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PRESBYTERIAN STANDARD

A Religious Newspaper for the Family



Representative of the Presbyterian Church in the U.S.

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EDITORIAL

THE NEW YEAR—WHAT IT MEANS

The years in their passage are like ships that pass in the night. They touch for an instant, and then glide by, one into the time past and the other into the time future.

One is gone, never to return, while the other comes freighted with weal or woe, we know not which, and the very uncertainty is what gives us anxious thought.

As we face the future, we stand before a thick veil that mercifully hides from our eyes much that would crush our hearts if we could read the future.

While we know not what awaits us in this New Year, we do know that we must judge the future by the past, and that when we do, there is much in it to give us deep concern.

In olden times the Preacher gave himself unto the study of life, and his conclusion was, "Fear God and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

While we may not know the certainties of this coming year, we do know its possibilities, and he is a wise man who faces these possibilities and seeks to prepare himself for them.

Twelve months ago all of us stood facing 1922 just as we stand facing 1923 today. Many of those whose lives touched ours, have since then passed into that bourne from which no traveller returns.

What has been, according to holy writ, will be, and the older we grow, the more what is probable becomes what is certain.

As wise men, not in the sense of worldly wisdom, but in divine wisdom, it behooves us to set our houses in order, to see that we are right with our fellowmen, and above all, right with our God.

As we look out over the Church of God in this country, there is much to depress us, yet there is also much to encourage us.

While error like a deadly disease seems to be spreading everywhere, there are still many thousands who have not yet bowed the knee to Baal. Our voice may be a feeble one, that will not carry far, yet we have tried to contend earnestly for the faith which was once delivered to the saints.

To many we have seemed too extreme in our conservatism, yet we believe that the extreme right is always the safer place.

Instead of being cast down, let us with hearts unafraid bravely face the New Year with its unknown possibilities, and like the Roman gladiators, say, "We who are about to die, salute thee."

"Some trust in chariots, and some in horses; but we will remember the name of the Lord our God."

THE NEAR EAST RELIEF

Having been appointed by our General Assembly as the representative of our Church in this Synod, to co-operate in presenting the Near East Relief cause, we would call upon the pastors of our Church, urging them to present this cause to their respective congregations on January 21, 1923.

You will receive from the State representative special pledge cards and leaflets to help in the preparation of special addresses. Do not throw these cards and leaflets aside, but use them among your people.

The outlook in the East is daily growing worse and the need for help is increasing. Thousands are dying from cold and hunger, while we are living in comfort.

Nothing in the history of the past can compare with the present need, and that Christian who turns a deaf ear to these cries of dying children will have to answer that Lord who has taught us that whatever is done against one of the least of His children is done against Him.

THE DANGERS OF PEACE

At present one would conclude that the world is surfeited with war. We for four years had it in its horrible fullness. Men were mown down by the thousands, some by bullets and shell, others by poisonous gas.

When it was over, we breathed free, and felt that war was a thing of the past. Already the war clouds in Europe are gathering, and peace seems by no means probable. If we could banish war and secure permanent peace we would do so, but as that seems impossible, perhaps it would be wiser to see if we can find some silver lining to the dark clouds of war.

That war is dangerous, no one questions. But are there no dangers in peace? In these latter days

"Peace hath her victories
No less renown'd than war."

According to the census report in the year 1921 there were 10,000 men, women and children killed in automobile accidents, in the 34 States that reported. As there are several more that did not report, we know that we could make the number much larger.

In the list of States Virginia stands first in foot, because Virginia has stringent laws that are enforced.

This State does not lack laws to insure safety. This city has enough laws against the wrong use of the automobiles to fill a large book. The difficulty is that few of them are enforced. We read daily where some one is fined for speeding, but as far as our observation goes, that is the limit.

Scarcely a day passes that our papers do not record the death of one or more, sometimes the old man and sometimes the tender babe in the arms, all hurried to death by the speed fiend, often the more dangerous, because he is under the influence of liquor.

Too often our streets are as full of danger as ever "No Man's Land was," and if the death-dealing driver is not checked, soon we may have to choose war as a means of safety.

If happiness can come by comparison, perhaps we may get some consolation for the evils of threatening war by remembering how deadly to human life peace has become.

"NORTH CAROLINA—THE GREAT OPPORTUNITY"

This is the title of a little book by Rev. A. W. Crawford, Synodical Superintendent of Home Missions in North Carolina. In it he has collected some surprising data as to the progress made by this State in population; in agriculture; in manufactures; in hydro-electric power; in highway development; in education; and in religious development.

Taking this remarkable progress as the ground of his appeal, he presses upon the Church its duty to evangelize the masses.

We have rarely found as many striking facts in as small space. We hope that every minister, officer and member of our Church will procure a copy, and then yield himself to the call for action, that is demanded by this book.

Our progress during the past six or seven years has been remarkable. However, there is much land yet to be possessed.

THE GROWTH OF THE ANTI-LYNCHING SENTIMENT

It is an old saying, full of truth, that you cannot make people good by law, but it is a saying that people in the main will accept it but will refuse to abide by it when it concerns their own grievances.

That lynching is an evil, a relic of barbarism and an incentive to every form of lawlessness, we all know, and no people in the United States are more ashamed of their section's record than the people of the South.

We, however, have been opposed to any national legislation on the subject, holding that it is a matter for the State government to deal with.

We have always contended that an awakened public sentiment would be more effective than any number of laws.

Georgia's record in respect to lynching is not a desirable one, yet it is in Atlanta, Ga., that a commission on inter-racial co-operation was formed, whose object it is to foster a public sentiment that would do what law has failed to do. At a recent meeting of the State Committee on Race Relations, it was shown that during the present year, in Georgia, 22 indictments were returned against alleged lynchers, and four sentenced to the penitentiary, with 15 of these cases still to be tried.

This record is more remarkable in view of the fact that in 37 years ending in 1921, there have been 430 lynchings in Georgia, with only one indictment in that time.

The Georgians are not relying alone upon creating this anti-lynching sentiment, but they propose to have a law to control it. A committee of eminent lawyers has been appointed with Judge Samuel B. Adams, of Savannah, as the chairman. This committee will prepare a bill for presentation to the next Legislature.

Now if the friends of the negro in the North will keep hands off, this matter will be controlled as well here as anywhere else in the United States.

THE FATAL GIFT OF FLUENCY

Moses, when first ordered to lead his people from Egypt, tried to evade his duty by pleading to God that he was slow of speech, and of a slow tongue. The Lord took this excuse at its face value, and made Aaron the spokesman. Aaron did the talking, but Moses the acting.

In every congregation you will find the counterparts of each, the talking man and the acting man, and rarely will you find both traits combined in the same man. Fluency is what the young preacher desires, and he envies his fellow preacher who can speak at any time without special preparation.

In our Seminary days we were intimately associated in Sunday School work with John A. Preston, afterwards the beloved pastor of the First Church, Charlotte, then a Senior, and with J. Addison Smith, a class-mate in the Junior class. Both men were fluent, but Preston realized his danger, and said to Smith, "You and I in our ministry, will have to guard against the danger of verbosity, which will tempt us to neglect thorough preparation, depending upon our ability to speak on any subject and at any time, when our efforts will be words, only words."

We recall a minister in the Synod of Virginia, of striking physical appearance, a rich, well-modulated voice, in figure tall and well proportioned. His fluency was a snare. He began by holding some of the strongest pulpits, and ended his ministry in one of the least important. His entire ministerial career was that of a nomad. He was "a voice and nothing else."

We ought in preaching, to remember that the mind of man naturally craves succinct statements, that it is not the words, however choice, that he wishes, but the thought conveyed by the words.

In addressing a jury, it may be necessary to repeat the same truths in several ways, because the average jury has on it men who are not accustomed to thinking. With them you must not only state the issue clearly, but you often have to ring the changes on the facts presented.

The preacher, however, has an audience that is familiar with much that he says, so that he needs only to touch upon the truth, in order to turn their minds into familiar paths. His main work should be to present that truth in a clear and attractive way. The bane of the pulpit is useless repetition and too free use of synonyms.

Some men lengthen out their church notices, with the result that they prejudice their hearers against what they have to say. Lord Brougham is said to have excused himself for writing a long letter on the ground that he had no time to write a short one. Let the fluent preacher remember this. Avoid a long sermon, and take time to prepare a short one. It will pay you for the extra work.

AN APOLOGY TO OUR CONTRIBUTORS

It is an old truth, learned in our school days, that two objects cannot occupy the same space at the same time. Even if we had never been taught this axiom, we would have soon learned it when we began to edit a Church paper.

We have on hand a large supply of contributed articles, a mass that grows larger rather than smaller by reason of this axiom. We have space for only a few articles, if we reserve a part for editorials and another part for Church news, which means that these articles, the creatures of our contributors' brains, must lie "unwept, unhonored, and unsung."

Recently with sympathetic heart we looked over this accumulation of several months, and as we read, we pictured the anxious thought bestowed upon each article, and the impatient waiting for its appearance, and the heart-sickness that comes from hope deferred.

We sympathize with this impatience and with the resolve to send nothing more, and with any other hard thoughts that you may have. Yet what can we do? We may stretch some of our statements, but it is impossible to stretch our space. We can publish only a certain amount no matter how much we may wish to do otherwise.

We hope that our contributors will put themselves in our place, and face the difficulties that

A WAY TO A HAPPY NEW YEAR

To leave the old with a burst of song,
To recall the right and forgive the wrong;
To forget the thing that binds you fast
To the vain regrets of the year that's past;
To have the strength to let go your hold
On the not worth while of the days grown old;
To dare go forth with a purpose true,
To the unknown task of the year that's new;
To help your brother along the road
To do his work, and lift his load;
To add your gift to the world's good cheer
Is to have and to give a glad New Year.

—Ex.

we face each week. Then they will sympathize with us, and "if we chance to fall below" they will not view us with a critic's eye, but will pass our imperfections by.

We hope that each contributor who recalls some article sent in, but never published, will remember that "all things come round to him who will but wait."

This does not mean that further contributions will not be welcomed. It only means that just at this time, the supply is temporarily greater than our available space. It also means that if you have an article on a live subject, we wish to have it.

THE FIELD REPRESENTATIVE OF THE TRAINING SCHOOL

The General Assembly's Training School at Richmond announces the appointment of Mrs. Margaret T. Russell as the Field Representative of this school. She is a Southern Presbyterian, and has fine testimonials as to her ability and teaching qualification. She is a graduate of the Moody Bible Institute and is a member of our church at Mobile, Ala. She is spoken of as having "a magnetic personality," "true Christian faith," "easily wins hearts," "a superior Bible teacher," "skilled in analysis," "skilled in soul winning," and "her influence persists."

Her duties will be to teach the Bible and organize Bible classes in churches, societies, Presbyterials, and Young People's Conferences.

Devotional

PRAYER

Eternal God, our Heavenly Father, we thank thee that thou hast permitted us to come to the threshold of another year. As we begin this journey through the weeks and the months stretching out ahead of us, we pause for a little while to ask thy special blessing and to seek thy guidance along the way we expect to travel. If we live this year through, we desire our lives to count for thee and for the glory of thy dear Son, our Saviour. If at some place on the journey thou shouldst call us home we desire to be ready to meet thee face to face and to hear thee say, "Well done." We thank thee for past mercies and for countless blessings; for the love wherewith thou hast loved us; for thy word which has been our guide book through life; and most of all, for thy dear Son, our risen and ascended Lord. For all that has made life worth living we give thee our thanks. Make this new year to be rich in blessing, and if thou dost permit us to travel through it to the end, let it be the best year of our lives because we have had fellowship with Christ. In his name we ask it. Amen.—Aquilla Webb, D.D.

A HAPPY NEW YEAR

God make your year a happy one—

Not by shielding you from all sorrow and pain, but by strengthening you to bear it if it comes.

Not by making your path easy, but by making you sturdy enough to tread any path.

Not by taking hardships from you, but by taking all cowardice and fear from your heart as you meet hardships.

Not by granting you unbroken sunshine, but by keeping your face bright even in the shadows.

Not by making your life always pleasant, but by showing you where men and his cause need you most and by making you zealous to be there and to help.

Not by keeping you from battle, but by bringing you off every field more than conqueror through Christ "who loves you."

God make your year a happy one!—Cleland B. McAfee.

GOOD RESOLUTIONS FOR 1923

Among the resolutions that you make for the New Year do not fail to include a determination to study the Bible daily in a devotional spirit. The Psalmist said, "Thy Word have I hid in mine heart that I might not sin against thee." The study of the Word of God is a real protection against sin.

Resolved, to look on the bright side of everything in 1923, since everything has a bright side.

Resolved, to be content with such things as God bestows, and dissatisfied with all the gifts of the devil.

Resolved, to make this a better world to the extent of the powers and opportunities God provides.

Resolved, to fight all bad habits, and cultivate all good ones, in the strength of the Saviour.

Resolved, to make this a purpose year, a faith year, and a prayer year.—Ex.

Close your diary for the year with "the sound of a grand amen." Its failures left with the Divine Mercy—its sorrows with the Comforter—its victories with the Victor.

Time was, is past, thou canst not it recall;
Time is, thou hast, improve the portions small;
Time future is not and may not be;
Time present is the only time for thee.

I have not seen him face to face; what need?

When day by day, his tender love and care,
Wrapt me around; when I can with him plead

My heart's desires, and know he answers prayer.

Not to ourselves are we living;

Not to ourselves do we die;

Freely receiving as giving,

Soul after soul marches by—

Parts of one mighty procession

Stretching from Eden's first dawn

On through large curves of progression,

Till in the future it's gone,

Gone from earth's ken, past heat, past breath,

Into the life that is miscalled death.

W. McL. Jay.

"JOY IN THE HOLY GHOST"

By Rev. E. C. Murray, D.D.

"The Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." The Christian's highest privilege is not the lawful gratification of his physical nature, but growth in spiritual graces and experiences. And joy is one essential element of the religious life. It is something more than peace; it is the full and exuberant expression of the soul's satisfaction, its song of jubilee. It is not a transient gush of sentimentalism, or loud-mouthed emotionalism, but a deep heart experience and a constant frame of mind.

Joy a Grace

It springs from a divine source: "the joy of the Lord." "With joy shall ye draw water out of the wells of salvation." As from the water main all the pipes are filled, so the joyous life of Christ flows through all his members. "Abide in me as the branch abideth in the vine and bringeth forth much fruit. So shall my joy remain in you, and your joy shall be full." It is "joy in the Holy Ghost": "the fruit of the Spirit is love, joy, peace, etc." "Be filled with the Spirit; singing and making melody in your heart to the Lord." And it comes to us through the exercise of faith appreciating and appropriating Christ and all His benefits. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, and rejoice in hope of the glory of God." "Whom having not seen, ye love; in whom believing, ye rejoice with joy unspeakable and full of glory." It is spiritual in its nature: "the joy of salvation," "joy in the Holy Ghost." It is the happy assurance of reconciliation with God, adoption into His family, and of His loving favor: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is a happy consciousness of moral rectitude: "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity we have had our conversation in the world." It is a holy and happy communion and fellowship with God, and grateful and cheerful service: "I delight to do thy will, O my God." It is the blessedness of blessing others, of loving and being beloved. And it is the delightful anticipation of heaven.

Like all graces, joy is a growth. "It is one of the ripest fruits of the Christian life, and, like all fruits must be grown." Hence it cannot be had for the mere asking, nor aroused by mere volition, or by emotional appeals. It grows spontaneously in the exercise of faith, love and cheerful obedience. "These things (concerning the vine and branches) have I spoken unto you, that my joy might remain in you, and that your joy might be full."

And, like all graces, it is of different degrees and various manifestations, according to natural temperament, physical health, and religious training. It may be not loud, yet deep: some most joyous Christians rarely laugh, much less shout. The sober Puritans have been much misunderstood and caricatured.

Joy a Privilege

It is a false idea that religion is gloomy; that a sombre seriousness is the appropriate expression of spirituality. "The Kingdom of God is joy in the Holy Ghost." An old Scotchman was asked if he expected to get to heaven. "Why, mon, I live there." He breathed its atmosphere of joy, experienced the foretaste of its communion, love and glory. "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

Joy in affliction is the Christian's peculiar privilege. Napoleon, banished to Elba, adopted in defiance to fate the motto, *ubicunque felix*; but the true Christian may really be "happy everywhere." Epicureanism says, "Eat, drink, and be merry, for tomorrow we die." Stoicism says, "Face misfortune with grim resolution." The best that any mere philosophy can say is, "Rejoice in prosperity; be patient in adversity." But Christianity says, "Rejoice always; glory in tribulation." At midnight, in jail, with their backs streaked with clotted blood and their feet cramped in the stocks, Paul and Silas were praying and singing praises unto God. A pastor found an old man in a wretched hut, the snow drifting in, and very little fire. An open Bible lay on his knees. "Well, sir, what are you doing today?" "Ah, sir, I'm sitting under His shadow with great delight." Christian joy is not derived from worldly circumstances, and therefore is not dependent upon them. There were two friends, one of them very rich. The other, fearing lest his friend's heart should be overcharged with the cares of this world and the deceitfulness of riches, one day asked him if he did not find prosperity a snare. "I think not, for I enjoy God in all things." Afterwards he suffered almost ruinous losses, and again his friend asked him if his disasters

Contributed

were not more than he could bear. "No, for now I enjoy all things in God."

Joy a Duty

"Man's chief end is to glorify God, and to enjoy Him forever." "Rejoice in the Lord alway: and again I say, rejoice." God has little use for a discontented, despondent, grouchy disposition. "Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."

Joy is an expression of grateful appreciation of mercies. A father is grieved and displeased to see his child habitually unhappy. A gloomy countenance at God's marriage feast is out of place. "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing." Rev. Gustavus Foster, in his charming story of "Uncle Johnson," tells of one day when the pious old dorky was at work in his little garden, singing and shouting. His pastor looked over the fence and said, "Uncle, you seem very happy today." "Yes, suh, I'se t'inkin' dat if de crumbs of joy that fall from de Massa's table in dis world is so good, what will de big loaf in glory be?" He gave his reason for not going oftener to prayer meeting: "I can't behave myself: when dey begin to sing, and talk about Jesus, I 'gins to fill up, and I has to holler, and den some'll say, 'Carry dat ole man out; he 'sturbs de meetin'.' But I can't hold in. I bust ef I don't holler." It would do some of our sleepy prayer meetings good to be waked up by the joyous "holler" of some soul bursting with gratitude to a gracious God.

Joy is an essential element in spiritual health. "A merry heart doeth good like a medicine: but a broken spirit drieth the bones": sadness saps all vitality. Joy is our spiritual oxygen, giving growth, vigor and beauty; it is the sunshine of the soul. It fortifies against affliction and temptation. It energizes for service: "the joy of the Lord is your strength."

It is a stimulus to religious activity. Soldiers march to music, and sailors lighten their labors with chanteys. When our heart is singing with joy and we can chant, "I delight to do thy will, O my God," then service is pleasure to ourselves and profitable to others. "Restore unto me the joy of thy salvation: then will I teach transgressors thy ways, and sinners shall be converted unto thee."

It increases our influence for good, by making us and our religion attractive. Like a glowing hearth, inviting and cheering, is the heart of a Christian, warmed with the love of God and illumined with the joy of salvation. "Joyful Christians set the sinner's mouth a-watering for the dainties of true religion." Joy is contagious. One evening in 1883 many telephones in Chicago were vibrating to musical tones: even the police and fire-alarm phones were thrilling with melody. It was a mystery till they discovered that tunes were being transmitted over a telegraph wire close to the telephone wires, and that the latter had taken up the notes by induction.

"Does your life ring out for Jesus with a note of cheer, Telling to the world He daily grows more dear; It will vibrate through the distance with His love for you, And come back a joyous echo, when your life rings true."

Joy makes this sad old world brighter and better. A woman who had borne many burdens and sorrows, but who was noted for her cheerful spirit, told her secret: "I had no money, nothing to give but myself, so I resolved that I would never sadden any one else with my troubles. I have laughed and told jokes when I could have wept. I have smiled in the face of every misfortune. I have tried never to let anyone go from my presence without a happy word or a bright thought to carry with them. And happiness makes happiness. I myself am happier than I would have been had I sat down and bemoaned my fate."

"A singer sang a song of tears,
And the great world heard and wept;
For he sang of the sorrows of the fleeting years,
And the hopes which the dead past kept;
And souls in anguish their burdens bore,
And the world was sadder than ever before.

"A singer sang a song of cheer,
And the great world listened and smiled;
For he sang of the love of a Father dear,
And the trust of a little child;
And souls that before had forgotten to pray
Looked up and went singing along their way."
St. Pauls, N. C.

A RICH INVESTMENT

By Miss Anna McQueen

The first month of the fall term of the school has ended. It is time for me to see about making out the monthly report of the school for the Japanese government officials. Although you do not require such a report, I want informally to give you a little of the school news.

School reopened on September 18th, and that was a very busy, exciting week for me. Besides the arrival of new girls and old girls, new teachers (including a Japanese woman), and old teachers, on September 7th, Miss Graham returned to our home from her furlough in America, and Mrs. M. L. Stearns arrived on the same train from China.

Mrs. Stearns is the donor of our school building and in memory of her sister named the school "Jennie Speer Memorial School for Girls. She is a Northern Presbyterian, and last fall she left her home in Seattle to make her home with her son, who is a surgeon in the Union Medical College at Tsinan, Shantung, China. Accepting my invitation, Mrs. Stearns came to visit the school, and now plans to return to China next week.

In our short afternoon chapel exercises, the school girls lead in prayer and every day last spring they prayed for a new school building. Very often definite partitions were made that Mrs. Stearns would be the one to give us a new dormitory. Of course, we believe her coming to Kwangju was in answer to our prayers, and that the time of her visit, just at the opening of school, was providentially arranged. The morning after her arrival, Dr. Bell conducted the opening exercises of the school. He told of his meeting Mrs. Stearns, in Asheville, the history of her gift, and the building of the school 11 years ago. Then a speech of thanks was made by Sengunie Lee, one of our graduates. She has been our head teacher and also our music teacher for the last three years. Sengunie is a tall, capable, nice-looking girl, and I felt very proud of her as she left her position at the organ, came and stood before Mrs. Stearns, and in beautiful Korean, interpreted by Dr. Bell, thanked Mrs. Stearns for the school and all it had accomplished for her and her people. In parenthesis, I might add that Sengunie has reason to be truly thankful, for if her Christian grandmother had not snatched her from her father's heathen home and brought her to our school, years ago, she would have been married into a heathen home to lead the life of a slave to her mother-in-law and husband. Christianity and education have made a wonderful difference in her life. Last June I was maid of honor when she was married to a young doctor who graduated this year at the head of his class, and is now taking post-graduate work in Seoul. Sengunie told of her entering the school at 12 years of age and how at that time all grades studied together in one small room of Mrs. Owen's gate-house. She eloquently told of our great joy and gratitude when we moved into the large Jennie Speer building. In conclusion, she spoke of the joy and sorrow of seeing today that the school had grown so large in numbers that the building could not accommodate all the pupils who wanted to enter. The chapel was crowded with the 275 girls, sitting close together on the floor, and quite a number of adults in the rear who had come to matriculate new pupils. It was indeed an impressive scene. When one looked at the faces of the three teachers present who had graduated in the school, and thought of the possibilities that lay in the lives of that crowd of young students, it was easy to heartily agree with Mrs. Stearns in her saying she had made a "rich investment."

Now, let me tell you the good news that half of our prayer has been answered! Mrs. Stearns has offered to give a thousand dollars to build a new dormitory provided some member or members of our Southern Church will give the same amount. Won't you help us pray for a thousand dollars? Perhaps some of you may be able to help answer the prayer yourself or influence others to do so. Don't be afraid we might get too many answers, for while we are definitely asking now for a thousand, we really need about \$12,000. We need another class building, a heating plant and a laundry. And, we need all of these now, but our most urgent request is for more room for boarding pupils. To prevent having to send away pupils after they reach here, we are continually announcing that the dormitory is crowded. Despite this, we had to say "no room" to about 40 applicants this fall. However, we helped some of the girls make arrangements to board in the village. That is a questionable thing for them to do, and besides they miss the advantages and the training of the dormitory.

One day, in great distress, a grandmother came to me, saying, "What can I do? Day after day for seven days I have tried to get Gebogie to return home with me, but all in vain. She is determined to study, and every time her emphatic reply is, 'Although I beg I will not go back,' or 'Although I die I will not return.'" Could you send

away an earnest child like that, who very evidently is not only seeking an education, but is also seeking to know Christ? I went out in a pouring rain and succeeded in renting another room for school girls, and now Kebogie, two other girls and a young married woman are keeping house in that eight by ten room. The young woman centered our school about two years ago, saying that her husband had "thrown her away" and secured another wife because she was not educated. That is a custom of new Korea which prevails among the heathen young men.

Today Christians and heathen alike are appealing to us for a Christian education. In whatever way you can, please help us answer their appeal. To "carry on" we need your prayers all the time.

Kwanju, Chosen.

SIDE LIGHTS ON CHRISTIAN ENDEAVOR

By Mrs. E. C. Murray

The constructive criticism of Christian Endeavor in the editorial columns of the Standard of December 13th is true as far as it goes, but to one who has had some little experience with this organization it does not give the whole truth.

May I suggest that the ranks of those young people who do not remain to church after the Christian Endeavor meeting is over, is largely recruited from the children who return to their homes after the Sunday School hour. These go home in droves, from the infants up to quite large boys and girls. Should we give up our Sabbath School because of this tendency? No one I am sure would think of doing so for one minute.

Let us apply the same reasoning to our Christian Endeavor Societies. Now I agree with every word in the editorial in question, but knowing human nature, I am sure that it will give Christian Endeavor a black eye in the minds of many of its readers who may not be qualified to discriminate.

The writer has been identified with Christian Endeavor for many years, and is convinced that nothing like it has ever been conceived for the development of the young people, mentally, socially, and spiritually.

When our own Church was rather indifferent, almost passing by on the other side, Christian Endeavor came along and lifted up the young people and gave them a well rounded organization with a plan, and a purpose, and a prayer meeting, and its progress has been well nigh irresistible. Let me say, here, that every Christian Endeavor Society with which I have been connected has with trifling exceptions remained to the evening service, adding perceptibly to the congregation.

If this is not the case in all the churches, let the pastors and sessions look to it, and see if they are shouldering their responsibility as they should, remembering of course that the young people are but products of the homes that train and send them forth.

St. Pauls, N. C.

(Our colleague in his criticisms was only uttering a word of warning as to the possible danger of the Christian Endeavor Society.

The writer, in 1890, was among the first in the Synod of Virginia to fight in its defense. Yet at that very time he recognized the danger alluded to in the editorial. While he sees this danger as one always confronting the society, he still is a staunch believer in the good it is doing as a training school for the young.—J. R. B.)

SCOTLAND

By Rev. James Russell

Scotland is again receiving a season of refreshing from the presence of the Lord. A little over a year since the fishermen on our east coast from Cathness to Edinburgh felt the power of God in a preached Gospel. Now it has pleased the Lord to visit the west side of the island and Govern, a town on the Clyde, a town of ship-building folks, has received a gracious outpouring of God's Spirit. Two hundred of their men have come into the church in one week, showing God is waiting to be gracious. I am told they have no evangelist, no singer—the preachers of the town and their elders and deacons are the workmen. God's Holy Spirit is the power. These preachers join together. The meeting is held in the largest church, but before that one of the preachers or a layman preaches a fifteen minute sermon in the open air, either at the Market Place or in Public Square, then invites all the workmen just to come on to the church in their working clothes, thus the house is filled with hungry souls. Moody's hymns or the Psalms are all the books used in singing, but a house filled with new-born souls will make music to the Lord without the aid of a pipe organ.

Let such a blessing fall upon our Southland.

EASTERN MUSIC

By Rev. Paul L. Berman, Our Jewish Missionary in Baltimore

Oriental people have no idea of harmony. They sing in unison. And instruments are only used as an accompaniment. Instrumental music, strictly speaking, does not exist. Nor, as far as we are aware, did it in Bible times. When we read "Praise the Lord with lute and harp," it meant sing to the Lord, and accompany the singing with lute and harp.

People sang and played in unison, and the music was, as it is today, of the most primitive character. This is very plainly shown by the very names given to musical instruments. In Amos 6:5, we read of K'elai Shir, invented by David, i. e., instruments of song.

The Harp—It is the first one mentioned in the Bible (Gen. 4:21), and consisted of an instrument with many strings, called in Hebrew, Kinnor, in Arabic, Kannun, From the frequency with which it is mentioned in the Bible, it would appear to have been the national instrument of the Jews. It seems always to have been associated with joy and gladness. Hence in captivity "they hung their harps upon the willows" (Ps. 137:2).

From David's time it seems to have been generally associated with the worship of Jehovah. Hence the word Kinnor is more often mentioned in the Psalms than any instrument. David, as a lad played on the Kinnor (I Sam. 16:16-23), and to its accompaniment sang songs of his sweet Psalms. Neginoth comes from Hebrew Nagan "to play," and is always connected with the harp. (Literally "to harp upon the harp.") When Elisha sent for a minstrel (II Kings 3:15), the word is Nagan again from the same root, hence a proper translation would be Harper. It is interesting to compare some of David's Psalms which have the title Neginoth. Some of these, if sung by David before Saul, would have inspired the morose king to something like confidence in God. (See Ps. 4:8: "I will lay me down in peace and sleep." And again Ps. 6, a prayer for recovery from bodily and mental affliction). Again in Ps. 55, after complaining of sad distress, he adds the comfortable words (v. 22) "Cast thy burden upon the Lord."

It must have been very unusual for a poor shepherd to be able to play the Kinnor. Shepherds only play the flute or pipe. David, the shepherd lad, must, therefore, have been noted far and wide as the talented shepherd who could play the harp. No wonder that even Saul's courtiers had heard of him (I Sam. 16:18).

The Organ, like the Harp, was the earliest invented instrument. Called Ugain in Hebrew (Gen. 4:21). It consists of reeds of different lengths, the player passing his mouth from one to the other. It is the well known Pan's pipe, the primitive organ. Besides the passage in Genesis it is mentioned with Kinnor only in Job. 21:12, and 30:31. Is it not curious that these two earliest instruments, invented by Jubal, should be mentioned by Job only, with just one exception? May not this be an internal evidence of the antiquity of the book? It is also mentioned once with a long list of other instruments in Psalm 150:4.

The Pipe was a plain reed either singular or double, and played like the modern flute or oboe. They are the favorite instruments of shepherds, as they are easily made, and easily played. Called in Hebrew Khabil. Notice plural form in the title of Ps. 5, Nebiloth. They are connected with travelling in Isa. 30:29, and are mentioned in I Sam. 10:5 and I Kgs. 1:40. From these three passages it would appear that they were in ancient times connected with religious worship, hence the sad degeneracy of the people when they used "the harp, viol, tabret, pipe," in their drunken feasts. (Isa. v. 12).

The Viol was a one-string instrument, and the prototype of the modern violin; though there appear to have been viols with more than one string. In Psalm 92:3 we read of a ten-stringed Nevel, also in Ps. 144:9. It seems to have been a very popular instrument from the frequency with which it is mentioned. It is sometimes translated Viol in Isa. v. 12, 14:11; Amos 5:23, and 6:5; and sometimes Psaltery in I Sam. 10:5; and II Sam. 6:5; I Kings 10:12; I Chron. 16:5. Remember that Viol and Psaltery are one and the same instrument.

Horn, or Trumpet—The Hebrew word is Shofar, the ram's horn, and Khatzozerah, a metal trumpet, sometimes translated Cornet. Trumpets were used as war-signals (Jos. 6:4, Judges 3:27, etc.). Also on certain religious festivals, in ushering in the year of Jubilee (Lev. 25:9) and at the Feast of Trumpets (Lev. 23:24). This is still kept by the Jews. It was also used at the coronation of a king (I Kings 1:34; II Kings 9:13, etc.). With the Shopper Joab recalled the scattered Israelites. And with the Shofar, God will restore scattered Israel (Isa. 27:13). And with the Shopar called Salpynx, in I Cor. 15:52, God will call the armies of the dead at last day. Some of the Khatzozerah, or silver trumpets, are seen on the bas-reliefs on the arch of Titus.

The Sackbut is an instrument resembling the Scotch bagpipe.

Of instruments of Persuasion, we have the Timbrels, the modern tambourine. Used on all festive occasions. Hebrew word Tzeltzelim, from a word meaning to make a rustling, rumbling noise, like the noise of the wings of a swarm of locusts. It is generally translated Cymbals. (See II Sam. 6:5; I Chron. 15:16; II Chron 5:12; Ezra 3:10).

The Cymbals (Hebrew Mctziltaim) a dual form showing they consist of two metal plates which are struck together, producing a sharp, clashing sound. This is translated cymbals in Ezra 3:10, and Neh. 12:27. Even the Revised Version confuses the Tzilzelim and Metziltaim.

The Tabret (Hebrew Toph, Arabic Duff) is the Oriental representative of the modern drum.

They are of various shapes and sizes. The smaller ones are chiefly used by females. With this Toph the women came out to meet Saul (I Sam. 18:6). With it Miriam and the women of Israel sang their Psalm of Victory (Ex. 15:20). It is called the adornment of women (Jer. 31:4). With the Toph Jephthah's daughter met her father (Judges 11:34), and thus "brought him very law." There is also an interesting play of words in connection with this instrument in Isa 30:32, 33. The place Tophet seems forced until you see its allusion to the instrument Toph in v. 32. The play of words is a thoroughly Oriental custom of which there are frequent specimens in the Bible. It would make many dark passages clear if such instances were always explained by a note. There is another in Jer. 1:11, 12. Almond tree is "Shaked" in Hebrew. I will hasten is Shaked (See Revised Version). There is another in Is. v. 7. I looked for judgment (Hebrew Mispahat), and behold oppression (Mispahh); for righteousness (tzedake); and behold a cry (tze'awa).

"WHAT IS THE KINGDOM OF GOD?"

By Rev. Egbert W. Smith, D.D.

When I come upon a good thing, I like to pass it on. And this new booklet of Dr. R. C. Reed's, with the above title, is emphatically a good thing. It is clear, compact, cogent, and kindly, a fine blending of those heavenly twins of Matthew Arnold, sweetness and light.

I believe it was on a train in China that a good lady once whirled on me with the question, "Are you a Pre or a Post?" I modestly but firmly maintained that I had never been called anything as flowerless, fruitless, juiceless as a post. But whether one is as dry as a post or as sappy as a pre, he will be interested in this book. It renders timely service in showing how different ideas of the Kingdom involve such different interpretations of large parts of the Old Testament and vital portions of the New as to create surprisingly divergent types of Scripture teaching and Christian belief. Whatever your preferences, you will enjoy Dr. Reed's effort to bring these differing views to the test of Scripture and of our Standards.

The testing of these views by our Standards is rather a new departure and one well worth our attention, for those old Westminster Assembly brethren had a marvelous grip of the Bible both as a whole and in detail. I remember some years ago a matter developed in my congregation where my action depended on the interpretation of a sentence in one of the Epistles. Our Confession interpreted it in a certain way, but I had my doubts. So I took it to the man who is today recognized as the greatest living master of New Testament exegesis. He was doubtful himself, but he immediately said that there were three commentators who represented the very latest and finest scholarship as to the meaning of that Epistle. When he took the three down from his shelves, we found that while one of them was rather vague, the other two ranged themselves solidly on the side of the old Confession.

Two things about this book gave me a malicious pleasure. I know it was wicked, but being myself a member of a fallible committee, I could but smile to note that our honorable Committee of Publication had Dr. Reed presented on the title page as the "Professor" of Church "Policy" in Columbia Seminary. I am glad to expose this iniquity, since I have it in for that committee for omitting from their advertised list of suitable Christmas gift books that fascinating little volume, "The Creed of Presbyterians," which every intelligent person knows makes one of the finest Christmas presents that ever came down the pike. It is not generally known that up-to-date pastors are accustomed to spend the entire Christmas Eve in a house-to-house distribution of these literary gems among their people.

The other thing that afforded me a sinful joy, in memory of my own early struggles with the Shorter Catechism, was the discovery that our distinguished author and Assembly Moderator in giving the answers to two Catechism questions, makes a mistake in each. It is cer-

tainly comforting to poor secretaries whose favorite song is "The Mistakes of My Life Have Been Many," to find themselves in such illustrious company.

Dr. Reed's thinking is always clear and vigorous, and his style is as lucid and forceful as his thought. When such a man discusses for us in a brief booklet one of the great outstanding themes of Scripture, he lays the whole Church under an obligation which every reader of this article should at once recognize by sending 50 cents for a copy to the Presbyterian Committee of Publication, Richmond, Va.

CHURCH AND CHRISTIAN EDUCATION

By Rev. E. P. Davis, D.D.

The question of Church and Christian education is of the last importance and is assuming larger proportions each year. There is a great need for the establishment of parochial schools and colleges in our territory for the following reasons:

1. To place ourselves in sympathy with the historic position of our denomination on this subject. The Presbyterian Church has always stood for intelligence, as well as charity and liberty; and it has uniformly manifested this spirit in organizing and maintaining schools, colleges and universities. It thinks that the highest degree of culture is essential to the greatest usefulness in the home, the Church, the State, and the world. As early as 1743, the General Synod formulated a plan for the education of the youth; and the deliverances of the General Assemblies, Synods and Presbyteries have expressed the same policy since that date. It has been shown "that there was not a single church of the Reformation that did not recognize the duty of the Church to maintain, under their own supervision and control, common and grammar schools, academies, colleges and universities."

2. To preserve the integrity of the Presbyterian system of doctrine, government, worship and life. It requires culture to understand and appreciate our system. It has been asserted in general that religion is opposed to the broadest and best culture; and that it does not encourage science, art, literature and philosophy. But in opposition to these views, it can be truthfully said that our Church is in favor of all true culture of body, mind and heart; and strives, by her schools, colleges and universities, to offer the very best advantages for the highest and most harmonious development of the physical, intellectual and spiritual powers. Bancroft says: "Calvin was the father of popular education, the inventor of the system of free schools." Such culture is essential to our system which is the clearest and most consistent statement of divine truth. It is not the design of the Church to seek culture for its own sake simply, but for the higher ends of religion; and for the better understanding of her doctrines, polity and life. The Church cannot originate truth, nor enact laws to bind the conscience; but it is her duty to declare God's truth and publish God's laws as revealed in the Holy Scriptures. She is, therefore, not a creator of light, but a reflector. That she may adequately teach the truths of Christianity, she must thoroughly comprehend them; and to comprehend them she must be educated. Ignorance is not the mother of devotion, but of slavery, immorality, crime and misery. As Goethe says: "Christianity is an infinite thing."

3. To assist in meeting the pressing need of the Church for a learned and godly ministry. We are just now concerned with the fact; and not with the causes that have led to it. We need more ministers and stronger ministers. To supply these vital needs we should multiply schools of high grade in the rural districts of our Synods, provide better opportunities for our boys in the country; robust in body, strong in intellect, and pious in heart, to secure a liberal education. It is the experience of the Church that we cannot look to the institutions of the other denominations, nor of the State, to supply them.

4. To teach the principles of Christian philosophy. This is an age of doubt, and nearly every truth of supernatural religion is questioned. What God has settled, man has opened. Much current literature abounds with unbelief and disbelief. Aestheticism, theosophy, otherism, faith-cure, pessimism, agnosticism, materialism, spiritism, liberalism, Mormonism, Christian Science and Socialism, claim thousands of adherents. Development of whatever is commendable in us by nature is substituted for regeneration; the deification of man for only one God; unselfishness for the atonement of Christ; healing by faith alone for the practice of the medical art and prayer; natural melancholy for divine joy; the philosophy of ignorance for the divine philosophy of knowledge; the identity of matter and mind for duality of these two

substances; spiritism for spirituality, etc. Infidelity is clothed in many forms; even as its father "is transformed into an angel of light." (II Corinthians 11:14). Multitudes of our young men and maidens are deceived by these errors, and many of the students in the great universities in the North, either become indifferent to religion or openly oppose its precious truths. If there ever was a time when we should strengthen our Christian institutions, that time is the present.

Greenville, S. C.

MID-CHINA MISSION MEETING

By Rev. W. H. Hudson

The stations of the Southern Presbyterian Church south of the Yang-tse River, excepting Chinkiang, are known as the Mid-China Mission. All north of this river, including Chinkiang, but excepting Tsinan (Shantung) and Peking, are in the North Kiang-su Mission, which held its annual meeting at Kuling, August 12-22. The Mid-China Mission met in Hangchow, October 14-20. About 45 of our missionaries were present part or full time. Reports indicate that medical work is nearly self-supporting. It does not seem wise to increase rates too much for fear of commercializing the hospitals.

Educational work was especially encouraging, all schools full and some overflowing.

The evangelistic department suffered most from the cut in appropriations and from political, social and economic disturbances.

There were 328 additions to our own churches besides those who joined union or other churches. Further depletion in the ranks of evangelists, male or female, seem disastrous. There was very little discussion over the carefully calculated estimates for the coming year which were restricted to the same reduced appropriations as those for the current year.

The most important matter under discussion was the soundness of doctrine in Union Educational Institutions. The investigation begun by order of the Executive Committee indicated that Nanking Theological Seminary professors had been interviewed by Dr. P. F. Price and they each had signed statements which sustained confidence in the existing staff. The nomination of five young men, two foreign, three Chinese just graduated as full professors was rejected by the North Kiangsu Mission on the ground of inexperience, but in view of urgent need for teachers, voted for as assistant professors by Mid-China Mission, with recommendation for training in the work before election as full professors. What at first seemed to be a crisis was thus averted.

The newly nominated president of Hangchow Christian College, Rev. Robert F. Fitch, D.D., came in person, stated his plans, purposes and answered every question propounded so satisfactorily, that he was accorded a rising unanimous vote. The members of the college faculty also submitted statements in writing as to belief and teaching.

The Woman's Union Bible Training School and the Girls' Union High School are in process of investigation by an enlarged committee that will continue its work and report all findings to the Executive Committee at Nashville before the next meeting of the General Assembly. So far, it seems only fair and just to say that caution within, rather than criticism without, has kept these institutions all worthy of our confidence and support.

It is useless to deny, however, that all sorts of doctrine have reached China, not in the person of Southern Presbyterians, but of others invidious to mention. Eternal vigilance is the price of safety. It is reassuring to know that we have direct representation in the above institutions, both in the several faculties and on the boards of directors. As none of the four are endowed, they are dependent on the good will and confidence of the supporting missions for annual budgets as well as for equipment. They are controlled by a majority vote of many earnest and thoughtful men and women, not by the idiosyncrasies of any one person.

The next in amount of discussion was the motion for approval, with an appropriation, for the China National Council, which is a committee of one hundred hoping to function as representative of all the missions in China as well as of the Chinese Christian Church. Action was postponed for another year. Opinion in the mission pro and con was so divided that it was agreed by all to wait for more light and less heat.

The North Kiangsu Mission had already declined to approve or finance this committee by a vote of 20 to 7. In comparing the actions and policy of our two missions, it should be remembered, that North Kiangsu Mission occupies its own territory almost exclusively with little opportunity for union work, while the Mid-China Mis-

sion is surrounded by, or wedged in with, many other missions, mutually constrained to associate, co-operate or unite, especially in educational institutions which are so costly for one mission or even one denomination to equip and maintain efficiently. In doctrine, the two missions are at one and one only. In policy they are as different as geographical and economic conditions may require.

The North Kiangsu Mission is accomplishing extensive evangelistic work in a large, unoccupied field, with many villages and rural districts. The Mid-China Mission works out from large cities and market towns dividing the territory with other missions, or other denominations, which have worked side by side for many years.

The emerging, infant Chinese Christian Church will resemble Presbyterian, Methodist, Baptist or other denominations, according to founders polity, in others a blending of various types induced by union movements. No one can tell what the ultimate basis of doctrine or actual polity will be. So far as Southern Presbyterians are concerned, we are committed to "Conservative Theology and Progressive Methods."

Chinese opinion, so far as it is known, does not want the foreign missionaries over or under, but with them, until the native church attains clearer spiritual insight, more moral stability and firmer financial standing. The missionaries now as ever, need wisdom, patience and persistence in spiritual effort.

Kashing, China.

SUNRISE IN AZTEC LAND

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

This is the title of the new book for mission study classes in connection with our foreign work. Its author is Rev. William A. Ross, our missionary in Mexico, who in this charming volume packed with inspiring and challenging facts has laid the Church under additional obligations.

It is a fascinating story of the needs and progress of Christ's cause in a land of wonderful opportunity.

Mexico is our nearest neighbor. It is rich in all that goes to make a great state. Its deepest need is the religion of Jesus. Its history is full of romance and adventure, of suffering and struggle, of lights and shadows. It is a country of great forests and fabulous mines and enchanting traditions and crushing disappointments.

Mr. Ross, in the title of his volume, ties all this to the new day which is about to dawn on this wonderland and its romantic race, provided the Christian Church enters the open door. Shall the Protestant Church make it sunrise for Aztec land?

It would seem that with such a theme and country and this splendid volume to open the way, it should be easy to assemble an unusually large number of mission study classes this year. We are somewhat handicapped by reason of the late appearance of the book. Difficulties connected with its preparation and publication have caused it to be issued some months later than we had planned, but if the pastors and church societies will take the matter promptly and vigorously in hand, the delay will not seriously hurt our work.

The book may be had of our Publication Committee, in Richmond, Va., the price in paper backs being 50 cents.

THE LITTLE NEW YEAR

The candle-makers have made a mistake

In picturing Time as a man,
A withered old grayhead who carries a scythe,
With a forehead all wrinkles and tan;
For Time is a rotund and motherly dame,
Not the least bit unkind or austere,
And every twelvemonth she gives to the world
A sweet little baby New Year.

See the dainty white baby-clothes hung on the wall

And piled up in heaps on the ground,
Of a texture so fine that if touched they will melt,
And nothing but dewdrops are found.
They are trimmed with the lace that is made by the frost
In the long winter nights, dark and drear,
And bordered with swan'sdown to warmly enfold
The dear little Baby New Year.

Hear the silvery music of bells on the air

Ringingly over the snow;
With a joyous succession of rapturous notes
They toss the glad news to and fro.
For the north wind is rocking a cradle tonight
By the light of stars burning clear,
And Time, a proud mother, rejoices again
O'er the birth of a baby New Year.

—Ex.

The Every Member Canvass Comes March 18. Are You Preparing For It?

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

To the North Carolina Auxiliaries—Happy New Year! Start the New Year right by making—and keeping—a resolution that, during January and February, your Auxiliary WILL have a Foreign Mission Study Class, using "Sunrise in Aztec Land"; and that you will use your influence in your church to push the Equipment Fund. Let's make 1923 the banner year for Foreign Mission Study Classes, and enroll every Presbyterian woman in North Carolina in either a Study Class or Reading Circle. Don't say you can't because you have no leader in your Auxiliary. If that is really true, I'm sure you can borrow one from a neighboring Auxiliary for an all-day meeting, after your Reading Circle has read the book. Don't say you have no time for reading. If you are really so busy, get your husband to read it to you at night, while you do the family mending, and he will enjoy it as much as you do. You do not realize what you are missing if you are not studying these wonderful records of God's blessing on the work of your Church. Fifty years in China, Day In and Day Out in Korea, Triumphs of the Gospel in the Belgian Congo, and now, Sunrise in Aztec Land. They are mines of riches, and sources of the greatest joy, in that we see how abundantly God has blessed our work; and they are also calls to prayer and greater efforts in the Master's service.

If you cannot have your Foreign Mission Study Class in January or February, because of bad roads, bad weather, or sickness, wait till these conditions improve, and have your study class, if you do not have it till summer, but be sure to have one, and encourage your young people to have one. Do not miss this inspiration.

Auxiliary Presidents, and Foreign Mission Secretaries, yours is the responsibility! Order your books NOW; make your arrangements NOW; only God can measure the results. "I must work the works of Him that sent me while it is day; the night cometh when no man can work." Our Synodical slogan is, "Send out thy light and truth." Our goal is, "Every Presbyterian woman in North Carolina studying, praying, working for missions."

Yours in the Master's service,
Mrs. W. L. Wilson,
N. C. Synodical Sec. of Foreign Mis.

Important Meetings In January — The Foreign Mission Conference meets January 9th to 12th, at Bethlehem, Pa.

The Federation of Woman's Boards of Foreign Missions will hold their annual meeting in the assembly room of the National Building of the Y. W. C. A., 600 Lexington Avenue, New York City, January 13th, 14th and 15th.

The annual meeting of the Home Missions Council and the Council of Women for Home Missions will be held in Atlantic City, Wednesday, Thursday and Friday, January 17th, 18th and 19th. Mrs. W. C. Winsborough, St. Louis, Mo.

Sunrise In Aztec Land—Timely indeed is this study of Mexico, our nearest neighbor, presented in most attractive form by Rev. W. A. Ross, our senior missionary to that historic country.

In this volume of something more than 200 pages Mr. Ross presents the novel contradictions and striking contrasts of Mexico, following with a summary of the early settlement and history of this most interesting land.

The dark background of cruelty, superstition and illiteracy but serve to emphasize the coming of these agencies which today are working for the development and advancement of this remarkable country. Love for the people of Mexico speaks from every line of this book and the writer's confidence in their final national redemption is unshakable. This belief never falters that Mexico will yet assume her rightful place among the nations of the world.

A graphic account is given of the beginnings of the work of the Southern Presbyterian Church in the northern part of Mexico, of its interruption by revolution after revolution and of the necessary withdrawal of our missionaries from the war-torn land.

Of especial interest will be the description of the new territory which has been assigned to our Church in S. W. Mexico. Its wonderful climate, its attractive population and its great possibilities are graphically depicted.

This volume is a worth-while addition to the group of splendid denominational mission study books which have preceded it, and the women of the Church will gain much valuable current information as well as education concerning the progress of the Kingdom in Mexico through the study of this volume.

Order from the Presbyterian Committee of Publication, Richmond, Va.
Mrs. W. C. Winsborough.

Someone Forgot—A little boy living in the most poverty-stricken part of a great city found his way into a Mission Sunday School and became a Christian. Not long after, someone tried to shake his faith by asking him some puzzling questions: "If God really loves you, why don't He take better care of you? Why doesn't He tell someone to send you a pair of shoes?" Thinking a moment with tears rushing to his eyes: "I think He does tell someone, but somebody forgets."

The One-Minute Mission Talk—Is it not significant that hospitals and all intelligent medical treatments have been born in Christian lands? Every heathen land has its own variety of torture for the treatment of sickness; but they nearly all agree that it is caused by evil spirits. The Indians of South America in many places lance and beat the sick person, to drive out the demon; certain African tribes place the unfortunate case in a small hut and smoke out the demon (incidentally killing the invalid). In China they frequently set up a fearful noise with yell-

ing and beating tin cans to drive away the demon. But sympathy is almost unknown except for their nearest and dearest. It is only Christ who teaches love and a sense of responsibility.

Brooklyn could send a doctor to assist every doctor now on the foreign field, and still have 596 left. New York City has 500 nurses in its Department of Health alone, while Protestant missions have only 500 in the whole foreign field. Is that fair? Does a population of one city (large though it is) need more than a billion heathen? Africa has 15 women doctors among 136,000,000 people; China has 93 among 400,000,000, and India has 159 among 315,000,000. And these people all feel pain as keenly as you and I. Why must they wait? Would you not care, if it were your child that had to be thrown out into the jungle when sick, for the wild beasts to devour, because you knew there was no hope of curing it or even easing its last moments, and you teared the demons of death? But that is occurring constantly in Africa, where the witch doctor seldom attempts to heal even trivial complaints. O Christ, thou Good Physician, quicken our hearts to care as thou dost care!—S. S. Times.

Ways of Helping the Sick—In answer to those asking what and how to send articles out to Korea, I will make the following suggestions:

For the Ellen Laving Graham Hospital, Kwangju, send most any form of Red Cross supplies, such as sheets, towels, operating gowns, plain domestic aprons, counterpanes. We have a staff of 25 and each one must have a gown or apron, as they work in the hospital. Some society could prepare the linen for the beds, the sheets, pillow cases, towels, etc. Send these articles to Miss Georgia Hewson, Kwangju, the nurse in charge.

For the Sunday School, send the ordinary S. S. picture cards, and bright postal cards and the large picture scrolls. Do not send the ordinary literature in English for Koreans read Korean. Peloubet's notes are used by some missionaries, but find out first if they are needed. Send such to most any member of Kwangju station.

For the Lepers: Sewing needles, scissors, shears, thimbles are most useful and appreciated. For the boys, pocket knives and harps or pencils. Old spectacles are useful for there are 500 chances to one that your old glasses will fit some leper.

Doctor's gowns or the ordinary kitchen apron of good domestic are most useful. Bandages or old sheets for making same. Our good American friend in response to our call, sent out more than 2,000 vests; now we wish the pants that go with these vests, and if you have them, the coat and overcoat also. Have bundle day in your church and all who can bring old clothes; then your society can have the job of packing and posting the articles.

As a suit of clothes costs us about \$4.00 in Korea, you can send an old suit and realize that you are donating at least \$4.00.

Do not send more than 11 pounds in one package, but just as many packages as you like, and mark them, "Gifts for Lepers, Kwangju, Korea, Asia, care of J. K. Unger."

We are in great need of an organ for the leper hospital and your church may have an old one that has been displaced by the pipe organ. Send it out to us.

For any further particulars write to

Yours very truly,
Columbus, Ark. R. M. Wilson.

The leper said to Christ, "If thou wilt, thou canst make me clean." He is pleading today to you and to me, "If thou wilt, thou canst help make me clean." God has given us a splendid remedy now for this dreaded disease and we are making the miserable outcast lepers well, happy and strong Christian citizens, and teaching them to make a living by various trades. Won't you help give happiness to the large number of lepers who are waiting in front of our home in groups of from five to as many as 40 at times, and they are often sleeping right there for weeks in the cold and snow, occasionally dying there because there is no money to take them in. It costs \$4.00 per month to provide food, clothes, etc. In the huts it costs only 50 cents per month, as only food is provided. Won't you save one of these needy ones or tide him through the winter? Sixty-five were sent out this summer from the home because the funds had run out. We hope these 65 can be taken back before cold weather comes.

R. M. Wilson.

To S. S. Teachers and Superintendents—Little Kim last year brought 418 new pupils to Sunday School at Kwangju and one of the instruments used in this work was the old Sunday School picture cards that are used in many of our churches in this country. It's like this: He goes up to some little heathen child half clothed, in the street, and says, "Hi there, Dabo (Dabo means he cries well), put on your shirt and come to Sunday School and we will give you one of these pretty American cards." And very soon he with a dozen more have come to Sunday School to receive one of the cards. He sees how neat, clean and well clothed the other children are and very soon he will clean up too and come to church and become a regular member.

These cards are in great demand and of much service in our work. Also bright postal cards, the large picture roll used in the Sunday School. Look about your church and gather all such and send to any of the following members of Kwangju, Korea: Misses Margaret Martin, Miss Anna McQueen, Miss E. Shepping, Mrs. L. T. Newland, Miss Georgia Hewson. Or select some members of any of the other four stations.

Mr. Whang Sang Ho is the superintendent of our largest Sunday School and he will be glad to receive the above articles as well as Red Cross buttons, or buttons and badges of any nature which he uses as prizes for the best scholars and rewards. He is doing a very fine work in the Sunday School and as bookkeeper at the Ellen Laving Graham Hospital.

Ordinary Sunday School literature in English is not of use though 1922 Peloubet's Sunday School Notes can be sent to a few of the missionaries as helpers. The 1922 Peloubet's are used in Korea in 1923, one year later.

If you wish any further particulars about this, write to
Columbus, Ark. R. M. Wilson, M.D.

Kwangju, Korea—1. Our Hospital—Can you imagine the alarm in an American hospital at the diagnosis "Leprosy"? It is not an infrequent thing in our hospital. The Ella Lavine Graham Hospital feels keenly the great loss in the death of Mr. C. E. Graham, of Greenville, S. C.

Our nurse is still digging at the language; she was paying off a workman, and intended to ask him if he had twenty sen, but she asked him if he had "hookworm."

Many thanks to the friends who helped to furnish the Foreign Patients' Room at the Hospital. A new mattress, bed, pillows and window shades have just come.

While Dr. Wilson is at home, the medical work at the Ella Lavine Graham Hospital is in charge of a fine young Christian native doctor, Dr. C. K. Rowe, a graduate of Severance Union Medical College.

2. Our Leper Hospital—We now have in the Leper Colony 241 men and boys, and 185 women and children. When the winter comes we will be overrun with applicants for entrance.

Last month four recited the Shorter Catechism and two the longer Catechism. Forty are now studying the Catechism.

There are 67 pupils in our day school at the Leper Colony, with four teachers.

The cost of supporting a leper last month was \$3.50. This includes food, clothing, medicine, home and fuel. God is richly blessing the work.

We are making cloth now and hope in the future to make all they wear. The women make the cloth into clothing.

FREE YEAR BOOKS

For the last three months of the fiscal year, January, February, March, we are making a special offer of six 1922-23 Year Books Free with each 30-cent subscription for

PROGRAM LITERATURE

at 10 cents a month for the two programs, Auxiliary and Circle. Those who do not know the Year Book may thus have a chance to try it at small cost.

The Woman's Auxiliary,
256-259 Field Bldg., St. Louis, Mo.

THE PRAYING CHRIST

A beautiful devotional study rich in spiritual truth is the little leaflet *The Praying Christ*, written by Rev. H. Tucker Graham, D.D., of Florence, S. C.

It portrays the prayer-life of the Master in various crises of His career on earth and very aptly makes a practical application of the result of such a habit of prayer in any life today. The Baptismal Scene, Choosing the Apostles, and the Transfiguration Scene are among the studies discussed and held up for example.

On this leaflet Mrs. W. C. Winsborough based the devotionals that so strengthened and delighted her hearers every morning during the summer at the Montreat School of Missions.

Secretaries for the Promotion of Spiritual Life in the Auxiliaries will find these studies full of program material, and no home with a family altar should let the opportunity for securing one pass unheeded. Price, 10 cents a copy. Order from The Woman's Auxiliary, 256-259 Field Bldg., St. Louis, Mo.

1923 PRAYER CALENDARS

The recognized fundamental need of the Church today is more prayer. The power of prayer is unlimited, but it must be the kind of prayer Christ taught. Each person who came to Him for aid was taught to ask definitely, intelligently as well as believingly, for the thing wanted.

If every home in the Church were praying every day for a certain definite thing, what a power that intelligent prayer would be! And if every home in the Church were praying the SAME DAY for the SAME DEFINITE THING, what an infinitely greater power that concentrated prayer would be!

Such concerted prayer can be practiced only by means of a prayer list, and this the Prayer Calendar furnishes. It contains a brief outline of the work of every Executive Agency of the Assembly with the names of the missionaries in both Home and Foreign Fields and their various places of service. "What the world needs today is, not only more missionaries, but the outpouring of God's Spirit on every one whom He has sent out to work for Him in the foreign field."

No home in the Church should be without one of these Calendars. They are artistic in coloring and composition and would make a charming New Year gift for family or friend as well as a deeply significant one.

Price, 15 cents a copy, \$1.50 a dozen. Order from Presbyterian Committee of Publication, Richmond, Va.

"THE STRENUOUS LIFE"

That is your father, dear, just going out the door; Oh, he's been living here for seven years or more! In business he's so deep he has no time to fret With little girls, but keep up hope—we'll meet him yet.

That is your mother, dear, just getting in the car, She knows that you are here and also who you are! But what with clubs to meet and bridge to play, you see, With hours so short and fleet, she's turned you o'er to me.

But there, my dear, don't fret, or let those blue eyes blur; Sometime I know you'll get acquainted, too, with her. Why, sometimes in the night, when angels vigil keep, She asks if you're all right and when you went to sleep.

I think you'd like them both, I think they'd both like you. But what with "higher growth" and many things to do, They're simply rushed to death, but there, my dear, don't cry,

If you live long enough we'll meet them by and by.

—James W. Foley.

Sunday School

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

JANUARY 7, 1923

JESUS HEALING ON THE SABBATH

Lesson: Luke 13. Printed Text: Luke 13:10-17

GOLDEN TEXT—"It is lawful to do well on the Sabbath day."—Matt. 12:12.

SCRIPTURE LESSON

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which man ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

SHORTER CATECHISM

Q. 18. Wherein consists the sinfulness of that estate wherinto man fell?

A. The sinfulness of that estate wherinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

There are many reasons for seeking the sanctuary. Where God is worshipped and His Word expounded we may get light when we are in darkness. We may obtain strength when conscious of weakness. We may get guidance when in perplexity as to truth or duty. We may secure comfort when in sorrow or bereavement. We sometimes make our infirmities an excuse for not attending the house of God. But the woman mentioned in our lesson, despite her sore infirmity, sought the synagogue on the Sabbath because she was a daughter of Abraham, there met Jesus and received help and blessing that she had not anticipated. We may with profit attend to the Woman's Condition; Jesus' Love and Sympathy; The Rulers' Hypocrisy; The Healing and Results.

I. The Woman's Condition

She was in large measure paralyzed, "bowed together and in no wise could lift up herself." She no doubt suffered severe pain as well as disability in moving. For 18 years she had been in that condition. On account of the lapse of time she may have despaired of being any better. We are told too that Satan had thus afflicted her, and had "bound her thus these many years." Exactly what agency he had in her infirmity we do not know. But we are informed that God for wise purposes of His own does permit him to tempt and afflict saints. He visited upon Job sore calamities with Divine consent, and yet Jehovah put a limit to his destructive power. The woman's condition was in many respects distressing.

II. Jesus' Love and Sympathy

Some may gaze on disability and suffering without emotion. Not so with Jesus. He felt for the afflicted woman pitying love. Her infirmity and pangs excited in Him deep compassion. Deprivation, want and pain ever produced in Him profound pity. When He saw the multitudes wandering in ignorance and error like sheep without a shepherd, "He had compassion on them." As this woman was "a daughter of Abraham," and shared his faith and piety, He loved her not only with the love of pity, but with that of complacency and delighted in her graces. Christ too had sympathy with her troubles and distress. He could share in her emotions and participate in the deprivations from which she suffered and in the pains which she endured. It soothes pain to know that we have sympathizing friends. "Jesus is the same yesterday, today and forever." "We have a High Priest who can be touched with the feeling of our infirmities, having been tempted in all points like as we are yet without sin." Christ is an active sympathy prompting efficient help.

III. The Ruler's Hypocrisy

A hypocrite is a pretender claiming to possess what does not belong to him. The ruler of the synagogue pretended to a zeal for Sabbath observance which he did not practice. He claimed that no sort of work for relieving suffering or want should be done on the Sabbath day. Jesus showed him that this was not so because that he and his brethren led their ox or ass for water-

ing on the Sabbath day. Christ argues that if animals' needs should be cared for on the Sabbath, much more should a suffering woman and "a daughter of Abraham" be relieved from a bond inflicted upon her by Satan for 18 years. The ruler could not assert that Jesus had done any work in the ordinary sense of the term, for He only commanded the woman "to lift up herself." The ruler addressed his reproof to the people as to coming to be healed. He dared not rebuke the Master for the healing done, for Jesus as the Son of God is "Lord even of the Sabbath day," and best able to declare how it should be observed. The ruler's pretended zeal for the Sabbath was intended to cloak his envy, hatred and opposition to Jesus. Therefore Christ called him a hypocrite.

IV. The Healing and Results

The woman was healed immediately and completely. By coming to the sanctuary she received far more than she expected. She met Jesus, was relieved from a grievous burden of years, and had her faith confirmed and strengthened. Jesus' Divine power to help and save was demonstrated. His ability to supplement human disability was rendered conspicuous. His command to do a thing that was humanly impossible was accompanied by a Divine power that made it feasible. Thus it is with a repentance, faith and a new obedience. Hypocrisy was exposed and condemned. What may be rightfully done on the Sabbath day was manifested. A suffering saint was relieved and made glad. The adversaries of Jesus were confounded and made ashamed. The people rejoiced and God in Christ was glorified.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

THE WORD OF GOD

M., Jan. 8—Power of the Word: Heb. 4:12, 13.

T., Jan. 9—Prophecy Proves It: Jer. 36:1-8.

W., Jan. 10—Jesus Believed It: John 5:37-47.

T., Jan. 11—Testimony of the Writers: Rev. 1:1-3.

F., Jan. 12—Character of the Word: Rom. 15:4, 5.

S., Jan. 13—Experience Proves It: Matt. 5:18-20.

Sun., Jan. 14—Topic: Why Do You Think the Bible Is the Word of God? II Tim. 3:14-17.

It is said that Lord Byron, the noted English poet, wrote the following words on the fly-leaf of his Bible, quoting from Sir Walter Scott's "Monastery":

Within that awful volume lies,
The mystery of mysteries!
Happiest they of human race,
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way:
And better had they ne'er been born
Who read to doubt, or read to scorn.

The most instructive character in the Bible for the young is Timothy. He had a pious mother, Eunice, and as good a grandmother, Lois, both of whom took great pains to teach the boy the Holy Scriptures, which Paul here declares to be the inspired Word of God, and the guide of character as well as the sign-post toward eternal life. What reasons have we for believing that this Book is divinely inspired, and that it contains the revealed will of God to man for his salvation?

We may look for the evidences of the inspiration of the Scriptures under three heads, the external, or evidences of the Bible found outside the Scriptures; the internal, or evidences found inside the Bible, and the practical, or the evidences found in the influences of the Bible in every-day life.

I. The External Evidences

The external evidences of the Bible are history, prophecy, miracles, and the preservation of the Scriptures.

The Bible contains the history of the human race, telling of its origin, the great disaster to it in the flood, the division of the race into nations at Babel, the relation of the early nations and the later nations to the history of the Jews. The ancient histories of other peoples as recorded in their writings prove the correctness of the Bible. Also, the old monuments, the pyramids, and clay tablets, found in digging into old mounds and hills show that the Bible was right.

Again, prophecies uttered in the Bible were fulfilled, though the prophecies were spoken hundreds of years before, as, for instance, the destruction of Babylon, by Cyrus. The miracles of Christ are a proof of the Bible. These works of Jesus are fully proved by many

witnesses, and beyond question reveal His supernatural power, and being a part of the Bible story, prove that the Bible must be true, and therefore the Word of God. The wonderful way in which the Bible has been preserved for us, though it is so old, dating back to Moses' time, 1,500 years before Christ, shows that God has taken care of the Bible Himself.

II. Internal Evidences of the Bible

The sublime and beautiful language of the Bible, its earnest and sincere purpose to instruct and uplift mankind, its idea of God, its history of the moral condition of mankind, and its gospel by which it hopes to relieve this condition, are the internal evidences of the truth of the Bible.

The language of the Bible, or the Bible simply as literature, gives it the place as the Book of books. Its stories, precepts, and doctrines are the most elevating forces of education. No other idea of God is satisfactory to mankind, but the idea of Scripture, which places Him as supreme in power and perfect in character. The Bible story of man's fall and his misery and depravity as the results of that fall, find observation and experience full confirmation. The gospel story of the birth, life, death, and resurrection of Christ fits in with the lost and ruined estate of man. All these things prove that the Bible is the Word of God.

III. The Practical Evidences of the Bible

While there are external and internal evidences of the Bible that are conclusive and satisfying, yet after all the most satisfactory proof of the Bible lies in our own experience with it.

We are taught by the Bible the only moral system that fits our own moral nature, the Bible's exaltation of truth, honesty, purity, reverence for authority, unselfishness and service to mankind, finds complete approval in our hearts. Its impulse toward moral reformation stirs our consciences and spiritual desires. The Bible finds us unable to meet the demands of our own moral nature, and much less the demands of God's law, and so it provides for the pardon of sin, and the regeneration of the soul. It makes a reformation possible, and outlines those precepts that, as Paul says, make the Scriptures profitable for teaching us the truth, for reproving and convincing us of our sins, for correcting and reforming the life, and instructing us in the right ways of conduct and service, thus furnishing us for a perfect human career. These practical evidences of the Bible are as convincing proof as we need, for they supply us with a pattern for a moral life, they impel us to a life of successful achievement, and fill our hearts with hope for eternal salvation through Jesus Christ our Saviour.

The best book on this topic is Alexander's Evidences of Christianity. Write Presbyterian Committee of Publication, Box 1176, Richmond, Va.

SUNRISE IN AZTEC LAND

Dr. Juan Ortiz Gonzales, Editor
La Nueva Democracia (The New Democracy),
New York, N. Y.

This is the title of a new book by W. A. Ross. It is not a large volume, containing only 244 pages, but in those pages the background of Mexico's history is well and picturesquely presented to the reader, along with a study of those men, movements and influences which have created the Mexico of today. This new Mexico is a striking and promising personality among the nations, and Mr. Ross has described its making with keen insight.

Not the least interesting part of his story is the part the Presbyterian Church has taken in guiding this modern development in Mexico. With the other Protestant bodies, he claims that it has been the fostering and nurturing influence behind the progressive movement that is sweeping the nation forward. Those well acquainted with the riches of Mexico's past will take delight in the wise selection of material used in the presentation of the historical background to the reader. Those to whom the history of Mexico is a sealed book will be equally pleased by the concise resume of the pertinent facts of the nation's past which is presented to them in charming literary style.

Mr. Ross has rendered a distinct service to us as citizens, as Christians, and as Presbyterians. As citizens, because the future of the world depends largely upon developments in the western hemisphere. Yet the influence of America can never become a trusted and efficient leadership unless it follows humanitarian principles in its dealing with its neighbors on this continent. The standard by which our motives in foreign

(Continued on page 10)

The Every Member Canvass Comes March 18. Are You Preparing For It?

THE DAVIDSON CAMPAIGN

In addition to the list of churches that we published last week as having subscribed their quota to the Davidson Campaign we would name also Rockfish Church in Wilmington Presbytery as having met her quota in full. This is one of the old churches of the Synod, having been established in 1757, but her bow still abideth in strength.

CHANGE OF ADDRESS

The address of Rev. R. M. Pegram is changed from Hazard, Ky., to 1748 Frankfort Ave., Louisville, Ky.

Rev. J. G. Anderson, D.D., has changed his address from Gainesville, Fla., to 809 South Orleans Ave., Tampa, Fla.

NEAR EAST RELIEF

Received for this cause:

Carmel Church	\$ 5.00
Second Church	10.00
Cash	5.00

WEEKLY NEWS NOTES FROM BARIUM

Everybody has Christmas in his bones. Santa Claus has come to the basement. Our good friends of the First Church, Raleigh, as has been their custom for several years, are kind enough to answer all the Santa Claus letters from the children, and it is a very exciting time when the large Santa boxes arrive. They are taken to the basement where they are checked off and each child's package sent to his or her cottage. Most of the cottages have Christmas trees, and there is great excitement to know whether they will get what they asked for or not.

We feel sure that this is going to be a very enjoyable holiday. Lists of the different children have been asked for by societies and individuals.

School closed Thursday for two weeks' holiday. Quite a number of the teachers will spend the holidays with friends and at home. Those leaving this week are as follows: Miss Shockency, to Eminence, Ky.; Miss Smith, to Orlando, Fla.; and Mrs. Aston and daughter, to New York.

The latest arrivals are: Judy McCoy, Mary Alice and Margaret Moose, and Winfred, Lillian and Margaret Wicker.

Miss Brown, the nurse, has her hands full, and it does not look as if she would have very much rest during the holidays. There is quite a bit of "flu," and while there has been no one seriously ill at any time, some have been and are still right sick, and when a nurse is on both night and day duty, it keeps her pretty busy.

Mr. Johnston went over to Greensboro, Tuesday night on business. He spent Sunday in Winston-Salem.

Lynn Hostettler, who is a student at Oak Ridge, is home for the holidays. His mother and sister are teachers at the Orphanage, and have a cottage here.

This is the coldest morning we have had. The thermometer registered 22 degrees on the office porch at 8 o'clock.

NORTH CAROLINA

First Church, Durham—President Walter W. Moore, D.D., of Union Theological Seminary, Richmond, Va., will preach the sermon this evening at the joint annual communion service which is held the first Sabbath of the year by the four Presbyterian churches of this city.

Charlotte—One of the features of the Christmas time in this city was the Christmas music programs that were given in the various churches on Christmas eve.

The carols and hymns appropriate to the season were sung by the choirs with fine effect. Possibly one of the most beautiful programs of the many heard was rendered by the choir of the Second Church, under the direction of Mrs. Coral Hayner-Baker, the organist, this being repeated at the evening service on New Year's eve. The Second Church boasts some of the best voices in the city, and on this occasion the choir was augmented by a number of other voices.

The program began with "The First Christmas" (Barnby) and ended with "The Hallelujah Chorus" (Handel), and was most beautiful throughout. The pastor, Dr. McGeachy, on December 31st, preached a New Year's sermon that was thought-provoking and that carried an earnest appeal to men to accept Christ before launching out on the uncertain voyage of the New Year.

Highland Church, Fayetteville—We came to Fayetteville on October 27th, to begin our work as pastor of the Highland congregation, and truly our "lines have fallen in pleasant places." We have found a people with the will to work and our heart has been constantly encouraged by their loyalty and the splendid spirit in which they have followed our leadership, and this has been true with reference to the young people as well as those more mature in the service of the Kingdom. The Sunday School is growing steadily, under the careful planning of a Weekly Workers' Conference; the men are making their Bible class grow each week; the Christian Endeavor societies, both Junior and Senior are wide-awake; and all the services of public worship are well-attended. Not satisfied with moving us into a new manse with every modern convenience, and stocking our pantry with the good things of Cumberland County, they celebrated

Church News

Christmas by calling us to the front door at 6:00 a. m., where we found a thoroughly equipped Ford touring car with a card attached "From Your Folks." There are no words in which a pastor can adequately express his appreciation to such "Folks," but we are praying that we may merit their confidence and return their kindness, by being a true Shepherd and leading them in the service of Him whose presence fills every life with joy unspeakable. Sam K. Phillips, Pastor.

Philadelphia—The first Sunday of November was communion day at Philadelphia Church. The main body of the church was crowded to its utmost capacity. Preparatory services began on Friday night before and continued through Sunday night. One man, the head of a family, was received on profession of faith and two by letter. Ten infants were dedicated to the Lord.

Rev. J. J. Brown, of Rock Hill, S. C., a brother of the pastor did the preaching.

This church is very much alive and is progressing in various lines. The women are organized on the Auxiliary plan, composed of five circles, which have done an excellent work. One of their recent accomplishments is rebuilding of a rock and cement wall around the two cemeteries at a cost of \$1,200.

The men have also been busy. They have done some needed repairs on the church and put down a deep well on church and school grounds. A house has also been repaired on church ground for sexton who has been employed for church and school.

The Brotherhood class of the Sunday School has for its motto: "We Do Things." The first thing they did was to raise funds for a new piano. They were successful and in a short time installed a new Cable piano.

This church has had a Laymen's Association for some time. Out of this association two evangelistic clubs have been formed. These clubs are devoting their efforts at present to the outlying territory in the congregation. Much good is anticipated from these consecrated brethren.

Greensboro—With already a number of eventful happenings recorded at the Church by the Side of the Road this year, perhaps the night of December 17th will for sometime to come be outstanding in the memory of the large congregation which gathered on that evening. The occasion was a "White Gift Service," in connection with the pageant arranged by the Louisville Committee, entitled "Together They Shall Sing."

A high objective had been set up in the agreement that all hands would work for a liberal offering of life in the white gift feature of the program.

The pageant was artistically staged and beautifully enacted. Then came the various departments of the Sunday School with their "white gifts"—mainly canned peaches wrapped in white paper, for Barium Orphanage. About 150 white packages were placed upon the platform, each pupil bearing one in hand. The young men's class brought up a whole case of peaches. Next followed gifts of money for the orphanage, amounting to \$35.15.

At this point the pastor called for the life gifts for the Master. First, the suggestion for re-dedicated lives brought to their feet the entire church membership who were present, and many visitors. Then the call was made for those who would for the first time make a profession of their faith in the Lord Jesus Christ, and 19 persons came forward, taking their stand around the platform. Finally the call was made for those who would send for their church letters and join by transfer, to which 13 responded by coming forward and standing back of those already grouped about the pulpit.

The 32 men, women and young people crowded the space up front and made an impressive picture, while the officers of the church listed their names. There upon the center of the platform was a manger, fragments of straw showing above its sides, while an incandescent light in the bottom of the manger cast its glow upward in the semi-darkness. Piled around this were the white packages of fruit, and close by the money offering, while surrounding the platform stood the "gifts of life," all in the presence of a re-dedicated congregation.

In such a setting and under such blessing from God, it was not surprising that the pastor broke forth in a prayer of gratitude and praise which was not on the program. "All Hail the Power of Jesus' Name!" the closing hymn was sung with a fervor of spirit rarely shown even in song, and the congregation broke up in a veritable love feast.

—(From Friend O'Man for January.)

SOUTH CAROLINA

Charleston, Second Church—Dr. R. A. Torrey, the famous world preacher will conduct a series of meetings in this church beginning January 7th. The following is Dr. Torrey's creed:

"I preach four great truths. I preach the whole Bible from cover to cover. I accept everything; except nothing. I preach the power of the blood of Christ to save—the doctrine of the atonement. I preach the personality of the Holy Spirit. I preach the power of prayer."

In these days of doctrinal straddlers, such a statement is refreshing.

Charleston, Second Church—Sunday January 7th, will be a day of great interest in church circles of

Charleston, and particularly among the Presbyterians of this city, while at the Second Presbyterian Church Rev. J. W. Hickman, pastor, this date will be of special significance, because the Torrey-Curry services will begin then, continuing daily, at morning and evening hours, through Sunday, January 21, and affording thousands of people, men, women and children the opportunity of hearing one of the greatest and best known preachers of the United States and Europe, for Dr. R. A. Torrey, of Los Angeles, enjoys an international reputation, and his voice has been heard in many parts of the world.

The singing will be held by Rev. C. P. Curry, a Methodist minister and evangelist, who is well known through the South as a soloist and a director of congregational singing.

Charleston—The annual community Christmas tree services were held on the Citadel Green and the address of the occasion was delivered by Rev. J. W. Hickman, pastor of the Second Church.

Mr. Hickman used the 14th verse of the second chapter of St. Luke's Gospel as the basis of his remarks:

"Glory to God in the highest, and on earth, peace, good will toward men."

Mr. Hickman began by briefly sketching the coming of Christ, telling of His coming being prophesied by the prophets, and in the course of history His birth. He talked of "peace on earth," directing attention to the fact that there had always been wars and bloodshed on earth and a lack of peace. He said that this fact would bring the question, "Is the Prince of Peace a myth, or have the people failed to live according to His teachings?"

He said that if people refuse to accept Christ that they immediately make Him a blasphemer and an imposter. He also said that failure on the part of people to accept Christ made them anti-Christian, and that to be pleasing in the sight of God one must be Christian; must have the spirit of Christ, which is to serve and to be altruistic. Mr. Hickman declared that a man who fails to accept Christ and to have a Christian spirit is just as guilty in the sight of God as those who commit social sins, such as murder and theft.

Fountain Inn—This church has had the rare treat of enjoying the Gospel of Christ as presented by a Canadian evangelist, Rev. F. A. Robinson, D. D., for six days, who for 13 years has been secretary of Evangelism, now doing "special work in association with congregations throughout the dominion," a minister richly blessed in personal Christian experience and service; with a message, "enriched by a wealth of illustrations from his extensive travel," and knowledge of "the varied social conditions existing among the people of prairies and mountains, forests and fields," lumber and mining camps; a man of splendid mentality, "a quiet, direct, and easily understood speaker;" a singer of no mean attainment; an excellent choir trainer and musical director, so interpreting the hymns as to make the song-message most effective; a preacher who offers a Saviour who can and does save to the uttermost.

His story of personal knowledge and experience of the power of the simple Gospel presented to the "lumber-jack" and coal digger steeped in iniquity and hardened in sin, is soul-cheering and thrilling. There were a number of visible results of the meeting, and we are sure the precious seed sown will yet produce a greater harvest to the honor and glory of the Lord of the harvest.

Dr. Robinson has twice toured Canada with Dr. Campbell Morgan whom he is now visiting in Athens, Ga., with whom he is planning an evangelistic tour of Australia next winter.

May the Lord raise up many such preachers.

Pastor.

APPALACHIA

White Pine—Rev. W. Bruce Doyle, a former pastor, recently visited this church for a week-end meeting, preaching five days including Sabbath, December 10th. Six members were received, four were baptized, and the Lord's supper celebrated at the Sabbath morning service. This was a happy meeting again of preacher and people.

ALABAMA

Opelika—Since the coming of Rev. W. Bruce Doyle last May this congregation has begun and finished a six thousand dollar manse. It is a seven-room, brick bungalow, located next door to the church building. This brick manse and church house with its Sabbath school apartments gives the congregation a good plant.

ARKANSAS

First Church, Texarkana—The pastor of this congregation, Dr. C. H. H. Branch was dismissed by Ouachita Presbytery at a recent called meeting in order that he might accept the pastorate of the Hyde Park Church in Tampa. For a number of years Dr. Branch has been the active pastor of this church, and he will be greatly missed not only from this work, but from the Presbytery and Synod as well, where his labors have been abundant.

Camden First—The pastor of this church, Rev. Charles Haddon Nabers, assisted the pastor of the First A. R. Presbyterian Church in Little Rock with a revival during the first week of December.

In the death of Mr. J. H. Morgan, for many years clerk of the session, the Camden church has sustained a severe loss.

At a congregational meeting held on December

15th, the following additional officers were elected: elders, Messrs. T. D. Fooks and A. L. Morgan; deacons, Messrs. G. J. Graysberg, C. I. Grayson, C. B. Hurley, Sr., Erwin McGill and John Henry Morgan.

Just before the Christmas holidays the congregation enjoyed a visit from Rev. D. W. Fooks, a brother to one of our elders and the stated clerk of the Cumberland Presbyterian General Assembly.

GEORGIA

At a recent called meeting of the Presbytery of Athens, Rev. John C. Langford was dismissed to the Presbytery of Lyons, Synod of New York, U. S. A. For three years Mr. Langford has served the churches of Comer, Danielsville and New Hope, where he has done excellent work. He has been called back to his former charge in North Rose, New York, under circumstances that indicate a clear intimation of the divine will.

S. J. Cartledge, S. C.

Menlo—We have completed one year of service in the Menlo group of churches. Last fourth Sunday was our regular communion occasion. A larger number than usual were present, and partook of the sacred emblems. Quite a number of the young people, engaged in teaching, banking, or other lines of business, were at home for the holidays. In this group of churches, consisting of Alpine (Menlo), Beersheba, and Walnut Grove, 37 have been received during the year, two by letter and 35 on profession of faith.

The pastor and wife were generously remembered during Christmas. The pastor was presented with a purse by the men, and his wife one by the members of the Auxiliary. There was quite a little pounding, besides, but this goes on all the time. The Lord has favored us with a lovely home, and we are supported by a loyal and endearing people, and the outlook for the future is bright, trusting the promises of God.

J. T. Wade.

Atlanta—A unique program was that which occupied a recent Wednesday hour when five organizations of the West End Presbyterian Church, Rev. W. S. Wilson, pastor, Atlanta, Ga., competitively reviewed Dr. McMillan's book "Unfinished Tasks," before a large and delighted audience.

The organization in the order of participation were: The Men's Association, Business Woman's Circle, Junior Christian Endeavor, Senior Christian Endeavor, and Auxiliary.

The Men's Association, under guise of a class taught by Mr. George White, elder, and member of the Assembly's Home Mission Committee, reviewed the first two chapters. Questions whose answers produced the salient facts were propounded and answered in a way that gave the impression of a fine spontaneity. The teacher using the blackboard to summarize with telling effect.

The chapter on colored missions was reviewed by the Business Woman's Circle. Two of the members met on the platform as if by accident. One had been to the Mission Study Class where Dr. McMillan's book had been studied. The other had read the book and was especially interested in the chapter on Negro Missions. One by one the members dropped in contributing their quotas to the discussion. It was agreed that the soul of the negro found expression in their religious songs. This paved the way for the singing of "Standing in the Need of Prayer."

With the assistance of charts the Junior Endeavor presented its chapter.

The cleverest idea was that of the Senior Endeavor. The boys staged a meeting of the Assembly's Home Mission Committee, each boy impersonating a member. The various sub-committees were called upon for reports. Girls costumed to represent the different races to which the committee ministers appeared to appeal for larger support. To them the committee found it necessary to reply that until the church was more liberal their requests must be refused.

The part of the Auxiliary while it involved no unique method could not have been improved upon.

The uniform merit of the presentation, and the diversity of the contestants, made the decision difficult. It was awarded to the men.

Food for meditation was contained in the overheard remark of a member of the Auxiliary. "We got what we went after, the decision does not matter."

The program required two hours. Interest was sustained throughout. The enthusiasm, good fellowship, fine men calling each other by their given names, and the splendid attention proclaimed a church active and functioning in all its parts. Under Dr. Wilson's leadership the Sunday School has added one hundred members within the year.

This plan of mission study could be copied with profit by other churches.

E. V. Tadlock.

KENTUCKY

Danville—The Evangelistic Conference held at Danville on Thursday, December 7th, was a good one. The meeting was held in the First Presbyterian Church and had delegations from Harrodsburg, Stanford, Salvisa and New Providence. Almost everybody took part and all the speeches were to the point. We feel that this conference resulted in great good and our people went back to their churches prepared to do more than ever for the cause of Evangelism. Rev. J. J. Rice, our pastor at

Danville, was very helpful, and the ladies served a delicious luncheon at the noon hour.

Highland—Dr. R. L. Telford, of Richmond, recently closed a meeting at Highland in West Lexington Presbytery. The meeting resulted in 40 additions to the Presbyterian Church and tremendous good to that section of the State. Dr. Telford is a forceful preacher of the Gospel and a most lovable man. Wherever he goes he leaves the impress of the Gospel upon the people.

LOUISIANA

New Orleans—A feature in many of the churches in the closing days of November was the visit of a bevy of Indians from our orphanage at Goodland, Oklahoma, led by Mr. and Mrs. S. B. Springs. It was not a bunch of "ten little Injun boys," but of 12 little Indian girls, from 8 to 16 years of age. They sang, and recited, and stood tests of their knowledge of the Bible and catechisms, in delightful meetings, suitable for either Sunday or week-days, in Canal St., St. Charles St., Third, Claiborne Ave., First, Prytania St., Memorial, Carrollton, and Metairie Ridge churches, in Westminster chapel, and in Newcomb College. They were entertained in the homes of the people of New Orleans, one or two together. They delighted the large audiences that heard them, and their presence in homes showed how carefully they had been trained in the institution which gives them a happy home. Their coming was not designed to be for the purpose of raising money, though liberal collections were voluntarily made, but to show many of the churches which support them the nature of the Goodland work. At each meeting Mr. Spring, their superintendent, himself an Indian, and for 26 years an active ruling elder in the Hugo Church and identified with the best movements of the church as well as of the former Choctaw nation and the present great State of Oklahoma, made an address of exceptional interest and power on Presbyterianism, Christian Education, and Home Missions. The interest of all the churches was quickened and most wholesome and enlivening entertainment was given to both mature and young people in all the congregations.

TENNESSEE

Bluff City—Rev. Trigg A. M. Thomas, D. D., General Evangelist, after spending most of the month of December with his people at Bluff City, is now conducting meetings in Kentucky. Dr. Thomas has promised to conduct the Marengo County Union Camp Meeting and Training School for Christian Workers, at Dixon's Mills, Alabama, next summer. He has also promised to conduct the Carroll County Union Tabernacle meeting at Carrollton, Mississippi, next August. All communications for Dr. Thomas should be sent to him at Bluff City, Tenn., and not Kansas City, Mo.

Bristol—The meeting in Windsor Avenue Presbyterian Church, Geo. F. Roberts, pastor, conducted by Rev. Walter K. Keys, of Cold Springs Church, near Bristol, closed December 10th, having run two weeks. Six have united with the church and others are expected. There was great good done in reconsecration on the part of the church in general and the men of the church in particular. Mr. Keys is a young man of great spiritual force as a speaker, and gave us the Gospel in simplicity as a power. He is pastor of Cold Springs Church in which he was born and reared.

Mr. Patch, a ministerial student of King College, led the singing and did it well. He has a fine voice and knows how to get the people to sing. A junior choir was a striking feature of this meeting. The last week-night service was the largest and best of all the week-night services. They made many friends in Windsor Church. These two young men have a bright future before them.

G. F. R.

WEST VIRGINIA

Franklin—This church enjoyed "seasons of refreshing from the presence of the Lord" for two weeks recently (December 4-17 inclusive), when Dr. Wm. C. White, of Churchville, Va., came to us and preached the old Gospel with great attractiveness and power. Dr. White assisted the former pastor of this church in a protracted meeting in March, 1916, and the entire congregation was anxious for him to return and preach for them again. Anticipating that the congregations would be large and fearing that the old church would not hold all those who would come, temporary seats were placed in the handsome new church, recently completed but not yet furnished, and there each night Dr. White preached to congregations that would have filled the old church to overflowing, compelling some to be turned away. Preparation was made for ten days preceding the coming of Dr. White. There was first the holding of cottage prayer meetings for one week and then preaching by the pastor in the church the last four nights before Dr. White came.

As for the visible results of the series of meetings; there were 50 who made profession of their faith in Jesus Christ as their Saviour and five who renewed their vows. On the last day of the mission there were received into the membership of the church 40; 38 on profession and two on certificate. The following Sunday there were re-

ceived eight; seven on profession and one on certificate. Two joined other churches. The spiritual life of the church has been enriched and we feel that "the Lord has done great things for us, whereof we are glad." Several heads of families promised to establish the family altar.

A. P. Dickson.

DISTRICT OF COLUMBIA

Central Church of Washington—At the result of the Christmas-giving by the Sunday School at its celebration Friday night, December 15th, boxes have been sent to the mountain schools at Grundy, Va., Nacoochee, Ga., Stuart Academy, Patrick Co., Va., Claudeville, Va., and to the Presbyterian Orphan Home, Lynchburg, Va. The amount of money that had been hoped for was \$500. The amount given to date (December 26th) is at least \$535. The service Sunday night, December 24th, was held at 7 o'clock, instead of 8, and the pastor, Rev. Dr. Jas. H. Taylor, told to the Sunday School the story of the nativity in a way specially adapted to the little folks, who were present in large numbers and listened eagerly. There is in Washington a federation of churches to which this church has belonged until quite recently, when the connection was severed by the unanimous vote of the session, the reason being that this federation so frequently undertook to exert control or influence in matters outside of the proper function of the Church, as we Southern Presbyterians understand it.

A. H.

DISTRICT OF COLUMBIA

Central Church of Washington—The annual Christmas Giving exercises of the Sunday School were held Friday night, December 15th, in order that the gifts might reach their various destinations before Christmas. Besides books and toys, the money contributions amounted to \$460.00, with perhaps a little more to come.

A. H.

PERSONALS

Rev. M. B. Lambdin has recently resigned the pastorate of the Montgomery, W. Va., Church in order to travel in the Holy Land.

While absent his wife will be with her daughter, at Victoria, Va., where all letters should be sent.

His sister, Miss Barbara Lambdin, assistant to Dr. Flynn, of Atlanta, Ga., will accompany him. They started on the trip, December 26th.

NOTICE TO PASTORS

The Anti-Saloon League of America is calling on the pastors throughout the nation to celebrate the third anniversary of National Constitutional Prohibition. The card being sent to the pastors reads thus:

"January 16, 1920—Three Years of Prohibition—January 16, 1923.

"January 16, 1923 is the third anniversary of Constitutional Prohibition in the United States. The Anti-Saloon League is asking every pastor in the nation to devote one service on Sunday, January 14, to a recognition of this anniversary. It will be a great opportunity to offset the wet propaganda of today by recounting the results of 'three years of Prohibition.' Here is an opportunity to get the facts before the American people. Will you join the pastors of the land by making this the theme of one of your sermons January 14, or preferably two or more pastors join in a union service? We will be glad to furnish you, without cost, literature that will give authentic reports of today from all sections of the country, regarding the record of these three years. Please answer at once on the attached card."

Already 200 pastors in North Carolina have agreed to hold this service, and literature has been sent to them. If you wish your church to join in this service, write us a postal requesting this literature, and it will be sent to you. R. L. Davis, Supt., Raleigh, N. C.

ATTENTION, ALL YOUNG PEOPLE'S SOCIETIES!

The Young People's Department in the Standard is to begin next week. You have been hearing rumors of this probably, and now we are really to have our own section in the paper of our Synod.

This DEPARTMENT is for you and we want you to fill it. We want each local organization to send in from week to week, news notes on their activities, new plans of work, mission study classes, how they are helping the church, and so on. We want a good supply of these for the opening issue. Please get to work at once and mail to me at Davidson, N. C., something for the first issue. Mail it right away, please.

W. ARNETT GAMBLE, JR., Editor,
Davidson, N. C.

The Every Member Canvass Comes March 18. Are You Preparing For It?

Educational

Mitchell College closed on the 11th, ten days earlier than was intended, because of an order by the city council closing all the schools and places of public gatherings. This was done as a precautionary measure to forestall a possible epidemic of influenza. There was no sickness in the college, and the fall term has been remarkably free from sickness of any kind. The new infirmary has not been used at all. The work was going on most smoothly and effectively. The college will open again (D. V.) on Tuesday, January 2nd, and work will begin at 9:00 o'clock Wednesday morning, January 3rd. All the time lost by this early closing will have to be made up by extending the spring term.

The student body has received the "Mitchell Messenger," the first issue of which was due about the time school closed. Several popular lectures and plays, together with the music faculty recital, have added variety to the routine of college life. The Christmas carol service, arranged for the last Sunday before Christmas, had to be omitted, along with the annual dinner of the Senior class. This class, by the way, numbers 23. Much favorable comment has been heard concerning the changes made in the building, as well as the reorganization of the curriculum. As rapidly as possible the work in all departments will be fully standardized. It is practically assured that the only two vacancies in the dormitory will be filled after Christmas.

Peace Institute—The faculty and students of Peace Institute have all gone to their homes or for visits to friends for Christmas vacation. The session which has been held this far has been a very successful one in every way.

The days before the holidays were happy ones with anticipation of the home-going, and with the spirit of Christmas giving. A box of individual presents for the children at Balfour Orphanage was sent. Each of the servants on the place was made happy by individual presents. Contributions to the Near East, the Red Cross, the Y. W. C. A., and their needs have been met. Last year the students at Peace reached a high place in their per capita giving.

The usual custom of singing Christmas carols was observed before the last night of departure.

The play "The Two Talismans," given by the Dramatic Club, evidenced again the artistic ability of Miss Fanny Bradshaw both in the presentation and the costumes.

The Christmas carol service, one of the most beautiful parts of the school life at Peace Institute, was given by the Choral class, under the personal direction of Miss Gardner, on Tuesday evening. Amid Christmas greens and many candles, a highly artistic program, consisting of old and new carols, solos, and a beautiful anthem, was rendered. The chorus was carefully trained, singing the words so distinctly that each could be heard clearly. A very attractive number was a quartet arrangement of the Adams "O Holy Night," by Misses Martha Lee Borden, Margaret Buckingham, Sue McNair, and Elizabeth Oden, and was sung in perfect time and good tone. Miss Gardner, director of the voice department, sang "O Little Town of Bethlehem," by A. L. Barnes. Her voice is rich, pliant, and colorful, and she thrilled her audience as only one possessing such endowments could have done.

Flora Macdonald College—Miss Winifred Kirkland, of the editorial staff of the Ladies' Home Journal, visited the college last week and spoke to the students in the English classes on "Reading and Writing." A reception in her honor was given by the Woman's Club, in the college parlors.

Dean C. G. Vardell, of the Conservatory, will give an organ recital in Gastonia on the evening of January 11th, under the auspices of the Gaston County Alumnae Association, and in Albemarle on February 15th, under the auspices of the Sunday School class of Mrs. J. D. Bivens, president of the Stanley County Branch.

The annual Christmas service known as the "White Gift Service" was celebrated on last Sunday night in the auditorium, under the direction of Miss Mary Johnston. Following the opening number, a "Carol" for violin, by Miss Ruth Vardell, the college chorus of 65 voices, under the direction of Miss Mary Foreman, rendered the cantata "Bethlehem," the solo parts being taken by Miss Ellen Black and Miss Louise McCallum. Others taking part in the service were the Misses Louise Mandeville, of Georgia, and pupils of the organ and piano departments. The reading of pledges and offerings showed a total of \$124 given for various charities. Rev. Mr. Black, of the Presbyterian Church, made the closing prayer.

Davidson—In response to an invitation from the Y. M. C. A. for an address before the association, Rev. Dr. J. M. Wells was here on Sunday. He filled Dr. Richards' pulpit in the morning, where he was heard by an appreciative audience in his discussion of the character of Elijah, the qualities that made him great.

Another visit to Davidson in the spring by Dr. Wells is hoped for and expected, his sermons being invariably both informing and instructive on the one hand, and forceful and thought-impelling on the other, and with it all easy and pleasant to follow.

Just prior to the Christmas recess the student body in official meeting passed by a more than two-thirds majority amendments to the constitution of this body by which not only organized hazing is forbidden, but hazing in any and all forms, and courts are established by which offenders in the Freshman class, provoking upper classmen to violation of the law, and offenders in upper classes engaging in hazing will be dealt with. The new order of procedure is a tentative measure to be tried out for several months, and with the backing that it has from an overwhelming majority of the students, there is reason to believe that it will prove popular and permanent.

News of the Week

The figures indicate a great growth in the Charlotte post office, an increase of 25 per cent over 1921. On Thursday and Friday before Christmas there were posted 290,000 letters.

On the occasion of former President Wilson's sixty-sixth birthday a delegation of five from the Woodrow Wilson Foundation extended to him birthday greetings. Among others were Hamilton Holt, Rabbi Stephens S. Wise, Mrs. Chas. E. Simonson, Mrs. Charles L. Tiffany, and Mrs. Carolina Runtz-Rees.

It is charged that the capitol at Washington is the bootleggers' Paradise. Senators and Congressmen who voted dry, are accused of violating the dry laws under cover. Indications are that an investigation will be made.

Otto H. Kahn's, New York banker, proposal that this country differentiate between seven and a half billion dollars loaned to Europe before the armistice and the two and a half billion loaned after hostilities ceased, does not appeal to Washington authorities.

Pope Pius is considering the possibility of calling an ecumenical council in Rome during 1925, the next jubilee year of the church, it was announced in the Papal encyclical.

Masked bandits, armed with sawed-off shotguns, and without regard for human life, fatally wounded Charles Linton, guard of the Denver branch of the Kansas City Federal Reserve Bank, stole \$200,000 in currency of \$5 denomination at the doorstep of the government mint and escaped. The robbery occupied less than a minute's time.

Recommendations that the State enter the role of peacemaker in industrial disputes through the passage of a law referring such controversies to the department of labor and legalized boards of mediation, and then the child labor law be strengthened, are contained in the annual report of M. L. Shipman, commissioner of labor and printing, to be presented to the General Assembly.

The commissioner also favors legislation providing "adequate industrial safety standards" and means of enforcing them; regular boiler inspection; passage of an eight-hour day law, and continuance and increase of the employment service bureau appropriation.

Governor Morrison has taken up with the budget commission his plan for developing the fish and oyster possibilities of eastern waters and for establishing fish hatcheries along the principal streams of the central and western sections. The amount he wants for this work is a half million dollars.

The Ku Klux Klan in Pennsylvania was outlawed by the grand lodge of Free Masons at the meeting of representatives from throughout the State.

Friends of Woodrow Wilson who are raising a \$1,000,000 fund for the perpetuation of his ideals, celebrated his sixty-sixth birthday by sending him word, through a delegation which called at his S street home, that the success of their movement was assured.

At the same time, the Senate adopted a resolution offered by Senator Harris, Democrat, Georgia, expressing "pleasure and joy" at his recovery toward health. The resolution was put through quickly with a chorus of ayes from the Democratic side of the chamber, many of the Republican senators, engrossed in other matters, apparently paying no attention to its purport.

Further extension of the State's program for the development of rural high schools, additional appropriations for building purposes at State institutions of the character of Cullowhee Normal and Industrial School and

Appalachian Training School, and the increase of facilities for teacher training will be among the most important recommendations the State department of education will make to the General Assembly.

The naval appropriation bill carrying a request that the President negotiate with foreign powers relative to limiting construction of war craft under 10,000 tons was passed by the House. The bill, which carries a total of \$325,000,000, stood up precisely as affirmed by Chairman Kelly's sub-committee, and provides for an enlisted naval force of 86,000 the same as fixed last year.

SUNRISE IN AZTEC LAND

(Continued from page 7)

affairs are being judged in recent years is our policy toward Mexico. Thus every American citizen ought to be deeply interested in what this policy has been and what it is likely to become.

As Christians, we realize that the ties of commerce and of diplomacy are easily broken, while the enduring bond of the Gospel of Jesus Christ can tie us to another people for time and eternity. The basis of a fruitful and lasting friendship with Mexico can only be found in Christian missionary effort. As Presbyterians, we take pride in the fact that Presbyterians were the first Protestants that the great Reformation sent to the New World. Presbyterians have a peculiar opportunity in all Latin American countries because Presbyterianism was first systematized and proclaimed to the world by a French intellect, that of John Calvin. And the French influence in Latin American culture is today so strong that the basis of their civilization may be said to rest as much upon French as upon Spanish foundations. It is peculiarly easy for the Latin American to think as the French think, and he has therefore found Presbyterianism less alien to his nature than some of the other evangelical faiths.

The book is charmingly written, the material is well arranged and the presentation very suggestive.

Every Presbyterian should own the book, because he is a Presbyterian, because he is a citizen of the United States, and because he is a citizen of the world and a brother to all humanity.

It is published by the Presbyterian Committee of Publication, Richmond, Va., in paper cover at 50 cents, and full cloth at 75 cents.

SOME ANNOUNCEMENTS ABOUT THE MARCH CANVASS

The Church at large will be interested in knowing that our committee will have off of the press soon a study book for women entitled "Christian Stewardship for Women," prepared, at our request, by Mrs. S. H. Askew, of Decatur, Ga. This little book will be taken up by the women on the 18th of February as a study book for a few weeks. It will sell for 15 cents, and will be ready for delivery by February 1st.

Our committee is strongly urging all pastors to set aside the International Sunday School Lessons, so far as the Men's Bible Classes are concerned, for four or five weeks, beginning February 18th, and substitute in the Men's Bible Classes, Cushman's Book, "The New Christian," which we can furnish at 25 cents in paper. We believe that it will be of tremendous help in the Every Member Canvass if the men of our Church will study stewardship a few weeks prior to the canvass.

An order form for printed matter and supplies is being sent out to every church in the Assembly so that each church may order what it needs without waste. Instead of sending printed matter as heretofore without a request from a church, we will ask each church to take the initiative and order its own supplies. We urge every church to get in its order at the earliest date possible. We will be in a great rush during February to serve the entire Church.

The Secretary of Stewardship in every Presbytery will be furnished by us with a duplicate of every order that comes in from the churches of his Presbytery so that he may know what is being ordered in his Presbytery, and what churches are preparing for the canvass and those that are not.

Every pastor in the Assembly is urged, not only by our committee, but by the majority of the Synods and Presbyteries, to set apart February 18th to March 18th to give his people a course of study on stewardship in its broad aspects, through pulpit, prayer meeting and Sunday School.

Let us make this the most effective canvass our Church has ever made. Every other department of our Church will be quickened by this process.

The General Assembly's Stewardship Committee,
Chattanooga, Tenn. M. E. Melvin, Sec'y.

CHILDREN

HOPE SANTA WAS GOOD

Dear Standard:

I am nine years old. I am in the fourth grade at school. I go to Sunday School every Sunday I can. I hope Santa Claus came to see all of you this year and filled your stocking plum full to the top. I hope my letter will not reach the wastebasket.

Your friend,
Elizabeth Burke.

Burlington, N. C.

TO SCHOOL AT HARNETT

Dear Standard:

I am a little girl nine years old. I go to school at Harnett, my teacher's name is Miss Weaks. I go to Sunday School at the Presbyterian Church at Harnett. I guess I had better close. From your friend,

Novella Byrd.

Harnett, N. C.

HELPS KEEP HOUSE

Dear Standard:

I am a little girl 11 years old. I go to Sunday School every Sunday. My teacher's name is Mrs. E. M. Bain, I like her fine. My mother is dead. Sister, papa and myself keep house I must close, wishing you happy New Year. From your friend,

Mary Byrd.

Harnett, N. C.

LONGER NEXT TIME

Dear Standard:

I am a little girl nine years old and I have one brother and one sister. My brother is eleven and my sister is nearly three. My teacher is Mrs. James Macfie. We like her fine. I am in the fifth grade. I am in fear of the wastebasket. I will write a longer letter sometime soon. I want to surprise my aunt in Columbia, S. C. Your little friend,

Frances Douglas.

Avon, S. C.

A TWIN LETTER

Dear Standard:

Have you room for a letter from two little children? We have a little brother and a little sister, both smaller than we are. Neither of us have missed a day at school this year. We will close for fear of the wastebasket.

Your little friends,

Elizabeth and James Snowden
Singletary.

Clarkton, N. C.

THE NEW LEAVES

"Wake up" said a clear little voice. Tommy awoke and sat up in bed. At the foot of the bed stood a boy about his own age, all dressed in white, like fresh snow. He had very bright eyes and he looked straight at Tommy.

"Who are you?" asked Tommy.

"I am the New Year!" said the boy. "This is my day and I have brought you your leaves."

"What leaves?" asked Tommy.

"The new ones, to be sure," said the New Year. "I hear bad accounts of you from daddy—"

"The Old Year, of course!" said the boy. "He said you asked too many needless questions, and I see he was right. He says you are greedy too, and that you sometimes pinch your

little sister, and that one day you threw your reader into the fire. Now all this must stop."

"Oh, must it?" said Tommy. He felt frightened and did not know just what to say.

The boy nodded. "If it doesn't stop," he said, "you will grow worse and worse every year, till you grow up to a horrid man. Do you want to be a horrid man?"

"N-no!" said Tommy.

"Then you must stop being a horrid boy!" said the New Year. "Take your leaves!" and he held out a packet of what looked like copybook leaves, all sparkling white, like his own clothes.

"Turn over one of these leaves every day," he said, "and soon you will be a good boy instead of a horrid one."

Tommy took the leaves and looked at them. On each leaf a few words were written. On one it said, "Help your mother!" On another, "Don't pull the cat's tail!" On another, "Don't eat so much!" And on still another, "Don't fight Billy Jenkins!" "Oh!" cried Tommy, "I have to fight Billy Jenkins! He said—"

"Good-bye!" said the New Year. "I shall come again, when I am old, to see whether you have been a good boy or a horrid one. Remember—'Horrid boy makes horrid man;

You alone can change the plan."

He turned away and opened the window. A cold wind blew in and swept the leaves out of Tommy's hand. "Stop! stop!" he cried. "Tell me—" But the New Year was gone, and Tommy, staring after him, saw only his mother coming into the room. "Dear child," she said, "Why the wind is blowing everything about."

"My leaves! My leaves!" cried Tommy, and jumping out of bed he looked all over the room, but he could not find one.

"Never mind, said Tommy. "I can turn them just the same, and I mean to. I will not grow into a horrid man." And he didn't.—Christian Advocate.

ETHEL'S SUBSTITUTE

Tinkle, tinkle, went the telephone, and Betty lifted the receiver.

"Is this you, Betty?" asked a voice at the end of the line.

"Yes," replied Betty in her sweet, clear voice.

"Well, this is Ethel. Say, Betty, I'm awfully sorry, but I won't be able to go with you this afternoon, as we planned. Cousin Stell has just arrived for a visit and I can't possibly get away. Too bad, for I did want to see 'Daddy Longlegs.' Can't you substitute someone in my place?"

Betty's voice sounded just a little mournful, although she tried to keep the joy in it.

"I'm afraid not, it's so late; and I'm sorry, too. I wanted to go with you. We both loved the book, and, while mother does not approve of all moving pictures, she wanted me to see this one. Well, we must make the best of it. Good-bye."

A moment later Betty stood in the middle of the room and debated. She was dressed for the street, for she had expected to start in a very few minutes. It was too late to ask anyone else. Mother had gone out to make some calls, so she couldn't ask her.

She went out into the kitchen for a paper she wanted. There was Mrs. Plummer just putting on her shabby old coat and hat. Betty smiled at her.

"Is the washing all done?" she asked.

Mrs. Plummer nodded. "Yes, the last

piece is on the line. It's been a wonderful day for drying too."

Betty looked at her reflectively—at the hair streaked with gray under the old hat, at the water-soaked hands, the sagging, weary shoulders.

"Are you very tired, Mrs. Plummer?" she asked gently.

Mrs. Plummer shook her head. "Not so very. I got through early today" She smiled across at Betty. "This is one of the best places on my list," she went on happily. "Your ma always gives me such a good dinner, and serves it with kindness, which is the finest sauce in the world. And you are going to be just like her, Miss Betty. You already have her kind ways and her smile." She paused. "Are you going out too?"

"I was," replied Betty, "until my friend disappointed me, Mrs. Plummer," she said suddenly. "Wouldn't you like to go with me to see a moving picture this afternoon? It's 'Daddy Longlegs.' I know it will be good, because the book is."

Mrs. Plummer stared. "You're asking me to go with you to see the picture, Miss Betty?" she asked.

Betty nodded. "Yes. Why not? My friend Ethel, who was going, had a cousin come on an unexpected visit, and I want a substitute."

Mrs. Plummer flushed. "If you really want me, dearie," she said, "I'd be delighted to go."

"I really do," smiled Betty, "and we'll start at once."

* * *

After supper that evening the telephone rang. Betty again took up the receiver.

"This is Ethel," said a voice on the line. "I wanted to ask you if you saw 'Daddy Longlegs.'"

"Yes," replied Betty. "I went."

"Alone?"

"No; I substituted someone in your place."

"Who?" demanded Ethel. "Amy or Mabel?"

"Neither of them," was the reply. "I took, in your place, Mrs. Plummer, mother's washerwoman."

"Betty Pryor!" cried an astonished voice. "You didn't!"

"But I did," said Betty.

"Well you are the strangest girl," declared Ethel.

But Betty, as she recalled the look of pleasure on Mrs. Plummer's tired face as she sat side by side with her that afternoon, was not sorry that she had substituted her in Ethel's place. For Betty was, as Mrs. Plummer had said, very like her mother.—Ex.

TO BABY LAND

"How many miles to Baby Land?"

"Any one can tell;

Up one flight,

To the right;

Please to ring the bell."

"What can you see in Baby Land?"

"Little folks in white—

Downy heads,

Cradle beds,

Faces pure and bright."

"What do they do in Baby Land?"

"Dream and wake and play.

Laugh and crow,

Shout and grow;

Jolly times have they!"

"What do they say in Baby Land?"

"Why, the oddest things;

Might as well

Try to tell

What a birdie sings!"

"Who is the Queen of Baby Land?"

"Mother, kind and sweet;

And her love,

Born above,

Guides the little feet."

—George Cooper.

BOBBY'S "REALLY-TRULY MAGIC"

Bobby was in a bad humor, and in a corner pouting.

When his mother came home from market, she noticed the cloud which overshadowed the usually bright face of her boy, and asked, "Why, what's the matter, sonny?"

"Nobody'll do a thing for me," came the sour reply, while a big tear slowly trickled down the boy's cheek.

"Well, well, perhaps we can change things a bit. Wait until I take off my hat and coat, and we'll talk the matter over. I think I know a bit of magic which will do the trick."

"Magic," repeated Bobby to himself, after mother had vanished into the kitchen, "magic—well, what on earth does mother mean?"

He was anxious for her to return. "Magic" stories were his favorites. He was anxious to hear this one.

"Oh, mother! Please tell me the magic story!" he cried when she returned.

"Oh, my dear, it isn't much of a story; just a little secret or magic word which I want to whisper in your ear."

More mystified than ever, Bobby held his ear close to mother while she whispered something to him. The tears weren't flowing any more, and Bobby wiped his eyes, grinned, and then jumped up and ran to the kitchen.

"Oh, Sarah," he cried, smiling his brightest smile, "won't you please give me a glass of milk?"

"Why, of course I will," replied the cook, hastening to get the nice cold milk.

Bobby took the milk, gave cook a hearty "Thank you, Sarah," and hastened back into the room where his mother was sewing.

"It works, mother!" he cried, gleefully. "I'm going to try it all day."

Away he ran to play. In a short time, as Bobby was busy swinging in the yard, under the shady trees, the rope broke, and he was landed on his back on the grass. He wasn't hurt a bit, but it was so provoking to have his swing break just as he was having a good time!

Running toward the barn, he remembered the "magic" word.

"Oh, John," he called to the hired man, "my swing's broken. Won't you please come and fix it for me?"

John was very busy just then, and hesitated a bit, but seeing the bright smile on the little boy's face, and hearing the magic word, he laid down his tools and hastened to fix the swing. "Thank you, John," called Bobby, and the hired man smiled back, and said he was glad to do it.

All day long Bobby used the magic word. When evening came mother said:

"Well, Bobby, boy, how does the magic word work?"

"Just fine, mother dear! Only I've found that there's another word to be used with yours. One to get done what you want done now, and the other to get something done the next time. You see, I say 'please' first, and when I get what I want, I say, 'Thank you,' too.

"They're the first 'really-truly' magic words I've ever heard of," said Bobby. Then he added, with a bright smile:

"Mother, won't you please let me say 'Thank you' again?"—Chester E. Shuler, in S. S. Times.

PATIENCE

How smooth the sea beach pebbles are!

But—do you know

The ocean worked a hundred years

To make them so

And I once saw a little girl

Sit down and cry

Because she could not cure a fault

With one small "try." —Jewels.

Marriages and Deaths

MARRIED

Lane-Turnage, Trevathan-Turnage

—In Presbyterian Church, Fountain, N. C., November 14, 1922, by Rev. Daniel Iverson, Doctor Edgar Lane, of Pinetops, N. C., and Miss Myrtle Turnage, of Fountain; Mr. Earl Trevathan, of Tarboro, and Miss Ethel Turnage, of Fountain, N. C.

Wilson-Cooper—Mr. M. B. Wilson and Mrs. Elizabeth Cooper, daughter of Mr. W. D. Rhodes and Mrs. Mary Whitworth Rhodes, at the residence of the bride's parents in Lee County, S. C., on Dec. 5, 1922; Rev. W. H. Workman officiating.

Wilson-Nelson—Mr. Thos. Reece Wilson, Jr., and Miss Claree Nelson, daughter of Mrs. John Smith Nelson, at the home of the bride's mother, December 6, 1922. Rev. W. H. Workman officiating.

Mellor-Anderson—At 809 South Orleans Avenue, Tampa, Fla., the home of Mr. Jno. G. Anderson, Jr., the brother of the bride, December 15th, by Rev. Jno. G. Anderson, the father of the bride, Mr. Frederick Harvey Mellor and Miss Fannie Barbour Anderson.

Gambrell-Sherman—In Greenville, S. C., November 20, 1922, by Rev. E. P. Davis, Mr. William R. Gambrell, of Ninety Six, S. C., and Mrs. A. E. Sherman, of Greenville.

DEATHS.

Sossaman—Departed this life, Norfolk, Va., December 8, 1922, Mrs. W. A. Sossaman, aged 58 years.

Mrs. Sossaman was a faithful Presbyterian, noble Christian, a devoted wife and mother.

Brother and sister, G. F. O'Connell, of Richmond and Mrs. J. R. Edmunds, of Greensboro, with family and friends, mourn her loss.

D. N. McLaughlin.

MISS SALLIE J. RAY

In Sanford, N. C., December 10, 1922, after a few days illness, this noble soul entering eternal rest. The Bible picture of "My Neighbor" is an epitome of this woman's life. She loved the Lord her God with all her heart, mind, soul, strength, and her neighbor as herself.

REV. D. M. HAWTHORNE HOME MISSIONARY FOR THIRTY-ONE YEARS CALLED TO HIS REWARD

Rev. D. M. Hawthorne, pastor of Weir, McCool, Mt. Zion and Bethsalem churches, came to the hospital in Jackson some two weeks ago for treatment. The doctor found, after and exploratory examination, that his malady would not yield to a surgical operation and advised Mrs. Hawthorne that the condition was hopeless.

On Thursday afternoon, November 30, 1922, he quietly passed away. At his own request he was buried in the cemetery at Bethsalem Church, which is in the country about six miles from Ackerman, Miss.

Revs. J. C. Watson, W. F. Tims, and

J. B. Hutton conducted the services. The church was filled with representatives from the churches of which he was pastor and with people from all the countryside. This sorrowing concourse of people bore silent testimony of the tender affection they bore to him and of the high esteem in which they held him. It was an impressive scene when at the conclusion of the services in the church, a number of negroes who had been standing at the door and windows of the church requested that they might look upon his silent form, and filed into the church and stood with bowed head and tear bedimmed eyes in the presence of him who held their confidence and their love.

Mr. Hawthorne was born on Indian Run about five miles from Glade Springs, Va., on January 3, 1858. His father died when he was scarcely able to remember and when he was some 12 years old his mother died, leaving him an orphan boy with out means.

About a mile from the home where he was born and spent the years of childhood, there was a wood work shop, which furnished all the buggies, wagons, and implements for the farms of that section. To this he went and took up the work, living in the home of Mr. W. W. Williams, the owner of the business. Here he grew to manhood following the calling in the hills of Virginia, which back across the centuries his Master had followed in the hills of Galilee.

In his later teens he made known to Rev. J. D. Sullivan his desire to study for the ministry and soon after made his home in the manse hard by Old Glade Springs Church. After Mr. Sullivan gave up the pastorate of Old Glade, Mr. Hawthorne found a home with Mrs. Rebecca Robinson, a godly widow in whose home there was always a prophet's chamber. Here he was treated as a member of the family through the days of preparation for his work.

His college course was taken at King College and at Hampton Sidney. This course was prolonged by reason of the fact that he had to stay out and teach in order to get money to pay his expenses.

His theological course was taken at Union Seminary, Hampden-Sidney, Va. He graduated in the class of 1889-90. He was licensed to preach by Abingdon Presbytery. He was ordained by Central Mississippi Presbytery in 1893, having accepted calls to the Goodman group of churches. Soon after his ordination he was married to Miss Minnie King, of Green Spring Church, near Abingdon, Va. Miss King was a graduate of Stonewall College and an earnest Christian. She soon began to teach in the country neighborhood where her husband preached. For seven years they labored here, endearing themselves to the entire citizenship and deeply impressing it for good.

He then received and accepted a call to Plaquemine, La., where for a number of years he rendered faithful service. It was here that his wife's health gave way, she having contracted tuberculosis. Thinking that the change might be beneficial to her health he removed to the mountains of North Carolina and then to Canyon City, Tex. Here in the great West he labored in the same humble, earnest Christlike way until the dread disease had wrought its work on his help meet and she was called up higher.

Within a few weeks after this he

came back to his old Presbytery in Mississippi and in the field, from which he was called home, he has wrought these twelve years.

Some nine years ago he married Miss Kate Woodward, a refined, cultured, earnest Christian woman, a member of one of the best families in the Bethsalem congregation. In full sympathy with her husband she devoted her life to the great service in which he was engaged and enriched his life with the wealth of her sympathy and affection. The Lord has truly called her to pass through deep waters. On the Thanksgiving after noon while her good husband was breathing his last in the hospital in Jackson, she received a telegram that her aged mother was passing away back at their home. The home is about midway between the nearest railroad station and the church. When she reached Ackerman at 9 o'clock Friday morning, she was told that her mother had passed away at 1 a. m. As she passed the home on the way to the church to bury her husband she stopped to look at the mother and then went on to the church.

Mr. Hawthorne visited Old Glade Spring Church in Virginia, in August at the time of the Sesqui Centennial. It was in this church that he was reared and from it had gone forth as a messenger of the cross. All who saw were impressed with the joy that was in his heart and that he was ripe for the coming of the King. The last message he ever delivered was on this visit. He took his bed immediately on reaching home and never left home save to come to the hospital in Jackson.

He spoke of the happiness the visit to his old church brought him and of how much he appreciated the many kindnesses shown him by his friends there, only a little while before he went to be with the Lord.

It was the writer's privilege to know him and be enriched by his friendship all the days of his life. And when loving hands tenderly laid him to rest in the red hills of Choctaw County, Miss., far away from the scenes of his childhood and from his kindred and friends of other days, there in the quiet country church yard his life passed before me in retrospect. In every stage of it he was the same, always and everywhere trusted and loved. This was true of him when as a lad he was in the home of his widowed mother, true of him in the shop where he wrought, true of him in college and seminary, true of him in the church in which he was reared, true of him in all the churches to which he ministered.

His chief characteristics were humility, self-forgetfulness, fidelity, loyalty—in short Christ-likeness.

His sermons were well wrought and sound; his speech was seasoned with sympathy, his acts were prompted by love, principles were his motives and truth was his guide. As a friend he was loyal, as a presbyter he was true, as a pastor he followed the example and went in the spirit of the Great Shepherd.

One of his last sayings was that the Lord had been good to him in the friends He had given him.

Men of affairs trusted in him, little children confided in him. The unanimous verdict of all the people was, that, he was "good."

He carried but little in the show window, but much behind the counter. The home missionary's life is for the most part spent far removed

from the public gaze, it is hidden in the hearts of the common people. Is he not like "the corn or wheat" which falls in the furrow to die alone and then lives multiplied in the harvest.

For thirty-one years he has faithfully sown that life in the furrows of the home mission field, and hath now gone to receive the well done of the Lord of the harvest, and his works, shall they not follow him?

J. B. Hutton.

MRS. JOHN A. SIMPSON

Mrs. Sarah Frances White Simpson, wife of Rev. J. A. Simpson, after an illness of about ten days, departed this life Wednesday, December 6th. Mrs. Simpson was the daughter of Hon. and Mrs. Ben White, of Danielsville, Ga. At an early age she joined the Danielsville Presbyterian Church, and was a consecrated Christian. In her young womanhood she married Rev. John A. Simpson, and to that union was born two sons, John Jr., and Ben White, whom, together with their father are left to mourn her loss.

Since the coming of this family to Commerce, Mrs. Simpson has always taken a leading part in the work of her church, as Sunday School teacher, as president of the Ladies' Missionary Society, of the Commerce Presbyterian Church, and more recently as president of the Athens Presbyterial. Mrs. Simpson's splendid services in behalf of her church and her Maker have left the indelible impress of her Christian character on all with whom she came in contact. Not only will she be missed in her home, but also in her church, in the Presbyterial and throughout this entire section.

The funeral services occurred in Commerce Presbyterian Church Thursday morning at 11 o'clock, Rev. Samuel J. Cartledge pastor of the Prince Avenue Presbyterian Church, of Athens, Ga., being in charge, assisted by Dr. E. L. Hill, pastor of the First Presbyterian Church, in Athens, Ga. Besides those two divines of Athens, Ga., there were also present Rev. Mr. Painter, of Virginia, recently returned missionary to foreign lands, now 90 years of age, also Rev. H. J. Boswell, pastor of Ila, Ga., Presbyterian Church, and Rev. Mr. Langford, pastor of the Danielsville Presbyterian Church.

After the services in the local Presbyterial Church, the interment occurred in the cemetery in Danielsville, Ga. The exercises at Danielsville being in charge of Rev. Messrs. Boswell and Langford.

Mrs. Simpson had hardly reached the meridian of life, and yet during her short life, her days were filled with acts of loving kindness to the sick and suffering, and her life was devoted to the service of her Maker and the salvation of souls.

Mrs. Simpson was possibly known and loved for her many splendid Christian traits of character by a larger number of people than any other worker in the entire Presbyterial of Athens, and the Church was crowded with those not only from Commerce, but from all sections of Athens Presbytery who came to pay their last tribute of respect to the beloved dead. Even nature herself seemed to be in sympathy with the bereaved ones, and the lowering clouds and gently falling rain was taken as a token that the angels themselves were weeping over the death of this good and Godly Christian woman.

Story and Incident

TIT FOR TAT

"You gotta annee monnie, eh?" asked the Banana Man, sharply.

The little children who tagged him from door to door were not used to hearing him speak sharply. They had long been acquainted with him, and it was the first time they had ever heard him speak that way. Without a smile too! Victor's brown eyes grew bigger and browner in his white face as he looked up, startled, to see what the matter was, and Rosalie, the washerwoman's little girl from the mouth of the alley, flushed as pink as her rose-pink calico. But she answered bravely:

"It's my mother. She says wud'd ye come to the alley?"

"Ni' sweet awnge! Toofa ten cent!" called the Banana Man, slowly turning his wagon-stand toward the mouth of the alley.

It wasn't Italian he was speaking, though it didn't sound as if it could be spelled in English. But the tagging children understood him. They ran a little before, now, and piloted him to their door, as if he needed to be shown how to get there. They were still tagging when he stopped at the basement entrance Johnny, the youngest, blue-speckled from head to foot in his long blue tier, was holding him by the loose, baggy trousers, for fear he might vanish suddenly.

A lady was standing there. She had come to bring some washing that she was in a hurry for.

"I am just home from the shore, you see," she explained apologetically, "and everything is mused or soiled, or I wouldn't hurry you. The little boy, Jasper—didn't I bring him to see you once?—he hasn't a linen suit left, and it promises to be warm Sunday. You will try, won't you? Nobody flutes the blouse ruffles the way—oh, am I blocking the way? Thank you! I was sure you would do it, if it is late in the week. What a crowd of little folks! Well, Jasper! Where did you come from?"

She laughed musically, recognizing her own boy in the flock that followed the fruit wagon. His dainty spotless blouse and beribboned hat looked strangely out of place among the others, but she only laughed indulgently, and slipped a coin into his hand as she went past him.

"Treat the children, Jasper," she said, in a low voice. "And then come home to Mama quickly. Mama wants you."

Her smile overflowed like morning sunshine as she went by, and rested for an instant on the Banana Man. She wondered that he met it so gloomily. The next minute she had passed on serenely, and just then he caught the gleam of the silver quarter in the boy's hand, and snatched it almost before it was offered to him.

"You taka banan'!" he cried, poising himself to run, and waving frantic hands backward toward the cart. "You taka anyting, awnge, banan'. peanutta—anyting! I notta care. I mus' go 'way one leetla minute! You tend peanutta for me!"

Rosalie, to whom this wonderful charge was made, was quite overcome with the magnificence of the office, and just then her mother appeared in the doorway, protesting loudly that she must not do it.

"And here, come back here, you Eye-tal-ian, and sell me something for lunch for the childher! Here's your money—you needn't to be scart you won't get it!"

He did stop at that, for the thought came to him that maybe one quarter might not be enough. Druggists were very dear, and he must have the medicine. He waved both hands full of apologies to the sharp-tongued Irish woman, and came back an instant to serve her. Barely stopping to make change, off he darted again, calling back, earnestly:

"Firsta monnie I gotta—and leeta boy so seeck! He die, I notta bring dose medicine!"

Dashing into an apothecary store on the nearest corner, he nearly over-set two or three leisurely passers-by, among them the mother of Jasper, met again, as it seemed by some purposeful accident, as she waited on the corner for her car. People righted themselves more or less angrily, according to their tempers, and the lady turned and looked after him with interest as he almost leaped inside the door. She had caught a word of two of his broken English, as he tried to frame apologies.

"What is it about the little boy?" she asked kindly, going in after him and laying a gentle hand on his arm, as he vainly tried to make the clerk understand what he wanted.

"He verra seeck!" he cried, with big, earnest eyes fixed on her face; "and oh, they notta know what ees eet here to maka well! The doctor he sa-ay!"

"Have you a prescription?" asked the lady. "A paper—directions—something written?"

Suddenly the man tore a crumpled scrap from his blouse, and the clerk, taking it from him, began quickly to put up the prescription.

"I will go with you," she said, quietly.

Trying, with short, quick steps to match his long ones, she was soon out of the gay streets and into alleys such as she had seldom seen, swarming with noisy children. Down some dark, narrow steps they went, and there certainly was a sick boy, all alone. The mother of Jasper knew that breathing. It was growing toward night and the croup was coming on.

"Moder she die. Haf die tree week. A man he notta know!" said the poor, distracted father.

Jasper's mother knew, and her knowledge was kindly and wholly at his service. Some neighbors came from upstairs and brought hot water and things as she needed them. It was not long before she had done what medicines alone would have failed to do, and the little fellow was softly sleeping, his head against her breast. Then she laid him down and went away, telling them what to do in case of any further trouble.

"I notta pay you notting!" half sobbed the poor Italian, brokenly, following her to the door, and trying to express his gratitude. "I on'y poor Eytalian. I haf on'y banan'—peanutta!"

"Pay it to the next child you see!" said Jasper's mother. "'Tit for tat,' we English say! Pass it on—help some other boy. That is 'paying back.'"

The father returned with a beaming face to his boy's bedside. One look showed him that all was right, and he set off to bring home his fruit cart, for it was now too late to do more in the way of peddling. It was

the time of short days and early twilights.

"'Tit for tat' she say! Firsta lectla child, see? I s'all pay eet! I will be ver' kin' to dose leetla boy. Many peanutta I gif dem—many banan'. I shall no more!"

Of a sudden the beaming face grew red; the fist was clinched in anger. Rounding the corner of the street his fruit wagon met his seeking eye, but no fruit thereon, no peanuts in the empty pail, and a huddle of children squatted in a group, talking earnestly, did not notice him. A dozen other children were running off in various directions, carrying armfuls of bananas and apples and other fruit. He had been swindled. The children had stolen everything, and these others

were enjoying their share. He would fix them! At that instant the group fell apart and a loud hubbub began in which no word was clear to him, though the children and neighbors who ran to their doors heard it plainly

"He's chokin'!"

"He's dyin'!"

"He's swallowed a cent!"

"Oh! oh! Jasper's killed! He's killed! He's choking to death!"

The enraged Italian cared not to know what the trouble was. He knew only that his fruit was gone. He thought only of his living. Seizing the first child within the sweep of his arm, he administered such a cuff that the little fellow's ears rang for minutes; the girl babies fled in shrieking

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North Carolina— The Great Opportunity

This little booklet of 41 pages, just from the press, is brim full of exact, up-to-date facts.

It has been prepared with much care for all who love and want to know North Carolina, and especially the religious problems which we face:

For the ministers, officers and members of the Presbyterian Church that we may have an intelligent grasp of the task which God has committed to our trust:

For the Auxiliaries, the Y. P. Societies, the Sunday Schools as a handbook for careful study.

For "North Carolina Day" in the Sunday Schools and Y. P. Societies, set by Synod January 14th; for the Auxiliaries in January, Synodical Home Mission month, it is just right and just in time.

The study of the facts makes us lift our heads with a new pride in our great State as it lunges forward with giant strides of achievement in every line.

It appalls with a fresh revelation of our need—the idle power, the unused resources, the illiteracy; truly—but way beyond all, the great unchurched and unsaved mass of men.

It humbles with something like trembling before God lest His Church fail to see and to grasp her opportunity in this her Great Day

We believe the Facts will grip you as they have gripped us.

They are given you in His name.

Any number of copies can be secured at bare cost of printing and mailing, 5 cents, by addressing A. W. Crawford, Supt., 320 S. Mendenhall, Greensboro, N. C. Postage stamps will do for small orders.

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Ar8:35am 10am Raeford 5:55pmLv3:50pm
Lv2:10pm Raeford Ar2:50pm
Ar. Lv.
4:00pm 11:20am Fayetteville 4:50pm 1pm

WAGRAM BRANCH
Southbound Northbound
Daily Ex. Sun. Daily Ex. Sun.
Mixed Mixed
No. 11 No. 12
Lv. 10:30am Raeford Ar. 12:40pm
Ar. 11:15am Wagram Lv. 12 noon
W. A. BLUE, General Supt.,
Aberdeen, N. C.

terror, and the choking, purple-faced Jasper was the only one who did not discreetly disappear before the whirlwind of his wrath. Him he seized, and strongly boxed and even pounded on the back and sides, finishing by turning him feet uppermost and shaking him with a most ungentle swing that looked as if it might loosen every joint in the helpless little body. Then he set him down right end up, asking:

"How you feela now, eh? Will you do dat some more, eh? Will you?"

"There's your cent!" cried Rosalie, who had run back and now picked up something out of the dust and handed it to him. "There's your cent—you've shook it out of him! And here's the rest of your money. The neighbors was feeling bad about you, and they bought all you had so you could have money for your little sick boy. Me mother kept it for you!"

"And it's you are the fine doctor!" said Rosalie's mother, admiringly. "Sure, an' ye knew in a minute what to do to save the b'y! He's dead by now but for the shakin'!"

Jasper's mother spoke up, with her arms about her boy, and a very unsteady voice to utter her thanks in. Not finding Jasper when she arrived home, she had quickly come to the place where she had seen him last, and reached it just in time to see his danger and the quick remedy applied by the Italian. She well understood the value of promptness.

"You are a brave fellow," she managed to say, gratefully. "I saw it all. Your debt to me is quickly paid! When I said 'Tit for tat' I never thought you would have a chance to act it out in this way!"

In spite of himself the fruit vender went home covered with riches and glory. His English was not equal to explanations. Besides, he did not know as he cared to try any. He was bewildered at their praises, but very glad to find that he had not requited harm where none was intended.

"Ver' fine word, dose Onglis!" he muttered, trundling homeward with full pockets. "Tit for tat"—she sava my boy, I sava her boy. I live by dose words all days.—Anna B. Bryant, in Congregationalist.

"The great souls never seek revenge, but live
To sweeten life, to give and to forgive;
Behold, too, how the camphor-trees impart
To the biting ax the fragrance of their heart."

A hornet's nest is no place to preach the Gospel of peace. The hornets are organized for war.

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North Carolina Day

JANUARY 14th

In the Sunday Schools and
Y. P. Societies

Appointed by Synod at Lincolnton

Study the Marvelous Development—the
Great Need, the Great Opportunity
of Our Church Today, in
North Carolina

Special Offering for the Synod's
Mission Work



It has aided in the organization of 275
Sunday Schools in North Carolina. It
has aided in the organization of
Churches in North Carolina. It had 84
ministers and Sunday school missionaries
on its force last year.

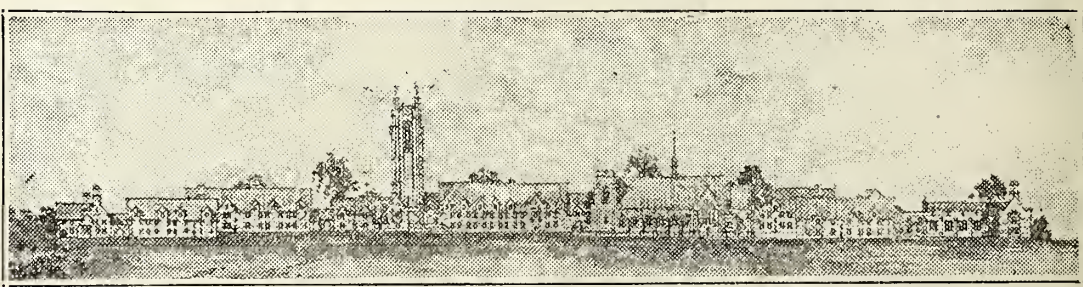
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Effective December 17, 1922

(Schedule figures are given as advance information and are approximately correct. Figures at intermediate stations changed proportionately.)

To Passenger Agents, Ticket Agents, Conductors, and Connections:

Effective Sunday, December 17, 1922, passenger train schedules will be improved as follows:

Table with columns for No. 31 AUGUSTA SPECIAL and No. 32. Lists train times and destinations like New York, Baltimore, Washington, etc.

"a" Stops to discharge or receive passengers from or to points North of Charlotte. These trains will continue to handle same equipment as at present.

New local trains will be established between Charlotte and Columbia as follows:

Table with columns for No. 3 and No. 6. Lists train times and destinations like Charlotte, Griffith, Hebron, Pineville, etc.

Schedule of train No. 1 Columbia to Savannah will be changed as follows:

Table listing train times and destinations for train No. 1, including Columbia, Cayce, Styx, Shuler, Edmund, etc.

The schedule of RICHMOND DIVISION trains Nos. 8 and 108 will be changed as follows:

Table with columns for No. 8 and No. 108. Lists train times and destinations like Danville, South Boston, Keyesville, etc.

Train No. 108 connects at Keyesville with train No. 8 for Richmond.

Agents and representatives will give this improved service widest possible publicity.

- W. H. TAYLOE, Pass. Traffic Mgr., Washington, D. C.
W. A. BECKLER, Pass. Traffic Mgr., Cincinnati, Ohio.
E. N. AIKEN, Gen. Pass. Agt., Cincinnati, Ohio.
H. F. CARY, Gen. Pass. Agt., Washington, D. C.

A PUZZLE FOR THE SALES DEPARTMENT

By Robert R. Updegraff, in Harper's Magazine

An amusing case of imagination applied to a product by outsiders was the puzzling experience of a large company making, among other things, bright-colored celluloid penholders. Quite suddenly there was a noticeable increase in the orders for these penholders which the sales department was at a loss to explain.

Then it all came out; millinery fashions called for feathers that season, feathers with colored quill points sticking boldly out of the hat-crowns. Quill points in the brilliant colors of the feathers were not to be had, but some milliner's imagination had suggested that colored celluloid penholders would do very well if the cork part intended to be gripped by the fingers when writing were removed.

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When Evangeline Booth was in Cleveland she was interviewed by a reporter who asked: "Do you think the world is getting better?"

With a quickness of wit she shot back the reply, "Well, I'm doing all I can to make it better. What are you doing?"

We pass the question along, for it's not a question for newspaper reporters alone, nor preachers, nor lay leaders in our churches. It is a question pertinent to every person as he faces the stern reality of life.—Ex.

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Connects at Raleigh for Wilson, Washington, Greenville, Belhaven and intermediate points

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The 1923 Prayer Calendar is the most artistic yet published and a copy should be in every home in the Church.

It contains the name of every Home and Foreign Mission worker of our Church and their place of service, also a brief outline of the activities of every Executive Agency of our Assembly.

It will stimulate interest and enlarge information if the workers are remembered daily in prayer as suggested in the Calendar.

A handsome Christmas Greeting card will be mailed with each copy ordered before Christmas 1922.

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For further information, Pullman reservations, etc., call on nearest ticket agent or address

E. W. LONG Division Passenger Agent Charlotte, N. C.

Sparkles

An old lady was seated in a waiting room when an Irishman entered and sat down beside her. He was smoking a vile-smelling pipe and kept his hat on.

After glaring at him for a minute she said: "If you were my husband I would give you poison."

"Yis mum," retorted the Irishman, "and if yez wuz me wife I'd gladly take it."—Ex.

Ministerial Repartee

Father Kelly and Rabbi Cohen were the best of friends. They were guests at a banquet one evening at which ham was served. Father Kelly

smilingly whispered to Rabbi Cohen: "Rabbi, when are you going to lay aside that old stuff and eat ham?"

The rabbi smiled back and whispered, "At your wedding, Father Kelly."—Ex.

Diplomacy

Hubby—"Really, Ethel, 75 for a hat is the height of extravagance."

Ethel—"Well, my dear, I simply have to look nice when I'm with you. You're so distinguished looking."—Life.

A Future Financier

Man—"You're an honest boy, but the money I lost was a \$10 note."

Boy—"Yes, I know; I had it changed so you could give me a reward."—Ex.

"A farmer's son once decided to be a lawyer. His father drove him in to town and got him a job as office boy to a law firm. Three days later the young fellow was back home again.

"Well, Josh, how do you like the law?" his father asked.

"Aw, it ain't what it's cracked up to be," said the boy. "I'm sorry I ever learned it."—Ex.

Easy Come, Easy Go

The average life of a coin is twenty-five years. That's what it gets for traveling so fast.—Washington News.

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Vol. LXIV

CHARLOTTE, N. C., JANUARY 10, 1923

No. 2

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REV. W. L. BOGGS, Circulation Manager

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A. M. GRAY, Treasurer.

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EDITORIAL

THE UNITED STATES AND THE WORLD'S PROBLEMS

The political aspect of this question we leave to
the secular press and to the statesmen that whittle
soft pine at the Cross-Roads Store.

It is with the moral question that we have to
do, whether this country is measuring up to her
opportunities as revealed by Providence, or
whether she is justified in following the example
of the priest and Levite, in passing by on the
other side, when the suffering people of the Near
East have fallen among thieves, and have been
left half dead.

The difficulty in all such discussions, is to keep
prejudice from swaying our judgment, so that
instead of sitting as impartial judges, we allow
our partisan bias to warp our judgment, and we
shut our eyes to the good that is to be found in
every act.

The average American is a born politician, so
that by training he can see only good in his own
party and only bad in that of the opposite side.

Disabusing our minds, as far as possible, of all
prejudice, let us examine the course of this Gov-
ernment in this the great crisis of the world.

That we entered the war from altruistic mo-
tives no one will deny, unless it be our ambassa-
dor to England; and that we had much to do with
the making of the Versailles treaty, all will con-
fess.

It will also be agreed, though perhaps not as
unanimously, that our course, after the Senate
took control of foreign affairs, has not been as
creditable to our reputation as all would desire.

Too many of those who differ with the party
in power are inclined to nurse that grievance and
deny that any good can come out of Nazareth.

In recent months there has been a gradual
change in the course of the administration, for
which due credit should be given, a change that
will help to disprove the charge that this great
people are so intent on money-making that they
care nothing for the down-trodden of other lands.

Those who have followed the course of our
Secretary of State, not as carping critics, but as
sincere lovers of their country, have noted with
great approval a decided interest in the welfare
of other nations.

We may not be carrying out the provisions of
the League of Nations, nor reaching the idealism
of Woodrow Wilson, but we are doing something
to prove to the suffering nations of Europe that
we are not so engrossed in our own affairs as to
care nothing for what is ruining them.

Though having no official standing in the Con-
ference, our representative in the name of the
United States insisted that the freedom of the
Straits should be for all nations on equal terms,
and by so doing he frustrated the plans of the
Russians and Turks. He also stood with Marquis
Curzon, who represented the Allies, in insisting
upon having a permanent agency for the protec-
tion of the Christians in the Turkish Empire.
By this action a recurrence of the awful mas-
sacres of Armenians will be prevented. Then
he also protested against the Turkish plan to drive
300,000 Greeks from Constantinople.

Whatever may have been the course of the ad-
ministration in the past, it is evident that it is
trying to help the world in some way.

While it may seem to move slowly, let us give
credit for what is done, and hope that in time
America will stand in the eyes of the world as
she did in the great war.

Let us also remember that Secretary Hughes

and the President, having more information than
the average critic, are more apt to do the right
thing than any of us who get our ideas from
partisan papers.

THE DOCTORS IN CONSULTATION

That the Church of God is not in as fine health
as she should be, no one will assert. She has
always been more or less ailing, but in these lat-
ter days she is supposed to be losing strength and
is now about to perish.

In our last issue we had the opinion of Dr.
Clark, whose work in the Christian Endeavor
has given him a world-wide reputation. He
thinks that the Church is being fed too freely on
preaching. He wishes the diet to be changed, and
instead of the strong meat of doctrine upon which
the saints of old grew strong, we should be put
upon singing and responsive reading, making
melody in our hearts unto the Lord.

The Moody Bible Institute has great influence
among the evangelical churches, because it stands
for the integrity of the Scripture, the deity of
Christ and His atoning blood.

When such men give an opinion, it must carry
weight.

In their Monthly for November they diagnose
the trouble with the Church to be, not too much
preaching, as Dr. Clark does, but poor preaching.
They call attention to the fact that while there is
a cry of a small supply of preachers, every vacancy
has a score of applications. One church adver-
tising for a pastor, received ninety applications.

Some speculation is indulged in to determine
where the fault lies. It is a problem of frequent
recurrence, because as far as we can remember,
the rank and file of the ministry has been restless.
Of course there are notable exceptions, where
men have lived and died serving one church, but
that is rare.

There are several causes for this condition of
affairs. The habit of criticising is one of the
chief. When you begin to criticise, you soon
lose interest in the man and in what he says.

Then the struggle in some congregations on the
part of the pastor to make both ends meet is
another.

The preacher loves his wife and children as
dearly as other men, and when he sees the strug-
gle with poverty, the desperate effort to make one
dollar do the work of two, on the part of one who
before her marriage knew nothing of poverty, he
feels that it is his duty to secure her greater com-
forts if he can, and therefore he is on the alert for
a change.

The editorial to which we have referred attrib-
utes this constant change in the pastorate to sev-
eral causes. It mentions poor judgment, tactless-
ness, lack of real interest in his work, and down-
right indolence.

We fear that there is some truth in each of
these indictments, especially in the last mentioned.
How seldom do we find a student pastor, one
who really studies the Bible, and how seldom do
we find a pastor who really thinks through a
subject.

Of course one answer to these charges is that
times have changed, and a pastor has demands
upon his time that his predecessors never dreamed
of, and that he must neglect part of his work if
he really studies.

We admit that there is a degree of truth in this
answer, but even allowing for all that is claimed,
we still hold that there is no profession where a
man can get by with less work. The people are
long-suffering and patient, and a man, the least
inclined to indolence, finds it difficult to resist
taking advantage of these openings.

More study and more tact in dealing with peo-
ple will not always close the mouth of the critics,
we know. We believe though that if a man will

observe the ordinary courtesies of a real gentleman and will study the Bible systematically, he will take a stronger hold upon the affections and confidence of his people, that cannot easily be broken.

THE YOUNG PEOPLE'S WORK

Those of us who represent the past generation, can recall the time when the young people of the church were a negligible factor. In the plans for the development of church life they were not sought, and when they were recognized in the activities of the church, they were expected to be seen, but not heard.

We can recall the consternation that prevailed among the older members when the Young People's Societies were first organized, and the dire predictions of failure made at the time.

Time, however, has shown that these dear old brethren were neither prophets, nor sons of them, but that this new movement was ordered of the Lord. That it has been attended with certain dangerous tendencies we all recognized, but the good Lord who makes even the wrath of man to praise Him, and holds in check the remainder of it, has graciously helped us over these dangers, and made this new movement a great help to the advancement of His Kingdom and the development of the spiritual life of the young.

The Synod of North Carolina has given official recognition of this movement and requested the Standard, as its official organ, to set apart a section of the paper "to be known as the Department of Sunday School and Young People's Work." In accordance with this request we have set apart a portion of our space, to be devoted to this work, with Mr. W. A. Gamble, of Davidson College, as editor. All contributions to this department should be sent to him at Davidson College.

We trust that our young people will avail themselves of this opportunity to make their influence felt in the church.

"THE EVERY MEMBER CANVASS"

The record of our Church for benevolences has been so great that other denominations are citing us as examples to the flock, a fact of which we are proud. This remarkable progress has been largely due to the persistent efforts of the Assembly's Stewardship Committee, backed by the earnest efforts of the pastors.

Some complaint has been made concerning the expense of that Committee, much of it undeserved, yet we note that Dr. Melvin is trying to cut down all unnecessary expenses.

Among these expenses no small item has been the waste in printed matter, due to the fact that the Committee in sending supplies for any canvass of the church has had to guess at the amount of printed matter needed for each congregation, with the result that in too many cases the pastor's waste basket overflows with what has cost the Committee a good sum of money. In order to avoid this, Dr. Melvin, in preparing for the Every Member Canvass on March 18th, is sending to each pastor and session an "Order Form" for study books, printed matter, and Every Member Canvass supplies.

Under this arrangement instead of being overloaded with material that costs money, yet is wasted, each church determines its own needs, and the responsibility for the waste is placed upon them rather than upon the Committee.

It is especially necessary that the pastors send in orders early, as during February there will be a congestion.

While our record is a wonderful one, it is capable of being much more so if all our churches will loyally support the Committee in their efforts.

SUNDAY SCHOOL ASSOCIATION

The Mecklenburg County Sunday School Convention will meet in the First Baptist Church of this city, on January 14th-16th.

Every Sunday School in the county of every denomination will be represented, and an interesting program has been prepared.

Dr. Marion Lawrence, consulting General Secretary of the International Sunday School Association, will be present. Dr. Lawrence will speak along different lines of Sunday School work.

He will be assisted by Mr. D. W. Sims, General Superintendent of the North Carolina Sunday School Association, and Miss Daisy Magee,

Children's Division Superintendent of this State.

In these days the work of the Sunday School has been reduced to a system, in which specialists along different lines are engaged.

We hope that these meetings will be largely attended.

"THE PRESBYTERIAN FAITH"

This is a little book for the use of the ordinary man, who has no time for the study of theology, yet who wishes to be able to give a reason for the faith he possesses.

The author, Rev. G. W. Belk, is a minister of our own Church who has been a most successful evangelist and pastor. In this book he tries to answer the questions concerning the Presbyterian Church that are constantly put by those who think of joining our Church.

For simplicity of style and clearness of expression we heartily commend it.

Personal workers and pastors who are confronted by questions of church doctrine and polity, will find it invaluable.

One Texas elder valued it so highly as a means of clearing away false impressions of our Church that he voluntarily met one-half of the expense of this new edition.

The cost is small, but the value great. Order from Mrs. G. W. Belk, Montreat, N. C.

A PRAYER FOR A HAPPY NEW YEAR

Bless thou this year, O Lord!
Make rich its days
With health, and work, and prayer, and praise,
And helpful ministry
To needy folk.
Speak thy soft word
In cloudy days;
Nor let us think ourselves forgot
When common lot
Of sorrow hems us round.
Let generous impulse shame the niggard dole
That dwarfs the soul.
May no one shirk his share of work
Through selfish thought.
Each day fulfil Thy holy will
In yielded lives;
And still the tumult
Of desires
Debased.
May faith and hope and love,
Inspired from above,
Increase.
Bless thou this year, O Lord!

—Andrew S. C. Clarke, in EN.

THE DEATH OF REV. EDGAR TUFTS

This will be indeed sad news to many of those who have followed the career of this consecrated servant of the Lord.

Beyond a short telegram from Johnson City, as yet we know few particulars. For some time he has been ill, but he did not allow it to be known generally. On Saturday, January 6th, he died of pneumonia. His funeral was to have been on Sunday.

He was born at Kirkwood, Ga., December 4, 1869. He took his college course at Davidson and was licensed by Concord Presbytery, May 18, 1897. He was ordained September 15, 1897, and was the evangelist of Concord Presbytery (1897-1901). He also served as evangelist in Savannah Presbytery for one year.

He soon found his life's work, as the founder of Lees-McRae Institute, at Banner Elk, N. C. This school has grown beyond his greatest hopes, with a wonderful future before it.

No words can do justice to the single-minded consecration and sanctified common sense of this devoted brother. He transformed mountain homes and carried hope into obscure corners, and kindled ambition in many a lowly mind. Above all he made those who had lived for years out of touch with a new world, realize that Christianity was something that is concerned with how men should live in every-day life.

His loss will be felt throughout this section, and his like we shall not soon find. We thank God for his life and his example.

Devotional

FAITH

Each day man launches out into the unknown. Each day he comes face to face with problems which require solution; and such solutions oftentimes do not seem to bring him closer to his ideal, but the reverse. Yet the man who attains does not become baffled by adversity, but, with his eyes on the goal, passes on and on until he has achieved.

We discover behind each and every step on the ladder of fame the small but all-powerful word "Faith." We agree that a task without a purpose is irksome and is an inevitable failure. So likewise a life that has no goal is a failure because there is no basis of faith.—Ex.

IN THY HAND, LORD

My times are in Thy hand, O Lord! And surely, that is the best. Were I to choose, they should be in no other hands, neither mine own, nor any others. When He withholds mercies or comforts for a season, it is but till the due season. Therefore it is our wisdom and our peace to resign all things into His hands, to have no will nor desires, but only this, that we may still wait for Him. Never was any one who waited for Him miserable with disappointment.—Robert Leighton.

BELIEF IN GOD

Belief is a mighty word. It seems to some of us such an abstraction. It does not appear to have any personality in it. And yet God says that it is belief in Jesus which is the irresistible power that overcomes the world. Many a man is a weakling today in the church, because he has no overwhelming and dominating faith in Jesus Christ as the Son of God. No mere belief in Jesus as a man, however perfect, can give the Christian the power to overcome "this present, evil world."—Ex.

HUMILITY

"Blessed are the meek, for they shall inherit the earth." Unbelievable! Has not the short sword of the Roman Legion, has not the Senate in Rome, something to do with the inheritance of the earth?

How dare this Man say that great conquerors, Alexander and Caesar, who were many things but not meek, did not own the earth.

There is just that little word, "inherit," which makes all the difference in the world. The Goths might sack Rome; but where is the Gothie Empire of the Mediterranean today? "As proud as a Spaniard," was a proverb of the Middle Ages, but the Spaniard has not inherited the earth. Napoleon could say to his guardsman, standing as the sentinel at his door, "You are tall, but I am great." The descendants of Napoleon have not inherited the earth.

The strength of America came from her forefathers; people persecuted for their faith in the home countries, who in meekness crossed the sea to seek new homes in the wilderness of the New World.

Pride cometh before the fall—sometimes the way is long that leads to the fall, but the fall is inevitable. It is not only the Church that has grown from the strange seed, the blood of martyrs. When men are broken to their knees and heads are bowed, there is much hope for such.—Ex.

WRITE "BIGGER" AND "BETTER" OVER EVERYTHING

"So teach us to number our days that we may apply our hearts unto wisdom." We have never done our best; we can always do a little better. The most wonderful thing about life is growth; in fact, growth is the law of life. There is no standing still. "Holding your own" is falling behind.

To "make next year better than this" we will have to think over our work this year and wherein we have failed. What have been our weak points? Where could we have done better work? What particular work have we been slighting? Is the fault in our work or ourselves?

The writer has kept two mottoes over his desk for many years, "Do It Now" and "Don't Worry." A good motto is a great guide in doing good work well: System and planning is a good way to do effective work.

For what God is doing in and through us, and is willing to do, we thank Him and continue to pray that,

"As on the river's rising tide,
Flow strength and coolness from the sea,
So, through the ways our hands provide,
May quickening life flow in from thee."

REV. SILAS L. BACON.
An Appreciation.

By Rev. S. L. Morris, D.D.

A telegram has just been received in the Home Mission office announcing the death of Rev. Silas L. Bacon, the leading Choctaw minister of Indian Presbytery, and one of the most remarkable characters and finest products of our Mission Schools for the Indians.

Mr. Bacon was educated at Spencer Academy, under the tuition of Rev. J. J. Read; which at that time was our leading Missionary School for Indians. His religious life was fervent, pronounced and uncompromising. Very early he heard and answered the call to become an ambassador for Christ to his own people. He ranks with Allen and Frank Wright (father and son), and no man ever had more unbounded influence nor enjoyed more thoroughly the perfect confidence of Indians and Whites.

Perhaps his greatest achievement was the establishment of Goodland Indian School and Orphanage. Beginning in a small way 20 years ago, its first dormitory was a rude hut for boys supplemented by his own humble home for girls. He literally impoverished himself, putting his property, earnings, and every available asset into the enterprise. If the Tribal authorities assigned 80 scholars at \$7.00 a month each and 100 came, he accepted all, although receiving no remuneration for the board of these extra students. In a letter to Dr. Morris he made the following explanation: "Since Christmas pupils began to pour on me, I have more scholars than contract calls for, but I am not going to turn them off, no sir! I am going to divide my bread with them until I starve myself; but rooms and bed-clothes are scarce with us. We will not murmur at this, but I am looking forward every day, that if I do my part, my Master will do His part."

He was instrumental in securing for the school 640 acres of Indian land valued at \$6,000 and an appropriation from the Choctaw Legislature of \$10,000 for buildings; and the Executive Committee had already erected one brick dormitory at a cost of \$5,000. Through the appeals of Mrs. Gibbons and himself he erected other buildings; and at his death left behind an institution valued at nearly \$50,000, which has trained hundreds of Indians. He gave the preference always to the poorest and most destitute children, saying that those which had the means could attend Oklahoma Presbyterian College or the Government schools.

By reason of failing health the management of this institution passed more than a year ago into the competent hands of Bailey Spring, another Choctaw; but this institution must always be credited to Silas Bacon, its founder, its supporter for years, and its first superintendent. His wife was his equal in every respect except she could not speak English. Her death in April overwhelmed him and his letter to Dr. Morris on that occasion was one of the most pathetic ever received in this office. He never recovered from her loss and has followed her to his reward and to their happy reunion.

His character and spirit may be judged by two incidents which occurred in the Indian Presbytery, Dr. Morris, Secretary, being present on both occasions. On one occasion, discussing the results of missionary work, Mr. Bacon said very dramatically: "It is often asked what has become of the money spent on Indian Missions. If you will come with me to yon cemetery I will show you the graves of hundreds of the sainted dead. Is it money wasted that filled these graves with Christians instead of heathen?" On another occasion, discussing the need of an infirm Indian preacher and the impossibility of securing money from Ministerial Relief in time to relieve his pressing necessities, Mr. Bacon said: "Take my salary and give it to this old man. I am young and can work for a support."

Silas Bacon is typical of multitudes of Indians with rugged, earnest Christian characters who are unknown to the Church—elders, deacons, and Godly women—conspicuous and unmistakable products of Divine grace, more than justifying the investments of the Church in its unrivalled Indian Missions.

NOTICE TO SUNDAY SCHOOL SUPERINTENDENTS AND PASTORS

The Assembly's Stewardship Committee believes that it would be an effective and useful preparation for the Every Member Canvass, which takes place March 18th, to have short exercise in every Sunday School in the Church on either March 4th or March 11th.

Our Committee will prepare a short printed "Order of Exercises," setting forth some of the principles of Stewardship, giving some facts about our Church and its budget, to be used in the Sunday School if a substantial number of pastors and Sunday School superintendents will indicate their readiness and willingness to use such an "Order of Exercises."

Contributed

We would like to hear from the superintendents and pastors on this at the earliest date possible. We would be prepared to send this out free of charge at an early date—provided we know by January 25th, whether it will be needed.

We have no way of introducing a study of Stewardship in the Sunday Schools of our Church, and we must begin with the young if we are to train the next generation to practice "Christian Stewardship."

The General Assembly's Stewardship Com.,
M. E. Melvin, Secretary.

410 Times Bldg., Chattanooga, Tenn.

"LISTENING TO THE PRISONERS GROAN"

By J. W. McNeill

The following action was taken by the Synod of North Carolina, in session at Lincolnton, N. C., October, 1922, on the work among prisoners:

1. That Dr. J. W. McNeill, of Fayetteville, be appointed General Leader of the Laymen's Work among Prisoners.
2. That the elder on the Synod's Home Mission Committee from each Presbytery be appointed Leader for his Presbytery.
3. That the Presbyterial Leader appoint a Leader for each county in his Presbytery, whose duty it shall be to take direct responsibility for and oversight of the work in his county, conducting, and securing assistance for conducting, religious services for the prisoners and taking such other measures for the advancement of their spiritual welfare as he may devise.
4. That the County Leaders report to the Presbyterial Leaders, they to the General Leader, and he to the Home Mission Committee of Synod for transmission to Synod.

The action taken at the recent meeting of Synod in regard to work among the prisoners of the State, is to my mind an unusually important work. "I came not to call the righteous, but sinners, to repentance." In endeavoring to do the Master's will we should with our might present the Gospel to these people. All the sinners against the laws of God are not to be found in prison, at the same time, sinners are most likely found among the convicts. It is very remarkable how humble, soft-hearted and receptive to the Gospel the prisoners are; one might suppose that it was feigned humility, but my experience and observation is that in this state they are more susceptible to the teachings of the Gospel than when free, with their minds and hearts full of worldly stuff. How do we know but God has placed these men in this situation that they will be forced to hear the Word, and how do we know but we are sinning greatly against God when we fail to carry it to them. The great majority of those in prison never attend church when free; now as prisoners we should present the Gospel to them, even while under the gun.

When we speak of prisoners, we immediately imagine that they are all negroes. You will find that about one-fourth of prisoners these days are white.

The action taken by the Synod is simple; it is that each layman on the Synod's Home Mission Committee shall be a leader in his Presbytery, and that he shall appoint a layman in every county in his Presbytery to take charge of the work in his county, he calling upon other laymen or ministers, or singers, or players on musical instruments to assist him. I find that these sinners listen to laymen fully as well as they do to the minister, and what an experience it is for the layman in building up his own soul. The leader should call upon different men and from any denomination. My experience has been to use the International Sunday School lesson as a text, making the spiritual application. In this work we must be very careful not to criticize or in any way to meddle with the management of the camps or prisoners. Our work should be entirely confined to the spiritual uplift of these men, getting promises from them to lead straight lives when they go back to the world.

It has been my pleasure to see some plain, every-day laymen develop into strong and efficient workers by engaging in this kind of service. The laymen on the Home Mission Committee have been notified of their work, and some of them that we have heard from are taking it up with zeal. No one need hesitate to engage in this kind of work; the class are all present when the meeting is opened and none leave during service.

One can hardly realize what a refreshing thing these services are to those confined, some of them for four or five years.

Fayetteville, N. C.

WHY THE NORTH KIANGSU MISSION DECLINED TO APPROVE OF A NATIONAL CHRISTIAN COUNCIL IN CHINA

The following is a statement of the reasons assigned by the North Kiangsu Mission of our Church to the Executive Committee of Foreign Missions and to the Church for not approving the National Christian Council, which was the main result of the National Conference held in Shanghai in May.

It is doubtless known that the North Kiangsu Mission, at its recent meeting, by a vote of 20 to 7, requested that our Church do not recognize or finance the so-called National Christian Council of China, proposed by the National Christian Conference held in Shanghai last May. Our report on the action of this Conference was virtually unanimous. The only delegate whose name was not signed to it was Rev. W. F. Junkin, D.D., who was thoroughly in accord with us and our views, but is now in America. While there was no minority report from the delegates, yet the mission authorized those holding views pro and con to write covering letters. We therefore give our grounds for presenting the report as we did.

Permit us to state that our report, and the Mission's vote on it, were actuated by no captious or fault-finding spirit, nor by any lack of desire to cultivate fraternal relations and co-operate with sister churches. The action was taken after due consideration and prayer, and with the earnest desire to do what was best for the honor of God and the advancement of His kingdom.

The grounds on which our action was based are as follows:

The establishment of such a National Council is highly undesirable:

I. Because of the great expense of the undertaking. The promoters of the Conference and Council prepared a budget, a copy of which has been submitted to you. This budget calls on the churches to pay not less than Mex. \$84,240.00 annually, with the additional expenses of collateral and subsidiary work amounting to Mex. \$68,132.00. (See the itemized statement). In addition it is proposed not only to establish this expensive Council and a General Conference of all Mission churches, but also to hold regularly no less than 30 Regional Conferences to prepare for the General Conference. (See report of Commission V, page 32, section C.) For these the report states that "a paid staff would be necessary," and that proper working of the scheme "demands national gatherings every four or five years." (Page 33, last paragraph of section C.) Thus there are wheels within wheels, all involving a heavy and growing expense to be borne by the various boards who enter the agreement and assume responsibility for its maintenance.

But if under ordinary circumstances it would seem unwise to undertake such financial burdens for what its own advocates sometimes call an "adventure," an "experiment," what will our Southern Church say in view of the grave financial situation which confronts it, the debt it is already laboring under, the heavy cut of 10 per cent on all appropriations for work in hand, the consequent impossibility of enlarging the work and entering new fields which beckon us, and the necessity of refusing for lack of funds the many promising candidates who have offered for mission work? Would it not be a ruinous policy to take the money needed for preaching the Gospel and given for that purpose, and use it to establish this expensive Council, leaving the work for which our Church has made itself responsible unprovided for, and undertaking some new great hazard for which we are not responsible and which, if launched, will prove of very doubtful benefit?

II. The North Kiangsu Mission did not approve the proposed National Council because it is not needed. Our Church already has abundant agencies to do all the work Providence has entrusted to us. Our commission is to preach the Gospel, heal the sick, teach the ignorant and relieve the distressed; and accordingly we have chapels, hospitals, schools, orphanages, and have done more than our share of famine relief work. We believe in hearty co-operation and brotherly relations with fellow missionaries of other societies, and there already exists a most cordial and growing spirit of fellowship among us. We believe the true spirit of Christian unity prevails largely in China. We can and do have what our Saviour prayed for, Spiritual unity—not external oneness of organization—with our present machinery. If so, why add this cumbersome and expensive instrument now proposed by some? The unity of such a National Council would be the unity of the Church of Rome, external, visible, not real and spiritual; what our sainted teacher of blessed memory, Dr. Peck, used to call the unity of a barrel, the separate staves of which are held together by an iron hoop.

Again, denominations all agree that the Church is already overorganized. At home and abroad the groan

is often heard, "there is too much machinery." If we are already overorganized and have too much machinery, why increase the evil and add a burden which neither our Mission nor our Church is able to bear? The friends of the proposed National Council are suffering acutely with a malady which Dr. Egbert Smith is reported to have called "committee-itis." Is not what the Church at home and on the mission field needs—less organization and more of the Spirit's power, less of human methods and machinery and more of the living Christ? The proposed Council and accompanying General and Regional Conferences are not what is needed. They draw valuable men from doing direct mission work in preaching and teaching the Gospel, to "serving tables" and doing routine work on committees. The North Kiangsu Mission for this reason, therefore, is right in not approving the scheme.

III. The National Council with its train of National and Regional Conferences is not advisable because many influential Chinese pastors and Church leaders oppose it. One is asked, "What will be the good of it?" "Far better spend those thousands in preaching the Gospel and saving souls." "If established, how can the Chinese Church support such an expensive scheme?" "The Church's present agencies are sufficient and can do the work best." These are common remarks made by Chinese leaders.

There is good authority for believing that the Chinese pastors in Shanghai do not favor the plan. Of their own accord they invited Dr. Hugh White to address them on the subject. The Pastors Association of Soochow does not favor it; advocates of the Council said that this was due to foreign influence; the ministers hearing this, declared that this was not a fact, their attitude was due to no outside influence. The Kiangpeh Presbytery does not favor it, and the Independent Church, one is told, will have none of it. It is a great mistake to suppose that the agitation for a National Council came from the Chinese Church. Some Chinese favor it, but it appears to be largely the result of a vigorous foreign propaganda which has been conducted in China since the Edinburgh Conference years ago.

It is also significant to note the difference in the men who take opposite views of this question. The men who favor the new movement are not men of long religious experience, nor are they the ones who have built up the Chinese Church. They are mostly young men who have been educated abroad in "liberal" institutions and hold radical views. The men who do not favor the movement of which the National Council is a part, are the active pastors and evangelists who have borne the burden and heat of the day, and have largely built up the Chinese Church.

IV. Another reason why the North Kiangsu Mission does not favor the National Council is that the affiliations of most of the promoters are with Modernism. The movement is largely a modernist movement. While some conservative men are on the various committees, the majority are men of modernist sympathies. The Chinese put forward as speakers and leaders in the National Conference, with the exception of Dr. Chen Ching I, were mainly of the same class. The whole general drift of the movement; both as regards religious beliefs and administration, is opposed to the convictions and policies of our Southern Presbyterian Church. This movement, like other union movements, is popular with men who hold radical views, because it practically removes all religious standards and leaves each one to believe and teach what he pleases, with none to say him nay. Is not this attitude wholly different from that of our beloved Church which has definite standards and believes that it has truth of infinite value to witness for?

While the National Conference, under pressure, was forced to make some statement of doctrine, that statement was purposely vague and dodged the vital issue between radicals and evangelicals; they would not declare that the whole Scriptures are the Word of God, the "only infallible rule of faith and practice." A loophole was left so that each radical could believe or reject just as much as he pleased of the Holy Word. The "Fundamentals" were mentioned, but they were afraid to state what those fundamentals were! An attempt was made in the interest of peace and truth to get some assurance as to what the doctrinal position of the future National Council would be, but they refused absolutely to give any such assurance. The Council which would have such tremendous influence for good or evil was left free to believe or disbelieve as its members saw fit! Can our Church be expected to endorse a plan which leaves things "at loose ends" like this? Would it be reasonable or business-like to do so? And would our Mission be loyal to its trust if it approved a Council formed on such a basis? And if we come under such a Council—holding totally divergent opinions on questions of vital importance to the management of union institutions, how is it possible to act harmoniously, with one party teaching

views which the other party knows to be absolutely destructive of Christian faith?

V. Another reason why our Mission could not approve of the National Council was the fact that this whole movement is essentially the Interchurch World Movement, which has already been rejected by our Southern Church, under a different name. The National Council is merely the child and the successor of the now defunct China Continuation Committee, which after years of experiment many found to be unsatisfactory. That there is close connection is shown by the clear statement of leaders, both of the China Continuation Committee and of the National Council. The report of Commission V (Chapter 3, page 29) of the National Conference reads: "When the China Continuation Committee was organized after the Conference of 1913, it was an experiment It will be one of the chief duties of the Conference of 1922 to plan for a National Christian Council which shall be able to take over the work of the China Continuation Committee and develop it," etc. The connection of these bodies—the China Continuation Committee and the National Christian Council—with the Interchurch World Movement is shown by the printed statements of their report. The minutes of the China Continuation Committee Conference of December 16-29, 1919, declare that the China Continuation Committee is the Interchurch World Movement's "representative in China." The China Continuation Committee also acknowledges that it is largely financed by the Interchurch World Movement. Its report says, "The committee acknowledges the help received from the Interchurch World Movement of North America in connection with the China for Christ Movement. Without this timely help the movement could hardly have been launched."

The connection between the movements is thus made plain. Now if the Interchurch World Movement is undesirable for the Church at home, how can it be desirable for the Church abroad? If it has been wisely rejected there, why force it on the Chinese Church here? Therefore for this reason, also, the Mission felt constrained to disapprove the movement.

VI. In spite of disclaimers to the contrary, the facts show that the National Council, when once grmly established, will really be a super-government over all the churches and missions in China, and will possess a tremendous power which it is needless and unwise to put into the hands of any set of men, however good. The body claims to be merely advisory, but it must have executive power, otherwise it will be an empty shadow, an expensive, useless fifth wheel to the missionary wagon. And indeed the promoters of the Council, apparently unconscious of their inconsistency, plead for this power. They say plainly that they must "be able to act;" that they should have authority requisite to make their "findings" effective.

Provision is also made to make the Council, when once elected, as nearly independent as possible, by transferring to it the functions of the Missions and thus minimizing the supervisory authority, on the one hand, and by loosening the control of the Home Boards, on the other.

And let no one imagine that this power will not be centralized but will be exercised by all the 100 members of the Council; for it has been truly said that the Council is too large to operate effectively; its members are widely scattered, and on account of loss of time and expense involved the Council can convene only once a year. So that the actual management of affairs will be in the hands of a few men, a small committee, who will permanently wield this tremendous power, and once appointed be practically independent. Appeal from their decisions will be almost impossible. That these statements are true the reports of the Conference Commissions clearly show. The reports recommend that the administration of mission work should be taken from the Missions "as early as possible," and largely delegated to executive committees; and "that executive committees be relatively small" and shall "be empowered to act" authoritatively within well defined limits. (See report of Commission V, page 27). This is proposed by way of education and preparation for still further centralization of directing authority in the hands of a small committee of the National Council.

That it is proposed that the governing committee of the Council should be in large measure free from the control of the boards at home is seen from the further recommendation made that "in so far as possible the supporting boards give to their missions freedom of control in administrative matters." It is thus clearly provided that administrative control on the field should be turned over by the boards to the missions, and it is at the same time provided that this control should be transferred from the missions to the small committee of the National Council. (Report of Commission V, section 6, page 27).

Regarding the nature of the Council's functions, which is supposed to represent—and ultimately control—both churches and missions, it is plainly said, "it should be

advisory in character but should be able to act," etc. (Page 29). What is this but asking for power to carry out its own recommendations and decisions? The plea for power is repeated on page 31, section 3: "The National Christian Council (that is, its relatively small committee) should be able to act on behalf of the bodies represented." The paragraph goes on to state that many activities are being undertaken, and "therefore the Council should be able to direct these activities." Again, it is clearly stated that the Council should be clothed with executive authority, and with power to act: "It would seem that the Council elected by, and responsible to, the Conference, should be entrusted with executive functions." Only one limitation to such power is suggested, and that is an entirely vague one, viz., provided that the exercise of such executive power "does not violate the principles agreed upon by the Conference electing the Council." In case of dispute, who is to be the judge as to whether the "relatively small committee" of the Council has overstepped its authority? If decisions of this small committee (which is not in close touch with most missions, and which will be largely out of sympathy with the conservative element in the missionary body of the Chinese Church) prove to be unjust and oppressive, what relief or appeal will there be to those who suffer injury? There would be little relief from the National Council, because the offending committee would be a part of that Council. The only appeal on the mission field possible would be to the next General Conference, which now only convenes once in 10 years.

For these reasons: (1) The great expense of the undertaking; (2) The fact that our Church already has abundant agencies to conduct its work which God is greatly blessing; and that there already exists a cordial spirit of fraternal harmony and co-operation which will be best conserved by not forcing a merely external, mechanical oneness of organization on the Chinese Church and on the Missions; (3) That one inevitable result of the whole movement will be the spread of unsound doctrine, because union carries with it the virtual rejection of standards of doctrine; and because the forcing together of conservative and radical men in one institution will be productive of strife and bring harm to the cause; (4) Because this movement is really the Interchurch World Movement in another form, which our Church has already rejected as unworthy of support; (5) Because of the opposition of many influential Chinese pastors and elders; (6) Because the National Council, while claiming to be only advisory will really have enormous administrative power, and actually asks for that power; for these and other reasons which might be given, but which it is not necessary to take time to recount, our North Kiangsu Mission felt that, in justice to the Chinese Church and to our beloved Mother Church at home, this movement for a National Council ought not to be approved. We therefore respectfully present these facts for your careful consideration, believing that you will see the reasonableness of the position of the Mission. The Mission asks that you do not give your support to this movement for a National Council with all that it involves; and that in view of the crying need for funds to carry on the Church's work already in hand, you do not make any financial contribution to it.

Respectfully submitted,

(Signed) Henry M. Woods, Hugh W. White,
S. I. Woodbridge, Jas. B. Woods,
Delegates of the North Kiangsu Mission
to the National Christian Conference.

THE EDWARD P. HUMPHREY FELLOWSHIP IN THE LOUISVILLE THEOLOGICAL SEMINARY

It is the pleasure of the Faculty and Board of the Louisville Theological Seminary to announce the establishment of the Edward P. Humphrey Fellowship. Judge Alex P. Humphrey, of Louisville, has given \$10,000 to the Seminary for this purpose. He is establishing this fellowship in memory of his father, Rev. Edward P. Humphrey, D.D., Professor of Church History in the Danville Theological Seminary, afterward consolidated with the Louisville Seminary. The proceeds of the principal invested are to go each year to that student of the graduating class who has maintained the highest general scholarship throughout his Seminary course. It is given to aid him in pursuing a year of post-graduate work in some other theological institution in America or Europe approved by the faculty of the Louisville Seminary. It becomes operative for the graduating class of 1924.

It is the hope of the Louisville Seminary presently to have a Fellowship attached to each major subject of study.

John M. Vander Meulen, President.

What we need is not a new compass every year, but a new determination to steer straight by the old compass, which is the Word of Christ.

"SUNRISE IN AZTEC LAND"**You Ought to Read It****By Rev. Chas. E. Diehl**

Yes, it is a missionary book, but it is a brand new one, just off the press, and it is well worth while. Moreover it is written by one of our own missionaries to Mexico, of whom we are justly proud.

After making a world tour of missionary investigation, Wm. T. Ellis said of the Southern Presbyterian Church, that we had the best missionaries and the poorest equipment of any church in the world. One who reads "Sunrise in Aztec Land," by Rev. Wm. A. Ross, may not be fully convinced as to the truth of the latter part of Mr. Ellis' statement, but he will feel that the first part of that statement is not far wrong, if all of our missionaries are as genuine and sane and modest and clear-visioned and earnest and industrious and hopeful as is the writer of this new missionary book.

There is nothing blatant or boastful about the book. There are no imminent crises or impending catastrophes foreseen. There is no rebuke administered because the Church has not pushed its work with more vigor in this needy and nearby field. There is no whining or complaining, there are no pet prejudices, there is nothing controversial.

The book is not written for scholars and lays no claim to great erudition. It is written for the rank and file of our Church and tells in particular about our own work. It is written in fine spirit, and tells a simple, straightforward story. It touches lightly upon the ancient history with which all are more or less familiar, and lays its emphasis upon recent developments and upon those things of special interest to us as Southern Presbyterians. The book abounds in human interest stories which grip us, and which graphically illustrate the results of missionary endeavor.

In a calm, sane way the author discusses present-day religious conditions in Mexico, and effectively answers the question concerning the need of Protestant missions in Mexico. Mr. Ross is optimistic, and writes as one who has adopted Mexico as his own country, who loves it, and who believes in its future. He sees the truth, but he sees it whole. He sees the present perils and the dangerous tendencies, but he is undismayed. His hopeful spirit, his undiscourageable soul will not permit him to doubt the ultimate issue. He believes that God is in His heaven, and if all is not now right with Mexico, by God's grace and the earnest work of His devoted followers, all will be right by and by.

Mr. Ross details the action concerning the redistribution of missionary territory with which every Southern Presbyterian should be familiar, and of which every Southern Presbyterian may be justly proud. It is one of the most unique incidents in the history of missions, and has been called "the most inclusive co-operative program that has ever been outlined by Christian forces for any nation." It was an arrangement by which, for the wider and more efficient extension of the Kingdom, the Southern Presbyterian Church agreed to give up its work in a field which it had occupied for 45 years and move to another field 1,000 miles away and take up a new work in a new field and with an enlarged responsibility. If the same sort of statesmanship, if a similar spirit of Christlike co-operation obtained in the homeland, the coming of the Kingdom with us would not be so long delayed.

"Sunrise in Aztec Land," published by the Presbyterian Committee of Publication, Richmond, Va., is a helpful book, and should be widely read.

Light on Mexico**By Rev. Samuel M. Glasgow**

To be intimately and accurately informed about the fascinating facts of Mexican history is most engaging and decidedly enlightening. To be given a graphic picture of the lights and shadows, the strength and weakness, the abuses and opportunities in the great republic, but slightly separated from us by the golden thread of the Rio Grande, is a worth-while contribution to a living, throbbing matter of deep interest in our day and land. To be allowed to trace accurately from the tiny dawn-streaks of the beginning of the growing light of life in the midst of these neighbors; on and on through paths infinitely marked by His glorious companionship and notable blessing, is a privilege accepted with eager joy by our missionary-hearted Church. In "Sunrise in Aztec Land" Dr. W. A. Ross, whose heart and hand have long been dedicated to this superb task, contributes a valued segment towards the circle of missionary literature, and turns the heart of the reader in deepening devotion to the great task before our Church in Mexico. Knoxville, Tenn.

DR. EGBERT W. SMITH'S VISIT TO THE CONGO**An Appreciation****By Dr. E. R. Kellersberger**

One of the real regrets of my life is that it was denied me to be on the African field during the visit of Dr. Egbert W. Smith, our Executive Secretary of Foreign Missions. Never was a visit more needed, nor more timely, nor more inspiring and successful. Though hidden in the far distant heart of dark Africa, the effects of this important visit have rebounded back home, and are already accomplishing effective results among the churches.

It is worth calling to the attention of the Church at home that since its thirty-two years of isolated existence in distant tropical Africa, the American Presbyterian Congo Mission has had only one official visit from its board, and that was from Dr. J. O. Reavis, in about the year 1910. Did you ever hear of any business organization that paid one visit to one of its great branches in 30 years? That time of Dr. Reavis' visit is still a bright spot in the memory of those workers of the past years, when the mission was obscure, struggling for its very existence, and little known at home to the Church as a whole. In those days the work was in its infancy, having never gone beyond a single station. It was a time of seed sowing! Only since 1911 did a new era really begin. Who does not remember the great Chattanooga Convention of that year? Who can forget that ten-minute impassioned appeal of that man of God, Mr. Motte Martin, and who can forget that touching moment when 28 young men and women walked up to the platform, and offered their lives for Africa's need? Praise God for such experiences! Four new stations have been founded since then, and the work, under God's blessing, has grown by leaps and bounds, till the call has again resounded for reapers to gather the waiting harvest.

Pleas for the visit of some member of the Committee were unheard till this year. There was great joy when it was known that our beloved Dr. Egbert W. Smith was to be sent out to us. Such a visit, giving the Committee a first-hand knowledge of things unreal and far away, is of inestimable value to them, enabling them to handle far more intelligently the problems and questions that are peculiar to Central Africa. Perhaps an even more important result has been the great beneficial effect of the visit on the missionaries themselves. These workers, a faithful, far scattered band, working always, at times almost overcome by the heat of the day, and the great burden of the work done and of the work left undone—to them Dr. Smith's visit came like a cool, refreshing breeze comes with a storm on a hot, sultry tropical afternoon. He came as a leader with a world vision, seeing things as a great whole, whereas we, crowded and shut in by our pressing local needs ever before us, were apt to forget those greater, more important things. Letters full of thankfulness and praise to God have come home in large numbers to the writer of this article. All say that there has come a new desire on the part of all workers to be more filled with zeal and power than before; the slight tendency to spend more time on the stations than on the path, a tendency very easy to get in to, has been replaced by far larger periods on the primitive paths, and in the midst of heathenism. This, after all is the truest evangelism, and it is here that one finds the native as he really is, and therefore where he can be most effectively reached. Dr. Smith has again emphasized to us our Saviour's method: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people."

Neither must we underestimate the great influence of the visit on the native Christians, and the native world as a whole. The very name they gave Dr. Smith, "Mukaxa Munene" (one who causes to speak great things), testified to their esteem and reverence of him. There is also no doubt that his nice beard gave him even more prestige than he would have had otherwise.

Dr. Smith went to the field with the idea of finding out things first hand; this he did in his thorough way successfully. He didn't rush over the field in a few weeks, as is the practice of some other types of travelers, but spent months, coming back with accurate knowledge, which, according to many reports received personally, he is passing on with a zeal and power that must tell for God in Africa. It is the prayer of the African Mission that the Church at home will see the need of sending out to all its fields men of such type at least every three or four years.

A few quotations from letters will add to the force of the statements already made:

"Dr. E. W. Smith has come and gone, and we are praying that the inspiration which we received from him

may stay with us as the years come and go. His visit was a pleasure to us, and we will always look upon him as our father. We are asking that he come to see us every four years."

"It is too bad you could not have been here for Dr. Smith's visit, for his stay with us has certainly been a blessing to our station and one that we needed. It has also opened our eyes to what we are doing, for on a station like Luebo there is a great temptation of letting each department take care of itself, and each department stay in its own back yard without knowing what the other is doing."

"This station as well as all the other stations enjoyed and greatly profited by the splendid conferences conducted by Dr. Egbert Smith. You missed a treat—but you know the man, and know him for what he is; and Dr. Smith's personality was the main factor in the conferences."

To this testimony many more could be added. May all our other fields soon be as fortunate as the Oriental and the African fields have been, and soon have visits from Dr. Smith or some other member of our Executive Committee of Foreign Missions. We want them, and the Church at large to know how much we appreciate and need such visits frequently.

Concord, N. C.

"THE PRESBYTERIAN FAITH"**By Rev. G. W. Belk, Montreat, N. C.**

The fourth edition of 2,000 copies of "The Presbyterian Faith" has just been issued. The work is well and neatly done. Here are some of the things that have been said of the book:

Rev. Walter W. Moore, D.D., LL.D., President of Union Seminary, Va.: "I congratulate you on putting so much valuable truth in a form so condensed, yet so intelligible and effective. It is just such a brief, clear, readable and convincing presentation as evangelists and ministers ought to have to place freely in the hands of the people."

Rev. R. C. Reed, D.D., Moderator of General Assembly, writes: "I am genuinely thankful to you for sending me your book. You have rendered a very useful service to our Church by putting the disputed doctrinal points in such a clear light, and arguing for our own so strongly."

Rev. D. I. Craig, D.D., writes: "Your book on 'The Presbyterian Faith' is splendid. It is terse, sound, simple, and convincing."

Rev. Walter L. Lingle, D.D., LL.D., Union Seminary, Va.: "Here is a practical book on Presbyterianism. It was not written from the academic point of view of a scientific historian, but right out of the experience of a man who has been a practical pastor, and a soul-stirring evangelist. The author is answering questions which have been asked him over and over again in his ministry, and he answers them in a clear, concise, and convincing way. We hope that this new edition will have the wide circulation which it so richly deserves."

Rev. J. R. Bridges, D.D., Editor Presbyterian Standard: "Here we have just what is needed, couched in concise, simple and plain language, such that any one can grasp."

Copies can be had from Mrs. G. W. Belk, Montreat, N. C. Price, 25 cents each; \$3.00 per dozen; \$20.00 per hundred, f. o. b.

FOR THE NEW YEAR**By Isabel Graham**

My presence shall go with thee
So calm thy troubled fears;
My promise is unchanging
Throughout the changeful years.
Mid scenes of gloom or gladness,
When weary or distressed,
My presence shall go with thee,
And I will give thee rest.

My presence shall go with thee—
Most blest assurance here,
While in this lower valley
Beset by doubt and fear.
No evil shall befall thee,
Close sheltered to my breast;
My presence shall be with thee,
And I will give thee rest.

My presence shall go with thee—
Though in a foreign land,
Afar from home and kindred,
This covenant shall stand.
Nor time nor space can sever;
Love knows not East or West;
My presence shall go with thee,
And I will give thee rest.

—Presbyterian Witness.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

First Aids to Missionary Study—The little book "Suggestive Helps," by Mrs. Andrew Bramlett, for leaders and classes studying "Sunrise in Aztec Land," is just off the press, and is indeed an excellent and complete development of all that is promised in the title. In a modest foreword to the booklet, Mrs. Bramlett declares its purpose to be to meet the needs of the average Woman's Auxiliary of the Church, and says that while all classes may find suggestive material for programs in its pages, it is primarily intended to help inexperienced and untrained leaders; since every study class to obtain the best results should have a leader. Those leaders desiring a more advanced treatment of mission study Mrs. Bramlett refers to "The Mission Study Class Leader," by T. H. P. Sailer, Missionary Education Movement, New York City, 75 cents.

The average Auxiliary has perhaps one or two persons who usually take the lead in such matters, but with the growth of the Circle Plan and its consequent development of previously unrecognized talent, many new leaders are finding themselves. In this little book, six lessons are outlined so clearly that the woman whose ability for study has lain dormant, no matter how long, can find her way with little trouble.

For each lesson the details of a definite program are worked out, including appropriate Scripture lessons and a time for prayer, with individual assignments and leading questions to develop them. On the last page Mrs. Bramlett suggests three programs suitable for afternoon or evening:

"A Neighbor's Obligation," a simple program to be given by any small group and closing with a short pageant "Mexico's Appeal, the Open Bible."

"Illustrated Lectures on Mexico," a beautiful set of slides to be rented for two dollars.

"The Healing Light," a pageant by Mrs. H. L. Ross, All of these may be obtained from the Educational Department, Executive Committee of Foreign Missions, Box 330, Nashville, Tenn.

From that office may be obtained also any number of other attractive first aids for mission study, on whatever subject one finds most interesting concerning Mexico; her map, history, music, games, missionaries, idols, pictures, even her appetizing dishes with menus and recipes. Some of these subjects are treated in the following leaflets:

A Missionary to Mexico, an impersonation.

From Darkness to Light, pageant.

Map of Mexico.

Mexico Pictures.

Mexican Dishes, menus and recipes.

Children at Play in Mexico, games.

Idols of Mexico.

Then, too, Miss Isabel Arnold, of Elkins, West Virginia, has a very remarkable set of charts, hand-painted on cloth, giving a striking lesson and making a strong appeal from Mexico. These charts measure about five by six feet, are painted in color, and may be rented from Miss Arnold for one and one-half dollars a visit. For a study class seeking something out of the ordinary, an interesting and unusual set of "moving pictures" may be found from them.

Charlotte—The women of the First Church on last Friday night gave affectionate evidence of their love for and interest in, Miss Maude Carson who leaves Monday for San Francisco, to take passage for China, where she will represent the First Church in the mission field of North China.

The women of the church, young, middle aged, and old gathered at the church to unite in a service of praise and prayer as a farewell to Miss Carson. The service was in charge of the Woman's Auxiliary, with Miss Annic Wilson presiding.

Every woman in the audience had come to the service animated with the same spirit and that, admiration and love for this wonderful young daughter of the church, who is to devote her young life to the cause of missions in the foreign field, an idea she has had for several years and toward which she has been shaping her life.

As a student at Queens College she became possessed with this idea of service and she has with devotion and enthusiasm that is inspiring, given herself and her wonderful talents to the cause.

Miss Wilson made a most beautiful little talk in presenting Miss Carson. Never was there an audience which looked into a finer, or more earnest face than that of this young woman as she so simply and so beautifully told how the thought came to her, and how she could not resist the call. Gifted as few are in language, she talked so clearly so calmly that she steadied the heart and nerve of those near and dear to her by ties of family and friendship, and instead of tears there was a happy rejoicing.

Sitting just back of Miss Carson where she stood to speak, were eight or nine splendid young women of Queens College and the Church who are to follow Miss Carson's example. They are to prepare themselves later for service in the foreign field. Their presence was an inspiration to Miss Carson and all present.

Miss Carson is the second daughter of Mr. and Mrs. J. E. Carson, of Charlotte, who for several years have been living in Asheboro. Maternally Miss Carson is a MacAllister, of Asheboro, and further back a Worth, one of North Carolina's most distinguished families. She is an exceptional girl—a first honor girl in every school she attended, and also at the University of North Carolina took first honor in her class wherein were men as well as women. She is beloved and admired throughout the State.—From Charlotte Observer.

Your Question is Answered Here—Leaders of circles and others so often want to know about points of interest in connection with the circle work. We believe that some one of the pamphlets advertised here will give you just the help you need.—Ed.

Helps for Your Auxiliary—Organization Leaflets:

Shall We Organize on the Auxiliary-Circle Plan?—Chart showing how the Auxiliary-Circle plan enlists all the women of the church to work for all the causes with a summary of its benefits.

Suggestions as to How to Organize the Auxiliary-Circle Plan—All necessary steps for changing from the old form of societies to the Auxiliary-Circle Plan.

Suggestions for the Work of the Circles—New suggestions for the work of your circle.

The "Exceptional Circles" in the Local Woman's Auxiliary. The Home Circle, the Business Woman's Circle and the High School Girls' Circle.

The Auxiliary-Circle Plan in Rural Churches—Is the Auxiliary-Circle Plan suited to the small church? Yes! These churches tell how they have done it.

Shall we shift our Circles? Why Shall we shift them? How shall we shift them? Who shall shift them?

Financial Budget—A short explanation of this important item.

One copy each of the above leaflets will be sent free on request. Price in quantities 2 cents each.

The Standard of Excellence Wall Chart (With Seals) Price 25 cents—Every Auxiliary should keep this chart before its members and grade its progress month by month.

Free Helps for the Officers of the Auxiliary—Suggestions for the President; Duties of the Treasurer; Duties of the Recording Secretary; Duties of Secretary of Assembly's Home Missions; Duties of Secretary of Foreign Missions; Duties of Secretary for Christian Education and Ministerial Relief; Boys and Girls in Training (for the Secretary of Young People's Work); Duties of the Secretary of Literature; Duties of the Secretary of Spiritual Resources; Duties of the Secretary of S. P. and C. Home Missions.

The Year Book of Programs for 1922-23, 5 cents each—12 Programs for Auxiliary Meeting; 12 programs for Circle Meeting; 24 Devotional Studies.

Literature for the Year-Book Programs—For Auxiliary programs alone, 75 cents per year; for Circle programs alone, 75 cents per year; for Auxiliary and Circle in one package, \$1.00 per year.

Miscellaneous—Circle Report Blanks for Secretary and Treasurer, 75 cents per 100; **The Auxiliary Service Card,** 40 cents per 100; **Blessing Boxes,** 2 cents each, \$1.50 per 100; **Sentence Prayers,** 2 cents each; **Suggested Bible Studies for the Year,** free; **The Colored Women's Bible and Community Club;** free; **The Colored Women's Conferences,** free; **Why Not Women on the Executive Committees?** By Rev. Wm. Ray Dobyns, D.D., free.

Playlets and Pageants—"Montreat," a playlet, price 2 cents; "Enter the Budget," a pageant for the Auxiliary, price 2 cents; "Choose Your College," a playlet on Christian Education, free; "The Door of Opportunity," a Foreign Mission pageant, free; "Pageant of Progress," birthday celebration of Auxiliary's Tenth Anniversary, 5 cents.

Order from the Woman's Auxiliary, Presbyterian Church, U. S., 256-259 Field Building, St. Louis, Mo.

PRELIMINARY WORK OF OFFICERS AND COMMITTEES FOR AUXILIARY AND CIRCLE MEETINGS

By Narcissa T. Shawhan

No meeting is called, be it regular or special, that does not require preparatory work of some character on the part of some one responsible for that meeting. The success or failure of the meeting rests upon the preliminary work of the officers and committees.

What is the preliminary work and how shall it be done?

All Auxiliary business should be thoroughly discussed at an executive board meeting and those reporting to the Auxiliary or to the circles should be urged to come prepared to present written reports and hand them in to the Secretary. Condense the business to be presented to the Auxiliary in clear, concise form in order not to trespass upon the time allotted to the session. An important matter to be decided beforehand in connection with any program or order of business is to arrange upon a **TIME SCHEDULE** to cover the time set for the session, be it one hour or more. From experience, however, the one-hour session secures the best attendance. Not alone is it important to tell reporting members, but visiting speakers should always be notified in advance of the meeting as to the exact time allotted to them. Today conventions and all important gatherings are limiting all speakers, even the most prominent of the country. This plan prevents one speaker from monopolizing the time allotted to another. Gen. Henry M. Robert, author of "Robert's Rules of Order," says, "An extension of the speaker's time is unfair to the speakers following." This schedule will be of no value unless a **TIME-KEEPER** is appointed for each meeting to relieve the chair of this responsibility. While it has been customary for the president to act as time-keeper, it is far better for her to be free to give her undivided attention to the general progress of the meeting.

It is difficult at best to always rise to the occasion of conducting an important session, taking care of the many unexpected things that arise. It is important to decide how the signal shall be given at the expiration of the time and call the time in the way indicated beforehand.

Let it be remembered that when the Chairman of Program requests a four-minute talk or report, she has the entire hour taken up, therefore reporting members and speakers should practice by a clock that they may not exceed the time limit prescribed. Four minutes seems a short time, but we learned during the great World War

that patriotic speakers could give the best they had in that time, and it was always illuminating! As they did then, let us to today, put what we have to give in concise language, be brief and to the point, and the circle members will be glad to welcome visiting speakers again.

The most important preliminary duties of the president are: to post herself well in regard to all Auxiliary work; to subscribe to a Church paper and the Missionary Survey and read them thoroughly; to secure the organization literature from the Auxiliary superintendent and study it. That is not all, keep a scrap book! Clip every helpful idea for the officers, circles and committees, placing it in a scrap book for permanent reference, passing the idea on to the officer or member who can use it to the best advantage. This will not only help the present administration, but will serve as **FIRST AID** to those who follow.

Work up a good program! Assign parts well in advance of the meeting. Have a special feature. Have several four-minute speakers rather than one forty-minute speaker. Exception to this rule being made for unusually fine speakers or those from a distance. Limit speakers and reports.

A Special Feature! By this is meant something new, original and unexpected. When possible have a visiting speaker or musician on the program, securing local talent or that from a distance. Use every means to have the spiciest, richest program available.

Four-Minute Speakers! Several four-minute speakers give new interest and variety to the program, and hold the attention of the assembly far better than a forty-minute speaker unless the speaker is exceptionally fine! A triangle program is the most effective where the membership is large and hard to interest. That is the Devotional Exercises, the Missionary Program and the Social Numbers, including readings, addresses and music, followed by refreshments and a good fellowship hour. In preparing a program do not mix business matters and inspirational features. Where the business and inspirational program are combined at the same meeting, it is well to separate the two with the devotional period, making that the first number of the program directly following the brief business session. This plan bridges the gap between the business and social program.

Advertise! Publicity is essential to the success of every meeting. This publicity may be secured by advertising well and far in advance of the date set to give members time to adjust their affairs in order to attend. According to the "Auxiliary Circle Plan," the Church Day has been already established and it may seem superfluous to advertise a day and hour which has been permanently decided upon, but even when women lead such busy lives nowadays, they often say, "I forgot the meeting completely." Hence it is up to those responsible for the meeting to prevent this. A carefully prepared notice of the meeting, giving name of organization, date, hour, place of meeting and the inspirational program in full should always appear in a preceding issue of the local paper and a brief notice of the meeting should be published in the morning paper of the day of the meeting.

Personal or Telephone Invitations! After letting the members know of the good things in store through the newspapers, follow this up with personal or 'phone messages by the circle telephone committees, in this way reaching every member. This is the most effective way of extending invitations as it is possible to put the element of interest and enthusiasm into the personal touch. Note: Every circle should have a telephone committee and the personnel of this committee should be changed monthly.

Notice in Church Bulletin, Sunday School, Prayer Meeting! This is the logical way to advertise a Church Meeting and yet by these mediums alone we would never reach the **STAY-AWAYS**, the ones whom we are directed to work upon unceasingly for at least a year or during our term of office.

Post Cards or Letters to Members! An invitation should be given to every member to be present at the meeting. Those who cannot be reached by 'phone should be reached in this way by mail, the circle secretaries attending to these communications. The custom prevailing in so many religious organizations of having only about one-third of the membership active in attendance, and contributing of their talents and substance, cannot be too strongly condemned.

Mailing Programs! On account of the expense attached to this meeting of mailing programs as a form of invitation, Auxiliaries with a membership of several hundred, use this method only on rare occasions, such as Auxiliary Rally Days in October, Talent Day in January, Birthday Parties, etc., but with a small membership it might be done regularly. This invitation showing the program numbers is recommended by all leaders as the most effective way to interest the **STAY-AWAYS** in attending. By this method one Auxiliary increased its attendance from about 50 to 300. It is worth trying.

Conduct Meetings According to Parliamentary Forms! Last, but far from being the least, is the preparation of an order of business. This will provide for every variety of business that is likely to come before the meeting, and will insure the consideration of each subject at its proper time, in its proper order, and when used in conjunction with the customary parliamentary forms, the effectiveness and efficiency of the Auxiliary may be increased 100 per cent. By increasing the effectiveness is meant that the attention and interest of the members is increased by the promptness in opening and closing on time, considering each subject an item of business at its exact time and with dispatch. The efficiency is thus increased by being able to maintain the schedule and close at the hour designated for the meeting. It is well to let members understand that there is not only an hour to begin, but an hour has been set for adjournment. Any matters of importance left over, should be referred to the Executive Board and if urgent the president may call a special meeting of the Board.

In order to attract church women to the meetings and Auxiliary entertainments these must be brought to a higher standard of perfection, both in point of snappy business sessions, and artistic, inspirational programs.

YOUNG PEOPLE'S DEPARTMENT

(UNDER AUSPICES SYNOD'S COMMITTEE OF SUNDAY SCHOOLS AND YOUNG PEOPLE'S WORK)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR, DAVIDSON, N. C.

EDITOR'S LOOKOUT

With this issue of the Standard the Young People's Department makes its bow. The promoters of the idea hope the department will mean something really worthwhile in the work for the young people of the Synod as it seeks to promote their interests by chronicling their work and plans and by telling them of the newest plans and methods.

We are happy to be able to have in the department Dr.

Hill's weekly write-ups on the Sunday School Lesson and Mr. Garth's weekly write-ups on the Christian Endeavor topic. We will expect our other ministers and older friends to help us from time to time, but the department is designed especially for the young people. A young man has been asked to take charge and he wants the young people to take the department for their own and to help make it a success. Success will come only if the local organizations tell us what they are doing and planning to do. Each local organization should have a correspondent for the department or instruct its corre-

sponding secretary to write up its work for the department. We will be glad to have our pastors help their young people in sending in news for the paper. North Carolina Synod is a great Synod and the Standard a great paper. Let us make this a great department in that paper! We hope that each young people's organization not already getting the Standard can arrange to do so and keep up with the department.

Special attention this week is called to the notice on this page concerning North Carolina Sunday School Day.

Sunday School

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

January, 14

JESUS TEACHING HUMILITY

Lesson: Luke 14. Printed Text: Luke 14:7-14

GOLDEN TEXT—"God resisteth the proud, and giveth grace to the humble."—1 Peter 5:5.

SCRIPTURE LESSON

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

SHORTER CATECHISM

Q. 19. What is the misery of that estate whereinto all men fall?

A. All mankind, by their fall, lost communion with God, are under His wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell for ever.

This lesson inculcates humility. But it also teaches other truths. It shows us that good deeds, things approved by God and man, may be lawfully done on the Sabbath day. It furthermore enjoins charity or kindness to the poor and needy. In contemplating this passage we will consider The Patient Healed; The Lesson Taught; The Two Wedding Guests; Entertaining the Poor. Healing, on the Sabbath was often a matter of controversy between Christ and the Pharisees. He maintained that it was lawful. They held that it was forbidden.

I. The Patient Healed

The man cured had the dropsy. He was at the house of one of the chief Pharisees, where Christ dined. The Saviour asked the lawyers and Pharisees, "Is it lawful to heal on the Sabbath day?" They make no reply. Christ knew their opinion, but wished them to declare themselves. He did not hesitate to teach the truth in the presence of those who opposed it. He proceeds to answer His own question by deeds and words. He heals the man not by any labored process but by bidding the disease depart from him. He did the same for the infirm woman in the synagogue who had been paralyzed for 18 years. The patient is immediately healed and restored to a sound condition. He wields Divine power at whose behest all kinds of disease depart.

II. The Lesson Taught

By this act of healing and other similar cures our Saviour taught that "it was lawful to do well on the Sabbath day." Whatever God sanctions and man's enlightened conscience approves may be rightfully done on the Sabbath day. Whatever obviously contributes to man's welfare, or is essential to his life, or promotive of his health or condition to God's glory, it is lawful to do on the Sabbath day. This is in harmony with the truth proclaimed by Jesus, "The Sabbath was made for man not man for the Sabbath." Christ not only by His deed taught that it was lawful to heal on the Sabbath but by words that His adversaries could neither contradict nor oppose. He tells them, "You pull an ox or an ass out of a pit on the Sabbath." If it is lawful to relieve an animal it certainly is right to rescue a human being. He thus appeals not only to His own authority but to their

reason and practice. It was not wonderful that He silenced His opposers.

III. The Two Guests at a Wedding

Christ next teaches humility. He does this in the parable of two persons invited to a wedding. One is proud and the other is humble. The proud guest scats himself in the most honorable place he can find. But there may be invited a more exalted person than himself, and the entertainer may come and say to the presuming guest, "Give this man place," and he has to take with shame a lower station. The humble guest takes a low position, and his host may come and say to him, "Friend, go up higher." "Then shall he have reverence in the presence of them that sit at meat with him." The whole parable is intended to illustrate the truth, "For he that exalteth himself shall be abased and he that humbleth himself shall be exalted." The Word of God and the experiences of human life agree in enforcing the truth, "Before honor is humility." A man must be an humble apprentice before he can become the master workman, or the lowly servant before he can be the rejoicing believer.

IV. Entertaining the Poor

Having taught what may be rightfully done on the Sabbath, and the need of humility to the attainment of honor, our Saviour in the latter part of our lesson enjoins kindness or charity to the poor and needy. He does this by showing for whom a feast should be sometimes spread. He says, "When thou makest a dinner or a supper call not thy friends nor thy brethren, neither thy kinsmen nor thy rich neighbors." They can reciprocate and recompense thee. He does not forbid us to entertain our relatives and friends, neither does He enjoin this upon us. He knew that natural principles would suggest and cause us to do this. But He does not desire His disciples to confine their benefactions to their friends and kindred. He commands, "But when thou makest a feast call the poor, the maimed, the lame, the blind," and thou shalt be blessed, for they cannot recompense thee." Yet such benefactions are not without compensation. "Thou shalt be recompensed at the resurrection of the just." These are the classes that are apt to be overlooked on festival occasions. Kindness to such the Lord Himself will reward.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

EVANGELISTIC MISSIONS

- M., Jan. 15—First Home Missionary: Mark 7:24-30.
- T., Jan. 16—Everybody a Missionary: Acts 8:1-8.
- W., Jan. 17—Joys of Missionaries: Luke 10:17-22.
- T., Jan. 18—Vision of Man's Need: Acts 16:9-15.
- F., Jan. 19—New Fields: II Cor. 10:13-18.
- S., Jan. 20—Missionary Zeal: II Cor. 2:12-17.

Sun., Jan. 21—Topic: Evangelistic Missions at Home and Abroad. Luke 24:45-53.

How can our church help home evangelism?
What good has gospel-preaching done abroad?
Why do new communities need evangelism?

The Synod of North Carolina at Lincolnton passed a resolution asking all the Sunday Schools and the Young People's organizations to observe the second Sunday in January, considering Synod's Home Missions and contributing to it with a special collection. It is very appropriate that this should be done, since Synod has affiliated the two committees of Home Missions and Sunday School and Young People's Work, and some of the funds of the Home Mission Committee are to be used in assisting the work done by the Committee of Sunday School and Young People's Work. It is the hope of this last named committee that our schools and societies will re-

spond so liberally to this call that the funds necessary for the promotion of greater efficiency in Sabbath School and Young People's Work will come from the young people themselves.

North Carolina Day—January 14, 1923—In the Sunday Schools and Y. P. Societies

In view of this special day, the chairman of the Committee of Sunday School and Young People's Work, Rev. J. G. Garth, earnestly requests all the Sunday Schools to observe this day, and the young people's organizations to do likewise. He also asks that the topics for January 14th and January 21st, for Christian Endeavor Societies be exchanged, so that the Home Mission Topic may fall on January 14th.

Rev. A. W. Crawford has published a valuable little booklet, entitled "North Carolina, the Great Opportunity," which may be secured from him at Greensboro, N. C. An effort has been made to send one of these books to all the pastors, superintendents, and young people's leaders in the Synod, and it is hoped that all of these leaders will bring these books into use this week, and let the young people have them for study, as there are many interesting and useful facts contained.

Below we publish a short resume of this book to be used for the meeting next Sunday, if you don't have the booklet in hand:

North Carolina is making the greatest growth of any State in the Union today.

In its crops it climbed from twelfth place to fifth place in three years.

In manufactures from twenty-seventh place to fifteenth place in ten years. It leads now all the Southern States except Texas and all the New England States except Connecticut and Massachusetts in manufactures.

It is spending \$25,000,000 a year to build 6,000 miles of new roads in four years, using 16,000 men.

It is building new school houses and colleges and university buildings and spending more for its schools in one year, now than we used to spend in four years.

We are growing wonderfully in every other way.

What shall we do about the part we love most, our churches and Sunday Schools?

One-half of all our people are not Christians. Hundreds of thousands of children do not go to Sunday School and many thousands have no Sunday School to go to.

Synod has said we are going to put a church and a Sunday School in every place in North Carolina where one is needed, and has asked the Sunday Schools and Y. P. Societies to help to do it.

Synod has set the second Sunday in January—the 14th—as North Carolina Day and asks every Sunday School and Y. P. Society to help do this thing then.

Those whom the Synod's mission fund helps to support have organized 275 Sunday Schools in North Carolina, 70 in the last three years; and 133 churches, 24 of them in the last three years.

We are helping now to support 70 preachers and 14 Sunday School workers, ten of them women mostly in the mill villages.

We need to help put in 41 more preachers and Sunday School workers right now, who will organize a hundred Sunday Schools and after a while perhaps that many new churches.

We need to help build 40 church buildings and 50 manses or preachers' homes, right now.

All in North Carolina. What will you do to help?

A MESSAGE FROM PRESIDENT WILSON MOORE OF THE YOUNG PEOPLE'S LEAGUE

Dear Friends: Can you realize that within five more months we will be meeting together for another great conference at dear old Davidson? And just think how much there is for you and for me to do between now and then!

It is like seed-time down on the farm. In these few

short months we must faithfully prepare and cultivate the soil, that when the time has come for the great growing showers we may be ready for them. I am thinking, in what I say, of your faithfulness and mine in living each day and each hour of the day just as near to the Master as we possibly can, living the Christ life in our work and play, at school, in the home, and in our C. E. or Y. P. work each week. We are certainly going to have a season of great growing spiritual showers at our Davidson conference next June, and we must be thoroughly conscientious in the duties of each day now for by then these great little opportunities of today will have gone forever.

If I can help you in any way in your work I would be so glad if you would just write to me about it.

Most sincerely,
Wilson Moore.

U. T. S., Richmond, Va.

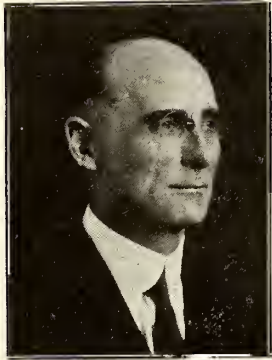
NORTH CAROLINA DAY—JANUARY 14, 1923

In the Sunday Schools and Y. P. Societies

Don't fail to observe it next Sunday and take an offering for Synod's Home Missions.

C. T. CARR

We are glad to show a cut of Mr. Claude T. Carr, our Superintendent of Sunday School and Young People's Work in the Synod of North Carolina. Until July 1st, when he began his connection with his present work, Mr. Carr was a principal of public schools in Asheville, and the regularly employed superintendent of the Sunday School of the First Presbyterian Church of Asheville, and likewise the choir leader of the church.



Mr. Carr is well known to the young people who have attended our young people's conferences, as he has been at three of them, leading the music there. The chairman of the Committee of Sunday School and Young People's Work received from the First Church, Asheville, a set of resolutions passed, expressing their sincere regret in losing so valuable a worker as Mr. Carr, but as they could not restrain him from entering this larger field, they wished him God-speed in it. Mr. Carr is ready to assist in setting up Teacher Training Schools in any part of the Synod, and will respond to calls from the young people's societies. With an efficient worker, our work ought to advance with steady strides.

FRANK P. WILSON



This picture shows our friend, Mr. Frank P. Wilson, Christian Endeavor Field Secretary for North Carolina, Frank, as so many of his friends know him, is now in his third year of traveling in the interest of this great young people's society. All along he has been doing a fine work. Endeavorers and other young people who have heard him speak and been in his conferences realize what a fine worker for young people he is.

CHRISTIAN ENDEAVOR WEEK

Attention of the Endeavorers is called to the fact that Christian Endeavor Week is scheduled this year for January 28th to February 4th. This week includes February 2nd, the anniversary date of this greatest of all young people's societies, which has now circled the globe and includes over four million young people.

The suggested daily programs include Denominational Day, Radio Day, Union Day, Play Day, Christian Endeavor and Decision Day. Mr. E. P. Gates, 41 Mt. Vernon St., Boston, Mass., General Secretary of the Christian Endeavor work, will be glad to furnish complete plans to anyone writing him.

DAVIDSON YOUNG PEOPLE'S CONFERENCE

Next June 12-19 the North Carolina Synod's Young People's Conference will again meet at beautiful and historic Davidson College. A splendid program is being worked out, one better than ever. A full write-up will be given in the Young People's Department later, but all our young people are asked to be thinking about, praying for and planning to attend the conference.

Church News

AT THORNWELL ORPHANAGE

The Christmas season was unusually happy at Thornwell Orphanage. So many good friends remembered the fatherless ones in such loving and generous ways.

The Talmadge Brothers, of Athens Ga., were the real big Santa Claus, sending liberal supplies of fruits, nuts and candies. Mr. Costa, also of Athens, sent thirty gallons of ice cream for the Christmas dinner. Many other individuals remembered the children and also many societies and Sunday Schools poured in their gifts.

While the smaller children had enough dolls and toys to make them happy the older children were remembered with useful and beautiful things. All seemed delighted.

One twelve-year-old boy said near the close of the day: "If any boy at Fowler Cottage did not have a good time today, he needs an operation."

The gifts in money were sufficient to take up all outstanding bills for support.

On January 1, 1923, Mr. Geo. W. Young, of Clinton, placed \$6,000 in the endowment of the orphanage as a memorial to his father, Mr. R. N. S. Young.

School opened January 2d and the 357 children and workers have set out in earnest upon the duties of the New Year. L. Ross Lynn.

SOUTH CAROLINA

Liberty and Pickens—These churches, of which Rev. H. A. Knox, is pastor, were thoughtful of their minister as the holidays approached. The Liberty people sent him a generous supply of "good things to eat" while the Pickens people remembered him with a very substantial check. The pastor and his family greatly appreciate these tokens of affection and good will, and they most earnestly pray that God may greatly enrich the members of this field during the days to come. H. A. Knox.

York—Rev. Dr. E. E. Gillespie, the pastor of the Presbyterian Church being ill with influenza was unable to take part in the installation of Rev. John Scott Johnson, at Blacksburg.

Dr. Gregg, of Rock Hill, preached the sermon and repounded the questions.

Rev. J. B. Swann, charged the pastor and elder T. J. Estes, of the Salem Church charged the people. The services were highly instructive, and were enjoyed by all present.

Greenwood—On December 24th, the Sunday School of the First Presbyterian Church presented a beautiful Christmas program. There was an offering for Thornwell Orphanage, which amounted to \$700.

This Sunday School has again won the banner for the Presbytery of South Carolina for its offering to Sunday School Extension Work. It has held this banner for 12 or 15 years, successively, with the exception of one year, when there was a delay in sending in the check.

On last Sunday morning, at the church service, the pulpit was filled by Rev. L. Ross Lynn, D.D., of the Thornwell Orphanage, at Clinton. The pastor, Rev. J. A. MacLean, Jr., preached at Ninety-Six, at a union service of the congregations of that town.

Fort Mill—At the conclusion of the usual morning worship on the fifth Sunday in December, the diaconate was increased by the addition of six members who were then ordained and installed. These are William Ardrey, Walter T. Barron, Brice D. Culp, George Fish, Frederick Nims, and J. Alexander Withers. Owing to change in residence and death, the board of deacons had been reduced to six, and it was the desire of the congregation that the board should consist of no less than 12 members.

The pastor, Rev. R. H. Viser, having been granted a month's vacation by the session, expects to spend this time during the month of February in New York city where he will attend the White Bible Study School.

A Christmas pageant was given in the church on Christmas eve which was attended by a congregation which filled the auditorium, and was most favorably received. The decorations were beautiful, and the music and the story of the pageant were most appropriate to the season. An offering amounting to \$60 was made for the cause of Home Missions. Special offerings have been recently made for the Equipment Fund and for Thornwell Orphanage.

There has recently been a considerable increase in the enrollment of the young men's Bible class of which George W. McKenzie is president, the number now enrolled being 81. C. S. Link, Cor.

NORTH CAROLINA

Maxton—Dr. H. G. Hill, who writes our exposition of the Sunday School lessons, expects to go to Florida on the 16th of January.

His many friends wish him a safe and pleasant trip, with the hope that he may find the fountain of youth which De Soto failed to discover.

Sharon—From the Oklahoma Presbyterian Messenger, we learn that Rev. C. H. Little, the pastor of this church will accept a call to the church at Madill, Okla.

We regret to lose brother Little who has done fine work in this Presbytery. He will do even better in a new and developing field as Oklahoma.

Statesville, Front Street Church—On December 31st, Rev. McKendree R. Long, was ordained and installed pastor of the Front Street Church.

Rev. S. L. Cathey presided and preached the sermon, Gal. 6:9.

Rev. J. Andrew Smith charged the pastor, and Dr. J. M. Clark charged the congregation.

The other members of the commission were elders J. A. Brady, of Statesville, and J. P. Watt, of Lora.

Dr. H. M. Parker was to have taken part, but sickness prevented.

Durham—Rev. Dr. D. H. Scanlon and Mrs. Scanlon will spend three months abroad, visiting Palestine, Egypt and Southern Europe. They will sail from New York February 3d, on the "Empress of Scotland," and will return via Quebec, Canada, about May 1st.

The pulpit of this church will be supplied about one-half the time of the pastor's absence by Mr. Simpson, assistant minister, and the remainder of the time by the following ministers:

Feb. 11—Rev. Prof. Ernest Trice Thompson, M.A., Union Theological Seminary.

Feb. 25—Rev. W. M. White, D.D., Raleigh, N. C.

Mar. 11—Rev. Prof. Thomas W. Lingle, Ph.D., Davidson College.

Mar. 25—Rev. J. A. McClure, D.D., Petersburg, Va.

April 8—Rev. Prof. J. B. Green, D.D., Columbia Theological Seminary.

The West Avenue Church, Gastonia, had the pleasure of a visit from Dr. J. M. Rogers, of Soonchun, Korea, Sunday, December 31st. Dr. Rogers made what was conceded the most impressive missionary address ever heard in this church. Since he and his wife sail January 11th for their work it was the last address delivered by Dr. Rogers before his return to Korea. He made a deep and lasting impression.

The comfort and beauty of the West Avenue manse has been greatly increased by the recent addition of a room and other features as well as the repainting inside and out, and the installation of a hot water heating plant. A donation party with the pastor and wife in object was started on Thanksgiving eve by the congregation and lasted through the Christmas holidays. The occupants of the manse are certainly well cared for in this field.

Charlotte, Caldwell Memorial Church, Rev. G. F. Bell, pastor. This congregation is looking forward with special interest to the series of services to be held in this church for ten days beginning January 21st, with Dr. W. R. Dobyns, of Birmingham, Ala., preaching at the morning services and Rev. Chas. H. Pratt, of Montgomery, Ala., preaching at the night services, and Rev. F. H. Wardlaw, of Guthrieville, S. C., leading the song service.

The first communion service in the new church was observed on Sunday, January 7th, and was largely attended. Forty-one new members were welcomed into the church at this service, having been received during the quarter. Five of these came on profession of their faith and 36 by letter from other churches.

Charlotte—No greater opportunity has ever come to Sunday School workers in Charlotte and Mecklenburg County than the opportunity to hear Dr. Marion Lawrance, Chicago, Consulting General Secretary of the International Sunday School Association, in the three-day Sunday School Convention, which is to be held in the First Baptist Church, Charlotte, Sunday, Monday and Tuesday, January 14, 15, 16, 1923.

Dr. Lawrance heads the list of Sunday School workers of the world, and is referred to as "The prince of Sunday School workers."

Taking part on the program will also be Miss Daisy Magee, a very noted Children's division worker, and Mr. D. W. Sims, General Superintendent of the North Carolina Sunday School Association.

Miss Magee was formerly connected with Methodist Conference Sunday School work in Mississippi, and for a number of years was children's division superintendent for the Georgia Sunday School Association. She took a special course in Boston University last winter, and is counted a top-notch in children's work.

Those who attended the convention held in Charlotte the last two winters remember the excellent type of work done by Mr. Sims, who needs no introduction to Sunday School people in this county. He is known far and wide for his unique, spicy speeches, which are full of inspiration and practical help for Sunday School workers.

Mebane—Our efficient superintendent, Mr. S. G. Morgan, received notice from the Committee of Publication that our Sabbath School had again won the Presbyterial banner for Orange Presbytery for the largest offering per member on Rally Day. This makes five years in succession that this honor has come to our school and we look with pride upon the banner as it adorns our Sunday School room.

The Woman's Auxiliary observed the week of prayer and study for Assembly's Home Missions, the attendance was larger this year than usual and a very liberal offering was made for this cause.

The Sabbath School held the usual Christmas service with appropriate exercises, a very interesting program was rendered, combining the Christmas spirit with an appeal for our aged ministers, the offering which was for Ministerial Relief was very liberal.

With their usual thoughtfulness, the congregation graciously remembered the pastor and his family by filling the pantry of the manse with a bountiful supply of good things.

Report of the Sabbath and Family Religion Committee. Adopted by Wilmington Presbytery, October, 1922. Recommendations:

1. That we express our appreciation of the helpfulness of the committee appointed by the Woman's Auxiliary, and request the Auxiliary to make it a Permanent Committee to continue to co-operate with the Committee of Sabbath and Family Religion, also that the personnel of the committee remain the same.

2. That every session appoint in each congregation a layman as local chairman of Family Religion who shall see that the subject of Family Religion is presented in "Four Minute Talks" by men and women selected from that church or other churches in their respective Bible classes of Sunday School every Review Sunday or once a quarter. The ladies are requested to present it also in their Auxiliary meetings. That the name of this local chairman be sent to the chairman of Presbytery's Committee.

3. That every minister preach on Family Religion at least once a year, and also to present it incidentally as often as occasion offers. It is recommended that a canvass be made of the congregation to learn how many homes have and will maintain the Family Altar. We recommend the first Sunday of November as the day for this sermon.

4. That the ministers be urged to present to each newly married couple the literature on Family Religion and to strive to start them to observe it from the first. That we request the Synod's Stewardship Committee to provide this literature in suitable form.

5. That the ministers take the opportunity presented at the baptism of the children to urge upon the parents the duty and privilege of conducting the family altar as their part of the covenant which they enter in presenting their children to God. It is recommended that the pastors visit and instruct the parents in the homes before the baptism.

6. That Presbytery call the attention of our people to page 127, paragraph 315-11 of the Book of Church Order referring to the place for the baptism of infants.

7. That Presbytery call the attention of the sessions to the importance of emphasizing the regular attendance of the children on the church services.

Notice to Wilmington Presbytery:

Dear Brethren:

Since I am out of the bounds of Presbytery, please comply with the above recommendations and send the name of the local chairman to Rev. J. J. Murray.

Sincerely yours,
H. F. Beaty.

ALABAMA

Mobile, Government Street Church—On December 31st, Messrs. R. H. Smith, W. J. Parham, R. O. Harris, M. S. Adams and J. F. Hogan were ordained and installed deacons in this congregation. At the evening hour, despite the inclement weather, a splendid congregation gathered at the Lyric Theatre where a special New Year's Eve service was held. Dr. Ogden spoke on "America at the Threshold of a New Year."

GEORGIA

Atlanta, North Avenue Church—Dr. E. L. House is delivering a series of lectures at the North Avenue Presbyterian Church on the general theme of "The Psychology of Religion." He speaks each afternoon at 3:00 and in the evening at 7:30. The series closes on January 12th.

Atlanta, North Avenue Church—From The Church News, we quote concerning special meeting in the church under Dr. House:

Dr. House has presented the truth in a very interesting way, and in a way also that would attract people who would not be interested ordinarily in a sermon or Bible conference address. While all students of psychology or all students of religion might not agree with all of his statements they will all at least be interested in the way he puts them.

You will be helped by hearing him; so do not fail to come. The topics of the remaining lectures are given below.

Program for this week—Monday, January 8—3:00 p. m. "The Making of a Will." 7:30 p. m. "The Power of Concentration."

Tuesday, January 9—3:30 p. m. "How to Heal One's Self." 7:30 p. m. "Jesus the Conscious Mind of God."

Wednesday, January 10—3:00 p. m. "The Psychology of Dress." 7:30 p. m. "The Father, the Subconscious Mind of God, and the Holy Spirit, Superconscious Mind of God."

Thursday, January 11—3:00 p. m. "Where Is Heaven?" 7:30 p. m. "The Psychology of Love."

Friday, January 12—3:00 p. m. "The Psychology of Temptation." 7:30 p. m. "How to Get Health and Keep It."

KENTUCKY

The Kentucky Presbyterian Educational Movement was splendidly successful in the campaign that closed just before Christmas. The goal was a million dollars and the sum of \$1,129,031.05 was subscribed, with other substantial benefits accompanying the campaign. The Kentucky Presbyterians are rejoicing over the result. Of the million and more subscribed the Presbyterian Theological Seminary, Louisville, will get \$300,000; Centre College, Danville,

\$300,000; with an additional \$200,000 promised by the General Educational Board conditioned upon the raising of the Million Dollar Fund, Kentucky College for Women, \$200,000, Witherspoon and Pikeville Colleges, \$50,000 each; Lees Institute, Jackson, the Matthew T. Scott Industrial School, Phelps, Sayre School for Girls, Lexington, and the Louisville Orphanage, Anchorage, each coming in for substantial sums.

The Presbyterians of Kentucky have achieved one of the greatest victories in the educational history of Kentucky. The campaign to secure \$1,000,000 for Christian Education closed at noon on December 19th and at that time the statement of the official auditor showed that pledges totaling \$1,129,031.05 had been received. In addition to this amount Kentucky is to receive \$200,000 for Centre College as a donation from the General Education Board of New York, this gift having been offered on condition that Kentuckians subscribe the one million dollars. It is expected that on proper certification of the successful completion of the campaign the \$200,000 from New York will be paid over to Centre College. The wonderful success of the movement means that over \$1,000,000 net will be added to the resources of the Presbyterian Theological Seminary of Kentucky, Centre College, Kentucky College for Women, Pikesville College, Witherspoon College, Sayre School, Matthew T. Scott, Jr., Academy, Lees Collegiate Institute and the Synodical Orphanage at Anchorage. Through the liberality of the Kentucky Presbyterians the entire expense of the campaign has been met.

Aside from the financial value the movement has created a revival of interest in Christian Education in Kentucky to say nothing of other by-products. Pastors and people have responded splendidly to the call of their church. A continuation committee has been appointed which will seek to conserve every phase of interest in the work of Christian Education in Kentucky.

Dr. John C. Acheson, president Kentucky College for Women, was appointed chairman of the committee with J. C. Norton as secretary.

A meeting of the United Commission has been called by the chairman, Dr. R. T. Gillespie, the purpose being to hear final reports on all matters pertaining to the work which has been done and to make plans for the future. This meeting will be held on December 29th at 1:00 p. m., in the Presbyterian Theological Seminary at Louisville.

OKLAHOMA

Hugo—Rev. E. M. Monroe, Jr., of Gainesville, Ga., has been called to become pastor of this church. It is not known yet whether or not he will accept.

Durant East Side—Rev. A. R. Craig is doing a fine work. He was ordained by his Presbytery recently in S. C. He will give part of his time beginning with January as a professor in the O. P. C. He expects to leave for China some time next summer.

Broken Bow—Rev. B. L. Bowman has just completed his first year as pastor. Twenty-four members have been received during the time and the work is prospering greatly. There are now 57 resident members.

Durant First—Officers and members of the Durant First Church are looking forward to a series of revival services which will be held next spring in connection with the First Methodist Church of this city. It is proposed to continue the services an entire month. Burke Culpepper will be the evangelist.

Marietta—This church is prospering greatly under the leadership of their new pastor, Rev. J. T. Hall. The first year of his pastorate is just completed. During that time nearly 50 members have been received and the pastor's salary raised \$900. The Woman's Auxiliary gave \$52.25 to the Stewart Robinson School Rebuilding Fund and have contributed liberally to other causes. The Sunday School also makes frequent contributions to benevolent causes. Large plans are being made for the New Year.

Boswell—Since Rev. J. J. Ramsay took charge of this work, 14 members have been received into the church, nine on profession of faith. Two small children were baptized.

Mr. Ramsay is now the only Presbyterian preacher in Choctaw county, and frequently calls are made upon him to preach in the country school houses on Sunday afternoons. During the two months he has been at Boswell, he has opened up preaching points at three country school houses and will organize a Sunday School at one of these places.

TENNESSEE

Memphis—Rev. J. J. Hill, D.D., has removed to Memphis (1547 Court St.), and is a welcome addition to the Presbyterian forces of the city.

Westminister is remodelling its building to have double its present capacity. At Christmas the pastor received a purse well-filled with gold.

VIRGINIA

New Providence—This old church, next to Steele Creek Church, of Mecklenburg County, is the largest country church in our Assembly.

The pastor, Rev. Dr. H. W. McLaughlin, has an article on "The Country Church," in "The Field," in

which he proves that, whatever may be true about the dying condition of the country church in the North, in this section they prove too full of life to be a decent corpse. His people are about to build a modern Sunday School room at the cost of \$30,000, without the necessary equipment.

The pastor has prepared a Scripture Reading Calendar, by which the Bible can be covered in one year.

Altogether, it looks as if Steele Creek will have to look to her laurels.

Richmond—The General Assembly's Training School for Lay Workers resumed its session after the holidays with much zest and enthusiasm. Three new students were enrolled, one from South Carolina, one from Georgia, and one from Mississippi. The total enrollment has reached about 116.

The school is looking forward with much pleasure to the 1923-24 session when it can be housed in its own new buildings. The Senior class numbers about 42. Several have volunteered for the Foreign field, as also for the Home field, and especially Mountain mission work. The students are offering themselves for summer work, and the president will be glad to communicate with superintendents and others in placing them for the summer.

Christiansburg—This church recently elected, ordained and installed the following officers: Elders R. T. Mosby, V. M. Sowder, A. P. Johnson, and H. K. Campbell. Deacons, Richard Shelton and W. L. Pierce. Mr. M. H. Tompkins, a deacon-elect was claimed by death before taking the office. The Christmas offering for the orphans, which is an institution of long standing in this Sunday School, amounted to \$1,200 this year. This amount is divided between Thornwell and Lynchburg orphanages. The Sunday School also observed a "white gift" Christmas with appropriate exercises. The first Sunday of January marks the third anniversary of the coming of the present pastor, Rev. T. P. Johnston, to this church. A review of the three years' work brings gratifying results. There have been 108 additions to the church, with a net addition to the roll of 75. In the three years practically an 80 per cent increase in benevolent and current expense contributions, with the larger growth on the side of benevolences. There has also been gratifying growth in all other departments of the church's work. The Lord hath prospered us and we give Him the praise.

DISTRICT OF COLUMBIA

Church of the Pilgrims, Washington—As daylight was breaking over the city on Christmas morning the Junior Christian Endeavor Society, reinforced by volunteers from the older societies, assembled at the church, and after awakening Mr. and Mrs. Bird with cheery Christmas carols sung on the steps of their home, the young people started out in autos to carry the glad tidings to lonely hearts throughout the city. At the Children's Hospital they made happy the little children who were convalescing. At the Louise Home their fresh young voices delighted the older people. And at the Central Union Rescue Mission their message of joy and good will brought peace to many a battered soul.

On New Year's Eve the Senior Endeavorers held an impressive watch night service. Many earnest prayers were offered of sorrow for past unfaithfulness, of thanksgiving for past mercies and of humble confidence in the Saviour's blessing as we dedicated ourselves to Him for service in the opening year.

Correspondent.

PERSONAL

Dr. and Mrs. McLean Rogers and little son David Ross, who have been in this country for the past year on furlough, are returning this week to their work in Korea, leaving Charlotte on January 9th.

Their many friends will be interested to learn of Mrs. Rogers complete restoration to health. During his year at home Dr. Rogers has attended special clinics bearing on his work in Korea and has also presented the cause of medical missions most effectively in numerous churches throughout the Assembly.

THE DAVIDSON CAMPAIGN

Memorial Class Rooms

Four of the 30 class rooms to be in the New Chambers Building at Davidson have already been spoken for as memorials. These lecture halls will stand as perpetual monuments to the interest in Christian training and development on the part of prominent North Carolina Presbyterians. It is estimated that these halls will cost an average of five thousand dollars each. A brass plate will state to students and visitors for generations to come that the room has been built as a memorial in honor of the person named, and any Presbyterian may so name one of the recitation rooms, who will subscribe \$5,000 or more, which sum may be paid in over a five year period to the Davidson Campaign. Among the rooms already spoken for are the Bible Lecture Hall, and Psychological Laboratory. Other halls will be Astronomical, Economics, English, French, German, Greek, History, Latin, Mathematics and Spanish.

Stone and mortar fall to decay, but memorials as parts of a well-founded educational institution are as imperishable as civilization.

Further information concerning these memorials may be obtained from the college officials.

News of the Week

Last week a cyclone swept over Scotland County and did much damage at Wagram, N. C. S. H. Dunlap had three ribs broken and leg bruised.

The New Yorkers who danced and drank away the old year paid for the fiddle. Some spent the night in jail, and others were fined.

Repeal of the state "quart law" will be sought at the coming session of the General Assembly by Representative T. L. Gwyn, of Haywood County, according to talk among those interested in legislative affairs pertaining to Haywood. Mr. Gwyn's bill is expected to be state-wide in its scope.

An appeal for further economy in governmental expenditures and for greater saving among the people was made in a new year's statement by Secretary Mellon.

In Richmond, Va., one woman is dead and five persons are in hospitals suffering from bullet wounds accidentally inflicted during the celebration of the advent of the new year.

There has been for some days no street railway service in Spartanburg, S. C., owing to disagreement between the city administration and the S. C. Gas and Electric Company.

Germany has proposed the following non-war pact to France: The treaty provides for solemn pledge by all powers interested in the Rhine that none of them shall wage war on the other for a generation, without authorization of people, expressed through popular referendum.

John G. Dawson, of Kinston, has been chosen as speaker of the House.

There were 9,484 bales of cotton counting round as half bales ginned in Lincoln County from the crop of 1922 prior to December 13, 1922, as compared with 5,943 bales ginned to December 13, 1921.

The business outlook for the coming year is full of hope, according to official report as well as private opinion.

The story of 1922 is one of world economic progress, and prospects are favorable for 1923, Secretary Hoover, of the department of commerce, declared in a statement in which he reviewed the past and hazarded a forecast of the future year.

Textile men of Charlotte, retail and wholesale merchants, and bankers, are agreed that the past year has shown a steadily increasing tendency toward normal business conditions, and free predictions of even better business conditions, with a healthy growth in earned capital, are made for this city and section.

A bill to require every officer, agent and employee in Buncombe County receiving public funds from any source whatsoever to daily deposit all such receipts in the office of the county treasurer and to require the treasurer to deposit the same in the depository banks of the county each day, on which deposits the county must be paid interest based on the daily average balances for the month at the end of each month, which Senator Plato Ebbs will introduce in the General Assembly as applicable to Buncombe County, has received wide favor.

Defeat of the bill introduced into the North Carolina Legislature by Representative T. E. Owen, of Sampson County, which would provide for the abolition of capital punishment in the state of North Carolina, is predicted by Democratic members of the House of Representatives.

The Sagamore Manufacturing Company, of Fall River, Mass., is contemplating the purchase of a Southern mill as an adjunct to the local plant, it was announced by Treasurer William L. S. Brayton. He said the corporation already had the plans of two plants of 500,000 spindles each located within 30 miles of Charlotte, N. C., and it was assured that one of them would be purchased in the near future.

In order to keep the first line of the American navy on a par with the sea forces of the other great powers, President Harding asked Congress for a special appropriation of \$6,500,000 as a beginning on a battleship modernization program.

Hydro-electric developments in the vicinity of Tuxedo, planned by the Manufacturers Power Company to serve North and South Carolina interests, eventually developing over 70,000 horsepower, representing an investment of between three and four million dollars, will probably be stated at an early date, with the Turner development, 12,000 horsepower, to cost around \$750,000, as the initial step.

That the state of North Carolina may share in a four million dollar endowment fund from the general education board for the medical school in this state, without co-operation or association with Trinity College, was the information emanating from responsible sources.

The alliance between France, Great Britain, Italy and Belgium fell apart January 4th over the treatment of German reparations. The Latin powers, France, Italy and Belgium, remain loosely grouped together on that subject, while England, although separating from them, expects to co-operate, and especially with France, on other questions.

A broken brake beam that dropped from one of the Pullman sleepers, caused the derailment of the northbound Dixie Flyer, fast Jacksonville-Chicago train, at 6:43 o'clock January 2nd, causing injury to 24 persons, three of them seriously.

The supreme court upheld North Carolina's revaluation tax law, which means that the rate of one-tenth of one per cent on the 200 million dollars value of the railroads may be imposed for the year 1920 to 1923, inclusive. The state's income from this source thus would be around \$800,000.

Secretary Fall, of the interior department, will retire from office March 4th, it was announced at the White House, to return to the practice of law and the conduct of private business affairs in New Mexico.

PRESBYTERIAN PROGRESSIVE PROGRAM

Tithers' Goal

16,000 Tithers Enrolled in the Tithers' League of the Synod of North Carolina

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

Names, Church and Presbytery of those who have enrolled in the Tithers' League of the Synod of North Carolina:

- 548—Mrs. N. J. Phillips, Wilmore, Mecklenburg.
549—Miss Edith Phillips, Wilmore, Mecklenburg.
550—M. A. McCready, Wilmore, Mecklenburg.
551—Miss Thelma Phillips, Wilmore, Mecklenburg.
552—N. J. Phillips, Wilmore, Mecklenburg.
553—C. D. Wilson, Wilmore, Mecklenburg.
554—E. J. Stockton, Wilmore, Mecklenburg.
555—Titus M. Hartsell, Locust, Mecklenburg.
556—J. W. Starnes, Locust, Mecklenburg.
557—Earl Hartsell, Locust, Mecklenburg.
558—Mrs. A. H. Temple, Locust, Mecklenburg.
559—Miss Nettie Gold Temple, Locust, Mecklenburg.
560—Mrs. J. H. Beall, Concord, Mecklenburg.
561—Mrs. T. L. Green, Lenoir, Concord.
562—Miss Regina Reid, Lenoir, Concord.
563—Miss Stella D. Cloyd, Lenoir, Concord.
564—Miss Virginia Beall, Lenoir, Concord.
565—H. C. Payne, Taylorsville, Concord.
566—R. C. Carson, Vineland, Wilmington.
567—Mrs. R. C. Carson, Vineland, Wilmington.
568—Dr. N. S. Morton, Norlina, Albemarle.
569—E. W. Flowers, Mecklenburg.
570—G. Ed. Crowell, Oakboro, Mecklenburg.
571—Mrs. G. Ed. Crowell, Oakboro, Mecklenburg.
572—E. O. Ross, Oakboro, Mecklenburg.
573—C. C. Efrid, Oakboro, Mecklenburg.
574—P. J. C. Efrid, Oakboro, Mecklenburg.
575—H. P. Efrid, Oakboro, Mecklenburg.
576—Mrs. Ida Miller, Oakboro, Mecklenburg.
577—Mrs. B. C. Furr, Oakboro, Mecklenburg.
578—B. A. Efrid, Oakboro, Mecklenburg.
579—Miss Mamie Price, Siler, Mecklenburg.
580—Mrs. W. C. Stephenson, Siler, Mecklenburg.
581—Mrs. J. W. Stephenson, Siler, Mecklenburg.
582—Mrs. M. E. Plyler, Siler, Mecklenburg.
583—Miss Mattie Davis, Siler, Mecklenburg.
584—Miss Grace Biggers, Siler, Mecklenburg.
585—Will Davis, Siler, Mecklenburg.
586—Page Price, Siler, Mecklenburg.
587—Y. Loyd Price, Siler, Mecklenburg.
588—Carr Price, Siler, Mecklenburg.
589—Robt. S. Glenn, Siler, Mecklenburg.
590—Robt. A. Plyler, Siler, Mecklenburg.
591—Amzi Davis, Siler, Mecklenburg.
592—G. W. Glenn, Siler, Mecklenburg.
593—J. E. Biggers, Indian Trail, Mecklenburg.
594—J. F. Thompson, Indian Trail, Mecklenburg.
595—Mrs. J. F. Thompson, Indian Trail, Mecklenburg.
596—E. J. Stinson, Indian Trail, Mecklenburg.
597—Mrs. F. B. Thompson, Indian Trail, Mecklenburg.
598—Mrs. J. F. Biggers, Indian Trail, Mecklenburg.
599—Mrs. W. C. Underwood, Indian Trail, Mecklenburg.
600—Mrs. R. J. Whittle, Indian Trail, Mecklenburg.
601—R. J. Whittle, Indian Trail, Mecklenburg.
602—Miss Ruth Underwood, Indian Trail, Mecklenburg.
603—Miss Vivian Kendall, Indian Trail, Mecklenburg.
604—Rev. W. C. Underwood, Indian Trail, Mecklenburg.
605—Miss Mildred McAulay, Mt. Gilead, Mecklenburg.
606—Miss Grace McRae, Mt. Gilead, Mecklenburg.
607—Mrs. W. B. Cochran, Mt. Gilead, Mecklenburg.
608—Miss Ruth McRae, Mt. Gilead, Mecklenburg.
609—G. A. McRae, Mt. Gilead, Mecklenburg.
610—W. C. McNeill, Mt. Gilead, Mecklenburg.
611—Rev. J. W. Stork, Mt. Gilead, Mecklenburg.
612—Rev. Chas. R. Bailey, Church in Pines, Fayetteville.
613—Rev. E. N. Caldwell, Graham, Orange.
614—Rev. A. A. McLean, Lenoir, Concord.
615—Miss Ava Mae Stafford, Mooresville First, Concord.
616—Miss Maggie Vick, Carthage, Fayetteville.
617—A. C. Huneycutt, Albemarle, Mecklenburg.
618—J. F. Griffin, Midland, Mecklenburg.
619—R. A. Brooks, Midland, Mecklenburg.
620—Miss Fannie Barrett, Midland, Mecklenburg.

Educational

Flora Macdonald College has received a letter from the chairman of the New Bern Fire Disaster Relief Committee in acknowledgement of cash and clothing gifts sent from the students and faculty. Total value of these gifts amounted to over \$400.

Miss Mabel Beddoe, contralto of New York, was heard in recital on Friday evening in four groups of songs. Miss Beddoe was assisted by Miss Mary Morley, of New York, at the piano.

Dean C. G. Vardell will give organ and piano recitals in the months of January and February—January 17th in Hickory, January 19th in Gastonia, and February 15th in Albemarle.

A South Carolina Branch Alumnae Association was recently organized in the city of Columbia with Mrs. Dera Drye Parkinson as the first president.

The Little Rock, Ark., Gazette, issue of December 31st, carried a one-column cut of Miss Willie Lawson, class of 1915, at present supervisor of opportunity schools for Arkansas and recently appointed deputy superintendent of public instruction.

Dr. L. F. Massey, former president of Louisville College and now pastor of Trinity Methodist Church in Red Springs, addressed the student body at chapel on last Friday.

- 621—Miss Daisy Dorton, Robinson, Mecklenburg.
622—Mrs. J. W. Miller, Robinson, Mecklenburg.
623—Miss Pattie Johnston, Robinson, Mecklenburg.
624—Jas. W. Leverington, Robinson, Mecklenburg.
625—Miss Emma Hood, Robinson, Mecklenburg.
626—Miss Helen Lemmond, Robinson, Mecklenburg.
627—Mrs. D. N. Lemmond, Robinson, Mecklenburg.
628—Miss Bessie Miller, Robinson, Mecklenburg.
629—J. W. Miller, Robinson, Mecklenburg.
630—E. A. Morrison, Allen, Mecklenburg.
631—W. G. Thompson, Allen, Mecklenburg.
632—Miss Etta Fink, Allen, Mecklenburg.
633—Isaac Linker, Allen, Mecklenburg.
634—J. Lee Campbell, Allen, Mecklenburg.
635—R. L. Thompson, Allen, Mecklenburg.
636—J. J. Tarlton, Philadelphia, Mecklenburg.
637—Mrs. T. W. Mann, Philadelphia, Mecklenburg.
638—J. N. Lee, Philadelphia, Mecklenburg.
639—Jno. Z. Benton, Philadelphia, Mecklenburg.
640—R. H. Allen, Philadelphia, Mecklenburg.
641—G. C. L. Junker, Philadelphia, Mecklenburg.
642—C. S. Harkey, Philadelphia, Mecklenburg.
643—H. B. Forbis, Philadelphia, Mecklenburg.
644—Mrs. J. M. Miller, Philadelphia, Mecklenburg.
645—Miss Emma L. Biggers, Philadelphia, Mecklenburg.
646—Miss Gloma Osband, Philadelphia, Mecklenburg.
647—Mrs. J. F. Keziah, Philadelphia, Mecklenburg.
648—V. L. Hartsell, Philadelphia, Mecklenburg.
649—Mrs. R. J. Crump, Philadelphia, Mecklenburg.
650—Mrs. J. W. McWhiter, Philadelphia, Mecklenburg.
651—Mrs. R. C. Forbis, Philadelphia, Mecklenburg.
652—Mrs. E. C. Forbis, Philadelphia, Mecklenburg.
653—Mrs. J. N. Lee, Philadelphia, Mecklenburg.
654—F. C. Allen, Philadelphia, Mecklenburg.
655—Mrs. F. C. Allen, Philadelphia, Mecklenburg.
656—Mrs. Olin Morris, Philadelphia, Mecklenburg.
657—Miss Albee Harkey, Philadelphia, Mecklenburg.
658—Mrs. L. W. Brown, Philadelphia, Mecklenburg.
659—Miss Mary M. Davis, Philadelphia, Mecklenburg.
660—Evans Brown, Philadelphia, Mecklenburg.
661—J. M. Miller, Philadelphia, Mecklenburg.
662—J. W. McWhirter, Philadelphia, Mecklenburg.
663—T. W. Mann, Philadelphia, Mecklenburg.
664—Mrs. W. C. Dulin, Philadelphia, Mecklenburg.
665—J. C. Williams, Philadelphia, Mecklenburg.
666—Mrs. I. A. Lee, Philadelphia, Mecklenburg.
667—Jas. H. Williams, Philadelphia, Mecklenburg.
668—Lawrence T. Wilson, Philadelphia, Mecklenburg.
669—Carey P. Lowrance, Prospect, Concord.
670—Lidia Williamson, Second Presbyterian, Mecklenburg.
671—Mrs. J. D. Williamson, Second Presbyterian, Mecklenburg.
672—Miss Minerva L. Barnette, Pineville, Mecklenburg.
673—Gary Hansel, Hawfields, Orange.
674—Ralph Turner, Hawfields, Orange.
675—McBride Albright, Hawfields, Orange.
676—Earl Covington, Hawfields, Orange.
677—Ernest Hansel, Jr., Hawfields, Orange.
678—Hughes Scott, Hawfields, Orange.
679—Goodman Albright, Hawfields, Orange.
680—Tom Stunt, Hawfields, Orange.
681—John Turner, Hawfields, Orange.
682—Harrison Hansel, Hawfields, Orange.
683—Oscar Stuart, Hawfields, Orange.
684—Hartly Stuart, Hawfields, Orange.
685—Lois Covington, Hawfields, Orange.
686—Jean Hansel, Hawfields, Orange.
687—Mozelle Iseley, Hawfields, Orange.
688—Mary Mehane, Hawfields, Orange.
689—Margaret Albright, Hawfields, Orange.
690—Agnes Scott, Hawfields, Mecklenburg.
691—Elizabeth Hansel, Hawfields, Orange.
692—Clara Mae McAdams, Hawfields, Orange.
693—Miss Lula Mae Albright, Hawfields, Orange.
694—Annie McAdams, Hawfields, Orange.
695—Miss Evelyn McAdams, Hawfields, Orange.
696—Mrs. J. H. Phillips, Hawfields, Orange.
697—Mrs. James Covington, Hawfields, Orange.
698—Mrs. Jno. R. Stuart, Hawfields, Orange.
699—Mrs. W. A. Woods, Hawfields, Orange.
700—Mrs. J. R. White, Hawfields, Orange.
701—Mrs. R. C. White, Hawfields, Orange.
702—Ernest Turner, Hawfields, Orange.
703—Miss Ruth Fenton, Hawfields, Orange.
704—J. W. Bason, Hawfields, Orange.
705—R. C. White, Hawfields, Orange.
706—Ester L. Covington, Hawfields, Orange.
707—Mrs. M. E. Hansel, Hawfields, Orange.
708—Jno. J. Fenton, Jr., Hawfields, Orange.
709—Jno. J. Fenton, Jr., Hawfields, Orange.
710—C. D. Covington, Hawfields, Orange.
711—R. Elizabeth Fenton, Hawfields, Orange.
712—Mrs. R. W. Scott, Hawfields, Orange.

This list is published as evidence of the fact that Christians are more and more accepting the tithes as the minimum amount a faithful steward may return to the Lord for the purpose of carrying out His last command, "Go ye into all the world and preach the gospel to every creature." Does not love for the Master and a lost world require more of us than the law required of the Jews? Tithers' Enrollment Cards and Tithers' Literature can be secured from J. B. Spillman, Secretary of Stewardship, Synod of North Carolina, Charlotte, N. C.

O Lord, pinch me into the remembrance of my promise, that so I may re-enforce my old vows with new resolutions.

Every year in its coming enlarges our opportunities for service. This age in its multitudinous needs has a great call for us.

CHILDREN

A C. E. PIN

Dear Standard:

I am a little girl ten years old, and am in the fifth grade. Miss Katie Shaw is my teacher and I like her fine. I have one sister and three brothers. The oldest one has finished college and is teaching school. I am a member of the Junior Christian Endeavor. I have a C. E. pin. I have recited the child's catechism and I read my Testament 15 minutes every night.

Your little friend,
Barbara Johnson.

Rex, N. C.

LIKES TEACHER FINE

Dear Standard:

I am a little boy eight years old. I am in the third grade at school. I like my teacher fine. Her name is Miss Ethel Eborn. I have two sisters and three brothers. I have one sister and one brother married. I am the baby one in the family. I belong to the Presbyterian Church. Please don't let this letter reach the wastebasket, for I want to surprise mother and father.

Your unknown friend,
L. H. Martin, Jr.

Rowland, N. C.

IN SECOND GRADE

Dear Standard:

This is my first letter to the Standard. I sure do enjoy reading the children's letters. I am a little girl eight years old, I go to school at Maxton; I am in the second grade. My teacher is Miss Edith Sullivan; I like her fine. I will close for fear of the wastebasket.

Your little friend,
Carrie Lee McRae.

ONE OF SIX

Dear Standard:

I am a little girl nine years of age. I go to preaching and Sunday School at White Hill Church. Our superintendent is Mr. J. D. Cole, and Rev. C. E. Clarke is our pastor. We like them both fine. I have three brothers and two sisters. Hoping to see my letter in print soon.

Your little friend,
Rachel Cameron.

Carthage, N. C., Route No. 2.

SINGING CHUMS

Dear Standard:

I am eleven years old. I am a student at Springfield. Miss Margaret McLaughlin is my teacher, I like her fine. We have three teachers in our school; Mr. John M. Keith teaches high school, my teacher, grammar grades, and Miss Margaret Gilchrist primary. I am a member at Union. My pastor is Rev. Mr. Clarke. We had a fine meeting in October; our pastor was assisted by Rev. A. T. Lassiter. We are all looking forward to Mr. Lassiter coming back some Sunday this winter, to tell us about a church he has just organized in Johnston County. Lillie Muse and Dorothy Sweet are my chums, we play together at school, and we sing together too, sometimes.

Your little friend,
Helena Vick.

Vass, N. C.

WHEN SCOTTY RAN AWAY

Scotty was almost six years old when he ran away for the first time, and six years is pretty old for a wise

and faithful collie to take up new habits. However, you could not really call it a habit, for, so far as I know, it was not only the first time that Scotty ever ran away but also the last.

From the time that Scotty, then a roly-poly little puppy, had journeyed in a small box from Boston to the Maine village where Lawrence was eagerly waiting for him at the express office, he had been content to stay right on the farm where Lawrence lived. Of course, he went all over the farm itself, for he had many things to attend to there. For example, there were the hens that had to be kept out of the garden, and the cows to be driven to the pasture bars at night, and sometimes a woodchuck to be chased out of a clover patch into its hole. And when it was time for Lawrence and the other children to come from school, it was his duty to sit under the trees in the front yard until he saw them coming and then to dash down the road to meet them; but for five years or more he never went alone to the village or to visit the dogs that lived on the neighboring farms.

Then came the day, in early summer, when Scotty ran away. Anyway, "running away" was what they all called it, although when you hear the story you may decide that it was not running away at all.

Now, Lawrence had two colts—Dandy and Dora—and it was hard to say whether he thought more of them or of Scotty. They were all very good friends, and Scotty looked on the colts as being under his special care, as, indeed, he looked on everything else in the stable and barns. When the time came for the colts to go out to pasture, Lawrence's father arranged to have them spend the summer in the pasture of a man who lived about three miles away. The home pasture had all the live stock that it could feed, and the colts would do very well in the distant pasture, which they would have all to themselves.

One fine morning Lawrence drove Dandy and Dora off to their pasture. Scotty sat under the trees and watched them go, but showed no more desire to follow than he had a hundred times before when he had been left behind. Two or three hours later, when Lawrence returned, Scotty was there to greet him as usual. Just as Lawrence came into the yard, Mr. Watson, a neighbor, drove by.

"Hello, Lawrence!" he called. "How are the colts these days?"

"I've just put them out to pasture for the summer," answered Lawrence.

"What! In the morning?" exclaimed Mr. Watson.

"Yes. Why not?" replied Lawrence, who could not understand what the time of day had to do with it.

"Let me tell you something," said Mr. Watson. "When you put young stock, like your colts out to pasture for the summer it is well to turn them loose toward evening rather than in the morning. In either case they will begin to feed at once. It is far better for them to get the habit of feeding at night, and to stay in the cool shade during the day, than it is for them to sleep at night and to feed by day under the hot sun and with all the flies bothering them."

"I see," said Lawrence slowly, "but I guess it is too late now."

Mr. Watson drove on, and Lawrence went to the house with Scotty close at his heels.

All that day Scotty was round as usual, but the next morning he was missing. No one could understand it. In vain Lawrence called and whistled. He went to the neighbors and then to the village, a mile away, but he found no one who had seen Scotty. The day passed, and when bedtime came the collie had not returned. It was the same the next morning—no sign of the faithful old dog that all the family were so fond of. The place was not the same without him. Lawrence was the only one who stoutly held that Scotty would surely return.

Late in the afternoon of the second day Lawrence set out for the distant pasture to see how Dandy and Dora were getting along. When he reached there, what do you suppose he saw? Yes, I am sure you have guessed. It was Scotty. The two colts were under some wide-spreading trees that grew in one corner of the pasture, beside a little stream, and Scotty was watching them. When they tried to come out into the sunny pasture where the feed was good, Scotty promptly drove them back to the cool shade. That happened several times, and then Scotty saw Lawrence and came bounding toward him with glad little barks. No longer guarded, the colts were free to run into the pasture, and they ate the short grass so hungrily that Lawrence knew that they had been kept in the shady corner all day.

Then he remembered what Mr. Watson had told him. "I do believe, old Scotty," he cried aloud, "that you understood what Mr. Watson said, and have been getting the colts into the habit of staying in the shade by day and of eating by night!"

And Scotty pranced round him as much as to say, "Yes, and now I'm pretty hungry myself!"

How glad they all were to see the runaway when he and Lawrence reached home a little later, and what a supper Scotty ate!

You can figure it out for yourself, but the fact remains that all summer long, after the visit of Scotty to the pasture, the colts did their feeding in the cool of the evening and in the very early morning, and spent the day in the shade, away from the hot sun and the bothersome flies. And those who know Scotty are sure that he ran away from home those two days just to teach the colts that habit.—John Clair Minot, in *The Youth's Companion*.

TWO SENTRIES

In an appeal for supplies that came one day to the Paris office of the American fund for French wounded there was a request for a pair of pajamas for a soldier who was to get the Croix de Guerre and who had no garment in which to receive the decoration. This is the story of that soldier.

On a night so foggy that the men could not see the wall of the trench three feet in front of them this man was doing sentry duty. His dog, crouched by his side with ears well forward and twitching nose, was on the alert for any scent.

To all appearance there was nothing to disturb the fog-enforced silence, but suddenly the dog began to tremble with excitement and to lick the soldier's hand. The sentry listened, but the fog was like cotton wool in his ears. He strained his eyes, but a ghostly whiteness barred his vision. He shifted his position as he leaned against the wall of the trench, and his thoughts wandered

to his home in the north, to his wife and children.

But the dog again thrust his muzzle into his master's hand and rubbed against his legs. The sentry's wandering thoughts came back. With bayonet fixed and every sense alert he listened, but he heard no sound. The dog whimpered, and then, like a flash, he was gone. He ran like mad down the tortuous trench, evidently in sheer terror.

The sentry was dumfounded. Apparently there was no cause to give an alarm. Might there be some mining going on that he could not hear? He stooped and laid his ear to the ground. Not a sound! Then all at once he understood. The enemy was approaching! Soundless, invisible, it came nearer and nearer. The asphyxiating gas was sluggishly rolling over the ground toward the trench. The dog had scented it long ago and had run from it in uncontrolled fear. And now the sentry ran, shouting to his sleeping comrades to wake and put on their gas masks. In a second the trench was in commotion.

Then the enemy began to fire. A few shells burst overhead, and hand grenades began to fall. But the awakened soldiers were ready, and nature for a moment came to their aid. A puff of wind blew back the fog, blew back the gas, and gave a glimpse of the enemy pouring out of their trenches and rushing to the attack. With the wind now behind them, the French counter attacked and drove the enemy back into their trenches. Silence fell again.

"Where is the sentry?" the captain asked. "He saved the regiment."

They looked for the sentry, but he could not be found that night or the following day. In the darkness of the second night the sentry's dog came into the trench, whining and anxious. He ate a few mouthfuls ravenously and drank thirstily and hurriedly; then he whined and paced nervously back and forth. He would not be quieted, and finally a sergeant said: "Who volunteers to go with me?"

Four men rose. Running with heads down and sometimes crawling on their stomachs, they followed the dog into the darkness of "No Man's Land." Then, halting at a shell hole, the dog whined softly. The sergeant groped about and touched a man's boot. They rescued the half-buried sentry and dragged him back to the trench. He seemed dead, but the dog knew that there was life in his body. The stretcher bearers took him to the nearest hospital. Then he revived and seemed likely to live.

One day the general of the division came to see him. "You are to be decorated," he said, "with the Croix de Guerre."

"What have I done?"

"You saved your comrades from death; perhaps a hundred men would have died except for your warning."

"It was not I," the weak voice replied. "My dog saved them."

"Then your dog shall be decorated too."

A wan smile passed over the sentry's lip's. "Where is my dog?"

"On the steps of the hospital," an orderly replied. "We can't drive him away."

"Bring him in," said the general.

On the breast of the sentry the general pinned the medal of honor, and on the collar of the dog too he fastened the military recognition of faithfulness and courage.—*Youth's Companion*.

Marriages and Deaths

MARRIED

Cole-White — In Mount Vernon Springs Church, on December 26th, by Rev. Jonas Barclay; Mr. Nathan Cole, of Wilmington, N. C., and Miss Stella Kirkman White, of Mount Vernon Springs, N. C.

Hargrave-Calhoun — McNeill-Calhoun—In the Church in the Pines, Laurel Hill, N. C., on December 27, 1922, by the pastor of the brides, Rev. Charles R. Bailey, Mr. Edwin Hargrave and Miss Katie Calhoun and Mr. Malcolm McNeill and Miss Ruth Calhoun, all of Laurel Hill, N. C.

Young-Jones—At the Presbyterian manse, Wallace, N. C., December 24, 1922, by Rev. W. P. M. Currie, Mr. Leonard Young, of Rose Hill, N. C., and Miss Radie Jones, of Willard, N. C.

DEATHS.

Johnston—On December 23, 1922, Mrs. Frances Rosanna Johnston departed this life at her home near Robinson Presbyterian Church. She was 73 years old. She leaves a husband and four daughters. She was a consistent member of the Church, a true Christian, a faithful mother and a loving and devoted wife.

JAMES A. CAVENAUGH, SR.

Shortly before dawn, December 5, 1922, at his home, Wallace, N. C., Mr. James Arthur Cavanaugh, Sr., quietly passed from the scenes and labors of earth to his eternal reward, in the 59th year of his age. He appeared to possess a strong and vigorous manhood until the spring of this year, when he had a breakdown in health from which he never fully recovered. Consequently, although he was shut-in for only a few days prior to the end, his death was not altogether a surprise to his friends and perhaps not unexpected to himself. He expressed himself as not afraid to die.

Mr. Cavanaugh was twice married. His first wife was Miss Mary C. Blake to whom he was united April 12, 1883, and who preceded him to her eternal home, April 28, 1918. She proved herself a worthy helpmeet and one who looked well to the ways of her household. Surviving this union are five children, three sons and two daughters, all of whom were near enough to be with him during his last illness. On November 1, 1921, he married Miss Frances Harris who survives him and who faithfully and lovingly watched by his sick bed and spared not herself in her efforts to comfort and cheer him.

The deceased was born and reared in Duplin County, and in boyhood he chose Jesus Christ as his Saviour, and united with Piney Grove, Union Baptist Church which was located near his father's home. In later years when he came to make his home in Wallace, he united with the Wallace Presbyterian Church of which he was afterwards elected a deacon and held this office until his death. He was loyal and devoted to his church. He was liberal in his support thereto. His seat was seldom vacant at the service. He was faithful and true to his pastor. The last word he uttered was the name of his pastor.

As a citizen Mr. Cavanaugh was wisely progressive, he was interested

in the upbuilding of his community and town. He was connected with a number of the leading enterprises of his home town. As a business man he was successful, as a citizen he was honest and prompt in meeting his obligations, as a husband and father he was thoughtful and affectionate. He was a helpful neighbor, a good friend, a Christian man. We shall miss his presence, his friendship, his help, but his work here was done and God took him.

May the God of the covenant minister to the fullest measure the comfort of His grace to the bereaved and lonely hearted widow, and bless with the guidance of His Spirit each of his sons and daughters.

"He saw a hand we could not see

Which beckoned him away,

He heard a voice we could not hear

Which would not let him stay."

JOHN BULLOCK WATKINS

John Bullock Watkins, the second son of Henry T. and Annie E. Watkins, was born January 23, 1854, at Milton, N. C. When one year old his parents moved to Granville County, where he grew up. In 1874 he married Annie C. Bullock, and in 1880 they moved to Henderson, N. C., where he entered business and lived the remainder of his life. His death occurred November 13, 1922. The immediate cause of death was pneumonia, though he had been in failing health for a number of years. His fatal illness lasted but a few days.

Mr. Watkins began business as a tobacconist but afterwards went into the lumber business and built up a fine trade. Integrity of character and strict honesty marked his successful career. A square deal with an honest margin of profit was his controlling principle. Men knew that they would get this from him whether their eyes were open or shut. His word was considered as good as his bond. All this won patrons for him and built up his business. He practiced the scriptural injunction, "Owe no man anything," and expected the same from others. Characters like this are of inestimable value to any community and we never fully appreciate them until they are gone.

In his religion Mr. Watkins showed the same strength of character that he did in his business. Indeed, with him, the two were inseparable. He united with the Nut Bush Presbyterian Church in 1876, moving his membership to Henderson on going there. Here he was elected one of the original deacons in that church, continuing in this office until his death, although he was thrice elected to the eldership. He held the office as a sacred trust and performed his duty in the fear of God. No man was ever more faithful than he, using the office well and "purchasing to himself a good degree and great boldness in the faith which is in Christ Jesus." He was a good man, "full of the Holy Ghost and wisdom." His private life was marked by simplicity, sincerity and singleness of purpose. Being of a "meek and quiet spirit" and naturally reserved, he was a man of few words, but his influence was far-reaching for good. The work he loved best was a mission Sunday School that he and his brother started near Henderson which has now grown into a church. It bears the name of St. Andrews and stands as a memorial to the two brothers. They both gave to it the best that was in them of service and self-denial.

Just a word now about Mr. Watkins' home life. He accepted with humility the God-given place of priest in his own house. The family altar and the Sabbath day were sacred things to him and they both remain as sweet memories and fixed habits in that home. The atmosphere of the home was that of love and peace, un-

der the gentle but firm guidance of the priestly father's hand. The writer has had the privilege, as pastor, of going in and out in this home both in its times of joy and sorrow and counts it all as one of his precious treasures.

Surviving Mr. Watkins are his wife and eight children, as follows: Rev. Thomas H. Watkins, William C. Watkins, John B. Watkins, Jr., Mrs. S. K. Rowland, Miss Frances D. Watkins, Chesley Watkins, Mrs. M. C. Bowling, and Dr. R. E. Watkins; also two sisters, Mrs. Claude Hunter and Miss Annie M. Watkins.

Signed: R. A. White,
Former Pastor.

JOHN B. WATKINS

Whereas, God in His wisdom has called from time to eternity our fellow deacon, John Bullock Watkins, therefore, be it resolved by the Board of Deacons of the First Presbyterian Church of Henderson, N. C.:

1. That the removal to his home above of Mr. John B. Watkins, who has been a deacon in our church since coming to Henderson, this church has lost a beloved brother and officer, whose life of truthfulness and righteousness has been an inspiration to his pastors and to the members of the church. His place will be sadly missed while his memory will be a precious one.

2. That in the removal of Mr. John B. Watkins we recognize our Father's loving will and pray that He who doeth all things well and makes no mistakes, will comfort his loved ones, and that his mantle may fall on the other members of the Board of Deacons.

3. That a page in the minutes of the Board of Deacons be set apart to the memory of our brother and a copy of

these resolutions be handed to the bereaved family with our warmest sympathy and that they be published in the Church papers and the Daily Dispatch.

Francis A. Macon, Chairman.
Richard C. Gary,
L. C. Brinkley,
Committee.

MRS. MARTHA RUSSELL STANFORD

On Sunday afternoon, December 3, 1922, the spirit of Mrs. Martha Russell Stanford quietly "fell on sleep," at the ripe age of 89 years. Being a member of Sharon Church since childhood, she was always faithful in attending church services until a few years ago, when the aches and pains of this life made it impossible for her to enjoy this privilege, so characteristic of her.

Her memory will be cherished as an encouragement to love the place of prayer and the people of God's house.

Cordial, cheerful and contented, she lived among us honored and loved by all who knew her.

We think a gentle voice echoes: "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joys of thy Lord." When the cold breath of sorrow blights our joys,

Let us trust in our Father undismayed;
There is gladness no wintry grief destroys
In the land where the roses never fade.
Where no sin, neither sorrow dare invade,
We shall meet our loved ones there,
And eternal glories share;
In the land where the roses never fade.

Mrs. J. G. Brown,
Mrs. A. M. Rea, Sr.,
Mrs. W. W. Rankin,
Auxiliary Committee.

North Carolina— The Great Opportunity

This little booklet of 41 pages, just from the press, is brim full of exact, up-to-date facts.

It has been prepared with much care for all who love and want to know North Carolina, and especially the religious problems which we face:

For the ministers, officers and members of the Presbyterian Church that we may have an intelligent grasp of the task which God has committed to our trust:

For the Auxiliaries, the Y. P. Societies, the Sunday Schools as a handbook for careful study.

For "North Carolina Day" in the Sunday Schools and Y. P. Societies, set by Synod January 14th; for the Auxiliaries in January, Synodical Home Mission month, it is just right and just in time.

The study of the facts makes us lift our heads with a new pride in our great State as it lunges forward with giant strides of achievement in every line.

It appalls with a fresh revelation of our need—the idle power, the unused resources, the illiteracy; truly—but way beyond all, the great unchurched and unsaved mass of men.

It humbles with something like trembling before God lest His Church fail to see and to grasp her opportunity in this her Great Day

We believe the Facts will grip you as they have gripped us.

They are given you in His name.

Any number of copies can be secured at bare cost of printing and mailing, 5 cents, by addressing A. W. Crawford, Supt., 320 S. Meadenhall, Greensboro, N. C. Postage stamps will do for small orders.

Story and Incident

ON LEARNING ECONOMY

There is something about this little matter of learning economy which requires a good beginning in childhood. Economy isn't just an experience—it is a habit. When a habit is the outgrowth of wise training and thoughtful guidance there are many times in life when it assumes the qualities of a fine game but when it springs upon one as an experience there is no game in it. It is a dreary tussle against odds.

I have watched a grandmother arrange odd bits, cut from left-over patches of materials, into a bed covering of such artistic pattern and workmanship as to warrant its being hung in an art collection. What prompted the effort entailed? Not merely a desire for "pick-up" work! In her childhood this grandmother had been taught that thrift lay behind the gathering of bits—otherwise pure waste—into a valuable whole.

You have sat beside your mother while she cut the backs of daddy's worn shirts into prettily-designed house aprons for herself or play dresses for baby. Why should she take this trouble? It would require no more of her time to make these articles from new materials! Why not toss aside the entire shirt for dust cloths? Because in her youth mother was taught that the saving of a garment equaled the earning of one. When wars and other emergencies break like tornadoes upon the world mother and her kind are the nations' savers for they do not have to learn the lesson of conservation. Theirs is a real preparedness. It is a habit—not an experience.

In one of the papers in a large middle-western city there has been running for some time a small space—not more than the depth of three average paragraphs—devoted to the day's best thrift idea, for which a small prize is given. To me it is a fascinating department, for there regularly is a collection of experiments in thrift which is of singular interest and between the lines so many tales are told! One woman writes of the way in which babies' sweaters may be made from the better parts of worn underwear, if first the underwear is treated to a color bath. Another tells of dainty shoes for little tots which may be fashioned from tops of cast-off kid gloves. There is nothing novel, in the advice of another to make play and school bloomers from stockings whose legs have outlived the feet. But how they do save laundry! There are numberless ways in which pennies, which grow into dollars, have been saved and often the economies of food preparation, discovered by thrifty women, steal in to find place among the economies of clothing. The department makes very fascinating reading—this study of the trend of minds trained to the practice of thrift and the worthy ideas evolved by them! They represent creative ability and ideas!

It is highly probable, of course, that in many instances grim necessity is the mother of invention described, but quite as often, I am sure, this little space contains the result of research which is almost the unconscious ingenuity of the grown-up mind which has learned economy in childhood. It abhors waste as it abhors

destruction. To it, both are sins. Moreover, the conservation of materials and the achievements of creating something useful from some other thing which has outlived its usefulness, to that mind, has become quite as fascinating as any other game where the stakes are worth playing for.

To be sure there are more ways of learning economy than in knowing how to salvage waste materials. There are self-denials that may mean only the shutting of one's eyes when the ice cream soda fountain looms in sight but which, if practiced often enough and cheerfully enough, help a great deal in preparing one in later life to walk with dignity past that gorgeous limousine! They add to them sum total of happiness. And they help immensely in shooing off the green-eyed monster with his little hates and jealousies and consequent woes! One of the jolliest girls

I knew was an orphan who, all her life, had had to practice the strongest economies. But she went her way merrily and made herself take the place of the things others contributed to the group. She supported herself in a profession where, daily, she came in contact with folks to whom life had given wealth and opportunities. Did the difference in financial status cause her unhappiness? Not a bit of it. She entertained in her tiny flat and invited such of the rich acquaintances as had become her friends. I recall an evening when Mrs. Society Leader, a woman accustomed to the most elaborate living, drove up to Lucy's flat in her town car, and alighted.

"Lucy!" exclaimed a workaday friend and guest, as she peered from the window. "Here's Mrs. ———. You didn't have the nerve to invite her, did you?"

"Why not?" cried Lucy merrily.

"We like each other and she has so much she won't notice how little I have!"

She was right. Mrs. Society Leader had one of the most enjoyable evenings of her "season."

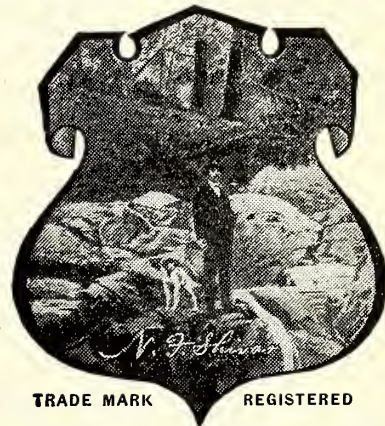
Economy with Lucy had become a dignity.

Now of course we are not all fitted to be Lucys by temperament. Young girls of today are much as their sisters of past generation in the matter of doing as their friends do in outward appearances. Does Mary wear silk stockings? Florence and Peggy and Jane want them, too. Does Alice wear fancy gingham? Very well, it becomes the fancy of Helen and Anna and Dorothy and Polly and Betty. What has that to do with learning economy? A very great deal. Suppose the Marys were quite as frank about the economies as about the extravagances. The Florences and Janes and Peggys would be, also.

Wash the Poisons of RHEUMATISM

SCIATICA, NEURALGIA AND URIC ACID

Out of Your System With Shivar Spring Mineral Water.



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

The Guarantee.

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

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

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

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

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

The Results.

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

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

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

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

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

Lexington, Virginia. I know of several who were relieved of rheumatism with this water. Please ship at once and oblige.
J. P. R.

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

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

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

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

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

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

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

Fill Out This Coupon and Mail It Today

SHIVAR SPRINGS,
Box 3-L, SHELTON, S. C.

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

Name _____
Address _____
Express Office _____

SOUTHERN RAILWAY SYSTEM

Passenger Traffic Service

Improved Passenger Train Schedules

Effective December 17, 1922

(Schedule figures are given as advance information and are approximately correct. Figures at intermediate stations changed proportionately.)

To Passenger Agents, Ticket Agents, Conductors, and Connections:

Effective Sunday, December 17, 1922, passenger train schedules will be improved as follows:

No. 31	AUGUSTA SPECIAL	No. 32
1:10 PM	Lv New York	Ar 1:30 PM
3:20 PM	Lv West Phila.	Ar 9:05 AM
5:27 PM	Lv Baltimore	Ar 7:30 AM
7:00 PM	Lv Washington	Ar 4:07 AM
10:25 PM	Lv Charlottesville	Lv 2:08 AM
12:32 AM	Lv Lynchburg	Lv 12:15 AM
2:20 AM	Lv Danville	Lv 10:55 PM
3:55 AM	Lv Greensboro	Lv 10:18 PM
4:20 AM	Lv High Point	Lv 9:15 PM
5:35 AM	Lv Salisbury	Lv 7:55 PM
6:45 AM	Ar Charlotte	Ar 7:45 PM
6:55 AM	Lv Charlotte	Lv 6:52 PM
7:40 AM	Lv Rock Hill	Lv 6:19 PM
8:11 AM	Lv Chester	Lv 5:34 PM
9:00 AM	Lv Winnsboro	Lv 4:35 PM
10:05 AM	Ar Columbia	Ar 4:30 PM
10:15 AM	Lv Columbia	Lv 3:53 PM
10:41 AM	Ar Lexington	Lv a3:20 PM
a11:16 AM	Ar Leesville	Lv 3:16 PM
11:20 AM	Ar Batesburg	Lv a2:59 PM
a11:39 AM	Ar Ridge Spg.	Lv a2:43 PM
a11:56 AM	Ar Johnston	Lv 2:30 PM
12:15 PM	Ar Trenton	Lv 1:40 PM

1:10 PM	Ar Aiken	Lv 1:30 PM
1:15 PM	Ar Augusta	Lv 1:30 PM

"a" Stops to discharge or receive passengers from or to points North of Charlotte. These trains will continue to handle same equipment as at present.

New local trains will be established between Charlotte and Columbia as follows:

No. 3	No. 6	
5:45 AM	Lv Charlotte	Ar 7:05 PM
5:58 AM	Lv Griffith	Ar 6:48 PM
f	Hebron	f
6:03 AM	Lv Pineville	Lv 6:30 PM
6:20 AM	Lv Fort Mill	Lv 6:17 PM
6:26 AM	Lv Carhartt	Lv 6:08 PM
6:40 AM	Lv Rock Hill	Lv 5:55 PM
6:51 AM	Lv Ogden	Lv 5:42 PM
6:58 AM	Lv Smith	Lv 5:35 PM
7:05 AM	Lv Lewis	Lv 5:28 PM
7:20 AM	Lv Chester	Lv 5:15 PM
7:28 AM	Lv Evans	Lv 5:07 PM
7:40 AM	Lv Cornwell	Lv 4:57 PM
7:47 AM	Lv Blackstock	Lv 4:50 PM
7:54 AM	Lv Woodward	Lv 4:44 PM
8:05 AM	Lv White Oak	Lv 4:34 PM
8:11 AM	Lv Adger	Lv 4:28 PM
8:23 AM	Lv Winnsboro	Lv 4:18 PM
8:30 AM	Lv Rockton	Lv 4:10 PM
8:36 AM	Lv Simpson	Lv 4:04 PM
8:48 AM	Lv Ridgway	Lv 3:54 PM
8:52 AM	Lv Smallwood	Lv 3:49 PM
9:02 AM	Lv Blythewood	Lv 3:39 PM
9:06 AM	Lv Sharp	Lv 3:32 PM
9:13 AM	Lv Killian	Lv 3:26 PM
f	State Park	f
9:25 AM	Lv Fairwold	Lv 3:13 PM
9:45 AM	Ar Columbia	Lv 3:00 PM

Schedule of train No. 1 Columbia to Savannah will be changed as follows:

Lv Columbia	10:45 AM
Lv Cayce	10:52 AM
Lv Stys	11:02 AM
Lv Shuler	f
Lv Edmund	11:15 AM
Lv Macedon	f
Lv Pelion	11:27 AM
Lv Thor	11:34 AM
Lv Berlin	f
Lv Perry	11:48 AM
Lv Sally	11:58 AM
Lv Springfield	12:09 PM
Lv Whaley	f
Lv Walker	12:20 PM
Lv Blackville	12:30 PM
Lv Ashleigh	f
Lv Barnwell	12:48 PM
Lv Yenome	12:57 PM
Lv Kline	1:05 PM
Lv Cave	1:09 PM
Lv Saigling	f
Lv Allendale	1:22 PM
Lv Barton	1:33 PM
Lv Valentine	1:45 PM
Lv Lena	1:55 PM
Lv Furman	2:05 PM
Lv Pineland	2:16 PM
Lv Tarboro	2:25 PM
Lv Tillman	2:34 PM
Lv Deerfield	2:44 PM
Lv Hardeeville	3:00 PM
Ar Savannah	3:45 PM

The schedule of RICHMOND DIVISION trains Nos. 8 and 108 will be changed as follows:

No. 8	
Lv Danville	7:30 AM
Lv South Boston	8:40 AM
Ar Keyesville	9:59 AM
Lv Keyesville	10:10 AM
Ar Richmond	1:10 PM

No. 108	
Lv Durham	6:00 AM
Lv East Durham	6:10 AM
Lv Jeffress	8:45 AM
Ar Keyesville	10:00 AM

Train No. 108 connects at Keyesville with train No. 8 for Richmond.

Agents and representatives will give this improved service widest possible publicity.

W. H. TAYLOR, Pass. Traffic Mgr., Washington, D. C.

W. A. BECKLER, Pass. Traffic Mgr., Cincinnati, Ohio.

E. N. AIKEN, Gen. Pass. Agt., Cincinnati, Ohio.

H. F. CARY, Gen. Pass. Agt., Washington, D. C.

Suppose the Alices were quite as boastful over the ingenuity of mother which has produced a fine made-over garment as of the style of the dress-maker who has fashioned a new one? The Helens and Annas, Dorothys, Pollys and Bettys would fall in line. That may be placing quite a responsibility on the Marys and the Alices but there are plenty of them in the world—girls who combine popularity with common sense and independence. To which class do you belong?

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4:00pm	11:20am	Fayetteville	4:50pm 1pm

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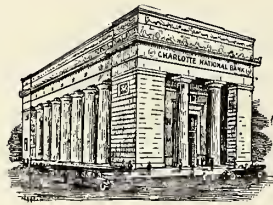
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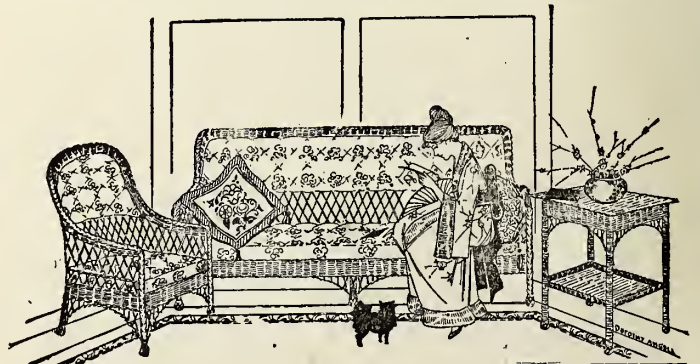
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Representing the Presbyterian Church in the U.S.

Rev. J. R. Bridges, D.D., Charlotte, N. C., Editor

Rev. R. C. Reed, D.D., Columbia, S. C., Editor

Vol. LXIV

CHARLOTTE, N. C., JANUARY 17, 1923

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EDITORIAL

THE "FUNDAMENTALISTS"

THIS is a new name for conservatives. Some would have it that they are extreme conservatives. It has been objected to them that they are intolerant, that they wish to crowd those who differ from them out of their company. This objection was recently urged by Dr. Fosdick in a notable sermon. He thought it was very unchristian for these Fundamentalists to draw a line and say "Thus far shalt thou go and no further."

The name is very significant. It assumes that certain doctrines are fundamental to Christianity, that to deny any one of them is to destroy Christianity. These doctrines constitute a chain. Remove one link and the chain is useless. They constitute an arch. Remove one stone and the whole structure tumbles. Certainly this is a reasonable assumption. There must be something that is so distinctive, so characteristic as to make Christianity what it is. Whatever that something is, destroy it and you destroy Christianity.

Christ spoke of a foundation. He said, build on this and your superstructure will withstand the combined violence of wind and flood. Build off of this and your superstructure is doomed. Jesus was a Fundamentalist. He taught that some things were absolutely essential. These things must be believed and acted on, or wreck and ruin are inevitable.

Paul also was a Fundamentalist. He claimed to have laid a foundation, not merely a foundation, but the only one that could be laid.

The only objection to the name is its vagueness. It needs exposition. The word is so elastic that even Dr. Fosdick might claim to be covered by it. With all his "new knowledge," he perhaps recognizes in the "old faith" some elements, or at any rate, some element of fundamental importance. He is not understood as throwing Christianity overboard as useless. If he claims to be a Christian he claims to hold on to something that is essential to Christianity. Possibly he might say that while this something is essential to Christianity it is not essential to salvation. He may deny that Christianity is a redemptive system; or he may hold that it is not peculiar in this respect, that it is merely one along with other redemptive systems. It would clear the atmosphere if Dr. Fosdick and those for whom he speaks would say in plain terms whether they believe that men need saving from sin and hell, and if so, just what is necessary to save them. It is amazing that a man with such a wide latitude of disbelief as Dr. Fosdick, should be permitted to preach in a Presbyterian pulpit. It would be yet more amazing if it should be discovered that he does not believe that there is anything fundamental and essential in Christianity.

The vagueness of the name "Fundamentalist" is due to the fact that those who believe in fundamentals differ among themselves as to the number of things that are fundamental. Doubtless the Apostles' Creed was designed to express what the Church from a very early period regarded as fundamental. To deny any doctrine contained in that creed was to be guilty of fatal heresy. In the year 325 the first General Council of the Church put forth a creed which expressed the faith of the church of that day. It contained a minimum of the things necessary to be believed. No slightest departure from its statements was permitted. The Church of today has become more tolerant. It allows a larger latitude of belief. But it must still have its fundamentals. Its mission is witness-bearing. "Ye are my witnesses," said Christ. A witness must have some clearly defined testimony

to bear. The Church has betrayed its trust unless it has a "thus saith the Lord" to which it bears an unflinching testimony. Every denomination should make perfectly plain to the world the doctrine, or doctrines for which it claims divine authority and which it deems essential to salvation. This is one use of creeds, or articles of faith, which are still in use in most of our larger denominations. It is designed by these creeds to let the world know what the Church stands for. Such is the purpose of our Confession of Faith. It is the witness which the Church bears in its corporate capacity. While the Confession contains more than the doctrines regarded as essential to salvation, it contains nothing for which the Church is not willing to vouch as the infallible truth of God. It is not all essential to salvation, but it is all essential to a well-rounded, logically developed system of revealed truth. Hence the Church makes the Confession of Faith a test of one's fitness to preach. It will not consent to be responsible for his teaching unless it is in harmony with the Confession of Faith.

But in defining what is fundamental to salvation, the Church does not resort to the Confession. Its creed is a very short one—"a credible profession of faith in the Lord Jesus Christ." An intelligent child can meet the requirement. There is no inquiry into one's views of inspiration, or the atonement, or justification. The fundamentals as to salvation are one thing; the fundamentals as to a true and scriptural theology are quite another. The latter fundamentals are what the Church has a right to demand, and should demand of her teachers. Every denomination should set them forth distinctly, and then stand for them unflinchingly.

A STRANGE DECISION

Our readers will recall that some time last year the pastor of the First Presbyterian Church of Brookline, Massachusetts, was tried by his Presbytery, because he baptized a dog and invoked Divine blessings on French friend potatoes, and removed from the pastorate. He, supported by a majority of his members, defied the orders of Presbytery and refused to leave. The minority of the members appealed to the Supreme Court of the State to restrain the use of the church property, because he did not have the approval of the Presbytery.

The court has recently ruled that since the great majority of the members of the church favored the pastor's retention, there was no controversy recognizable by the court.

With the legal aspect of this case we are not as much concerned as we are with the moral aspect. It is inconceivable that any men or women in any community would uphold such proceedings, in a minister, who made a travesty of his sacred calling, and brought upon the pulpit the contempt of all decent men.

We might imagine such a stand, when we allow for partisan resentment that bitter controversy sometimes engenders, but when in calmer moments after men have come to realize the enormity of such sacrilegious conduct, that they should still uphold such a course, is beyond our comprehension. It shows a bluntness of the moral sense and a low conception of the dignity of the ministerial calling that is beyond our experience.

Men bemoan the decay of society, as shown in the present customs and female costumes, and upon the strength of it they predict the collapse of our social life. As bad as such conditions are, they are not as bad as when the people of God uphold a man in the ministry, who will make a travesty of the holy ordinance of baptism. We do not definitely know what the sin against the Holy Ghost is, but we do know that this must approach dangerously near it.

"WHOSOEVER WILL BE GREAT"

Psychologists tell us that desire for fame is one of our original instincts. It early manifests itself in life, from childhood to old age. The disciples of Christ were not free from it, and, on one occasion, when the mother of Zebedee's children had requested places of special honor for her sons, the other disciples were indignant, not so much because of her wrong conception of true greatness, but because she seemed to be taking an unfair advantage over them.

Our Lord then taught them the nature of true greatness in His kingdom—to become the servant, just as their Master did when He gave His life a ransom for many.

This has always been a hard lesson for man to learn, yet there has never been a time in the history of the Church since that it has not been needed.

Now and then a choice spirit appears among us who measures up so nearly to this divine standard that we regard him as not of this earth. His example excites our reverent admiration, but rarely to the extent that we follow it very closely.

One such spirit has recently passed from among us, leaving behind a monument of his life that all admire, and but few equal. About twenty years ago Rev. Edgar Tufts, turning from attractive fields, decided to devote his life to the mountain people of western North Carolina, who, shut off from the world, were living in isolation and stagnation, while the outside world was going forward by leaps and bounds along every line of development. These people are remarkable for their spirit of independence, and they quickly resent the least air of patronage. They are suspicious of strangers, but when once you win their confidence, there is no more trouble.

With no local habitation, not even a school house, he began his work by mingling with them in their lowly homes and teaching a few of their children at night around his own fireside. Slowly he won his way into their hearts, till not only among the mountain people, but among the summer visitors; all over that section, he inspired confidence, with the result that the mountaineers recognized in him a friend, and the summer visitors recognized one who fully exemplified the teachings of his Master, so that they gave to him as to no other man. From every section, not only in this State, but from the North, contributions came. President Wilson, amid the cares resting upon him, recognized the consecrated life, and contributed to the work.

From these lowly and inadequate beginnings he had gathered about him results such as the following: The Lees-McRae Institute, with graded and high school departments which has graduated more than 1,000 girls, sending them forth to transform the entire community; a church building of native stone, the work of the natives, at a low cost; a hospital with resident physician, which though inadequately equipped, has saved many lives in these remote homes; an orphanage which at first held only 12 children, but now cares for many more. There are buildings for industrial purposes, an electric light plant, grist and lumber mills, and a farm which helps to feed the children gathered there.

When we think of what has been done, how small seems the life of even the most famous among us. This devoted brother has erected in these mountain coves and in the warm hearts of these mountain people a "monument more enduring than brass."

He wore himself out in the service of his people, and of him it can be said with more truth than of any one we know, that he came nearer following the example of his Master, who came not to be ministered unto, but to minister, and to give His life a ransom for many.

Let us keep his memory alive by loyal support of this great work.

ADVERTISING MATTER FOR THE EVERY MEMBER CANVASS

The canvass, from February 27th to March 13th, is an important event in the life of every church, as upon it depends not only the welfare of the individual church, but also that of the Church at large.

Dr. Melvin and his excellent corps of workers display much ingenuity in their appeals to the pas-

tors, so that if there be any truth in the fact that appeals presented psychologically always succeed, then they will win success.

As preparatory to this canvass they propose to send to the pastor of every church a series of four folders, each folder being worded in such a way that a man must have an iron-clad conscience who does not feel bound to respond to the limits of his purse. These folders are designed to catch the eye; to awaken interest; to create desire; and to induce action. Each pastor is asked to write for the number of these sets of folders needed to reach every family in his church. They will be sent to him at once.

The committee has done its part, and now let the pastors do theirs, and then the results will be far beyond any previous record.

THE RADIO AS AN AID TO THE PULPIT

We are living in a fast age, in which what would have been unbelievable a generation ago, has become commonplace.

The phonograph dates back to 1876, while the radio is of more recent date.

Man's ingenuity has not only made them possible, but his ingenuity is constantly employed in utilizing these great inventions for the benefit as well as the pleasures of mankind.

With the phonograph we can bottle up the speech of this age, to be used by coming generations, while with the radio we can multiply the hearers of either speech or music, without reference to nearness.

We are glad to see that the United States War Department has decided to multiply the sermons and addresses of the army chaplains through the use of the radio, so that the soldiers will be attracted by the novelty, at first it may be, but let

THE PASSING YEARS

The days grow shorter, the nights grow longer,
The headstones thicken along the way;
And life grows sadder, but love grows stronger
For those who walk with us, day by day.
The tear comes quicker, the laugh comes slower,
The courage is lesser to do and dare;
And the tide of joy in the heart runs lower,
And seldom covers the reef of care.
But all true things in the world seem truer,
And the better things of the earth seem best;
And friends are dearer as friends are fewer,
And love is all as our sun dips west.

—Ella Wheeler Wilcox.

us hope that the spoken word may in time recommend itself.

From a circular just issued by the War Department we learn that Maj. Gen. George O. Squire, Chief Signal Officer, has instructed all signal officers to co-operate, as far as is compatible with the interests of the service, in broadcasting the various religious programs presented by chaplains at army posts.

According to the Chief of Chaplains, John T. Axton, the results of this action are already apparent. The fact that an audience of almost unlimited size is assured causes those in charge of the various portions of the order of worship to exercise unusual care in the selection and rendition of the musical numbers, and the spoken word is most carefully chosen. Fine soloists and choirs and great preachers are often available. Most inviting local programs result and there is a marked increase in attendance upon the services. At some places chapels and assembly halls are too small to accommodate the congregations. People living a long distance from the posts have enjoyed listening in on services that were being attended by their relatives and friends in the army and have indicated their appreciation of the provision that is made for the spiritual life of soldiers.

At some posts where local talent for religious services is lacking the garrisons have assembled to enjoy divine worship conducted in a unique way. Signal officers have arranged to receive by radio, and produce through the magnavox, the entire service of some distant church as broadcasted.

Devotional

A NEW SELF MAKES A NEW YEAR

The pleasure with which we greet a new year springs chiefly from the hope that it will prove new. Disappointed because the closing year has not been what we planned, and hoping that this new lease of time is bearing to us the opportunity to achieve the good we expected in the old year, we welcome it with a cheer. It is a new chance.

The old year contained much that we wish had been left out and lacked much that we wish it had possessed. This has characterized so many of the past years that we are in danger of becoming cynical concerning this hope. Banish such a temptation. We may not be so credulous as in youth, but he is to be pitied whose heart does not throb a little faster at the approach of this new lease of time. It may and should be richer in material gain, in developed character, and in uplifting ministries than any of the years that have drifted into the past.

May it not be that what we most need is not a new year, but a new self? We are prone to look beyond ourselves for the things we desire or fear, forgetting that our world is largely within ourselves. We look through colored glasses and do not suspect that the things we see take their color from the glasses on our face. We are dissatisfied with last year, and forgetting that a change of skies does not change the traveler, we enter the new year expecting to find it altogether different. But, alas! the heart we carry within us and the memory that follows hard after us will color next year if they are retained. And so, after all, may it not be that the thing we long for is not a new year, but a new self?

At this point the Gospel meets us with an offer to make us new. "If any man be in Christ Jesus he is a new creature." When that is achieved "old things pass away and all things become new." But the "newness" comes from within and not from without. With some of us this change will commence with the "new birth." This is more than reformation. Reform deals with the exterior, regeneration deals with the interior. The new birth gives a new moral start. It wipes out the sinful past and gives a new chance. If we have never experienced this change, the crossing of this boundary is the accepted time. Commence by surrendering to God. There is something inspiring and inviting in such a time. It speaks with peculiar force. It appeals to us as no other time does.

But this day has an appeal to Christ's followers also. Do we not look forward to the new year as a new opportunity? We are not satisfied with the old year. Possibly the world has been regaining its hold upon us. The prayer meeting and the Sabbath School have lost their charm, and only a sense of duty holds us faithful to the public worship. David had been an officer in the church for years when he wrote the prayer, "Create in me a clean heart, O God, and renew a right spirit within me." Do we not need to make that prayer our own? Did we ever need it more than now? Spiritual cleansing is a continual work. "The inward man must be renewed day by day." We can live aright only as we are "in Christ," that is within the circle of His life and influence. Only as we move back into His life more fully will we find the year "new."

May our readers all have "A Happy New Year," and may they know in a blessed measure the meaning of the words which John heard from the lips of the enthroned Christ, "Behold, I make all things new."—United Presbyterian.

EVERYBODY'S BIRTHDAY

The opening of the year is everybody's birthday. God has let us share His work. God has gifts for days to come. We may send our thoughts back through the ways of memory; we must send them forth through opening paths of faith and hope. The past will come no more, but today is ours, and tomorrow is in the hands of God who loves us.—Congregationalist.

FAITH AND WORKS

"What shall I do to be saved?"

"Believe on the Lord Jesus Christ, and thou shalt be saved."

"Lord, I believe; help thou my unbelief."

"Why call ye me Lord, Lord, and do not the things which I say?"

"Lord, what wilt thou have me to do?"

"A new commandment I give unto you, That ye love one another."

"Go ye into all the world, and preach the Gospel to every creature."

After all, obedience is the best commentary on the Bible. Do and you will know.—Theodore Monod.

REV. EDGAR TUFTS

(The following tributes to Rev. Mr. Tufts are not only from writers with gifted pens but from people who knew his work at first hand and put high value on the man and on what he was accomplishing.—Ed.)



The people of the mountains are in mourning. They have lost their best friend. Edgar Tufts has gone home. The little preacher who stopped in a mountain valley one day where the world was as lovely as God could make it, but where people were scattered "as sheep not having a shepherd," and who determined to spend his life trying to show the mountain people God's way, has "gone West."

Last Saturday afternoon as I sat in my office at the church the messenger boy brought the telegram from Edgar: "Father died this morning at ten o'clock"; and as the yellow paper fell from my hands to the floor my heart cried: "O, God, how can they get on up there in the mountains without him?"

For I know how they love him, how absolutely they trust him. For 25 years he has been their sky-pilot, pointing and preaching and leading the way to the country lying out there beyond their own fair, far sky-line, and he has always led them straight, and not once through all these years has he done a selfish thing to shake their faith or stain his own white life.

He has gathered the boys and girls from the cabins and taught their minds and trained their hearts and sent some of them out into the homeland to preach the Gospel, and some to far mission fields to tell the old, old story. He has won the sons and daughters from the great farms and comfortable homes of that land of the sky to come to his school at Banner Elk and take Jesus as their Master, and then to return to their homes to take the lovely valleys and the mountain peaks for the God of the hills.

Beginning with a shabby little school house, which he bought at auction for \$25, he has gone on dreaming dreams and translating his dreams into realities, until Lees-McRae Institute, the Normal School, the hospital, the Grandfather Orphanage, the Industrial School and Farm, and last, Woodrow Wilson College stand to proclaim what one man wholly surrendered to God can do in the brief span of a short life.

Edgar Tufts, slight of figure, weighing little more than a hundred pounds, never of robust health, twice laid aside from work by attacks of tuberculosis, but sent back to his work apparently cured, so diffident and modest and retiring that he would escape notice when men of bigger bodies but smaller souls were on the stage, broad in his vision, tireless in his energy, unconquerable in his optimism, sublime in his resourcefulness, daring in the audacity of his undertakings, free of bigotry, unassuming and unaffected in his relations with others, loyal in his friendships, as big as the out-of-doors of his mountain world in his hospitality, saint and man of affairs, preacher and teacher and builder, he was the biggest little man it has ever been my privilege to know.

In the long roll of the ministers of his church there is no name that deserves to rank ahead of his. He has transformed a region, and brought down on the dwellers in the balsam groves and the green grassy valleys the kingdom of whose increase there shall be no end."

The great peaks will not forget Edgar Tufts. The Beech and Sugarloaf and Hanging Rock and the Grandfather will sentinel the spot where they lay this shepherd of the hills to his rest, and the winds as they sing through the great timbers will be chanting their "Te Deum" for a man "who was as an hiding place from the wind and a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land."

The whole Church is mourning with the mountain people for what seems for us the untimely death of one who could not be spared. Prayers will go up from many hearts for those who live in the modest "house by the side of the road" where the little preacher had his home, and beneath whose roof he planned and prayed into being the mighty work that stretches yonder along the ridge and across Elk River and out into the wide world.

James I. Vance.

Nashville, Tenn., and Blowing Rock, N. C.

"Faithful unto death" is the record of the life of one

Contributed

of God's noblemen, Rev. Edgar Tufts, of Banner Elk, N. C., who died Saturday morning, January 6th. His fatal illness was doubtless contracted through exposure to cold and contagion in ministering to the people to whom he dedicated his life, as pastor and teacher, friend and counsellor.

His idea of duty was revealed in his answer to the question of a fellow student as they were leaving the seminary for their respective fields of service. His friend, knowing he had calls to several attractive places, asked why he had chosen Banner Elk, then considered one of the worst places in North Carolina. His answer was prompt and characteristic: "That is the reason I am going there." His choice has been fully justified by the changes wrought through his unflinching devotion to his purpose, to make the bad good, and the good better.

Without a church building or school house, he preached wherever he could gather a little congregation, and taught a few children around his study fire on winter evenings. His kindness and tact quickly won the confidence and friendship of his immediate neighbors, and later the support and co-operation of friends in this and other states. This small beginning has grown into the Banner Elk Presbyterian Church, Lees-McRae Institute, with graded and high school departments, Grace Hospital, and Grandfather Orphanage.

The church has an active and growing membership, which for some years has worshiped in a beautiful and artistic building of native stone, erected by native workmen, a building that could not be erected in a city for less than thirty to forty thousand dollars.

The Lees-McRae Institute, until recently housed in three wooden buildings, has already sent out more than a thousand girls, some of them making Christian homes as wives and mothers, some serving as teachers and trained nurses. These wooden buildings are being replaced by larger, permanent, stone buildings, one already completed, and Mr. Tufts had the joy of knowing that the ground was broken for the second, before his death.

The wooden Grace Hospital building is now being replaced by a substantial, well-equipped brick building. This hospital, though handicapped by lack of space and equipment, has nobly met a great need in a large and scattered community, and this new building with its complete equipment will enable Dr. Tate and his assistants to render a larger service to an even larger territory.

Grandfather Orphanage has grown from a small house accommodating a dozen children to a large plant comprising boys' and girls' dormitories, school and industrial buildings, and a baby cottage. Under the superintendency of Mr. and Mrs. Holcomb, with their efficient helpers, these buildings house a happy family of more than 50 children of school age, and the baby cottage will care for about 20 babies. The Orphanage farm contributes largely to the support of orphanage and schools. The electric light plant, the grist and lumber mills, all serve the community, as well as the schools, church, hospital and orphanage.

Mr. Tufts' enthusiasm for service was infectious, and drew to him a corps of teachers and other helpers, of missionary spirit, on salaries less than half paid for similar service elsewhere, thus enabling him to offer educational opportunities at very low cost.

This great constructive work, built up out of nothing, under his direction, will be his permanent monument. But his best memorial is in the hearts and lives of those whom he has served, and those who have served with him. His generous and active guidance and co-operation were fully recognized and appreciated by his associates, and the memory of his devoted and unselfish life will be a constant stimulus to them to continue his splendid constructive work.

B. F. Hall.

Wilmington and Banner Elk, N. C.

Avery County has met her heaviest loss. Six months ago we were all stunned by the death of the county's most beloved financier, Mr. Charlie Voncannon, of Banner Elk. And now his pastor and friend has been almost as quickly taken, and we have lost a minister, a pastor, an educator and a financier, a man who, since he consecrated his young life to our mountains, has been the greatest molding power in this section of the country. Bitter weather and terrible roads deterred not the great crowd that came, some 50 miles, to that beautiful little rock church—"Mr. Tufts' church"—to show what his life had meant to them. 'Twas a typical afternoon. As they bore the casket from the home to the church, the sleet and mud reminded us of the many years of faithful service in

all sorts of weather, when this servant of God had failed not once to meet his spaking appointments, often in the furthest cove of the bleakest mountain side. During the funeral service, the flood of sunlight that poured through the beautiful windows of the church, typified God's rich blessing upon Mr. Tufts' tireless efforts. As the sun faded, the flash of the electric lights bore witness of his vision of what might be accomplished in the mountains—of the mountains—and for the mountains. And at the grave, the complete lining of green galax and fern, and the large blanket of bronze galax and silver pine, which loving hands had so skillfully prepared, proved how his love of the beautiful had met a response in their hearts.

We left the grave praising God for the endless influence of such a life—a life whose secret was unselfish faith; a death whose keynote was victory. And we thanked God for the son and daughters who can go on with his work. Prepared by his training and experience, led by his wonderful vision—strengthened by his indomitable courage and limitless faith—they must carry on to completion the work of this wonderful man of God.

Mary Martin Sloop.

Crossnore, N. C.

BANNER WINNERS FOR 1922

By R. E. Magill, Secretary

The contest for the Presbyterian Banner, awarded for the largest offering per member for Sunday School Extension, developed a keen spirit of friendly rivalry and resulted in a greatly enlarged interest in the work of Sunday School Extension.

The reports indicate that there was an increase in the number of schools observing Rally Day, that a notable gain in enrollment was made, that plans were outlined for a better type of work for the coming year, and that the offering was larger than ever before.

A spirit of sacrificial giving was shown which indicates that our Sunday School membership appreciate their privileges and that they wish to make similar blessings possible for the great multitude of spiritually destitute young people in the South.

While only one school in a Presbytery could win a banner, all the contestants have a rich reward in the consciousness that they had a part in sending the Gospel message to those who need it most.

Our congratulations to the successful schools and our sincere thanks to all who had a part in the most successful Rally Day observance in the history of our Church.

Banner Sunday Schools for 1922

Alabama Synod—East Alabama, Florida; Mobile, Jackson; North Alabama, Tusculuma; Tuscaloosa, Marion.

Appalachia Synod—Abingdon, Dublin; Asheville, Bryson City; Holston, Cold Spring; Knoxville, Moore Memorial.

Arkansas Synod—Arkansas, Blytheville; Ouachita, Lewisville; Pine Bluff, Alexander Memorial; Washburn, Prairie Grove.

Florida Synod—Florida, Marianna; St. Johns, Palmetto; Suwanee, McIntosh.

Georgia Synod—Athens, Commerce; Atlanta, West Point; Augusta, Monticello; Cherokee, Chickamauga; Macon, Perry; Savannah, McRae; Southwest, Boston.

Kentucky Synod—Ebenezer, Bayless Memorial; Louisville, Stuart Robinson Memorial; Muhlenburg, Greenville; Paducah, Marion; Transylvania, Paint Lick; West Lexington, Versailles.

Louisiana Synod—Louisiana, Plains; New Orleans, Slidell; Red River, Minden.

Mississippi Synod—Central Mississippi, Durant; East Mississippi, Tupelo; Meridian, Ellisville; Mississippi, Columbia; North Mississippi, Byhalia.

Missouri Synod—Lafayette, Corder; Missouri, Bethel; Palmyra, Monroe City; Potosi, Kennett; St. Louis, St. Charles First; Upper Missouri, Liberty.

North Carolina Synod—Albemarle, Farmville; Concord, Shepherds; Fayetteville, McPherson; Kings Mountain, Stanley Creek; Mecklenburg, Central Steele Creek; Orange, Mebane; Wilmington, Winter Park.

Oklahoma Synod—Durant, Mahota Memorial; Indian, Bockchito; Mangum, Central (Oklahoma City).

Snedecor Synod—Central Alabama, Fulton Chapel; Central Louisiana, Huron; Ethel, Alexander Memorial; North and South Carolina, New Liberty.

South Carolina Synod—Bethel, Purity; Charleston, Orangeburg; Congaree, Shandon; Enoree, Nazareth; Harmony, McDowell; Pee Dee, McColl; Piedmont, Mt. Pleasant; South Carolina, Greenwood.

Tennessee Synod—Columbia, Lewisburg; Memphis, White Haven; Nashville, Waverly.

Texas Synod—Brazos, Calvert; Brownwood, Coleman; Central Texas, McGregor; Dallas, McKinney; East Texas, Palestine; El Paso, Toyah; Fort Worth, Broadway; Paris, Henderson First; Texas-Mexican, San Marcos; West Texas, Yorktown.

Virginia Synod—East Hanover, Union (Charlie Hope); Lexington, Bethel; Montgomery, Bramwell; Norfolk, Norfolk Second; Potomac, Mitchells; Roanoke, Bluestone; West Hanover, Rockfish; Winchester, Moorefield.

West Virginia—Greenbrier, Fire Creek; Kanawha, Logan; Tygarts Valley, Richwood.

The Every Member Canvass Comes March 18. Are You Preparing For It?

THE EVERY MEMBER CANVASS AND WHAT IT HAS DONE TO REVOLUTIONIZE THE FINANCES OF THE CHURCH

By E. W. Dabbs

"If one has accepted Christ, received forgiveness of sin, and been brought into living contact with the heavenly Father, he becomes indebted beyond the power of language to describe."—W. J. Bryan, "In His Image," page 227.

"An indifferent Christian? It is impossible. A Christian can not be indifferent without betraying a sacred trust."—W. J. Bryan, "In His Image," page 245.

Romans 10:1: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved."

Acts 8:4, 15: "Therefore they that were scattered abroad went everywhere preaching the Word, then Philip went down to Samaria and preached Christ to them."

Gain in gifts—56%. Gain in members—28%. Value of dollar—50c.

The subject that I have been appointed to discuss is a very live one. I want it distinctly understood that I am heartily in favor of putting some more business-like methods into the support of the work of the Lord. I believe the Every Member Canvass is right and proper when rightly conducted. I have no personal knowledge of such a canvass that was conducted according to the plan of the General Assembly. During the years when there was some kind of Every Member Canvass in the church to which I belong the contributions were greater than ever before in the history of the church, but they were also the years of the greatest apparent prosperity the country ever saw. And the acreage plan of the Black River Missionary Union helped very materially to swell the receipts. Under this plan the acres were in addition to the regular and ordinary offerings of the members. Most of the acres were in cotton and cotton brought the highest price of this generation. It was also during these years that the splendid drives were made for war work and for the Graham Building and special gifts to these causes added to the total.

This brings me to the part of the subject, "What it has done to revolutionize the finances of the church." Since I was asked to discuss this subject at this meeting I have tried to secure accurate information. I wrote to Dr. Pratt. He sent me his address before the deacons at Clinton and leaflets on how to conduct an Every Member Canvass, but not one word about the results. I wrote to the Editor of the Presbyterian Standard and stated my subject. Told him, "What is an editor for, if he is not an Encyclopedia of Useful Information." His reply was a marked copy of the Standard for August 3d. The articles marked were by Dr. Melvin in reply to criticisms of the Presbyterian Progressive Program by Dr. J. I. Armstrong, in the Christian Observer, which I have been unable to secure, and by Dr. Graham, of Florence, "A Heartening Contrast," showing 20 years of progress of the Presbyterian Church, South. Also I saved P. P. P. of Synod of N. C. in the Standard of July 5th. It is very difficult from these statistics to reach a satisfactory conclusion. I have tried to analyze them, but I am not sure that my analysis is a correct interpretation of the mass of figures.

In North Carolina it is shown that 54 per cent of the 503 churches conducted such a canvass, that they represented 75 per cent of the total membership, that of this 75 per cent only 43 per cent subscribed. In the Synod of North Carolina of its 65,672 members 43,153 made no subscriptions to the benevolence causes. The churches reporting were assigned \$629,983 and subscribed \$556,429, and had a membership of 50,299, of which 22,519 were subscribers. It does not look like that if 22,519 members of 275 churches could subscribe \$556,429, that 15,374 members of 228 churches could subscribe and pay the balance, \$197,012, to make up the quota of the Synod. This is as man sees it. We know not how God sees it. And it is at this point that our friends who claim so much for the Every Member Canvass break down. They get off statements "That money is the greatest power in the world," absolutely ignoring, so far as their statements go, the power of the Holy Spirit.

On page 3 of the Standard of August 2nd, Dr. Melvin shows that the Southern Presbyterian Church increased its gifts from \$26,969,449 for the six years ending 1915, to \$42,129,966 for the six years ending 1921, an increase of \$15,160,517 over the period when no money was spent. He claims the \$44,802 spent for promotion work in the six years is fully justified by the results. This was 56 per cent increase in six years. Turn to page 4 and you will see Dr. Graham's figures that the Church increased its membership 28.32 per cent in this six-year period. Dr. Melvin says the period 1910-1915 "people were spending money freely" and the country was giving big sums. This does not square with my recollection of 1911 and 1914. Furthermore we all know that it was not until 1916 in the fall of the year that we cotton and

tobacco growers began to receive living prices for our crops. We know that 1917-18-19-20 saw the greatest inflation in history—saw the greatest giving in history. The Church caught the infection. I think it can be easily demonstrated that the increase of 56 per cent in money by 28.32 per cent more members did not really buy more flour, grits, meat, lard, clothing, and the other necessities of life. That \$26,969,449.00 in 1910-15 bought more than \$42,129,966.00 in 1916-21. It has been suggested to me that men do not increase gifts according to inflation. This may be true—nor do they decrease according to deflation unless that deflation results in bankruptcy as it has done in many instances. Some of our preachers, and office holders are as eager to maintain salaries at the scale of inflation as are the strikers. There is, brethren, entirely too much measuring by the terms of the Almighty Dollar. When the membership of the church—preachers, officers and lay members, are more zealous for souls than for dollars, the consecrated dollars of the people of God will flow into His treasure house so that there will not be room enough to contain them.

Under the good Providence of God I attended a laymen's conference at Montreat, July 16-17-18. When the Holy Spirit broods over the entire Church as He did on that mountain side during those three days, these questions of money will cease to trouble the Church. The men and the women will be forthcoming to tell the glad news of salvation to the uttermost parts of the earth and the money will be in hand to send them. I do not mean to say that they will live in luxury, nor that all the preachers in the homeland will live in luxury. God never intended it so, and the sooner the Church gets rid of the preachers and teachers that are in its places of influence for the money or the prestige, and fills them with men and women who are impelled by the cry, "Woe is me! if I preach not the Gospel of the Lord Jesus Christ," the sooner will we see the conversion of the world to Christ.

Some years ago I heard Rev. Homer McMillan preach a great Home Missionary sermon in the church at Sumter. After telling of the number of unsaved souls in the South—this land of churches and Bibles—and presenting an earnest plea that we save those of our own households and our neighbors, he said, "As goes the South, so goes America, as goes America so goes the world."

Do not misunderstand me—I am in thorough sympathy with the Every Member Canvass. It is only a plain business proposition to give every member of the church the opportunity and privilege of supporting, according to his ability, the work of the Church. It has proved to be a good plan in the churches that have tried it. I have heard Christians say, "Under this plan of systematic giving I find I can and do give more than under the haphazard methods of the past." I found it so in my own case. But I do not want us to extol the plan to the exclusion of the work of the Holy Spirit—nor place dollars as the biggest things in the world. But let us be filled with the Spirit that actuated the Apostle Paul when he said: "Brethren, my heart's desire and prayer to God for Israel is, that they might all be saved." May our zeal for the salvation of souls be the ruling passion of our lives, the souls of our friends and neighbors and then of all the world.

May I close with this prayer: God give us the presence of the Holy Spirit in our hearts, that He may show us the things of Christ; that He may sanctify our lives and consecrate our property and all that we are to Thy service, for Jesus' sake. Amen.

GLADE VALLEY HIGH SCHOOL

Dear Friends: In this issue of the "Standard" you will note an article written by a student of our school. I hope every reader, especially those in Orange Presbytery, will read this message, for it conveys the sentiment and appreciation of the student body in regard to the progress and successful work of the school, and more, it expresses the admiration for the service the school is rendering them in the full preparation it is giving through the different activities of the school.

Herein we beg to take this opportunity to thank our many friends for the gifts and support given during the fall term. We have had a most successful term. May I say that our greatest need in making our work more successful is salary fund.

E. B. Eldridge, Supt.

The Glade Valley High School (E. L. Taylor '23)

The Glade Valley High School is situated in the mountains of western North Carolina, north of the Blue Ridge Mountains, in the county of Alleghany. It is a religious institution founded by the Orange Presbytery in 1909. It is an institution of which the body of men who founded it are justified in feeling proud. I feel that the Presbyterians of North Carolina and elsewhere would like to hear about the noble work this school has done and is doing.

The fall term of what promises to be the most successful term in the history of the school has just closed. The fall term opened September 5th with an enrollment of 86 students, boys and girls who had come from a dozen counties to secure an education.

The school was honored on September 16th by a visit of a delegation of the Orange Presbytery. Among these were several men who were leaders in the founding of the school. During the course of their visit they gave several inspiring lectures. Mr. W. P. Horton, of Greensboro, a member of this delegation, presented a piano to the music club.

The music club has a membership of 26 girls and boys, who, under the leadership of Miss Laura Gray Grum, the music teacher, gives a recital each month.

Dr. Coble, of High Point, conducted a revival meeting at the Glade Valley Church in October. A very great spiritual interest was manifested and much good was accomplished. There were 35 conversions; 25 of these joined the church at the close of the meeting.

Immediately after the close of the meeting Mrs. Grace Conolly organized a life service band. Miss Overcash was elected leader. This band consists of 22 girls and boys who dedicate their lives to the cause of Christianity at home and in the missionary fields of foreign lands. In connection with this there are six prayer bands which meet each Friday night and hold a short prayer service.

Glade Valley has a very progressive literary society which meets each Saturday night. In the triangular debate next spring the debaters of this society hope to come out victorious and be able to send the winners to Chapel Hill to compete for the state championship.

Glade Valley has also one of the best Senior Christian Endeavor Societies in the state. It has a membership of 124. Its membership is steadily increasing. Its goal is "The top rung of the ladder." Mr. Frank P. Wilson, field secretary of Christian Endeavor for the States of North Carolina and Virginia, visited the society in September. He gave an interesting lecture on the work being done by the Christian Endeavor in this state and elsewhere.

Thanksgiving day at Glade Valley was a day of thanksgiving. Through the generosity of the many friends of the school, turkeys, cakes, pies, etc., were provided. I will not tire you by giving a lengthy description of the dinner, but suffice to say that it will long be remembered by those who partook of it. We appreciate the spirit with which these things were given. If more of the Orange Presbytery could realize, could know about the great work that Glade Valley is doing, notwithstanding the fact that she has so little to do with, they would get behind the school and help "push." Glade Valley does not want to be judged by her words but by her deeds.

I as representative of the student body feel that the school was founded at this place for our own good, by the Divine providence and under the direction of the Great Giver of All Things. "Come on, let's push."

A PRAYER FOR NINETEEN TWENTY-THREE

By Irene Le Queux

Another year has passed away,
With golden days, and days that were gray;
Days of gladness and days of pain,
Of glory and sunshine, of cloud and of rain.

Dear Lord, we thank Thee for days of song,
For days of sorrow that made us strong;
For days of pain, that turned us to Thee
And helped us our Father's love to see.

For dreary days, with no friend near
To whisper words of comfort and cheer;
'Twas then that we found, with joy untold,
The Friend ever near us—Soul of our soul.

The curtain has dropped on Twenty-Two,
We enter the dawn of a year that is new;
Let us pause, as we take the book and write
Our names at the top of the pages so white.

Oh, never may one page be blurred
With an unkind thought or a cruel word,
But may the Spirit of Christ within
Keep us from writing deeds of sin.

As we finish the pages, may they show
That we're scattering sunshine as we go;
Oh, may our record be pleasing to Thee,
For we're just passing once thro Twenty-Three.
Taylorsville, N. C.

Only a new purpose can make a new year.

WHAT A STANDARD TRAINING SCHOOL WILL DO FOR YOUR COMMUNITY

By Rev. Wesley Baker

Field Director, Sunday School and Young People's Work

Dr. William Adams Brown in his recent book, "The Church in America," says, "Of all the educational tasks of the Church, none is comparable in importance to the training of the young. It is right that the agency which is charged with this duty should be given the central place in the Church's educational system. Necessary as it may be to preach the Gospel to adults and try to win them to Christ by conversion, the great evangelistic opportunity of the Church lies with the children and the young people who are growing up under Christian influences." Obviously then, one of the Church's most important duties is to find teachers of the proper character and ability and train them to do their work effectively. We cannot any longer take it for granted that every one is competent to fit one to teach geography or mathematics it is certainly not less necessary to make careful preparation for teaching the incomparably more important and difficult subject of religion. One of the agencies which is helping to provide this training is the Standard Training School. These schools are being vigorously promoted by the educational department of the Presbyterian Committee of Publication. During the past seven months training schools, each lasting about a week, have been conducted in 22 communities. In these schools 1,050 certificates have been awarded to students for satisfactorily completing one of the units of the regular Standard Training Course. This number of certificates is about three times as many as were given during the whole of last year. These schools have been conducted in Danville, Va.; Portsmouth, Va.; Norfolk, Va.; Richmond, Va.; Newport News, Va.; Steele's Tavern, Va.; Charlotte, N. C.; Greensboro, N. C.; Asheville, N. C.; Jacksonville, Fla.; Fort Worth, Tex.; Dallas, Tex.; Houston, Tex.; Chattanooga, Tenn.; Gainesville, Fla.; DeFuniak Springs, Fla.; Massanetta Springs, Va.; and Montreat, N. C. Non-Standard Training Schools were held at Charlottesville, Va.; Canton, N. C.; Morristown, Tenn., and Marion, Va. Schools are to be conducted during the next few months at Lynchburg, Va.; Roanoke, Va.; Memphis, Tenn.; Little Rock, Ark.; Bristol, Tenn., Va., and other places.

The question has been asked, "Just what will a Standard Training School do for the churches of a community?" In answer it may be said that a Standard Training School:

1. Provides Trained Leaders—Almost any pastor when asked what is the one outstanding need of his church, without hesitation replies, "Consecrated trained leaders." Of the agencies in the local church now operating to supply this need none is meeting with such signal success as the Standard Training School. In these schools prospective as well as present leaders receive training. One of the encouraging things in the religious world today is the large number of young people who are eagerly taking training in these schools for Christian work. Last summer thousands of young people attended young people's conferences and went back to their churches fired with new ideals and enthusiasm and a real desire to serve. But these young people need more than ideals and enthusiasm and desire. They need to be trained for the specific work which they are expected to do and this training the Standard Training School provides.

2. Helps to Establish New Ideals and Standards of Work for Religious Teachers—The training school brings to a community prominent educators, teachers and Sunday School leaders who do their work in the spirit and with the thoroughness that is characteristic of the best teaching in the best schools. Local workers have the opportunity to observe these trained instructors at work and the course of study represents the best thought in religious education.

3. Quickens Interest in the Training Work of the Local Churches—A training school in the community centers the attention of pastors, superintendents, and Sunday School workers for nearly a week upon one of the most fundamental tasks of the Church. The training school goes far toward generating an atmosphere in which it becomes easy for local churches to inaugurate and carry forward their program of training religious teachers. In some instances workers are inspired to organize a training class in their own church, while oftentimes students are stimulated to continue their study by taking other units by correspondence.

4. Provides Leaders for Local Training Classes—The training school helps to create such an appreciation of the

significance of the work of training for effective Sunday School service that capable persons receive a new and enlarged vision of the opportunity it affords for life investment.

5. Reveals to Young People the Opportunity of Service Offered by the Sunday School—It is too often the case that young people in our churches do not really apprehend the greatness of the opportunity which the Sunday School affords as a field for Christian service. A training school properly conducted helps young people to realize the kind of religious instruction a church ought to have and it does much toward leading many of the strongest young men and women to offer themselves for service in the work of the Sunday School.

For information about Standard Training Schools write to Rev. Wesley Baker, Presbyterian Committee of Publication, Box 1176, Richmond, Va.

IMPRESSIONS OF THE FEDERAL COUNCIL

The Federal Council of the Churches of Christ in America, proper, meets only quadrennially. In the intervening years, however, its Executive Committee, the members of which are specifically named by the constituent churches, meets and receives the reports of commissions and committees and officers. At these meetings, all members of commissions and committees, representatives of affiliated, co-operating and consultative bodies, designated representatives of state and local federations, and representatives of churches of other lands, are constituted "corresponding members," and sit with the executive committee for counsel and advice but without a vote. In addition many visitors are usually present.

The 1922 meeting was held in Indianapolis, December 13th-15th. It was attended by 200 or 300 members of the two classes taking part. Several representatives were present from foreign churches, a notable figure among them being a Russian bishop of most Evangelical faith. Two and a half days were given to a program of great variety and interest. Discussions followed the business and addresses, on many of the topics presented. All reports of commissions and committees and officers and all resolutions, papers, etc., introduced in the meeting were referred to a "Business Committee" of eleven, to be fully considered by that committee and to be returned to the Executive Committee with comments or recommendations. Strictly speaking, therefore, it was in this small committee that all the acts and plans of the Council's greater committee were shaped. Its recommendations were invariably adopted, and as a rule the speeches and discussion in the larger body were the "shouting." Service on this business committee was no sinecure. It required constant attendance, deep interest, and careful watchfulness.

The meeting was presided over, except on special occasions, by Rev. Frederick W. Burnham, chairman of the executive committee. The president of the Council, Dr. Robert E. Speer, was present throughout, and took active part in the deliberations. The spirit and tone of the meeting were expressed in three different ways: first, by the general attitude of the body towards the work of the Kingdom of Christ as a spiritual organization set to be a witness for her Lord; next, by the outstanding addresses of the leading speakers; and next, by the nature of the business committee's reports. The prayers and general atmosphere were marked in their emphasis of the spiritual side of the duty of the Church as a church, and of the members of the Church in their relations to one another and to the world. No one could sit in the body and not feel that this was its dominant note. Occasionally one would hear something, from a not well-poised speaker, that would grate on the ear, but this occurred very rarely.

The addresses of Dr. Speer, on "A Survey of Problem and Tendencies in the Co-Operative Work of the Year"; of Dr. Stevenson, on "The Unchanging Spiritual Basis of the Church"; of Drs. Goodell and Bader, on "Evangelism"; of Bishop Cannon, on "The Duty of American Protestantism Towards European Protestantism"; of Dr. Speer again on "The Contribution of Foreign Missions to World Unity," were full of spiritual power. Both Dr. Speer and Mr. Fred B. Smith made earnest pleas for the full development of the Council into all that it should be and was planned to be to the churches and to the world, as an agency for the accomplishment, in spiritual co-operation, of the great ends for which Christ has established His Church in the world, both declaring that with all its accomplishments the Council was not yet what it should be and by the leading of the Spirit can yet be. The most marked manifestation, however, of the high spiritual aim of the Council and its desire to maintain the highest purposes, was found in the business committee's counsels and recommendations. This committee

cut out every suggestion which the sometimes too ardent advocates of doubtful measures sought to exploit, political, social, economic, and the like, measures such as attacks by name, and without sufficient warrant of information, upon the Ku Klux Klan, advocacy of the "League of Nations," which has become a distinctly political question, a call for the recognition of the Soviet government of Russia, a dabbling in South American politics, dealing with the question of the Japanese on the Pacific slope. All such measures were wisely disallowed. The Council and its important and formulative business committee were without doubt seeking to work vigorously along lines which our Church regards as vital, and the voice of our Church, somewhat muffled though it has been by her recent action in declaring her need of the Council as an agency in the accomplishment of certain desirable ends from the undertaking of which it is debarred as a church, and then, as a protest against some mistakes which the Council has in her judgment made, withdrawing all financial support to it, is distinctly heard and is helpful in bringing the Council to that attitude where its work will be all that the severest critic could ask.

Three words will cover practically every aspect of the recent meeting: Spirituality, Fellowship, Co-Operation. In the working out of these, especially in the practical aspects of co-operation and the bearing of that co-operation upon such problems as the Near East, European economic chaos, "distress of nations," and problems nearer home, there is abundant opportunity for mistakes here and there. The Church herself is not always as wise as she should be. But the Council has adopted as its fundamental principle in all of them that the Gospel of the Lord Jesus Christ furnishes the divine and assured means of settling them, and that this Gospel, given in a world-wide evangelism, and manifest in the fellowship of Christ's people, and accompanied by the Holy Spirit, is the only power on earth to redeem nations and men.

THE WEST VIRGINIA EDUCATIONAL CAMPAIGN

By Rev. Henry H. Sweets, Secretary

The campaign for a million one hundred thousand dollars for the educational institutions of the two Synods of West Virginia, U. S. and U. S. A., under the direction of Rev. Herman Jones, the representative of the Executive Committee of Christian Education of the Presbyterian Church, U. S., is now entering upon its last stage.

Wonderful victories were achieved in Huntington and Charleston. The quota for Huntington was \$130,000. The campaign opened December 4th and on the night of December 12th it closed with the entire amount pledged. A small part of this was underwritten by members of the church who will see that pledges are secured.

The campaign in Charleston opened December 5th and the Victory Celebration was held in the First Presbyterian Church, December 15th. The quota for this city was \$200,000; \$233,000 was subscribed. Never before was there such a thrill of joy in the hearts of Charleston Presbyterians as at that memorable meeting. Space would forbid our mentioning the men and women whose faith, energy and perseverance achieved this well-nigh impossible thing in these two cities.

Judge Campbell was chairman of the executive committee in Huntington, and Mr. John Laing, in Charleston. Messrs. Paul Harris, C. T. McCully, and Ed. L. Pike attended to the details of organization. Rev. S. W. McGill, field secretary of the executive committee, gave personal supervision to much of the work and was present to help at the critical stages of the campaign.

The pastors, officers and members of all of the churches of these two cities threw themselves without reserve into the work. Never before in the history of Presbyterianism in this section of the country was there more enthusiasm and purpose of heart than was revealed throughout these memorable days. The sacrifices of the noble Presbyterians establishes new and magnificently unselfish records. None of the beneficiaries of the fund are located in either of these communities. This gives added emphasis to the remarkable feature of the campaign.

The victory in this State is now within the reach of the West Virginia Presbyterians, more than \$800,000 having been subscribed today. We are fully convinced that the work will continue and with united, prayerful, sacrificial efforts the campaign will certainly end in a triumph for the Kingdom of God.

Louisville, Ky.

A year of self-surrender will bring larger blessings than fourscore of selfishness.

The Every Member Canvass Comes March 18. Are You Preparing For It?

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

The Woman's Auxiliary—Take Notice! The Assembly's Stewardship Committee is now ready to deliver the study book entitled "Christian Stewardship for Women," by Mrs. Askew.

The Woman's Auxiliary of the Church plans to take this study up about February 18th, for about four weeks prior to the Every Member Canvass, which comes on March 18th.

This is a splendid little book, and will be welcomed by the women of the Church. It sells for 15 cents per copy, and we urge every local Auxiliary in the Church to place its order with us at once.

The General Assembly's Stewardship Committee.
M. E. Melvin, General Secretary.
410 Times Building, Chattanooga, Tenn.

Travel letter from Mrs. W. C. Winsborough, Monterrey, Mexico, Thursday, January 4, 1923.—Dear Friends: You see that I am in Monterrey and have had a change of plans! Dr. Skinner crossed the Rio Grande with me, put me safely on the pullman to this point, where I was to meet the through train to Mexico City. Just the past month the coach from Matamoras to Mexico City has been taken off and passengers going to Mexico City have to change from one pullman to another here.

We had been out of Matamoras only about 45 minutes when the engine had a bad break-down and confusion reigned. The only other woman in the pullman was a typical Yankee old maid about 55 years old from Maine! She groaned and lamented that she had left the "north and civilization" and utterly refused to notice the intensely interesting things that were going on up front. I finally climbed off the train alone and met a fine young American boy about my son Rob's age, en route to Tampico, who took me up to watch the performance at the engine. First they threw a contrivance over the telegraph wires and tried to phone for another engine. No result! Wires didn't work—nothing works here, telephones, telegraphs, everything is "out of order." So they went to work to mend the engine. They had a good force of men who came on hand car and they jacked up the engine and tinkered and pounded and did other mysterious things to it. Meantime another group of men decided it was a good time to put new ties under the rails we were standing on, and they actually did work for four hours replacing the old worn-out splinters of ties with nice new ones from a pile beside the road. Of course, they worked only between the wheels and did not try to raise the cars. After a little while I noticed that we had a nice lot of soldiers patrolling the train on either side. I can't imagine where they came from, but they seemed to rise up out of the earth! Anyway, they were there and we felt quite important! I got some pictures of the wreck and the men at work, tried to get a group of soldiers, but they shook their heads in spite of my most winning smile! I was so sorry!

Several Mexican huts stood not far away and soon all of the Mexican men began going over to one and returning with small packages wrapped in newspapers! I just knew they were hot tamales and I wanted so to go and get some. But I knew how scandalized the Mexican women in the day coach would be and I resisted, even though I did not expect to get any supper! The Mexican women never stirred from their seats all the four and a half hours we were there!

About 6:00 o'clock I made the heartening discovery that the porter (a negro) had a little closet of a kitchen in rear of pullman where he was preparing to give us supper! Just as we started up—at 7:00 o'clock—he presented us with an elaborate bill of fare to choose from. I had had a very hurried luncheon at Brownsville at 11:30 and was hungry, so I decided to try "Frijoles," though I had no idea what it was. It just sounded curious. It proved to be chili beans and meat and red pepper and greasy gravy, not at all appetizing! And I had finally to come down to the prosaic and order some bread and butter and strawberry jam from the U. S. A.! Wasn't that too bad!

As we were five hours late it seemed probable we would miss our connections here, so I went peacefully to sleep with everything packed and ready for a hasty exit should we catch the train. But we missed it by only 45 minutes! The negro porter assured me he would put me in the hands of an honest driver who would take me to a hotel, and I was so glad he was a plain black U. S. A. negro and could be depended on. The Maine lady was in a pitiable state of perturbation and scared to death of everything and everybody. She was more afraid of the negro than the Mexican! But her friends met her at the train and she went happily off, without a look to see what was happening to me! The rickety old auto bumped and rattled through dark streets for 15 minutes until I began to fear the driver had not understood instructions! Our attempts at conversation were ludicrous and monotonous—to my remark he replied "No Sabe," and I made the same rejoinder to his peculiar grunts. At last we came to the Imperial Hotel, not the one I started for at all, but what mattered that. A young boy came out to the car and spoke English, and it was with difficulty I refrained from embracing him! So all was well.

I have to spend 24 hours here and take my train at 2:10 in the morning, but that is a mere detail.

Meantime I have had a wonderful walk through the town and across the beautiful Plaza. Everything is old and weather beaten, even the people (many of them). But the trees hang full of golden oranges, roses are in full bloom beneath the palm trees, birds are singing in the Plaza and the benches are filled with calm, unhurried courteous people. The women wear the long black scarf over their shining black hair, and often covering the lower part of the face. Many of the men have huge

blankets wrapped around their shoulders, and the Plaza swarms with bootblacks, little bare-footed boys with box thrown across their shoulder, eager to shine your shoes, yet busy flipping coins when business is dull. I stopped to watch two engaged in this national pastime, and when the winner snatched up the coin that he had gained from the smaller boy, his white teeth flashed a smile at me and he scampered round the corner. Verily, they learn the national vice of gambling in their very youth!

Monterrey is a city of about 90,000 population, and has an elevation of 1,700 feet. It is in a plateau surrounded by rugged bare mountains which look as though they might be of volcanic origin. The Cathedral faces the Plaza and is old and interesting looking. The Manger scene is depicted near the door and old women were kneeling on the stone floor praying to the image of the infant Jesus. A fat jolly looking Priest came through a side door as I passed it and entered the congressional box outside of which were waiting about 15 women who formed in line to await their turn at the little window near the priest's ear. Paper flowers of rare perfection decorated all the altars and the Mexican love of gay colors was evidenced by their gorgeous hues.

The shops have small show windows or none at all and one has to hunt to find where they really are. Street vendors ply their trade everywhere, but usually their wares seem to be articles of food, such as candy, peanuts, pecans, oranges and bananas. Altogether it is a wonderfully interesting place.

As I came into the hotel and stopped at the desk to speak to the clerk, a young fellow, typically American, approached me courteously and said, "Madam, you are from U. S. A. and I want to introduce myself. I have been in Mexico only 30 days, but I am so homesick to hear some plain United States talk. I want to tell you my name and where I am from, and ask you to talk to me awhile!" You may guess I recalled that one of my boys had spent a year in Mexico, and I told him I would be glad to have a talk with him this afternoon!

I must write some cards and then I want to take a street car ride and see more of this interesting place. I shall surely be glad when I lay eyes on a real U. S. Presbyterian Missionary, which I hope to do Saturday morning at Mexico City.

For Your Information—To the president: The Secretary of Foreign Missions, The Secretary of Literature. Dear Friends: Christmas is past, the New Year lies before us, and the first and most important duty before the Auxiliary now is the organization of the Study Class for Foreign Missions, using "Sunrise in Aztec Land."

Mexico is our subject of study, and a most complete and attractive book on that interesting country has been prepared for the Church's use by our missionary to Mexico, Rev. W. A. Ross. Everyone in the Church should read the book, and as many as possible should study its pages systematically, and learn the romance, traditions, history and possibilities of these people who are our nearest neighbors, and yet of whom we really know so little.

Right now is the time to organize the study classes. Why not have several? There are surely some women who will really study the book. No matter if only three or four agree to spend six hours in actual study of Mexico, they are well worth organizing into a class.

Have as many reading circles as possible, of both men and women. They will create a new interest in Mexico.

Then have a one-day class, when you have the whole book presented to a large group.

Whatever your situation, get as many people as possible in touch with the facts presented in this one study book.

The more the Church knows about Mexico, the more she will pray and give to Mexico. The study class is fundamental to all advance in mission work. What is your Auxiliary going to do about it right now?

The president will receive shortly a supply of self-denial envelopes for the Foreign Mission season of prayer and self-denial. Distribute one of these to each woman member of your church, urging her to observe this season. Further supplies can be obtained from the Auxiliary office.

With all good wishes,

Sincerely yours,

H. P. Winsborough.

Greensboro, N. C.—A large and enthusiastic meeting of the Woman's Auxiliary of Westminster Church, Greensboro, was held Monday afternoon at 3 o'clock. The church parlor was filled to overflowing and prospects for the new year's work seemed unusually bright. The subject for the afternoon's study was "Stewardship and Home Missions."

The devotional exercises were conducted by the president, Mrs. Tully Blair, whose reading on Stewardship was appropriate for the new year. Mrs. D. C. Clapp and Mrs. H. N. Darling read interesting papers on Home Missions. Miss Hancock, returned missionary from China, gave a splendid talk on Home and Foreign Missions, telling also of the great work being done by native teachers and preachers in this field. At the close of the program a social hour was enjoyed, with refreshments served by the hostess for the afternoon, Mesdames E. P. Wharton, R. B. McLennon and W. F. Ross.

Greensboro, N. C.—The first meeting of the circles of the Woman's Auxiliary, First Presbyterian Church for the New Year yesterday, were characterized by enthusiastic plans for the remainder of the church year, and splendid attendance. Following the routine business of the afternoon each hos-

tess served delightful refreshments and a pleasant social hour followed.

"With all thy getting, get understanding." Make your Foreign Mission study class attractive. Let us help you. "Sunrise in Aztec Land" is a fascinating story of the romance and possibilities of our nearest neighbor, Mexico. "For thy fate is writ by God's finger, And thy destiny rests in His palm."—National hymn of Mexico.

Have one or all of these study groups—Kinds of classes—Such members as wish to make a serious study of the book should meet as a class one hour a day for six days or one hour a week for six weeks. This is the ideal plan. Each chapter should be studied by the members before meeting for general discussion or instruction under a leader.

To shut-ins or other stay-at-homes, the Reading Circle Plan is best adapted. If possible each member should have her own book, but the Auxiliary may purchase one or two copies instead. Let the readers report to Secretary of Literature as they read the book and pass it on. Notes made by one reader on slips of paper inserted in the leaves of the book will interest the next reader.

Under the head of "intensive study" should come the one-day meeting. This is an excellent plan for country societies where members are scattered. Have them read the book previously and come together to discuss it in an all-day meeting. A box lunch and music will prove refreshing at luncheon time. Large city churches also find the one-day class successful.

Delightfully "different" may be the meetings where each "circle" of an Auxiliary constitutes a study class group. At Auxiliary meeting, contests and debates between circles may be engaged in. Nothing so stimulates interest as keen friendly rivalry.

Young people should have at least one study class in every church. A leader skillful in handling them can present in a bright entertaining manner the substance of the book, even if no more serious study is undertaken. Games and social activities suggested elsewhere are especially advisable in such a group.

Methods—Make a careful study of the group of people from which the membership of your class is to be drawn and adapt your plan of study to suit them. It is better to have small congenial groups than large mixed ones.

In selecting a meeting place, find a convenient one. It may be the church, a private home or even a downtown office, where an electric percolator and a few sandwiches at luncheon hour can be enjoyed by busy women while the text-book is being read by a leader and discussed by all.

See that the study room is bright and comfortable as possible. Use a map of Mexico secured from the Foreign Mission Committee at Nashville, Tenn; pictures of Mexican scenery or architecture, pottery, or weaving. See list of "Helps" below.

Some churches have found the Wednesday night prayer meeting a good time for the study of a mission text-book, that men and women may enjoy it together under the leadership of the pastor. This is advisable in small churches or rural districts where different denominations unite for study.

Impersonation or a touch of pagentry or charades are fine for increasing interest in a meeting. Some Mexican games are given in "Children at Play in Mexico," a leaflet by Alice McClelland, to be secured from our Foreign Mission Committee at Nashville. Simple questions on the text-book may be used as words are in an old-fashioned "Spelling-bee," where two leaders choose sides to "spell each other down."

One-day meetings may add interest by a Mexican luncheon, serving some of the delightful things Mrs. Morrow tells about in her leaflet "Mexican Dishes," that may be ordered from the Nashville office. Suggestions are given in it, too, for light refreshments for morning or afternoon meetings.

Never let a study class drag. Have the program, no matter how simple, prepared in advance and put it through with enthusiasm. In other words, make it snappy. Keen interest on the leader's part enlivens even the dullest class.

Strengthen the work of the class by prayer. Ask the prayer bands to add the study class to the list of things to be prayed for during January and February. To be effective, the study of missions must be more than a mere intellectual acquirement and must include the Spiritual interpretation of the knowledge gained. M. I. S.

THE TEACHER

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them knowledge—but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them power to will and do—
But only now to learn anew
My own great weakness through and through.

I teach them love for all mankind
And all God's creatures—but I find
My love comes lagging still behind.

Lord, if their guide I still must be,
Oh, let the little children see
Their teacher leaning hard on thee.
—Leslie Pickney Hill, in the Philadelphia Public Ledger.

YOUNG PEOPLE'S DEPARTMENT

(UNDER AUSPICES SYNOD'S COMMITTEE OF SUNDAY SCHOOLS AND YOUNG PEOPLE'S WORK)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C.

EDITOR'S LOOKOUT

The honor of sending in the first news items for the Department goes to the young people of the Prospect Church, near Mooresville. They issue a challenge to all the societies in the United States, which of course means all in the Synods of the Carolinas, in the matter of securing subscriptions to the Endeavor papers. We wish you could know the young people of this church (and the older folks, too). It is an inspiration to go there and see evidences of their strong faith and their

earnest work. We are glad to have this challenge from them and hope a number of the local organizations will "take it up."

Now that the ice is broken, may we not have a large number of reports each week. You cannot make your editor happier than by sending him news about what you are doing and planning to do. With the different contests and special programs and the regular schedule of activities there should be no end of material for spicy, helpful newsbits for the young people to pass on to other young people.

We hope that those who did not observe "North Carolina Sunday" on the 14th will arrange to do so at an early date. It is a fine work to which our young people are asked to give their support through the Home Missions Committee and the Committee of Sabbath Schools and Young People's Work.

We would call especial attention this week to Mr. Carr's article on the Daily Vacation Bible School. It is none too early to be thinking about, praying over and making plans for such a work. There is much opportunity for real service and satisfaction in these schools.

Sunday School

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

JANUARY 21, 1923

THE PRODIGAL SON

Lesson: Luke 15. Printed Text: Luke 15:11-24
GOLDEN TEXT—"There is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15:10.

SCRIPTURE LESSON

11 And he said, A certain man had two sons:
12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

SHORTER CATECHISM

Q. 20. Did God leave all mankind to perish in the estate of sin and misery?

A. God having, out of His mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation, by a Redeemer.

The parable of the two sons or of the Prodigal Son and his brother represents two classes of human beings. These may be designated as the Publican and the Pharisee. The Publican was the Roman Tax Collector, the representative of a hated foreign government. He was generally a man of immoral and profligate character, and may be deemed a type of an avowed and impious sinner. The Pharisee was a professor of religion and a great stickler for its outward forms, while he often denied in his life its essential principles. Some of the Pharisees were sincere and yet tainted with error. Others were mere pretenders to a piety that they did not possess, and were denounced by our Saviour as hypocrites. The Prodigal Son then may picture the declared wandering sinner, and the elder Son the mistaken professor of religion. Our present lesson deals only with the Prodigal. We will consider The Prodigal's Departure; His Degradation; His Repentance or Return; His Reception by His Father. Every phase of his story is full of warning, instruction or encouragement to piety.

I. The Prodigal's Departure

His departure from his father's house presents a vivid picture of the sinner's separation from God. The wayward son departed in heart before he did in conduct. Alienated from his father, he left him. He demands his part of the father's property, from which he derived his living. His request is granted and "he divides unto him his living." With the goods derived from his father he departs into a far country. So the sinner, with the gifts gotten from his Divine Father, separates from God into the far country of sin. The Prodigal may have departed with pompous display and with gladness anticipations of a luxurious life of unbridled license and self-gratification. He deemed himself free from a parent's restraints and from the toils and burdens of a well-ordered home. He had little thought of the evil companions he would encounter, the temptations that would assail him, the vicious habits that he might contract, and

of the wants, woes and dangers that would beset his path.

II. His Degradation

The Prodigal's moral decline commenced at home. The estrangement of his heart from his father and his home preface the way for his departure and prevented him from fully realizing the ignominy of his conduct. In the far country, away from salutary influences, his degradation progresses. Degradation of thought and feeling leads to lower associations and deeds. A degraded soul seeks vicious companionship. He associates with the vile, "devours his living with harlots, and wastes his substance with riotous living." Waste makes want. After a while "he has spent all and begins to be in want." Moved by poverty, "he went and joined himself to a citizen of that country who sent him into his fields to feed swine." He has a hard master who does not feed him sufficiently. He has no funds, for "no man gave unto him," and he would "fain satisfy his hunger with the food that swine did eat. The Prodigal has become degraded in nature, character, associates and employment. Such must be the fate of him who forsakes God and perseveres in sin.

III. The Prodigal's Repentance and Return

His repentance begins with a conviction of wrongdoing and of sore need. He has "grief and hatred of his sin." He says, "How many hired servants of my father have bread enough and to spare, and I perish with hunger." He determines to return just as he was. His words are, "I will arise and go to my father." There is no comfort, no hope, no salvation here. They must be sought at home. He purposes to return not only in his degraded and helpless condition, but with confession, and to say, "Father, I have sinned before heaven and in thy sight, make me as one of thy hired servants." He desires to be his father's servant on any terms and is willing to accept the lowest place. Doubtless the Prodigal in returning to his father encountered many hardships and obstacles and difficulties. But he had the utmost confidence in his father's love and kindness and help. So should it be with the sinner in returning to God. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

IV. The Prodigal's Reception by His Father

The wandering son's expectations were not disappointed but more than realized. The father met him with a heart anxious for his return. He watched for his reclamation. He saw him a great way off; he ran and fell on his neck and kissed him. Despite his wandering, his wrongdoing, his degradation, his long absence, and his wan and beggared condition, the loving father embraces the repentant son and kisses him. That kiss was a seal of affection, reconciliation and forgiveness. Receiving him with an anxious heart, a fond embrace and a loving greeting, the father received the Prodigal with exceeding joy and precious gifts. The best robe, the gold ring, the ornamented sandals, the signs of sonship, are given him. The fatted calf is killed and the feast spread as expressions of joy, and the father says: "This my son was dead and is alive again, was lost and is found." Is it surprising that this story has been called "The Pearl of Parables," and that the Prodigal's reception at home puts the crown upon its excellence.

The wise man puts the best possible construction upon all words and actions. He thinketh no evil. That is, he does not discover evil where none actually exists; he does not construct evil by his own thinking; he does not take exceptions to the unintentional blunders of his friends and enemies; he does not accept every general thrust as being intended for him; he does not carelessly impute bad motives to actions which might, possibly, be neutral.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

CLAIMS OF THE CHURCH

M., Jan. 22—Attendance: Eph. 4:4-25.

T., Jan. 23—Service: Gal. 6:1-5.

W., Jan. 24—Benevolence: Gal. 6:6-10.

T., Jan. 25—Holiness: I Pet. 1:13-23.

F., Jan. 26—Prayer: John 17:14-21.

S., Jan. 27—Obedience: Matt. 16:16-20.

Sun., Jan. 28—Topic: What Are the Rightful Claims of the Church Upon Us? Heb. 10:19-25. (Beginning Christian Endeavor Week.)

What grounds has the church for making claims?

What good does church attendance do?

What claims has the church on our time?

One distinguishing trait of young people is loyalty to the group to which they belong. They are careful to meet the calls of the club or society of which they are members. They have little use for one who joins and fails to do his part. They pride themselves on playing the game, being on the square, giving every one a fair deal. The church is a group of people with whom we have joined for the greatest work in the world, the salvation of men's souls, and the uplift of their lives from sin. We must be loyal to our church, and recognize its claims upon us.

I. The Church Claims From Us Loyalty to Christ

We Must Be Loyal to Christ and His Truth. This is the first claim. The church is more than a group. It is the redeemed body of Christ. He is its head, and we are the members of the body. First of all, then we must be loyal to our Saviour, because He has made atonement for our sins by His blood, and opened a way for us to reach God. He has bought for us forgiveness of sins, and given us peace of conscience. He is now at God's right hand as our mediator, praying for us. He has given to us the Holy Spirit, who has sprinkled our hearts, in baptism, from an evil and accusing conscience, and washed us from sin, so that we can live pure lives. It was the sacrifice and suffering of Christ which obtained all these blessings for us, and therefore we must be loyal to Him and His Church.

II. The Church Claims a Consistent Life From Us

We must hold fast our profession of faith without wavering. Constancy and perseverance in doing right and being good is necessary in our Christian life. We have many enemies who wish to defeat our purpose to live right and to be faithful to Jesus. Satan seeks to turn us aside, the world is tempting us on every hand, our evil nature is continually suggesting to us to seek pleasure, idleness, selfish aims, and to neglect duty to the Church and to God. But, we must be constant and true to our Lord and to the Church. We must hold fast, and not turn loose. Christ will be faithful with us, if we keep ourselves true.

III. The Church Claims Brotherly Love From Us

The church is a group of people who have been regenerated, and made sons of God, and therefore they are brothers of one another. Christ said to His disciples, One is your Master, even Christ, and all ye are brethren. We must act as brothers in the church because we belong to God's family, and we all have the same purpose, to build up the kingdom of God in the world.

We must be considerate of each other, we must think of one another's welfare, and do all we can to help our Christian brethren. We must avoid putting stumbling blocks in our brothers' way that would cause them to fall into sin. We must not criticise them or ridicule them, but

(Continued on page 14)

DOES the EVERY-MEMBER

: : *The Acid Test*

Facts That Uncover Our Financial Problem

We submit herewith the result of a close study of the churches in the Assembly reporting the Every Member Canvass as contrasted with those that do not report one. The Synods are arranged into four groups alphabetically for convenience.

After six or seven years of strenuous effort we have 1,474 churches that do not employ the E. M. C. plan, though the universal testimony of those that use it is complete endorsement. These churches without the E. M. C. gave last year to our Four Executive Committees \$2.15 per capita for the number of communicants. The 1,965 churches that employ this financial method gave to these same causes \$4.80 per capita. Moreover, if we were to take out of the class of non-canvass churches a few of the larger ones that give liberally on the old plan, we would reduce the average per capita gifts in this class to less than \$1.00.

The gifts to the Four Executive Committees are taken as a test, not to make a discrimination in their favor, but because the figures are easy to obtain, and because gifts to these causes affords a fair test of what a church is doing in benevolences.

If the 1,474 churches in the Assembly which do not employ the Every Member Canvass plan, and which fall below the average (a few of them are above the average) had given on the same per capita basis as the 1,965 churches gave which do use this plan, our total gifts to the Four Executive Committees would have been increased by \$177,519.

GROUP I—ALABAMA, APPALACHIA, ARKANSAS, FLORIDA, GEORGIA					GROUP II—KENTUCKY, LOUISIANA, MISSISSIPPI MISSOURI														
WITH E. M. C.				WITHOUT E. M. C.				WITH E. M. C.				WITHOUT E. M. C.							
Presbytery	Chs.	Mbrs.	Gave	Per. Cap.	Chs.	Mbrs.	Gave	Per. Cap.	Presbytery	Chs.	Mbrs.	Gave	Per. Cap.	Chs.	Mbrs.	Gave	Per. Cap.		
1. Ala. Synod										1. Ky. Synod									
E. Alabama	25	4,410	\$14,765	\$3.35	26	1,288	\$ 1,372	\$1.05	Ebenezer	16	2,235	\$ 9,859	\$4.40	8	241	\$ 70	\$.28		
Mobile	19	2,676	14,851	5.50	4	174	62	.35	Louisville	30	6,422	36,012	4.60	14	741	349	.26		
N. Alabama	31	7,338	26,880	3.70	46	1,646	1,187	.75	Muhlenburg	11	1,416	7,122	5.05	6	96	293	3.05		
Tuscaloosa	26	3,166	17,839	5.65	37	1,109	308	.30	Paducah	6	1,222	6,899	5.60	3	208	79	.40		
2. Appa. Synod										2. La. Synod									
Abingdon	30	4,402	24,080	5.45	29	1,710	6,383	3.60	Louisiana	14	2,514	15,413	6.10	12	422	403	.90		
Asheville	17	2,496	10,817	4.30	10	515	1,279	2.40	New Orleans	10	2,678	11,446	4.20	34	3,492	18,967	5.40		
Holston	26	3,907	21,996	5.60	21	993	1,486	1.50	Red River	23	2,705	15,369	5.65	12	470	1,244	2.60		
Knoxville	20	4,942	37,475	7.50	18	606	151	.25	3. Miss. Synod										
3. Ark. Synod										3. Miss. Synod									
Arkansas	22	4,479	16,651	3.70	14	731	211	.30	C. Miss.	21	3,726	18,725	5.10	51	2,800	3,642	1.30		
Ouachita	24	3,207	17,368	5.40	17	485	538	1.10	E. Miss.	24	2,423	6,900	2.80	23	940	164	.17		
Pine Bluff	12	2,136	9,909	4.60	14	881	1,784	1.10	Meridian	42	3,451	10,369	3.05	41	1,691	791	.45		
Washburn	9	1,180	2,913	2.40	1	19	---	---	Miss.	22	2,625	12,133	4.60	12	488	276	.55		
4. Fla. Synod										4. Mo. Synod									
Florida	17	1,988	9,319	4.60	16	829	1,617	1.90	Lafayette	10	1,920	7,327	3.80	24	1,455	1,740	1.10		
St. Johns	29	5,114	29,485	5.75	13	1,305	1,909	1.40	Missouri	11	2,125	6,436	3.00	13	801	819	1.00		
Suwanee	25	4,446	18,392	4.15	16	381	238	.60	Palmyra	15	1,577	3,417	2.10	---	---	---	---		
5. Georgia Synod										4. Mo. Synod									
Athens	19	2,365	10,050	4.25	15	699	1,318	1.80	Potosi	8	1,239	4,538	3.60	17	1,160	1,373	1.10		
Atlanta	54	10,872	70,627	6.50	16	1,230	1,652	1.35	St. Louis	9	2,766	7,682	2.70	11	352	714	2.05		
Augusta	19	2,522	13,939	5.60	6	216	280	1.20	Upper Mo.	13	3,737	23,342	6.20	11	984	3,086	3.10		
Cherokee	15	2,889	10,847	3.70	13	334	144	.45											
Macon	14	2,230	13,131	5.10	15	432	953	2.20											
Savannah	16	2,480	8,098	3.30	13	541	591	1.10											
Sou.W. Ga.	16	1,729	8,451	5.00	7	209	98	.45											

THE GENERAL ASSEMBLY'S

410 Times Building

-CANVASS PLAN PAY?

of Results : : :

the Every Member Canvass of March 18th

It does not take a statistician to see that we are failing each year to give our Assembly Causes what the Assembly asks for because so many of our churches are not bearing their part of the load. Moreover the E. M. C. plan has demonstrated that it will solve our financial problem if our churches will faithfully work it.

The Assembly this year is asking for a total of \$2,850,000 for its Four Executive Committees and the other two Assembly Causes (Training School and Bible Cause). This will require a per capita gift of the total number of communicants, 411,000, of \$6.95.

IS YOUR CHURCH BELOW OR ABOVE THIS AVERAGE?

As we face the Canvass of March 18th our task is two fold: First to induce the churches that are already above the average to hold their status and increase it some if possible. Second, to use every reasonable and Presbyterian method known to induce churches below the average to come up. Is there any valid reason why our smallest rural churches should not invest \$6.95 per capita for the Assembly Causes, which are our World-Wide-Program Causes—seeing how they buy autos when they want them and about anything else they usually want? The only reason we know is that many of them do not know the facts. They will respond as all other good Presbyterians will when they know their duty.

LET THIS BE A YEAR WHEN WE WILL GIVE FACTS, FACTS, FACTS.

GROUP III—NORTH CAROLINA, OKLAHOMA, SOUTH CAROLINA, TENNESSEE					GROUP IV—TEXAS, VIRGINIA, WEST VIRGINIA														
WITH E. M. C.				WITHOUT E. M. C.				WITH E. M. C.				WITHOUT E. M. C.							
Presbytery	Chs.	Mbrs.	Gave	Per. Cap.	Chs.	Mbrs.	Gave	Per. Cap.	Presbytery	Chs.	Mbrs.	Gave	Per. Cap.	Chs.	Mbrs.	Gave	Per. Cap.		
1. N. C. Synod										1. Texas Synod									
Albemarle	24	3,896	\$19,324	\$5.00	25	1,788	\$ 2,509	\$1.40	Brazo	30	6,154	\$15,451	\$2.40	15	500	\$ 1,876	\$3.70		
Concord	51	9,028	44,796	4.80	12	814	810	1.00	Brownwood	14	1,407	2,408	1.70	7	184	394	2.00		
Fayetteville	79	9,671	33,609	3.50	41	3,666	10,683	2.90	C. Texas	27	4,381	20,416	4.60	15	785	980	1.10		
Kings Mt.	20	3,416	14,573	4.25	18	1,002	340	.34	Dallas	22	6,362	20,845	3.20	25	444	145	.35		
Mecklenburg	59	11,856	52,816	4.45	27	1,626	1,208	.75	E. Texas	8	1,685	8,155	4.80	26	908	793	.90		
Orange	44	8,671	106,698	12.45	45	3,068	6,190	2.00	El Paso	10	1,125	3,208	2.90	12	472	916	2.15		
Wilmington	36	5,436	40,328	7.40	29	1,615	867	.55	Ft. Worth	22	4,135	12,133	3.00	20	1,216	821	.70		
2. Okla. Synod										2. Virginia Synod									
Durant	10	1,738	3,237	1.80	10	297	113	.40	E. Hanover	25	7,267	67,556	9.30	24	1,779	4,510	2.54		
Indian					21	585	316	.55	Lexington	50	10,069	65,249	6.40	9	1,441	5,789	4.00		
Mangum	10	1,163	2,727	2.30	10	308	448	1.40	Montgomery	37	7,795	57,505	7.40	27	971	2,217	2.30		
3. S. C. Synod										3. W. Va. Synod									
Bethel	35	6,702	33,752	5.25	10	467	1,962	4.00	Norfolk	34	5,947	34,656	5.80	2	80	109	1.36		
Charleston	23	2,255	14,481	5.05	5	178	388	2.00	Potomac	15	1,408	9,768	6.90	21	2,588	22,341	8.60		
Congaree	16	3,125	12,192	3.80	14	657	948	1.40	Roanoke	35	3,830	26,658	7.00	20	899	1,776	2.00		
Enoree	25	5,127	39,172	7.60	15	616	968	1.60	W. Hanover	35	3,224	14,927	4.60	14	336	297	.90		
Harmony	26	3,330	17,432	5.25	5	320	403	1.25	Winchester	42	4,319	30,138	7.00	13	573	2,334	4.00		
Pee Dee	37	3,949	17,975	4.50															
Piedmont	20	2,707	11,573	4.30	15	446	564	1.00											
S. Carolina	24	3,972	19,690	4.90	17	796	2,118	2.60											
4. Tenn. Synod																			
Columbia	14	2,195	9,645	4.35	10	484	60	.13	Greenbrier	22	3,340	12,490	3.70	14	1,072	2,716	2.50		
Memphis	27	7,684	43,723	5.60	39	1,994	1,031	.50	Kanawha	14	6,178	40,175	6.50	12	741	3,246	3.05		
Nashville	24	7,124	23,873	3.30	12	631	1,742	2.70	Tygart's Val'y.	9	1,305	4,439	3.40	22	1,237	1,679	1.30		

EWARDSHIP COMMITTEE
Chattanooga, Tennessee

Marriages and Deaths

MARRIED

Smith—Haden Lee Smith, son of at the residence of the bride's parents, near Tirzah, S. C., by Rev. John C. Bailey, Mr. Harry L. Dunlap, of Rock Hill, S. C., and Miss Annie Mae Sadler, daughter of John S. Sadler.

Chambers-Fewell—On December 19, 1922, at the residence of the bride's parents, by Rev. John C. Bailey, Mr. Syriah B. Chambers and Miss Mary W. Fewell, daughter of Ed. Fewell, both of York County, S. C.

Draughon-Edgerton—In Selma, N. C., on January 4, 1923, by Rev. Mr. McInnis, Mr. Durant Draughon, of Sanford, N. C., and Miss Mabel Edgerton, of Kenly, N. C.

Thomas Brown—Mr. William Wayt Thomas, of Charlotte, N. C., and Miss Sarah Miller Brown, of Ripley, Miss., (Queens College) were married in the Presbyterian Church, 6:30 p. m., January 3, 1923, Dr. Sommerville, of Memphis, and Rev. M. L. Eaves, of Ripley, officiating.

Lewis-Fussell—On December 17, 1922, at the Presbyterian manse, Wallace, N. C., Mr. Bailey Lewis, of Clinton, N. C., and Miss Lewellyn Fussell, of Wallace, N. C., Rev. W. P. M. Currie officiating.

Sykes-Carr — At the Presbyterian manse, Wallace, N. C., December 24, 1922, by Rev. W. P. M. Currie, Mr. Wesley Sykes and Miss Malissa Carr, all of Wallace, N. C.

Henderson-Murphy—On December 28, 1922, in the Caswell Presbyterian Church, Atkinson, N. C., by Rev. W. P. M. Currie, assisted by Rev. H. F. Beaty, Mr. Walter S. Henderson, of Davidson, N. C., and Miss Florence E. Murphy, of Atkinson, N. C.

DEATHS.

Faggart—On Christmas morning, 1922, Carrie Overcash, wife of W. H. Faggart, passed away at her home in Cabarrus County, N. C., after months of poor health. She was 22 years old and had been a member of Gilwood Church from childhood. Her loss is mourned by her husband, two little daughters, her father and mother, five brothers, three sisters and many friends.

Smith-Haden—Lee Smith, son of Mr. Fred E. Smith, of Tirzah, S. C., died on Sunday, October 20, 1922, after an illness of over two months of heart trouble. He was aged 15 years. The interment was in Ebenezer cemetery.

Williams—Charles Williams died at the home of his daughter, Mrs. R. T. Ferguson, near Leslie, S. C., on November 24, 1922, aged 76 years. He suffered for some time from a complication of diseases due to old age. He is survived by four sons, three daughters, and two brothers. The interment was in the Neely's Creek cemetery.

Fields—Thelma Fields died at the home of her parents, Mr. and Mrs. E. C. Fields, near Rock Hill, S. C., on December 4, 1922, aged four years, after an illness of several months

from malarial fever. The interment was in Ebenezer cemetery.

Boozer — Mrs. Emma, wife of Pressly N. Boozer, of Chappells, S. C., fell asleep in Jesus December 7, 1922. She was a faithful member of the Dominic Presbyterian Church. She was loved by all who knew her, and will ever be remembered by those who knew her as one who sacrificed for others.

Boozer—On December 14, 1922, at Chappells, S. C., the spirit of Mr. Pressly N. Boozer entered into eternal life. He was a consecrated Christian from early youth, and at the time of his death was a faithful deacon in the Dominic Presbyterian Church. He leaves two sons, one daughter and two grandsons.

MRS. BESSIE G. PULLEY

In as much as God has seen fit to call to Heaven our greatly beloved co-worker, Mrs. Bessie G. Pulley, be it resolved:

First: That we humbly bow in submission to the will of one who doeth all things well.

Second: That we wish to express to the bereaved family our sympathy in their sorrow.

Third: The Auxiliary of the Presbyterian Church has lost a true and efficient officer, one who delighted in serving her Master, and her faithfulness in the Auxiliary will be a cherished memory to those left behind.

Fourth: That a copy of these resolutions be sent to the family, and the same be sent to the local paper and the Church paper, and a copy be spread upon the minutes.

Mrs. N. O. Warren.

Mrs. P. M. Johnston.

Mrs. J. F. Brinkley, Committee.

ROBERT M. OATES

Resolutions of the Diaconate of the Hendersonville Presbyterian Church in honor of one of its members, Robert M. Oates, who died December 20, 1922:

Whereas our Heavenly Father in His all-wise providence has seen fit to remove from our midst our brother and fellow deacon, Robert M. Oates, therefore be it resolved:

First: That while we bow in humble submission to the Divine will, we mourn the loss of a friend and co-worker.

Second: That in the death of Brother Oates the Church has lost an esteemed and beloved member, a consistent worker, a liberal contributor, and a deacon who performed faithfully the duties developing upon this office.

Third: That the bereaved family be assured of our deepest sympathy

Fourth: That a page in our records be inscribed to his memory, and that a copy of these resolutions be published in the church papers.

J. R. Sandifer,
Chairman Board of Deacons.

MRS. JULIA JONES

Resolutions adopted by the Woman's Auxiliary of Grove Presbyterian Church, of Kenansville, N. C., December 13, 1922.

Whereas, our Heavenly Father, in infinite wisdom and love, has seen fit to call from this life our beloved friend, Mrs. Julia Jones, to be with Him;

Whereas she was a charter member of our Auxiliary;

Whereas we shall sorely miss her active interest in and loving sympathy with our work. Be it resolved:

1. That while we bow in submission to God's will we express the sense of loss, felt not only by the Woman's Auxiliary, but by the church and community.

2. That we extend our heart-felt sympathy to her bereaved son and daughter with the earnest prayer that our ever-loving Father will give them comfort and peace.

3. That a copy of these resolutions be sent to the members of the bereaved family, that a copy be included in our minutes, and that they be published in the Presbyterian Standard and the Duplin Record.

Clara Bell Smith,

Mrs. E. F. Southerland,

Mrs. Edgar Nicholson, Committee.

CHILDREN

(Continued from page 11)

with a little laugh, "but something nice and hot and good. Tomorrow each child may bring a potato and a small portion of cocoa. I will write a note to the mothers of the town children explaining about the luncheon."

The town pupils soon discovered that in arithmetic, geography and other studies the country pupils were in advance of them, even though they knew little about drawing and music; while in cooking, the boys and girls from town were sure the country children knew everything. One day they would serve pot roast with nice vegetables, another soup, another creamed potatoes, another stewed chicken with gravy and potatoes, another boiled ham with potatoes and another beef stew, and so on through a long list of good things.

Each pupil had a bottle of milk, a clean bowl, a dessert dish and plenty of bread and butter, with perhaps some fruit; but always the one or two hot foods were the best liked. It was exactly like a nice party, and it was always a secret what would be served next day, except to the teacher and the mothers, who provided the great part of the food as they did by turns.

When the building was repaired and the children back in school, the teachers offered prizes in each grade for the children writing the best account of what they did during the enforced vacation, and the seven boys and girls who had gone regularly to the country school won most of the awards.

"It wasn't because we had written down the things any better than the others," said Kenneth when the prizes had been given and they were showing them at home, "but because we had the best things to tell. Do you know, Mamma, when we all wrote about those fine parties we had every day, and told how good the soup and the stew and the chicken were, and how much we learned about cooking, everything sounded so nice that the teachers just had to give us the prizes, I am sure. And wasn't it nice that we had the parties every day so we could tell about them?"

"It certainly was," said Mrs. Rose, with a little laugh, "but I think the best thing of all is that you found out how very nice school is and how very lonely you would be without it."—Hilda Richmond, in Herald and Presbyter.

"Do you believe in heredity?"

"I certainly do. Why, for instance, is my six-months-old son always trying to get his toes in his mouth if it isn't because of his dad's constant struggle to make both ends meet?"—Ex.

TREE FRIENDS

By Anne Blackwell Payne

Trees are more than trees to me,
They're good friends that I love;
And there are many other things
That they remind me of.

The oak tree is a monarch,
King of all the green;
In autumn robes of red and gold
The maple tree's a queen.

The pine tree is a soldier,
With needles sharp for spears;
He stands up very straight and strong,
And nothing ever fears.

The apple tree's a housewife,
So rosy-cheeked and fat;
And in the spring she likes to wear
White blossoms on her hat.

Magnolia is a lady,
In satin gown she's dressed,
That looks so shiny, smooth and new;
She must have had it pressed.

The dainty water-willows,
Are children gay, and seem
To have a very happy time,
All wading in the stream.

My grandmama's crepe-myrtles,
Are little girls, I think;
They dance above the garden beds,
In ruffled dresses, pink.

The narrow Lombard poplars,
So slender, straight and high;
Are candles in their silver sticks,
Each pointing to the sky.

The dogwood trees are bridesmaids,
The birch's a freckled lad;
The drooping weeping-willows
Are lonely ones and sad.

And if you look and listen,
You'll find them comrades true;
That often whisper, sigh and sing,
And talk to me and you.

THE CAT'S TEA PARTY

Two pretty little pussy-cats, invited out to tea,

Cried: "Mother, let us go. O do, for good we'll surely be.

We'll wear our bibs and hold our things as you have shown us how—

Spoons in our right paws, cup in left—and make a pretty bow.

We'll always say, "Yes, if you please," and, "Only half of that."

"Then go, my darling children," said the happy mother cat.

The pretty little pussy cats went out that night to tea;

Their heads were smooth and glossy black, their tails were swinging free.

They held their things as they had learned and tried to be polite;

With snowy bibs beneath their chins, they were a pretty sight.

But, ah! alas for manners good and coats as soft as silk!

The moment that the little kits were asked to take some milk.

They dropped their spoons, forgot to bow, and, O! what do you think?

They put their noses in the cups, and all began to drink.

Yes, each naughty little kit set up a mew for more,

Then knocked the teacups over quick and scampered through the door.

—Our Dumb Animals.

CHURCH NEWS

(Continued from page 10)

There are signs of promise manifest. Rev. C. O'N. Martindale, the pastor, was made the recipient of a handsome overcoat at the Christmastide, for which he is grateful.

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An unusual service was held in the church on Christmas afternoon at 4 o'clock, lasting one hour. It was a Christmas vesper service. A special program of Christmas music was given by the choir and a brief Christmas meditation by the pastor. The church was well filled and the people left the building feeling it was indeed a joyous Christmas day.

Since the coming of Mr. Lander, a little less than two years ago, there have been 90 additions to the church.

Thos. B. Talbot, Lexington, Ky.

MISSISSIPPI

Senatobia—During 1922 the average attendance at prayer meeting was about 40 per cent of the church membership. The first Sunday of the new year, our pastor, Rev. W. L. Latham, made a special appeal for every member to attend prayer meeting. On Wednesday night January 10th, over 90 per cent of the members were present.

We have a prayer meeting record-book, roll call occasionally, and enroll each new member just as we would in Sunday School.

We also have an attendance committee, and a music committee for prayer meeting. This is written to pass the idea on to others.

MISSOURI

Kansas City—The Central Church kept open-house to its friends on the first night of the new year according to the following notice in the bulletin of December 31st:

"New Year's Reception—Tomorrow evening Dr. and Mrs. Nisbet will receive at the Church from 8 to 11. The members of the church and congregation are invited. Officers of the church together with their wives will receive with Dr. and Mrs. Nis-

bet and a musical program being arranged by Mr. Roland R. Witte will be rendered during the evening."

The men's Bible class of this church during January are studying the Bible, the topics for the four Sabbaths being as follows:

1. The Bible in the Making.
2. How God Inspired the Bible.
3. How We Got Our English Bible.
4. Is the Bible Our Only Infallible Rule of Faith and Practice.

The questions are discussed by vote of the class.

DISTRICT OF COLUMBIA

Central Church of Washington—In the absence of our pastor, Rev. Dr. James H. Taylor, from his pulpit, his place was supplied Sunday morning, December 31, by Rev. Dr. Wallace Radcliffe, pastor emeritus of the New York Avenue Church, of this city; and that night by Rev. M. B. Lambdin, for a number of years pastor at Montgomery, W. Va. Mr. Lambdin also preached for us both morning and night, yesterday, January 7th. A. H.

PERSONAL

Rev. Clark W. Davis has changed his address from Star, N. C., to Southport, N. C., Box 294.

Rev. T. M. Stevenson changes his address from Henderson, N. C., to Lowryville, S. C.

Dr. and Mrs. McLean Rogers and small son, David Ross, and Miss Maude Carson whose departure for the foreign field we noted in our last issue, sailed on the 14th, on the S. S. "President Jackson," from Seattle.

At Minneapolis the party was joined by Dr. P. G. Gilmer, of Clifton Forge, Va., who will be the representative in Korea of the Men's Club of the Second Church, Charlotte.

The Mecklenburg County Sunday School Convention is in session as we go to press. We hope to have a full report in our next issue. The convention opened Sunday afternoon, January 14, at the First Baptist Church with a large attendance. W. E. Pricc, an elder in the Caldwell Memorial Church, is the president. Dr. Marion Lawrance, of Chicago; Miss Daisy Magee, and D. W. Sims, of Raleigh, N. C., are the speakers.

SPLENDID COUNCILLORS AT GREYSTONE

Camp Greystone for Girls, at Tuxedo, N. C., is proud of the young women who make up its official force. They are all outstanding Christian young women, with a purpose in life. Miss Janie MacGaughey, the head councillor, is a graduate of Agnes Scott and Dr. White's Bible School, and is now assisting the pastor of the First Presbyterian Church, of Knoxville. Miss Catherine Ruland, head of athletics and horseback riding, is a graduate of Sargent, and has been for a number of years in Y. W. C. A. work in Philadelphia. Now, she's head of physical education at Wilson College, Chambersburg, Pa. Miss Helen Smith, daughter of Dr. Henry Louis Smith, of Lexington, Va., is a graduate of Randolph-Macon and Wellesley. Miss Mary Love McLure, of Chester, S. C., is expert in all water sports. Miss Margaret Funkhouser, of Dayton, Va., is a graduate of the Conservatory in Baltimore, and has charge of the music. Besides these, there are 15 other councillors, each a specialist in her line.

The whole idea of Camp Greystone is to give the girls a wonderful vacation filled with fun and exercise and inspiration. Beautiful Lake Summit offers wonderful opportunities for canoeing and swimming, while the splendid roads around Tuxedo make horseback riding on the 15 fine saddle horses a true delight. Along with the fun of camp there is the fine wholesome atmosphere of the Christian home. Among the many fine girls who have enjoyed Camp Greystone have been several daughters of ministers and missionaries. Rev. Jos. R. Sevier, pastor of the First Presbyterian Church, Augusta, Ga., who with his wife are the directors, will be glad to send a catalog to any girls interested, or to any girls suggested by any pastor or teacher.

AN IMPORTANT TRUST

"Henry Martyn prayed that he might 'take each day as an important trust for the Lord.'" This is the true view to take of time. Each day and each hour is a trust committed to us by God.

Every morning the Christian should ask, What is the day given me for? The question then arises, How does God wish him to spend the day? No trust is given to be wasted. The day is not to be spent in mere idleness. We are faithful to our trust, when we spend the day as God would have us to spend it—whether in manual labor, in prayer, in rest, or in presenting Divine truth to the minds of others.

Happy is he who, in reviewing the day at its close, can thank God that, through grace, it has been spent in accordance with his will."

The Every Member Canvass Comes March 18. Are You Preparing For It?

Marriages and Deaths

MARRIED

Smith—Haden Lee Smith, son of at the residence of the bride's parents, near Tirzah, S. C., by Rev. John C. Bailey, Mr. Harry L. Dunlap, of Rock Hill, S. C., and Miss Annie Mae Sadler, daughter of John S. Sadler.

Chambers-Fewell—On December 19, 1922, at the residence of the bride's parents, by Rev. John C. Bailey, Mr. Syriah B. Chambers and Miss Mary W. Fewell, daughter of Ed. Fewell, both of York County, S. C.

Draughon-Edgerton—In Selma, N. C., on January 4, 1923, by Rev. Mr. McInnis, Mr. Durant Draughon, of Sanford, N. C., and Miss Mabel Edgerton, of Kenly, N. C.

Thomas Brown—Mr. William Wayt Thomas, of Charlotte, N. C., and Miss Sarah Miller Brown, of Ripley, Miss., (Queens College) were married in the Presbyterian Church, 6:30 p. m., January 3, 1923, Dr. Sommerville, of Memphis, and Rev. M. L. Eaves, of Ripley, officiating.

Lewis-Fussell—On December 17, 1922, at the Presbyterian manse, Wallace, N. C., Mr. Bailey Lewis, of Clinton, N. C., and Miss Lewellyn Fussell, of Wallace, N. C., Rev. W. P. M. Currie officiating.

Sykes-Carr—At the Presbyterian manse, Wallace, N. C., December 24, 1922, by Rev. W. P. M. Currie, Mr. Wesley Sykes and Miss Malissa Carr, all of Wallace, N. C.

Henderson-Murphy—On December 28, 1922, in the Caswell Presbyterian Church, Atkinson, N. C., by Rev. W. P. M. Currie, assisted by Rev. H. F. Beaty, Mr. Walter S. Henderson, of Davidson, N. C., and Miss Florence E. Murphy, of Atkinson, N. C.

DEATHS.

Faggart—On Christmas morning, 1922, Carrie Overcash, wife of W. H. Faggart, passed away at her home in Cabarrus County, N. C., after months of poor health. She was 22 years old and had been a member of Gilwood Church from childhood. Her loss is mourned by her husband, two little daughters, her father and mother, five brothers, three sisters and many friends.

Smith-Haden—Lee Smith, son of Mr. Fred E. Smith, of Tirzah, S. C., died on Sunday, October 20, 1922, after an illness of over two months of heart trouble. He was aged 15 years. The interment was in Ebenezer cemetery.

Williams—Charles Williams died at the home of his daughter, Mrs. R. T. Ferguson, near Leslie, S. C., on November 24, 1922, aged 76 years. He suffered for some time from a complication of diseases due to old age. He is survived by four sons, three daughters, and two brothers. The interment was in the Ncely's Creek cemetery.

Fields—Thelma Fields died at the home of her parents, Mr. and Mrs. E. C. Fields, near Rock Hill, S. C., on December 4, 1922, aged four years, after an illness of several months

from malarial fever. The interment was in Ebenezer cemetery.

Boozer—Mrs. Emma, wife of Pressly N. Boozer, of Chappells, S. C., fell asleep in Jesus December 7, 1922. She was a faithful member of the Dominic Presbyterian Church. She was loved by all who knew her, and will ever be remembered by those who knew her as one who sacrificed for others.

Boozer—On December 14, 1922, at Chappells, S. C., the spirit of Mr. Pressly N. Boozer entered into eternal life. He was a consecrated Christian from early youth, and at the time of his death was a faithful deacon in the Dominic Presbyterian Church. He leaves two sons, one daughter and two grandsons.

MRS. BESSIE G. PULLEY

In as much as God has seen fit to call to Heaven our greatly beloved co-worker, Mrs. Bessie G. Pulley, be it resolved:

First: That we humbly bow in submission to the will of one who doeth all things well.

Second: That we wish to express to the bereaved family our sympathy in their sorrow.

Third: The Auxiliary of the Presbyterian Church has lost a true and efficient officer, one who delighted in serving her Master, and her faithfulness in the Auxiliary will be a cherished memory to those left behind.

Fourth: That a copy of these resolutions be sent to the family, and the same be sent to the local paper and the Church paper, and a copy be spread upon the minutes.

Mrs. N. O. Warren.

Mrs. P. M. Johnston.

Mrs. J. F. Brinkley, Committee.

ROBERT M. OATES

Resolutions of the Diaconate of the Hendersonville Presbyterian Church in honor of one of its members, Robert M. Oates, who died December 20, 1922:

Whereas our Heavenly Father in His all-wise providence has seen fit to remove from our midst our brother and fellow deacon, Robert M. Oates, therefore be it resolved:

First: That while we bow in humble submission to the Divine will, we mourn the loss of a friend and co-worker.

Second: That in the death of Brother Oates the Church has lost an esteemed and beloved member, a consistent worker, a liberal contributor, and a deacon who performed faithfully the duties developing upon this office.

Third: That the bereaved family be assured of our deepest sympathy

Fourth: That a page in our records be inscribed to his memory, and that a copy of these resolutions be published in the church papers.

J. R. Sandifer,

Chairman Board of Deacons.

MRS. JULIA JONES

Resolutions adopted by the Woman's Auxiliary of Grove Presbyterian Church, of Kenansville, N. C., December 13, 1922.

Whereas, our Heavenly Father, in infinite wisdom and love, has seen fit to call from this life our beloved friend, Mrs. Julia Jones, to be with Him;

Whereas she was a charter member of our Auxiliary;

Whereas we shall sorely miss her active interest in and loving sympathy with our work. Be it resolved:

1. That while we bow in submission to God's will we express the sense of loss, felt not only by the Woman's Auxiliary, but by the church and community.

2. That we extend our heart-felt sympathy to her bereaved son and daughter with the earnest prayer that our ever-loving Father will give them comfort and peace.

3. That a copy of these resolutions be sent to the members of the bereaved family, that a copy be included in our minutes, and that they be published in the Presbyterian Standard and the Duplin Record.

Clara Bell Smith,

Mrs. E. F. Southerland,

Mrs. Edgar Nicholson, Committee.

CHILDREN

(Continued from page 11)

with a little laugh, "but something nice and hot and good. Tomorrow each child may bring a potato and a small portion of cocoa. I will write a note to the mothers of the town children explaining about the luncheon."

The town pupils soon discovered that in arithmetic, geography and other studies the country pupils were in advance of them, even though they knew little about drawing and music; while in cooking, the boys and girls from town were sure the country children knew everything. One day they would serve pot roast with nice vegetables, another soup, another creamed potatoes, another stewed chicken with gravy and potatoes, another boiled ham with potatoes and another beef stew, and so on through a long list of good things.

Each pupil had a bottle of milk, a clean bowl, a dessert dish and plenty of bread and butter, with perhaps some fruit; but always the one or two hot foods were the best liked. It was exactly like a nice party, and it was always a secret what would be served next day, except to the teacher and the mothers, who provided the great part of the food as they did by turns.

When the building was repaired and the children back in school, the teachers offered prizes in each grade for the children writing the best account of what they did during the enforced vacation, and the seven boys and girls who had gone regularly to the country school won most of the awards.

"It wasn't because we had written down the things any better than the others," said Kenneth when the prizes had been given and they were showing them at home, "but because we had the best things to tell. Do you know, Mamma, when we all wrote about those fine parties we had every day, and told how good the soup and the stew and the chicken were, and how much we learned about cooking, everything sounded so nice that the teachers just had to give us the prizes, I am sure. And wasn't it nice that we had the parties every day so we could tell about them?"

"It certainly was," said Mrs. Rose, with a little laugh, "but I think the best thing of all is that you found out how very nice school is and how very lonely you would be without it."—Hilda Richmond, in Herald and Presbyter.

"Do you believe in heredity?"

"I certainly do. Why, for instance, is my six-months-old son always trying to get his toes in his mouth if it isn't because of his dad's constant struggle to make both ends meet?"—Ex.

TREE FRIENDS

By Anne Blackwell Payne

Trees are more than trees to me,
They're good friends that I love;
And there are many other things
That they remind me of.

The oak tree is a monarch,
King of all the green;
In autumn robes of red and gold
The maple tree's a queen.

The pine tree is a soldier,
With needles sharp for spears;
He stands up very straight and strong,
And nothing ever fears.

The apple tree's a housewife,
So rosy-cheeked and fat;
And in the spring she likes to wear
White blossoms on her hat.

Magnolia is a lady,
In satin gown she's dressed,
That looks so shiny, smooth and new;
She must have had it pressed.

The dainty water-willows,
Are children gay, and seem
To have a very happy time,
All wading in the stream.

My grandmama's crepe-myrtles,
Are little girls, I think;
They dance above the garden beds,
In ruffled dresses, pink.

The narrow Lombard poplars,
So slender, straight and high;
Are candles in their silver sticks,
Each pointing to the sky.

The dogwood trees are bridesmaids,
The birch's a freckled lad;
The drooping weeping-willows
Are lonely ones and sad.

And if you look and listen,
You'll find them comrades true;
That often whisper, sigh and sing,
And talk to me and you.

THE CAT'S TEA PARTY

Two pretty little pussy cats, invited out to tea,

Cried: "Mother, let us go. O do, for good we'll surely be.

We'll wear our bibs and hold our things as you have shown us how—

Spoons in our right paws, cup in left—and make a pretty bow.

We'll always say, 'Yes, if you please,' and, 'Only half of that.'

"Then go, my darling children," said the happy mother cat.

The pretty little pussy cats went out that night to tea;

Their heads were smooth and glossy black, their tails were swinging free.

They held their things as they had learned and tried to be polite;
With snowy bibs beneath their chins, they were a pretty sight.

But, ah! alas for manners good and coats as soft as silk!

The moment that the little kits were asked to take some milk.

They dropped their spoons, forgot to bow, and, O! what do you think?

They put their noses in the cups, and all began to drink.

Yes, each naughty little kit set up a mew for more,

Then knocked the teacups over quick and scampered through the door.

—Our Dumb Animals.

CHURCH NEWS

(Continued from page 10)

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The Sunday School is also on the upgrade under the superintendency of Mr. W. K. Elliott. The women are also very active in the church. They now have a Business Women's Circle which meets monthly in the church parlors. Recently they gave an "Equipment Shower" for the benefit of one of our mountain schools. A goodly sum was raised and several articles of usefulness were donated for this work.

The Christian Endeavor Society, which has been organized, since the coming of Mr. Lander, is looking forward to greater things and the prospects for the First Presbyterian Church in Winchester have never been so bright as now. There is a spirit of unity among the membership that is delightful.

An unusual service was held in the church on Christmas afternoon at 4 o'clock, lasting one hour. It was a Christmas vesper service. A special program of Christmas music was given by the choir and a brief Christmas meditation by the pastor. The church was well filled and the people left the building feeling it was indeed a joyous Christmas day.

Since the coming of Mr. Lander, a little less than two years ago, there have been 90 additions to the church.

Thos. B. Talbot, Lexington, Ky.

MISSISSIPPI

Senatobia—During 1922 the average attendance at prayer meeting was about 40 per cent of the church membership. The first Sunday of the new year, our pastor, Rev. W. L. Latham, made a special appeal for every member to attend prayer meeting. On Wednesday night January 10th, over 90 per cent of the members were present.

We have a prayer meeting record-book, roll call occasionally, and enroll each new member just as we would in Sunday School.

We also have an attendance committee, and a music committee for prayer meeting. This is written to pass the idea on to others. Cor.

MISSOURI

Kansas City—The Central Church kept open-house to its friends on the first night of the new year according to the following notice in the bulletin of December 31st:

"New Year's Reception—Tomorrow evening Dr. and Mrs. Nisbet will receive at the Church from 8 to 11. The members of the church and congregation are invited. Officers of the church together with their wives will receive with Dr. and Mrs. Nis-

bet and a musical program being arranged by Mr. Roland R. Witte will be rendered during the evening."

The men's Bible class of this church during January are studying the Bible, the topics for the four Sabbaths being as follows:

1. The Bible in the Making.
2. How God Inspired the Bible.
3. How We Got Our English Bible.
4. Is the Bible Our Only Infallible Rule of Faith and Practice.

The questions are discussed by vote of the class.

DISTRICT OF COLUMBIA

Central Church of Washington—In the absence of our pastor, Rev. Dr. James H. Taylor, from his pulpit, his place was supplied Sunday morning, December 31, by Rev. Dr. Wallace Radcliffe, pastor emeritus of the New York Avenue Church, of this city; and that night by Rev. M. B. Lambdin, for a number of years pastor at Montgomery, W. Va. Mr. Lambdin also preached for us both morning and night, yesterday, January 7th. A. H.

PERSONAL

Rev. Clark W. Davis has changed his address from Star, N. C., to Southport, N. C., Box 294.

Rev. T. M. Stevenson changes his address from Henderson, N. C., to Lowryville, S. C.

Dr. and Mrs. McLean Rogers and small son, David Ross, and Miss Maude Carson whose departure for the foreign field we noted in our last issue, sailed on the 14th, on the S. S. "President Jackson," from Seattle.

At Minneapolis the party was joined by Dr. P. G. Gilmer, of Clifton Forge, Va., who will be the representative in Korea of the Men's Club of the Second Church, Charlotte.

The Mecklenburg County Sunday School Convention is in session as we go to press. We hope to have a full report in our next issue. The convention opened Sunday afternoon, January 14, at the First Baptist Church with a large attendance. W. E. Price, an elder in the Caldwell Memorial Church, is the president. Dr. Marion Lawrance, of Chicago; Miss Daisy Magee, and D. W. Sims, of Raleigh, N. C., are the speakers.

SPLENDID COUNCILLORS AT GREYSTONE

Camp Greystone for Girls, at Tuxedo, N. C., is proud of the young women who make up its official force. They are all outstanding Christian young women, with a purpose in life. Miss Janie MacGaughey, the head councillor, is a graduate of Agnes Scott and Dr. White's Bible School, and is now assisting the pastor of the First Presbyterian Church, of Knoxville. Miss Catherine Ruland, head of athletics and horseback riding, is a graduate of Sargent, and has been for a number of years in Y. W. C. A. work in Philadelphia. Now, she's head of physical education at Wilson College, Chambersburg, Pa. Miss Helen Smith, daughter of Dr. Henry Louis Smith, of Lexington, Va., is a graduate of Randolph-Macon and Wellesley. Miss Mary Love McLure, of Chester, S. C., is expert in all water sports. Miss Margaret Funkhouser, of Dayton, Va., is a graduate of the Conservatory in Baltimore, and has charge of the music. Besides these, there are 15 other councillors, each a specialist in her line.

The whole idea of Camp Greystone is to give the girls a wonderful vacation filled with fun and exercise and inspiration. Beautiful Lake Summit offers wonderful opportunities for canoeing and swimming, while the splendid roads around Tuxedo make horseback riding on the 15 fine saddle horses a true delight. Along with the fun of camp there is the fine wholesome atmosphere of the Christian home. Among the many fine girls who have enjoyed Camp Greystone have been several daughters of ministers and missionaries. Rev. Jos. R. Sevier, pastor of the First Presbyterian Church, Augusta, Ga., who with his wife are the directors, will be glad to send a catalog to any girls interested, or to any girls suggested by any pastor or teacher.

AN IMPORTANT TRUST

"Henry Martyn prayed that he might 'take each day as an important trust for the Lord.' This is the true view to take of time. Each day and each hour is a trust committed to us by God.

Every morning the Christian should ask, What is the day given me for? The question then arises, How does God wish him to spend the day? No trust is given to be wasted. The day is not to be spent in mere idleness. We are faithful to our trust, when we spend the day as God would have us to spend it—whether in manual labor, in prayer, in rest, or in presenting Divine truth to the minds of others.

Happy is he who, in reviewing the day at its close, can thank God that, through grace, it has been spent in accordance with his will."

The Every Member Canvass Comes March 18. Are You Preparing For It?

CHRISTIAN ENDEAVOR

(Continued from page 7)

love them, and do them good. We must do our share of the service of the church, not shirking our part. We must encourage our Christian brothers. Verse 24 calls it provoking one another to love and good works, which means to call out the good in others, and do all we can to make the Christian life easy for them. And some folks have a hard time with the temptations around them, and the difficulties they must face. We can help in many ways to lift the load on some brother's back.

IV. The Church Claims Faithful Attendance From Us

Verse 25 tells us we must not forsake the assembling of ourselves together, which means we must be in our place at church, Sunday School, prayer meeting, young people's society. It is very important for the church to have frequent meetings, so as to pray together, study God's Word together, combine their gifts of money, and unite their service. The Bible says God has ordained preaching as the way He is going to save the world, and when the preacher is preaching he needs the people there to hear the Gospel. The sinful world feels religion is not very important if the church members do not attend church.

Your being at church, even if you do not say a word, has its influence. It encourages those who see you, and even those who are not there are convinced by your presence that religion is a good thing for them, if it is for you. Nothing destroys the power of the church like the church members who absent themselves from its services.

One of the great evils of our times is the absence of children from the preaching services of the church. When Sunday School is out the little people troop out of the house of God and go home. This may be excusable in very small children, but a habit of non-church-going is formed which may last till they are grown. It is a matter that young people's societies must watch also, for some of them are tempted to substitute the Christian Endeavor for the church service. All leaders must charge on the young folks not to become negligent of the preaching service.

PROSPECT ENDEAVORERS ISSUE CHALLENGE ON C. E. PAPERS

The following challenge has been received from the Endeavor societies of the Prospect Presbyterian Church, near Mooresville:

"The Christian Endeavor Society of the Prospect Church, four miles out from Mooresville, N. C., has a subscriber to the Dixie Endeavorer in every home in the entire church membership where there are any children, and a subscriber to the Christian Endeavor World in every home in the Senior society.

"We challenge any society in the United States to equal this record, and await an answer."

THE DAILY VACATION BIBLE SCHOOL

By Claude T. Carr, Synodical Superintendent S. S. and Y. P. Work

That the scant one hour a week given by our Sunday Schools to the moral and religious training of our young people is inadequate is recognized by all serious students of the situation.

It is true that recently in many localities efforts have been made by which the children in the public schools are taken at some period of the day and given religious instruction by the various denominations. While this has been found workable in some places and no doubt great good has been the result, yet local conditions are not always favorable to this arrangement.

When we consider that Catholic children get 200 hours of religious instruction annually, that the Jewish churches provide 335 hours for their children, and that our Protestant denominations have until very recently been satisfied with actually only 26 hours of real Bible teaching, we realize how far behind we have been in this vital matter.

The Church is coming now to realize the necessity of supplementing the work done by the Sunday School, and rejoice in any measure that will aid in this effort.

Only in very recent years have we realized the possibility of using a part of the public school vacation period for the purpose of religious training. Over 20,000,000 children are without school supervision during the summer months and while it is a time of physical and mental relaxation, it is also a time of demoralization. Such a condition places a great responsibility on the Church, but also affords an excellent opportunity for the individual church to give to its children a fuller and richer program of Biblical instruction and spiritual nurture. This can be done most effectively through the agency of a Daily Vacation Bible School.

A Daily Vacation Bible School is a school in which children from the ages of four to fourteen are taught religion by well-qualified instructors. The school is in

session for two and one-half hours each day for from three to five weeks. It has been found the better plan to hold the school early in June, before the children begin to scatter for the summer.

As for the program to be followed, of course it will vary according to the needs of the pupils and the available equipment and instructors.

A typical schedule for one day would include a devotional period, followed by one for memory work, the learning of Scriptural passages and prayers. This may be followed by the music period, during which time the songs are not only sung but a number of the best hymns and songs are memorized. After a relaxation period of calisthenics and motion drills, the teaching and dramatizing of Bible stories might be taken up. In those schools where a competent teacher can be secured Craft work is carried on. This is not only a source of interest but has more than repaid what expense it incurs in the benefit realized.

After a Habit Talk, alternating with a Mission Story, the children sing a patriotic air, salute the flags and march out.

This program, except for the Craft work, is easily adaptable to the smallest church, and we feel that any church carrying on such a school will feel fully repaid for its efforts in the results accomplished.

Literature on Vacation Bible Schools can be obtained from the Presbyterian Committee of Publication, Richmond, Va., or from the writer at Mooresville, N. C.

PRESBYTERIAN ENDEAVORERS ARE BUSY IN THE OLD NORTH STATE

We are indebted to the Dixie Endeavorer, the All-South Christian Endeavor monthly, for the following news regarding the activities of some of our Endeavor societies in North Carolina.

The Rex Senior Society concluded its Mission Study course with a public meeting at which a summary of the entire course was given.

Some of the recent achievements of the Lumber Bridge Juniors are a \$50 contribution to the Church of the Pilgrims, Washington, D. C.; a barrel of clothing sent to the Near East; \$20 sent to the Orphanage; and the graduation of 10 Junior Experts.

The Lumber Bridge Senior Society has hit on a good idea. They have organized two new societies since the State convention. They did not consider the job finished until the new societies could boast of several C. E. Experts.

Mr. Bert G. Jones, formerly of Wilmington, is now doing fine work as field secretary for Arkansas, Mississippi, and Tennessee, with headquarters at Memphis.

E d u c a t i o n a l

Flora Macdonald College—Following the appeal from Miss Anna McQueen, missionary in Korea, which appeared in last week's issue of the Standard, the Y. W. C. A. of the college is planning with the help of alumnae and friends to assist Miss McQueen in raising the \$1,000 needed for the school in Kwanju. The article by Miss McQueen has been printed in pamphlet form and will be sent out by the "Y" with an accompanying letter to all alumnae.

The college library has been completely renovated and refurbished, walls refinished and all woodwork redecorated. This work has been made possible through the contributions of the alumnae branches to the college beautiful fund.

The Senior class has taken charge of the refurbishing of a Senior tea room, this room to be used by successive Senior classes in raising funds for their various college undertakings.

Queens College—Mrs. Jno. D. Shaw, the president of the Queens College Alumnae Association, writes very interestingly in the Charlotte Observer in regard to the college library. We copy this article herewith for the benefit of alumnae who may not see the Observer, and who may have in their libraries standard books that they no longer use, or duplicate copies, that they would like to have placed in the library of their Alma Mater, where they will serve the present student body:

"Scarcely a day has gone by this winter that some interesting book has not been added to Queens College library. Many days 10 and 20 volumes have been stamped and placed on the shelves. The steady inflow from pupils and out-of-town friends of the college has been quite enough to gratify the administration of the college. The departments of art, English, and home economics have a really quite worthy presentation of books with regard to the character of the volumes, but there are still some few thousand books needed before the library can rank as a standard college library.

"Perhaps there are friends, in taking stock of their libraries who might spare one or more of these works. The money to buy them will be just as acceptable and greatly appreciated.

"Thank you so much. "Mrs. John D. Shaw, Jr., "President Queens College Alumnae Association. "Charlotte, Jan. 8. Hermitage Road."

The following reference books are much desired and would be welcomed by the students and faculty alike:

Bliss' New Encyclopedia of Social Reform; Monroe's Cyclopaedia of Education; Ploetz's Epitome of Ancient Medieval and Modern History; Hoyt's Cyclopaedia of Practical Quotations; Stevenson's Home Book of Verse; Who's Who 1922; Who's Who in America 1922; Brewer's the Reader's Handbook; Walsh, Wm., Heroes and Heroines of Fiction; Roger's Thesaurus of English, of English Words and Phrases; Manly's Manual for Writers; Parson's Laws of Business; Palgrave's Dictionary of Political Economy; Hamilton Clayton's a Manual of the Art of Fiction; the Opera Goer's Complete Guide; Ordway; the Opera Book; Bacon's Operas Every Child Should Know; McMasters, J. B., the U. S. in the World War; C. Breshrovsky's, the Little Grandmother of the Russian Revolution; Nearing's the Woman and Social Progress; Gidding's, Descriptive and Historical Sociology; Ida M. Harbell, the Business of Being a Woman."

News of the Week

Negotiations between the American and British debt funding commissions opened January 8th with a declaration by Stanley Baldwin, British Chancellor of the Exchequer, that all his government wanted was a "square deal" in the settlement of its war debt to the United States, aggregating more than \$4,000,000,000.

One million human lives are vitally affected by the decision reached by the Near Eastern Conference. One million Moslems and Christians who live either in Greece or Turkey must give up their farms, homes and business places and move on to farms, homes and occupations elsewhere.

On January 11th the French went into the Ruhr, with tanks, troops, air planes and engineers. Belgium and Italy are supporting the French, but England refuses to join. Our troops have been withdrawn as a silent protest against this action. The army and people of France felt deep regret and depression over the order of the American forces to leave the Rhine. The fear was openly expressed that President Harding's decision would be construed by Germany and other nations as a rebuke to France upon the eve of her independent action in the Ruhr. The Germans claim that it is a violation of international law and the Treaty.

France's separate action in the Ruhr was approved by Parliament, the members of the Chamber and Senate cheering for several minutes Premier Poincare's declaration. The Chamber voted confidence in the government, 478 to 86, on the question of the postponement of a group of interpolations on the Ruhr policy.

Treaty limitation by the Washington conference pact on the size of war craft has changed the condition of competitive building among sea powers, but in the judgment of naval experts competition will continue. In the new era it will be a battle of wits rather than dollars, American officers believe.

James A. Hartness, of Statesville, is seeking to arouse sentiment among the legislators in favor of a law making the study of the Bible in the public schools compulsory. A bill with this provision will be introduced in the General Assembly within the next week or so.

Sources of what are described as "embassy" liquors which, it is claimed, have been finding their way into the illicit traffic in Washington in large quantities, are sought by the District of Columbia police as a result of three successive raids in as many apartment houses in the fashionable northwest section.

Col. J. Bryan Grimes, Secretary of State of North Carolina since 1900, died January 11th of pneumonia, following influenza.

Charlotte stands twelfth among 50 industrial cities that gained in postal receipts in December, the postoffice department announced.

Governor Morrison in his address to the Legislature urged a continuation of all the forward movements of last session.

There are probably no walls harder for Christianity to penetrate than those of our state prisons. The anonymous author of "In the Clutch of Circumstance" (D. Appleton and Company), now a Christian citizen, writes:

I had already had enough experience in burglary to disgust me with a life of law breaking, but I had been able to see no way out. I felt caught in a hopeless net. Now I experienced the "human touch"—a chapel service—at a time when I imagined every honest man turned against me. It started a new process of thought in my mind. I resolved to show that if somebody really believed in him and expected it of him, a convict could "come back."

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gent, stenographer, nurse, matron,
ousekeeper, etc.

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rector, Sunday School worker, pas-
or's assistant, etc.—both men and
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Buy not silk when you owe for milk.
Better do than dream; better be than
seem.
She who buys "bargains" is often
"sold."
Avoid what makes in thy pockets a
void.
Sellers need tongues; buyers need
eyes.
Desired things may not be desirable.
Fear of failure is the father of failure
Why kill nettles if you grow thistles?
Pegging away will win the day.
Maybes are no honey bees.
Add pence to pence, for wealth comes
thence.
Better a good grote than a bank note.
A maid's best dress is bashfulness.
Father's fraud drives sons abroad.
Play not with fire nor ill desire.
Lessons learned in the cradle last to
the grave.
Be hardy, but be not hard.
The good wife's face lights up the
place.
Don't get a helpmeet till you've got
meat to help.
Better be one-sided than two-faced.
If you can't be clever, you can be
clean.
To avoid a second quarrel, avoid the
first.
Better single still than wedded ill.
—Selected.

Stick to your aim; the mongrel's hold
will slip,
But only crowbars loose the bulldog's
grip;
Small as he looks, the jaw that never
yields
Drags down the bellowing monarch of
the fields!

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Raw Furs, Hides, Tallow, Beeswax,
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FOR A GOOD HUSBAND**

That a good husband as well as a good
wife "is from the Lord," is a matter of
such practical belief with an Indian wife
in Oklahoma, that she gave \$50,000 as a
thank-offering to Baptist mission work,
specifically stating that her thankfulness
was because God had given her a good
husband. Later she gave \$100,000 to en-
dow the home for destitute girls in Okla-
homa that her first gift had established.
These gifts were made known to a meet-
ing of the Baptist General Convention in
Germantown, Philadelphia, recently, and
according to Dr. Charles L. White, Sec-

retary of the American Baptist Mission-
ary Society, they are the largest ever re-
ceived from a Baptist woman during her
lifetime. In her early years this Chris-
tian Indian woman had been in destitute
circumstances, which led her to her defi-
nite expression of sympathy with other
poor girls, when oil was found on her
land, and she became wealthy.—Ex.

We live in deeds, not years; in thoughts,
not breaths;
In feelings, not in figures on the dial;
We should count time by heart-throbs.
He most lives
Who thinks most, feels the noblest, and
who acts the best.

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worker of our Church and their place of service, also a brief out-
line of the activities of every Executive Agency of our Assembly.
It will stimulate interest and enlarge information if the
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For Sale, one cottage in Montreat, eight rooms including dining room and kitchen. New range in dining room, plumbing, etc., just overhauled and cottage freshly painted. Lot on main road, about half way between Gate and Post Office. For prices and particulars write J. G. Parks, care Parks-Belk Co., Concord, N. C.

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 Eastbound Westbound
 Daily Ex. Sunday Daily Ex. Sunday
 Mixed. Pass. STATIONS Pass. Mixed
 No. 22. No. 38. No. 41. No. 21
 Lv. Ar. Lv. Ar.
 7:30am 9:10am Aberdeen 6:41pm 5:00pm
 Ar 8:35am 10:00am Raeford 5:55pm Lv 3:50pm
 Lv 2:10pm Raeford Ar 2:50pm
 4:00pm 11:20am Fayetteville 4:50pm 1pm
WAGRAM BRANCH
 Southbound Northbound
 Daily Ex. Sun. Daily Ex. Sun.
 Mixed STATIONS Mixed
 No. 11 No. 12
 Lv. 10:30am Raeford Ar. 12:40pm
 Ar. 11:15am Wagram Lv. 12 noon
 W. A. BLUE, General Supt.,
 Aberdeen. N. C.

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 boro and intermediate points
 Connects at Raleigh for Wilson,
 Washington, Greenville, Belhaven
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Sparkles

"That young man of yours," said father as daughter came down to breakfast, "should be in a museum for living curiosities." "Why, father!" exclaimed the young lady in tones of indignation, "what do you mean?" "I noticed when I passed through the hall late last night," answered the parent, "that he had two heads upon his shoulders."—The Soldier-Worker (Butte).

Little Tommy, at the "movies," saw a tribe of Indians painting their faces and asked his mother the significance of this.

"Indians," his mother answered, "always paint their faces before going on the war-path—before scalping and tomahawking and murdering."

The next evening, after dinner, as the mother entertained in the parlor her daughter's young man, Tommy rushed downstairs wide-eyed with fright.

"Come on, mother," he cried, "Let's get out of this quick! Sister's going on the war-path!"—San Francisco Chronicle.

A colored man took out a marriage license. A few days later he went back and asked the clerk to substitute another woman's name for the one on the license, as he had changed his mind. He was told that that would cost him another dollar and a half.

"You mean I got to get a new license?"

"Yes," said the clerk.

The applicant was silent for a few minutes, thinking hard. Then he said with an air of determination, "Never mind boss, this ol' one will do. Thar ain't a dollar an' a half difference 'tween them two, nohow."—Boston Transcript.

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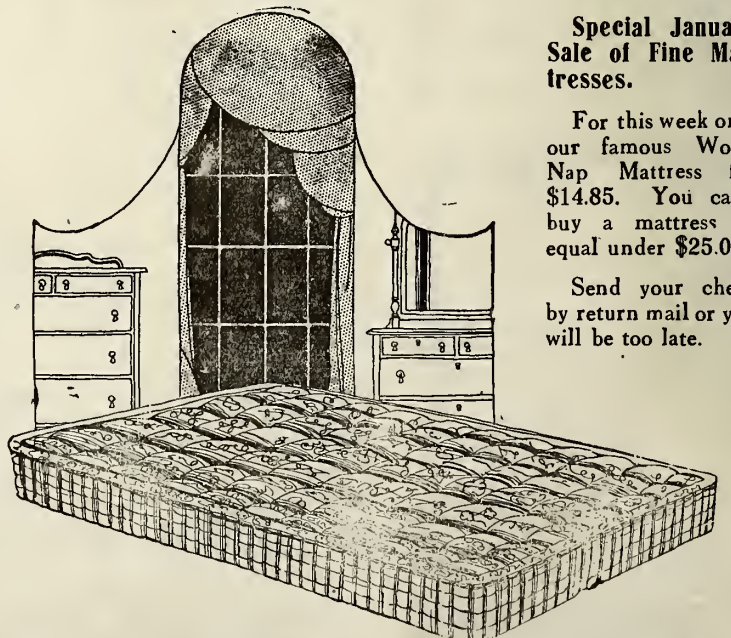
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Representing the Presbyterian Church in the U.S.

Rev. J. R. Bridges, D.D., Charlotte, N. C., Editor

Rev. R. C. Reed, D.D., Columbia, S. C., Editor

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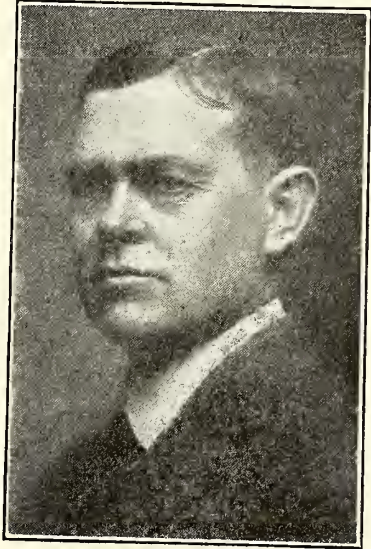
EDITORIAL

CHURCH TREASURERS

JUDAS ISCARIOT was the first church treasurer. He was a thief, and set a bad example. Of the innumerable multitude of those who have succeeded him in office, few have followed his evil example. Our memory, which stretches across quite a number of years, recalls only one such. He was a lawyer with a small practice and a large family. Usually church treasurers are exceptionally good men, among the best in the church. They handle the trust funds committed to them with conscientious fidelity. Their office puts considerable work on them, and they do this work without pay and with little or no thanks. We have never known but one church treasurer who was paid for his services, and he should have served gratuitously. At least, so we think. He was a member of the session, and one of the wealthiest members of the church. As Christians we ought to be glad of the opportunity to do some things for nothing. Being a preacher, such opportunities come to us frequently, and we always feel better for rendering gratuitous service.

We honor church treasurers, and appreciate their unselfish work for Christ and the Church. But there is one serious fault quite common among them. They are not prompt in forwarding the benevolent funds that are placed in their hands. Only recently we heard one of our Executive Secretaries say that the Committee must wait until March for funds that have been contributed by the churches all along during the year. Perhaps a third of all the money sent to the Committee is received in March. This ought not to be. It forces the Committee to borrow from the banks and pay a high rate of interest. The attention of our treasurers has been called to this matter time and time again. Our secretaries have iterated and reiterated their appeals. They have grown hoarse in repeating their appeals; and yet our treasurers will not heed. How account for their indifference? It must be due to a failure to appreciate the might of littles. Each treasurer is under the impression that the small amount in his hands will not be missed if held back. Suppose one thousand treasurers reason in that way; and suppose further that they each hold back an average of \$50. This would mean depriving the Committee of \$50,000. As a matter of fact, more than that amount is held back, and the interest which the Committee is compelled to pay in consequence is equivalent to the total annual contribution of one of our important churches. There is no excuse for this waste. Our Committees need all the money they can get, and it is a shame for them to be compelled to pay out thousands of dollars in interest because money is lying idle in the keeping of our church treasurers. These officials are busy men, and they suffer their business to call them away on Monday morning before they have finished up the financial transactions of the church on Sunday. When the church takes a collection, and puts benevolent funds in their hands, they should regard that as an order to forward it at once to its proper destination. It is already due, and perhaps long past due, to the laborers in the field, and it is perilously near a sin for them to "keep back the hire of the laborers who have mowed their fields."

THE NEW EDITOR-IN-CHIEF OF THE SUNDAY SCHOOL PUBLICATIONS



Dr. Jno. I. Armstrong

When the Richmond Committee of Publication saw fit in their wisdom to retire Dr. R. A. Lapsley from the editorship of the Sunday School publication there was latent rebellion in many parts of the Church. This paper sympathized with that feeling, but, in common with these brethren, we refrained from

public protest, and even now we hesitate even to mention our views, lest the smoldering fires break out. Shakespeare says very wisely:

"Things without all remedy
Should be without regard; what's done is done."

Since what's done is done, we rejoice to know that the Committee has selected one of our best men to fill this important office.

We have known Dr. Armstrong and his forbears for over 30 years, and if there be any truth in inheritance, then the son of his mother will measure up to the demands of any work that he may be willing to undertake.

His wide experience in teaching, and his successful work in the pastorate, as well as his record as the Educational Secretary of the Foreign Mission Committee, at Nashville, fit him to an eminent degree for this new work.

Those of us who believe in the old truths may rest assured that he will lead in conservative paths, yet will clothe old ways in a new dress.

THE LAYMEN'S CONVENTION

During the month of February and two days in March in various sections of our Church the laymen will be gathering to consider the King's business.

Those of us whose experience reaches back over a generation, will recall the fact that only preachers were expected to work in the Lord's vineyard. One old elder, when called upon to lead in prayer, replied, "Pray yourself, that is what we pay you for."

Now the elders, deacons, and men in the church without any office, feel the constraining power of the love of Christ, and they are everywhere at work.

This year their program is an ambitious one. Instead of one great conference, held somewhere out of reach of those near the border, there will be five conferences, at Houston, Texas, February 13-14; at Little Rock, Ark., February 15-16; Jacksonville, Fla., February 20-21; Charlotte, N. C., February 22-23; Richmond, Va., February 27-28; Huntington, W. Va., March 1-2.

The bill of fare is a tempting one. We hope that the results will be commensurate with the hopes of the brethren interested.

Let pastors and sessions arrange to give their officers the spiritual benefits of these gatherings of the saints.

"LET THE BUYER BEWARE"

The Latins had the above phrase, "*Caveat emptor*," to teach that a man who buys has to look out for his own interests.

In time, it has become a principle of English and American law that the buyer acts upon his own risk, except as to express warranties.

That the failure of the law to enforce this principle is the cause of the failure of the prohibition legislation in many instances, is the growing belief of a large majority of the friends of prohibition.

We have never been able to understand why a poor bootlegger, driven often by poverty to trade in liquor, should be fined or sent to the roads, while the purchaser, high in social life, should be passed by. One is often the victim of circumstances at home, no food in the house and no money in the pocket, while the other is merely the victim of his own unbridled appetite, yet every day our judges are sentencing the seller and paying no attention to the buyer, who is really the guilty party. If there were no buyer, there would soon be no sellers.

As an example of the injustice of the present law, let us consider one case in this city. Last year a car was caught in front of the residence of one of the wealthy men of this city. The car was loaded with fine liquor which, together with the car, was confiscated. The owner of the liquor escaped, but was finally caught and tried.

This was a fine bit of news for the daily press, and they filled much space with the details. The name of the seller was given in every account, but the name of the buyer was never mentioned. One paper did name the street where he lived, but beyond that one time, even the street was never mentioned. That man is an influential citizen of the city, while the seller was practically unknown.

What a moral effect it would have had, if the buyer had divided the sentence with the seller, so that would-be-buyers might learn that the buyer must henceforth beware.

In view of these facts we are glad to learn that a bill has been introduced in Congress to make both buyer and seller equally guilty before the law. We are, however, reminded that the proposing of such a law in Congress does not necessarily mean that it will be passed.

If what is charged by Mr. Upshaw, the Georgia congressman, be true, then this proposed law will be voted upon by many who are not liable to be found so unmindful of their own interests as to vote for a law that may some time send them to the roads.

We do not believe that this charge by Mr. Upshaw will be found to be true of many of our lawmakers, so we have strong hopes that an aroused public sentiment may yet bring enough into line to strengthen our law to this extent.

THE DUTY OF CHURCH TREASURERS

Every year as far as we can remember, the Secretaries of the various Benevolent Committees have been complaining that the treasurers of the churches, instead of forwarding the amounts contributed to the causes of the Church, at the time of their receipt, have been in the habit of using such amounts for other church purposes, intending at the close of the church year to repay and forward to their proper destination, with the result that everything is thrown into confusion.

As these appeals seem to fall on dull ears in the past, we do not know that anything we may say will have much effect upon these brethren, yet, for the sake of the secretaries, and the general welfare, we would add our voice.

In the business world this would be regarded as misappropriation of funds. The money that is given for one cause is the property of that cause, and no one, except the giver, has any right to divert it into another channel. To leave it in a bank may not be as unlawful as to use it for some cause other than the one designated, yet it is not right, because the secretary who should have the use of this money, has to borrow elsewhere and pay interest on the same, so that the dollar given, by the time it reaches his office, has been reduced by the interest paid, with the result that you have lost that amount.

The model church treasurer is the man who is merely the channel through which the offerings of the people flow.

There are only three months till the Church

year closes. Let the treasurers bestir themselves, and send at once to the different causes whatever the people have given.

THE CHURCH OF ROME AND THE VOW OF CELIBACY

This great ecclesiastical body has always been distinguished for its wisdom, in the worldly sense. This is true to such a degree that many have regarded it as the earthly organization through which Satan works. A study of its plans and actions from the beginning show such Satanic ingenuity and at the same time such a complete bluntness of the moral sense, that no other conclusion was possible.

In view of this unearthly wisdom, it has always been a problem to the students of Church history, why they were so blind to the inevitable results of a law that did violence to one of the strongest desires implanted in man. Though the vow of celibacy, laid upon the priests, has always been the law of the Church, from time to time there have been protests, though thus far in vain.

A BUSY DAY AT CAPERNAUM

Luke 5:40

By Mrs. W. S. Primrose

The busy day was done, the sun had set
Over the blue waters of Genessaret.
The stars commenced to glitter in the skies,
And the fair moon had begun to rise.
Refreshing lake winds cooled the fervid air,
And all nature felt the Healer's presence there.
For Jesus, with His chosen twelve, that evening came
To Peter's house, from whence had spread
His fame.
The city all, had gathered at the door
Of Simon's house,—the sick, the lame, the poor
Afflicted ones, of proud Capernaum.
From many a heart there rose the anxious cry,
Make way!—That I may bring my loved one nigh!
Little ones, in fondest arms, were brought
By loving parents, who the Healer sought,—
That strange and famous man of whom they heard;
A mysterious One!—Whose every word
Showed love, and with it all, such wondrous power
That moved them thus to seek Him, at this hour.
The gracious stranger found each sick one there,
Heard and answered every anxious prayer.
Sickness,—no matter what,—His very touch
Cured the ill of him who suffered much.
On each He laid a healing hand,—
Then life came back, at His command.
Glad strains of joy,—loud tones of happy song
Burst from each heart, in that vast throng;
Were e'er such acts of grace and kindness done?
No never,—never,—since the world begun.

Rome rules with an iron hand as evinced by the long list of martyrs who resisted her will. At the Council of Trent, in 1563, and in 1848, attempts were made to annul this law, but both were in vain.

Recently we have seen it stated that a large number of priests have signed an Appeal to the Pope, to be relieved of the vows of celibacy on the ground that experience has shown that "moral purity can only be attained through the free working of human nature, and not by coercion, nor by the importation of laws against nature." We quote the following striking statement from this appeal: "The clergy ended by ignoring the Romish vow, and a wave of immorality swept over the church, spreading as far as the Pontifical throne itself. The name of Alexander VI is enough in this connection." This appeal has been signed, not only by priests, but also by bishops and cardinals.

We of the Protestant faith will watch the outcome with deep interest. If the facts be as stated, then it means that the priests, bishops and

cardinals have advanced with modern thought and modern ideas of liberty, and His Reverence, the Pope, will find it difficult to stem this tide of revolt.

Devotional

THE JOY OF ACQUAINTANCE WITH GOD

The strong note of the early church life was the joy of Christians. Nowadays it too often seems as if religion were a burden to be carried. In the old days it was the arms of God that carried believers as if on eagle's wings. The impression they made was that of people in possession of a great and overflowing joy. They went joyfully about drudgery. They sang hymns in the prison at midnight with backs sore from the whip. They went to their death like those who saw a heavenly vision. A company of such happy Christians in every village and city would simplify the problem of evangelism. It brought many a sorrowing man and woman into the fold to experience the joy of loving acquaintance with God.—Selected.

BITS OF CHEER

Catherine of Siena, whatever her sufferings, was always jocund, "ever laughing in the Lord." The blind Madame du Deffand rejoiced that her affliction was not rheumatism; Spurgeon's receipt for contentment was never to chew pills, but to swallow the disagreeable and have done with it. Essipoff, when commiserated on the smallness of her hands, insisted that longer ones would be cumbersome. Robert Schauflier's specific for a blue Monday is to whistle all the Brahms tunes he can remember. Dr. Cuyler, when very ill, replied to a relative's suggestion of the glorious company waiting him above: "I've got all eternity to visit with those old saints, I am in no hurry to go;" and old Aunt Mandy, when asked why she was so constantly cheerful, replied, "Lor,' chile, I jes' wear this world like a loose garment."—Exchange.

DUTY—ITS MEANING

In this age we have all but lost the real meaning of duty. We measure it by monetary returns. The spirit of the flunky, whose hand is always out for a tip, runs through all our sense of service. In the field of duty, you cannot measure one's service to the world by the paltry dollar. The truth is, the greatest benefactors of the race are not the best paid. On the human side, it is a freak of recompense we do not understand. We know mere copyists pounding at a typewriter who get more money than the school teachers who are molding generations. The president of Harvard University gets less money than the "goteed" chef in a New York tavern. Why it is so, we do not pretend to know—but it is. There are some things money won't buy—brains and character, for instance. There are zones far removed from the clang and clamor of the market-place. The sense of conscious duty lies outstretched far above the bogs where the mere hireling is content to dwell. Our Lord, as St. Luke records it, lays down the law of duty: "When ye shall have done all those things commanded of you, say, We are unprofitable servants: We have done that which was our duty to do." We rise to exalted heights only when we can measure ourselves by that which goes out, and not by that which comes in.—Marvin J. Nichols.

GOD'S ORDER FOR SERVICE

(A Clipping found in a Christian Worker's Notebook.)

In doing the service of the Lord, we are so likely to reverse His order of doing things. His parting injunction to His disciples was to tarry until the coming of the Holy Spirit. The Holy Spirit is the power for service. His order is prayer, power, progress. We are so prone to put the doing first, forgetting that the thing of first importance, the thing first in order, is prayer. In His own Word we see how Jesus carried out this plan. There were the ten days of prayer, then came the power, then followed the going out that really brought progress—the Church increased daily.

This is the natural order from every viewpoint. The service without the anointing is largely a powerless service. Prayer is the key to the storehouse of God's resources of equipment for the kind of services that is progressive and that terminates in success. And is it not this kind of service that is a blessing to humanity and that is an honor to God? If this be true, should we not covet this way? Then let us pursue the natural order—prayer, power, progress.

THEOLOGICAL EDUCATION

By Rev. Thornton Whaling, D.D.

There is no more supremely important subject concerning the present and future welfare of the Church than the proper conduct of theological education. For a third of a century the writer has been working in this field and has served either as professor or director in every theological seminary in the Church. He, therefore, begs the privilege of presenting with perfect candor the views which have resulted from this experience.

I. The General Assembly ought to have larger rights of administration and control over this entire field. There ought to be either a permanent or executive committee of education, composed of the best and most scholarly leaders in the Church to whose care this interest is commended. If Home Mission and Foreign Mission Publication is worthy of a committee, how much more Theological Education. Doctrinaries may tell us the Assembly has the right of review at present, but the facts show how seldom this right is exercised in any satisfactory way; and powers of initiative, control and readjustment are in no sense committed to our General Assembly, according to the constitution of the seminaries or the practice of the ecclesiastical courts.

II. Consolidation rather than multiplication of the seminaries is the supremely practical issue of the Church today. We have four seminaries actually at work and one in a condition of suspended animation, and projects in some regions for a sixth. The wisdom of the Church certainly has not been exercised in this undue multiplication, and if such wisdom is to bear fruit, reduction rather than increase in numbers ought to be the order of the day. The method in which a consolidation might be achieved can be wrought out in the way which is so common, well nigh universal, by the appointment of a judicious ad interim committee.

III. A readjustment of the curriculum is imperatively demanded by the needs of the day.

1. The co-ordination of the seminaries with the college is necessary. The classic course in these colleges has been greatly modified and students are graduated from them with slender or little training in logic, psychology, ethics and philosophy. The seminaries themselves will have to introduce such courses unless the colleges will do this work. Pre-ministerial courses ought to be given just as pre-medical or pre-legal courses are. The State University ought to be solicited to give such work and independent institutions like Washington and Lee also.

2. An extension of the work to be done by the seminaries is needed.

(a) The work of preparing preachers and pastors must continue with the standard requirements in most cases. However, there are certain disciplines which ought to be introduced here as for example the psychology and philosophy of religion; Irenic Apologetics, which meets the modern mind where it is. Ethics, including Christian Sociology, Church Work with the principle of the clinic or dissecting room, and still other important subjects.

(b) The Church needs teachers just as truly as preachers, and the seminary is the best place to prepare such workers. The colleges and universities find it impossible to secure adequately equipped men to take charge of the Department of Religious Education, or Biblical Study or History. Our large and thoroughly equipped churches need also directors of religious work or training who are equal in grade to the preacher or pastor in the dignity of their office and in the value of the service rendered. There ought to be in every such church a teacher who is an ordained minister, who has been prepared for this great work.

(c) There are increasing numbers of thoughtful men and women who desire adequate biblical training and knowledge and the theological seminary should furnish opportunity for such study as they may need. This need not be of a low or popular grade. White's Bible School, New York, is a sample of how the private members of the Church are longing for proper teaching. The theological seminary in fact ought to be a theological university. Ezra Cornell, when he founded the university which bears his name, said he wished a school where anybody could study any subject under the best teaching offered on the globe. A theological seminary ought to be an institution where anybody could study any department of Biblical or Theological learning under competent direction. The seminary which gives such provision first will "inherit the earth."

(d) Religious workers of the highest type are needed on every hand. When stress of war was upon the Y. M. C. A. it laid hands on J. Ross Stevenson, president of Princeton Seminary; James I. Vance, pastor of our greatest church, and other like men and enlisted them in its service. The seminaries ought to do the work of furnishing to this organization, and all others like it, ade-

.....
Contributed
.....

quately prepared workers. There is no Y. M. C. A. college in the world in the nature of the case that can do this work as well as the theological seminaries or universities ought to do it.

(e) The extension of the time of study is a practical issue. Both law and medicine have lengthened the period of study required for their professional degree and three years is too short a time for theology to require for its degree in Divinity.

3. The principle of election is already knocking at the door. Some men do not choose Hebrew or Greek may be, yea, are called to the ministry even in the Presbyterian Church, and ought to have the option of studies which are of equal disciplinary and utilitarian value. In this day when the B.S. and B.A. degrees are given upon so many scientific courses, the graduate upon such courses who chooses the ministry ought to find a seminary adjusted to his needs, with a curriculum just as scholarly and exacting for him as the old curriculum manufactured for the traditional B.A. degree on the old classical foundations.

In conclusion this whole subject is agitating in the mind of the Church universal. One of its ablest treatments is found in the Minutes of the U. S. A. Church, 1922, pages 203 to 214, a report by Dr. W. O. Thompson, president of the University of Ohio, on the subject of the Theological Seminaries and Theological Education. It ought to be read by every minister in our Church as well. Union Seminary, New York, though heterodox as to doctrine, is wise in its policies, and the Southern Baptist Theological Seminary, in Louisville, Ky., while belonging to another denomination, is the best organized seminary on the globe. Our own Union Seminary in Virginia has been our most wisely conducted institution, though making some mistakes. It moved to a large city but went to the suburbs. It wrought out a Bible Training School but as a by-product instead of an integral part of the institution. It founded a Mission Court as another by-product instead of an organized constituent. But this seminary has in some respects been blazing the way and the Church, profiting by and improving upon this experience, may provide still more adequately for its Theological Education and Biblical Training.

OUTLINE OF A PLAN FOR FINANCING THE KINGDOM

- I. Determine the Budget.
 - (a) Church Support.
 - (b) Benevolences.
 1. Make the first (a) ample for local expenses.
 2. The second (b) should at least cover apportionment.
 3. Ratified officially.
 4. Use Duplex Envelope, both sides.
- II. Who Support Budget?

Ans: "Let every one of you"

 1. Members of small income? Ans: Primarily for their sake.
 2. Members in debt? Ans: The Lord is our preferred creditor.
 3. Children who are members? Ans: Train the child.
 4. Wives who are members? Ans: Worship is a personal act and can not be done by proxy.
- III. When make the offering?

Ans: "Upon the first day of the week."

 - (a) Why weekly?
 1. Scriptural.
 2. Practical; many receive income weekly.
 3. Gets more money.
 4. Gets it as needed.
 5. Develops liberality.
 6. Brings weekly blessing.
 - (b) Why upon the first day of the week?
 1. Scriptural.
 2. An act of worship.
 - (c) Objections. 1. My income irregular.

Ans: Lay aside at least a tenth for the Lord when you receive money.

 2. Too much trouble. Ans: Not to one who has the spirit of disobedience.
- IV. How much? "As God hath prospered you." Make one-tenth the minimum standard of estimating your prosperity.
- V. Every Member Canvass. Why?
 1. Reaches the greatest number.
 2. Utilizes the personal element.

3. Supplements public effort.
 4. Promotes attendance.
 5. Promotes fellowship.
 6. Gathers valuable information.
 7. Blessing to canvassers.
- VI. Every Member Canvass. How?
1. Take at least a month to get ready.
 2. At the close of a revival is a good time for it.

(The above outline was sent in by Rev. A. H. Atkins, D.D., of Hamer, S. C., who has found it so useful in his work that he would commend it to others.—Ed.)

WHY? WHY? WHY?

By Rev. Egbert W. Smith, D.D.

Dropping into a Nashville restaurant recently with a lissome leaflet in my hand, I was planning to steal glances at it between bites as a mere tinkling accompaniment to the full-throated melody of soup, fried chicken, and cherry pie. But the accompaniment speedily displaced the melody. With my fork poised chicken-tipped in mid air between plate and mouth, I sat transfixed, unconscious of my surroundings, greedily devouring the pages of the little booklet.

The intelligent reader will at once be struck with the astounding resemblance between this attitude of mine and that of the bird Tennyson tells of, who, in the very act of eating his feathered victim, stopped, spell-bound by the poet's song.

"The wild hawk paused with the down on his beak,
And stared, with his foot on the prey."

Tennyson knew that no more convincing proof of anything's power of fascination could be given than its arrest of a carnivorous creature in the very act of taking needed nourishment.

Precisely this was the effect upon me of the fifty-six page pamphlet of our gifted young Educational Secretary, Mr. E. D. Grant, entitled "Our Prayer Each Week, for use in Sunday Schools and Societies," purchasable for 25 cents from Educational Department, Box 330, Nashville, Tennessee. It contains a juicy little extract from a fresh missionary letter for every Sunday in the year, followed by a terse statement of the prayer object which the extract illustrates.

How any Sunday School superintendent with a heart can deprive his school of the pleasure and profit of these little five-minute prayer readings is one of those mysteries I shall take with me into the next world. Through just such a medium many a young man or woman has heard the call of Christ to a noble life service, while multitudes of others from just such a taper have had kindled in their hearts their first interest in world evangelization. The time required is negligible, the benefit, the possibilities, unreckonable.

Brief as these prayer readings are, continued through the year they would mean a real achievement in the missionary education of the whole school. And if the superintendent had our missionary maps on the wall and would point out to the school the place and the country from which each Sunday's letter was written, the interest and instruction would be greatly increased, for eye-gate beats ear-gate nine to one. As Tennyson says,

"Things seen are mightier than things heard."

If I were a Sunday School teacher and my class did not hear them read from the platform, I should certainly procure a copy and read one of them myself to my class each Sunday. Without some such systematic effort you will never develop your pupils, be they young or old, infant or adult, into world Christians, and if that is not your purpose, it ought to be. It was the purpose of the Great Teacher.

Sunday School teachers, superintendents, and pastors should be ashamed to continue turning out from their schools and classes near-sighted, myopic people who, as Saint Peter says, "cannot see afar off."

If I were a parent, or a simple church member, or a delegation of Auxiliary ladies appointed for the purpose, I should go to my pastor or Sunday School superintendent or session and I should open my mouth, or mouths, to the following effect:

"Say, did you see that sparkling article of our modest Executive Secretary of Foreign Missions in the Church paper? Why should our children be deprived of this vitally important systematic instruction offered them at no cost of money and scarcely any of time? Why should they grow up drinking in knowledge of our home work at every pore yet shamefully ignorant of that mighty cause which formed the burden of our Master's last command and which our first General Assembly declared to be the great end of our Church's organization? Why should they be permitted to grow up keen-eyed for business, pleasure, and home affairs, but, for the things that are 'afar off,' hopeless, chronic, pitiful myopiacs? Why? Why? Why?"



Mount Carmel Church

"THE COUNTRY CHURCH"

By Dr. Henry W. McLaughlin

(From The Field Illustrated)

In an article recently published in the Outlook (New York), contributed by Martha Beasley Bruere and Robert W. Bruere, the Country Church is represented in a very decadent condition. This article was largely quoted in the Literary Digest under the caption, "Rural Preachers in a Losing Race."

They represent the pulpit as falling behind the pew in the progress of intelligence, and report that in some sections "only 25 per cent of the churches are growing, while the remainder are dying or are dead."

Now if I believed this to be a true picture of our American Country Churches, I would be a pessimist indeed. Statistics show that most of the leaders of the religious life of the cities, the pastors, the church officers and the Sunday School workers, were born and reared in the country.

There are travelers who feel confident to write lucidly of an oriental city, being able to describe with accurate opinion the domestic, social, economical, and religious life of its people after less than a week's sojourn. The city writer who travels through the country, gathering information about rural conditions, may or may not be able to write of things as they really are. Country people are prone to stuff the city questioner and fill him full of things that are not facts, having a lot of fun in the meanwhile at the questioner's expense. A city lady was saying of a country man, with whom she had a conversation, "Poor man, he has never seen a railway train." The fact was, this man had been a regular "globe trotter" and was just having a little fun at her expense. It is doubtful if the Brueres have gotten all the facts, even in the communities they have visited. It is dangerous to reason from the specific to the general.

For over 12 years I have been pastor of a church in the open country. Have identified my life with the life of my people, and have breathed with them the air of the open fields. As I know intimately the conditions in the Valley of Virginia, it is of these I write. I find that within 40 miles of Staunton, Va., the birthplace of Woodrow Wilson, there are 17 churches in the open country, with a membership ranging from 250 to 640. This is of one denomination. There are churches of like kind in other denominations within the same radius. Each of these 17 churches has a minister's home on a plot of ground ranging from one to fifty acres. Each has a resident pastor for all of his time, a graduate of some reputable college and of a theological seminary requiring three years of resident work. They are red-blooded men who take a deep interest in community welfare and community organizations. All of these churches have been having their normal loss by death, have been constantly sending a stream of life into the city congregations, and have received but few members by certificate. Yet, notwithstanding all this, the 17 churches have made a net average increase during 10 years, from April 1, 1911, to April 1, 1921, of 85 members per church. The real

growth and development of these churches is not shown by the increase in membership, but their increase in efficiency in service to the world at large. The amount contributed for benevolences, that is, for causes other than local expenses, for the fiscal year ending March 31, 1921, was 533 per cent more than the amount contributed for the same period of time a decade ago. The lowest increase in benevolences in any one of the 17 churches was 152 per cent and the highest 1375 per cent. The increase in pastor's salary for a period of five years was an average of \$723.00 per church. This does not look much as though the churches in the open country are dying out, at any rate, in the Valley of Virginia. I have selected the Mount Carmel Church to bring out some matters of detail, especially to emphasize the character of the ministry in the open country in this section of the world. I might have selected any one of the 17, and the facts would not have been greatly different. The writer is not pastor of this congregation, but of the mother church, from which it sprang. Mount Carmel, located on Lee Highway, about midway between Staunton and Lexington, was organized in 1858 with 38 members, most of

life, a fine horseman, a man of good common sense and blessed with a sense of humor.

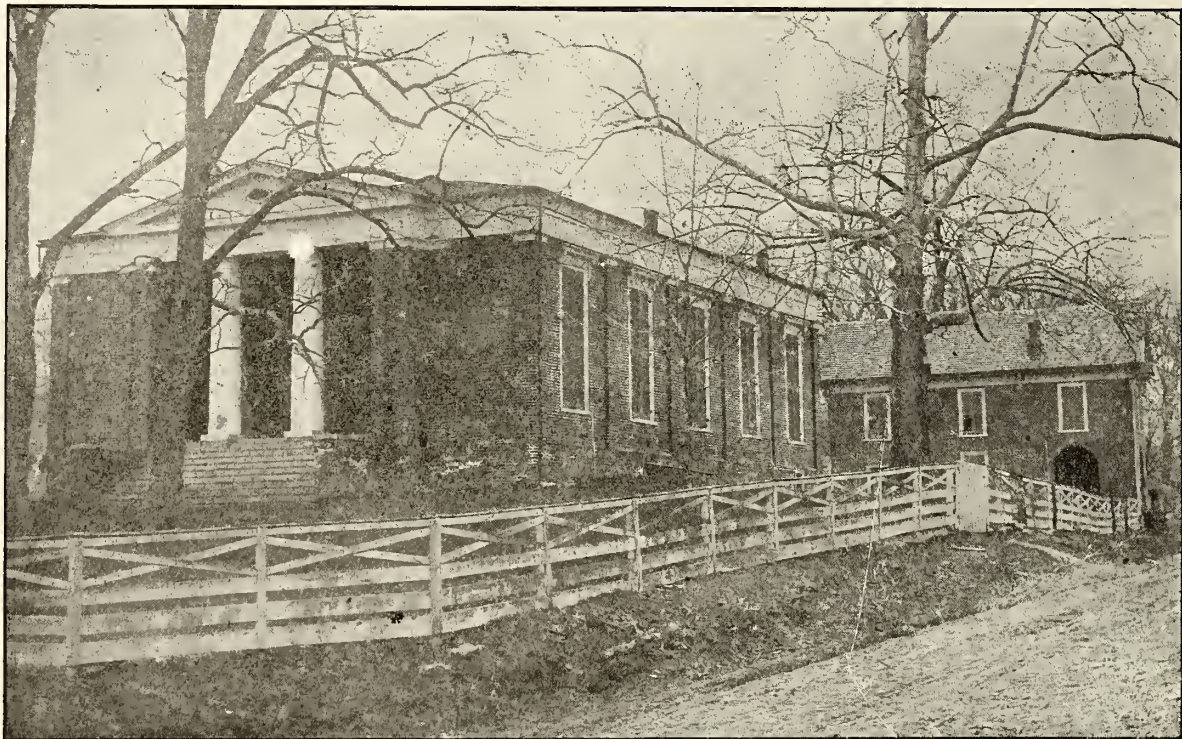
For 38 years, in sleet, in rain, in snow, with no vacation, Rev. A. H. Hamilton, D.D., wore out his splendid life visiting, preaching and ministering to the people he loved with all the passion of his great heart. After 38 years, his strength no longer equal to the task and while his people offered him a home among them, in order that his successor might not be embarrassed or in any way be trammelled by his presence, he showed his good sense to the end and moved to a nearby town. He still lives in Staunton, the object of veneration and love of a grateful people. He saw the church grow from a membership of 173 to 460. The present membership is 632. He saw the contributions to benevolences grow in the 38 years from \$120 to \$1,579. The contributions for the year ending March 31, 1921, were \$10,718. He saw the Sunday School grow from a membership of 50 to 630. The enrollment of this school last year was 1,016. During the 38 years of Dr. Hamilton's pastorate all evangelistic meetings were conducted by himself or a visiting pastor. No outside evangelist was ever invited. After Dr. Hamilton's retirement, Rev. J. E. Purcell, a man of great ability as an organizer and a born leader of men, was called. With the splendid foundation laid through the years, the church went forward in every department of its work, increasing rapidly in membership and gifts. Among other things accomplished, the finest church house in the

open country, probably anywhere in the world, was erected. It has all modern conveniences and equipment. Visitors who pass from Staunton to Lexington, Va., are impressed by its stately proportions as it stands on a hill to the left, 18 miles from each town.

Mr. Purcell was succeeded by Rev. J. L. Fairly, who combines in an admirable way the good points of the two predecessors. The church is deeply spiritual, with an exceedingly earnest and efficient set of officers.

The religion of these 17 rural churches is of the old-fashioned type, free from modern "isms"; the ministers and people have a simple faith in the Bible as the Word of God, in the deity of Christ and in the saving power of His Gospel. Each of the

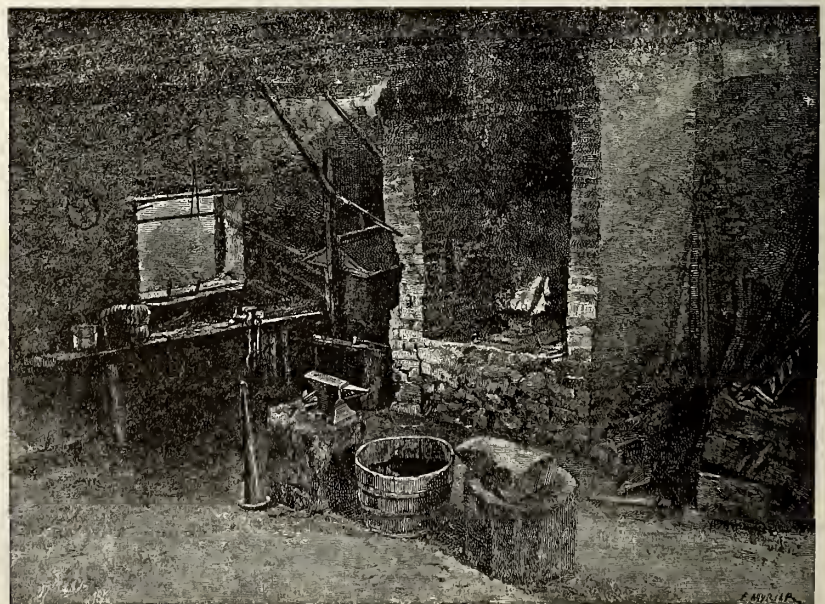
churches is in a way a community center, with a Christian Endeavor society which has a series of socials during the year for the young people, and most of these churches have from one to five missions in the surrounding territory, at which a Sunday School is conducted by the members of the central church. One of the secrets of the growth of these churches is that they all have a resident pastor; a man of culture and education, who, together with his family, identifies himself with



New Providence Church

them coming from New Providence Church, which was organized in 1746 and during its 175 years has had only eight pastors. One of those who moved his membership from the mother church to become a charter member of the new organization was Cyrus H. McCormick, the inventor of the reaper. The old shop in which the first reaper was made can be seen now as the day he left it. The forge, and anvil, and the other equipment are still in the shop where Cyrus H. McCormick locked himself and his blacksmith in and worked at his invention until it was practical. When Mr. McCormick left Virginia for the West he took with him a perfected invention, which was destined to be probably the most potent factor in the making of Chicago a great metropolis and the West the granary of the world. The old McCormick home is still owned by a member of the family and it is typical of the antebellum farm house in the valley of Virginia.

The growth of Mt. Carmel Church was gradual, until in 1876 we find it with 173 members. At this time it called a young minister, a farm raised man, fond of the country, by the name of Rev. A. H. Hamilton. He was in love with country folks and country



The Blacksmith shop in which the first McCormick reaper was made

the life of the community, entering with an understanding and sympathy into the sorrows and joys, the failures and success of his people.

THE CALL OF THE MINISTRY

By Rev. J. L. Griggs

The call of God to this specific line of Christian service is of no small importance. God has been choosing men to do His work throughout all the ages past and has always had a ready response from a sufficient number, until more recent years, to fill very creditably the various fields of service, but for a decade or more there has gone out from the various church courts urgent appeals to the young manhood urging men to enlist in this high calling.

These appeals were not sounded as idle tales, because the different denominations have long since recognized the falling off in the number of ministers. At first the scarcity was only of minor importance, but each succeeding year brought no relief when the number in active service were checked and compared to the previous records.

There have been numerous ideas advanced as to this condition without any noted improvement of importance. Some have charged that worldly inducements offered in the different avocations of life were responsible; some have said there is a lack of fervent prayer, which cannot be denied, while others have attached the blame on something else. None have even intimated the cause as I understand, in part, responsible for this condition.

Everything has been inclined towards "Modern Ideas," the churches included, and the religion of Jesus Christ has been, is, and ever will be, unchangeable. God's plan-way of redemption can never be modernized to fit the flimsy ways of man. God has given us His holy Word to guide us in the way of all truth, and I fear in many cases we have allowed ourselves to be overcome by the drift of the "Modern Idea."

Now you need not for one time accuse me of being "Old-Timey" in my ways of thinking or in my practices, because I am not, but rather I try to be the very best informed it is possible for me to be in my humble manner; but I am very forcibly convinced that we, the church, are directly responsible for the dearth of the ministry to a very large extent. To make myself more specific, the requirements which must be met by those aspiring to the ministry are a restraint in many cases. I quote here from a letter (received recently by a young man who had felt a divine call to the ministry), from a member of the board on ministerial preparation with regards to the educational qualifications required in his denomination, viz: "I do not think the committee would even entertain an application without the applicant take at least a four year course, one of which should be taken in college and the other three in seminary."

Surely there is no one who is not in favor of an educated ministry from the standpoint of our advanced age, but can we afford to deny anyone the privilege of doing the thing God has called him to do? Of course, some will say there are provisions made whereby one may secure the necessary preparation, which is in part true, but there are other conditions to be reckoned with surrounding each case.

This question is perfectly clear to me in my feeble way of thinking, and I am forced here to register my opinion. I believe when God calls anyone to some specific task that He expects "That One" and no one else to answer. And what if he should answer, but the governing powers of the Church, of which he was a member, should say Nay? God have mercy on those responsible for restraining those who would "Work for the Master in His vineyard."

Yes, but some have said our physicians are and must be educated as well as our lawyers, etc. This is true, but we are to beware as to how we measure the qualifications for the ministry by these worldly avocations. Here is a great danger of allowing the worldly idea to get into our "Inner Courts" and cause us to lose sight of the fact that God has spoken. "When God speaks let all the world give silence."

Noah of old was called of God as a minister and for a hundred and twenty years he labored and preached to those about him. God spoke to Samuel in his boyhood and commissioned him as a prophet and he was a prophet. God called Ezekiel but he endeavored to excuse himself, but to no avail. God thrust him into His work. Jonah was called of God and tried to evade duty, but God brought him to his task through affliction and he was a great deliverer for the Nehevites. Daniel and others of the Old Testament were called of God and filled their places with credit.

In the New Testament we have different ones who were called by Christ in person during His earthly ministry. The disciples who walked with Christ in the flesh were of the common order of folk. All were common laborers but when they were called they gave heed and were used of God in the establishing of His kingdom in the world. Paul, they say, was of the higher class of people, the Pharisees. Yes, he was one of the educated men of his day and felt before his conversion that he was authority on all religious and legal questions which required knowledge, but we find him in writing to the Corinthians after he had seen Christ and entered the ministry, saying, "For the wisdom of this world is foolishness with God, for it is written, He taketh the wise in their own craftiness."

Now I contend that God maintains one of the greatest and most efficient universities in the world in all ages—that school of experience through which all men must pass. The nature of the individual passing through this school makes the finished product of the school. Not all are apt by any means, but those who study nature in every form, who resign to God in all things and who come out fully impressed that God is the author of all wisdom, power and courage, must agree with James 1:5, "If any man lack wisdom let him ask of God who giveth to all most liberally and upbraideth not."

Here is what we need. Let the different denominations remove the things which retard the progress of the ministry as to requirements or make more ample provisions for the preparing of those who are willing to enlist. In other words, if we believe we can take a man and by giving him a complete education make an ambassador for Christ of him, then let us give that preparation free of charge for his willingness to give his time in preparation. The ministry will continue to go wanting unless something is done and that right early. What shall we do?

Kollock, S. C.

A SEXTETTE OF CHINA FACTS

By Rev. Egbert W. Smith, D.D.

In view of the unsettled theological conditions in China our people are due the following information:

1. As regards our own missionaries. We have no reason to doubt their soundness in the faith. The only one whose orthodoxy had been called in question went voluntarily before East Hanover Presbytery last spring and that conservative body, after a thorough examination, gave him a rising and unanimous vote of confidence.

2. As regards the union institutions in China with which we are connected. Order of our Committee both the teachings and the teachers of these institutions are being thoroughly investigated by special committees of our own two China Missions whose reports will be laid by the Executive Committee before the next General Assembly. What has already reached us of the findings of these special committees is reassuring.

3. As to the China National Christian Council. Our Missions have no connection with this Council and there is no apparent prospect of such connection. The North Kiangsu Mission has voted against connection by a large majority, while the Mid-China Mission has decided to wait and watch developments for a year before taking action. It has been the uniform practice of our Executive Committee, in all such local matters, to be guided, not by individual missionary opinions, however loudly voiced, but by the official majority decisions of the Missions.

4. As regards the China Continuation Committee. This Committee has never exercised any authority over our China Missions, nor has the Executive Committee of Foreign Missions or any of its Secretaries ever desired or attempted in the slightest degree to subject our Missions either directly or indirectly to the control of the C. C. C. or any other outside organization in China, New York, or elsewhere.

5. As regards the China Bible Union. Our Executive Committee has declared by unanimous vote that "this Committee is in hearty sympathy with the purpose of the China Bible Union and wishes it God-speed."

6. As regards the proposed Chinese Biblical Encyclopedia. What has been the uniform attitude of the Executive Committee toward this undertaking is given in the following action unanimously taken at its November meeting, 1921:

"With reference to the Chinese Bible Encyclopedia, edited by Dr. Henry M. Woods, we recommend (1) that the Executive Committee of Foreign Missions send on to the Committee appointed by the two China Missions as rapidly as received any funds definitely designated for this cause; (2) that we inform Dr. Woods and his Com-

mittee that we are absolutely unable to appropriate any money for this purpose other than above, as we do not regard the General Assembly's directions to undertake this work as expeditiously as possible to mean that we are to borrow the money in addition to our already heavy debt nor do we regard the Assembly's directions to mean that we are to make a special appeal for this cause when we have not even the funds to carry on the work already undertaken; (3) that we direct the Committee in charge of this encyclopedia not to make any expense or obligation above the amounts already in hand, as we shall be unable to recognize any debts not authorized by the Executive Committee; (4) that we desire to go on record as thoroughly appreciating the purpose and labor of Dr. Woods in trying to overcome the insidious onslaughts on the Word of God and are truly anxious to see everything possible done wisely to accomplish this purpose."

THE IMPORTANCE OF THE STUDY OF THE CATECHISMS OF THE CHURCH

By Rev. E. P. Davis, D.D.

A class is graduated in the Catechisms every year by the Sunday School of the Second Church in Greenville, S. C., and a Bible is presented to every one who will memorize the Shorter Catechism, and a Testament to each one who will recite perfectly the Introduction to the Shorter Catechism. For the year closing December 31, 1922, Misses Thelma Ashmore, Sudie Ware and Rachel Thomas received Bibles, and Misses Ruth Brady and Elizabeth Shaw, Testaments. The graduating exercises were opened with prayer, singing and the reading of appropriate Scriptures. In his book on "The Westminster Assembly," A. F. Mitchell, D.D., LL.D., says on pages 418, 419, that "with Baxter, he thinks the Shorter Catechism is, in some respects, the most remarkable of the symbolical books, the matured fruit of all their consultations, and debates, the quintessence of that system of truth in which they desired to train English speaking youth, and faithful training in which, I believe, has done more to keep alive on both sides of the Atlantic reverence for the old theology than all other human instrumentalities whatever."

In his able address on "The Catechisms" before the Two Hundred and Fiftieth Anniversary of the Westminster Assembly, in Charlotte, in 1897, Dr. G. B. Strickler said that, "Our Catechisms not only state the truth in regard to every essential doctrine of God's Word, but state it in the form of a complete system, every doctrine in its right place and in its right relations to other doctrines. This is true of no other catechism." "Memorial of Westminster Assembly," page 133.

Greenville, S. C.

"WHAT IS THE KINGDOM OF GOD?"

I ask for a bit of your space to recommend to your readers a little book written by one of the faculty of Columbia Theological Seminary, Dr. R. C. Reed, Professor of Church History in that institution and the present moderator of our General Assembly. The book is entitled: "What is the Kingdom of God?" It is composed of eight lectures delivered at Belhaven College, Jackson, Miss., in the summer of 1921, to the Christian Workers' Training School. It is of especial interest to those who desire to know what premillennialism is and what the reply is to it. The distinguished author states with rare clearness what the premillennial answer is to the question, "What is the Kingdom of God?" and then with calm reasoning gives what in his view is the answer of Prophecy, of the New Testament, of History, of our Standards, and of our Hymn Book.

The question which Dr. Reed discusses has become a very conspicuous one in our day. No person can consider himself well informed about what is going on in religious circles who does not know what is being said on the subject of the Kingdom and our Lord's second coming. We commend the book to every minister not only but we think it ought to have a wide circulation among the laity and might well be used as a text-book in Bible classes and conference studies.

Dr. Reed's style is always interesting. And his scholarship is unquestioned. Moreover, while he leaves no doubt of his own position, he writes as a Christian gentleman more intent on reaching the truth than on upsetting an opponent. It was my privilege to hear some of these lectures and to enjoy an initial acquaintanceship with the modest and kindly spirit of the author. This spirit is also evident in the pages of his book.

John M. Vander Meulen,
President Louisville Theological Seminary,
Louisville, Ky.

The Every Member Canvass Comes March 18. Are You Preparing For It?

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Montevallo, Ala.—On Sunday afternoon, January 7th, the ladies of the Presbyterian Church organized a Woman's Auxiliary and elected the following officers: President, Miss Georgie Leeper; vice-president, Mrs. J. H. Chalmers; secretary-treasurer, Mrs. F. W. Rogan.

Mrs. W. B. Reynolds, Mrs. N. C. Bridges, and Miss Mary E. McMillan were asked to submit a constitution and by-laws at the next meeting.

It was decided to adopt the circle plan, and the president was instructed to select chairman for three circles.

The pastor, Rev. P. H. Carmichael, feels that the Auxiliary will be a great help to him in the work of the church.

Stuart Robinson School (Miss Isabelle Johnson, in Missionary Survey)—I have been at Stuart Robinson School since the 11th of May, but I will never forget my introduction to the town of Blackey, where Stuart Robinson School is located.

I arrived at 9:00 o'clock at night, 10 o'clock Eastern time, and because of a misunderstanding about the time of my arrival no one met me. There were a number of people at the train, but it was dark, and not knowing which way to turn, of course I looked to see whom I could ask to show me the way. Four little girls were standing near me, so I turned to them and said, "Can you show me the way to Stuart Robinson School?" "Yes, ma'am," and before I could say more one picked up my suitcase and another my handbag and started off to take me to Mr. Tadlock's cottage. Wasn't that sweet of them? They were so friendly that I felt at home right away and wondered if Mr. Friend o' Man lived in Blackey.

Blackey is a small town in Letcher County, Kentucky, in the midst of the Cumberland mountains. As one steps from the train and sees the mountains rising high on either side one wonders if Ebal and Gerizim looked like that to the people at Shechem, and if these people would listen attentively to, and forget as quickly, the reading of the Law, as they did.

The town itself stretches along the Kentucky River for about half a mile, with the L. & N. railroad running directly through the one real street. High up on the mountain side, back of the depot is Stuart Robinson—one school building, two little cottages, and the ruins of the burned dormitory now occupied by Dr. A. D. Tadlock's chickens. My! but how noises do come up this hillside. We feel sure the noise is just outside the cottage, but it isn't. It is in town. What is that? You cannot find Blackey on the map. Well, it should be. It has six coal mining camps in walking distance, and then, Stuart Robinson School is here, with an enrollment, last year, of 400, and a faculty numbering 10. Rev. and Mrs. E. V. Tadlock are in charge. We expect to grow when we get our new buildings, and have four lower grades in the old building and all the Grammar and High School grades in the new.

Have you heard of the new plant the Assembly's Committee is giving us? The old buildings were frame, and last January the dormitory burned and most of the boarding students had to return to their homes without finishing the school term.

Now we are going to have a brick school building—two brick dormitories, one for girls and one for boys, capable of accommodating 50 students each, two in a room. There will also be a refectory building. The school building is nearly completed, and the dormitories have been started. They will have electric lights and running water too. The new plant is near the Rockhouse Coal Camp, about a mile from Blackey.

Will it not be nice when we have all these things? But what can we do with empty buildings? Of course we will have to have furniture. It will cost \$50.00 to furnish a dormitory room, and there are 50. Suppose all your life you and the rest of the family had slept in one room and then you had come to school and been given a neat, pretty room, with two single beds, and you were to have one all to yourself and only one other to occupy the room with you. Wouldn't you just love it? Of course, you would.

Wouldn't you like to furnish a room, or maybe half a room, or help with the dining room or kitchen equipment? Of course your circle will want to help.

I wish you could meet some of the children up here. There are all kinds—good, bad and indifferent, bright and dull—human nature is the same everywhere, but customs and opportunities are not. That is why we send our money and workers to the mountains and build churches and schools there. If you could meet some of the girls and boys here who have made use, or are making use, of these opportunities, you would be glad you had a part in giving them their chance in life.

We have a good Senior Christian Endeavor here, meeting all the year, and a live Junior Christian Endeavor. Most of the Seniors are members of my Teacher Training class which meets Thursday nights. The Juniors meet Tuesday afternoons with Miss Schow and sew on doll clothes to be sent to Africa. Miss Schow's Intermediate Sunday School class of boys is organized into a Whittle Club, meeting Tuesday nights. They whittle dolls' furniture, which is also to go to Africa.

I was in a home not long ago just at meal time. The grandmother, and the mother, holding the baby, each had chairs, but the five children stood up. There were no knives or forks, they ate with their fingers. The women were barefooted. The baby had been sick about a week and the grandmother was giving it string beans and coffee to give it strength. The families nearby seemed to be in better circumstances but the husbands worked in

the mines and probably received the same pay. The pay was managed differently. It is cases like these we want to help.

"How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace." Blackey, Ky.

IRONING.

I have ironed my husband's shirts, oh, very smoothly;
I wish I could as easily erase
His frowning, worried look of inattention—
I can not read the new lines in his face.

Mary lets me iron her crepes and laces;
I wonder if she thinks that mother's hands
Would tear the fine-meshed fabric of her love-dreams?
I wish she knew that mother understands.

Jack likes the finest nainsook, trim, athletic,
Next his skin. Most finical of men,
How can he bear to waste his time with Gladys?
I wish he were a little boy again.

Oh, well! My task today is just the ironing,
But while I iron, I can not help but pray,
"Dear Lord, please let me smooth my loved ones' pathways;
Please do not let them drift too far away!"
—May Williams Ward, in Good Housekeeping.

DR. DABNEY ON THE MILLENNIAL

By Rev. W. T. Riviere

A recent article in one of the Church papers by my honored friend, Dr. J. P. Robertson, formerly of Galveston, now of Shelbyville, anent our Confession and the Millennial controversy, might make the following extract of interest. It is from pages 93 and 101 of the Memorial Volume of the Westminster Assembly, containing the addresses delivered before the General Assembly at Charlotte in 1897, published by our Committee of Publication by order of the Assembly. Dr. Robert L. Dabney, D.D., then pastor at Victoria, Tex., had been for many years professor in Union Theological Seminary, Virginia; in his published lectures on Theology Dr. Dabney strongly attacks the Premillennarian theory. But in his lecture before the Charlotte Assembly, Dr. Dabney interprets the Confession of Faith as follows:

"The second marked trait of the Confession, its doctrinal moderation, presents the other reason for its permanent adaptation. Divines so learned and so able as those of the Westminster Assembly knew well that the body of doctrine which they taught is a system of truth. That is to say, the several parts must stand together, in order that the body may have stability. They are logically inter-dependent. The system is an arch, whose strength is perfect as long as each stone holds its proper place; but the removal of any one lessens all the rest and endangers the fall of the whole. Or, to use another similitude, our creed is like an organized living body in this, that the presence and healthy action of each part is essential to the safety of the body.

"The Assembly, therefore, was too wise to attempt the conciliating of opposites by the surrender of any essential member of the system of revealed truth. They present us the Pauline, Augustinian, or Calvinistic creed in its integrity. But, on the other hand, they avoid every excess, and every extreme statement. They refrained, with a wise moderation, from committing the Church of God on either side of those 'isms' which agitated and perplexed the professors of the Reformed theology. Let the following instances be considered."

In the pages which follow, Dr. Dabney illustrates the moderation of the Westminster Assembly with reference to the doctrine of the trinity and philosophical attempts at explanation; to the supra and sublapsarian theories of the decree; to the doctrine of providence and theories of its method; to the fall and the controversies as to the nature of the moral revolution; to the contemporaneous debate about mediate and immediate imputation; to redemption, satisfaction, reconciliation, and assurance of salvation. Then he adds:

"Last, we note the caution of the Assembly concerning the millennium. They were well aware of the movement of the early Millennarians, and of the persistence of their romantic and exciting speculations among several sects. Our divines find in the Scriptures the clearest assertions of Christ's second advent, and so they teach it most positively. They find Paul describing with equal clearness one resurrection of the saved and lost just before this glorious second advent and general judgment. So they refuse to sanction a premillennial advent. But what is the nature, and what the duration, of that millennial glory predicted in the Apocalypse? Here the Assembly will not dogmatize, because these unfulfilled prophecies are obscure to our feeble minds. It is too modest to dictate a belief amidst so many different opinions.

"Such are some of the instances of the prudent moder-

ation of our Standards. Because of this trait our Confession is worthy to be the creed of all gospel churches. And this quality shows that it is a work which cannot be revised and amended without a breach in its organic integrity. . . ."

Cleburne, Tex.

"MUSIC AT MONTREAT"

By Rev. Henry H. Sweets, D.D.

There are wonderful natural attractions at Montreat. The stately trees, the beautifully tinted flowers, the ever-changing clouds and sky, the murmur of the babbling brooks, the placid lake with its wonderful reflections, and above all the unchanging hills and inspiring mountains.

Possibly, however, the greatest charm is in the personality, rich in culture, and spiritual vision of those who gather at this beautiful spot. Lured by these attractions there came into this community several years ago two musicians of marvelous ability and of attractive personality. To these gifted friends, Mr. and Mrs. Crosby Adams, is due the praise for one of the most delightful evenings ever experienced at Montreat. During the period assigned to the Committee of Christian Education and Ministerial Relief the "Aeolian Choir," recruited from Asheville and vicinity, rendered a program of choice gems of music in masterly style, which thrilled the large audience assembled.

Mr. and Mrs. Adams' service as teachers has made their names familiar throughout the country. Twenty-one years of this musical activity was spent in Chicago, where years ago they started classes for teachers. In addition to a lifetime of teaching Mr. Adams is a well-known choral conductor and Mrs. Adams' name as a composer of music is almost a household word. As educators they have touched many lives. Expressions of satisfaction may be heard from men and women from more than a score of states who testify to the eminently practical and artistic value of their work. We are grateful to have such artists and refined and useful citizens in our Southland.

Louisville, Ky.

"SWING LOW, SWEET CHARIOT"

Bob Taylor, in his published lectures, makes this beautiful and touching allusion to a former slave of his family: "Not long ago I buried one of the last of our old family darkies. He had been a preacher for fifty years. When I was a child he often led me, together with my brother, to his meetings. He had never learned the art of reading. But many a time have I seen him rise in the pulpit and say: 'My congergashun, you'll find my text somewhar 'twixt de lids of de Bible, whar it reads, 'You must be born agan and agan.' And then he would warm up with his theme until he plunged far beyond the ratiocination of man. During the last twenty years of his life he made sight drafts upon my treasury and my wardrobe, just as thousands of old-time darkies still make drafts upon their former masters in the South, and they are always honored. When I was a candidate Uncle Rufus was a Democrat. When my brother was a candidate, he was a Republican. When we were candidates against each other, he was neutral. The old man came one evening and sat with me in the twilight under the trees, and our minds wandered back together to the happy days of the past, when he was a slave and I was a barefooted boy. He reviewed many a ghost story he used to tell us in the firelight around the hearthstone of his cabin in the happy long ago. And there was many a joke and jest and merry peal of laughter. But as the shadows thickened around us the old darkey grew serious. He spoke tenderly of my father and mother, and his old wife, and all the old folks who had gone before. With tearful eyes he left me. But he paused as he departed, and leaned upon his staff and said:

"'You may not see me again. I has had two visions of the chariot of de Lord descending from heaven to bear me away. The next time it comes, your Uncle Rufus is a-gwyne home.' And as he hobbled away in the darkness, I thought I heard a song:

"'Swing low, sweet chariot, coming for to carry me home.
Swing low, sweet chariot, coming for to carry me home.'

"I never saw him again. Before a week had passed, the chariot swung low, the faithful old servant stepped in, and was caught up into heaven.

"As I looked upon him for the last time, with the dew of life's evening condensing on his brow and the shadows of death falling around him, his simple words of faith in God were more beautiful to me than the most impassioned eloquence that ever fell from the lips of the brilliant Ingersoll."—Alabama Baptist.

YOUNG PEOPLE'S DEPARTMENT

(UNDER AUSPICES SYNOD'S COMMITTEE OF SUNDAY SCHOOLS AND YOUNG PEOPLE'S WORK)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C.

EDITOR'S LOOKOUT

From one news report last week we jump to four this week. This is the way we like to see them come in! We are glad that the young people are becoming more and more interested in the department, for it is our desire to make the department of real service, not only in promoting the Sunday School, but in helping the young people to get more real satisfaction from their work for the Master. We will be glad if by next week the number of news items has again increased fourfold.

Sunday School

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

JANUARY 28, 1923

THE RICH MAN AND LAZARUS

Lesson: Luke 16. Printed Text: Luke 16:19-31

GOLDEN TEXT—"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."—1 Tim. 6:17.

SCRIPTURE LESSON

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:
20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores.

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip of his finger in water, and cool my tongue for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

SHORTER CATECHISM

Q. 21. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man, in two distinct natures, and one person, for ever.

In Latin, Dives signifies "a rich man," and though in this parable the rich man's name is not given, Dives is often applied to him. This story gives a vivid picture of what is often the worldly condition of sinner and saint, the wicked and the righteous upon earth. It also partially lifts the veil that hides the future and presents a graphic representation of the condition of these classes in the life after physical death. The truths revealed on this subject are all the more impressive because imparted by Jesus, the Son of God, who certainly knows what becomes of man when he departs from this world. We will contemplate Dives and Lazarus' Earthly Condition; Their Life After Departure From Earth; Dives' Appeal to Abraham for Himself; His Request as to His Brethren.

I. Dives and Lazarus' Earthly Condition

The rich man was prosperous in his worldly affairs. He had ample means and expended freely upon himself. He was clothed in purple and fine linen and fared sumptuously every day. He is not described as doing anything for the welfare of his fellows or the glory of God. Neither is he represented as being an openly bad man, doing atrocious bad deeds. Lazarus was carried to his gate "full of sores and desiring to be fed by crumbs from his table." He does not seem to have done anything actually for his relief, neither is it said that he objected to servants satisfying the beggar's hunger with fragments of food. He was too much occupied with his own affairs and pleasures to give him any personal attention. He was evidently an unbeliever. He did not believe in Hell and made no preparation for Heaven. He was simply a selfish worldly, attending to his own business and occupied with the interests of this life, ignored God and the eternal life to come. He has now many imitators. Lazarus was poor, in want, a beggar, diseased, having few friends, covered with sores and having more sympathy from dogs, "who licked his sores," than from men.

We want to invite the young people of South Carolina, to which State the Standard also goes, to send us news about their activities. We will be glad for them to tell us what they have done and what they are planning to do. We want the young people of both Synods to share with their friends the good things they are doing, whether done near the Virginia line or near the Georgia line. If you have a plan that will help some other society, tell us about it. Who will start for South Carolina?

Probably the biggest item of general interest to our young people this week is the announcement that Mr. Garth's handbook for young people's work is off the press.

But he had what distinguished him from Dives, and assured his eternal future and salvation. He had faith in God, in Christ, in Gospel offers and a future life which would more than compensate for all the disciplinary trials of the present world.

II. Their Life After Departure from Earth

Dives died at last and no doubt had a much more imposing funeral and burial than the beggar. Lazarus' departure was marked by few and his worn body filled a pauper's grave. Dives did not know there was a hell, nor where it was. His impenitent and sentient Godless soul was borne by angels to the world of woe. "In Hell he lifted up his eyes, being in torment." There does not seem to be much interval between his leaving the body and reaching the place of agony. The beggar also died and it mattered little if his funeral was obscure and his burial humble. "He was carried by the angels to Abraham's bosom." Though ignorant of its locality, he had angelic guidance and help. He not only reached heaven, where he was comforted, but was assigned there an honorable place, even the bosom of "the father of the faithful."

III. Dives' Appeal to Abraham for Himself

He prefers a small petition. He does not ask deliverance, but a mitigation, a brief relief. He says, "Send Lazarus that he may dip his finger in water and cool my tongue, for I am tormented in this flame." Replying, Abraham says, "Son, remember that thou in thy lifetime had good things and Lazarus evil things; now he is comforted and thou art tormented." He intimates, "You both are receiving according to your choice and God's decree." He furthermore affirms, the thing asked is impossible, for "there is a great gulf fixed" between Hell and Heaven, and there can be no passing from one to the other.

IV. Dives' Request Respecting his Brethren

He says, "I have five brethren." "Send Lazarus to my father's house to warn them lest they come to this place of torment." Abraham replies, "They have Moses and the prophets, let them hear them." Dives asserts, "Nay, Father Abraham, but if one went unto them from the dead they will repent." Abraham answers, "If they hear not Moses and the prophets neither will they be persuaded through one rose from the dead." What men need to assure them of a future life of reward or punishment is not additional evidence, but a willingness to attend to and to act upon the proofs furnished by the inspired Scriptures. Nothing believed by man is better sustained by convincing evidence than the Bible.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

VALUE OF CHRISTIAN ENDEAVOR

M., Jan. 29—Testimony: Rom. 10:9-12.
T., Jan. 30—Training: 1 Tim. 4:7-16.
W., Jan. 31—Service: Rom. 16:1-5.
T., Feb. 1—Fellowship: Col. 3:16.
F., Feb. 2—Responsibility: Rom. 14:7-9, 12.
S., Feb. 3—Social Life: John 2:1-11.

Sun., Feb. 4—Topic: What Is the Chief Value of a Christian Endeavor Society? 1 Tim. 6:11-16. (Christian Endeavor Day. Decision Day.)

How has Christian Endeavor helped you?
How does Christian Endeavor train young people?
Of what value is Christian Endeavor to the Church?

(Since the topic for this week was a discussion of the value of Christian Endeavor, we thought it would be more practical to have it discussed by some member of a C. E. Society. Mr. J. M. Carr, Burgaw, N. C., a member of the C. E. Training Class, Davidson College, con-

Among many good things in the book may be mentioned the information given on the work of the General Assembly and the Synod, plans for organizing a mission study class or a Christian Endeavor Society, Bible drills, Christian Endeavor Junior and Senior topics, Sunday School topics, and hints for speakers. The book will be distributed to pastors, Sunday School superintendents, leaders of young people's societies, and to a selected list of young people. Free copies may be obtained by our societies by writing to Mr. C. T. Carr, Superintendent of Sunday Schools and Young People's Work, Mooresville, N. C. Mr. Garth, we thank you!

sent to handle it for us this week, and we are sure that the young people of the Church will find his discussion a very practical and helpful one.—J. G. G.)

What is Christian Endeavor? What is its purpose? What are its ideals and its principles? Why was it started? Why have so many people given the best part of their lives to its work? These are simple questions, but very important. Christian Endeavor was started for the purpose of training young people in a religious way. It established high purposes and ideals, things of value not only to the individual and the society, but also to the Church and to the entire world. In Christian Endeavor the Church has one of its most valuable assets. It has trained and is still training young people to take their places in church life when the older people have given it up.

1. Christian Endeavor Is Valuable to the Individual

It sets up noble standards of conduct. "What would Jesus do?" we must ask ourselves. Then if we strive to follow Him we will have a solution for all our problems. It offers opportunity for training in expression and thereby establishes character. A person is what he thinks and does. He cannot be a real, earnest Christian worker unless he thinks noble things and does noble deeds. Christian Endeavor calls forth unexpected talents and reveals hidden abilities. We awake to the opportunities around us and show what there is in us. The principles of Christian Endeavor challenge us to a Christian life. If we confess Christ, obey Christ, enjoy fellowship with Christ, and serve Christ, we are living a life that cannot fail. Christian Endeavor helps us in learning to pray. Many Endeavorers can make talks and lead meetings, but they are babes when they attempt to pray. We must go to Christ and ask Him to teach us.

2. Christian Endeavor Is Valuable to the Society Membership As a Whole

Young people must learn to do team work. They must learn to co-operate and to go fearlessly into a task that shall accomplish something definite toward a common cause. No one can do everything. Some one, indeed many, must take the second place. Aristarchus, who was Paul's companion through many of his hardships, is an excellent example of this. He had the second place, but he was content to serve Christ even if it was in the second place. Envy hinders success in all lines of effort. The desire to be foremost puts everything behind. We must learn to give and take. Our own way may not be the best. Christian Endeavor teaches a person to yield to the other fellow. The greatest help toward society work is a willing spirit that asks, "What can I do?" We should never say, "Somebody ought to do something," but we should always be on the alert, seeking something for ourselves to do.

3. Christian Endeavor Is Valuable to the Church

Why have a Christian Endeavor Society if it is to be of no value to the church? Its value to the church is great if the Sunday School committee, the Pastor's Aid committee, and several others are properly functioning. We can help the church by properly fitting ourselves for teaching in the Sunday School. The church of tomorrow is builded out of the children of today, so it is all important that the children be cared for. We can help the church by doing carefully whatever we are asked to do, whether in the society or in church work. The church needs willing workers. We can help by our gifts. Usually we give too little, less than we would give to a secular cause. We should remember our pledge to help support the different causes of the church, and let us make that support liberal. The Tenth Legion is a great help in this. We can help the church by constant and ardent prayer. We must remember that the Lord did not appear to Elijah in the terrific wind, nor in the fire, nor in the earthquake, but it was in the still small voice that He spoke to him. Let us pray earnestly for our church and for strength to do our part by it.

4. Christian Endeavor Is Valuable to the World

The Church is God's ambassador in the world, so in the Church there must be no useless body. Christian Endeavor is of value to the world in aiding the Church to carry God's Word to the ends of the earth. Aside from working in a body in doing community service, the Endeavorers should work individually in spreading the teachings of Christ.

The chief value of Christian Endeavor, then, is that it promotes a finer individual Christian life and helps the Church in spreading the Gospel story throughout the world.

CHRISTIAN ENDEAVOR BIRTHDAY ANNIVERSARY

Beginning with the coming Sunday the Christian Endeavorers of the Carolinas, in common with Endeavorers all around the world, will celebrate "Christian Endeavor Week." During this week, the second of February, comes the forty-second anniversary of this great young people's movement. From one society in Portland, Me., 42 years ago, the Christian Endeavor movement has grown rapidly and now numbers 80,000 society with 4,000,000 members all around the world. "The sun never sets on Christian Endeavor." The Presbyterian Church leads all others of our country in the number of societies. The number has been steadily increasing in our Southern Church since the Assembly approved the society in the Orlando Assembly in 1916.

The secret of the success of the work is found in its four principles: Confession of Christ, Service for Christ, Loyalty to Christ's Church, and Fellowship with Christ's people. These principles have commended the society to our own Church and to others as well. Each society is absolutely under the control of the church in which it exists, and yet the young people have Christian fellowship with young people of other churches as well.

We hope the Endeavorers will write us of how they observe the birthday of their world-wide organization.

NEWSGRAMS FROM OUR YOUNG PEOPLE

A new but live Intermediate Christian Endeavor Society has been organized in the First Presbyterian Church of Fayetteville, N. C., with Miss Kate Sutton as superintendent. That this will be a society of fine usefulness is shown by the fact that even before the organization was completed the members visited the county home, carrying candy, fruits, and nuts; sent each member of the home a Christmas card; visited the children's ward in the hospital; collected several hundred Christmas cards and sent them to their Korean missionary; and sent in two subscriptions to the C. E. World and 16 to the Dixie Endeavorer.

The Church by the Side of the Road Christian Endeavor Society, in Greensboro, N. C., recently completed a large mission study class. The class met 45 minutes before the regular C. E. meeting and served a light supper and then went right into the study class.

The Westminster Presbyterian Senior Endeavorers of Greensboro are conducting a mission study class, the class being held after the evening church service. They are this week holding cottage prayer meetings preparatory to special services to begin in the church the last Sunday of January.

The Second Presbyterian Senior C. E. Society of Concord, N. C., is having its weekly meetings, held on Monday night, at the homes of the different members during the winter months. This saves having to heat the church and brings the homes into closer touch with the young people's work. This society started a C. E. Expert Class last week.

Who's next?

NORTH CAROLINA STATE C. E. GOALS

The State C. E. goals of North Carolina are shown herewith. The State Secretary advises us that the officers are expecting to reach them all.

1. New Societies, 100; Senior 25, Intermediate 35, Junior 25, Alumni 15.
2. Efficiency, 100; Societies attaining 150 points or more, beginning over again June 1, 1922.
3. Societies reporting Monthly Service Program on time 12 months in the year, 100.
4. Four Square Societies, 100.
5. C. E. World subscriptions, 250.
6. Dixie Endeavorer subscriptions, 1,000.
7. Leadership and Training classes, 300.
8. Comrades of Quiet Hour, 250.
9. Members of Tenth Legion, 250.
10. Life Work Recruits, 50.
11. Honor Societies, 200.
12. Honor Churches, 75.
13. Honor Unions, 10.

Church News

WEEKLY NEWS NOTES FROM BARIUM

The flu is still with us. There was quite a falling off in the number of new cases for a few days, which led us to feel that the disease was wearing out, but there have been eight new cases the past two days. We hope, however, that the worst is past. The four pneumonia patients are all getting along nicely now. About ten patients will leave the infirmary today.

Mr. Levi Huggins, of Belmont, spent several days here with his grandson, Johnnie Britton, who has been very ill with influenza and pneumonia for several weeks. Mr. Huggins went home Sunday.

Vera Godwin who came to nurse her sister, Thelma, who had influenza, left yesterday for Goldsboro. Vera is in training at Spicer Sanatorium. Thelma went to her cottage yesterday.

Mrs. Weaver, the sewing room matron, who has been at Long's Sanatorium with influenza, is getting along nicely and will be able to return to her work soon.

Mr. Johnston expects to begin moving his family over from Lincolnton next week. This is good news to us Barium folks.

Mr. Lackey and his force killed eight or ten hogs last week. Sausage, livermush, spare ribs, and back bone are tasting good to the orphanage family.

THE DAVIDSON CAMPAIGN

With the Davidson campaign pursuing the tenor of its way at the rate of eight or ten thousand dollars a week, it is believed by the leaders thereof that the four hundred thousand dollar mark will be passed early in February.

A number of the churches in which the campaign has been delayed are now functioning and making their reports to headquarters. Some of the churches which have recently exceeded their quotas are the First Church, of Wilmington, with a quota of ten thousand dollars; Gastonia First, with a quota of five thousand dollars; Lincolnton, where the quota was twenty-five hundred dollars; Albemarle and Seversville.

Another one of the memorial lecture halls has been spoken for during the past week, which makes the sixth so far taken during the present campaign. It is hoped by the administrative officers of Davidson that the new Chambers building can be begun during the present year. The lecture rooms planned for the new building, of which there are to be thirty, constitute Davidson's greatest need at present, and one that must be supplied at the earliest moment.

Mr. L. Richardson, of Greensboro, president of the Davidson Alumni Association, has recently issued a letter to the Davidson alumni calling their attention to the fact that institutions can generally count upon their alumni taking care of at least 50 per cent of such enterprises as this one, and that now is the time for every loyal alumnus to rally to the completion of the fund for rebuilding Chambers Hall.

SOUTH CAROLINA

Lebanon, Salem Churches, R. F. D. No. 3, Winnsboro, S. C.—On Saturday morning, January 13th, the manse was totally destroyed by fire. Rev. C. G. Gunn and his family sustained great loss, which was only half covered by insurance. They are especially thankful that Mr. Gunn's mother, who has been ill, has suffered no ill effects from the shock. The loss has been particularly great to the church, as the insurance did not nearly cover it. Friends have shown great consideration to those who were rendered homeless.

Charleston, Second Church—The Torrey meetings at this church are in full swing, and much interest is manifested. From the Evening Post we clip the following:

"The Second Presbyterian Church was so crowded last night with the congregation that attended to hear Dr. R. A. Torrey, the noted evangelist, that several hundred persons could not get in. The capacity of the standing room was even taxed to a point where no more people could be accommodated, over 1,500 persons in all being present."

Senaca—Rev. I. E. Wallace writes: "I took up the work of superintendent of Sunday School, Young People's and Home Mission work for Piedmont Presbytery on December 1st, and am meeting with an encouraging response from the churches and brethren. Since taking up the work I have held a meeting at Piedmont of eight days, which resulted in the addition of eight members to the church and a revival of interest in the work, have organized two new Sunday Schools and one Christian Endeavor society, and conducted two teacher training classes of five days each."

Mr. Wallace's address is changed from Senaca to 550 Calhoun St., Anderson, S. C.

Resolutions passed by the congregation of the Dillon Presbyterian Church—Universal regret is felt by every member of the Dillon Presbyterian Church that Rev. W. B. S. Chandler has decided to move to Monroe, N. C.

When Mr. Chandler came to us five years ago, we had a small inferior wooden church building with

about 100 members, due largely to his splendid financial ability, we now have a church property costing more than \$47,000 and one of the most elegant and convenient churches in the Pee Dee section of South Carolina. We now have 210 members with prospects of continued growth.

As a man, Mr. Chandler has endeared himself to a large part of our population, being as popular with all denominations as with the Presbyterians.

He was a tactful worker among our young people, from the smallest school child to the fully developed young man and young woman.

He was fortunate to select a wife who can match him in all good works. For team work, Mr. and Mrs. Chandler's superiors would be hard to find.

Their five children will be remembered for their quiet good manners and cheerful influences.

As a forceful preacher of pure and simple religion, Mr. Chandler will be long remembered.

His short well-prepared sermons were delivered with an earnestness which convinced his hearers that in his daily life he lived what he preached.

We hope in his new home he can duplicate, in a larger field, the wonderful work he has done in Dillon.

The latch strings to our hearts, homes and church, will ever hang on the outside to the Chandlers, and we trust in the future they will all be frequent visitors here.

NORTH CAROLINA

Home Mission Work of the Synod—The Executive Committee of Synodical Home Missions of the Synod of North Carolina held its regular quarterly meeting at the First Church, Charlotte, Tuesday, January 16th.

The meeting was well attended and close attention to the business was given for three hours.

Those attending were, ruling elders: W. H. Belk, J. H. Kennedy; ministers: William Black, A. J. Crane, Letcher Smith, J. G. Garth, J. J. Murray, with the chairman, A. W. Crawford. Dr. J. H. Henderlite of the General Committee sat as corresponding member.

Report for the quarter showed 53 ordained ministers and 10 Sunday School and Young People workers in the field supported wholly or in part by the Synod's Committee.

Those workers reported organization of four churches and four Sunday Schools in the quarter. Churches: At Moore's School House in Concord Presbytery; in Dr. Scott's field, Fairview; in Mr. McInnis' field in Fayetteville Presbytery; at Tryon in Mr. Yandell's field in Concord Presbytery; and at Turner's School House in connection with Mr. McIlwaine's work in Mecklenburg Presbytery; Sunday School at Mayo and Mildred in connection with the work from Tarboro, Eagle Springs in Mr. Wilson's work and Steward's School House in Mr. Lassiter's work in Fayetteville Presbytery.

They reported 355 persons received into the Presbyterian Church in their work in the quarter, and 121 by letter. Of those received on profession 140 were in the work of the men in the local fields and 215 in the work of the general evangelists.

The work of the general evangelists was much cut down by the absence of Dr. Black undergoing an operation for his eyes in St. Louis; but, notwithstanding this providence of God, he held three meetings in the quarter, at Grassy Creek, Vineland, and Burgaw, in which there were 62 additions to the churches upon profession of faith. Dr. Black is back in the work with his usual vigor with promise from the doctors of at least improved eyesight.

Mr. Gill was greatly blessed of God in meetings at Edgemont, Old Fort, Bluff, Atkinson and Kenansville, at which places 127 persons were received upon profession, 68 of them at the Old Bluff Church, at Wade.

The committee was fortunate also in securing Dr. J. M. Clark for one of its meetings, at Waughtown, which vitally affected every part of the work there and in which 34 were added to the membership, 26 of them upon profession.

Though we have only two general evangelists in the field where formerly there were four, and hence the immediate results do not show quite so large in figures, yet the steady expansion of the work is shown in the fact that for the quarter 63 workers were engaged as compared with 50 for the corresponding quarter of last year, and 212 regular preaching places were maintained as compared with 192 last year. This indicates also the wide extent of the work in every Presbytery over the State.

The advance is also shown in the expenditure for the quarter of \$15,405.52, including churches and manse, as compared with \$11,760.60 for corresponding quarter last year.

Receipts for the first quarter after Synod are always meagre, this quarter \$6,280.05, not half amount expended. The balance we get from the bank, over \$8,000, on interest. We wonder how much of this lies idle in church treasurers' hands and how much more of it could be paid regularly on subscriptions instead of being held up for months.

But, it is good to see the good things, the receipts were an advance on receipts for same quarter last year, \$6,181.06. There has not been a quarter in five years, since the advance movement began, which did not show an advance in receipts over the corresponding quarter of the previous year. The record was not broken, though the margin was small.

The committee made further advance in the work by additional appropriations for new work and for church erection, upon urgent application and after careful consideration, and for the work of the affiliated S. S. and Y. P. Committee of the Synod, on application of Mr. Garth.

Thus in accordance with the action of Synod, endorsing the whole program of advance we are moving forward in our task. The receipts now be-

fore the Spring Presbyteries and the close of the ecclesiastical year will show the support of the movement. Will the churches stand by us? We believe it.

Tenth Avenue, Charlotte—Rev. J. T. McCutchan, assistant to Dr. McGeachy, of the Second Church, preached in the absence of Rev. J. F. Ligon, who was attending the funeral of his mother.

Charlotte, First Church—In the absence of Dr. Johnson, who is conducting meetings in Tarboro, Rev. A. W. Crawford, Synodical superintendent of Home Missions, preached at the morning service. He forcibly presented the facts that demand the instant support of the Church in the Home Mission field.

At the evening service, Rev. C. H. Rowan, pastor of Paw Creek and Cooke's Memorial Churches, preached.

Charlotte, Westminster Church—Last Friday evening 64 of our men sat down together at supper. They decided that there was no reason against, and every reason in favor of a men's club for Westminster Church. So they proceeded to organize themselves into such a club. The officers elected were: F. W. Frederickson, president; W. V. Groome, vice-president; Nelson P. Lyles, secretary; J. P. McMillan, treasurer; and as an advisory committee, H. C. Alexander, P. W. Matheson, W. A. Reynolds, A. C. Sheldon, L. P. Poythress, and Wm. B. McIlwaine, Jr. The date for the meetings of this organization is set as the Second Friday of each month. At the February meeting a constitution and by-laws will be adopted.

The dominant thoughts in the meeting Friday were Friendship among Ourselves and Service for God. That is what we are after. Men, join us.

On the evening of January 24, 25, 26, our church will have the very great privilege of a series of lectures by Rev. Wm. Ray Dobyns, D.D., of Birmingham, Ala. Dr. Dobyns comes on the invitation of our session to speak on "Stewardship." He will bring to us a great message. Save for us these dates.

Last Sunday when the session called for those who would co-operate with the Regular Bible Readers during the year there were more than 130 signatures. And many of our most earnest supporters were absent from the service. Think of what this movement will mean in our congregation.

Charlotte—Revival services conducted by three prominent ministers and religious workers began at Caldwell Memorial Church Sunday morning and will continue through February 2d.

There will be two services each day, a Bible study conference in the afternoon and preaching services at night.

The preaching is being done by Rev. Dr. Charles H. Pratt, pastor of Trinity Presbyterian Church, Montgomery, Ala., while Dr. William R. Dobyns, pastor of the South Highlands Presbyterian Church, Birmingham, Ala. is conducting the Bible study conference.

Rev. F. H. Wardlaw, of Guthriesville, S. C., has charge of the music.

Dr. Pratt for many years was a missionary to Korea and for several years was a leader and popular platform lecturer in the Men's Mission Forward Movement, and the Layman's Missionary Conventions.

For the last two years he has been pastor of Trinity Presbyterian Church at Montgomery.

Dr. Dobyns before going to Birmingham, was pastor of the First Church at St. Joseph, Mo. For many years he has been a prominent and popular Bible teacher and active worker in the affairs of the Southern Presbyterian Assembly. He is well known in Charlotte.

Mr. Wardlaw, a gospel singer of wide reputation, has preached in Charlotte and is widely known among local Presbyterians.

Rev. G. F. Bell, pastor of the church, opened the revival Sunday, the visiting ministers being unable to reach here until Monday.

Charlotte, First Church—This church feeling the great loss to the Church of Mr. Tufts' death, drew up resolutions as follows, and sent to Mrs. Tufts:

"In behalf of the session of the First Presbyterian Church, Charlotte, N. C., we wish to express to you our sincere appreciation of the noble, self-sacrificing work of your sainted husband, and our deep sympathy in the bereavement which has come into your life at his home-going.

"We feel that no man has done a finer work for his Master than has this consecrated servant of the Lord, and that the whole Church, as well as the people of that mountain section where he labored so faithfully and lovingly, is greatly indebted to him. Eternity alone will reveal the full influence of his life.

"We want you to know that our hearts go out to you in this dark hour of separation. We are sure that God has been very gracious to you, and you have already found that the deeper the valley, the sweeter is the voice of His Spirit; the more lowering the clouds, the brighter is the shining of His face; and the darker the night, the gentler is the touch of His arm underneath you. These scenes bring heaven very near, and make the blessed Lord's coming with His saints very real.

"May the Lord keep before your eyes, not earth's bereavement, but heaven's joys into which your beloved husband has entered. Long has he been

traveling homeward. Sometimes the journey has been under burning suns; sometimes through bleak and sunless days; sometimes the day's end has found him tired because of the difficulties of the way; but now the weary pilgrim has taken up the pegs of his shifting tent for the last time, and is at home with his Lord where there will be no more folding of his tent for tomorrow's journey.

"F. H. Andrews, W. M. Wilcox, Jr., Committee from the Session."

Marshville—Rev. C. E. White, pastor. Rev. Wm. Black, general evangelist for the Synod, closed a series of meetings here, Sunday night. This was the first meeting the evangelist has held since his return from the hospital in St. Louis, where he had an operation on one of his eyes. The meeting was held on short notice and there could not be preparation for it and besides, there were a number of cases of grippe in the congregation. Notwithstanding these handicaps, the attendance was good, and some of the visible results were 23 professions, 12 of these for the Presbyterian Church, 4 promised to establish family worship and about 75 to read Bible and pray daily. Dr. Black goes next to The Church in the Pines, at Laurel Hill.

Henderson—The pastor of the Henderson Presbyterian Church, Rev. C. K. Taffe, has returned after a month's leave of absence spent at the bedside of his sister who is ill at her home in Kentucky. Since his return and with the beginning of the New Year, the church work has taken on new life in all branches of its activities.

To this church have recently been given two handsome silver offering plates by Mrs. I. B. Gary, and family in memory of husband and father, the late Mr. I. B. Gary, who for many years was an elder in this church.

Mr. Edward Hines and Mr. James R. Rankin were each presented with beautiful silver water pitchers engraved with his name, the Sunday School and date of service, by the Sunday School, in appreciation of their many years of faithful work; Mr. Hines having been Sunday School superintendent for 30 years, and Mr. Rankin secretary for 21 years.

Dunlap—(We are giving below a list of the children of Bethany Sunday School who have recited the catechism; isn't this a fine showing?—Ed.)

First is a list of those who have recited the child's catechism:

- Teddy Houpe.
- William Ingram.
- Paschal Morrison.
- Milton Hall Morrison.
- Billie Adams.
- James Hall Adams.
- Virgil Houpe.
- John Crawford.
- Frank Crawford.
- Hugh Crawford.
- John Dunlap.
- Taylor Ingram.
- Glenn Norris.
- Mabel Norris.
- Pearl Norris.
- Mary Norris.
- Elizabeth Summers.
- Nettie Lambert.
- Kenneth Watts.

Below is the names of those who recited the shorter catechism:

- George Crawford.
- Mae Blackwelder.

These children all belong to Bethany Sunday School. The catechism is certainly taught in our Sunday School. I do not believe there is a child in our Sabbath School ten years old who has not recited the child's catechism and now studying the shorter catechism Mrs. T. L. Adams.

Reidsville First, Rev. M. S. Huske, pastor—Special services in the First Presbyterian Church of Reidsville began on November 30th, under the leadership of Rev. J. Earnest Thacker, D.D., of Norfolk, and his song leader, Mr. Thos. B. Roddy, of Chattanooga, Tenn. Prior to this for ten days, cottage prayer meetings and special services at the church had been conducted by the pastor and his helpers. Throughout the entire time that Dr. Thacker was here there was intense interest on the part of all those who heard him. His sermons were clear, convincing and soul moving. The music, too, was inspiring. The other congregations joined in and helped us and in spite of the holiday season and unfavorable weather conditions, the results were very gratifying indeed. There were 105 professions of faith; 16 agreed to send for their church letters and 596 decided to reconsecrate their lives to the service of the Master. There will be additions to practically all the churches in town as a result of this meeting.

While the meeting was in progress Mrs. Thacker came and delivered two magnificent addresses. Her address to the ladies on Sunday afternoon on "The Human Touch," in which she gave her own spiritual experience and steps that lead up to the dedication, unreservedly, of her talents to the Master, was one of the finest features of the whole service. Her lecture, too, on "Christian Science and God's Creation," was convincing and logical and has had a splendid effect already. We pray God's richest blessings upon Dr. Thacker and his party as they go on in this work. Correspondent.

Sharon—The second annual Chataqua event held under the auspices of Sharon Church and at Sharon Community Hall—one of the unique social events of the rural life of this section will be held beginning Sunday, January 28th.

Announcement of the program has been made by Rev. C. H. Little, pastor of the church, and members of the congregational committee that are aiding him in the arrangement of the program.

The Chataqua season will open Sunday night, January 28th, with an address by Rev. R. C. Grier, president of Erskine College, Due West, S. C.

The day will be known as "Erskine College Day" at the Chataqua. Addresses will be made by several others interested in Erskine College, which has many alumni in Charlotte and Vicinity. "Life's Preparations" will be Dr. Grier's subject. At 7:30 o'clock of the 28th Julian S. Miller, editor of The News, will deliver an address on the subject of "Education and the Making of a Citizen."

In honor of the day all the Associate Reformed Presbyterian Churches of the county will omit their usual services in order that their members may attend the exercises at Sharon in honor of the day set apart for Erskine College, which is supported by A. R. P. Churches.

The remainder of the program for the week of the Chataqua will be as follows:

Monday night—"In the Footsteps of Paul," an address by Mrs. Lindsay Patterson, of Winston-Salem.

Tuesday night—"My Summer in Europe," by Rev. Dr. A. A. McGeachy.

Wednesday night—Demonstration by Boy Scouts of America, assisted by Charlotte scout band.

Thursday night—"Good Citizenship," Dr. W. A. Lambeth, Gastonia.

Friday night—Don Richardson and pupils of the Richardson School of Music in Concert.

Sunday, February 4—"What I saw in Central Africa," Dr. Egbert Smith, Nashville, Tenn.

The Mecklenburg County Sunday School Association had a big time during its three days session the past week, January 14-16. In the first place it was big in attendance; in the second place it was big in speakers; in the last place it was big in enthusiasm generated and in possibilities for future work.

The Attendance: The sessions were held in the commodious First Baptist Church with a good attendance. Superintendents from practically every Sunday School in the city and from many county Sunday Schools attended. Numbers of teachers also took advantage of the fine instruction given as well as big audiences of the general public.

The Speakers: Mr. D. W. Sims, general superintendent North Carolina Sunday School Association, Miss Daisy Magee, children's division superintendent North Carolina S. S. Association and Dr. Marion Lawrence, consulting general secretary International S. S. Association, Chicago, were the speakers. Mr. W. E. Price, president for the past two years of the county association presided, and local pastors conducted the devotionals. Mr. Sims and Miss Magee are practical Sunday School workers who have practical messages for teachers. They are both interesting speakers and were heard at every session of the convention with interest. Dr. Lawrence is one of the outstanding figures in Sunday School work the world over, and it was a rare privilege to have him bring his messages on this work out of his years of experience and observation and travel. He made four addresses during the convention, all of them practical and at the same time all of them inspirational. His manner is so kindly, his voice and delivery so splendid and his knowledge and experience so vast that he arrested and held the attention of his hearers from first to last.

The Results of a convention like this cannot be estimated. Should the practical suggestions and the inspiration be carried by some member attending, back to his school and applied, in spite of handicaps, it might result in making of that school a power for good. New officers were elected for the association as follows: J. V. Sutton, president; Charles Caldwell, J. H. Bostic, E. R. Bucher and Francis Clarkon, vice-presidents; D. A. Hargett, secretary; Miss Julia Alexander, treasurer.

Other officers elected were:

Division superintendents: Elementary, Miss Maude McKinnon; young people, J. E. Steere; adult, Morris Trbttter; administrative, N. C. White.

Township presidents: Lemley, M. M. Blythe, Huntersville; Dewees, J. B. Reading, Cornelius; Huntersville, Mr. Alexander; Long Creek, Mrs. R. S. Burwell; Mallard Creek, H. Y. Galloway, Derita; Paw Creek, J. K. Beatty, Thrift; Berry Hill, R. C. Freeman, Charlotte, Route 1, Steel Creek, R. B. Johnston; Sharon, Parks Caldwell, R. F. D. Sharon Road; Morning Star, Dr. T. N. Reid, Matthews; Clear Creek, J. R. McEwen, Matthews, R. F. D.; Crab Orchard, G. C. Taylor, R. F. D. Hickory Grove; Charlotte, A. L. Byrd, Charlotte.

Wilson—The new Presbyterian Sunday School building just completed is located on Jackson street near Nash and adjoining the Presbyterian Church. The handsome new structure is made of brick and marble. It is from outward appearance dignified but unostentatious, not having any elaborate or fancy decorations. The inside is effectively finished in plain white with mahogany woodwork. The structure, which measures 50 by 80 feet, is a two-story building. It was erected at a cost of \$20,000. (Continued on page 10)

The Every Member Canvass Comes March 18. Are You Preparing For It?

Educational

Some Interesting Events at Stillman Institute—A piano for the Girls' department! Yes, we have just received it. A generous gift from a lady of the First Presbyterian Church of Pensacola, Fla. We cannot thank her enough, both boys and girls joining in our appreciation. Now the boys can have exclusive use of their own piano. The accompanist for the chapel exercises is one of the boys and plays well. He is from Cuba, and was sent here by Miss Houston, one of our missionaries in Cuba. I wish that every one of you that reads this could come out some morning to our chapel exercises and hear the 100 students sing, both Gospel Hymns and their own Spirituelle songs. They sing well and are always willing to respond.

A Young Woman's Christian Association for the girls! We have an organization and will soon be connected with the national association. The officers of the Y. W. C. A. of the University of Alabama became very much interested after I asked them to help us and offered to come at any time. Eight of these young women came out the Sunday evening before the holidays, gave talks on the different phases of the organization and then came two nights later and installed the officers. They brought the triangle with them and went through the ceremony in regular order, having each of the incoming officers light their candles from the president's, which had been lighted from that of one of the visiting girls. A beautiful example of Christian inter-racial co-operation. Later we had a visit from Miss Ethel Caution, of the national organization, from New York. She stressed the spiritual side of the work and plead for daily Bible study and prayer. She also gave some time to games with the girls.

A Christmas tree! There were nearly 30 students who stayed here through the week of Christmas holidays, most of them because they were too far away to go home. Mrs. Moore made an appeal to Circle No. 4 of the First Presbyterian Church of Tuscaloosa and they generously contributed money for gifts and decorations for a Christmas tree. This made them very happy and several said that they had the best Christmas they ever had. Two families of the Salem Presbyterian Church (colored) also entertained them during the holidays.

In addition to these three events we have had several gifts of money, papers and magazines and games for the girls' reading room; every one of which is greatly appreciated and adds to the progress and development of the students.

Many problems arise in the conduct of this work and we ask your prayers and continued co-operation.

Mrs. J. G. Snedecor, Dean of the Girls' Dept.

Davidson—Announcement is made of the appearance here of Dr. Grenfell, the noted missionary to Labrador, for a lecture on February 7th. A second visit is promised from Professor Lomax, of Texas, whose lectures and recitals from the Cow-boy songs of the great West have given him a wide and enviable reputation in this line of work. He was here a year or more ago and greatly interested and pleased his audience.

Rev. George R. Gillespie, of the Armstrong Memorial Church, Gastonia, will deliver the address before the Y. M. C. A. at its weekly meeting, Sunday afternoon. Last Sunday, a layman, Mr. Thomas Glasgow, of Charlotte, was heard by the association in an address that was pronounced one of the best of the year. His general theme was making life worth-while by having a purpose and making a choice that is worth-while.

Rev. Dr. Richards' Sunday morning sermon, as always a strong and thought-provoking discourse, concerned itself with showing that the Christian religion is a "reasonable" one in its appeal to the human understanding. The night sermon was from Num. 11:34: "There they buried the people that lusted (for flesh, turning away from the heaven-sent manna)." The leading thoughts were: first, that it is possible to start toward Canaan and become so absorbed in diverting pursuit or desire as to perish, and second, it seems to be true that God (usually), allows one to have that on which he sets his heart and will have, be the price what it may—be this grace and life eternal, or be it greed and death eternal.

The Charles D. Larus Fellowship at Union Theological Seminary, Richmond, Va.—The seminary takes pleasure in announcing to the Church that Mrs. Charles D. Larus, of Richmond, has made a gift to the institution of \$10,000 for the establishment of the Charles D. Larus Fellowship of Graduate Study as a memorial of her husband.

Mr. Larus was for many years an active and influential elder in the Third Presbyterian Church of Richmond. He rendered specially valuable service to the seminary at a critical juncture in its history by his efficient work as treasurer of the building committee which planned and erected the original group of eight buildings on the campus. The work of that committee in providing these substantial and serviceable buildings has been an important factor in the extraordinary growth of the institution since its removal to Richmond. The number of students has about doubled since that time, being now 129. Mr. Larus was one of those who believed in the forward policy of the trustees and who rendered great help in carrying it out. He was, moreover, greatly beloved by the seminary community as well as by all who knew him. It is, therefore, fitting from every point of view that such a memorial of him should be established in connection with the seminary. Trustees, professors and students alike are glad to have his name associated forever with the work of the institution.

This is the second fellowship of graduate study to be founded in the seminary. A third is to be established in the near future, the funds for it having been subscribed

by friends in the church at Salem, Va. When the seminary announced a few years ago that it hoped in time to have a fellowship of graduate study at the service of each department of the curriculum, it seemed to some a too sanguine view, but the hope is being realized.

The Moses D. Hoge Fellowship, founded 20 years ago, has been one of the most fruitful foundations ever established in the Presbyterian Church. It has afforded opportunities for advanced graduate study to 20 of the choicest men in our ministry, and has thus given to the Church a succession of men of special attainments who have been a power in the pastorate and in the evangelistic work, in the professorships of colleges and theological seminaries, and in the home and foreign mission fields, men who are both scholars and leaders.

News of the Week

In the Ruhr region the French have taken possession of the mines, and already 100,000 troops are on the ground. They are proceeding cautiously.

The economic mission has decided to content itself for the time being with the requisitioning of coal already mined and brought to the surface, diverting to France the cars already loaded and destined for the interior of Germany, and postponing for the present the idea of requisitioning the mines themselves.

Obregon, President of Mexico, issued an executive order directing the expulsion from Mexico within three days of Monsignor Ernesto Fillipi, the apostolic delegate in Mexico, for participating in religious ceremonies contrary to federal law. The order was interpreted in many quarters as President Obregon's first important move against alleged Catholic aggressiveness.

Bituminous coal in adequate quantity and at fair prices can always be supplied to the American public, the coal commission was told by owners of the principal non-union mines in West Virginia territory, if only the commission can "arrange to prevent, forever, the union from calling a nation-wide strike."

The Senate has adopted the resolution of Senator Smith, Democrat, South Carolina, for an appropriation of \$10,000,000 to purchase nitrate of soda and calcium arsenate for sale by the government at cost to cotton planters.

The American and British debt commissions are unable to bring into accord their views as to the terms of the settlement of Great Britain's war debt to the United States. Further negotiations were suspended until Thursday with the British in the meantime seeking additional instructions from their government.

Development of an adequate advance fleet base on Cahu, Hawaiian Island, is given first priority among shore projects for the navy in the report of the board headed by Rear Admiral Rodman.

Mobilization of the forces of American organized labor for a modification of the Volsted act, which would provide for the manufacture and sale of beer and light wine, was arranged for at a conference between Samuel Gompers, president of the American Federation of Labor and the general executive board of the Brewery Workers International Union at that organization's headquarters.

W. N. Everett, of Richmond County, has been appointed Secretary of State for North Carolina.

A Road Bond Bill for \$15,000,000 has been introduced by R. A. Doughton.

Dr. J. W. Peacock, former Thomasville physician who killed Chief of Police Taylor, of Thomasville, N. C., and who was judged insane and committed to the insane department of the State penitentiary, has turned up in Florida, having made his escape some time. It is reported that papers have been made out for his return.

A crowd of several thousand South Carolina men, women and children from every section of the state, braved the chilling wind that swept the plaza of the historic South Carolina capital, January 16th, to see Thomas Gordon McLeod, of Lee County, assume the reins as chief executive of the Palmetto State.

Elon College, N. C., the denominational college in the South of the Christian Church, suffered a fire loss of between \$150,000 and \$160,000, January 18th, when the main administration building of the institution was completely destroyed and one of the dormitories damaged.

Consideration of the Trinity College proposal for a North Carolina medical school is at an end. If one is established the State will do so independently, and it will be under the university.

CHURCH NEWS

(Continued from page 9)

Wilkins and Wilkins, local contractors, had charge of the construction.

The building, according to Rev. E. L. Flanagan, pastor of the Wilson Presbyterian Church, has been badly needed for some time, the rapid growth of the Sunday School and other church organizations demanding room for their development. The building was especially planned to take care of these church organizations, and every foot of space in it has been carefully utilized.

The main entrance is on Jackson street. Through the entrance one enters the lobby from which two stairways on either side lead to the second floor. Under each stairway is a rest room, one for the ladies and one for the men. The house is of the most modern type, built on the Akron plan according to which plan all class rooms open either into the auditorium or the balcony of the auditorium. There are on the first floor the auditorium, a roomy kitchen, and seven class rooms. There are nine class rooms on the second floor. The auditorium will be equipped with removable seats and all needed furnishings. Mr. and Mrs. W. T. Clark gave the Sunday School all the equipment. The furnishings throughout will be of tobacco brown color and will blend beautifully with the interior decorations.

The kitchen will be of immeasurable convenience to the ladies for use in preparing refreshments for socials, suppers or banquets. There is also a parlor which will be used for the ladies circle meetings and other activities. The men's Bible class has a well-equipped room. The Philathea class, composed of young women, is taking an especial pride and interest in its room. Each young woman will purchase her own chair, and this room will be fitted out with every convenience. The woman's Bible class will have a splendidly appointed room.

And there is a big, sunshiny room which will be occupied by the primary department. The equipment for this room will consist of a long, low table about which the little folks will gather for their story hour. There will be cunning little chairs to go with the table. A small organ will be used for leading the children in their songs and marches. There will also be a big blackboard and on the wall one or two good pictures.

In this building the congregation sees fulfilled a splendid dream. There will be opportunity for private class meetings, for increased Sunday School attendance, for social activities in the Sunday School, and for a bigger, better Sunday School.

The members of the building committee, are Dr. L. J. Herring, chairman, Messrs. A. N. Daniel and S. E. Leonard. The finance committee is composed of Mr. Geo. Barfoot, chairman, Dr. L. J. Smith, Messrs. G. E. Walston, R. C. Jones and B. B. Plyler. The efforts of these men have contributed in great measure to the successful construction of the beautiful new building.

TENNESSEE

Nashville, First Church—Fifty new members were welcomed by Dr. Vance at the communion on January 14th. The prayer meetings are being largely attended, due in part to special work by the men's and women's Bible class. More than 300 were present last Wednesday night.

The Martha O'Bryan Settlement House, repaired and enlarged at a cost \$20,000 is to be reopened January 18th. It is one of the most commodious and well-equipped buildings for such work to be found anywhere. The resident workers are Miss MacDonald and deaconess Maude Abercrombie, both specially trained for settlement house work and deeply religious. Martha O'Bryan House is doing a splendid work in one of the neediest sections of the city, and on the governing board are representatives from nearly all the Presbyterian Churches in Nashville. The president of the board is Mrs. W. H. Richardson, wife of Dr. Richardson, pastor of the Hermitage Church.

VIRGINIA

Bedford and Peaks—On Sunday night, December 24th, the Sunday School of the Liberty (Bedford) Church, rendered a program of Christmas exercises that had been arranged by a committee appointed by the superintendent. This program consisted of songs and recitations which were in keeping with the day, and with the season which reminds us of the day when our Lord came into this world as a little child. An offering was made for our Orphans' home at Lynchburg, amounting to \$81.

At the close of the exercise the Liberty and Peaks congregation presented the pastor, J. H. Grey, with a new five passenger Ford car, which was appreciated very much, and all the more because of the interest our people took in it and because of the loving spirit in which it was done.

PERSONAL

We are glad to learn that Rev. C. H. Little, pastor of Sharon, Amity and Carmel Churches, who was reported to have accepted a call to Oklahoma, has decided to remain in his present charges. Mr. Little has been at these churches for nearly 10 years, and in that time he has done fine work. His leaving would mean a distinct loss to Presbytery.

Rev. J. F. Ligon, pastor of Tenth Avenue Church, Charlotte, will have the sympathy of his friends in the death of his mother, Mrs. R. C. Ligon, which occurred Friday January 19th at Iva, S. C. Mrs. Ligon was the widow of the late Rev. R. C. Ligon, who a decade ago, was one of the constructive Christian workers in the Synod of South Carolina, and who for 20 years was pastor of Good Hope Church, near Anderson, S. C.

CHILDREN

TEACHER GOING ON VISIT

Dear Standard:

I am a little boy eight years old and I go to the Presbyterian Sunday School. My two little brothers, Lem and Vann Paul go too. We have built a nice Sunday School room to our church. Mr. M. G. Ray is our pastor and Mr. McGirt is our superintendent. Mrs. Redin Bryan is my teacher. She is going to Florida in February to visit her son, but I hope she will not stay long, because we all love her dearly. I am in the third grade at school. I have been on the honor roll every month.

Your friend,

Robert Neal Watson.

Jonesboro, N. C.

THINKS SHE'S A JOKE

Dear Standard:

I have wanted to write you for almost two years, but my mother told me to wait until I was six years old. I will be six the 30th of this month, and I can not wait any longer. I have a little baby sister, her name is Mary Louise, she must think I am a joke, for she laughs at me so much. I have a big sister in college, I miss her very much. I enjoy the letters and stories in the Standard so much that I want them read as soon as a new paper comes. I would like to play with all the little children who write letters. I hope you will print my letter.

Your little friend,

Sue Moring Clements.

North Wilkesboro, N. C.

SECOND CLASS AT SUNDAY SCHOOL

Dear Standard:

I am a little girl eight years old. I go to school every day. My teacher is Miss Edith Muldrow. I like her fine. I am in the second grade. I go to Sunday School every Sunday. I am in the second class at Sunday School.

Your little friend,

Louise Huey.

A PERFECT RECORD

Dear Standard:

I am a little girl nine and one half years old. I am in the second class at Sunday School, and have had a perfect record for last year. I am in the fourth grade at school. Our school closed on December 15, 1922, and won't open until January 2, 1923. I haven't missed a grade since I started to school. Our pastor is Rev. E. E. Gillespie and we like him fine. I have recited the child's catechism and am working on the Westminster shorter catechism now. Hope my letter will not reach the wastebasket since I want to surprise my father and mother. I am writing this letter and my father and mother don't know anything about what I am doing. I had a merry Christmas and hope every one else did too. Santa Claus brought me a wool crepe dress and some fruits, nuts, candy, and lots of things. I hope Santa didn't forget any one. We haven't had the flu in our family this year and hope it will be better everywhere. We take the Standard and I sure do enjoy the letters and stories, and hope we will take it next year too.

Your unknown friend,

Josephine Kendrick Huey.

York, S. C.

SYLVIA SHUT-IN AND THE FAIRY GODMOTHER GAME

Sylvia Lee was a cheery brave girl who always made the best of things; but to be very, very sick and have no mother—well, just try it once! Sylvia's father was a professor in a school of mines whose big buildings dotted the hillsides of the little Western town. But while he was as kind and loving as fathers should be, of course he had to be away earning money to pay expenses and doctor bills.

That left only Aunt Martha, and though she was perfect as an aunt, still she wasn't a truly-for-sure mother. Grandmother had come when Sylvia was so very ill, but she had to return to the city and Uncle Jack, and sometimes there was Aunt Marian. It was of her pretty young Aunt Marian that Sylvia was thinking that windy gray day when it should have been spring and was only winter's postscript. Aunt Martha was baking, and though the house was full of appetizing odors, Sylvia felt extra lonely, and extra anxious to use the poor helpless limbs.

"It wasn't any fun to have diphtheria, it's worse not to be able to run and play for weeks and weeks," the little girl was thinking as she wheeled her chair to the big window so she could watch for postie and Dr. Glen. Dr. Glen lived across the street, and he and Sylvia were staunch comrades. Always he found time to run across for a cheery word with his curly-haired "Sylvia Shut-in."

"If only Aunt Marian could come and stay with me," sighed Sylvia. "But she's traveling, making money with her violin, and playing in concerts. I'd love to hear her play this minute!" She turned wistful eyes to the beautiful picture on the wall, girlish Aunt Marian and her beloved violin. When she looked out again, there was postie waving something at her. Sylvia couldn't run to the door as she longed to, and it seemed days before stout Aunt Martha came bringing a picture post-card from Aunt Marian, a letter from grandmother, and oh, joy! a strange package.

It was hard not to open the package immediately, but Sylvia felt it would be impolite to keep grandmother and Aunt Marian waiting, since the package was addressed in dainty but unfamiliar printing. Aunt Marian was in the South, and her concert tour would not be over till April, when she might be home for a while. Meanwhile Sylvia could make a collection of the picture post-cards she would send. Grandmother's letter was the queerest. Sylvia couldn't believe her eyes, so she had Aunt Martha read it aloud. It made an astonishing announcement.

It said that patient little girls who had to be shut in needed more than a busy father, an absent grandmother, and a devoted Aunt Martha, more than any number of relatives, even cousins by the dozens. She even needed somebody besides a jolly young doctor. In fact, Sylvia needed nothing less than—a fairy godmother! Or course fairy godmothers might not be seen, but they could be heard from, and were never too busy to play a game with as brave a shut-in as grandmother's Sylvia Sunshine.

"You are to write Fairy Godmother every week, and report exactly how you are, what you do to keep happy, and tell her secrets of any sort. Of course I want to hear from you, too," stated grandmother, "but letters

meant for Her are to have a special sign. Please put 'F. G.' in a circle in the lower left corner. I have made arrangements with a fairy messenger who will deliver them to F. G. herself. You are likely to hear from her and to receive odd greetings any time."

Sylvia's pale cheeks were faintly pink, her eyes sparkled. "O Aunt Martha! It's true! Why, it makes the biggest difference already just to have the fairy godmother game to play. Won't Dr. Glen be glad?"

Then she remembered the mysterious package and though she was afraid to hope, sure enough it was from Fairy Godmother, and her tiny bluebird card was enclosed. Of all wonderful things, if it wasn't a record made by Aunt Marian to be played on Sylvia's little victrola! Keeping her eager eyes on Aunt Marian's picture, listening to the sweet rich tones of her violin, Sylvia felt happy enough to fly, forgetting she could hardly walk. Then Dr. Glen came in to share the exciting news and hear the beautiful record.

"Well, with fairy godmothers in the game, I see where I lose my pet patient," he said, pretending to be sorry, though Sylvia knew from the twinkle in his eyes how glad he was. "You'll be running races and playing hopscotch any day now, with such magic doses as this. Well, give F. G. my regards, but tell her we can't have her whisking you off to Fairyland yet."

"How are the Unluckiers today?" asked Sylvia anxiously. It was some distance from the city, so the young doctor had fitted up an old house for a hospital, and though Sylvia had never seen the poor patients, she knew them all through the doctor. There was the old man whose eyes must be bandaged so long; the dear old paralyzed lady; little Jerry with his leg in a plaster cast, and merry Carrie with the crooked spine; and all the others who were shut-ins like Sylvia, but who had nobody but Dr. Glen to care about them. Sylvia called them "the Unluckiers." She had made simple valentines for each of these patients, and often they sent greetings to her. Merry Carrie, a genius with scissors and crayons, had sent an adorable set of paper dolls, while Jerry insisted on Sylvia's having the top he whittled from a spool. So it is quite natural that Sylvia should introduce these unseen friends to Fairy Godmother in her very first letter.

Dr. Glen says holidays are the worst," she wrote, "so at Easter-time I shall send over my victrola and all my records. But if I could only earn enough money to fill my bank I would buy about a peck of flowers and send them to the Unluckiers!"

Not long after, there came a brief message from Fairy Godmother on the daintiest of butterfly notepaper. "Look out for the magic onions," was the mysterious warning. "You must guess the charms that will break the enchantment and set free lovely living things to cheer the Unluckiers." There was a check, too, with which the mystified Sylvia was to buy "bedrooms" in which the enchanted onions might sleep till the spell was broken.

How the doctor and Aunt Martha laughed when the expressman delivered what looked like a bushel of onions! Sylvia clapped her hands after one peep, for she had guessed. So father went shopping purposely to buy many little bowls, several of glass, some brown, others green with

earthen pots besides. Then Sylvia had a happy hour in the back porch, where from boxes of clean sand and rich soil she filled the bowls and tucked the ugly onions away to sleep off the spell. "They must be in a dark cool place for a while," decided Aunt Martha wisely. In the long days of waiting for some magic sign, Sylvia had to use two of the charms. "One is water, of course," she guessed directly. And as the days passed and she felt sure those flapping things meant to sleep a hundred years like the sleeping beauty, she had to use the charm of patience which "must have her perfect work."

"Upstairs they come!" announced Aunt Martha one memorable day, and Sylvia was beside herself with joy when the little bowls were placed in the sunny bay-window of her room, so she could keep an eye on the green shoots that tiptoed and unfolded under the powerful charm of the sunshine. The very first thing on awakening, and the very last thing at bedtime, Sylvia said softly the magic lines Fairy Godmother had suggested:

"Little sleepers, wake, I pray,
And make a gladsome Easter Day."

"Magic onions, wake and be
The lovely things we long to see."

"It makes me think of that story about the ugly duckling that changed into a beautiful swan," Sylvia wrote F. G. "I can hardly wait till the green buds change into fairy bells and cups and stars, for I think they will."

Dr. Glen was quite as absorbed in the outcome as was Sylvia, and then there came a breathless time just before Easter, when he entered to find Sylvia in her enchanted garden. Pink and white hyacinth bells filled the room with fragrance; white and gold narcissus stars gleamed near vivid cups of red tulips; while a stately lily stood like a queen among maids-in-waiting.

"The lily is for the Church," Sylvia explained joyfully, "and every Unluckier is to have a flower. And what do you think?" she bubbled over with happiness, "I walked all the way to the kitchen this morning! And best of all, she's coming on Easter,—Fairy Godmother herself!"

"No!" Dr. Glen was nearly overcome with all the good news. Then he strutted a bit. "I'm rather proud, myself," he confided. "Your Fairy Godmother sent me word she would be very happy to be permitted to visit our Unluckiers, Easter Day."

Sylvia's eyes widened. "Why—then"—she began slowly—"we'll all see her!" An ecstatic wriggle, "Oh, how can I wait?"

Just after the enchanted onions started on their happy mission on Easter Sunday a car drove up, and Sylvia, walking slowly through the hall, heard a sweet voice calling eagerly, "Sylvia!"

"Aunt Marian!" The little girl almost ran to open the door. After the first excited chatter Aunt Marian inquired: "Did you get my message? And do you think the Unluckiers would enjoy some violin music today?"

For a dazed second Sylvia searched the sweet smiling face. Then she flung herself into Aunt Marian's waiting arms. "Oh, you're my Fairy Godmother and I never guessed it! Oh, it was the splendoriest game! And Dr. Glen says I'm so nearly well I may be taken to the hospital today to visit,

(Continued on page 12)

Marriages and Deaths

MARRIED

Alexander-Lambdin—At the home of his son-in-law and daughter, Dr. and Mrs. Harry E. Whaley, Victoria, Va., January 10, 1923, by Rev. Milton Bennett Lambdin, Mr. Charles Winthrop Alexander, of Boston, Mass., and Miss Marjorie Lambdin, daughter of the officiating minister.

Young-McCain—At the First Presbyterian Church, Rosemark, Tenn., November 15, 1922, by Rev. J. B. Carpenter, Rev. David Caldwell Young, pastor of the First Presbyterian Church, Rosemark, Tenn., and Miss Sara Bonner McCain, of Atoka, Tenn.

DEATHS

Atwell—On December 24, 1922, David A. Atwell closed a useful life, leaving a widow, one daughter and other relatives to mourn his departure. He was 86 years old. From his boyhood he was a Christian. He was an honored deacon in the First Presbyterian Church, Salisbury, N. C.

Overcash—Mrs. Osborne Orlando Overcash, before marriage, Katie Johnston, born April 17, 1867, passed away January 12, 1923 at her home in Cabarrus County, N. C. She was reared in Poplar Tent congregation, afterwards belonging to Bethpage and Gilwood. She was known and loved by the community and is survived by her husband, three daughters, five sons, 15 grandchildren, one sister and one brother.

REV. EGDAR TUFTS

Rev. Edgar Tufts, president and founder of Lees-McRae Institute at Banner Elk, died Saturday morning, January 6th at 10 o'clock of pneumonia following an illness of about a week, and was buried Sunday afternoon at 4 o'clock under the shadow of the beautiful stone church which he had built and of which he was pastor. The funeral services were conducted in the church by Dr. J. L. McMillan of Johnson City, Tenn., assisted by Rev. Robert King, of Kingsport, Tenn., and Rev. A. A. McLean, of Lenoir. The walls of the grave in which his body was placed were lined with ferns and galax leaves by the women of the community, and was a fine tribute of their love for this noble man. There was a large attendance at the services to pay their last respects to the dead.

Mr. Tufts was born December 21, 1870, at Kirkwood, Ga., near Atlanta. He was a graduate of Washington and Lee University and Union Theological Seminary. During the summers of 1895 and 1896 he spent his vacation in the Blue Ridge mountains doing mission work, and in 1897 he graduated and then took up the work permanently. His work was of a three-fold nature—school, hospital and orphans' home. It was his plan to develop the work in connection with the Woodrow Wilson Junior College.

The administration or central building of the proposed group has already been completed, and the ground has been broken for the Tennessee building. Then the Virginia building will be added.

When Mr. Tufts first came to this section of North Carolina he came as

a preacher and served a number of churches—at Boone, Blowing Rock, Banner Elk and Linville. Then he took up the work of establishing a school in the mountains for the boys and girls. He was the founder and president of Lees-McRae Institute, which had its beginning in a small summer school that was first taught by a lady.

The next step was when Mr. Tufts gathered a handful of boys and girls in his own room and before an open fire taught them during the winter of 1899. This was followed by a small dormitory for a few girls; then the boys' department was added in 1905 at Plumtree, under the same management. In 1909 a hospital department was added and in 1914 the orphans' home department, known as the Grandfather Orphanage, was opened on a beautiful farm belonging to the school. In this home are 75 children who are being educated and given every opportunity. More than a thousand girls have been taught within the Lees-McRae Institute, and all have gone away from this school impressed by the wonderful influence of the beloved president, whose going will be a sore loss to the school, and will cause regret throughout the entire State of North Carolina and other States from which girls have come to be trained in Christian influences.

Mr. Tufts was a sufferer from tuberculosis, and several years ago he had a breakdown. He went to Black Mountain for treatment, where he remained for quite a while. As soon as the disease was arrested he returned to his work in the mountains. He established a motto which he faithfully endeavored to live up to: "In the mountains; of the mountains; for the mountains." In addition to all of his other work he supervised five Sunday Schools. He was an untiring worker and had access to unlimited money in his work, citizens from all sections of the country helping him in his efforts. He was held in the highest esteem by the mountaineers as well as those with whom he came in contact.

Mr. Tufts is survived by his wife and three children, Edgar, Margaret and Mary; two brothers, Mr. Barry Tufts, of Atlanta and Frank Tufts, of Mitchell, Ga.; and two sisters, Mrs. S. E. Cooper, of Atlanta and Mrs. B. H. Carlton, of Donalds, S. C.

MRS. BETTY W. HILL

The subject of this sketch was born in Duplin County, N. C., March 9, 1836 and died October 1, 1922.

She was the daughter of Dr. James H. Hicks and Eliza Miller Hicks, both of Duplin County. She was educated at St. Mary's, Raleigh, and at Edgeworth, Greensboro, from which (Edgeworth) she graduated in 1854. The noted educator Mr. Richard Stirling, was at that time principal of this school.

On the 25th of September, 1864, Miss Hicks became the wife of Col. Christopher Dudley Hill, of Duplin County. The issue of this marriage was four children of whom Robert Dudley Hill survives. Mrs. Hill has one living sister, Miss Georgia Hicks, of Faison, N. C., and a number of nephews and neices.

Mrs. Hill was a woman of the Old South. She knew the romance and luxury of pre-war days, shared the anxieties and vicissitudes of the great struggle, underwent the miseries of

reconstruction and witnessed the development of the New South. Through it all she kept her faith and courage. In her old age her physical infirmities were many and her trials great, but her youthful spirit, her hopeful outlook, her high courage and faith unfeigned never forsook her. Her character was that of the Roman matron, modified by Christian trust and hope. For over half a century she was a faithful member of the Presbyterian Church at Faison.

—Written by Rev. Peter McIntyre, former pastor of the Presbyterian Church, Faison, N. C.

CHILDREN

(Continued from page 11)
so we'll go together!" She nestled close, then with a deep sigh of utter satisfaction she declared, "I'm perfectly sure nobody who wasn't Fairy Godmother could play the violin the way you can, Aunt Marian!"—Daisy D. Stephenson, in Reformed Church Messenger.

THE ROSE BUDS

One little Rose Bud, all fresh and new,
Breathed upon the summer air, then there were two.

Two little Rose Buds, happy as could be,
Sent out their fragrance, then there were three.

Three little Rose Buds wished there were more,
Told it to the breezes, then there were four.

Four little Rose Buds, glad they were alive,
Scattered sprays of dewdrops, then there were five.

Five little Rose Buds, doing useful tricks,
Played among the Sunbeams, then there were six.

Six little Rose Buds, looking up to heaven,
Caught a rosy vision, then there were seven.

Seven little Rose Buds, each with its mate,
Giving joy and gladness, then there were eight.

Eight little Rose Buds, all bright and fine,
Opened up their petals, then there were nine.

Nine little Rose Buds, blooming in the glen,
Teaching helpful lessons, then there were ten.

Ten little Rose Buds blooming all the day,
Sending out sweet perfume all along the way.

—Anna R. Richards, in Presbyterian.

The Gushing Talker

The young lady was very gushing about her love of books. The professor of literature to whom she was speaking, however, was rather skeptical as to the extent of her knowledge. "Of course you know Sir Walter Scott's works," he gently inquired. "I do; I do!" she cried, ecstatically. "His *Lady of the Lake*, most wondrous of books, you have read that?" "Yes, indeed," was the eager response, "I simply adore it." "And Scott's *Marion*, and *Kenilworth*, and *Peveril of the Peak*?" he continued. "Yes, yes," she joyfully avowed "Scott's Emulsion, too?" he inquired, enthusiastically. "That," she cried, "is the very best he ever wrote."—Methodist Recorder.

LESSONS

They say that the mockingbird right in the night

Teaches her children to sing!
If mother should do that, wouldn't it be

Too funny for anything?
I'd sit up in bed in my little white gown

And sing, like the birdies, the scales up and down.

They say when the mother-bird thinks it is time

For her babies to walk all alone,
She pushes them out of the nest one by one,

Right out of their dear little home!
If mother did that to me wouldn't I just sit there and cry and cry and cry!

I suppose they all know just the best way to do,

The birdies' dear parents and mine;
No matter how funny it may seem to us,

We ought to obey every time.
For mothers and fathers are older than we,

And they ought to know best, don't you see? —Ex.

MOTHER

I give my mother lots of kisses,
There's really never one she misses.
A "wake-up kiss" right in the morning,

A "good-night kiss" when I am yawning.

A "sorry kiss" when I've been bad,
A "happy kiss" when I am glad.
Once she was sick; I went to stay
At auntie's house, oh, miles away!
Then I sent kisses in a letter,
She said they truly made her better.
There's never really one she misses,
Oh, I give mother lots of kisses.—Ex.

GOOD NIGHT

Some things go to sleep in such a funny way;

Little birds stand on one leg and tuck their heads away;

Chickens do the same, standing on their perch;

Little mice lie soft and still as if they were in church;

Kittens curl up in such a funny ball;

Horses hang their sleepy heads and stand in the stall;

Sometimes dogs stretch out, or curl up in a heap;

But little babies dear are snugly tucked in beds,

Warm with blankets, all so soft, and pillows for their heads.

Bird and beast and babe—I wonder which of all,

Dream the dearest dreams that down from dreamland fall.

—Child Lore.

MY RAINBOW-BOAT

Ethyl M. Reed

My Rainbow-Boat has opal sails,
It skims through depths of blue and gray;

And there are twinkling lights of gold

Lest I should lose my way.

And on I sail the livelong night
Until I come to Mars—

My ocean wide, the deep blue sky;
My beacon lights, the stars.

Flub—"What do you think of Czech-slovakia?"

Dub—"Well, it's hard to say."—Life.

SOUTHERN RAILWAY SYSTEM
Passenger Traffic Service
Improved Passenger Train
Schedules
Effective December 17, 1922

(Schedule figures are given as advance information and are approximately correct. Figures at intermediate stations changed proportionately.)

To Passenger Agents, Ticket Agents, Conductors, and Connections:

Effective Sunday, December 17, 1922, passenger train schedules will be improved as follows:

No. 31	AUGUSTA SPECIAL	No. 32
1:10 PM	Lv New York -----Ar	1:30 PM
3:20 PM	Lv West Phila -----Ar	11:13 AM
5:27 PM	Lv Baltimore -----Ar	9:05 AM
7:00 PM	Lv Washington -----Ar	7:30 AM
10:25 PM	Lv Charlottesville -----Lv	4:07 AM
12:32 AM	Lv Lynchburg -----Lv	2:08 AM
2:20 AM	Lv Danville -----Lv	12:15 AM
3:55 AM	Lv Greensboro -----Lv	10:55 PM
4:20 AM	Lv High Point -----Lv	10:18 PM
5:35 AM	Lv Salisbury -----Lv	9:15 PM
6:45 AM	Ar Charlotte -----Lv	7:55 PM
6:55 AM	Lv Charlotte -----Ar	7:45 PM
7:40 AM	Lv Rock Hill -----Lv	6:52 PM
8:11 AM	Lv Chester -----Lv	6:19 PM
9:00 AM	Lv Winnsboro -----Lv	5:34 PM
10:05 AM	Ar Columbia -----Lv	4:35 PM
10:15 AM	Lv Columbia -----Ar	4:30 PM
10:41 AM	Ar Lexington -----Lv	3:53 PM
11:16 AM	Ar Leesville -----Lv	3:35 PM
11:20 AM	Ar Batesburg -----Lv	3:16 PM
11:39 AM	Ar Ridge Spg. -----Lv	a2:59 PM
11:56 AM	Ar Johnston -----Lv	a2:43 PM
12:15 PM	Ar Trenton -----Lv	2:30 PM

1:10 PM	Ar Aiken -----Lv	1:40 PM
1:15 PM	Ar Augusta -----Lv	1:30 PM

"a" Stops to discharge or receive passengers from or to points North of Charlotte. These trains will continue to handle same equipment as at present.

New local trains will be established between Charlotte and Columbia as follows:

No. 3		No. 6
5:45 AM	Lv Charlotte -----Ar	7:05 PM
5:58 AM	Lv Griffith -----Ar	6:48 PM
6:03 AM	Lv Pineville -----Lv	6:30 PM
6:20 AM	Lv Fort Mill -----Lv	6:17 PM
6:26 AM	Lv Carhartt -----Lv	6:08 PM
6:40 AM	Lv Rock Hill -----Lv	5:55 PM
6:51 AM	Lv Ogden -----Lv	5:42 PM
6:58 AM	Lv Smith -----Lv	5:35 PM
7:05 AM	Lv Lewis -----Lv	5:28 PM
7:20 AM	Lv Chester -----Lv	5:15 PM
7:28 AM	Lv Evans -----Lv	5:07 PM
7:40 AM	Lv Cornwell -----Lv	4:57 PM
7:47 AM	Lv Blackstock -----Lv	4:50 PM
7:54 AM	Lv Woodward -----Lv	4:44 PM
8:05 AM	Lv White Oak -----Lv	4:34 PM
8:11 AM	Lv Adger -----Lv	4:28 PM
8:23 AM	Lv Winnsboro -----Lv	4:18 PM
8:30 AM	Lv Rockton -----Lv	4:10 PM
8:36 AM	Lv Simpson -----Lv	4:04 PM
8:48 AM	Lv Ridgway -----Lv	3:54 PM
8:52 AM	Lv Smallwood -----Lv	3:49 PM
9:02 AM	Lv Blytheville -----Lv	3:39 PM
9:08 AM	Lv Sharp -----Lv	3:32 PM
9:13 AM	Lv Killian -----Lv	3:26 PM
9:25 AM	Lv Fairwold -----Lv	3:13 PM
9:45 AM	Ar Columbia -----Lv	3:00 PM

Schedule of train No. 1 Columbia to Savannah will be changed as follows:

Lv Columbia	-----	10:45 AM
Lv Cayce	-----	10:52 AM
Lv Styx	-----	11:02 AM
Lv Shuler	-----	f
Lv Edmund	-----	11:15 AM
Lv Macedon	-----	f
Lv Pelion	-----	11:27 AM
Lv Thor	-----	11:34 AM
Lv Berlin	-----	f
Lv Perry	-----	11:48 AM
Lv Sally	-----	11:58 AM
Lv Springfield	-----	12:09 PM
Lv Whaley	-----	f
Lv Walker	-----	12:20 PM
Lv Blackville	-----	12:30 PM
Lv Ashleigh	-----	f
Lv Barnwell	-----	12:48 PM
Lv Yonema	-----	12:57 PM
Lv Kline	-----	1:05 PM
Lv Cave	-----	1:09 PM
Lv Seigling	-----	f
Lv Allendale	-----	1:22 PM
Lv Barton	-----	1:33 PM
Lv Valentine	-----	1:45 PM
Lv Lena	-----	1:55 PM
Lv Furman	-----	2:05 PM
Lv Pineland	-----	2:16 PM
Lv Tarboro	-----	2:25 PM
Lv Tillman	-----	2:34 PM
Lv Deerfield	-----	2:44 PM
Lv Harceville	-----	3:00 PM
Ar Savannah	-----	3:45 PM

The schedule of RICHMOND DIVISION trains Nos. 8 and 108 will be changed as follows:

No. 8		
Lv Danville	-----	7:30 AM
Lv South Boston	-----	8:40 AM
Ar Keyesville	-----	9:59 AM
Lv Keyesville	-----	10:10 AM
Ar Richmond	-----	1:10 PM

No. 108		
Lv Durham	-----	6:00 AM
Lv East Durham	-----	6:10 AM
Lv Telfress	-----	8:45 AM
Ar Keyesville	-----	10:00 AM

Train No. 108 connects at Keyesville with train No. 8 for Richmond.

Agents and representatives will give this improved service widest possible publicity.

- W. H. TAYLOR, Pass. Traffic Mgr., Washington, D. C.
- W. A. BECKLER, Pass. Traffic Mgr., Cincinnati, Ohio.
- E. N. AIKEN, Gen. Pass. Agt., Cincinnati, Ohio.
- H. F. CARY, Gen. Pass. Agt., Washington, D. C.

Story and Incident

AMERICANIZING THE IMMIGRANT MOTHER

Mrs. Mezetti had no trouble in deciding what to have for supper in the winter. She always started with green peppers. Sometimes they were plain and sometimes there evolved from them wonderful concoctions, in which they were almost completely disguised. One could never tell how they would come out, but they always began in the same way. First they were pulled off the string which hung over the kitchen stove and then soaked and sliced.

This particular afternoon Mrs. Mezetti was sitting by the stove slicing the peppers. Little Mikey was trotting around beside her, reading a great imaginary story out of an old torn paper.

It was a rambling, never-ending story, told in his baby Italian, about his little dog Tito, a favorite product of his imagination. Every few seconds he paused for another idea and looked up to make sure his mother was paying proper attention to him. If she nodded and smiled, as she usually did, he would go on to the next episode in the miraculous Tito's several reincarnations, his black eyes shining and his short curls bobbing as he told about his wonderful pet dog.

But if she weren't noticing him particularly, as was the case this time, he would come over to her and raise his adorable little face and ask, "What is the matter, Mammina?"

"Not one thing, my little pigeon," she spoke perfect, rich Italian—"only, Mikey, you speak such noble Italian. You'll always talk to your mother in Italian, won't you?"

"Ah, yes, mammina. Oh, here come Katrina and Josie."

He ran to the door to let in two little girls, the younger about nine and the older twelve. They were thin and rather plain looking, but had lovely eyes and hair. Their mother turned to them, and they greeted her with a few words in Italian and then went into their parlor with their books, chatting together in the English which they were taught at the school.

Mrs. Mezetti followed them into the front room and timidly asked Katherine, the younger, what she had learned in school that day. Katherine began to answer in English, "Oh, we painted pictures of"—and then remembering, finished in Italian—"a vase and some dishes. You wouldn't understand."

With a sigh Mrs. Mezetti turned and went back to the kitchen, and as she put the frying pan on the stove her eyes were dangerously full of tears.

Josephine was playing the player piano in the front room and dolefully singing "Dardanella," while Katherine and Mikey began to chase each other around the house.

Mrs. Mezetti stole a shy look into the books the girls had brought home from school. In Katherine's reader she could make out a few words, but not enough to read a single whole sentence. Oh, how she loathed those figures that meant something that her children could understand and she couldn't! This horrible language was a siren, wooing them away from her, and try as she would she could not hold them back from its fascination. She shuddered, closed the book and went back to her supper.

She put the sliced peppers in the hot fat and they began to sizzle. At that Mikey came running to her and asked to be allowed to set the table. "Si, Mike, Katherine you help him."

The table, covered with white oil-cloth, stood in the middle of the kitchen. The children set it with the scanty, poor dishes the little home possessed. There was the big ring of Italian bread to be broken off in chunks, goat's milk and the sizzling contents of the frying pan, which now had eggs scrambled in it with the peppers.

When things were almost ready the door opened and a lovely young girl came in. She was dressed plainly, and her dress and hair were covered with specks of cotton. She slumped into a chair and greeted the children with "Hello, kids!"

"Oh, Marietta, are you so tired?" Mrs. Mezetti asked, her soft Italian speech making a striking contrast to the sharp, rough street English the children used. "Do you have to work so very hard?"

Marietta answered flippantly, "Oh, no; I just sit still all day. They pay me for that"—and the other girls

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laughed. But the poor mother didn't understand. Perhaps it was better so.

"Marietta, what do you have to do in the factory? You know it grieves me that you have to work. If there were only enough money!"

Just then a small, rather stooped boy came in. This was Tony, aged fourteen, both the son and the father of the little family, returning from eight hours of work at the macaroni factory. He tossed Mikey up in the

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air and performed daring feats with him that made the girls and Mrs. Mezetti gasp with fright, but Mikey squealed joyfully. Then Tony went to the sink in the corner and washed his face and hands.

By that time they were all ready to sit down to supper. The two younger girls kept their eyes on Marietta. Whenever she spoke they laughed appreciatively.

Mrs. Mezetti smiled and tried to talk, but was answered by monosyllables always, though the children had enough to say and laugh over in English. Mikey was her only consolation. He, droll little fellow, was still true to his mother tongue, and said so many funny things which his mother understood and which made them all laugh. Somehow, Mrs. Mezetti felt more like crying, as she cleared away the dishes and washed them.

Tony left right after supper and Marietta was in the girls' room. Mrs. Mezetti knew she was dressing—perhaps to go out. She had before. A terror came over the woman. She feared for Marietta so! She knew that it was not right for a girl to go out after dark without her mother or father—to do so in Italy would be immoral. But American girls did it, Marietta said. Oh, such bad girls they must be—and her Marietta so beautiful and graceful!

She found Marietta putting on the last touch of powder to an already too much powdered nose. Yes, she was going out. She had on the cheap, extreme costume that marked such occasions and ridiculously large buns over the ears. The young girls were watching Marietta's every movement.

"Marietta, you aren't going out?" Mrs. Mezetti asked anxiously. "How

many times have I told you that nice girls don't go out alone at night?"

"Well, there's no one to go with me," Marietta replied. "I'm just going to the movies in the next block. I guess no one will eat me on the way." And she brushed past and slammed the door as she went.

Mrs. Mezetti was sick at heart. She heard Katherine and Josephine talking in the parlor and went in and begged them to tell her about Marietta—where she went, with whom and what she did. She was sure they knew.

"Why, only to the movies, right down the street—you know, the Cedar Street movies. She goes alone, unless Rose Griffune goes with her sometimes."

Mrs. Mezetti wanted to believe them, but it was at variance with her whole heritage and training to believe a girl could still be good and transgress a convention that way.

She hurried the girls off to bed, because she hated to hear them talk. She felt as though she were missing words that she needed to know.

Then Mikey was put to sleep, tenderly, with the often repeated plea and the same faithful answer that he would never talk English.

Toney came back fairly early and Marietta just a bit later. For a few minutes they talked and laughed together. The mother's agony increased—her own children talking and she not able to understand! She went to bed thinking, thinking. What was there to be done? She must find a way to learn the language she hated. Her children were being drawn further and further away from her, and if the Americans came to make Mikey go to school she would have no one left. Already the last insult had been

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added. Her children were ashamed of her.

In the morning she had determined what she would do. After the children had left for work and school and the house was spick and span she dressed Mikey in his best and herself in what she had. She would have even put aside her beloved fazoletti da testa and worn an American hat, if she had had one, so complete was her resignation to becoming thoroughly changed.

Mikey was overjoyed at the novel experience of going out. He had scarcely ever been further than the gate. They stopped at a Mrs. Grifune's, and she directed them to the place Mrs. Mezetti sought—an office downtown, the Americanization office they called it. The very name repelled Mrs. Mezetti. To her it meant to be bold and coarse and ill-bred, but her children had made the choice and there was nothing left. Perhaps she could learn.

At the office a woman talked to Mrs. Mezetti in Italian, and told her that she was not too old to learn English and that there was a class in her neighborhood that she might enter.

Mrs. Mezetti went to the class the next week and learned several sentences, and she worked so hard on the little book they gave her that the next time she went she was ahead of the others.

Then the miracle happened. She had been saying the lesson over all the afternoon, and suddenly at the table that night Marietta spoke those same words, "I see where"—but then went on—"he gets his. He can't get away with it." It should have ended, "the flower grows." No, Marietta hadn't said that, but something like it. Mrs. Menzetti knew the first part, anyway.

Every day she learned a little more. As yet she didn't venture to speak, but she could understand almost everything that was said, except the very queer expressions Marietta used sometimes. She winced under some of the slighting remarks made about her, but she never let the children guess she understood.

Finally, when she thought she knew enough she practiced one whole day on what she would say at supper that night. She was about to begin her well-rehearsed speech, when Katherine spoke, "Them peppers ain't so good as usual, do you think so, kids?"

The lessons on pronouns flashed through Mrs. Mezetti's mind. There was something wrong—oh, yes.

She calmly said: "Katina, I tink you means dos peppers are not so good as usual."

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The children gasped and gaped. Mikey squealed delightedly and said, "Tanka you, moder; tanka you, moder!"

Even Mikey was an American now! —Dorothy Foote, in New York Tribune.

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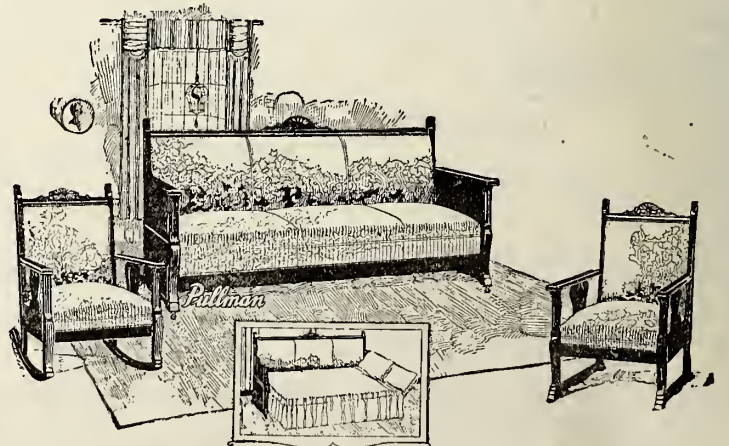
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Vol. LXIV

CHARLOTTE, N. C., JANUARY 31, 1923

No. 5



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EDITORIAL

KNOWING GOD

IS it an easy thing to know God? We might readily presume so. The heavens declare His glory, and the firmament showeth His handiwork. "The invisible things of Him since the creation of the world," says Paul, "are clearly seen, being perceived through the things that are made, even His everlasting power and divinity." We have but to reason from effect to cause. We look upon the work of His hands and we see the wonderful manifestation of His power and His wisdom.

So much is clear; and yet there are certain experiences of the race that would seem to indicate that it is very difficult for man to know God. Take those in Christian lands who reject the Bible. They fumble around in the dark, and reach many different conclusions. Some decide after years of careful study and profound thinking that there is only one substance in the universe and that substance is matter. They say that all the phenomena that we call spiritual are secretions of the brain, or forms of nerve force. Such great minds as Huxley and Tyndal reached this conclusion as the result of a life-time's study. Other minds equally great have identified God with the works of His hands. They have decided that everything is a part of God, and that He is the sum of all things. The whole universe is but an evolution or unfolding of God. Such a theory was elaborated with great skill by Spinoza, a learned Jew of the 17th century. He found but one substance, and endowed it with the two attributes of extension and thought. The poet Goethe was one among many of his illustrious disciples. Still others in their search for God found Him as they supposed, but entirely dissociated from His works. They credited Him with having made the world in which we live, but after making it, and setting it agoing He retired from it. He now watches it as a disinterested spectator, or at any rate as an inactive spectator. He never intervenes to supplement, to suspend, or to modify its movements. Having ordained the laws of nature, He leaves them to work out their results without let or hindrance. They are known as Deists; and they held the center of the stage in England from the middle of the 17th to the middle of the 18th century. Deism was represented by many great names in England, and on the continent it numbered among its advocates such names as Rousseau and Immanuel Kant. When we think of the great number of men, eminent for their talents, and for their diligence as students, who have given the best years of their life to the search for God amid the works of His hands, and have failed to find Him, it might seem that it is no easy matter to know God.

Then there is another class—those who have the Bible in their hands, and yet fail to know God. Take the Pharisees of our Saviour's day as representatives of this class. They had the Old Testament, the writings of inspired law-givers,

prophets and Psalmists. They made themselves familiar with these writings. They prided themselves on their knowledge, and many of them became teachers of others. They thought they knew God. They claimed to sustain a covenant relation to Him, and to be His chosen people. But did they know God? Manifestly not. Jesus referred to them as the blind leading the blind. It was clearly demonstrated by their attitude toward Jesus that they did not know God. Jesus said, "He that hath seen me hath seen the Father." The Pharisees said he that hath seen Jesus hath seen a colleague of the devil. Jesus was the "brightness of the Father's glory and the express image of His person." Yet when the Pharisees looked on Him they said, "He hath a devil and is mad."

Is it an easy matter to know God? It is owing to who is seeking Him. "Blessed are the pure in heart, for they shall see God." A true knowledge of God depends not so much on the head as the heart. St. Bernard was not far wrong when he said: "It is the heart that makes the theologian." We need not be disturbed in our faith if the statement of Prof. Leuba should prove to be true. He says that he has found by investigation that a majority of the foremost scientists of our day do not believe in a Personal God nor in immortality. This is deplorable so far as concerns the personal destiny of these scientists. There is nothing in it to cause alarm to our Christian faith. They are but repeating the sad experiment of many eminent predecessors. They have turned their back on Christ and are fumbling around in the dark. No man who rejects Christ can find God, for the same reason that no one can see the sun when he is looking away from it. He that will not see God in Christ will never see Him. There is no other God to see.

Is it an easy matter to know God? "The secret of the Lord is with them that fear Him, and He will show them His covenant." "To this man will I look, even to him who is poor and of a contrite spirit, and who trembleth at my word." Who is it who says he can not find God? Is it the man who is hungry and thirsting for God, whose heart is crying out for God, for the living God? If so, there is significance in his failure. Is it the man of intellectual pride who thinks it is a mark of distinction to discredit the Christian faith? His opinion is not worth the paper it is written on.

YOUNG PEOPLE'S HANDBOOK

Rev. J. G. Garth, Chairman of the Committee on Sunday School and Young People's work of the Synod of North Carolina, has prepared a Handbook for the use of Sunday Schools and Young People's work that can be procured free from Mr. C. T. Carr, Mooresville, N. C.

It gives directions how to organize a Young People's Society and a Christian Endeavor Society. Then there are sensible directions how to prepare for a Young People's Prayer Meeting, and a Mission Study Class. In other words, if there be any society of young people that is not mentioned here, we have never heard of it.

There is a mine of information here made accessible to the young folk, and we sincerely trust that they will not fail to get this book and study it. Dotting the book at intervals there are good true blue advertisements, such as Richmond Committee of Publication; Queens College, Charlotte, N. C.; Flora Macdonald College, Red Springs, N. C.; The Presbyterian Standard; Peace Institute, Raleigh, N. C.; Mitchell College, Statesville, N. C. Then there are pictures of Miss McElwee; Members of the Christian Endeavor Training Class; Davidson College; Mr. W. W. Moore, Union Seminary, Richmond; Miss Elizabeth McDonald, Hope Mills, N. C.; Mr. Claude T. Carr, and Mr. Frank P. Wilson, one of Mooresville, N. C., and the other of Danville, Va. One wonders

why the genial editor and author left out his own picture. Like Washington, his merit is only equalled by his modesty.

PAY-UP SUNDAY—MARCH 4TH

Sometimes there comes a demand for "line upon line, precept upon precept." Last week we had two editorials on the delinquencies of church treasurers in general, and now, this week, we wish to dwell upon the delinquencies of people who subscribe to causes and then delay meeting their promises promptly.

The Presbytery of Savannah and the Synod of North Carolina, each acting independent of the other, have urged a general movement for the meeting of pledges given to our annual budget.

It is a sad commentary on the honesty of many who subscribe that in every canvass for funds there is always allowed a certain per cent for non-payment of pledges. In fact, we have never known, as far as we can remember, any canvass in which all that was promised was collected. Generally, this is not due to dishonest motives, but to the fact that some misfortunes have overtaken the subscriber, making it impossible for him to meet his pledges.

On the other hand, it is sadly true that many are careless in such matters, and after subscribing, in the enthusiasm of a meeting, they lose interest, and ease their conscience for failing to pay by pleading some trivial excuse.

The object of this Pay-Up Sunday in March is to gather up the fragments of unpaid pledges, and to persuade the treasurers to turn over at once collected funds to the various causes for which the money has been subscribed.

This is a matter that should not come within the province of a pastor's duties. Like the apostles of old he should not serve tables, but should give himself continually to prayers and to the ministry of the Word. Let the pastors then give themselves to prayer and preaching and the deacons see that the finances are kept up. With each working in his appointed place, the Church of God will function as her Head intended that she should.

THE EPISCOPAL CHURCH AND SOUND DOCTRINE

For many years it has been the proud boast of our brethren of the Episcopal ministry that their church did not concern itself with the question of the doctrinal soundness of its ministry, but gave its ministers a degree of liberty that developed independence of thought, and at the same time prevented heresy trials that always engendered bitterness and oftentimes disruption.

That the man in the pulpit should not be hampered in thought sounds well to the man of the world who never analyzes the difference between the fundamentals of Bible doctrine and the fundamentals of science in general. He sees the scientists forging ahead in natural science, unfettered by past beliefs, and overturning them without protest. He cannot understand in theology there are certain inspired truths upon which the Church stands, the denial of which means chaos.

Experience has shown that in theology, at least, liberty is apt to degenerate into license, and that when a man leaves the beaten track laid out by the Fathers of the Church, he is apt to run wild.

To the credit of the Episcopal Church and Bishop Manning, there seems to be a limit. The worm will turn.

Dr. Percy Stickney Grant, for thirty years rector of the Church of the Ascension, New York City, has for years been exercising freedom of thought in his pulpit. He turned his pulpit into a forum, every Sunday night, where men with long hair and erratic brains disported themselves before an audience of like type. His bishop soon put an end to these performances. His next step was his engagement to the twice-divorced wife of the millionaire Stokes. The good bishop opposed this dream. Recently he was charged by St. Simeon's Episcopal Church as denying the divinity of Christ and His miraculous power. Bishop Manning promptly laid down this ultimatum: He must either recant, leave the church, or stand a trial for heresy. In a sermon on Sunday, January 21st, to a house crowded to its capacity, Dr. Grant went the limit of unsoundness, in doctrine, and indirectly bade defiance to the bishop.

The friends of Dr. Grant contend that the

charge of unsoundness in doctrine rests only upon inference and that he had never openly denied the divinity of Christ.

Since preaching the sermon he has formally replied to the bishop. He refuses to recant or to leave the church, so a heresy trial seems inevitable.

We have only seen a few extracts from his letter. From what we have seen, we are not impressed by keenness of intellect. For example, he contends that if he would teach his people that our Lord really walked on the water, he would be denying His humanity.

Some of the students of the Episcopal Seminary in New York are reported as being dissatisfied with his views as being too tame—not as radical as what they hear in the class-room.

New York City seems to be a breeding place for radical doctrine. In proof, we see Dr. Fosdick, a Baptist, in a Presbyterian pulpit; Dr. Grant, in the Episcopal Church, and sundry professors in Union Theological Seminary.

We rejoice that Bishop Manning has given the ultimatum.

DEEDS AS WELL AS WORDS

That is a keen piece of sarcasm in the Epistle of James when he pictures a brother or sister "naked and destitute of daily food," to whom we offer the cold comfort of empty words, saying, Depart in peace, be ye warmed and filled." James' comment is, "Notwithstanding ye give them not those things which are needful to the body, What doth it profit?"

Since the death of Rev. Edgar Tufts many have been moved to bear testimony to his worth, his unselfish life and his hopes for his mountain work.

HIS OWN

**"A boy was born at Bethlehem
That knew the haunts of Galilee;
He wandered on Mount Lebanon,
And learned to love each forest tree.**

**"But I was born at Marlborough,
And love the homely faces there;
And for all men besides
'Tis little love I have to spare.**

**"I should not mind to die for them,
My own dear downs, my comrades true;
But that great heart of Bethlehem,
He died for men he never knew.**

**"And yet I think, at Golgotha,
As Jesus' eyes were closed in death,
They saw with love most passionate
The village streets at Nazareth."**

It has occurred to us that all of us, in addition to our testimony, could honor his memory still more if we would do something to finish the work that was the dream of his last days.

The establishment of a real college for the children of his beloved mountaineers was an object very dear to his heart. It was to be the cap-stone of the monument he was building, that was to insure the permanency of that work to which he had given the freshness of his early manhood and his effort and prayers when ill-health had undermined his strength.

Our Lord put his finger upon one of the weakest points of our human nature when He said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

"NEEDED COUNSEL FOR NEW CHRISTIANS"

The most critical time in the life of a Christian is when in the first flush of his new life he finds that the glow of his love is growing dim, that the novelty of his profession is wearing off, and the fascinations of the world are drawing him away from his first love.

Dr. Samuel McPheeters Glasgow, Rev. Cecil Herbert Lang and Miss Julia Lake Skinner have prepared a booklet with the above title. It has less than 50 pages and sells at the price of 25

cents, and can be ordered from our Richmond Committee.

It is just the book to supplement the instructions of the pastor, as it deals with dangers that have wrecked the life of many a new convert.

"ELDERS THAT RULE WELL"

Such is the title of a booklet from our Richmond Committee. It is from the pen of Dr. John I. Armstrong, who has just been elected editor-in-chief of our Sunday School helps.

Our eldership, taken as a whole, is a very intelligent body of men, and can compare favorably with the official body of any church. We must, however, confess that often men are called into the office who know little or nothing about the duties of the office, or the doctrine which they are supposed to accept.

Sometimes you may find a man blissfully ignorant of his deficiencies, but for the most part they know that they do not know, and would welcome any help to gain the knowledge of their duties.

There are, of course, several books on this subject. However, here is a book that in a small compass gives information about the elder; first, the nature of the office, then the duties and rewards.

We recommend it to our elders, and to all thinking men who in time may be called to the office.

Devotional

THE EXTRA STITCHES

Stitching flannel dresses for the poor of the parish engaged the attention of two young girls. "Now we have completed our garments, our work is finished for this season, at least," one of the two girls said with a sigh of relief.

"No, no, wait a moment; just a few moments more," replied the other; and, going into an inner room, she returned with some skeins of crimson silk, and few knots of ribbon and lace.

"Why, what are you doing?" asked her companion with surprise, as the deft fingers swiftly fashioned a dainty edging of crimson silk, frilled in the soft lace at neck and sleeves, and fastened on the bright ribbons here and there.

"These extra stitches take just a moment," was the answer, given with a blush, "and I want to make the dress pretty for some mother's baby."

As the great pile of dresses was distributed to the needy, that cold winter, one hard-visaged woman burst into tears, and hid her face in the folds of a little dress trimmed with lace and ribbons. "Oh, to think of someone doing this for my poor baby! I didn't think anybody cared!" she sobbed.

"God cares for you and your baby," said the reverent voice of the pastor, who had long sought an opportunity to reach this hardened heart. And for the first time the woman was willing to listen to the sweet, old story. Does this not teach us that there is something more for us to perform beyond the rigid call of simple duty? The extra stitches are surely the threads of gold that beautify and enrich the dull, dark fabric of our too often careless and indifferent charity.—The New York Observer.

WHEN SHALL WE LEARN

What a vast portion of our lives is spent in anxious and useless forebodings concerning our own future or that of our dear ones! Present blessings slip by, and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? We, who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving. Why cannot we, slipping our hand in His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, and home?—Phillips Brooks.

NOTHING BUT LEAVES

"What have I done that I should be anathematized? Am I not strong and green and pleasant? Have I injured any one? Have I done harm in any way? It is not what you have done, but what you have not done. You have received God's gift of sunshine and shower and returned nothing but leaves. The world of hungry people expected fruit from you. They found it not."

WAS SAUL OF TARSUS CRAZY?

By A. W. Pitzer, D.D.

"Paul thou art beside thyself, much learning doth make thee mad."—Acts 26:24.

The official letter sent by Claudius Lysias to the Roman Governor Felix concerning Paul was in these words:

"This man was taken of the Jews and should have been killed of them; then came I with soldiers and rescued him, having learned that he was a Roman; and when I would have known the cause wherefore they accused him, I brought him forth into their council; whom I perceived to be accused, of questions of their law, but to have had nothing laid to his charge worthy of death or of bonds; and when it was told me how the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what they had against him. Farewell."

Paul had one trial before Felix; a second one before Percius Festus, who two years after succeeded Felix; and a third one before the King Herod Agrippa, who was the superior in rank to the governor. The exclamation made by Festus as recorded in the text was called forth by statements of Paul in his defense before Agrippa.

Paul had affirmed that all of his preaching had been in perfect harmony with the teachings of Moses and the prophets; that Messiah or Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people Israel and to the Gentile nations. It was as he thus spake that Festus, unable to restrain himself, cried out with a loud voice to Paul, that he was a madman. To this cultured heathen, no explanation of Paul's belief and conduct was plausible or probable than that he was insane, excessive study had unbalanced his mind and these were the wild ravings of a crazy man.

How was it possible for this Roman official to believe that a dead man had come out of the grave to speak to this Paul and that He had commissioned him an apostle to all nations to open their eyes to turn them from darkness to this light and from the power of Satan to God; and this man had devoted his life to doing this absurd and foolish thing, nothing less than insanity could account for such conduct. Paul thou art beside thyself, much learning doth make thee mad.

Both in what Paul said and in what he did, Festus found evidence of madness. The most astounding part of the story was that as Paul drew near to Damascus a man who had been publicly executed in Jerusalem months before appeared in bodily presence to him, spoke to him, calling himself by the well-known name of Jesus, and gave Paul a commission to go into all the world and proclaim salvation in His name. The evidence that Paul was sincere, that he really believed his story, was so manifest that Festus did not for an instant look upon him as a deceiver. There remained therefore but one solution, viz: the one given in the text—intense application to study had dethroned reason, disordered the intellect, and made Paul irresponsible.

No, there was one other solution possible, viz: what Paul said was true; Jesus was indeed not dead but living, and Paul was His servant. If so, then who was the madman, Paul or Festus? Doubtless, to many the religion of Jesus seems to be the climax of folly and madness, and they look upon His followers as either hypocrites or fools, and regard them with either hatred or pity. The system as a whole and in its parts is so far above and beyond the ordinary course of events and human thought that multitudes are indisposed to listen to its claims or examine its evidences.

Christianity is throughout, from beginning to end, a religion of the supernatural, a religion not from nature but from a realm that is above nature, from heaven, not from earth, from God not from man. It is simply a personal God above nature and nature's maker and Lord, coming down to earth, and speaking and acting, not merely as man but as God. Here are ways higher than man's ways, and thoughts higher than man's thoughts. This supernatural system finds its crowning glory in two marvelous facts. The incarnation of God in the Jesus of Nazareth, the Son of Mary; and in the resurrection of Jesus Christ from the dead. Here are the two most remarkable and unique events that have ever occurred in human history. If the Godhead was not incarnate in Christ Jesus or if He did not rise from the dead, then Paul is the madman; but if these things are so, then Paul is Festus and every non-believer a madman. We accept the exact gauge of conflict thrown down by the Roman Festus, by the unbelieving world of today. Either, the

Contributed

believer or the unbeliever is mentally and morally insane, one or the other is a madman. In this conflict, we neither ask or give truce or quarter. This means war to the knife, and knife to the hilt. I am not come to send peace on earth but a sword "*aut Christus aut Nullus.*" It is Christ or nothing. It is not a question of comparative religions but of contrasted and conflicting religions. The imperative claim of our Lord is thou shalt have no other gods before me and thou shalt love the Lord thy God with all thy heart and with all thy strength. To love even father or mother, wife or child more than Him is to be unworthy of Him.

In Paul's defense he cites Moses and the prophets, affirms that what they said he said, that there was perfect agreement between the sacred books of the Jews and the resurrection of Christ. They affirmed that Christ should suffer and that He should be the first that should rise from the dead.

One evidence of the reality and certainty of the Christian religion is to be found in its written documents, its sacred books, its holy writings. If Festus wishes to examine the evidence of Paul's sanity Paul points him to Moses and the prophets.

The importance of written documents as evidence of past transactions is well understood by all thoughtful men. In the purchase of property men carefully search the public records, the written papers or books where previous ownerships and transfers have been preserved for the use and benefit of succeeding generations. All Americans turn to the Declaration of Independence and the Constitution as written more than one hundred years ago, to find evidence of what was done then. Persons wishing to direct the uses of their property after their death prepare written wills with the names of witnesses attached and these wills are entered as invaluable evidence on the permanent records of the community. Family Bibles sometimes contain the family pedigree and these written registers are received as evidence by all courts. The charter and history of this Church will be found in the various written documents that make up its records.

So the Christian points the unbeliever to the written documents of the Old and New Testaments and says, "Here you will find the deeds to our heavenly inheritance, the Constitution and Charter of the Church of God, the will of the Lord Jesus, pedigree of the family of God, the testimony of the witnesses, the evidence of the reality of our religion."

And yet men who have never read our writings, never examined our witnesses, never searched our titles, never studied our constitution, never sifted our evidences, flipantly and sneeringly call us madmen and dismiss the subject and account themselves apostles of free-thought and marvels of wisdom. Let Paul affirm that he has seen and heard and talked with Jesus after His resurrection from the dead and Festus is ready with answer, "Paul thou art beside thyself, much learning doth make thee mad."

Thousands of men read the poems of Horace, the letters of Pliny, the annals of Tacitus, the satires of Juvenal, and accept the documents as genuine and authentic while they reject the Psalms of David, the histories of Moses, the predictions of Daniel, the biography of the Evangelists, the epistles of Paul, and yet the evidence of the integrity of the sacred books is a hundred-fold greater both in volume and strength. Here the books are, they exist, they are contemporary, with the events they narrate. By what canon of historic criticism shall we reject the testimony of these witnesses and say to Paul and others, "Ye are all beside yourselves, much learning doth make you mad?"

Was Festus a competent judge of the writings of Moses and the prophets. Those wondrous Hebrew records that survived the destruction of the nation and the various captivities and dispersions of the children of Israel, those records so instinct and filled with life that they abide in unimpaired vigor and virility to this day. Translated into all tongues and circulated among all peoples. Was Festus a competent judge of records that he never read, of writings that he never saw, was he the man to tell Moses and Paul, the prophets and apostles, that they were all mad alike?

How much of all that is said and written in our day against the Christian religion comes from those who have never studied, perhaps not so much as read the books of the Old and New Testaments? Every few years some new Festus is heard loudly proclaiming the madness and folly of the story told by Moses and by Paul, but like

Festus the first, he is soon forgotten and Paul and Moses continue to tell the old, old story to ever-increasing numbers of believers all round the globe.

But the argument must be circumscribed and to one single and simple issue for the whole story all the writings of both prophets and apostles hinges on one vital point. Did Jesus rise from the dead and did Paul see and talk with Him? Is the resurrection of Jesus Christ from the dead a myth or actual event, a fable or a fact? Is Christ still in the grave or is He at the Father's right hand? Did the disciples break into the tomb and steal the corpse or did the Godhead of the man Christ Jesus burst the bonds of death and come forth conqueror, bringing life and immortality to light?

Let it be distinctly understood that the resurrection of Jesus from the dead is the life and the soul of the Christian religion. If He did not rise then the whole system is a fraud and delusion. Faith is vain and of all men we are the most pitiable and miserable. If we are worshipping a dead Christ then indeed all is lost. On the other hand, however, let it also be understood that if the resurrection is a fact, if Jesus rose from the dead, if He was seen and heard and handled after His resurrection, if He is a living person today, then the whole system of Christianity is triumphantly true without the failure of a jot or tittle of all that is written in the prophets and Moses in Paul and the Evangelists. For He Himself before His death staked the truthfulness of all on the fact of His resurrection from the dead. That resurrection would demonstrate Him to be the Son of God and therein and thereby attest the truthfulness of all His teachings as contained in the sacred Scriptures for the entire contents which He had made Himself responsible.

It should be borne in mind that the question of rising of a dead man from the grave cannot be settled by any canons of science or philosophy made in advance. The question is and must be one simply of fact. Either it did or did not occur. Thousands of plausible and apparently conclusive theories have been shivered into fragments by increased knowledge and subsequent events. It was found in theory time and again that an engine could not draw a train of cars on a railroad track—alas for the theory when the thing was done.

It is idle to say that Godhead united to manhood could not rise from the dead for this is to deny to Deity the attribute of omnipotence. Ye do err, said Christ to the Sadducees, not knowing the Scriptures or the power of God.

A question of fact that is an actual occurrence can never be decided by any canons of science or axioms of philosophy. Science is simply systematized knowledge. All knowledge except our intuitions is based on facts and all science is liable to changes as new facts are established. We investigate therefore the alleged resurrection of Jesus precisely as we would any other event. If it ever occurred it was here on this earth. It was in time. The witnesses must have seen and heard Him and have known Him. Prebendary Row of St. Paul's Cathedral, London, in an article on this subject says that the genuineness of Paul's letters to the Romans, the Galatians, and the Corinthians, is admitted by Strauss, Renan, Baur, and the whole Tubingen School of Critics, and that it is impossible to over-estimate the importance of this confession.

These four letters put us in direct communication with the most active Christian missionary of the first century, whose letters were written not later than 28 years after the Crucifixion. They reveal Paul as a man of ability, honesty, veracity and integrity; they set before us a large number of Christian churches in different parts of the Roman Empire, the observance of the first day of the week by Christians, the universal belief of these Christians that Jesus was risen from the dead, and the names of many who saw him after the resurrection.

The significance and scope of these statements challenge attention and demand consideration, for they are well nigh conclusive of the question, By affirming that Christ was alive when He was dead and in the tomb what could Paul hope to gain save the loss of all that men hold dear? Why should thousands of the best citizens of the Roman empire gather themselves into assemblies and build Christian churches on the foundation of the resurrection of Jesus when in fact He was still in His grave, dead for eight and twenty years? Why should Jesus and Gentiles celebrate the first day of the week instead of the seventh in memorial of His resurrection, when in fact He was not alive but still dead? Before we can believe with Festus, we must destroy the sacred books of the Jews and all the typical and symbolic observances growing out of and resting on them; we must reject the evidence of competent and truthful contemporary witnesses; we must sweep every Christian church

The Every Member Canvass Comes March 18. Are You Preparing For It?

from the face of the earth; and then strike every seventh day, the Lord's day, from the calendar of the nations. "I am not mad, most noble Festus, but speak forth the words of truth and soberness. The King Agrippa knoweth of these things before whom I speak; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner."

Another mark of Paul's madness was not only that he believed these absurd and impossible stories but that he had made it his life work to preach among all nations through this risen Jesus the forgiveness of sins and inheritance among the saints.

Festus did not know how much of earthly good Paul had renounced to become the servant and minister of Christ. All that men hold dear he had counted but loss that he might win and walk with this precious Friend and Redeemer.

In the blinding light of God's presence that shown upon him near Damascus his deepest soul had felt the intolerable agony of guilt on the conscience and also the blessedness of pardon and peace and in full surrender to his Saviour he had asked, "Lord, what wilt thou have me to do?" To that Jesus he yielded up every power and faculty of his being, his work and destiny for life were irrevocably settled; henceforth no man could move him from his purpose. He was ready, if needs be, to die for this Lord Jesus.

The world neither comprehends nor appreciates such self-renunciation, such complete consecration, such burning love, such consuming zeal. Half-hearted, luke-warm, worldly-minded Christians look upon such persons as wild, visionary enthusiasts. If some priest joins himself to the leper settlement of the Sandwich Islands with the certainty of a horrible death, if some Moravian missionary in order to preach the Gospel to the slaves of the West India Islands, sells himself into slavery, if some Henry Martyn, with the seal of death upon him, sweeps across seas and continents to bear the glad tidings to the perishing millions of Asia; how many lift their eyes and exclaim, "Poor fellow, what a madman."

If some Mary has sat at the feet of Jesus and been taught of Him, has caught His spirit and felt His love, and then brings the precious alabaster cruise and pours fifty dollars worth of ointment on her Saviour's head, even disciples murmur against her, and ask, why this waste; this might have been sold for three hundred pence and given to the poor. Alas, how little do any of us comprehend or possess that enthusiasm for Christ that will give up all for His dear sake.

Let some godly woman in this or in any congregation give herself wholly to the work of Christ, let her deny herself the innocent enjoyments of this world, let her consecrate her time, her means, her talents, to the service of her Lord and Saviour, and how many will be ready to exclaim, "What a queer woman, she is a religious crank."

Let some young man devote every hour and every dollar that is his own to Christ and His cause, let him spend his life in doing good to others, how many will speak of him as so very peculiar, unlike other men. Let some Sabbath School teacher, or deacon, or elder give himself wholly to the duties of his office and it will not be long before some one will be found to say, "He is beside himself." Let some liberal loving heart pour money freely, lavishly into the treasury of the Lord, and the murmur will soon be heard from the stingy, "The Lord does like prodigality."

Festus did not and could not understand Paul. The world did not and could not comprehend Christ, even His own brethren thought that He was beside Himself. And yet if Christianity is true, if Christ be risen from the dead, if there is no other name under heaven given among men whereby we must be saved, then do we indeed speak forth the words of truth and soberness and unbelievers, not Christians, are mad.

Surely there is madness somewhere among the children of men. Either the believer or the unbeliever is guilty of unspeakable folly.

If God was ever here on this earth united to a true body and a reasonable soul; if He offered up Himself a sacrifice to God to redeem man from sin, death and hell; if He rose from the dead and is exalted a Prince and a Saviour, and if there is no other Saviour; then the man who lives merely for this life and this world, who seeks to satisfy the cravings of his immortal nature with any or all the objects of earthly good, who makes no provisions for the eternity to which he goes, and the awful and august issues that await him there, who turns away from the matchless love of his Father, God, as manifested in the gift of His Son and the wondrous grace of that Son, who died that we might live, and rose again that we might never die, the man who does this is indeed and in truth the veriest and the wildest madman in God's boundless universe.

Salem, Va.

OUR NEW EDITOR-IN-CHIEF

By R. E. Magill, Secretary

It gives the Publication Committee great pleasure to announce that Rev. John I. Armstrong, D.D., has been elected editor-in-chief of our Sunday School publications and that he has agreed to undertake this important work. A committee on vacancy was appointed last June and after a most painstaking investigation submitted the following report:

"After mature consideration your committee nominates for editor-in-chief Rev. John I. Armstrong, D.D., of Lewisburg, W. Va. Dr. Armstrong is sound in the faith, is a man of marked ability, has been a successful teacher of the Bible for a good many years, has had large experience in the educational world, and is known and trusted by the whole Church. We have not been able to discover an available man who seems to have so many fine qualifications for this responsible position as Dr. Armstrong."

The Church will heartily agree with this appraisal of Dr. Armstrong's character and ability and will rejoice that he has consented to devote his fine talents to editing and supervising the periodicals which have such a vital part in the religious education of the four hundred thousand members of our Sunday Schools. In announcing the acceptance the secretary reminded the members of the committee that this is the third call Dr. Armstrong has had to become a member of the editorial staff of the Publication Committee. He was called to the editorship of *Onward* in 1906 and in 1911 was asked to become the managing editor of the *Missionary Survey*, but declined both positions.

Dr. Armstrong has a record of things accomplished behind him which warrants the prediction that he is now undertaking a task where he will render the Church the most fruitful service of his whole career. After graduating at Hampden-Sidney College Dr. Armstrong entered the teaching profession and was for a few years an instructor in the Wallace School for Boys, at Nashville, Tenn. He took his course of theological training at Union Seminary, where he received his degree in 1904. After graduating at the seminary he was called to Hampden-Sidney as professor of the Bible and Moral Philosophy.

In 1906 he resigned his chair at Hampden-Sidney to accept a position as teacher of the English Bible in Agnes Scott College at Decatur, Ga. At the same time he accepted the pastorate of the Presbyterian Church at Kirkwood, Ga., where he made a notable record as a pastor and organizer.

Always interested in the large affairs of our Assembly, he was called in 1913 to the position of Educational Secretary of the Foreign Mission Committee at Nashville, where he served for seven years with great efficiency. He outlined the seven year course of study of missions for the Sunday Schools, created a new and informing body of literature on Foreign Missions, and led the Church to undertake an orderly and inspiring study of her missionary obligation.

Dr. Armstrong was called to the presidency of the Lewisburg Seminary in 1920 and carried this institution through the trying experience of a re-organization, a disastrous fire and rebuilding a school plant, securing a new faculty and re-establishing a student constituency.

His broad and accurate scholarship, his experience in the educational field, his unusual literary gifts and his devotion to the conservative interpretation of Scripture truth all indicate his special fitness for the position to which he has been elected.

Dr. Armstrong will prepare the lesson exposition for the Earnest Worker beginning with the April number, when we take up a series of Old Testament studies. He has assumed general supervision of all the lesson helps and is in constant conference with the editorial staff and Sunday School field workers as to educational policies and the improvement of all our lesson periodicals.

HOW LONG HAVE YOU ATTENDED SUNDAY SCHOOL WITHOUT MISSING?

We are wondering who holds the record in the Southern Presbyterian Church for faithful and unbroken Sunday School attendance. And this inquiry has been prompted by the following news item sent to our Publicity Department from our representative in Higginville, Mo.:

"Two sons and two daughters of Mr. and Mrs. Pitts Lyons, of Higginville, Mo., have unusual Sunday School records. Ryland and Earle have attended the Presbyterian Sunday School without missing for ten years. Margaret and Lucille for seven years."

We would like very much for our Sunday School Superintendents to make note of this inquiry and if there are any in their Sunday Schools who hold equal or better records than that of the Lyons quartette, to kindly send

their names, with period of attendance without missing, to T. Ellison Simpson, Publicity Department, Assembly's Stewardship Committee, 410 Times Building, Chattanooga, Tenn.

A NOTEWORTHY CONVENTION

By Rev. Walter S. Scott, Evangelist

There were held in the city of Antonio, from the 26th to the 30th of December, a convention of Sabbath Schools and Young People's Societies, and also, at the same time, a Bible Institute which mark very clearly the degree of success that our work among the Mexican people in Texas has attained. This is especially true of our work in the young people's societies, acknowledged to be the best of any denomination doing work among the Mexicans in the State of Texas.

It is only the second convention and the second institute we have held for and by our Mexican people, the former gatherings having been held in the city of Austin.

The San Antonio Convention in point of attendance and the extensive program which was carried out was a complete success and a most agreeable surprise to us all.

By the commendable courtesy of the Mexican Methodist Church and its affable pastor, Rev. A. R. Cardenas, most of the meetings of the convention were held in their chapel, a handsome \$8,000 building with basement and stained windows.

The institute and the evening sessions of the convention were held in our own modest but substantial brick chapel. The two churches are only two blocks and a half apart and the coming and going of our people from one church to the other was an ocular demonstration of the genuine and fundamental union that there is after all among the Protestants, which must have had its favorable effect on the public at large. This is important and was one of the salutary lessons taught by the convention.

It was evident that preparations had been made by our church in San Antonio and its minister, Rev. E. Trevino, and the active society of Christian Endeavor, especially by the choir of some 30 young people. Lunch was served every day at noon in the basement of the Methodist Church.

While nominally it was a Southern Presbyterian Convention, it should be noted that the Mexican Christian Church of San Antonio was also represented, and we had visitors from all the denominations of the city. One night there was a service in English conducted entirely by our American Presbyterian friends.

There were some splendid addresses delivered and some fine papers read at the convention, but the best of all, it seems to us, were the devotional and inspirational phases of it. We had such speakers as our own Fernandez, of El Paso, second to none in oratorical gifts; Dr. Vicente Mendoza, of the City of Mexico, editor of *El Mundo Cristiano*, a union, evangelical paper, and one of the most noted protestant ministers of Mexico; Prof. D. J. Chavez, A.B., teacher of Spanish in the State University; Prof. R. C. Ortega, Mexican Secretary of the State Health Association; H. T. Marroquin, of the American Bible Society at the City of Mexico, and a half-dozen others. But we should not omit to mention that one of the speakers was Dr. P. B. Hill, pastor of the First Presbyterian Church of San Antonio. Dr. Hill has shown himself an enthusiastic friend of our Mexican Church in that city.

One afternoon there was a social gathering of the young people at the Wesley House of the Methodist Church. A splendid photograph was taken of the convention. There was a display of books and Sunday School literature from our Publication House at Texarkana.

On Wednesday night, after a short spirited sermon by Rev. A. Fernandez, and upon his invitation, some 25 or 30 young men and young women came to the front, indicating their desire to dedicate their lives to the Lord's service. It was a grand and affecting sight, and the audience was moved to tears by the fervent prayers which were offered in behalf of those young people. Surely a half-dozen students for the ministry should come from that number of young men, and two or three consecrated girls for school work or missionary service.

In the institute we had papers on Church Government, by Campbell; Hymnology, by Professor Perpetuo; the Progressive Program, by Cavazos; How to Prepare the Sessional Reports to Presbytery, by Trevino; How Best to Combat Romanism, by Fernandez; Personal Work, by C. Lopez; Best Way to Win Roman Catholics, by T. de Leon; the Work of the Spirit in Conversion, by Womeldorf; and the Work and Functions of the Assembly's Executive Committees, by Scott. But the best of all were the lectures by our great Bible teacher and genial friend, Dr. T. W. Currie, president of the Austin Theological Seminary, who gave us lectures, with the help of the blackboard and chart, on Church History and

(Continued on page 5)



Presbyterian Progressive Program

\$4,750,000 For Benevolences

EVERY MEMBER CANVASS MARCH 18th

THE EVERY MEMBER CANVASS

By Rev. H. Tucker Graham, D.D., Pastor Presbyterian Church, Florence, S. C.

To enter a plea for the Every Member Canvass, or to attempt defense of it, is very much like championing the alphabet or the multiplication table. With the utmost simplicity and directness it asserts the elementary fact of individual responsibility for the work of the Kingdom and for its adequate support. It offers to the poor and the rich, the child and the adult, a plan easily understood and readily carried into effect by which each, as the Lord hath prospered him, may have a definite share in all the work of the Church at home and abroad.

It reminds every one enlisted under Christ's banner that the Lord in His heaven and His commissioned officers on earth, expect each soldier to shoulder his musket and keep step with his advancing comrades; that he is not on permanent furlough; and that he cannot spend his days in a hospital nursed and provided for by others.

It declares that each member of the Church of the living God must prove himself an asset—not a liability. It is a challenge to lift—and not to lean.

The plan is (I) Simple: Every member contributing every Sunday to every cause.

(II) Practicable: One can thus give more largely and with far less strain. One dollar a week can be paid with ease where \$52 in a lump sum would be difficult, if not impossible. The same principle holds for larger or smaller sums. A clerk said to me, "The weekly payment is best for all. It is the only method possible for me."

(III) Profitable: Churches by this plan have multiplied their gifts three, five, and even ten-fold. Moreover, the larger sum was secured far more easily than the meagre gifts of other years. No church having fairly tested it would return to the slipshod methods of the past.

(IV) Systematic: It provides a constant income for constantly accruing needs.

(V) Scriptural: "Upon the first day of the week let every one of you lay by him in store."

Other ways there are but they lead to financial chaos. This plan applies business methods to the greatest Business of all.

HOW A COUNTRY CHURCH TRIPLED ITS BENEVOLENT OFFERINGS

By Rev. H. M. Dixon, D.D., Pastor of Philadelphia, Fairmont and Mt. Tabor Churches in Fayetteville Presbytery, N. C.

History

The Philadelphia Church, of Fayetteville Presbytery, was not meeting its quota for benevolences and not receiving enough money to pay its current expenses and pastor's salary. The pastor conceived the idea that if each farmer would set aside one or more acres of land, plant, fertilize, cultivate and harvest these acres at his own expense and give the proceeds to the Lord that the church would raise enough money to reach its benevolent quota and have enough left over to pay whatever was not being met by the contribution as the result of the Every Member Canvass.

The Plan

The pastor decided to make a clear-cut proposition to individual members of the church to set aside an acre for the Lord. The officers of the church were called together and adopted the plan, realizing that it was useless to present it to the people unless the officers adopted the plan. We secured fifteen men who agreed to set aside an acre.

Ingathering

November 23rd was set as the day to bring the produce of the land. This day was well advertised in advance, a picnic dinner was provided on the ground and before dinner we had a service in the church with two speakers. After the service, dinner was served and then we proceeded to auction off the produce that had been brought. There were 12 bales of cotton on the ground and the seed of this cotton, two turkeys, two chickens, and one

calf. The cotton sold on an average of \$24.80, bringing a total amount of \$1,546.50. The chickens, turkeys and calf brought \$28.50. Several members did not bring their produce to the church, but sold it themselves and brought the money. After all of these amounts were gathered in, the total amount received for the Philadelphia Church was \$1,650; Mt. Tabor Church \$350. Last year the Philadelphia Church gave for benevolences \$440 and for all causes \$2,122. This freewill offering for this church amounted to \$1,650.

The people were greatly encouraged over the ingathering and there was great rejoicing among them. At the morning service we had the children of the day school in attendance. "The Tithe" was presented by J. B. Spillman, Secretary of Stewardship. Tithing cards were distributed, a proposition was made to send Tithing Account books to every person who would sign a tithing card, whether they were Presbyterians or not. There were 77 who signed tithing cards. Thirty-six were from Philadelphia Church, four from Mt. Tabor Church, and 32 were members of other churches. The total membership of Philadelphia is 108. We feel that the response to the tithing proposition was largely the result of the interest in the free-will offering that was made.

Follow Up

The Sunday after the ingathering is probably the best time to get the members to agree to what they will do for the next year. This year we plan to distribute cards for the members to sign. We want to get every member to set aside something for the Lord. Men can plant one or more acres as a free-will offering. The ladies can set aside chickens or turkeys, selling the eggs and raising chickens and selling them, giving all that one or more hens might produce as a free-will offering. We believe it would be well for boys to have an acre or part of an acre or a pig. Girls could have chickens, turkeys, or ducks. In order to work this plan most effectively the first time, an early start should be made. Do not wait until the farmer has planted what he is going to plant. November or December is a good time to start this movement. We would suggest that a careful record be kept of the names of those who have made these free-will offering pledges; set aside a page in the minute book of the session. Enter the names and whatever is pledged, leave a space to insert the amount when the produce is sold.

Perhaps the largest gift was from a man who plants only a one-horse farm; he set aside an acre for the Lord, which made a bale of 580 pounds and with the seed it brought \$163.50.

Pledge Card

The following appropriate Pledge Card is recommended for use by pastors and officers in promoting the free-will offering plan as outlined and explained above. The plan is particularly adaptable to country churches.

FREE WILL OFFERING TO THE LORD

In consideration of the fact that Jesus Christ died that I might live, that He supplies all my needs day by day, and that He has commanded, "Go ye into all the world and preach the Gospel to every creature," I agree to set aside for the Lord:

-----Acres of Cotton	-----Acres of Peanuts
-----Acres of Tobacco	-----Acres of Peaches
-----Acres of Wheat	-----Acres of Apples
-----Acres of Oats	-----Acres of -----
-----Acres of Rye	-----Chickens
-----Acres of Barley	-----Turkeys
-----Acres of -----	-----Sheep
-----Acres of Corn	-----Goats
-----Acres of Hay	-----Cows
-----Acres of Potatoes	-----Hogs

I agree to plant, fertilize, cultivate and harvest the above named crops, and to feed and care for the stock and fowls at my own expense and to bring them and their increase or the money derived from their sale to the ----- Presbyterian Church on the date set for the ingathering in the Fall of 1923. The money derived from the sale to be used to pay in full the quota of the above named church to each Benevolent Cause, and should there be any money above the amount needed for this purpose, I agree that the officers shall

assign it to whatever church purpose is most in need of money at that time.

Date -----
 Name -----
 R. F. D. -----
 City -----

A NOTEWORTHY CONVENTION

(Continued from page 4)

the Gospel of Mark. Would that some one would furnish the means with which to publish Dr. Currie's outlines of Bible Study and Church History in Spanish for permanent use among our preachers and students.

Letters of felicitation and encouragement were read from Dr. Homer McMillan, Mr. R. E. Magill and Dr. Brooks I. Dickey.

While due credit should be given Drs. Currie and Perpetuo, of the Theological Seminary, for making possible these fine institutions so helpful to our Mexican work, in sheer justice to him we must say that the promoter and leading spirit of the convention as well as of the institute, is Rev. Guillermo A. Walls, a Sunday School Evangelist employed by the Executive Committee of Publication and Sabbath Schools for work among the Mexicans in Texas, to whose indefatigable and well directed efforts is due the success of this second convention. All expenses were met and no debt was incurred.

At the very close of the convention, and to use a Spanish phrase, as if to fasten up the convention with a golden buckle, came Mrs. Winsborough and Dr. Skinner with their genial spirits and optimistic messages.

All who had anything to do with the preparation and carrying out of those excellent programs deserve our warmest congratulations. This convention is a high-water mark of progress!

The Southern Presbyterian Church can well be proud of its Mexican work in Texas.

EXILES FOR CHRIST

By Henry Van Dyke

Into the bright mirth of our sheltered homes, into the peaceful murmur of our country's prosperous life, there comes a strange and piercing cry—a sound of many voices moaning, wailing and lamenting—broken men, outraged women, and bewildered little children, thousands, yes, myriads of suffering souls in wounded, starving bodies, cry HELP! HELP!

These are the exiles of Christ in the Near East, driven forth by the Turk to wander and perish. You can hear them crying if your heart is tuned to the key of humanity.

Now, listen, for the voices are coming together, blending, uniting in a strong and piteous appeal. The little ones are gathering in companies, regiments, armies, led by wise and valiant guides from America, marching with bleeding feet over bleak mountains and in wild valleys and through dusty deserts, plodding painfully to reach their cities of refuge. It is the new Children's Crusade, not setting out to conquer the sacred place of the Cross, as in the old time, but each one carrying a cross into banishment for the name of Christ.

Now, listen again, for many of them, perhaps a hundred thousand, have reached the shelters provided on the slopes of Mt. Athos, Mt. Zion, Mt. Lebanon, in Nazareth, on the Bosphorus; their hunger has been stayed; their wounds have been bound up. Now with their crying a little sound of thin and quavering song is mingled; for they are only children, after all, and they will sing if a chance is given. What are they singing?

Jesus, tender shepherd, hear me;
 Bless thy little lamb tonight;
 Through the darkness be thou near me;
 Keep me safe till morning light.

Well, shall they be kept? Let our great country speak and act with all her might to make peace on earth—peace with power. But, meantime, we, personally, must answer this closer question. Shall these little lost lambs be kept? And how?

How near is the Near East to us? That depends on how near we are to Christ.

MADE PERFECT

Christian love is one of those forces which no power above or below can dissolve. And if we know that we shall meet the Lord hereafter, so we know that we shall meet again those whom we believe to be with Him now. And there also shall every true and right desire and longing of the heart be more than satisfied; and chiefly those who in this world God thought it best to deny. And all the powers which some envious fate or unpropitious destiny kept in abeyance here, shall find the development to which they are sure, sooner or later, to come. All that deserves to be perfected shall be perfect for the sake of Him who was made perfect through suffering.—Dr. Morgan Dix.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

The First Institute of the Harmony Presbyterial for Georgetown County was held in the Presbyterian Church of Georgetown, S. C., Friday morning, November 17, 1922. The meeting was called to order by the president, Mrs. N. W. Cooke. The devotional exercises were conducted by Rev. W. S. Porter. Mrs. Bert Livingston, of the Georgetown Auxiliary, made the welcome address, and the response was made by Mrs. J. I. Kirby, of the Andrews Auxiliary. Miss Amy Allen, of Charleston, gave a splendid talk on Assembly's Home Missions, following the outline of the text-book "Unfinished Tasks." Mrs. L. W. Gilland, of Kingstree, gave an interesting account of the work being done for colored people in her community, emphasizing the good results obtained from sending a colored woman to Atlanta for training. Mrs. W. S. Porter gave a report of the Synodical, and a report of the one day's conference held at Dalzell, S. C., was given by Mrs. F. A. Weatherford. A free-will offering was taken to help defray the expenses of speakers.

Miss Amy Allen, who has recently returned from a visit to the Orient, addressed the institute on the subject of Foreign Missions. It was indeed interesting and instructive to hear Miss Allen tell of her observations and experiences on her travels in Japan and Korea. This address concluded the morning session.

The good women of the Georgetown Auxiliary had prepared a tempting and bountiful lunch which was served in the manse adjacent to the church, and the representatives and visitors spent a very happy social hour together.

In the afternoon the Bible Hour was conducted by Rev. D. M. Clark, of Andrews. Mrs. W. S. Porter told of how Montreat had grown from a tent to the great and useful institution of today. The Standard of Excellence was explained by Mrs. A. K. Dill. There was also a helpful open discussion of Young People's Work. All seemed pleased with this first institute.

We have been requested to call the attention of our women to the Eighth Biennial Convention of the Laymen's Missionary Movement of the Southern Presbyterian Church, which will meet in Six Regional Centers as follows:

Houston, Tex., February 13-14; Little Rock, Ark., February 15-16; Jacksonville, Fla., February 20-21; Charlotte, N. C., February 22-23; Richmond, Va., February 27-28; Huntington, W. Va., March 1-2, 1923.

The subject is "World Evangelization." "If there was ever a time when the Church should emphasize evangelism it is the very moment when that practice of a social gospel, which is a poor substitute for the shed blood, is in the ascendant." To an alarming degree, this is now true, both here and abroad.

What Hath Already Been Wrought—We will hear from our foreign fields, from men who know what they know and know how to make it known. We will hear from our field in the Southland, and from men who have a thrilling story to tell of how God is winning men by the old, old method of using men and their testimony. The South is leading our country today in aggressive evangelism by laymen.

The Program—The program will be strong. Already a sufficient number of speakers of spiritual vision and power have accepted our invitation to assure our program being not one whit behind our former conventions. While we shall want carefully to review and consider the part we Presbyterians have assumed in giving the Gospel to the world, and the progress we have made in overtaking our world task, this will not be to the exclusion of the work in the homeland. Evangelism rightly occupies a central place in our "Progressive Program," and this will by no means be overlooked.

Women's Parallel Conventions—We are glad to announce that the Women's Auxiliary will hold Parallel Conventions in every city at the same time for the women of our Church. The same plan will be pursued as at our former conventions. The women meet separately in the day sessions, and both conventions unite for the evening sessions. Mrs. W. C. Winsborough, the Superintendent of the Women's Auxiliary, will be in charge and is enthusiastically enlisting the co-operation and support of the women. Mrs. Winsborough will spend several weeks this winter in Southern Texas and Mexico and will return in time to bring a full report of her personal observation of our greatly enlarged and rapidly developing work in Mexico and also among the Mexicans in Texas.

Rates—We are promised 25 per cent reduction in round trip railroad rates. This makes it possible for a large attendance.

Registration—The convention will be self-entertaining, as heretofore. The registration fee is \$2.00. Circulars will be issued later in regard to railroad rates, hotel accommodations, etc. These will be gladly mailed upon application.

Call to Prayer—Pray ye the Lord of the Harvest, that from the convention may result widespread conviction that now is the time for us as a Church to fulfill our Lord's last command. Pray that there may be a determined effort on the part of pastors and congregations to match with gifts the wonderful offering of life on the part of our young men and women in seminaries, colleges and schools. "The one way of getting a thing done is to get Him to do it." Therefore let us set our hearts to prayer.

In the request for calling the attention of our women to these conventions we are asked to "Make such a general call that every woman will feel it a personal one."

Dear Women: Is it not too often the case that we

read these important notices in our Church papers, and can it be sometimes even in our own Auxiliary column, and then turn to something else, with only a passing thought as of something possibly of general interest, failing to catch the real purpose of it—a message to each individual who reads it.

Please do not make this mistake when you see the notices, which will be coming out from time to time, of these wonderful conventions, but read them carefully, bear the meetings constantly on your minds and hearts, pray for the leaders and speakers, for those who shall hear the messages and work for a large attendance of women. To help insure the latter, go yourself.

A Logical Question—We are frequently asked what portion of the money given for Foreign Missions actually goes into the work and what part is consumed in expenses.

The Answer—Practically 90 per cent of every dollar contributed actually goes to the support of the missionary and his family and his work on the field. Only 5½ per cent is used for Administration expenses, and we do not know of any other board whose expense is smaller. Only a little more than 6 per cent is used for educational, propagation, and other expenses at home. This is necessary, as our income has very largely increased since the Progressive Program and other agencies have become effective. You will better appreciate this when you realize that our receipts for Foreign Missions have almost doubled within the last six years.

A Call for Prayer—To the women of the Southern Presbyterian Church comes the call for earnest, fervent, faithful prayer that our Father may honor and bless the Laymen's Conventions and Parallel Conventions for women to be held in the following cities beginning the 13th of February: Houston, Tex.; Little Rock, Ark.; Huntington, W. Va.; Jacksonville, Fla.; Richmond, Va., and Charlotte, N. C.

You may not be able to attend any of these conventions in person, but remember you may have a part in each convention through your daily prayer.

"And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son."—John 14:13.

Sincerely yours, Corinne Puett,

Sec. Spiritual Growth N. C. Synodical.

HIS DIRTY LITTLE HANDS

His teacher said that I must scrub
His dirty little hands,
And so I always soak and rub,
Obeying her commands.

But, somehow, on the way to school,
He picks up dirt galore;
And when he's reached there, as a rule,
He should be scrubbed once more.

When he sits down to dine at night,
I'm always filled with shame,
His grubby hands are just a sight—
At luncheon, it's the same.

But, oh, I know there'll come a day
When I'll look back in vain
To little paddies soiled this way
And wish them here again.

Too soon the time will come when he
Is careful how he looks.
He won't be thinking then of me,
His daddy, or his books.

But now, his heart is ours alone,
And mother understands,
And holds them closely in her own—
His dirty little hands!

—Anne Campbell, in Detroit News.

Woman's Parallel Conventions. February 13-March 2. Leader: Mrs. W. C. Winsborough. For registration cards and general information folders, also programs, write The Woman's Auxiliary, Presbyterian Church, U. S., 256-259 Field Bldg., St. Louis, Mo.

"THAT DAY"

By Julia H. Thayer

The two disciples . . . followed Jesus . . . and saw where he abode; and they abode with him that day.—John 1:37, 39.

Davidson—A social hour was observed at a recent meeting of the Women's Auxiliary in the Civic League Hall in honor of Miss Mary A. Hill, daughter of Mr. and Mrs. John Hill, Mr. Hill being an elder in the Davidson Church. Miss Hill is a missionary to China under the Northern Church and is ending her furlough this week. She returns in the immediate future to her mission field.

The annual praise meeting of the ladies of the Auxiliary is being held tonight in the League Hall. Despite the prevalence of the flu and other things making against the usual full attendance, the program will be a most engaging one and the offerings liberal. The Auxiliary contributes a very large fraction to the annual budget of this church, notably in its gift to Foreign Missions. It has in its membership not a few tithers and the sum total of the funds received is an amount to stir the ambition of the male membership of the church to greater endeavor and to similar zeal in the matter of support of the beneficent causes.

Travel letter from Mrs. Winsborough—I had three delightful days in Mexico City, seeing the Union Boys' School at Coyoacan and the Girls' School at San Angel. As it is vacation time only a few students were in the schools but the teachers were there—the Morrays at Coyoacan and Miss McClelland at San Angel. But I am not going to tell you about Mexico City tonight.

Neither can I tell you all about the mission meeting which was held at Toluca this year at the home of Mr. and Mrs. Wray. I will only mention the fine spirit of fellowship that marked the gathering. Two of our U. S. A. brethren were present as guests, and it seemed like one-big family.

I want to tell you in detail of my visit to Zitacuaro, the home of Rev. and Mrs. H. L. Ross and Miss Beatty.

I spent the first night with Rev. and Mrs. Farrior who are there temporarily, pending their removal to a new field decided upon at mission meeting. These are two of the 13 fine young people who went to Mexico last year. On Saturday morning, about nine o'clock, Mr. Ross took me to his house and soon the whole Ross family, including three children and I, were on the road to the little village of San Francisco, two and a half miles distant, where we were to meet members of several village churches for an all day meeting. It was a glorious morning, cool and bracing and the landscape one of rare beauty—flowers of every hue rioting over the stone fences and clamoring up the mud walls of humble homes; mountains lifting their heads into the blue sky and a stream of picturesque people passing along the highway; burros heavily loaded patiently clambering up the rocky hills; women with the national "robosa" or black scarf draped round their heads, usually a baby in their arms and with bare feet trudging along; sombrero-hatted men wrapped in blankets of varied hues and feet tied into leather sandals. One blind woman had erected an ingenious sunshade from a piece of matting and was evidently seated for her day's work of capitalizing her misfortune, though Harvey Ross (aged 9) was quite sure "she could see out of one eye when she wanted to!"

With such interesting surroundings the distance was soon covered and we reached the village and home of the elder who was to be host of the day. It was a very plain home, bare of what we consider the necessities of life,—walls of adobe brick, bare wood floors, a few chairs, a bed with coverings immaculately white, a few advertising pictures on the wall, everything scrubbed to shining cleanliness. The gentle courtesy which greeted us is characteristic of these Mexican neighbors of ours, who in soft musical tones bid you welcome to their land and their home with a grace and sincerity that wins the heart.

The morning service was held in the little white-washed church of the village and groups of boys and girls home for the holidays from Coyoacan and San Angel schools led the singing. A simple Gospel sermon followed from a young Mexican minister, grandson of one of the pioneer Protestant workers in that section, more song and prayer and the meeting closed and all wended their way to the beautiful grove back of the cottage of our host, where picnic dinner was served. The guests of honor were seated at a table in the midst of the party while the others sat on the ground and hot tortillas and other Mexican dishes were brought from the nearby kitchen to add to the food brought from homes. About 125 were present at lunch, and games followed with much merriment. Folk songs, school songs and hymns led up to the afternoon services just before the sun sank behind the mountains, when the strange "strange lady" tried to speak to them through an interpreter. The eager, attentive faces made me long to speak to them in their own beautiful language.

Good-byes followed, with the native embrace and melodious "adios" and we found ourselves laden with flowers and fruit and on the way home in the dusk of evening. Miss McClelland and Miss Beatty were accompanied some distance by girls from their schools who had brought them each an armload of roses and wanted to escort them well on their way, in true oriental style. As we climbed the hills of the homeward road we were passed by throngs of laden burros and mules carrying produce into town in time for the Sunday market, which is the gala day of the week. An early walk through the streets on Sunday showed business in full blast, crowds of buyers and sellers thronging the market place. There is no Sabbath in Catholic Mexico!

But at the little Presbyterian Church, children were gathering for Sunday School and the whole morning period was devoted to teaching the Bible to the more than 200 who gathered there before the close of the service. A group of several Indian men and women came who had arrived at the village the afternoon before too late for the meeting. They had walked 57 miles to the meeting. They spent the night in the village, rising early and coming into Zitacuaro to church. Two women had carried babes in their arms! How one longed to talk directly to that earnest group that night, as the church filled with men and women anxious to hear a message from their Christian brethren in the United States! How utterly inadequate one's words seem in the face of such an opportunity!

Kind words of appreciation from the scholarly Mexican pastor followed, many more good-byes, embraces and handclasps, and the visit to Zitacuaro is over!

We might find it in our heart to envy the splendid possibilities and opportunities which God has brought to Mr. and Mrs. Ross to which they are devoting their talents and strength with rare consecration as they labor day by day among these Gospel hungry, responsive and lovable people.

Mexico, January 15, 1923.

YOUNG PEOPLE'S DEPARTMENT

(UNDER AUSPICES SYNOD'S COMMITTEE OF SUNDAY SCHOOLS AND YOUNG PEOPLE'S WORK)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C.

EDITOR'S LOOKOUT

We have this week a fine set of reports covering the activities of the young people. We think the "sunshine" activities of the Intermediate Endeavorers of Raeford a remarkable set of accomplishments for any set of young people, and we congratulate these Intermediates for their zeal. We welcome, also, the report from the High School Bible Class of Hickory, the first organization of this kind to report.

Our young people are busy at work. No doubt there are many others who are doing just as fine work as those who have reported. To stimulate reports we are with this issue beginning to list on a "Reporters' Honor Roll" all those who send us news. It will be a real honor to be on this roll, for it will show those whose names are included there are keeping up with what is going on and also trying to help other young people. "Come to see us"

regularly and often. You will be ever so welcome.

We are requested by the Monthly Service Superintendent of the State Christian Endeavor Union to urge the Endeavor societies to report monthly on their activities. It was under the Monthly Service Program that the Raeford young people, mentioned above, did such fine work in December. A special activity is presented each month. Reports and requests for information should go to Miss Maud Little, 902 West Avenue, Charlotte.

Sunday School

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

FEBRUARY 4, 1923

THE GRACE OF GRATITUDE
Luke 17:11-19

GOLDEN TEXT—"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."—Psa. 100:4.

SCRIPTURE LESSON

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.
12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:
13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.
14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.
15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,
16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.
17 And Jesus answering said, Were there not ten cleansed? but where are the nine?
18 There are not found that returned to give glory to God, save this stranger.
19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

SHORTER CATECHISM

Q. 7. What are the decrees of God?
A. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.

For favors received and for services rendered many are not as grateful as they should be to man. It shows lack of courtesy and refinement as well as of piety for a person to appropriate benefits from their fellows without thankful acknowledgement. If men are remiss in this matter in their human relations and intercourse, how much more do they manifest it in regard to God, from "Whom cometh down every good and perfect gift." Many individuals and families receive from God day and night, life, light, air, food, preservation and multiplied personal and domestic blessings without a word of prayer, praise or thanksgiving. The grace of gratitude may well be considered for there is a sad lack of it among mankind. In expounding our lesson we will contemplate Opportunities Embraced; Faith Promoting Prayer; Faith Tested and Rewarded; Gratitude Shown.

I. Opportunities Embraced

Christ going from Galilee through Samaria to Jerusalem meets near a village ten lepers. They probably had not met Him before and were not likely to encounter Him again. His coming near them gave them an opportunity of being healed of which they avail themselves. Embracing this opportunity was a matter of life or death with them. The attainment of many things depends upon our improving our opportunities. Getting an education, securing a competence, possessing wealth, acquiring efficiency in business and many other desirable objects are contingent upon our using our opportunities as they present themselves. It is so in regard to piety or becoming a Christian. Jesus as the Son of God is always near us. But He is sometimes nearer to us than at others. When we read the Scriptures, when we pray or others are praying for us, when we are in the sanctuary of worship, or when a revival of religion is in progress and the Spirit of God is manifestly present in the conversion of souls, Christ draws near, His Spirit strives with us, and if we avail ourselves of the opportunity it is easier to become a Christian. Salvation or perdition may result from our embracing or neglecting our opportunity.

II. Faith Prompts Prayer

The lepers had some knowledge of Christ, of His sympathy, power and beneficences. Knowledge leads to faith. "Faith cometh by hearing and hearing by the Word of God." One reason why men do not have more faith in

Jesus is that they do not study the Bible. But Jesus' fame was throughout all Palestine and adjacent countries, and the lepers had heard of Him. Therefore, when they see Him, with loud voices they cry, "Jesus, Master, have mercy on us." When sinners realize that they have moral leprosy and that the end is death, and see in Jesus the only Saviour, as did these lepers, they too will pray for salvation. The lepers did not cry in vain, nor will any sinner. "Whosoever calleth upon the name of the Lord shall be saved."

III. Faith Tested and Rewarded

Christ did not heal the lepers immediately. He told them, "Go, shew yourselves unto the priests," to present offerings and to get certificates of cure. "As they went they were healed." The reality and strength of our faith is tested by delay. But this is not easy to bear. Abraham, promised a son by Sarah, had to wait for the fulfillment 25 years, and showed signs of impatience and weakness. The lepers' faith too was tested by obedience. They had to go some distance to the priests before healing was realized. They had to manifest willingness to obey Jesus before His power was exercised for their cleansing. Men sometimes say they trust Christ, but don't unite with His people nor confess Him before men. They don't obey Him and yet are surprised that they do not have assurance of pardon and salvation. "With the heart we believe unto righteousness and with the mouth confession is made unto salvation." In the path of obedience the lepers found that their faith was rewarded by healing.

IV. Gratitude Shown

One healed leper, and he was a Samaritan, returned to show his gratitude for the complete and marvelous deliverance he had experienced. Nine out of ten appropriated the blessing without any acknowledgement of the benefits they had received. The leper healed had good reason for thankfulness. His restoration to soundness not only delivered him from loathsome and deadly disease, but restored him to his family, his friends, and to many social and religious privileges. He manifested his sincere gratitude by his return, thanksgiving and praise. "He glorified God" and was assured by the Master that "His faith had made him whole."

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

THE TESTIMONY PSALM

M., Feb. 5—Testimony In Praise: Ps. 147:1-7.
T., Feb. 6—In Worship: Ps. 100:1-5.
W., Feb. 7—In Example: I Thess. 1:5-10.
T., Feb. 8—In Witnessing: Eph. 6:18-20.
F., Feb. 9—In Conversation: Acts 8:26-30.
S., Feb. 10—In Daily Life: I Tim. 6:1-6.

Sun., Feb. 11—Topic: Lessons from the Psalms.
2. The Testimony Psalm. Ps. 145:1-21. (Consecration meeting).

In what ways may we testify?
What is the value of giving testimony?
Why should testimony be based on experience?

This is called The Testimony Psalm. In it David makes a testimony of his opinions and feelings about God. He tells what he thinks of God, and how he feels about what God has done for him, just as a witness would tell what he knows about people or events. He wants others to know of his ideas, because he is grateful to God, and he knows what God will do for those who will love, trust and obey Him.

Such testimony to God is extremely important. If we are earnest Christians, we feel we must tell others our experience with Christ, because He loved us and gave Himself for us. It will increase our love and faith to

make this testimony. Then, it will interest others in becoming Christians, who would not think of it unless they heard others tell of Jesus. Many people are led to Christ by personal testimony, who are not impressed by the preaching and Sunday School.

It is the testimony of Christians which has kept the Church alive and growing from generation to generation, as David says in verse 4. If religion is a good thing, we must tell it to others. It is wrong to keep silent, for by our silence the truth would disappear, and the Church would die. So every Christian, young and old, should never lose an opportunity to say a word for Jesus, and let others know of his faith in Him and love for Him. As the blind man to whom Jesus gave sight, we can say, Whereas I was blind, now I see, and others will want Jesus to help them. In this Psalm, David makes his testimony to several things, as he praises God.

I. Testimony to God's Greatness

David declares God's greatness is unsearchable, no man can ever find out all about how great God is. All the things God has made show His greatness and power. Think of the stars and worlds in the sky, think of this earth, and its continents and oceans, its awful forces, like storms, electricity, fire under the earth which comes forth in volcanoes, great floods of the rivers, the heat of the sun, and many other things. Then God has wrought miracles, as when he helped Moses divide the Red Sea, and when Jesus raised Lazarus from the dead. We should praise God for His greatness.

II. Testimony to God's Holiness

God is all holy. His wonderful Word, the Bible, reveals His holiness and freedom from sin. The Ten Commandments are His judgments against sin. He has planted His law in our conscience, which speaks to us, warning us against sin, and rebuking our transgressions of God's law. God hates sin, and as the awful punishment for it, He made a place for sinners in hell, with the devil and his angels. The sufferings of Christ on the cross show how much God hates sin.

III. Testimony to God's Goodness

In verses 15 and 16, David tells of God's goodness. He is good to all, both the evil and the good. He supplies them with food, shelter, warmth, light, health and strength. Every good gift is from the Father of lights, in whom is no variableness or shadow of turning.

IV. Testimony to God's Grace

David says God is nigh to all that call upon Him. He hears their prayers, and saves them from sin. This is God's grace, or goodness to the sinner. No sinner is so bad, but God will save him. This is the greatest testimony we can give to God and Christ, the testimony of His grace to us in forgiveness of sin, help in temptation, strength for duty, and His answers to our prayers.

Young people's societies should encourage all to make a testimony for Christ. This ought to be done by each one, without reading a clipping, for that is more like giving somebody else's testimony, and not your own. Get up and say what you think of Christ, and what religion means to you, and it will do you good and all who hear you.

SOCIETIES URGED TO ENTER MERIT CUP CONTEST

Dear Friends: We want to call your attention to the four lines of work covered by the contest for the Merit Cup to be presented again this year to the Christian Endeavor or other young people's society making the highest percentage in these four lines.

First we want to study the Home Mission work of our Church. To obtain the greatest efficiency in this work we should study together as a society or with some older person as teacher, one of the most interesting books we can get on this subject. If you cannot study as a class, just as good results, and sometimes even better can often be obtained by passing the book around until everybody or nearly everybody has read it carefully.

Then the second thing we want to be sure to do is to

study in the same way at least one of the many good books on Foreign Missions.

When we really get together in the proper spirit, praying and working on missions, we will go way over last year's contributions to the College Fund for Barium and to the support of our Sunday School Missionary. The third point, then, is contributing to both these causes which, as you know, we have been contributing something to each year, even if it was only a few dollars, because we know that we cannot grow in Christian grace unless we give in Christian service.

And then when we are getting so much out of our young people's society and are really doing things, other people will want to join in and help. The fourth point, then, that we want to work on is to make sure that we have at least a 10 per cent larger band next June than we had last. We must get busy on this right away.

The four points for us to remember in working the cup contest plan are:

- I. Home Mission Study.
- II. Foreign Mission Study.
- III. Contribution for College Fund for Barium and for our Sunday School Missionary.
- IV. Ten per cent increase in membership.

We must carry on the work in this contest and all our work in the spirit of prayer and relying on God for strength.

Elizabeth C. MacDonald, Secretary,
Hope Mills, N. C.
Wilson W. Moore, President,
U. T. S., Richmond, Va.

REPORTERS' HONOR ROLL

Carey P. Lowrance, Mooresville.
Paul W. Rawlins, Greensboro.
Miss Eunice Long, Greensboro.
Miss Minnie Hopkins, Concord.
Miss Leila Hubbard, Lumber Bridge.
Miss Elizabeth Kirkland, Route 5, Durham.
Miss Aline Whitener, Hickory.
Miss Maud Little, Charlotte.

NEWSGRAMS FROM OUR YOUNG PEOPLE

The Christian Endeavor Society in the New Hope Church, near Chapel Hill, was organized about six months ago. The society has recently had a series of unusual and interesting contests. In one contest the society was divided into two teams, one team giving the comments on the topic one week and the other team giving them the following week. The members of the team making the best set of talks were given prizes. Another contest was on the plan of an old-fashioned spelling match, Bible questions being used. A singing contest between the boys and the girls is now in progress. The society has a good literature table and collects reading matter for distribution to missionaries.

The High School Bible Class of the First Presbyterian Church of Hickory held its first meeting of the year last week. Officers for the coming year were elected, including a class reporter. After the business part of the meeting a happy evening of games, followed by refreshments, was spent. This Bible Class was founded some time ago under the supervision of the State and credit is given to all High School students who take this course.

"Sunshine Month" in the Christian Endeavor Monthly Service Program was made a month of real sunshine by the Intermediate Endeavorers of Raeford. During the month of December they sent \$5.00 to the Leper Mission at Kwanju, Korea, and \$5.00 to Beechwood Seminary, in Kentucky. Cards were sent to missionaries and their families in the name of the society, and cards and gifts to needy people and "shut-ins." Several scrap-books and clippings were sent to invalids. A "sunshine social" was held, at which there was a tablet and pencil shower for Barium Springs Orphanage. Some of the refreshments were taken to a few of the older people of the church. Flowers, fruit and candy were carried to people who needed cheering. With the aid of the pastor the boys held a service for the prisoners at the jail, and also carried these people a basket of fruit. Several girls read on different afternoons to an old lady with deficient eyesight.

What a remarkable record of joy-bringing and joy-giving service!

The Hendersonville Presbyterian Senior Endeavorers sent a pair of C. E. cuff buttons to their former pastor, together with an honorary membership card. Christmas cards were sent to the faculty of Beechwood Seminary and to the society's honorary members in Africa. This society has a literature rack at the railroad station.

Who's next?

Church News

ARMENIAN RELIEF

Received for this cause:
Mrs. J. T. Montgomery ----- \$5.00
Mulberry Church ----- 10.00
Mrs. J. M. Hodges ----- 7.00

BARIUM NEWS NOTES

Mr. Johnston spent Monday and Tuesday in Lincolnton, packing his household goods for moving. We hope to have Mrs. Johnston and the children with us real soon.

The Communion of the Lord's Supper was celebrated in Little Joe's Church, with preparatory services Wednesday, Thursday and Friday nights.

Miss Brown has returned to her work after a much needed rest. She spent a few days with relatives in Mooresville. Miss Brown has been having a busy time for the past several months.

The influenza situation is somewhat more encouraging than it was last week. There are still quite a number of sick ones in the infirmary, but no one seriously ill. We are hopeful there will be very little more trouble. Two of the pneumonia patients are up and going about the house.

Parks Earnhardt, who was burned right badly, is still suffering very much with his leg. From the amount of noise he makes when his leg is dressed, Parks must be suffering intensely.

Miss Adams, matron of the first floor of the "Lottie Walker Building," is spending a few days with her mother and sister at Stony Point.

Mr. and Mrs. McCorkle, the dairyman and matron of Alexander Building, have moved to Charlotte. The new dairyman, Mr. Privett, from upper Iredell, is moving in this week.

UNION SEMINARY

To Pastors and Church Sessions of our Controlling Synods.

Dear Brethren:

You will be interested in the following figures showing our enrollment of regular students, Juniors, Middlers and Seniors, exclusive of special and graduate students, for the past three years:

1920-'21--77; Juniors, 24; Middlers, 33; Seniors, 20
1921-'22--101; Juniors, 48; Middlers, 24; Seniors, 29
1922-'23--114; Juniors, 46; Middlers, 46; Seniors, 22

The increase is 48 per cent.
In 1920-'21 the number of students to be aided from our scholarship funds was 32. In 1922-'23 64.

This increase is 100 per cent.

In 1920-'21 we reached the end of the year without striking the bottom of the treasury—we had a small surplus.

In 1921-'22 this surplus was used up and we had a deficit.

In 1922-'23 we face a very large deficit. We have done everything we can to avert it, building up revenue by careful handling of the funds, and forcing down the expenses by close scrutiny of all demands, and yet it looms ahead of us.

We cannot look forward to offsetting it by a surplus in 1923-'24 because we will graduate a small class this year and we have every indication of a large Junior class again next year, consequently the demands on our resources will be still greater. Unlike Colleges of Liberal Arts, we charge no tuition. Each additional student makes a distinct addition to our expenses.

We are confident the church does not wish us to accept this deficit without a struggle any more than she would wish us to turn away these students from our doors on the plea that we are short of funds.

There is only one way to avert it, and that is to let you, the leaders of the church, know the situation, and ask you to lead the people to our relief.

We are already counting on receiving as much from the church treasurers between now and March 31st next as we received in the corresponding period last year, about \$5,000.00. This will not be enough by about \$10,000.00. What we must have by March 31st, in order to come out even, is \$15,000.00.

The Lord is answering your prayers for more laborers, and is greatly blessing our work, but our treasurer is sorely perplexed. Please bring this to the attention of your congregation, and do what you can to meet the situation brought about by this answer to your prayers.

And, please continue to pray for still more laborers. They are needed, and are worth all they cost.

Fraternally,
Geo. L. Christian, Chairman,
Russell Cecil,
F. T. McFaden,
John S. Munce,
F. S. Royster,
W. W. Moore,

Executive Committee Union Theological Seminary.

PASTORS, CONGREGATIONAL SECRETARIES, SUNDAY SCHOOL SUPERINTENDENTS—PLEASE GIVE ATTENTION

We are getting a large number of orders in every mail for supplies for the Every Member Canvass on March 18th. Order Forms have been sent to every pastor and to every congregational secretary. Let us plead with you to send in your order just as soon as possible. They are coming but not fast enough.

We are not going to flood your church with printed matter without an order from you. It is free and up to date. If your Order Form did not reach you write for one at once.

We are going to press today (January 25) with a Responsive Exercise for the Sunday Schools for March 11th. This covers the Principles of Stewardship, the meaning of our program, our budgets, etc. It will be worth the time of any Sunday School to put this on either on March 11th or some day as near to this as possible. Many orders are coming in. We will hold the printers forms on this until February 15th. If you have not sent in your order for this please do so at once. We have tried to reach every Sunday School superintendent in the Church but certainly have missed some. If you are in doubt write for a sample of the Exercise.

Let us all pull together this year for the most effective canvass our Church has ever had. The General Assembly's Stewardship Committee
410 Times Building, Chattanooga, Tenn.

GLADE VALLEY CHURCH

The wrong credit was given in our last issue, in the article on Glade Valley High School.

Mr. E. P. Wharton was the generous donator of the piano to the school and Miss Mary Greene is the music teacher.

SOUTH CAROLINA

The Edgefield Group, composed of the churches at Edgefield, Trenton and Johnston, have been very much refreshed under the ministry of their new pastor, Rev. Harold Edward Wright, who came to them from the Community Church in Charleston. Mr. Wright organized and became the pastor of that church, it being his first pastorate. Prior to his ordination he was a most successful religious work secretary, and during the war rendered signal service at the Charleston Navy Yard.

Since his coming to the Edgefield churches on October 18th he has received into the churches 15 members; nine at Edgefield, five at Trenton, and one at Johnston. Mr. Wright is an energetic conscientious worker, and a forceful speaker. His life is wholly given to the work of the kingdom, and already the whole community has learned to love him and his lovely family. The group considers that they have been extremely fortunate to secure the services of this consecrated man of God and look forward with great hope into the future.

Greenville, Third Church—Prominent among the points of encouragement in the work of this church during the year just closed was the successful evangelistic campaign held late in November. The pastor, Rev. J. G. Walker was assisted by Rev. R. A. Lapsley, Jr., pastor of the First Presbyterian Church, of Columbia, S. C., who, twice daily, for ten days presented the Gospel message in a clear and effective way. The singing was in charge of Rev. J. B. Belk, pastor of the Presbyterian Church of Piedmont, S. C. His winning personality, good solo voice and the hearty response of the large chorus choir which he led added no small amount to the success of the services.

Besides the season of refreshing to the congregation and community, there were ten additions to this church on profession and ten by letter. The free-will offering for expenses and purses for the leaders was upwards of \$300.

The Home Mission Committee of Enoree Presbytery was invited to hold its quarterly meeting in this church January 9th, and the occasion was turned into a Home Mission rally. After the business session, the members of the committee were honor guests at a supper in the social hall, which was served by the Woman's Auxiliary. To this supper had been invited the pastors, ruling elders and deacons in the Presbyterian churches of Greenville and community. Following a delightful hour of fellowship, addresses on the Home Mission work were made by Rev. J. F. Matheson, chairman of Presbytery's Committee, by Rev. J. K. Roberts, superintendent of Presbytery's Home Mission, and by Rev. John M. Wells, D.D., president of Columbia Seminary. Special emphasis was laid on Congregational Home Missions, and the facts emphasized by use of special lantern slides. Before adjournment the gathering requested the sessions of the various churches to appoint a member to a central committee whose duty should be to plan for a permanent organization among the officers to advance the work of the kingdom in this community and elsewhere. The 65 officers present were enthused with the idea.

Last week a beautiful new piano was installed in the secondary division of the Sunday School, and will fill a long-felt need. Funds for this piano were raised outside our annual church budget during the last nine months, by taking a special free-will offering on each fifth Sunday from the various church organizations. Under the fine leadership of Mr. B. B. Smith, the superintendent, it was great to see the increase in interest and gifts in the case of even the youngest, as the stated times approached.
Pastor.

NORTH CAROLINA

Charlotte, Second Church—The many friends of Dr. McGeachy will sympathize with him in the death of his mother, which occurred in Laurinburg. Dr. W. H. Frazer, of Queens College, filled his pulpit in his absence, both morning and evening.

Charlotte, Caldwell Memorial Church—For nearly two weeks, special services have been held in this church of which Rev. G. F. Bell is pastor.

Dr. Charles H. Pratt, of Montgomery, Ala., and Dr. W. H. Dobyns, of Birmingham, Ala., have been

preaching daily, Dr. Dobyns in the afternoon and Dr. Pratt in the evening. The attendance has been fine and the preaching has fully sustained the reputation of these two brethren.

Charlotte, First Church—A year ago, the Margaret McKinnon Book Memorial was founded for the free distribution of evangelical books and literature. During the year just past, hundreds of copies of such books and booklets as "The Bible and Its Enemies," by Bryan; "Shall Unbelief Win?" by McCartney; "Rightly Dividing the Word of Truth," by Scofield; "Christian Evidences," by Archibald Alexander; and "A Summary of Christian Doctrine," by Francis L. Patton, have been sent all over the world, most of them going to students, ministers, and missionaries. This memorial, which is perpetual and places \$600 a year to this splendid service, is in memory of a Christian woman, and for the glory of God.

Fayetteville Presbytery—A called meeting will be held in the Highland Church, Fayetteville, February 13, 1923. The formal call will be issued in due time, about February 1st. If any ministers or churches have any matters requiring the action of Presbytery which cannot wait until the regular meeting, please send in such items to the stated clerk before February 1st, that they may be included in this call.
E. L. Siler, S. C.

Attention, Synod of North Carolina—As Synodical chairman of Foreign Missions for the Synod of North Carolina, I am calling the attention of all the pastors to the request of the Executive Committee, that each pastor, if possible, preach a sermon on Foreign Missions on February the 11th, or 18th. Compliance with this simple request, surcharged with prayerful interest, will prove a dynamic in this crisis time of our work.
A. S. Johnson.

Please Remember!—That February is the month that Synod has set apart for a collection for Presbyterial Home Missions. May all the churches of Fayetteville Presbytery send something that month to our Presbyterial treasurer, Dr. E. C. Murray, St. Pauls, N. C. This is a good time for delinquent churches to send in arrears. We have just two more months in which to get up money enough to pay all expected of us for workers and all other expenses. Churches to the rescue!
L. Smith.

Salisbury—Second Presbyterian Church, of this city, has called Rev. Eugene Alexander, of Raeford, to be pastor and it is considered probable that he will accept the call. Rev. C. B. Heller, who has been pastor of this church, is expecting to go to Balden County to look after one or more churches. Concord Presbytery will meet here soon to act on Mr. Heller's request for dismissal to the Wilmington Presbytery.

Mount Airy—The elders and deacons of this church held a conference on Sunday, January 21, with Rev. S. M. Rankin, superintendent of Home Missions in Orange Presbytery, regarding the enlarging of the work of Presbyterianism around Mount Airy. This church has a beautiful chapel built of granite right in the heart of what is known as the "Rock" community. At the conference with Mr. Rankin it was decided to make an effort to put a man in this community to give his whole time to the work there. If this can be worked out it will be a step forward for our denomination in this section as can be seen from the fact that up until about 10 years ago the church here in town received some help from the Home Missions Committee. Now this church gives more for "others" than it spends for itself.
Z. V. Roberson, Pastor.

Sugar Creek Church—After the extensive repairs on the Manse were completed, water, sewerage, and lights were installed, and today it is one of the most comfortable and convenient in Mecklenburg Presbytery. Though this required the expenditure of about \$2,500, yet at a joint meeting of the officers, recently held, our proportionment for benevolences for the coming year was assumed in full, and Mr. V. L. Hunter was appointed church secretary for the Every Member Canvass.
The complete and admirable Progressive Program of our Church was endorsed and some of the goals adopted to work to, hoping to adopt others later. There have been eight additions to our membership recently and a number of others have expressed their intention of coming at an early date. A prayer band has been organized and a number of the members are uniting daily in their petitions for an abundant outpouring of His Spirit.
M. E. Peabody, Pastor.

Gastonia—More than three hundred delegates and visitors, members of the Gaston County Christian Endeavor Union, attended the quarterly rally at Belmont, Friday night, January 19th. With the lavish hospitality of the young people of the Belmont First Presbyterian Church, the zeal, enthusiasm and interest of the delegates, it was easily the best meeting in the history of the union. Features of the meeting were a splendid address by Mr. W. Grady Gaston, of Gastonia, and the friendly rivalry and enthusiastic competition developed in the contest for the county banners. The Armstrong Memo-

rial senior society outdistanced all competitors and carried home the banner for the largest attendance, having an enrollment of 44 with 43 present. Cherryville nosed out New Hope and Belmont, by having 20 present of an enrollment of 20, and was awarded the banner for the largest percentage of enrollment present. The president, Rev. Roswell C. Long, made an earnest appeal for all members to be much engaged in personal work during the coming year and that all efforts of all societies be concentrated on "winning souls for Christ."

Immanuel Presbyterian Church, Wilmington—Rev. Leonard Gill, one of the Synod's evangelists, closed on January 21st a two weeks meeting in this church. He preached each night to large congregations. There were no day services in the church. However, prayer meetings were held each day in different homes. During the first week Mr. Gill preached principally to the church members. The church was aroused as never before during the present pastorate. Men and women who had been nominal members came forward to assist in the personal work. A band of personal workers was organized. This band met each night before the service and prayed together and each gave an account of what had been accomplished during the day. Many unsaved people were brought to the services by these workers, and a great number on their prayer list made profession during the meeting.

Mr. Gill proved to be the right man at the right time. We know he was sent to us by the Lord. His sermons were strong, clear and effective. His ability to illustrate and drive home the truth is remarkable. From the very start he won the people. Mr. Andrew Burr led the singing. His long, rich experience and consecrated life enabled him to make the singing a blessing to all and a means of reaching many unsaved persons.

God has confirmed again his promise to save men by the simple preaching of the Gospel. During this meeting many souls answered the call of the Christ and gave their hearts to Him. There were 91 professions, 72 uniting with this church, six with other Presbyterian churches of the city, 12 with the Baptist Church and one with the Methodist. There were also four persons received into this church by letter. A total of 95 persons united with churches. The majority of these were adults. A number of families pledged themselves to establish the family altar in their home.

An offering of \$111.00 was made to Synod's Home Missions. A free will offering taken for Mr. Burr amounted to \$75. God is using these men in a wonderful way to save souls.
D. T. Caldwell, Pastor.

ALABAMA.

Mobile—Government Street Church—At the communion service January 14th the pastor announced the names of 32 members received since last October. The outstanding feature of interest in the work of the past quarter has been the large attendance upon the Sunday evening services.

Montevallo—Dr. C. W. Boyd and A. G. Irons, Tuscaloosa; Dr. Dunbar Ogden, Mobile; and Dr. R. W. Miles, Auburn, of Synod's Committee on Home Missions, met at Montevallo, on Tuesday, January 9th, to discuss with the pastor, Mr. P. H. Carmichael, and other local Presbyterians, the question of erecting a new church building at this place.

The ladies of the church delightfully entertained the members of the committee at dinner at the home of Mr. and Mrs. F. W. Rogan.
F. L. B.

ARKANSAS

Arkadelphia—The First Presbyterian Church has called Rev. Hugh Robertson, of McGehee, as pastor, and Mr. Robertson has the call under consideration at this time. The Arkadelphia Church has been vacant since the resignation of Rev. J. V. Johnson last October.

El Dorado—Dr. Frank E. Fincher, one of the General Assembly evangelists, is holding a very successful meeting in the First Presbyterian Church, of El Dorado. In this meeting he is assisted by his singer, and by Rev. F. Florian Fitch, who has been serving as supply for El Dorado for several months.

Monticello—The first year of the pastorate of Rev. Stuart R. Oglesby, Jr., closed on the fourth Sunday in January. During this year, 72 new members have been added to the church rolls. Three young men from this church are preparing for the ministry. The work is well organized in all departments and prospects for real development and constructive work during the coming year are bright.

Educational Drive in Arkansas Begun—Under the direction of Dr. H. H. Sweets and the Louisville Committee the drive to secure \$406,000 for the educational institutions under control of the Synod of Arkansas has begun in earnest. The men who will direct the canvass are already at work within the State. Several weeks ago at a meeting held in Little Rock an executive committee of 15 was named to perfect plans for this drive, the chairman of this committee being the present Governor of Arkansas, Hon. Thomas C. McRae, a ruling elder in the First Presbyterian Church, of Prescott.

The Ozark Assembly—Although the summer assembly of the Synod of Arkansas has not been

definitely located for 1923, the dates for the conferences have already been fixed by the committee. The Adult Conference will meet from June 5th to 11th, and the program will be in charge of Dr. John Van Lear, chairman, H. L. Paisley, and R. E. Carroll. The Young People's Conference will meet from June 12th to 19th, with the program in charge of Rev. Charles Hadden Nabers, R. E. Fry, chairman, Mrs. George W. Sheffer, and a committee from the Synodical. These committees will arrange both program and place in Little Rock during the Laymen's Conventions next month.

FLORIDA

Pensacola—The First Church, of which Rev. Francis Tappey, D.D., is pastor, received 114 new members during 1922, nearly one-half of them on confession of faith. More than three fourths were adults. At a meeting of the church officers on Monday, January 15th, the architect's plans for an annex to the present Sunday School building were accepted and the building committee authorized to proceed with the work. The annex will cost \$20,000 and will provide class and assembly rooms for the overflow of the present school and for 200 additional pupils.

Plans have been perfected for a "Simultaneous Campaign" of all the Protestant churches in the city, to begin March 18th and close April 1st. Our session has arranged with Rev. Trigg A. M. Thomas, D.D., one of our Assembly evangelists, to conduct the services in our church, and to bring his evangelistic singer. Each church in the city will hold services at the same hour and in its own building. The Knox Church, although without a pastor at this time, is also making arrangements to enter this campaign. It is hoped that large results will issue from this city-wide evangelistic service.

GEORGIA

Savannah—The Independent Presbyterian Church of Savannah receives its annual reports on the third Sunday in January, and the session reports in many respects the best year in the long history of this historic old church.

In spite of the exceptional financial difficulties the gifts for its own work and for beneficences have been exceptionally large, and the additions on profession of faith larger than for any similar period, since the pastorate of Dr. Daniel Baker, nearly one hundred years ago.

The congregation has requested the privilege of adding to its list of missionaries Rev. George Hudson, who hopes to join his father, Rev. W. H. Hudson, D.D., at Kashing, China, where the Independent Presbyterian Church of Savannah will complete this year the tenth of the group of churches it agreed to erect in Kashing Province. It is hoped also that early in the summer the amount on hand for the Nellie Rankin Memorial building at Chunju, Korea, will be sufficient to authorize the committee at Nashville to begin the erection of this much needed addition to the equipment of that station.

Mr. Malcolm R. Williamson, of the Senior Class at Columbia Theological Seminary has accepted the position as assistant to the pastor, and executive secretary of Young People's work, and will enter upon his duties the first of June.

Doctor and Mrs. Anderson are completing an interrupted summer vacation, spending a week with friends in Orlando, Fla., and Doctor John M. Wells supplies the pulpit of the church on January 28th.
A. G. C.

MARYLAND

Baltimore—Franklin Street Church—Rev. Leighton G. McMillan, of Alabama, and chaplain with the A. E. F., has been engaged as associate minister in this congregation. Mr. McMillan has already entered upon his duties.

Baltimore—Maryland Avenue Church—This church has just installed a new heating plant hot water, in the manse, which adds greatly to the comfort of the pastor and other occupants of the house. A new piano has just been installed in the lecture room of the church. But notwithstanding these extra demands on the membership they did not forget the pastor at the Christmas season, for the usual purse of gold arrived at the manse. Rev. W. J. McMillan, D.D., is just closing the eleventh year of his pastorate in this church and he bears cheerful testimony to the uniform thoughtfulness and kindness of his people, for which he is most grateful.

On Sunday morning, January 14th, Moses Groves, Howard Cartledge, Francis B. Payne, and William F. Sippel, were ordained and installed as ruling elders in this church. At the same time Messrs. T. C. Whitner, Charles E. Frank, Donald H. Garver, and Allen Z. Pentz, were ordained and installed as deacons.

MISSOURI

Kansas City—At the regular winter communion in Central Presbyterian Church, January 14th, 53 members were welcomed into the fellowship of the church, 24 on profession of their faith and the rest by letter.

Plans for the superstructure of this church are now in the hands of contractors, building to begin within the next 30 days.

Sunday afternoon at 3:00 o'clock the Baby Church
(Continued on page 10)

The Every Member Canvass Comes March 18. Are You Preparing For It?

CHURCH NEWS

(Continued from page 9)

of the Presbytery of Upper Missouri, the First Presbyterian Church of North Kansas City, opened to the public the first unit of their new church building. This young church, situated in a growing industrial section of Kansas City has a bright future before it, and now, under the leadership of Rev. J. G. W. Kirschner, is doing a splendid work.

TEXAS

Dallas, First Church—The months of January, February and March are being largely devoted to special work in personal evangelism among the Presbyterian congregations of Dallas.

The five Southern Presbyterian churches have been districted into approximately 170 divisions with five leaders for each district.

A course of 10 lessons in personal evangelism will be conducted through 10 consecutive weeks, beginning January 24th, in each congregation. Unity, Harmony and Uniformity mark this special campaign throughout.

Each congregation adopts its own goal for special increased activities, maintaining its own autonomy. In the First Church this means an increase of about 100 per cent in several departments of the work.

The First Church welcomed 103 new members in the quarterly communion service on Sunday, January 7th.

Waco—An interesting project has been set on foot in connection with the Mexican Presbyterian Church, of Waco. It is proposed to build a chapel to be known as The Anna King Memorial Chapel in memory of Mrs. King, wife of the late Dr. S. A. King, for 40 years pastor of the First Presbyterian Church, of Waco, and at the time of his death one of the professors of the Austin Theological Seminary.

Heirs of Mrs. King have given \$1,000 toward the proposed chapel; the gifts of the First Church toward the equipment fund, taken up on Sabbath, December 10th, and which amounted to about \$1,200 have been given to the memorial chapel. It is expected that \$4,000 will be raised for it.

The Waco Mexican Church is making encouraging progress. A Woman's Auxiliary, a Junior and a Senior society of Christian Endeavor have been organized recently; and an additional elder and two more deacons have been elected and ordained. Rev. W. S. Scott is in charge.

Crockett—The year 1922 was to this church a prosperous one. There were 16 members added to the church, 14 of them by profession, resulting from a revival while Dr. Thacker was with us. Also resulting from this revival, and from pastoral work and faithful work of the deacons, our church finances show a healthy growth. In fact the largest contributions we have had for many years came in the past year. The amount given for Home Missions (including what was raised for the Thacker meeting, which went for the evangelistic branch of Home Missions) was about \$600. For the other benevolent causes of our Assembly about \$660 were given. For our local home work about \$2,000, including repairs and repainting our church building, besides a legacy of \$500 given by one of our deceased members, the interest of which is to go as her annual contribution to pastor's salary.

From what I know of the statistics of the Church at large the benevolence of this church the past year compares favorably with that of the Church throughout the bounds of our denomination, considering the number of members, and the size of the community, and our financial circumstances. We have no rich members of this church. The men, women, and children all contributed. There was no financial drive, nor progressive program—only Bible instruction and appeals from the pulpit, and work of the deacons, the Ladies Society, and the Sabbath School. No outsider was imported to come in between the pastor and his people to rally the people to a high figure of gifts. It has been the habit of the pastor for 50 years (long before progressive programs and laymen's conventions were invented) to preach to his congregation what the Bible teaches about giving, and to rely upon the Holy Spirit to apply the truth to the hearts and liberality of the people. I fear in these days we are in danger of emphasizing too much large gifts, but I hope I have not exceeded in what I have said. My estimates are rather under than over the facts. It should be told that God's good providence worked with the Gospel means in that a large cotton crop was produced in our country and it brought a high price.

S. F. Tenney.

VIRGINIA

Roanoke Presbytery is called to meet in Danville at 2 p. m., February 6th, at Central Y. M. C. A., to consider the resignation of Rev. V. G. Smith as pastor of the Shelton Memorial Church, and to dismiss him to the Presbytery of Fayetteville, if the way be clear.

Also to consider a change in the legal status of the manse of the West Pitsylvania group of churches.

Orange Church—The Christmas season was a busy one in this church. The evening of the 24th was taken up by the program of the Sunday School. Misses Elma Williams and Martha Boxley were in charge of this program. The young people did well. The following Wednesday evening there was a Christmas tree in the church. The "grown-ups" of

the Sunday School shouldered the burden of planning and making possible this happy time. Bad weather kept a good many of the school away, unfortunately. The last evening of the old year there was a union service to which all the preachers and congregations of the town were invited. The church was crowded. The singing, by union choir and congregation, was magnificent. Rev. T. W. Hooper, Culpepper, preached a good sermon—good enough for any occasion and very appropriate. Henry Thompson Holladay our organist till going to Hampden Sidney, arranged the entire program.

Recently all officers of the church, three elders and five deacons, were at the manse for supper. Towards the end of the evening pleasure gave way to business. The deacons elected Mr. Harry Sanford their chairman. The officers directed the pastor to urge all the members to be present the following Sunday. After the morning service more than \$800 was pledged towards paying all indebtedness and ending the church year free from debt.

Last summer a piano was bought for the Sunday School and Young People's work. The young people pledged themselves to pay for it. Assisted by the older people and the Woman's Auxiliary this piano has been paid for. The Woman's Auxiliary has finished paying for the beautiful and expensive carpet that was laid in the church about a year ago.

The congregation very thoughtfully and kindly remembered the occupants of the manse at Christmas.

E d u c a t i o n a l

Davidson—Quite a large delegation, possibly 20 or more men attended at intervals the Y. M. C. A. State Conference held in Charlotte the first of the week and had the privilege of hearing John R. Mott in three splendid addresses, not to mention other inspirational talks by distinguished speakers in attendance.

In response to a call from the senior class (William Cooper, chairman) for names of prospective students for the session 1923-24, 221 names were handed in representing 14 or more States. Not more than 174 new men can likely be accommodated next year, hence the importance of early application for reservations. The first application was received for the September or fall term. Others no doubt will quickly follow.

Mr. J. B. Ivey, of Charlotte, the well-known business man and prominent layman of the Methodist Church; will address the Y. M. C. A. at its regular meeting on Sunday afternoon.

Flora Macdonald College—Branch Association No. 40 was organized in Lumberton on Friday with Dr. Vardell present as guest of the association. Mrs. K. M. Barnes was elected president and the association started with an enthusiastic membership.

A meeting of the St. Paul's Branch was held on last Friday at the home of Mrs. L. A. McGeachy, with Mr. Rice present to represent the college.

Special preparations are being made by students of the French, Spanish and English classes for the producing of their respective plays on February 3rd, March 3rd, and March 12th.

A student recital was held in the auditorium on Friday afternoon with the following taking part: Miss Nell Britt, Georgia; Miss Alice Barr, South Carolina; Miss Elizabeth Wallace, Alabama; Misses Agnes Bustard, Ruth Rhodes, Virginia; Misses Hazel Lewis, Lucile Tate, Grace Goodman, Catherine Deaton, Hannah McNeill, Murphy Hall, and Mary Alice Boyd, North Carolina.

A large audience of students, faculty, townspeople, and representatives of the numerous high schools in the vicinity of Red Springs attended the showing last Monday of the big feature motion picture, "Julius Caesar."

Dr. Vardell spoke on Sunday morning at a union service held in the Presbyterian Church, his subject being "A Town and an Open Door."

To Flora Macdonald Alumnae—Greetings: We have good news, for all of you. First, that the work of Anna McQueen, one of Flora Macdonald's daughters, has grown to such an extent that she is pressed for room. Recently her appeal for \$1,000 appeared in this paper. This is greatly needed to carry on her work successfully. She writes: "Mrs. Stearns has offered to give a thousand dollars to build a new dormitory, provided some member or members of the Southern Church will give the same amount. Won't you help us pray for a thousand dollars? Don't be afraid we will get too many answers, for while we are only asking for \$1,000 now, we really need about \$2,000."

The second piece of good news is that we, her collegemates, are launching a campaign among students and alumnae for this amount here in the college. Under the direction of the Y. W. C. A., Liberty Bell banks have been hung on each hall and daily the girls are dropping in their contributions for Miss McQueen's work. These banks are opened every two weeks and the hall having the fullest bell is announced as ahead—until they are opened again. However, there are only 229 of us to your 2,800. We need your help. You have probably received a letter containing the appeal, asking that each Flora Macdonald girl send one dollar. If each one send a dollar the amount can easily be raised. Since Flora Macdonald girls have always done big things, let us all pull together and answer Miss McQueen's call. If you have not received your letter, write for it or send your dollar to Billie Whiteside, President Y. W. C. A.; Eliza MacKay Whitted, President Student Body.

News of the Week

In the South Carolina Legislature last week J. K. Henry, of Chester, solicitor of the Sixth judicial circuit, was elected by the General Assembly as judge of the district to succeed the late Judge Ernest Moore.

The penitentiary probe has been the center of interest in the Legislature of South Carolina. The members of the prison board admit that dual control has been inefficient.

In the North Carolina Legislature, the House by a vote of 87 to 14 voted for the Good Roads Bill. The committee on water commerce voted unanimously in favor of the State-owned shipping bill.

The Senate would not give Senator McDonald's bill to create a pardon board a moment's consideration, although it had been reported favorably by the constitutional amendment committee.

Governor Morrison personally is opposed to a pardon board and the General Assembly shows little disposition to relieve him of a burden which he himself does not complain of.

Voting to proceed with a definite plan for presenting the University medical college project to the General Assembly, the board of trustees adjourned with the announcement that it would meet again February 6th to hear propositions from all cities interested in bidding for the college.

Giving their hearty endorsement to the proposal to establish a four-year medical department of the University of North Carolina, and locating the third and fourth year terms of the school with the clinic at Charlotte, a number of the most prominent business men and officials of Gaston County industrial enterprises, meeting with the medical affairs committee of the Charlotte Chamber of Commerce, adopted resolutions that were promptly forwarded to Governor Cameron Morrison and the State Legislature at Raleigh, calling on them to enact legislation for the establishment of this school in Charlotte at once.

Although the British debt commission sailed for home with the mission which brought it to America uncompleted, well informed officials in Washington are by no means pessimistic over the possibility of an early agreement for the refunding of the British war debt to the United States.

Substitution of a 12-mile limit for the three-mile limit now drawn by international law has been recommended to Washington as a means of combatting the rum fleet off the Jersey coast. This recommendation, it was said, was an outgrowth of the conference between Acting Collector of the Port Stuart and prohibition enforcement authorities.

A grim game is being played by the French and Germans along the valleys of the Ruhr and the Rhine. For every turn whereby the French and Belgian occupation forces register a tactical or military advantage the German residents carry out a new form of passive resistance.

The six German industrialists, headed by Fritz Thyssen, who were arrested by the French occupation authorities in the Ruhr for refusing to carry out orders given them to insure reparations deliveries from their respective plants, were convicted by court-martial. In each instance fines were imposed in francs. The aggregate amount, translated into American money, was \$20,000.

German industrial leaders in the Ruhr to the number of 18 have been arrested for obstructing the occupation orders of the French. They were sent to French military headquarters at Mayence, where they will probably be placed on trial. In consequence of this drastic action, the occupying forces are menaced with strikes of a far-spreading nature. These are not likely to be confined to the mine workers, but all classes in the Ruhr valley may cease work in sympathy.

French policy in the Ruhr was attacked as "ruthless militarism," a violation of the armistice terms and the treaty of Versailles and an "offense against humanity" in a statement issued by Senator Borah, of Idaho, a Republican member of the Senate foreign relations committee. Senator Borah also criticized the State department for what he said was its policy of silence and inactivity and declared the United States should at least declare its attitude by formally protesting against the French policy.

CHILDREN

A CHURCH MEMBER

Dear Standard:

This is my second letter to you. I am twelve years old; I am in the seventh grade. Miss Margaret Virginia Erwin is my teacher. I like her fine. I go to the First Presbyterian Church. Miss Lena Leslie is my Sunday School teacher. We have a new pastor, Rev. Jesse C. Rowan and I think he is fine. I joined our church not long ago. I hope my letter will not reach the wastebasket as this is only my second letter.

Your little friend,
Nett Fleming Harris.

Concord, N. C.

TO SING A SOLO

Dear Standard:

I am a little girl 11 years old, and am in the sixth grade. My teacher is Miss Maud Harris, we are just crazy about her. Our superintendent is Mr. L. M. Epps, he is very nice.

I have gone to Sunday School for six years without missing a Sunday. My Sunday School teacher is Miss Annie E. Johnston, our pastor is Rev. Daniel Iverson.

Mr. Iverson is organizing a children's choir. I am going to sing a solo tonight and a few other girls are too. My father has a radio and we hear it most every night. We cannot hear it sometimes because there is so much noise. We have a very pretty airdale, we call him "Jack." Our family has five boys and two girls. I am the youngest of them all. I will close for fear of the wastebasket.

Your friend,
Harriet Holderness.

Tarboro, N. C.

A FINE TEACHER

Dear Standard:

This is my first letter to you. I am nine years old. I am in the third grade; my teacher is Miss Donnell. I had a birthday the ninth of this month. I take music from Mrs. Peters. She is a fine teacher. I go to Sunday School every Sunday. My sister and brother go too. My sister's name is Mellie and my brother's name is Thad. My Sunday School teacher is Miss Bryan. I go to the Presbyterian Church. I surely enjoy reading the letters. Your unknown friend,
Elizabeth Pressly.

Tarboro, N. C.

GRANDDADDY HAS A RADIO

Dear Standard:

This is my first letter to you. I am a little girl seven years old. I am in the second grade. Miss Paddison is my teacher. I like her fine.

Mr. Epps is very nice. I sure do enjoy the children's letters. My granddaddy has a radio in his house. I go to the Presbyterian Sunday School. Miss Bryan is my Sunday School teacher. I have a little brother two years old. I will close for fear of the wastebasket.

Your unknown friend,
Elizabeth Green.

Tarboro, N. C.

An aerial wedding took place the other day 3,000 feet over New York. Lucky that the bride did not change her mind at the last minute and throw her fiance over.

—London Opinion.

THE NEW YEAR TREE

It had long been the custom in the Elliott family to strip the Christmas tree on New Year's morning and to put away all the Christmas decorations for the next year. For three years Robert, who was now eleven, had been the one to climb up on the stepladder and hand down the high-up trimmings, while nine-year-old Elizabeth and seven-year-old Tom wrapped the things up and put them into boxes. Then, when the branches were bare, the tree was thrown from the nearest window, and carried to the trash pile in the back yard.

This particular New Year's Day the plan was changed, because Elizabeth had been ill for a long time and was not able to do her share. However, she was well enough to watch the others from a big chair and help out just a little with a word now and then. As for work, she could only sort the gay beads and wrap a few of the things, but she was happy to do even that.

When the tree was finally stripped, Robert and Tom dragged it to the window and threw it out into the snow.

"It doesn't look like the tree we had a week ago, does it?" said Robert. Indeed, it did not. Then it had been fresh and green and had smelled of the woods; now the branches were bare and the whole tree looked dingy.

"Let's ask mother if we can't make a bonfire of it," suggested Tom.

"Oh, no, boys!" Elizabeth exclaimed, with a shiver. "That would seem like burning up Christmas! If you don't want to put it on the trash pile, why don't you play with it? I should think that would be fun."

"Fun to play with that bare thing?" Robert rejoined scornfully "What could we do with it?"

"With the Christmas tree?" asked Mrs. Elliott, who came into the room just then. "I have a plan, but I don't intend to tell it till the last minute. Come, boys, put on your sweaters and mittens and set the tree up in the back yard."

Robert hesitated. "Elizabeth can't go outdoors," he said. "I wish she could play with us sometimes!"

"She's going to play with you this time," said Mrs. Elliott. "She's an important part of this plan. You run along and do your share, and Elizabeth and I will do ours."

The boys lost no time after that; they knew something jolly was on hand. When they had dragged the tree to the yard they set it upright and began to brace it with planks.

As soon as they left the room, Mrs. Elliott brought four boxes to Elizabeth's chair, and four trays filled with the most curious-looking things the little girl had ever seen.

"Why, mother!" she exclaimed. "What in the world is this?"

"Sh-h!" said Mrs. Elliott. "We'll have to work very fast, because the boys will be back in a jiffy. Put everything into the boxes as quickly as you can. Fill each box with the contents of one tray. Then I'll cover the boxes and tie them up."

Elizabeth went to work without another word, and just as the cover was tied on the last box the boys came rushing into the room.

"The tree's up!" exclaimed Robert. "What next?"

"Next, you each choose two boxes," Mrs. Elliott replied. "First you take one, then Tom; then you again, and Tom takes the last."

"But what's in the boxes?" asked Tom. "Wait and see!"

"You'll like it," added Elizabeth, although she was almost as much in the dark as he. "Hurry and choose."

"I'll take the little round one," said Robert. "The best goods come in the smallest packages, I've always heard."

"I'll take the long, slim one," Tom declared.

"Then I'll take the square one," Robert reached for his second choice.

"That leaves me the flat one, and I wanted it, anyway," said his brother. "Now, may we open them?"

Elizabeth nodded, and they pulled off the covers in a hurry. The boys' faces looked blank, and Elizabeth's somewhat puzzled.

"What's all this?" Robert asked in a disappointed voice.

"Why, mother!" cried Tom. "What can we do with these things?"

"Trim a tree for somebody," replied Mrs. Elliott. "Can't you guess who it will be?"

The children thought a minute. "Oh, I know!" Elizabeth broke in, her eyes shining. "The birds! It will be fun! See, Robert, you have suet in your box. Bits of that will do for the small ornaments."

"And Tom has pieces of apple, strings of pop corn, Robert added; "and here are bread crumbs to take the place of beads."

They took up their boxes and started out.

"I wish Elizabeth could see us trim the tree," said Tom, pausing at the door.

"She's going to," replied Mrs. Elliott. "Robert, you take one arm of her chair and I'll take the other and we'll carry her to the window of the back room. Then you boys get to work, and your sister will watch you."

It was not long before that backyard, left-over Christmas tree was so trimmed up that it would hardly have known itself. Bits of white suet ornamented the twigs, and ropes of white pop cord and festoons of bread crumbs hung from branch to branch.

Scarcely had the boys finished and joined Elizabeth at the upstairs window before a little bird—one of a flock that had quickly gathered—ventured down for a taste. Evidently he was satisfied, since he stayed for more. Presently his friends, seeing him feasting so happily, came flying down for their part.

"I think that's as much fun as a tree indoors," said Elizabeth happily. "But won't they eat every single thing before night?"

"Never mind about that," laughed Robert. "Tom and I will retrim it every day if you and mother will furnish the trimmings."

"That's a bargain," said Elizabeth. "I love to string things. And there'll be no more hungry birds in our backyard! We'll call it our New Year's tree and keep it trimmed as long as the snow covers the ground."

After that year the Elliott Christmas tree never failed to do double duty.—Clara Ingram Judson, in The Youth's Companion.

FATHER'S BAG

"My father's bag?" asked Jimsy, stretching his overalled length lazily in the fragrant summer grass. "Of course my father brings a bag when he comes, week-ends. Brown leather—looks sort of kicked in. He's had it a long time, I s'pose. Why?"

"I didn't mean, what does it look like outside," explained Billy, idly stroking the back of a beetle with a wisp of grass. "I mean, is there always something inside?"

"Why, of course, or he wouldn't bring

it, would he?" Jimsy's voice sounded the scorn of the logician. "What things? My goodness, Billy, what funny questions you do ask! Collars. I s'pose, and brushes and a comb, and maybe socks for mother to darn—I don't know. Oh, yes, and newspapers. Always lots of newspapers stuffed in. Why?"

"Oh, I don't mean those things," said Billy, blocking the beetle's progress with a stone. "When does he open it? Is your father coming up today on the same train that my father is, or on the last one?"

"Same train," yawned Jimsy, his eyes on sleepy white clouds sailing in a blue sea high above the green treetops. "When does he open it? My goodness, Billy, what makes you ask such funny questions, anyway? How do I know what minute he opens it?"

"I know the minute my father opens his," insisted Billy. "He dumps it on the piazza when he comes, and it's stuffed out fat—fat's a—fat's a Thanksgiving turkey. My father's bag never looks a bit kicked in; the leather's always stretched as tight as a drum. And I poke it, but he just laughs and says, 'No, not till after dinner—not a peek!'"

"Why? What's in it?" asked Jimsy, carelessly.

"Thank goodness it's dinner-time when my father gets here," went on Billy, forgetting his beetle, and spreading a broad grass-blade between thumb and finger, preparatory to a screeching whistle. "Guess the train's just leaving Boston now, don't you think so?"

"'Bout half-way to Lowell," decreed Jimsy, squinting an eye at the sun as if he could tell accurate time by it. "But what's in your father's bag? Doesn't he bring collars and newspapers?"

"Guess so," said Billy, indifferently. "Never noticed much—'cause there's so much else for everybody."

"For everybody? What?" demanded Jimsy, his interest at last awakened.

"Why, s'prises, of course," said Billy. "Guess you'd be s'prised if your father handed you a flat box and you opened it and found the Scot cooking-kit you'd been saving for, yourself."

"Guess I would!" agreed Jimsy.

"Well, I was," said Billy. "We've cooked supper with it three times already down by the river-bed. Best bacon! Um-m!"

"He doesn't bring you a s'prise every single week-end?" Jimsy's eyes were as incredulous as his voice.

"Not just for me—for everybody," said Billy. "Week he brought my cooking-kit he brought mother a box of peppermints, 'stead of a book. Most usually he brings mother a book, but she likes peppermints as well as I do—she says so. And that time he brought Alice a little box of Japanese flowers. When you open the box they don't look like flowers at all, they look like little pieces of sticks, green and red, but when you put them in water, they open into flowers and leaves—tiny bits of ones—on stems."

"But he gave you a cooking-kit. Did Alice cry?"

"Cry? 'Course not. Why? Oh, I know what you mean, but that doesn't matter anyway. One week he brought Alice a doll, a pretty big one, new kind that floats, with a real bathing-suit that you can take off and hang on the bushes to dry. We swim her—I mean Alice swims her—in the duck-pond. 'Course I go along, so if she floats out too far I can pole her in."

"What did he bring you that week?"

"Just a little puzzle, little metal pieces; you make a square of them. Get them at the Five-and-Ten," said Billy, contentedly. Then looking up, he answered the surprise plainly written on Jimsy's face by saying: "But there's always something that's fun. Doesn't have to cost much to be fun, my father says."

(Continued on page 12)

Marriages and Deaths

MARRIED

Neely-Severs—Mr. Ralph B. Neely and Miss Willie Severs, both of Charlotte, N. C., were married by Rev. J. G. Garth, January 27, 1923.

DEATHS

Kiser—On January 22, 1923, Leroy Kiser, aged 19 years, 7 months, and 2 days, departed this life, at the home of his father, Mr. George Kiser, in Cabarrus County. He joined the Presbyterian Church at Midland, N. C., in the summer of 1921. He took an interest in helping about the church.

Walker—Ben, the six-year-old son of Mark S. Walker, died at Union Ridge, January 18, 1923. He had been sick only a short time with pneumonia. He was much loved by those who knew him. He leaves a father and two little sisters.

MRS. ANNA EUDY HEIM

Resolutions adopted by the Woman's Auxiliary of the Lincolnton Presbyterian Church:

In loving remembrance of our faithful friend, Mrs. Anna Eudy Heim, who left us for the home above, December, 17, 1922. A life-long member of our church and a charter member of our Auxiliary. Always ready, always willing, always faithful, in her service to her God, her family, and her friends.

As devoted co-workers we wish to express:

1st. Our thankfulness for, and appreciation of, her life.

2d. Our sincere sympathy for her family.

"I call it not death, it is life begun. For the battle is fought and the Home is won. To depart from a world of sin and, To be with Jesus; yes, this is life."

Mrs. Edgar Love.

Mrs. Jno. C. Ramsaur.

Mrs. R. S. Abernethy, Committee.

MRS. MARY SHEPHERD MACNEILL

Mrs. Mary Shepherd MacNeill, wife of George P. MacNeill, who entered suddenly but gently into rest, January 7th, is worthy of commemoration in language far exceeding the conventional and stereotyped formulas in which we are wont to herald the virtues and hallow the memory of those who have passed from death unto life. "One moment here the next she trod. The viewless mansion of her God."

Mary Shepherd MacNeill, sister of the writer, born at Fayetteville, Aug. 17, 1851, blended into harmony all those ideal qualities of mind and heart which yield as their logical result the noblest type revealed in human character, or exhibited in human experience. Sprung from an ancient and historic lineage, she developed from her very childhood, those distinctive charms and graces of manner and bearing which constituted the fadeless glory of the Southern woman during the unique and inevitable day that sank into darkness and despair with the coming of Appomattox. To her native winsomeness, almost resistless, Mary Shepherd added a heroism unsurpassed in the fantasies of chivalry or the wildest dreams of knightly romance. To cite a notable illustration, when our home at Fayetteville,

was laid waste and desolate by Sherman's vandal hord, March, 1865, this girl of thirteen, rescued from one of his hirelings at the peril of her own life, a rare and beautiful Chinese work-box brought from this then remote continent by a deceased uncle, and regarded as a sacred heir-loom and treasure. After a desperate struggle, during which the box was torn into fragments, it was recovered by this young heroine of the days that are dead, and in the condition in which it was recaptured, is in the hands of the brother, who is describing the incident. To the exalted and ennobling elements, fearlessness, moral and physical, a sweetness and attractiveness of demeanor toward every class and condition, my sister's crowning grace was her complete abdication of self and her absolute consecration of spirit. From earliest days, Holy Scripture and the Shorter Catechism were her oracles and her inspiration. For her the transition had no terrors. Like Tennyson's peerless hero, her spirit seemed to rise "from high to higher" and to invest her with surpassing radiance as the end drew near. We may rest assured that the Laureate's tribute to his friend may be claimed for Mary Shepherd MacNeill with equal justice, delicacy and propriety. "Death has made his darkness beautiful with thee."

Henry Elliot Shepherd.

CHILDREN

(Continued from page 11)

"Then you had all the money you'd saved up toward your Scout kit for something else? Anything you wanted?" questioned Jimsy.

"Course, said Billy, joyously. "I've spent forty cents of it already."

"What for?"

"Well," said Billy, magnificently, "I thought my father was pretty good to give me that Scout kit, and the next week Mr. Brown—you know, the farmer we're staying with—let me ride to Bristol with him, and I saw some neckties in a window, marked twenty-five cents—pretty ones, stripes—and I bought one for my father—yellow and green."

"You did!" Jimsy sat erect. "Did he like it?"

"Like it?" Billy's eyes shone. "He said it was different from any necktie he'd ever had and he liked it the best. He said he hated to wear it out in the city where we couldn't see it, and so he keeps it here, and he wears it every week-end, all the time he's here. And that day I got my mother a little bag of peppermints and Alice a five-cent bag of peanuts. Alice likes peanuts better'n a chipmunk."

"What'd you get yourself that day?"

Billy also sat erect and looked startled. "Why, I never thought about it till this minute, but I didn't get a thing. I was thinking all the time about the money I didn't have to spend for my Scout kit. It's fun to have money, isn't it?" he sighed.

"Guess it is!" agreed Jimsy. "I get twenty-five cents a week, do you?"

"So do I. Some boys get only ten cents. You can do a lot with twenty-five."

"Did your father always do it? Bring you things every single time he comes, I mean?" asked Jimsy, after a thoughtful pause.

"Course," said Billy. "Always. I don't mean we 'spect them, 'zactly, but they're always there! He says he gets twice as much fun out of it as we do! Don't fathers make funny jokes?"

"Yes," said Jimsy, slowly.

"Here comes Mr. Brown," said Billy, suddenly. "I'm going to ride home with

him. Oh, Jimsy!" he stopped to call back, "if you can, come down to the river-bed tomorrow for supper—'bout six! Think your mother'd let you? We'll be going down—my father wrote he can't wait to taste the bacon I fry!"

"Come if I can," answered Jimsy, a little listlessly.

The next afternoon Jimsy fled down the river-path, crashed through the underbrush, and dashed up to Billy, who with his family was kindling a small fire to leeward of a large boulder. "Billy, look!" he shouted breathlessly, diving into his pocket and flourishing a fine size jack-knife under Billy's nose.

"Scout knife!" shouted Billy. "How many blades? Yes, sir, every one—where?"

"My father came yesterday, you know," began Jimsy, casually, though he was radiating happiness from every pore, "and after dinner he opened his bag"—

"Other fathers have bags, then, too!" said Billy's mother, happily.

"Why, you didn't say yesterday," began Billy.

"Well," said Jimsy, snapping blades open and shut, "he just hadn't thought 'bout it, that's all, or he would have—always, like your father. And last week he came up on the same train with your father, too, and I 'spect they got to talking"—

"Talking!" said Billy's father. "I guess maybe two bags got to talking under the seat. Come here, both of you, and tend this fire."

"Is that the necktie Billy gave you?" asked Jimsy with great interest.

"It is," said Billy's father, gravely, "and my proudest possession. I wouldn't have a spark light on it for worlds."

"My father says," says Jimsy, with beaming face, "that he's going to increase my allowance to thirty cents a week. He thought of it all himself. 'Course I didn't ask. I want to buy him a necktie, too. Think he'll like it as much as you like this one Billy gave you?"

"He will, I can speak for him," said Billy's father, decidedly.

And mother sang suddenly and unexpectedly, "Hurrah for all fathers' bags!"—Rose Brooks, in Zion's Herald.



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SOUTHERN RAILWAY SYSTEM

Passenger Traffic Service

Improved Passenger Train Schedules

Effective December 17, 1922

(Schedule figures are given as advance information and are approximately correct. Figures at intermediate stations changed proportionately.)

To Passenger Agents, Ticket Agents, Conductors, and Connections:

Effective Sunday, December 17, 1922, passenger train schedules will be improved as follows:

No. 31	AUGUSTA SPECIAL	No. 32
1:10 PM	Lv New York	Ar 1:30 PM
3:20 PM	Lv West Phila.	Ar 11:13 AM
5:27 PM	Lv Baltimore	Ar 9:05 AM
7:00 PM	Lv Washington	Ar 7:30 AM
10:25 PM	Lv Charlottesville	Ar 4:07 AM
12:32 AM	Lv Lynchburg	Ar 2:08 AM
2:20 AM	Lv Danville	Ar 12:15 AM
3:55 AM	Lv Greensboro	Ar 10:55 PM
4:20 AM	Lv High Point	Ar 10:18 PM
5:35 AM	Lv Salisbury	Ar 9:37 PM
6:50 AM	Ar Charlotte	Lv 7:55 PM
6:55 AM	Lv Charlotte	Ar 7:45 PM
7:40 AM	Lv Rock Hill	Ar 6:52 PM
8:11 AM	Lv Chester	Ar 6:19 PM
9:00 AM	Lv Winstboro	Ar 5:34 PM
10:05 AM	Ar Columbia	Lv 4:35 PM
10:15 AM	Lv Columbia	Ar 4:30 PM
10:41 AM	Ar Lexington	Lv 3:53 PM
11:16 AM	Ar Leesville	Lv 3:20 PM
11:20 AM	Ar Batesburg	Lv 3:16 PM
11:39 AM	Ar Ridge Spg.	Lv 2:59 PM
11:56 AM	Ar Johnston	Lv 2:43 PM
12:15 PM	Ar Trenton	Lv 2:30 PM
1:10 PM	Ar Aiken	Lv 1:40 PM
1:15 PM	Ar Augusta	Lv 1:30 PM

"a" Stops to discharge or receive passengers from or to points North of Charlotte. These trains will continue to handle same equipment as at present.

New local trains will be established between Charlotte and Columbia as follows:

No. 3	No. 6	
5:45 AM	Lv Charlotte	Ar 7:05 PM
5:58 AM	Lv Griffith	Ar 6:48 PM
	Lv Hebron	f
6:03 AM	Lv Pineville	Lv 6:30 PM
6:20 AM	Lv Fort Mill	Lv 6:17 PM
6:26 AM	Lv Carhartt	Lv 6:08 PM
6:40 AM	Lv Rock Hill	Lv 5:55 PM
6:51 AM	Lv Ogden	Lv 5:42 PM
6:58 AM	Lv Smith	Lv 5:35 PM
7:05 AM	Lv Lewis	Lv 5:28 PM
7:20 AM	Lv Chester	Lv 5:15 PM
7:28 AM	Lv Evans	Lv 5:07 PM
7:40 AM	Lv Cornwell	Lv 4:57 PM
7:47 AM	Lv Blackstock	Lv 4:50 PM
7:54 AM	Lv Woodward	Lv 4:44 PM
8:05 AM	Lv White Oak	Lv 4:34 PM
8:11 AM	Lv Adger	Lv 4:28 PM
8:23 AM	Lv Winstboro	Lv 4:18 PM
8:30 AM	Lv Rockton	Lv 4:10 PM
8:36 AM	Lv Simpson	Lv 4:04 PM
8:48 AM	Lv Ridgway	Lv 3:54 PM
8:52 AM	Lv Smallwood	Lv 3:49 PM
9:02 AM	Lv Blythewood	Lv 3:39 PM
9:06 AM	Lv Sharp	Lv 3:32 PM
9:13 AM	Lv Killian	Lv 3:26 PM
	Lv State Park	f
9:25 AM	Lv Fairwood	Lv 3:13 PM
9:45 AM	Ar Columbia	Lv 3:00 PM

Schedule of train No. 1 Columbia to Savannah will be changed as follows:

Lv Columbia	10:45 AM
Lv Cayce	10:52 AM
Lv Styx	11:02 AM
Lv Shuler	f
Lv Edmund	11:15 AM
Lv Macedon	f
Lv Pelion	11:27 AM
Lv Thor	11:34 AM
Lv Berlin	f
Lv Perry	11:48 AM
Lv Sally	11:58 AM
Lv Springfield	12:09 PM
Lv Whaley	f
Lv Walker	12:20 PM
Lv Blackville	12:30 PM
Lv Ashleigh	f
Lv Barnwell	12:48 PM
Lv Yemome	12:57 PM
Lv Kline	1:05 PM
Lv Cave	1:09 PM
Lv Seigling	f
Lv Allendale	1:22 PM
Lv Barton	1:33 PM
Lv Valentine	1:45 PM
Lv Lena	1:55 PM
Lv Furman	2:05 PM
Lv Pineland	2:16 PM
Lv Tarboro	2:25 PM
Lv Tillman	2:34 PM
Lv Deerfield	2:44 PM
Lv Hardeeville	3:00 PM
Ar Savannah	3:45 PM

The schedule of RICHMOND DIVISION trains Nos. 8 and 108 will be changed as follows:

No. 8	
Lv Danville	7:30 AM
Lv South Boston	8:40 AM
Ar Keyesville	9:59 AM
Lv Keyesville	10:10 AM
Ar Richmond	1:10 PM

No. 108	
Lv Durham	6:00 AM
Lv East Durham	6:10 AM
Lv Jeffress	8:45 AM
Ar Keyesville	10:00 AM

Train No. 108 connects at Keyesville with train No. 8 for Richmond.

Agents and representatives will give this improved service widest possible publicity.

W. H. TAYLOR, Pass. Traffic Mgr., Washington, D. C.

W. A. BECKLER, Pass. Traffic Mgr., Cincinnati, Ohio.

E. N. AIKEN, Gen. Pass. Agt., Cincinnati, Ohio.

H. F. CARY, Gen. Pass. Agt., Washington, D. C.

Story and Incident

AFTER FORTY YEARS

"Honk! Honk!"

Hezekiah Andrews, homeward bound with a load of wood, glanced up the road, and an instant later aroused his night ox with his goadstick. "Haw!" he shouted. "Haw!" The echo of his voice had little more than come back to him from the adjacent hill when a big cream-colored touring-car whizzed by amid a cloud of dust.

"Thar he goes!" snorted Andrews. "Hoggin' the road the same as he al'ays does! An' the time was thet Sam an' me was as thick as hasty-puddin'—forty year 'go. In them days Sam figgered that he couldn't go fishin' 'less the two on us was together. Now thet he's made his pile he's all swelled up like a toad. He don't know me when he meets me on the road. Thet's what money has done for Sam. Go it! Ye won't get my place! I don't car' if ye buy up ha'f the town! Ye won't budge me!"

It was about a year previous that Mr. Samuel Coggeswell had returned to his native town and there started the building of an elaborate summer residence. He had had the old Coggeswell homestead torn down, and a half mile or so back from the road he had erected a mansion. He had purchased four adjacent farms and was enclosing his estate with a handsome wall. He had endeavored to purchase the Andrews farm, offering a very excellent figure for it, but Hezekiah had refused to sell. "I don't b'lieve I car' to sell to ye, Sam," he had declared at the time that the rich man had broached the subject of buying.

"When I get around to it, Mr. Andrews, this property will become a part of my estate," Mr. Coggeswell had responded in very deliberate tones. The manner in which he had emphasized the "Mister" had long rankled in the mind of Hezekiah. That one word had told him that the close friendship of their youth was a closed book, so far as Sam was concerned. Later that same day Hezekiah had made it a point to see Horace Atkins, who held a mortgage of two thousand dollars on the Andrews farm, and he had told him not to worry about the mortgage passing out of his hands. "You can depend on me, Mr. Andrews," Mr. Atkins had declared. "There is absolutely no danger of Mr. Coggeswell ever getting his fingers on it." Going home that day, Hezekiah had chuckled.

One bitterly cold morning in January, the year following the opening incident of this story, Mr. Coggeswell read in the morning's paper the account of a young man's downfall. The teller of one of the city banks had been arrested on the charge of embezzlement. The said teller's name was Frank Atkins, the son of Horace Atkins. A crafty look crept into Mr. Coggeswell's eyes. Less than an hour later Mr. Coggeswell started in his limousine for his native town. Early that afternoon he reached the home of Mr. Atkins, and covered the hood of his machine with a heavy blanket, for it was still exceedingly cold. A moment or two later he mounted the front steps to the house, and having rung the bell, was shortly admitted by Mr. Atkins himself.

"I was very sorry to learn of your trouble," declared Mr. Coggeswell,

shaking hands with the broken father.

"It has just about killed us, Mr. Coggeswell," groaned Mr. Atkins. "Both my wife and I are fairly stunned. We don't know which way to turn. We are going to the city in the morning to see what can be done. I can raise the amount of the alleged defalcation, but I am afraid that the bank will not be satisfied to let the matter rest thus."

"I am in a position to help your son, Mr. Atkins," declared Mr. Coggeswell, looking keenly into the father's eyes. "As you say the bank is not very likely to drop the matter, even though the shortage is made good. Of course it would be the bonding company which would prosecute. The fact is that the president of the bank is a stickler for integrity. There is just one avenue of escape."

"And that?"

"Mr. Hudson, the president of the bank, is a personal friend of mine. I have had dealing with him for many years. He will listen to me. What I am coming at is this—I will see him in the morning and make arrangements so that the case will be dropped for lack of prosecution—upon one condition."

"Name it!" exclaimed the father. "I will do almost anything to save my boy from prison."

"You hold a mortgage upon the farm of Hezekiah Andrews," remarked Mr. Coggeswell.

Mr. Atkins nodded in the affirmative.

"If you will slip down to the village and see a lawyer I will take up that mortgage this afternoon. In return I will see to it that your son is not prosecuted, provided, of course, that you make good the shortage at the bank."

It may be that Mr. Atkins forgot about his promise to Hezekiah, or may be that his great love for his son outweighed that promise. Certain it was that Mr. Coggeswell won his point, and less than an hour later he had acquired legal possession of the said mortgage and the mortgage note.

Hezekiah Andrews was yarding out cordwood that zero day a half mile or so down the road from his house.

He was driving the same pair of oxen that he was using that summer's day when Mr. Coggeswell passed him in his cream-colored touring-car. It was just before dark that he drove out onto the highway with a big load of wood. He had little more than reached the road when he saw a short distance ahead a big limousine which was standing on the right hand side of the road. Beside the machine was a man in a fur coat who was thrashing his arms and stamping his feet.

"What has she—given out?" queried Hezekiah a moment later, stopping his oxen beside the stalled machine. Suddenly he recognized the man. "Thet ye—ou—Sam," He hesitated for an instant before framing the last word. Back to him came the occasion when he had been addressed as "Mister" by the chum of his boyhood. "Mister" was on the tip of his tongue, but came to him in a flash the happy boyhood days.

"Yes, it is I," replied Mr. Coggeswell. "I have been hung up here for an hour or more. I can't seem to get my machine started. I am almost frozen."

"I don't know 'nothin' bout auty-mobiles, Sam, but I know consider'ble 'bout these here oxen o' mine," declared Hezekiah. "Guess maybe I

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can tow ye up as fur as the house. Thar ain't no fire up thar, but it won't take me but 'bout five minutes to get the kitchen het up so thet ye won't car' much 'bout wearin' thet fur coat."

Hezekiah pulled out to the side of the road, and having unhooked his oxen from the pole to the sled, made them fast to a tow-rope which Mr. Coggeswell had produced from beneath one of the seats of his machine. The trip to Hezekiah's house proved to be quite uneventful, and just as the first stars were declaring themselves he drove in onto the barn floor. Having unyoked his oxen and taken care of them, he started for the house.

"Sam, 'bout the best thing thet ye-ou can do it to stay here 'long with me until morning," said Hezekiah as he started a fire in the kitchen range. "This ain't no palace, Sam, but it's consider'ble better'n bein' out 'long side on the road. Come mornin' maybe ye can get thet contraption o' yourn started. Once they give out they're wuss'n a balky hoss."

Mr. Coggeswell made no reply. He could not seem to think just what to say. He was thinking of a certain legal paper which just then was reposing in his pocketbook. He had been on his way to Hezekiah's house to acquaint him with the fact that he had come into possession of the mortgage, but Hezekiah's hospitality embarrassed him.

"Now thet I've got the fire goin', Sam, I guess maybe I'll slip out an' 'tend to the chores," said Hezekiah presently. "Thar's plenty o' wood in the box behind the stove, an' I want ye to burn it with a lib'ral hand while I'm out to the barn. I guess maybe by the time I get back ye'll be purty well thawed out."

Hezekiah shortly reached the barn, and having fed the oxen and horses, started milking. "Cur'ous what fetched Sam out from the city sech a day as this," he muttered while alternate streams of milk were pouring into the pail. "Sam grows old. He used to be a great hand to talk, but ain't now. Jest 'bout as talk'tive as a clam. Maybe it's 'cause he's so cold. Glad I happened 'long with the oxen when I did. Huh! I wish thet jest for to-night the both on us could sorter forget 'bout bein' at logger-heads. It 'ould be fun to be boys agin jest for the night."

The chores finished, Hezekiah returned to the house, where he found Mr. Coggeswell seated beside the stove.

"Let's ye-ou an' me be jest boys agin', Sam," chuckled Hezekiah as he started getting supper. "Hugh! Jest for tonight, Sam, suppose the both on us sorter forget 'bout this here property o' mine. Hugh! Thet don't mean thet I'm thinkin' o' sellin' to ye, 'cause I ain't got no sech idee. Ye've got a pile o' money, Sam, but ye ain't got 'nough to buy this old homestead. This is whar I was born an' this is whar I'm goin' to die. Step here a minute, Sam; I want to show ye the room whar mother died, an' father, too."

Mr. Coggeswell was getting into deep water, and what was more, he knew it. He was feeling decidedly uncomfortable.

"Mother was my sweetheart, Sam," choked Hezekiah as his guest stepped across the room and peered in through the open door to the adjoining room. "Thet's how it come 'bout thet I never married," continued Hezekiah. "Thar ain't a room or nook in this house but what is dear

to me, Sam; dear 'cause mother lived here from the time father brought her here a bride nigh eighty year 'go."

Mr. Coggeswell was silent.

"I persume folks think thet it's purty lonesome for me, livin' as I do all 'lone," resumed Hezekiah, "but I want to tell ye, Sam, thet I'm purty happy here. I jest love to set here 'long side o' the fire an' think o' mother an' father. It makes me sorter choke up a bit when I speak on't, but settin' here all 'lone, I don't have no real unhappy thoughts. O' course I miss 'em tremenjous, 'specially

mother, but I keep in mind that the day is comin' thet I'll see 'em agin, an' it sorter lightens the burden o' sorrow."

Mr. Coggeswell had resumed his chair, but he seemed very ill at ease in it.

"What's the matter with ye, Sam?" exclaimed Hezekiah at length. "Ye-ou are 'bout as uneasy as a fish out o' water."

"Oh, I was just thinking," replied Mr. Coggeswell, "just thinking."

"I jest wish, Sam, thet ye-ou didn't have no more to worry ye than I

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The Second and Last Call For Laymen

In the Church papers last week we issued a call for Laymen to volunteer to go out on March 4-11-18 (First Three Sundays) and speak on the "Stewardship of Possessions" in the interest of the Church budget of 1923-24 of \$4,750,000.

A number of men are signing up. The Church can use many more. No other call will be made through the papers. Every Presbytery has a number of churches that ought to be supplied on these days with laymen speaking on the Church Budget.

We are constantly told that the laymen are eager to work if they are given something to do. Right here and now, we ask for help in a work that needs consecrated laymen as never before. This is the biggest single thing the laymen of our Church can do now—help raise the Church budget.

Statistics reveal that we have been missing our goals in the past four years with an increasing proportion. Our Committees are handicapped; Missionaries are waiting to go out and the funds are not given; the Home Mission Committee of the Assembly has been denied over 21 per cent of the apportionments of the Assembly of the past four years.

If the Laymen of the Southern Presbyterian Church mean business and want to help, THAT TIME IS NOW HERE.

A Speaker's Kit of facts will be sent to all Volunteers. Men will be assigned by the Secretaries of Stewardship in each Synod and Presbytery where they are needed most. Watch Church papers beginning January 17th for useful information. Cut form out and mail to

I agree to speak, under the direction of the Secretary of Stewardship of my Presbytery, on March 4, 11, 18, with a message on "The Stewardship of Possessions."

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have," said Hezekiah. "I ain't got much money, but still I have plenty to get 'long on. True, thar's considerable mortgage on this place, but Horace Atkins don't car' nothin' 'bout me payin on the principal. He's in purty easy circumstances. He'll carry that mortgage 'long for the next ten or twenty year so long as I look arter the interest."

Mr. Coggeswell arose and began pacing the floor. Presently he resumed his seat. Three or four times within five minutes his left hand sought the inner pocket of his coat. Again and again he moistened his lips with his tongue. The time came that he drew forth his pocketbook, and for a moment or two he gripped it, while looking down at the floor. A vague fear caused Hezekiah to stare at the long black wallet. There seemed to be something sinister connected with it

"I—I saw Mr. Atkins this afternoon," declared Mr. Coggeswell, swallowing hard. "He—"

"Ye don't mean—" Hezekiah gripped the arms of his chair, his eyes searching the rich man's very soul. "Ye don't mean thet ye've got hold o' thet mortgage arter all, Sam?" he questioned in a hollow voice.

Mr. Coggeswell removed the mortgage paper and the mortgage note from his pocketbook, and placed them face up upon the table. Then he arose and stepped to the sink, where he pumped a glass of water. Oh, it would have been so easy to have snatched the papers and thrust them into the fire while Mr. Coggeswell's back was turned! But Hezekiah made no such move. Utterly crushed, he sat there as one hypnotized.

"An' Horace told me as how thar wasn't no danger o' Sam gettin' hold o' them papers," he muttered half aloud. "I wouldn't have b'lieved it o' Horace." Then he turned to Mr. Coggeswell, who had returned and was standing beside the table. A tear was slowly creeping from the inner corner of each eye. "Ye got the best o' me arter all, Sam," he choked. "I ain't got nothin' more to say." Then he buried his face in his arms upon the table, his frame shaken with sobs.

Mr. Coggeswell placed his right hand upon Hezekiah's shoulder. For the space of a full minute no sound was heard in the room, save the solemn "tick-tock, tick-tock," of the tall clock which stood in the corner. Suddenly Mr. Coggeswell picked up the two papers and tore them in halves. "Hezekiah, I—I don't want your farm," he said. "Your farm is free."

"Ye don't mean—"

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A LUBRICANT—NOT A LAXATIVE

"I mean just what I say," interrupted Mr. Coggeswell, removing the cover from the stove. Then he crumpled the papers and thrust them into the fire. "Don't blame Mr. Atkins," he said, taking a seat beside Hezekiah and placing his hand upon the latter's knee. Mr. Atkins is in great trouble." Briefly then did he tell how he had come into possession of the mortgage.

"An' ye think that ye can help Horace out?" questioned Hezekiah. "Destroyin' them papers won't make no difference?"

"I know I can," replied Mr. Coggeswell.

"Sam, our boyhood dreams has come true tonight," gulped Hezekiah, gripping his guest's hand. "We're jest the same friends we was when we was boys."

The ensuing morning Mr. Coggeswell managed to get his engine in working order after a deal of tinkering, and finally, about nine o'clock, he got under way. A fortnight or so later he stole away from business and drove out to Hezekiah's home, and there again he stopped over night, in the kitchen the East and the West played checkers the evening through. Neither of them knew very much about the game, so they were well matched. Two boys they were, chuckling the hours away.

With the coming of spring the massive stone wall which was enclosing the Coggeswell estate turned at the boundary of Hezekiah's farm, and Mr. Coggesville was well pleased that such was the case. Ah, but it was good to see the rich man and the unkempt Hezekiah whiling the leisure hours away. The dreams of boyhood had indeed come true. Comrades they were in old age, even as they had been in youth.—Frederick E. Burnham, in The Presbyterian.

We burn 1,000,000 more gallons of gas daily than we did last year. Times are certainly bad. — Terre Haute Post.

Sparkles

A young graduate in law, who had had some experience in Chicago, wrote to a prominent practitioner in Arkansas to inquire what chance there was in that section for one such as he described himself to be.

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"If you are a Republican, the game laws here will protect you, and if you are an honest lawyer, you will have no competition."—Harper's Magazine.

Aline and her brother attended a birthday party of a playmate. Ice-cream, cake, and lemonade were served. The boy asked his hostess for a glass of water. "Drink your lemonade," Aline said, interrupting. "I don't want lemonade. I want water," said the boy, looking pleadingly at his hostess. "Don't be silly. Drink your lemonade," said Aline. "It's just like water."—Christian Register.

The Professor—"Let us take the example of the busy ant. He is busy all the time. He works all day and every day. Then what happens?"

The Bright One—"He gits stepped on."—Christian Register.

Old Man (browsing in book-store)—"Last Days of Pompeii"—what did he die of?"

Bookseller—"Oh, I dunno—some sort of eruption."—London Opinion.

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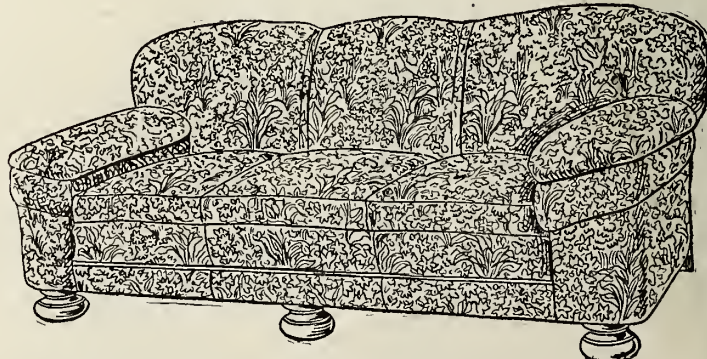
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Vol. LXIV

CHARLOTTE, N. C., FEBRUARY 7, 1923

No. 6



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- The General Assembly's Equipment Fund—T. R. Preston, Treasurer, Chattanooga, Tenn.

EDITORIAL

AN APPRECIATION

By Mrs. T. S. Bryan

(Instead of Dr. Reed's regular editorial, we, without his knowledge, use in its place this "Appreciation.")

On the 18th of December, Cantey Venable, the wife of Rev. R. C. Reed, D.D., Moderator of the General Assembly, and honored Professor of Columbia Theological Seminary, died, after a brief illness of pneumonia, at her residence in Columbia.

Dr. and Mrs. Reed had just returned from a brief visit to their son, Lieut. R. C. Reed, U. S. N., in New Orleans. While there Mrs. Reed contracted a cold, but it was not considered serious. She made the return trip in comfort and went immediately to bed. After a few days pneumonia developed; this with a complication of pleurisy was too much for her frail constitution, and sinking rapidly, she passed away in the early morning on the 18th of December.

Mrs. Reed was the daughter of Thos. F. and Mary Priscilla Venable. She was one of twelve children, of whom one brother and three sisters survive. She was married to Dr. Reed on October 17, 1876. Of this union two daughters, Mrs. C. P. Lovell, of St. Augustine, and Mrs. J. N. DeVane, of Fayetteville, N. C., and three sons survive: Lieut. R. C. Reed, of New Orleans; Prof. Macon Reed, Hampden Sidney, Va., and Robert Gordon Reed, of Little Rock, Ark. One child died in infancy and another, James Landrum Reed, several years ago.

The death of Mrs. Reed marks a distinct loss in a wide circle of friends—and the loss to the inner circle, who can estimate? for her price was above rubies. The heart of her husband did safely trust in her, and her children will ever rise up and bless her memory.

Those who knew her best take pleasure in bearing witness to her high traits of character as well as to the wonderful mental traits which she displayed to the last.

Her unusual judgment, fine common sense, strict sense of justice, wonderful memory even in the slightest details. These and more rounded up by an utter self-forgetfulness, made her always the servant of home, church and friends. In her home, with husband and children the crowning trait of unselfish love dominated her whole life, and with a daily forgetfulness of self, she was ever ready for a call from any one or all of them.

To the writer she was a referee—a sine-qua-non—a melting pot by which to be tested. Always willing to listen and to give of her best and ever ready with sympathy and that mental analysis which was so characteristic of her alert and truly wonderful mind. Mrs. Reed was ever the friend of the Seminary. Around it linger many memories of her loving, thoughtful and always womanly services, and many of the students and visitors of a past generation will recall her hospitality, her kindly words, and generous deeds of love.

No tribute to Mrs. Reed would be complete without reference to her love for the Church. Her reverent best belonged to it. She was an authority in its courts and laws, yet ever and always the gentle woman, refined and cultured, modest and retiring, yet by her superior qualities unwittingly reaching the highest seats in the Church of her choice as well as in the hearts of those who knew and admired and loved her best.

And now—with the eye of faith we see: A land Which needs no sun, God's glory is its light. A land where storms of sorrow ne'er shall break, A land which knows no death, where falls no night.

And there we see our loved one glorified, Made free, for evermore, from pain and care; Though parted from us for a little while, Not lost, but only waiting for us there.

THE UNION SEMINARY REVIEW

The January number of the Union Seminary Review has been received. This is the first number under the editorship of Dr. W. T. Thompson. Dr. W. L. Lingle, after many years in the harness, laid down the work, having earned his rest. He made it one of the most readable of reviews. Under Dr. Thompson's editorship it bids fair to retain its reputation.

In this number Dr. J. M. Wells discusses "Modernism," a most timely subject.

Dr. J. H. Taylor, of Washington, D. C., has a very readable article on "Some Popular Illusions." Dr. B. R. Lacy, of Atlanta, Ga., deals with "The Spoken Messages of Paul." Dr. Edward Mack writes very interestingly of his religious impressions of Europe during a recent trip. "The History of Satan" is given by Dr. M. W. Doggett, and Rev. C. D. Holland, of Hillsdale, Md., contributes a paper read before the Presbyterian Ministers' Association of Baltimore. His subject is "Christianity and Modern Spiritualism." As usual the book reviews are numerous and well-prepared.

This Review ought to be in the hands of all of our preachers, especially the younger men, as it always discusses live topics, affecting the Church.

THE CHURCH TREASURER HIS VALUE

Recently we wrote a few criticisms of a few church treasurers, to which some exceptions have been taken. Ordinarily in such cases, one would say, "Let the galled jade wince, our withers are unwrung." However, in the case of the church treasurer who criticizes in a most friendly manner the editorial in question, this would not fit. He is a model one, who does not wish to criticize as much as to defend some of those who are only apparently guilty.

It is needless to say that such were not in the mind of the writer, for no one has a higher appreciation of the voluntary labors of these unselfish servants of the church. They work without pay, and give time and labor which is seldom appreciated. It is true some of them are careless about making prompt returns, preferring to make one remittance rather than frequent ones, not realizing the importance of cash in the treasury of the various committees, in order to pay promptly the many laborers. It was not that the editor had had any experience with them, that he wrote, but only in deference to the request of our Secretaries.

"Thou canst not say I did it; never shake Thy gory locks at me."

DOGMATISM IN RELIGION

That there is a state of unrest in the religious world no one who studies the signs of the times will deny. This is shown by the demand for a revised theology, by the rebellion against what they are pleased to call the dogmatism of the pulpit and by one or more heresy trials now probable. Those who value harmony above purity of doctrine are trying to reason away the hard places and to soften the demands. We have great respect for the motive prompting these men, though we may not be able to sympathize with their attempt to do what our Lord never did.

They claim that the old-time doctrines of the church are driving away bright young men from the churches and landing many of them in skepticism.

Dr. Grant, in explaining his advanced views in theology, says that we must give up antiquated theology and belief in what contradicts reasons in order to retain in our churches young men of university training, who care nothing for past traditions and who test every truth by reason.

Now, in the first place, we believe that the number of these young doubters is exaggerated. They are reasoning from the part to the whole. Some young men of their acquaintance reject the hard doctrines of the Scriptures, but that is no proof that their number is great. But even admitting that these young men are as numerous as is claimed, the conclusions of these harmonizers does not follow. If these fundamental doctrines are not true, then the sooner they are rejected, the better. If, on the other hand, they are true, then our rejecting them does not alter the truth. They are still true.

In a recent discussion of questions at issue between "Conservatives" and "Liberals," one of these harmonizers brings this charge against the "Conservatives," that instead of holding up Christianity as a life to be lived, they hold it up as a series of dogmas to be believed. Then to prove his statement he quotes from an editorial in this paper, entitled, "Dogmatic Christianity," where the statement was made that the very soul of Christianity is dogma. No doubt there are others to whom this reasoning appeals.

Let us not be wise above what is written. Just before our Lord ascended He gave His disciples their commission to preach the Gospel to every creature, and then He uttered this dogmatic statement: "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned."

HOME MISSIONS IN THE SYNOD OF VIRGINIA

We who live in the Synod of North Carolina are sometimes prone to flatter ourselves that we are far ahead of other Synods in Home Mission activities.

It sometimes broadens a man's view to go away from home and see what others are doing. Without intending to belittle what our own Synod is doing, it will help us to learn something of what, at least, one Presbytery is doing.

The Presbytery of Lexington, which is the largest Presbytery in the Assembly, if you consider the number of ministers, and the next to the largest if you consider the total communicants, has a Home Mission and Sunday School Bulletin, which is a regular treasury of Home Mission facts. It has 18 pages, yet each page is rich in news. We believe that we know what our Church is doing, yet we confess that we were astonished to read the record of this Presbytery. Those who read this Bulletin are bound to be spurred to greater effort. It seems as if every worker had a report to make, with the result that you lay down this Bulletin with the feeling that while Old Lexington Presbytery may be, as some charge, rather "moss-back" in doctrine, which, by the way, is a most excellent fault, she is progressive in work, having a number of live men who give themselves wholly unto the Word.

The Synod of Virginia has "a Montreat" within her bounds. It may be on a smaller scale and does not attract as many from distant states, but it is growing and its influence is felt throughout the Synod.

Years ago, we spent a few weeks at Massanetta Springs, and enjoyed the fine water. "The Springs" have become the meeting place of the Presbyterians, where a fine program is carried

out, each summer, after the manner of Montreat.

When we recall the names of Dabney, Peck, Smith, Hoge, Pryor, the two Whites, and Hopkins, who overshadowed us, the younger men forty years ago, we are apt to say, "Your fathers, where are they?" When, however, we see what this new generation in the old Synod are doing, we realize that the love of Christ, which constrains us all, is at work with them, and that it is not by might, nor by power, but by my Spirit, saith the Lord, that His work is done.

NO STATE MONEY FOR CHURCH PURPOSES

One of the fundamental articles of the Baptist Creed is the separation of the Church and the State. We use the word creed, though technically the Baptists claim to have no creed. If what a man believes is his creed, then our Baptist brethren do have one. They believe certain principles and act upon them even despite popular prejudice. One belief that is characteristic of the Baptist is the separation of the Church and State, though be it remembered that they enjoy no monopoly of

LITTLE BY LITTLE

**Little by little the time goes by—
Short, if you sing through it, long, if you sigh.
Little by little—are hours a day,
Gone with the years that have vanished away.
Little by little the race is run;
Trouble and waiting and toil are done!**

**Little by little the skies grow clear;
Little by little the sun comes near;
Little by little the days smile out,
Gladder and brighted on pain and doubt.
Little by little the seed we sow
Into a beautiful yield will grow.**

**Little by little the world grows strong,
Fighting the battle of Right and Wrong;
Little by little the Wrong gives way;
Little by little the Right has sway.
Little by little all longing souls
Struggle up nearer the shining goals.**

**Little by little the good in men
Blossoms to beauty, for human ken;
Little by little the angels see
Prophecies better of good to be;
Little by little the God of all
Lifts the world nearer the pleading call.—Ex.**

this belief. The Presbyterian Church in America has always contended for complete separation, and the Southern Presbyterian Church was organized because the Presbyterian General Assembly in 1861 departed from this principle.

Sometimes a church's belief cannot stand the acid test of money. Our Baptist brethren, be it said to their credit, are willing to stand by their principles even at a pecuniary loss.

We have seen it stated in the secular press that the city of New Bern and the County of Craven offered the Board of Education \$50,000 to locate there the proposed Junior Baptist College. The secretary of the Baptist Board of Education declined on the ground that their church could not accept the tax-payers' money to establish a denominational school.

We hope that those carping critics who hold that the Church will accept money, if offered, no matter how raised, will take notice of this action.

Then we trust that those handling public funds will remember that when the tax-payers hand in money, they do not at the same time give authority to spend it at the pleasure of those holding it.

We would also suggest to the Executive Committees that they, too, may learn a lesson from this incident. They have sometimes appropriated for one cause money raised for another cause. Indeed they are not sinners above all Galileans. The General Assembly itself authorized the Executive Committees to finance the Inter-Church World Movement from funds given for a specific purpose. The laws governing the handling of funds that prevail in the business world must also be obeyed in the Church world.

Devotional

THE UPLIFTED LOOK

When John Ruskin experienced periods of depression he would leave England, go to the lofty Alps, and gaze upon their craggy heights. He found solace and comfort in the uplifted look. As he let his weary eyes rest upon the snowy summits of those ancient mountains, slowly and surely the cares drifted away and an exhilaration of spirit came to rejuvenate his troubled heart.

In our times of discouragement it is not always possible for us to take a trip to the mountains. The chances are that we will have to remain down in the valley of our workaday world, where we must go daily to our duties in schoolroom, office, field, or factory. We may read of excursions to the mountains, but we know they are not for us, for we are too busy. Consequently in our daily round and common task we may be inclined to fret because we were not born rich, so that we would not have to labor from day to day for our daily bread. Life becomes monotonous, everything seems to settle down to one common level, the color of our existence fades to a dreary drab.

In the midst of these dark musings, however, we ought to be reminded that although money may take us to the mountains, it will not help us to see the truth any the clearer. Whether a man is born in fortune's lap, or whether he works hard and hordes his savings, the result is just the same. While money is able to supply many conveniences, it does not satisfy the gnawing hunger of the heart.

Religion comes into this sorry scheme of things and says to the rich man and the poor alike, making no distinction between either station in life: "What you need is the upward look, the look that lifts you away from the commonplace and the trivial, and permits the eyes of your soul to rest upon the eternal hills of God's providence and care. In penury and want, or when riches deceive, you may find in that look the blessing for which you have been seeking."

One of the glories of Christianity is that the message of God's grace is heralded to the man wherever he may be. And all that he needs to do is to look. It is a look that saves him from the sordidness of life, from self-centered pursuits, from the sin that destroys. "Look unto me, and be ye saved, all the ends of the earth." Look and live—this is the message of God's prophets; it is the message of Him in whom prophecy was fulfilled. It is a look that saves, not only from care, but from sin which brings on the care.

And how the simplicity of the means of this salvation baffles men! They want to know what looking means. They try to analyze it; they attempt to philosophize about it. "Why!" exclaimed an evangelist, "you know what looking is; you have been doing it all your lives."

By the simple look upward we may find light and joy, peace and quiet of soul in the midst of all discouragements, trial, disappointment, and sorrow. God never asks anything difficult of us, for He knows our frame and He remembers that we are dust. It always gladdens the heart of the Father when we say:

"I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from Jehovah,
Who made heaven and earth." —Forward.

THINK OF THESE THINGS

I entreat you to devote one solemn hour of thought to a crucified Saviour. Think of the cross. Think how the Son of God became a man of sorrow and acquainted with grief, that you might live forever. Think as you lie down upon your bed to rest, how your Saviour was lifted up from the earth to die. Think amid your plans and anticipations of future gaiety, what the redemption of your soul has cost, and how the dying Saviour would wish you to act. His wounds plead that you will live for better things.—Albert Barnes.

That day with Jesus! Who can guess
All that it meant of blessedness?
I sigh, "Oh, that I had been there
To hear his words, his voice in prayer;
To see the shining of his face
And feel his touch of heavenly grace—
To wear in memory for aye
The halo-crown of that one day!"

"Oh, eyes so holden, not to see,"
The Master seems to say to me,
"Your heart is now my dwelling-place
Where you may look upon my face
And feel my Spirit's life and light,
Closer than touch, clearer than sight.
Lo, I abide with you alway,—
Not only one, but every day." —S. S Times.

THOSE DERELICT TREASURERS

By A Treasurer

In sending to the Standard this little explanation of why some church treasurers are derelict, the writer wishes it understood that his heels have not been stepped upon. Since his own name does not appear at the head of this article, it is not an infringement upon immodesty for him to declare that he is not derelict, that all his funds are regularly forwarded to the main treasurers of the various causes of the Church, and therefore this article is in defense of others and not of himself.

Some twenty years ago, when youth aspired to become proficient in the gentle art of typewriting, the custom was to present him with several reams of paper of an inferior grade, a broken-down typewriter that had been donated by some typewriter repairer, and this sentence, "Now is the time for all good men to come to the aid of the party." And after this sentence had been transferred to the pile of letter paper, the typist usually scored high enough to be made amanuensis to some prominent business man, and in the course of time learned how to attend to his own business, and shortly thereafter became self-supporting. Eventually he might become a captain of industry, but rarely did he ever forget the practice sentence. This sentence has little or no bearing upon the subject of church treasurers, but it serves a purpose.

From time immemorial, at least as it affects the lifetime of the present generation, the period from January first until April first has been regarded as "open season" for church treasurers. In the hearts of our countrymen there has been palpitating this message, "Now is the time for all good churchmen—" not to come to the aid of the treasurer, but to commence to knock the treasurer. This prerogative has been exercised oftener than many of the rulings that appear in the book of church order. Every bench-warmer in the church is heir to it and discharges it fully.

There are, to be sure, some treasurers who do not send in their gifts as promptly as they might. There are, too, some who do not send them in until they have earned interest. But these treasurers are few and far between. Many treasurers do not send in money simply because the money is not sent to them. This is a fact that is known to every treasurer. If all the pledges made to churches were paid promptly, the general treasurers would always have money in their treasuries. The dereliction goes back to the individual pew.

It is quite possible that there are treasurers who enjoy occupying their offices, but these are, as a rule, the newly-elected men who have not given up their Sunday afternoons and evenings, and many evenings during the week to the task of working on the church books, year in and year out. Every church treasurer wants his books to be up-to-the-minute, so that if anything should happen to him, sickness or death, there will be no member of the congregation to take a long farewell look into his face and wonder if the church funds are all in the treasury.

The editor of the Standard is correct when he says that the church treasurer receives no salary and very little thanks. The fact is that the treasurer would be tempted to pinch himself righ sharply if any person suggested thanks. He would know that there was something wrong somewhere. It is just something that is not done, don't you know, in all regulated congregations. It's an honor to be a church treasurer, and deserves all the work a man can put on the church books.

Not only do such trifling matters as delinquents make up the full day of the treasurer. He has also to meet all the obligations of the church promptly, for the credit of the congregation must not be impaired. No business man, who in his own business discounts his bills and handles business in a business way, wants to act as treasurer and "stand off" the coal man, the electric light man, the insurance man, and every other tradesman who has an account against the church. It is a matter of pride, and the bills have to be paid.

Business men—the right kind of business men—do not make personal overdrafts at the bank. The law says it must not be done. Churchmen say, "Go ahead; the bank will honor the check and wait on us." The business man who is treasurer declines to do this even for his church—that is if he is as good a churchman as he ought to be.

At the beginning of the ecclesiastical year, then the church receives its appropriation, the pastor calls upon the congregation to accept the amount assigned to the church. The congregation rises in a body—delinquents and all. Report is made to the Presbyterial Manager that "we have gone over the top." The church settles down to the business of quickly forgetting that next Sunday we are supposed to plank down 1-52 of the amount

Contributed

pledged for the year. Yet the treasurers of the various causes have made their plans to spend the amount we "accepted." Some man builds a house, and can't spare the money. Another takes unto himself a wife—and added expenses. Still another gives a feast and gets his name in the paper. If the treasurer sends a statement to any one of these three men he stands a good chance of insulting one of our prominent members. For some years we have been in close communion with one church treasurer who was "cut" on the street by a lady to whom he sent a statement. She gave as much as 25 cents a Sunday, and her husband made only \$40 or \$50 a week. When she was reminded that she owed about \$2.00 she all but quit the church. She had been grossly insulted. Another member, a man who was rated as a wealthy man in his neighborhood, was sent a statement in which there appeared an error—an error the treasurer was quick to acknowledge and explain—and thereafter as long as the delinquent lived, he carefully gave his checks to the church and made them payable to a third person, so that he might have double evidence of his money getting to the right place. He is in a fairer world; peace to his ashes!

To those who would punch the treasurer in the ribs at this time of the year, may we not suggest that, first of all, see if your church dues are paid. Then ask yourselves if in some way you may be of service in helping the treasurer to get up his monthly reports, his quarterly reports, his semi-annual reports, and his annual reports, of which you feel so proud when you discover that "we have done well." Ask yourselves, also, if it is not quite a task to handle the accounts of several hundred people, to have charge of their money and feel the sole responsibility of it and have it known to your cook, chambermaid and chauffeur that the church money is in your hands. Ask yourself if it is perfectly fair to elect a treasurer and keep him on the job as long as he lives, or until he becomes physically and mentally incapacitated. Why not let someone relieve him every two or three years? In other words, why work a willing horse to death? It is not everyone who enjoys perpetual servitude. After a man has been treasurer long enough to know those who short-change him, those who chew tobacco, those who use Mary Garden perfume, and those who are forever and eternally delinquent, there is a temptation for him to slack up in his duties, hoping that by standing just a little bit on this side of charges of embezzlement he may be forcibly removed from the unanimous but thankless job of church treasurer.

NEEDED COUNSEL FOR NEW CHRISTIANS

Presbyterian Committee of Publication
Paper pp 47

The critical period of spiritual life follows close upon reception into church membership. The enthusiasm of a new affection and the resolve of a high moral purpose are often succeeded by disappointment and a life of indifference. The psychological moment to impress and forecast a life of useful service is often then or never. One cannot estimate the loss to the Church of inactive Christians who might have been trained for efficient service. The Church suffers today from its unused material. Dr. Talmadge said the Church has in its membership latent power sufficient to convert the world, if it could be aroused and utilized.

Dr. S. M. Glasgow, Rev. Cecil H. Lang, and Miss Julia Lake Skinner have prepared a booklet eminently fitted to serve the purpose of stimulating and developing young converts. The contents will give you an idea of the scope and character of their treatment:

- I. What a Christian Has Done.
- II. What a Christian Is.
- III. What a Christian Has.
- IV. What a Christian Believes.
- V. What a Christian Does.
- VI. What a Christian Becomes.

It is characterized by simplicity, clearness, forcefulness and usefulness. Pastors and Christian workers should keep in stock a large supply of this splendid guide to a useful Christian life, and every new convert should be furnished a copy upon entrance into the Master's service. Mature Christians would also profit by its study and feel again the thrill of a new inspiration to holy living and more active service.

S. L. Morris.

THE APPROACHING LAYMEN'S CONVENTIONS ADVANCE INFORMATION

From every quarter men of our Church are becoming intensely interested in the approaching Bi-Annual Conventions of the Laymen's Missionary Movement, now a department of inspiration of the permanent committee on Men's Work of the Assembly.

Capt. F. L. Slaymaker, the secretary of the movement, has been traveling in Arkansas and Texas, because the conventions in that section come first. He is just back from a tour of these States, and reports great interest being taken, and a number of points are to charter a pullman for the Houston convention.

The Houston Chronicle is getting out a Rotagravuer, and will carry, this coming week, pictures of the speakers and brief notices of them. The fact that the daily papers are co-operating so fully with the work of our Church is indeed to be appreciated, and the Houston committee are having extra copies of the Houston Chronicle run off to be distributed all over Texas.

The story of the wonderful Evangelistic Movement among the Laymen, heading up in Jackson, Miss., is going to be told at the convention by Mr. Julian P. Alexander, who is at the head of the Federated Bible Classes of Jackson, and Mr. Frederick Sullens, editor of the Jackson Daily News. No one thing that has occurred in our Southland the past year, has created greater interest than this wonderful spirit of evangelism manifested by the laymen of Mississippi. Only recently, a conference of laymen all over Mississippi was held in Jackson and plans were made for a great evangelistic movement throughout all of Mississippi. Everyone interested in the salvation of souls will want to hear the story of this wonderful movement from these two outstanding laymen, members of our First Presbyterian Church there.

The day following the Jacksonville convention, the delegates of Florida are going to remain over for a special conference to consider plans for their simultaneous evangelistic campaign that is on for the entire Synod of Florida. This campaign is in charge of a splendid committee of Florida brethren, headed up by Rev. E. W. Way.

Each convention city is sending out deputations of laymen, and each city is vying with the other to see who can have the largest attendance. Huntington, W. Va., reported that the first man who registered for their convention was from Staunton, Va., indicating the splendid spirit of rivalry which exists everywhere, each feeling that their convention is going to be better than the other.

In a later issue cuts of a number of our speakers will be published with a number of other interesting data.

THE SHORTER CATECHISM ANALYZED

From the Bulletin of the First Church, Little Rock, Ark., Dr. Jno. Van Lear, pastor, we copy the following analysis of the Shorter Catechism, prepared by Judge Joseph E. Carthel, of the Tennessee State Sunday School Association:

Shorter Catechism:

- I. What we believe, questions 1-38.
- II. Our duty, questions 39-107.
 - I. What we believe, questions 1-38.
 - (a) Concerning God, questions 1-2.
 - (b) Concerning Fall of Man, questions 13-19.
 - (c) Concerning Redeemer, questions 20-28.
 - (d) Holy Spirit, questions 29-38.
 - II. What we are to do: Questions 39-107.
 - (a) Moral Law.
 - Introduction, questions 39-44.
 - Duty to God, questions 45-62.
 - Duty to Man, questions 63-81.
 - (b) Way of Life, questions 82-107.
 - Effect of Sin, questions 82-84.
 - Escape from Sin.
 - (a) Inward Means.
 1. Faith, questions 85-86.
 2. Repentance, question 87.
 - (b) Outward Means.
 1. The Word, questions 88-90.
 2. The Sacrament, questions 91-97.
 3. Prayer, questions 98-107.

IT IS HARD TO LAY DOWN

"Sunrise In Aztec Land," by one of our own missionaries, gathers in to small compass a world of information; condenses into readable form a mighty inspiration, and rings a clarion call to evangelization of the land at our doors, and whose future is as bright as the promises of God. You should read it.

William Ray Dobyns.

The Every Member Canvass Comes March 18. Are You Preparing For It?

To Stand Still Is to Go Backward

Our Progressive Program, for All Purposes, faces in 1923 perhaps its severest test.

There is no need to hide facts. Sane Optimism calls for the worst to be known as one faces a task, and then prepares heroically for the task. It is not pessimism to declare in these advertisements that the Budget of our Church for the year 1923-1924, which we undertake to raise in the Every Member Canvass on March 18th, is in serious danger of a slump.

Table Showing the Amount Apportioned Each Synod by the Assembly for all Benevolences and the Amount Officially Accepted.

<i>Synod.</i>	<i>Apportioned.</i>	<i>Accepted.</i>
Alabama --	\$ 230,000	\$ 175,000
Appalachia -	210,000	196,200
Arkansas --	150,000	150,000
Florida ----	145,000	145,000
Georgia ---	360,000	360,000
Kentucky --	262,000	262,000
Louisiana --	145,000	145,000
Mississippi -	215,000	215,000
Missouri ---	235,000	235,000
N. Carolina -	780,000	780,000
Oklahoma -	40,000	40,000
Sned. Mem'l.	10,000	10,000
S. Carolina -	375,000	355,754
Tennessee -	253,000	253,000
Texas ----	480,000	385,231
Virginia ---	710,000	677,549
W. Virginia	150,000	161,100
Total ---	\$4,750,000	\$4,545,834

To maintain the standard of last year, in which our Church gave percapita to all Benevolences \$13.28, and \$15.22 to current expenses, will tax our energy, faith, and consecration.

But our Church ought not to stand still, and be satisfied with the status of last year. Such a policy is suicidal in any form of growing organization. WE MUST GROW OR SHRIVEL. Missionaries are waiting to go out. The budget of last year will not permit it, even if we raise that budget. Opportunities for enlargement exist in the Home Field, which will slip from us unless we increase our Budget.

The Assembly asks for all Benevolences, Local as well as Assembly Causes, the total of \$4,750,000, an increase of \$250,000 over last year. The Synods have accepted as shown in the table herewith, a total of only \$4,545,834. This means practically the same status as last year, even if every dollar should be raised. And this means that our Committees, Assembly, Synod and Presbytery, will have to make hurtful retrenchments.

This is an appeal to every Pastor, Officer and Interested Member of our Church to pray earnestly and work with greater energy than ever before to increase our budget for benevolences. We cannot afford a 'Stand Still Goal.'

May we appeal to every Church through its pastor and officers to adopt a budget that is a budget, and to avoid the growing evil of counting in every form of gift as a part of the apportionment the Church courts ask for. We seem to be raising our budget and our Committees do not get the money. A real budget means a definite sum for each approved cause. The Church courts have fixed the scale of percentages. Let us stand by that and see that each cause gets a square deal. Some of them are suffering. Is your Church working on a definite budget system for benevolences, or padding its figures to claim an apportionment raised? An apportionment raised is not always a budget raised.

*A PROGRESSIVE PROGRAM CALLS FOR YEARLY PROGRESS
The Canvass Comes March 18th. Are You PRAYING and PREPARING?*

The General Assembly's Stewardship Committee

410 Times Building, Chattanooga, Tenn.



Presbyterian Progressive Program

\$4,750,000 For Benevolences

EVERY MEMBER CANVASS MARCH 18th

A CHURCH WITH 100 MEMBERS

How They Gave

- 24 Members made their pledges in the Every Member Canvass and paid their pledges, using the weekly envelope.
- 32 Members made pledges in the Every Member Canvass, but did not pay their pledges in weekly envelope.
- 44 Members made no pledges in the Every Member Canvass.

What They Gave

- The 24 Members paid their pledges: _____95%
- The 32 Members paid their pledges: _____55%
- The 44 Members paid: _____Very little.

The facts revealed in the case of this church apply to hundreds of churches in the Southern Assembly, as to the proportion of dependable, proportionate givers and those who either give periodically or do not give at all.

Why Make Weekly Pledges?

1. Because we have already pledged ourselves and our substance to God who has given us all we have.
"Ye are not your own, for ye are bought with a price."
2. Because it is an act of worship and we owe it to God.
"Honor the Lord with thy substance and the first fruits."
3. Because it is the Apostolic order.
"As I have given order to the Churches of Galatia, even so do ye; on the first day of the week let every one of you lay by in store."
4. Because it is right and reasonable that the financial obligation assumed by the whole Church should be fairly distributed to each member.
"I mean not that others be eased and ye be burdened; but that there be an equality."
5. Because we readily assume a definite amount of debt or fee for any other cause we advocate or for any other organization we may join.
"No man liveth unto himself."
6. Because it is the way we spend our money for everything else—a little at a time.
"Despise not the day of small things."
7. Because we contribute more in this way to promote the best and biggest business in the world.
"Faithful in the least, faithful also in much; and unfaithful in the least, unfaithful also in much."
8. Because it secures the blessing of God. He challenges us to try Him on His promise to prosper if we will tithe. "Prove me now herewith," said the Lord of Hosts.
9. Because it is the best investment of our money—which by the act of worship is "treasure laid up in Heaven." Jesus says that our heart will follow our treasure into the Kingdom.

DEPARTMENT ONE

The Progressive Program in Your Church Will Mean Better Members

The first emphasis of the Program is correctly placed upon spirituality and personal consecration. The spiritual life of the membership of a church is the first and the greatest essential. So much so, that if this is lacking, then all the activities of the church will lag and fail, because they must be grounded in a spirituality born of God and expressing itself in Bible Study, Prayer, Worship, Religion in the Home and Sabbath Observance.

The individual church that is best prepared to take its place in assuming its responsibilities and in setting itself to its assigned and accepted task, in the outlined program of the Church, is a church whose membership is fully surrendered to the leadership and lordship of Christ. The Biblical order of every undertaking of the Church is, "They first gave themselves to the Lord." On this basis then the first definite function of the Presbyterian Progressive Program is of fundamental importance and should come first in any schedule of activities. Our Program's first ringing appeal is for a Stewardship of Life and Self. Large numbers, splendid material equipment, wealth, culture, intellectuality, however important these

may be, can never take the place in a church, of spiritual life and the dedication to God of one's self. Stewardship is not a scheme of men for raising money, but one of God's schools for raising men. Announce a talk on stewardship and the majority of an audience expect to be urged to give. This ought not so to be and stewardship must be lifted out of this narrow groove. Your Progressive Program is faithfully endeavoring to develop this larger interpretation and application of stewardship in the membership of the Southern Presbyterian Church. It is enabling an ever increasing number of individuals to enlarge their range of vision and to become better members of the church. It requires Godly men and women to face the splendid and challenging program of the Southern Presbyterian Church and it is this type that is deeply concerned about the progress of the Church and the Kingdom.

Who Givest All

"O, Lord of heaven and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Who givest all?"

The golden sunshine, vernal air,
Sweet flowers and fruit thy love declare;
Where harvests ripen thou art there,
Who givest all.

For peaceful homes and healthful days,
For all the blessings earth displays,
We owe Thee thankfulness and praise,
Who givest all.

O, Thou from whom we all derive,
Our life, our gifts, our power to give,
O, may we ever with thee live,
Who givest all."

THE LAYMEN'S MISSIONARY MOVEMENT

We would again call the attention of the men of the Church to the various Laymen's Conferences to be held in different sections of our Assembly, beginning February 13th and closing March 2nd. The general theme for these meetings is the World Evangelization. These conferences will be held in the following cities on the following dates:

- Houston, Tex., February 13-14, 1923.
- Little Rock, Ark., February 15-16.
- Jacksonville, Fla., February 20-21.
- Charlotte, N. C., February 22-23.
- Richmond, Va., February 27-28.
- Huntington, W. Va., March 1-2.

We give below the provisional program:

Opening Session 11:00 O'clock A. M.

Address of Welcome.
Purpose of Convention.
The Central Task of the Church.
Devotional Hour—"Unto Him."

Afternoon

Theme—"Living Unto Him."
"The Challenge From Our Fields to Men Today."
(Our world opportunity will be presented in a series of twenty minute addresses).

Devotional Hour—"Living Unto Him."

Evening Session

Theme—"Looking Unto Him."
Facing the Facts and what the Facts reveal. (Stereopticon Review of Present Situation).
Christ the Only Hope of the World.

Morning

Theme—"Service Unto Him."
What one Church is doing.
What one Men's Club is doing.
What one Sunday School is doing.
What one Community is doing.
What individuals and families are doing.
Other opportunities for investment.
Evangelism—the opportunity it offers: For the Bible Class; for the Community; for the Individual.

Afternoon

Theme—"A Step Forward Unto Him."
Plans of the Assembly's Permanent Committee on

Men's Work for the Men of the Church.

A series of four minute talks, each to be followed by open conference in which delegates are expected to speak from the floor. Subjects for consideration:

- The Family Altar.
- Tithing—Individual, Churchwide.
- The Equipment Campaign.
- The Presbyterian Foundation.
- Colored Evangelization.
- The Evangelistic Club.
- Simultaneous Evangelistic Campaigns.

Evening

Theme—"Praise Unto Him."
What my eyes have seen and ears heard.
Power Adequate to the Task.
Hallelujah Chorus from "The Messiah."
(100 to 150 voices).

At the lunch hour the second day arrangements are being made to have delegates lunch together in conferences.

For Church Officers

Presiding Officer—Rev. M. E. Melvin, D.D., Chattanooga, Tenn.

How the Progressive Program Has Helped Our Church.

How We Led Our Members to Tithe.

How Get the Objective of the Progressive Program Adopted.

What the Foreign Mission Committee Would Like to See.

What the Home Mission Committee Would Like to See.

What I Hope to See Inaugurated by My Church.

For Sunday School Workers

Presiding Officer—Mr. A. D. Mason, Memphis, Tenn.

How We Do It.

Why Missions in the Sunday School?

What Material Available.

What My School is Going to Do.

For Bible Class Leaders and Members

Presiding Officer—Mr. J. P. Alexander, Jackson, Miss.

What is the Objective of Your Class?

Has Your Class Assumed any Financial Goal?

How Link Up With Other Side of the World?

How Reach the Man You Elbow Daily?

FIRST SHIPMENT OF STONE FOR SOUTHWESTERN AT MEMPHIS ARRIVES

Subscribers Urged to Pay Now So Work Can Go Forward

The first two cars of stone for the buildings for Southwestern, the college of the Mississippi Valley, have been delivered and others are to follow rapidly. Ten thousand tons will be quarried at Bald Knob, Ark., and delivered out on the college site, where a spur track has been built up to where the buildings will be erected.

The administration building will be the first of the buildings. This will be known as the Palmer Memorial Building, in honor of Dr. B. M. Palmer, who organized Southwestern Presbyterian University, at Clarksville, and who for many years was pastor of the First Presbyterian Church of New Orleans.

Now that work has begun, a large number of subscribers are paying what is due on their pledges and a good many are helping doubly by paying in full now.

Capt. W. S. Hawkins, one of the men who rendered most valuable service in the Synod campaign which secured these subscriptions, has been engaged for follow-up work in the matter of collections. It is earnestly hoped, however, that now with work out on the college grounds begun, subscribers will appreciate the tremendous importance of paying up at once and wherever possible, save the necessity of a personal visit.

Dr. Chas. E. Diehl, president of the institution and chairman of the building committee, stated that construction will proceed just as fast as collections will permit.

All checks should be sent to L. C. Humes, Treasurer, care Guaranty Bank & Trust Company, Memphis, Tenn.

LINGLE'S LECTURES

I wish to call the attention of your readers to a course of lectures delivered at the Young People's Conference in Montreat last summer, on Presbyterianism. Setting forth in a most instructive and comprehensive way the history and characteristics of Presbyterianism, these lectures held the attention of the young people from start to finish, and the older people as well. It has occurred to your correspondent that it would be a good thing in the way of doctrinal instruction if our churches could hear Dr. Lingle. There are many of them that he could reach from Richmond, and I am sure he would gladly render this service.

Let our pastors and sessions, who realize the need, get in touch with him. I suggest this on my own initiative.
Montreat, N. C. S. R. Preston.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Plans for the Women's Parallel Convention to be held in Charlotte, February 22-23, in connection with the Eighth General Convention of the Laymen's Missionary Movement, are being made by a committee of women representing the Presbyterian churches of the city. The members of the committee include: Mrs. J. G. Baird, chairman; Mrs. C. C. Thomas, secretary; Mrs. Hopkins Kelly, treasurer; Mrs. C. W. Tillett, registration; Miss Annie Wilson, entertainment; Mrs. H. N. Pharr, Music; Miss Margaret Rankin, platform; Mrs. V. P. Rousseau, church literature; Mrs. J. J. Pierce, information; Miss Julia Alexander, publicity.

The sessions of the convention will be held in the Second Presbyterian Church. Headquarters for women delegates will be the Selwyn Hotel.

It is a matter of great interest to the women of the Presbyterian Church that Mrs. W. C. Winsborough, superintendent of the Women's Auxiliary of the Southern Presbyterian Church will be in charge of the convention. Mrs. Winsborough has recently been spending several weeks in Southern Texas and Mexico, and will bring to the convention a full report of her personal observation of missionary work among the Mexicans.

The day-sessions of the women's convention will be held separately and at night both conventions for men and women, will unite in the city auditorium for a joint session.

Women from all the Presbyterian Churches throughout North and South Carolina, are earnestly urged to attend the convention.

The list of speakers who will address both the men's and women's conventions, is as follows:

Mr. J. Campbell White, New York City.
Mr. A. D. Mason, Memphis, Tenn.
Rev. H. H. Sweets, D.D., Louisville, Ky.
Rev. H. W. DuBose, Spartanburg, S. C.
Rev. T. R. Thompson, D.D., Richmond, Va.
Dr. J. P. McCallie, Chattanooga, Tenn.
Rev. H. F. Williams, D.D., Nashville, Tenn.
Mr. C. R. Caldwell, Staunton, Va.
Mr. Frederick Sullens, Jackson, Miss.
Rev. Motte Martin, Luebo, Africa.
Rev. H. D. McCallie, Mokpo, Korea.
Rev. J. O. Reavis, D.D., Nashville, Tenn.
Rev. M. E. Melvin, D.D., Chattanooga, Tenn.
Mr. J. Fred Johnson, Kingsport, Tenn.
Mr. Samuel R. Sells, Johnson City, Tenn.
Mr. P. T. Shanks, Selma, Ala.
Mr. H. E. Ravenel, Spartanburg, S. C.
Columbia Seminary Quartette, Columbia, S. C.
Rev. Wade C. Smith, Greensboro, N. C.

Practically all of these speakers will address the women's convention, but this will not be the entire attraction of the program for the women. Outstanding women of nearby Synodicals will also be honored visitors and speakers to the women. At the Charlotte convention will be, among others, Mrs. W. A. Turner, Jr., Synodical President of Georgia; Mrs. W. K. Armstrong, Synodical President of Appalachia; Mrs. F. Louise Mayes, Synodical President of South Carolina, and Mrs. E. F. Reid, Synodical President of North Carolina. A program made up of such a group of speakers presents an opportunity to the women that is not to be ignored.

S. O. S. Mecklenburg Auxiliaries—Your Foreign Mission secretary, Mrs. J. H. McIver, of Albemarle, has been very ill for sometime, but is much better now. She was unable to write you January 1st, about mission study classes, so I am writing for her, to urge that if you have not already begun the study of that remarkable book, "Sunrise in Aztec Land," that you will at once organize either a study class or reading circle. Order your books and get to work. Give Mrs. McIver the great joy of reporting a mission study class in each Auxiliary, and give yourselves the great joy of learning how richly God has blessed our work in Mexico.

Mrs. W. L. Wilson,

N. C. Synodical Secretary of Foreign Missions.

Death of Mrs. W. M. Clark—Our readers will have seen in the church papers the announcement of the death, at Princeton, N. J., on November 20th, of Mrs. W. M. Clark, of our Korean Mission. Mrs. Clark was Miss Ada Christine Hamilton, daughter of Mr. T. S. Hamilton, of Covington, Ky. She was married to Rev. W. M. Clark in July, 1907. Their first year after marriage was spent in Berlin, Mr. Clark taking a special course in Philosophy at Berlin University, and Mrs. Clark devoting the year to the study of vocal music. During her first furlough she attended our Mission Conference at Montreal and there are many who will remember with what a beautiful voice and what spiritual power she sang our Gospel hymns for us at that conference. She was a woman of high culture, of many gifts and of most charming personality, all of which were laid with single-hearted devotion on the altar of her Master's service.

After 13 years in mission service in Korea she arrived in this country on her second furlough in July of this year. After a brief visit in the home of her parents in Covington, Ky., and of Mr. Clark's parents in Sheffield, Ala., she went with her husband to Princeton, where Mr. Clark took up post-graduate work in special preparation for the literary work to which he had been assigned by the mission on his return to Korea next year. She was taken suddenly ill at Princeton on November 11th and after a

few days of suffering, during which everything was done for her that the skill of the physicians and the kindness of friends could do, in the early morning of November 20th she passed quietly into the presence of her Saviour.

Mrs. Clark is survived by her husband and three children, Carter, Frances and Janie Christine.

There are many friends, both in this country and in Korea whose deep and tender sympathy will go out to the bereaved husband and family, and whose prayers will be offered in their behalf, that the comforts of the Gospel may abound to them in the day of their affliction.

For Your Information—To the President, Secretary of Foreign Missions, Secretary of Spiritual Life. Dear Friends:

The Annual Day of Prayer for Foreign Missions is February 16th. It happens providentially that this is also the Interdenominational Day of Prayer for World-Wide Missions, and on that day hundreds of thousands of Christian women of all the churches in America will be uniting their prayers for the progress of the Kingdom in America and around the whole world. What an inspiration is this to all who understand the mighty power of united prayer!

Is your Auxiliary going to have a share in this blessed ministry of intercession? We earnestly hope no Auxiliary will fail to meet on that day of self-denial and prayer for the great Foreign Mission work of our Church and of the world.

The enclosed program will add inspiration to your meeting. Read it carefully and order promptly as many copies as you will need for your meeting.

We have sent you sufficient self-denial envelopes to supply your members. We earnestly hope that the offering will be a most liberal one, in order that all expenses of this year's work may be met and that a surplus of \$50,000 be paid on the debt. If that happy end of the year is achieved, we shall all rejoice to see the speedy departure of the young missionaries who have been waiting so long to go to the foreign fields to which they have dedicated their lives and have been kept waiting by lack of funds. Let us give of our abundance liberally and withhold not, that the work may advance and the Kingdom be extended.

Have a great meeting February 16th. God's blessing will rest upon you and upon all who attend.

Faithfully yours,

H. P. Winsborough.

Your Best Investment—Egbert W. Smith—"Of course he is prejudiced in favor of Foreign Missions." So think many listeners to a Foreign Mission secretary as he describes the immense fruitfulness of Foreign Mission work. Though he tells what he has seen with his own eyes, there still lurks in the listener's mind the feeling that he is not an impartial witness.

But what says Dr. Simon Flexner, a Jew, the head of the Rockefeller Institute of Research, probably the most expert professional investigator in the world? Returning from a tour of missionary investigation in the Far East on which he was sent by the Rockefeller Foundation, Dr. Flexner makes this report:

"There is no organization in the world, either philanthropic or business, which is getting as large returns out of the money it spends as the various boards of Foreign Missions."

Look at our own Foreign Mission fruitage. From 1902 to 1922 our receipts increased nearly 600 per cent. Had the results on the field increased 600 per cent also, it would have been considered good business.

But in those 20 years our mission hospitals increased 1,600 per cent, our staff of trained native workers 2,500 per cent, our mission school pupils 3,300 per cent, and our mission schools, each one a light amid dense darkness, 5,000 per cent.

Averaging these percentages, we find that a 600 per cent increase of funds was so administered as to produce more than 3,000 per cent increase of results, and with an administration expense which last year was only 5-1-2 per cent. What organization, either business or philanthropic, is getting as large returns out of the money entrusted to it?

The increase of our native membership is not pictured because their present number is unknown. Our records show a growth in 20 years from about 5,000 to about 45,000, an increase of 800 per cent, or more than ten times the home Church's per cent, or increase in the same period. But this 45,000 is only part of the real total, because in several of our mission countries thousands of our converts have been transferred to independent native churches or other organizations.

Rising Ratio of Increase—A striking feature of Foreign Mission investment is its law of accelerating returns. For example in China, our most difficult field, the North Kiangsu Mission reports 23 per cent more conversions in the last five years than in the preceding 34 since the work started; while in Korea the increase of Sunday School pupils has been 150 per cent greater, and of mission day school pupils 300 per cent greater, in the last two years, than in the preceding 24 since the Korean work began.

Personal Testimony—One of the outstanding business men of our Church, a liberal life-long giver to all church causes, returning two years ago from a personal inspection of his large investment in one of our foreign fields publicly testified that its results had far surpassed his highest expectations and that he considered it the most satisfactory investment he had ever made.

Foreign Mission investment means the placing of your money where the need is the greatest, the re-

turns the largest, and the cost of administration, for the results achieved, the least.

The following from the Treasury Department is gratifying:

On last March 31st the deficit was reported as \$251,704. When our books are closed each year on March 31st all balances due the missions on that date on the regular budget accounts must of necessity be carried over, pending later adjustment. On the final settlements this year just completed the committee gained \$46,128 from exchange balances and deferred use of work appropriations, thus reducing the deficit to \$205,576.

The Double Goal—Two things challenge our Church, the reduction of this remaining deficit and the sending to the field of those trained young candidates that have been waiting since last summer. If this year's receipts for the regular work total \$50,000 more than its actual cost estimated at \$1,156,912, such a total, which is far less than the amount apportioned this cause in the Progressive Program, will not only wipe out one-fourth of the deficit, but will guarantee the committee's sending out under the usual conditions these waiting candidates.

Of this total, \$527,271 was received between April 1 and December 27. By each doing his utmost between now and March 31st the remaining \$679,641 will be raised and the double goal reached.

Greenville, N. C.—The Mission Study Class of the Woman's Auxiliary of the Greenville Presbyterian Church had an all-day meeting, at the home of Mrs. N. O. Warren, on Monday, January 22d.

Every possible preparation had been made ahead of time to make the day a success.

Books, "Sunrise in Aztec Land" had been distributed and the following leaders, one for each chapter, chosen:

Miss Kate Lewis.
Miss Birdie McKinney.
Mrs. B. W. Moseley.
Mrs. E. W. Harvey.
Mrs. J. M. Hines.
Mrs. R. H. Wright.
Miss Miriam MacFadyen.
Miss Mary Bertolet.
Miss Mittie Beaman.

The ladies assembled at 11 o'clock and the meeting was immediately called to order by the president, Mrs. C. L. Porter.

The leaders had carefully prepared their work, supplementing the text with much interesting material, including a large map of Mexico. Many questions arose creating general discussion. It was most informal. The lunch was provided by different ladies contributing some one thing.

At five o'clock the meeting closed. All felt it was a day delightfully as well as profitably spent, and all agreed that more had been gotten from the class conducted in this way than in any other way tried heretofore.

We hope "Our Column" is to be filled from week to week with just such interesting accounts of mission Study Classes.—Ed.

MOTHER'S LITTLE VALENTINE

By Florence Switton

Two years ago, this very day,
I came 'mid storms and winds to stay—
No postman's call, no written line,
But just my mother's valentine.

Last year I cooed and crowed my love,
Just like the dear white turtle dove,
I closely made my arms entwine
The heart of my own valentine.

Today dear grandma smiled through tears—
In thoughts she traveled many years,
When mother wore this dress "so fine,"
And was her dainty valentine.

For babyland is filled with joy,
And baby's heart is mother's toy.
The kiss, the smile, the hug divine
Are from my sweetheart's valentine.
—Childhood.

FULFILLMENT

A maiden prayed: "God make me beautiful,
Endow me with such fairness that the world
Shall see and own me fair. O grant me power
Great as Egypt's queen, that men, all men,
Shall call me beautiful beyond compare."

The woman prayed: "God give me power of song;
A voice to thrill and hold the hearts of men,
And make them subjects—slaves of each caprice,
For fires that rage within I'd find a vent
In song. Oh grant me, God, the power of song."

And God seemed not to hear, but gave her life
To live. To maid and woman sorrows fell
That filled each day and night with pain, until
Of all was left her but a woman's soul,
That yet had learned its lesson well; then came

A beauty in her face unknown, undreamed;
So great her power she feared its wrong appliance
And prayed each day for light and strength,
And music stole into her voice, deep notes
That thrilled men's lives and stirred weak souls to act;
And her power was great beyond compare.
Thus God inscrutable doth answer prayer.

—Cathedral Leaflet.

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

And still the work goes on! Our young people are continually giving evidence of their interest and zeal in the Master's work. Just look at what those Endeavorers did in Greensboro. Don't you know their pastor is happy to have such fine helpers? It is reports like these that help other young people to do better work. Won't you who have not yet reported tell us of your work and plans. A friend of the Editor's asked him if he wasn't

afraid the "Reporters' Honor Roll" would get too big for the available space, and was told that nothing could make the Editor happier. Now, some of you "sunshine bands" get busy and help him and other young people by telling of the fine things you are doing!

We feel sure that all who know our friend, Frank P. Wilson, North Carolina C. E. field secretary, will join us in congratulating him on his election as vice-president of the C. E. Secretaries of North America. South Carolina will feel particularly proud as he hails from the Palmetto State and graduated from Presbyterian College.

Charlotte, February 22-23! That is the place, and those are the dates for the Regional meeting of the Eighth Biennial General Convention of the Laymen's Missionary Movement of our Church. The older of our young men in the Young People's societies should try to attend. Among the fine speakers will be Mr. J. Campbell White, of New York; Dr. H. H. Sweets, Dr. H. F. Williams, and Dr. J. O. Reavis. One of the quartettes from Columbia Seminary will sing. Mail your registration fee of two dollars to Mr. George Miley, Brevard Court, Charlotte.

Sunday School

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

FEBRUARY 11, 1923

THE SPIRIT OF PRAYER
Luke 18:1-14

GOLDEN TEXT—The sacrifices of God are a broken spirit: A broken and a contrite heart, O God, thou wilt not despise.—Psa. 51:17.

SCRIPTURE LESSON

1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint;
2 Saying, There was in a city a judge, which feared not God, neither regarded man;
3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
4 And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man;
5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
6 And the Lord said, Hear what the unjust judge saith.
7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?
9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:
10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.
12 I fast twice in the week, I give tithes of all that I possess.
13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.
14 I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Men deprive themselves of many things by not praying. "We have not because we ask not." Another reason for our being destitute is that "We pray amiss." Our prayers lack some of the qualities of prevailing prayer. Our lesson is termed, "The Spirit of Prayer." In it our Saviour presents some of the essential characteristics or qualities of the prayer that profits or reaches heaven and brings blessings. We are told in Holy Writ that "The effectual, fervent prayer of a righteous man availeth much." Whether prayer secures good results depends upon the character of him who prays and the qualities shown in his praying. Developing the teachings of our lesson, we will attend to The Unjust Judge Moved by Persistent Prayer; Such Prayer is Heard by a Righteous, Pitying God; The Pharisee's Prayer; The Publican's Prayer.

I. The Unjust Judge Moved by Persistent Prayer

The Judge in the parable is described as neither "fearing God nor regarding man." He is influenced in his conduct neither by reverence for God nor deference for His will, nor by a regard for human approval or displeasure. Yet when the widow continually applied to him to give her justice and "to avenge her of her adversary," he consented. He was moved to action not by the highest righteous motives but by a selfish regard for his own ease and comfort. He had no regard for her rights or wants, but dreaded the trouble and weariness of constant importunity. He says, "Yet because this widow troubleth me I will avenge her lest by her continual coming she weary me."

II. Persistent Prayer Is Heard by a Righteous and Pitying God

Jehovah loves the right and delights to do justice. He has the love of pity for the needy and distressed. Persistent prayer, manifest trust, sincerity and earnestness therefore a righteous God will hear such prayer and "avenge His own elect," though He may delay and "bear long with them." Our Saviour's argument is this, "If a selfish, unjust judge can be moved by persistent petition to render justice to a poor widow in whom he feels no interest, how much more shall a righteous, loving God be inclined to answer the importunate prayers of His own people whom He loves with an everlasting love.

Yet such is the unbelief of man in the Divine character and promises that Christ asks, "When the Son of man cometh shall He find faith upon the earth?" Our Saviour, next in expounding the real nature of prayer, gives two specimens of prayer, one proud and fruitless, the other humble and saving.

III. The Pharisee's Prayer

It was proud, self-righteous and full of error. It was addressed more to himself than to God. It contains no petitions, no consciousness of sin, and no cry for pardon. It professes to thank God for what was not true. It was rather a congratulation of himself upon freedom from faults that pertained to other men. He thanks God that he was not as other men—extortioners, unjust or adulterers. He even makes a contemptuous allusion to the Publican in sight and thanks God that he is not "even as this Publican." While he avows thankfulness for freedom from gross sins, he is also boastful of what he deems righteous deeds. He tells the omniscient Jehovah, "I fast twice in the week, I give tithes of all that I possess." Christ affirms of the Pharisees that they "tithed garden herbs but neglected the weightier matters of the law, righteousness and the love of God." "God resisteth the proud but giveth grace unto the humble." He declares, "There is none righteous, no, not one." The whole world is guilty before God. We must all come before God as sinners. This Pharisee poses before Jehovah as a righteous man. Is it surprising that his prayer was vain and he went down from the temple without pardon or justification.

IV. The Publican's Prayer

The Pharisees deemed the Publicans the worst class in social life, partly because of their official character as the tax collectors for a foreign government and in part because many of them were men of corrupt and vicious character. But this Publican was conscious of guilt, penitent, and sought the Divine mercy. His petition was "God be merciful unto me a sinner." He doesn't claim that there is anything good in him. He does not minimize or cover his transgressions. He confesses His sin. The Lord says, "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He is humble as he "stood afar off, smote upon his breast," and cried, "God be merciful to me a sinner." The Lord declares, "He went down to his house pardoned and justified."

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

IMPROVING OUR COMMUNITY

M., Feb. 12—Improving Our Morals: Isa. 1:10-20.
T., Feb. 13—Help the Poor: Deut. 24:17-22.
W., Feb. 14—Help the Church: Rom. 15:25-33.
T., Feb. 15—A City Beautiful: Ps. 48:1-14.
F., Feb. 16—Good Roads: Isa. 35:1-10.
S., Feb. 17—Good Schools: II Chron. 17:7-9.
Sun., Feb. 18—Topic: \$50,000 for Improving Our Community—How Should We Spend It?

(The article below was written at my request by Mrs. C. C. Hook, of Charlotte. Mrs. Hook is a public spirited woman, a leader in civic promotion, and a faithful worker in religious circles, such as her own church, Westminster Church, and the Y. W. C. A. She is, thus deeply interested in young people.—J. G. G.)

Do you know a place in your State that has homes, a school, a few churches, a few stores, and nothing else? Yes, we all know such places and we have found that as soon as the young people can possibly do so, they get out of such a place and go somewhere else.

The community of which I speak suddenly realizes that

it is losing its young men and women. But some one has a vision, and without considering from whence it came, we are suddenly possessed of \$50,000 that we must spend. How?

The first thing is to get a few people together that have the interest of the community at heart. Not the folks that say, "I have lived here fifty years, and this town is good enough for me." Leave those folks out. Get together a group of men and women, and they will see that the first thing must be a community house, an attractive one-story building with a large assembly room, a stage, a kitchenette, small dining room, a big fire-place, the walls even rough boards, but stained a soft French gray, or sage green, even a brown or rustic finish. Comfortable chairs, and now we are ready to develop community spirit.

We have a place where every one in the town can come on the same footing. The men can meet to discuss civic questions, the women can have their fairs and money-making festivals, the community sings, the games and parties for the young people.

But who will keep the place? I guess we will have to have a secretary. He or she may cost three thousand dollars. We want a capable one. It must not be a cheap job. The person must have brains and training.

I heard of a girl who said, "I live in a place where we do not have parties." The answer given this girl was that she had much time to read some of the lovely books that had been written. So I think we should start a library and have it in the same community house. So we will spend \$1,000 on new books.

Now how can we have any pleasure at this community house if we do not have good health? So we must have a community nurse. She not only nurses if necessary, but she teaches how to keep well. She goes in and out of the homes where there is sickness, shows the mother how to protect the rest of the family from disease, and how to feed the babies. You know in our own State of North Carolina three thousand babies die every year under one year of age. The nurse and her equipment will cost \$2,000.

Now without good streets and good sidewalks, we can never get to the community house, if it should rain and the streets get muddy. So here goes ten thousand dollars to build sidewalks and fix up Main street.

As soon as the streets are fixed up, then the yards begin to improve. Flowers and hedges and grass make our little village look like a different place. Even the new houses that are built look prettier, just as though some one had really planned them for the lots on which they are built.

Now, what can make a place prettier than a park. Right in the heart of the town, while land is cheap, we are going to buy a park of about three acres. Then some day the city hall, the court house, the library, and all the public buildings can be built around this square and we will have a beautiful little city. I guess this will cost, to buy and fix it up, ten thousand dollars.

Now, let us spend ten thousand more on a teacherage. What's that? Well, we have a consolidated school, and the teachers don't like to come here, for they have to live in some one else's home. They have no home life. They don't have meals at the times that suit them, and they would rather go to a big place where there are more comforts available for teachers. But if a teachers' home is provided, they can run it to suit themselves, and have far more freedom than they can in the home of school patrons.

Now let us keep five thousand for research, or reserves, in case something comes up that we may want.

We must have a garden teacher for one year, anyhow, and get everybody interested in gardens, especially the children in school. We will get a man that has taken a real agricultural course, and I guess we will have to pay

him about twenty-four hundred dollars. He has brains, too. He doesn't plant by the moon.

Now then we have about sixteen hundred dollars left. Let's buy equipment for the park, nice iron seats, iron swings, and some play slides for the children, big ones and little ones. Let us wire it with electric lights, and then in summer we can have Christian Endeavor meetings, and evening joint services out in the open.

Wouldn't you love to live in this town? Wouldn't you love to help make the fun in this town? Wouldn't we get a new vision of what it means when He said, "I come that ye might have life, and that ye might have it more abundantly."

"If life's to be filled with drudgery,
What need of a human soul."

REPORTERS' HONOR ROLL

Carey P. Lowrance, Mooresville.
Paul W. Rawlins, Greensboro.
Miss Eunice Long, Greensboro.
Miss Minnie Hopkins, Concord.
Miss Leila Hibbard, Lumber Ridge.
Miss Elizabeth Kirkland, Routh 5, Durham.
Miss Aline Whitener, Hickory.
Miss Maud Little, Charlotte.
Mrs. Z. V. Tuttle, Mooresville.

HAVE YOU A HOME MISSION STUDY CLASS?

There are three big reasons why we are all trying to have a Home Mission Study Class in our society. First, a live, growing society is one that is really doing things, is growing because it is doing and is interesting others in what it is doing. This is one of the most important things we can do.

Second, the whole Church is doing things in this great work, right here in our own state. Our individual church has its part and we have our part in it, too; it is our work and needs our help. We must first learn of the great and interesting things that are being done, learn how we can help.

And the third reason—well, we are all working for it—the "Merit Loving Cup." It is to be presented for this year at our big conference at Davidson, June 12-19, to the Presbytery and to the society in that Presbytery which has done the best work for the year. And here's 25 of the 100 points that each of our societies can win right now. Even if flu or something else breaks up our mission study class, we still get credit for the full 25 points if two-thirds of us read the text-book.

You can get a copy of it, "Unfinished Tasks," from the Presbyterian Committee of Publication, for only 50 cents. Let's see how soon you can send our Young People's Department editor the encouraging news item that you have already ordered your book and have started to work on real Home Mission study.

U. T. S., Richmond, Va. Wilson W. Moore.

NEWSGRAMS FROM OUR YOUNG PEOPLE

Twelve members of the Senior Christian Endeavor Society at Mooresville have completed a study of the home mission book, "Unfinished Tasks."

Probably one of the most unique and interesting observances of the 42nd anniversary of Christian Endeavor was that of the C. E. Training Class at Davidson College. Members of the class were asked to impersonate different leaders of Christian Endeavor, and the program was carried out as if they were present at the annual meeting of the board of trustees. Each man had to report on the work of his department. Some of the men impersonated were: Dr. Francis E. Clark, founder and president of the United Society; E. P. Gates, general secretary; C. F. Evans, Southern secretary; Dr. D. A. Poling, associate president of the United Society; C. C. Hamilton, field manager of the C. E. World, and several others. It was one of the most interesting of the many varied programs that this organization is holding.

The Westminster Senior Endeavorers of Greensboro held ten cottage prayer meetings preparatory to the revival service which began in that church January 28th. Members of the church opened their homes to the meetings, and the Endeavorers had several requests to hold meetings. The society was divided into six teams, every member on some team, and practically every member took some part in the meetings. This church also has a Junior choir, composed of Junior Endeavorers, which assisted in the singing during the special services.

The Junior Endeavorers of the First Presbyterian Church at Mooresville celebrated Christian Endeavor Day last Sunday by having one of the members of the C. E. Training class at Davidson College visit them and tell them about the early stages of the Junior C. E., and the marked advance of this phase of Christian Endeavor.

Church News

ARMENIAN RELIEF

Received for this cause:
Thomasboro Church -----\$38.00

NEWS NOTES FROM BARIUM

Last week was "hog killing" week again at the orphanage. Mr. Lackey killed three large ones.

Miss Neta Deal and Miss Katherine Burgin, who were here nursing "flu" went home last week, but as the situation at the infirmary does not improve as we had hoped, it was necessary to have another nurse. Miss Elva Hartness came up from Charlotte Tuesday afternoon. We have two more cases of pneumonia.

John Boswell developed measles Sunday morning. As it has been several years since we had an epidemic of measles, there are quite a number of children to have it.

Mr. J. H. Hobby, the dairyman at the Jackson Training School, and one of the boys were visitors in the home one day this week.

Mr. Will Privett and wife have come to take charge of our dairy. They are at present taking their meals in the dining room.

Miss Sallie Chambers, matron of Synod Cottage, left last week for several weeks vacation. Mrs. W. C. C. Foster is substituting for her for a short while until a matron can get here.

Mr. Johnston is busy this week getting his furniture placed in his new house. His family will come over next week.

There were seven additions to the church by profession of their faith and two by affirmation, at the communion service Sunday.

SOUTH CAROLINA

At a meeting of Enoree Presbytery in Greenville, S. C., February 3, 1923, Mr. Fred Hopkins, a member of Fairview Church and sophomore at Davidson College, was received as a candidate for the ministry under its care.

Greenwood—On Sunday, January 21st, Rev. John A. MacLean, Jr., was formally installed as pastor of this church. Rev. J. B. Green, D.D., formally pastor here, and now professor of Theology at Columbia Seminary, presided, submitted the constitutional questions and charged the people. Dr. S. L. Morris, of Atlanta, preached the sermon. Mr. A. C. Todd, an elder of the Laurens Church, charged the pastor. The weather was bright and beautiful, and the large congregation found the service edifying and inspiring.

At the evening service, on the same day, Dr. Green preached one of his masterful sermons, and made a profound impression upon his audience.

Spartanburg—Rev. H. W. DuBose, D.D., by appointment of Enoree Presbytery, was formally installed pastor of Spartanburg First Church on Sunday evening, January 28th. A large congregation filled the church and the services were interesting and impressive. Rev. J. B. Green, D.D., of Columbia Theological Seminary, preached the sermon and presided; Rev. J. S. Lyons, Jr., charged the pastor, and ruling elder Lindsay Wilson, both of Greenville, charged the people. Dr. DuBose begins his new pastorate most auspiciously. Splendid congregations attend the services every Sunday, the people greatly enjoy his excellent sermons and the whole church seems to be throbbing with life and activity.

Our little Second Church, too, after a long struggling existence, appears to have developed new energy and growth recently under the faithful and efficient pastorate of Rev. Charles B. Chapin, D.D., professor of the Bible in Converse College.

In fact, nearly all the churches of Spartanburg and vicinity have experienced fresh life and remarkable progress since the wonderful revival attending the Billy Sunday meeting of a year ago. The blessed effects are becoming more and more manifest.

T. H. L.

NORTH CAROLINA

Westminster Church, Charlotte—Last Week our people had the great privilege of three lectures on "Stewardship" by Dr. Wm. Ray Dobyns, of Birmingham, Ala. Dr. Dobyns lifted his subject out of the sphere of merely money, as he reminded us from the Scriptures that God, the giver of all, expects, and shall require, an accounting. The lectures were brimming over with apt illustrations and sparkling wit. Naturally the attendance grew with each evening. Our people have received a blessing. But as is usually the case, the most-needy were the most absent.

Gastonia, Olney Church—On Friday night, January 10th, 70 men of this church and a few guests sat down together at a delightful banquet served by the Woman's Auxiliary. Mr. E. P. Lineberger, president of the Laymen's Association, of Olney Church, acted as toastmaster, while interesting talks were made by Dr. J. H. Henderlite, Messrs P. W. Garland, J. Lec Robinson, S. A. Robinson, and Marshall Dilling, of Gastonia. Plans were outlined for the year's work by the pastor, Rev. T. G. Tate, the clerk of session, Mr. R. Q. Howe, the treasurer, Mr.

R. C. Robinson, and Mr. W. L. Hutchinson, superintendent of the Sunday School.

This church recently met its quota in full in cash and subscriptions to the Davidson College campaign.

Rev. Dugald Munroe writes: "Dr. Hill is enjoying his winter vacation in Florida and Georgia. I preached at Maxton and Milton last Sunday; at Centre and Harmony School House the Sunday before. Forty-seven years ago this coming spring, two brethren, two brothers and myself, were licensed to preach at Centre. Dr. Hill, then pastor of the church at Fayetteville, attended this Presbytery and preached Sunday morning. He is the only minister in it now that was in it when Angus McDonald, William McGelvary and the three Munroe brothers were licensed April, 1876. He had been in Presbytery of Fayetteville then about eight years, remained in Fayetteville about ten years longer and then came to his present charge about 36 years ago. They are good Scotch Presbyterians."

Caldwell Memorial, Charlotte—We were eager to inaugurate the use of our new church auditorium with an evangelistic meeting and were fortunate in securing Dr. Chas. H. Pratt, of Montgomery, and Dr. W. R. Dobyns, of Birmingham, for a combination meeting after the Master's two-by-two plan. They made a fine team, Dr. Dobyns speaking in the afternoon especially to Christians, Dr. Pratt making the evangelistic appeal at night. The singing was led most acceptably by Mr. A. M. Cathey, of Charlotte. It was the best meeting the writer was ever in. The attendance and interest were fine, and the tonic effect on the spiritual life of the congregation deep and permanent, it is believed. Including a few just before the meeting started and three the Sunday after it closed, there were 23 additions on confession of faith. The meeting began January 21st and ran the better part of two weeks. A happy feature of the combination plan was that when Dr. Pratt was called home by the death of an elder in his church the middle of the second week Dr. Dobyns was able to go right on with the services till the close.

G. F. Bell, Pastor.

Training Class for Sunday School Leaders—The Presbyterian and Methodist Sunday Schools of Wilmington will co-operate in holding a standard training school for Sunday School leaders in Grace Church, February 11-16. They propose to have the biggest and best training enterprise ever undertaken in this section.

Six standard courses will be offered, and outstanding Sunday School leaders, coming from our states, will be the instructors. Prof. Claude Carr, of Mooresville, leader of Sunday School work in the North Carolina Presbyterian Synod, and L. L. Gobel, of Durham, superintendent of Sunday School work of the North Carolina Methodist Conference, will have charge in launching this training school.

Standard training schools have been held in Wilmington before, but this time by combining, they can pool their resources to make it an improvement upon what has gone before.

The following officers and committees to arrange for the school were elected:

Board of Managers: Rev. W. A. Stanburg, chairman; Rev. J. O. Mann, Maj. W. A. Graham, Rev. W. W. Morton, M. F. Allen, C. T. McKeithan, W. K. Mintz, Earl Jones, W. H. Shaffer, M. Pearsall, Marvin J. Cowell and H. E. Boney.

Committee on Finance: C. E. Clark and H. E. O'Keef, who will name a third person. This committee will serve also as a committee on entertainment.

Publicity Committee: Rev. J. E. Purcell and Rev. H. C. Smith.

Enrollment Committee: W. W. Morton, Presbyterian chairman; Miss Edna Wilkins, Methodist chairman; Miss McDougal, Mrs. John Hall, Mrs. H. R. Collet, Miss Agnes Irwin, Miss Martha Voshall, Mrs. W. K. Mintz, M. F. Allen, M. J. Cowell and Mrs. L. D. Latta.

Mr. Gobel and Professor Carr, who jointly will direct the school, submitted as a proposed list of courses and instructors the following, which was adopted unanimously:

"Organization and Administration of the Sunday School"; Rev. J. Q. Schisler, of the department of leadership training, Methodist General Sunday School Board, Nashville, Tenn., as instructor.

"Principles of Religious Teaching," Professor Carr, instructor.

"Beginner Lesson Materials," Mrs. W. H. McArdle, director of religious education, Christian Church, Norfolk.

"Primary Organization," Miss Georgia S. Keene, conference elementary superintendent, Durham, instructor.

"Junior Lesson Materials," Miss Grace Killingsworth, assistant superintendent of Sunday School work, South Carolina Conference, Orangeburg, as instructor.

"Intermediate-Senior Psychology," Mrs. B. H. Bunch, director of religious education, First Presbyterian Church, Raleigh.

The recent action of the North Carolina Synod, in session at Lincolnton, N. C., is beginning to bear fruit. Those in charge are evidently magnifying their office, so

at we may look for more efficient Sunday School teaching than has been done in the past. The committee is doing its part. Let our Sunday School teachers rally around them.

FLORIDA

Deland—It is so universally the custom to wait until one is dead before making public expressions of appreciation, that a recent action of the First Presbyterian Church is unique. In addition to naming their newly established church library for Miss Lois Neel (whom North Carolina has lent to Florida), the following resolutions on a Volland Gleam of Gold, motto, were presented:

"Miss Lois Neel has rendered a service of inestimable value in giving missionary studies to the Sunday School, the young people, and to the entire congregation. She has exercised most admirable ability and resourcefulness in suggesting plans and methods for missionary labors, and has given practical examples of liberal contributions of time and money to missionary causes.

Miss Neel's labors in the particulars mentioned are justly entitled to sincere and hearty appreciation on the part of every member of this congregation and Sunday School.

As a testimonial of esteem and as a Christmas greeting, and in recognition of the rich blessings that have resulted from her labors and example, this slight token is hereby presented to Miss Neel, on behalf of the church in all of its departments of service."

Signed by the pastor, Sunday School superintendent, and the chairman of the Educational Committee.

A New Movement in the Synod of Florida—The Synod of Florida at its meeting in St. Petersburg, last fall, made some great plans to stir every church within its bounds into real soul saving activity. These plans are well on their way toward being successfully carried out and three series of simultaneous meetings will be held so as to include every church in the Synod. The meetings in Florida Presbytery will be held in March. Those in Suwannee, in April, and those in St. Johns, in May.

In order to make this campaign a success almost the entire church has been drawn upon. The Assembly's Committee of Home Missions is co-operating in every way and is placing one of its evangelists entirely at the disposal of the Synod to assist in the preliminary work. The campaign also has the hearty co-operation of the Layman's Missionary Movement. Appeals have been sent throughout the church to men of known evangelistic ability, asking them to give their services with no other compensation than their expenses.

The response to these appeals has been ready and generous and it would be hard to find a more impressive list of names than those now assigned to the various churches. These brethren have, in a large hearted way, agreed to go wherever assigned, and it will thus be possible for the weaker churches to have the uplift and inspiration that will come from the presence of our strongest men.

The Synod is not by any means depending on human power to carry out these plans, however. From the beginning the brethren have never lost sight of the fact that there is only one person whose presence is indispensable in an evangelistic campaign and that is the Holy Spirit Himself. The Synod is planning an advance, but it is to be an advance upon her knees. Plans are under way for the formation of a prayer league which shall unite all members of our churches in claiming the blessing at the Throne of Grace.

The local pastors and churches are taking hold with real faith and enthusiasm and the brethren are going to find the ground prepared for them when they come to hold their meetings.

We know that God always has blessings for those who are willing to reach up and claim them from His bounty and we are very confident that those who watch the church news columns will read some big things about the churches in Florida during the next few months.

We earnestly request the whole Church to pray for these meetings.

J. McD. Lacy.

KENTUCKY

A special meeting of the Presbytery of Louisville was held January 26th, when Rev. E. S. Campbell was received from the Presbytery of Congaree. Rev. R. M. Pegram from the Presbytery of Abingdon, and Rev. Henry V. Escott from the Presbytery of Paducah.

Mr. Campbell will be installed pastor of the Third Presbyterian Church Sunday, February 18th, and Rev. R. M. Pegram, pastor of the James Lee Memorial Church Sunday, February 25th.

Rev. W. A. Hopkins was dismissed to the Presbytery of Transylvania in order to accept a call to the pastorate of the United Presbyterian Church of Lebanon.

W. H. Hopper, S. C.

Evangelistic Conference in Ebenezer Presbytery—A very helpful and enthusiastic conference on evangelism was held in the First Presbyterian Church, Millersburg, Ky., on Friday afternoon and evening, January 19th. The attendance was about the best we have yet had. Carlisle, Elizaville, Paris and Shawhan Churches were represented, besides a

very large attendance from Millersburg. The program was full of fine suggestions and enthusiasm.

Revs. T. S. Smylie, B. B. Hestir, W. A. Hopkins, and Hon. Claude Thomas spoke in the afternoon, and Mr. E. H. Davis led a round table discussion which was very helpful. The address by Mr. Thomas was unusually fine. This was the first time he had taken part in a conference of this nature and he proved to be not only a very delightful speaker but a man who was thoroughly alive to the interest and needs of the church.

In the church parlors, at six o'clock, the ladies served a very delicious dinner. About 80 partook and we had several excellent addresses around the table.

At the night service Rev. Thornton Whaling, D.D., of Louisville, gave a very illuminating and enthusiastic address on evangelism in the Sunday School to a house filled with people. Rev. W. W. Morton, our pastor at Millersburg, was untiring in his efforts to make the occasion helpful, and succeeded splendidly. There is no better church in the Synod of Kentucky than the one at Millersburg, and no more delightful people. Mr. Thos. B. Talbot, superintendent of Home Missions of the Ebenezer Presbytery, presided at this gathering.

We believe that these conferences are proving a great benediction to the different Presbyteries of the State, and the spirit of evangelism seems to be taking hold upon the people as it has not for a number of years.

When the Kentucky Presbyterian Educational Movement formally closed in December, a follow-up or Extension Committee was appointed by the United Commission with Dr. J. C. Acheson president of Kentucky College for Women, as chairman, and J. C. Norton, as executive secretary. Other members of the committee are Dr. R. Ames Montgomery, president Centre College, Danville; Rev. Harvey S. Murdock, president Witherspoon College, Buckhorn, Ky.; Benjamin Jay Bush, Lexington, Ky.; Rev. R. L. Telford, Richmond, Ky.; Dr. J. V. Logan, Louisville; Dr. R. T. Gillespie, Louisville, and Dr. John M. Vander Meulen, president Presbyterian Theological Seminary of Kentucky. The purpose of the committee is to stimulate the collection of pledges, maintain the interest of the people in the educational institutions now controlled by the Presbyterians of Kentucky, and to advance the cause of Christian Education in general.

A comprehensive program has been mapped out by the committee and the first of its activities will center around February 25th, observed throughout the Church as the day of prayer for schools and colleges. A special program entitled "Listening In" will be sent to all Sunday School superintendents in the State, for use on that day. Ministers will be asked to preach on Christian Education and it has also been recommended that the ministers of the Southern Presbyterian Church exchange pulpits with those of the Northern branch of the denomination (where convenient) thus fostering the splendid spirit of co-operation and fellowship which has been intensified through the recent campaign.

Plans will be made for faculty members of the various institutions to visit the churches during the year; a conference for faculty members of these institutions will be arranged, same to be held sometime during the Easter holidays; and a conference for the young people in the U. S. and U. S. A. Synods is also being considered, although it is not certain whether this can be accomplished during the present year. Both committees are heartily in favor of a joint conference of this nature and are looking forward to the time when it will be held. The Woman's Auxiliaries will be asked to have special programs on Christian Education three or four times a year and it is also proposed to have educational programs for the meetings of Presbyteries and Synods. A monthly bulletin will be issued in order to keep the people informed as to the activities of the nine educational institutions and of the churches in the State, and publicity on all activities will be given both to the secular and religious press.

All correspondence pertaining to this work should be sent to J. C. Norton, 109 East Broadway, Louisville, Ky. Anyone desiring additional copies of "Listening In" can obtain same upon request.

TEXAS

First Church, Lancaster—January 28th closed the first year of the present pastorate. During the year some inside improvements have been made such as partitioning the Sunday School room into individual class-rooms and placing a light in the light-house in top of the dome.

Some spiritual growth has also been noted. Eleven have been received on profession of faith; 19 by letter. Three were received during our revival. The C. E. has been newly organized with three departments: Senior, Intermediate, Junior. Rev. Albert E. Wallace is our pastor.

VIRGINIA

The Synod of Virginia, Providence favoring, will convene, for its next annual session, August 28, 1923 at Massanetta Springs.

The Synod at its meeting in the Ginter Park Presbyterian Church, September, 1922, appointed the Moderator and the Stated Clerk a committee to

select the time and place for the next meeting of the Synod. This committee has accepted an invitation tendered by Dr. W. E. Hudson representing the board of trustees of Massanetta Springs property, to the Synod to meet there at the date above mentioned.

Thos. C. Johnson, Moderator.

DISTRICT OF COLUMBIA

Church of the Pilgrims—This church has entered the New Year with profound gratitude to God. At the January communion the pastor announced 23 new members received the last communion 15 on profession of faith and eight by letter, six of those received on profession being heads of families. On last Sunday, the 14th, eight more came to us by letter.

At a recent meeting of the congregation Mr. W. W. Hanson was elected ruling elder and will be ordained and installed at an early date.

The men of the Brotherhood are showing considerable interest in a mission study class using as a text-book, Dr. McMillan's splendid book, "Unfinished Tasks." The class meets before prayer meeting hour each week.

Cor.

PERSONAL

Rev. J. McD. Lacy, Assembly evangelist, who is assisting in the preparation for the State-wide simultaneous evangelistic campaign in Florida, will finish his work in that Synod March 1st. Mr. Lacy will be open for engagements for special evangelistic services after that date. Correspondence should be addressed to him at 7213 Blair Road, Takoma Park, D. C.

AN APPRECIATION

The stated Ad Interim Committee in session at Mutoto, April 18, 1922, passed the following:

Resolved, that the Secretary of the Mission be instructed to write an official letter to the Executive Committee of Foreign Missions expressing on the part of the whole Congo Mission our deep and heartfelt appreciation of the visit of our beloved Executive Secretary, Dr. Egbert W. Smith. We feel that Dr. Smith's visit has been a source of inspiration and renewed spiritual consecration that will be felt not only in our own lives but will be reflected throughout the whole work. In addition, Dr. Smith's wide and extended experience with mission work in all of its phases and his keen perception and unerring ability to grasp the essentials of any proposition, together with his sympathetic interest in all of the affairs pertaining to the mission and the missionaries, have enabled him to criticize constructively, advise, and offer suggestions that will be of inestimable value to the mission and to the cause of the Kingdom.

Appreciating all that this visit has meant and will mean in the future to the mission, we urge strongly that the Executive Committee adopt as a definite policy, the sending of one of its members to our field at least every four years.

A copy of this resolution to be sent to our church papers.

THE SUNNYSIDE HOME FOR THE AGED DANVILLE, VA.

The ladies of the Sunnyside Home had a splendid Christmas.

"Santa Claus" was generous with individual gifts and a number of visitors came with their good cheer. The Westminster class of the First Church, Danville gave us a Victrola and a dozen records and we have made good use of it.

Mrs. Alice Burton gave us an instantaneous heater for the bath room which is a source of great comfort.

A gift of \$125 is in hand waiting for another similar amount for the purpose of installing a radio outfit so that the inmates, few of whom are able to attend church, may hear the radio sermons and music.

The matron, Mrs. Alice White has been untiring in her work and is to be heartily commended for the home-like atmosphere and general contentment that prevails. Many kind and substantial gifts came at Thanksgiving and Christmas times, notable among these is a forty dollar gift from Mrs. D. A. Overby; \$200 from the Ladies' Aid Society of Victoria Church, endowing a room. A goodly number of church treasurers have been sending checks in conformity to the request of Synod to give a per cent for benevolent offering to the home.

Mr. J. W. Cook, 723 Main St., Danville, Va., is the treasurer. We have seven inmates and one more is expected next week. Other applications are pending.

C. W. Maxwell, South Boston, Va.

President of the Board.

CHANGE OF ADDRESS

Rev. A. Sydenstricker, from Chinkiang, China to Theological Seminary, Nanking, China.

The Every Member Canvass Comes March 18. Are You Preparing For It?

Educational

Flora Macdonald College is now represented by the following ten alumnae "On the Firing Line," in the foreign field: Lillian Austin, Chunju, Chosen, Asia; Anna McQueen, Kwanju, Chosen, Asia; Lillian Wells, Hwainfu, China; Mabel Currie, Soochow, China; Elizabeth Belk, Chinkiang, China; Jessie Hall, Tsing-Kiang-Pu, China; Elizabeth Buchanan, Gifu, Japan; Lois Faires Williamson, Chilpansingo, Guerrero, Mexico; Mary Porter, Luebo, Africa; Mary Bain, Mokpo, Chosen, Asia.

French Night was held on Saturday, with the department of French presenting four one-act plays in French, and a special musical program.

On Monday night, the quarterly recital was held with selections rendered by students, orchestra, and choral association.

Rev. H. C. Hammond, D.D., pastor Mt. Zion Presbyterian Church of St. Charles, S. C., will conduct services for the students and faculty during the week of February 12th.

Davidson—On the evening of February 2d, Paul Vanorden Shaw, of Sao Paulo, secretary of the Latin-American section of the Committee on Friendly Relations Among Foreign Students will give an address here whose general theme is Understanding Misunderstood America. Mr. Shaw has just returned from a two years visit to his native country. It is interesting to note that Dr. Thos. W. Lingle who taught in South America many years ago knew Mr. Shaw when he was a boy not in his teens.

A visitor to campus and faculty-in-session today was Dr. John J. Coss, director of the Summer School of Columbia University.

An interesting address before the Y. M. C. A. on Sunday was delivered by Mr. J. B. Ivey, of Charlotte, who spoke on the life and influence of John W. Wannamaker.

It is with great satisfaction and pleasure that the student body and town generally hears that Rev. Dr. Vander Meulen, president of Louisville Theological Seminary has accepted an invitation to deliver the baccalaureate sermon at commencement of this year. Dr. Vander Meulen delighted every one here a year ago when he delivered a series of addresses before the Y. M. C. A.

The installation of the North Carolina Gamma chapter of Phi Beta Kappa to take place here the middle of February is an event in the scholastic and fellowship life of the college. President Chandler, of William and Mary will preside and conduct the installation services, while president Henry Louis Smith, of Washington and Lee University will make the address. A number of honor graduates of the college will be here to be received into membership and the occasion is to be becomingly celebrated.

General satisfaction is felt in the appointment as head coach and director of athletics for the coming session (1923-'24), of L. W. ("Monk") Younger, a former student of the college and for several years past connected with the V. P. I. as a member of the coaching staff of that institution.

BORROWING FROM THE PREACHER

The Herald of Gospel Liberty is prompted to tell a tale that carries its own moral.

It was at a board meeting in a certain church, which is, we know, located in a well-to-do community. Times had not been the best, the Sabbath offerings had been small, and quite a number of contributors were far behind on their pledges. As a consequence, little had been paid on the pastor's salary for two months. And now the board was discussing what should be done.

Some young and energetic business men on the board wanted to go to the bank and borrow the one hundred and fifty dollars, which would enable the church to square up all accounts and put it in the clear again. But a good old deacon, whose conscience on the question of churches being in debt to their pastors, had been hardened by long years of familiarity with just this very situation, stoutly protested, "Why, this church has never borrowed a cent in all the years that I have been on this board; and I object to its doing so now!"

But the young pastor spoke up quickly and said: "Beg pardon, my brother, but this church has borrowed money continually. It has borrowed it of its pastors! It has over a hundred dollars borrowed of me right now—and that without interest! And because of this fact, I have had to borrow a hundred dollars at the bank, for which I am paying interest!"

It was a pointed truth, and it went home to the hearts of the men on that board—and went home with a hurt. They immediately voted that hereafter the finance committee should see to it that the pastor had a check for his salary every Monday; that every bill should be paid spot cash; and that arrangements with the bank with which the church did its business should be made to secure from time to time such small short-time loans as might be necessary to tide over the scanty periods, in order to make this "cash" basis possible.

DR. VANCE'S JAMES SPRUNT LECTURES AT UNION SEMINARY, RICHMOND, VA.

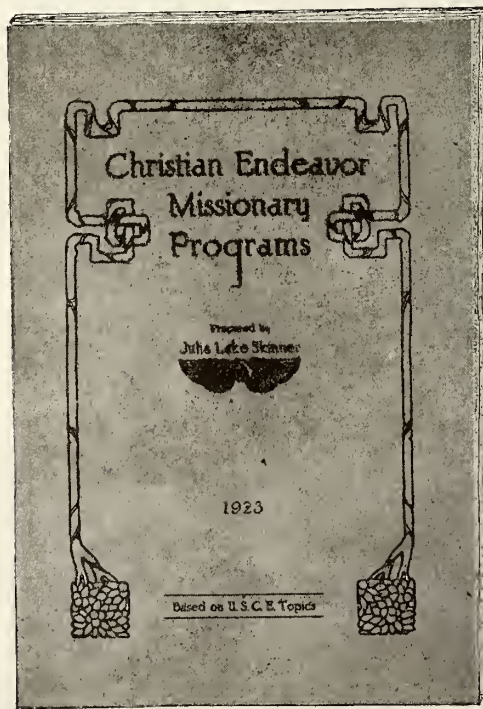
The subject of preaching is a subject of perennial interest to Christian people and a subject of the first order of importance, especially in a seminary community. It is therefore not surprising that two of the ten preceding lecturers on the James Sprunt foundation devoted their lectures to this subject. One of these, Dr. D. J. Burrell, of New York, selected as the title of his course "The Sermon, Its Construction and Delivery." The other, Dr. G. Campbell Morgan, of London, called his course "The Ministry of the Word." They are valuable discussions, as are scores of other books on the same subject. But the subject is never exhausted, and at the seminary which has given the Church so many men of pulpit power a fresh treatment of it is always eagerly welcomed.

It is a subject which Dr. Vance has made his own, and he spoke to the students out of a long and rich experience in a clear, direct and intimate way. His bright and sparkling style, abounding in striking antitheses and happy turns of experience and his breezy manner of speaking are well known in Richmond as well as elsewhere, and there was from the beginning a fine audience from the community in addition to the two hundred and forty students of the Seminary and the Training School.

Mrs. Partington said "She did love to hear a populous minister dispense with the gospel." There are many people in Richmond who like to hear a popular minister dispense the Gospel (which was the thing Mrs. Partington was trying to say), and they quickly recognized the fact that Dr. Vance was a Gospel preacher, and they stayed with him delighted throughout his eight lectures.

As Dr. Vance is our own product, having received the whole of his theological training in this seminary, graduating in the class of 1886 with Dr. Egbert W. Smith, his present colleague on the Executive Committee of Foreign Missions, and other men who have become eminent preachers—it would be only natural for Union Seminary to view his work with a degree of maternal partiality and pride. But this reporter expresses confidently the opinion that this is the freshest, clearest, most practical, and most helpful series of lectures on preaching that has appeared in many a day.

And it has appeared. The volume of the lectures complete was placed on sale in Richmond the very morning after the last lecture was delivered in Schaufler Hall, and they have literally been going like hot cakes. Therefore all who will may now see for themselves whether our estimate of them is correct or not. Here is the title of the book in full: Being a Preacher; A Study of the Claims of the Christian Ministry, by James I. Vance, D.D., LL.D.; Fleming H. Revell Company, New York, 171 pages, \$1.25 net. To the young minister and the old we venture one word of advice—get this book.



The above is a facsimile of the Christian Endeavor missionary programs which have just been published jointly by our Home and Foreign Mission Committees.

The book contains 48 pages and has six home and foreign mission programs in it. It is also illustrated and is perhaps the best series of programs ever issued by these committees. This booklet is furnished free of charge to all Christian Endeavorers upon application to either committee.

News of the Week

Charlotte real estate has received a great impetus from recent sales. The City Hall corner has been bought by a syndicate of local capitalists for over \$300,000, and on the opposite side of the street, 96 feet on North Tryon street with a depth of 396 feet, extending along Fifth to Church street, was purchased by the J. B. Ivey Company for \$625,000. They will build a six-story department store on this site.

The House has passed a bill to extend the time limit of 1922 tax penalties from February 1st to May 1st.

According to State Treasurer Lacy, N. Carolina has a good balance to its credit, but according to Corporation Commissioner Maxwell, there is a deficit of \$5,000,000.

Governor Morrison appeared in the most dramatic role of his political career when he went before a joint session of the House and Senate at noon on Friday to formally and officially denounce a five million dollar deficit claim of Corporation Commissioner A. J. Maxwell, and to demand a legislative investigation to determine the true and exact status of the State's financial condition.

The resolution to investigate the condition of the State's finances, introduced in the Senate by Harris, of Wake, and Delaney, of Mecklenburg, immediately following Governor Morrison's demand for an investigation, passed unanimously by both houses.

In the South Carolina Legislature the House has passed the bill to require men to stand medical examination before being granted marriage licenses.

The House of Representatives of the same State, by a vote of 85 to 46, killed the bill by Representative Edgar A. Brown, of Barnwell, to create a state board of chiropractic examiners.

"Farm tenancy is the curse of the South, and we shall never have a solid civilization until we solve the problem," said James A. Holloman, political editor of The Atlanta Constitution, in an address before the North Carolina Club at the University.

A hundred or more surgeons from the two Carolinas met in Columbia, S. C., February 1st, for the two days session of the convention of the North and South Carolina sections of the American College of Surgeons.

Liquor is now being smuggled into the United States from the Bahama Islands at the rate of 1,200,000 gallons annually, while the government and population of that British colony, getting "relatively immense revenue from the traffic," are absolutely indisposed to sympathize with efforts to check it.

Rev. Dr. Percy Stickney Grant—under fire for alleged heretical utterances—charged in a recent sermon at the Protestant Episcopal Church of the Ascension, New York, that the fight against him was inspired by capitalistic interests, working "under the surface," rather than by any true religious zeal to purge the church of apostates.

Senator Overman flatly informed the Charlotte Central Labor Union he will not support child labor amendments to the constitution that are pending in Congress. He makes a strong plea for local self government. The union had asked him to support the legislation.

Textile manufacturers in New England are operating "under trying conditions," says the monthly review of the Federal Reserve Bank of Boston.

President Harding would be requested to urge a worldwide limitation of narcotic and habit-forming drug production under a resolution introduced by Chairman Porter, of the house foreign affairs committee.

Consideration of farm credits legislation was concluded by the Senate when it passed the Lenroot-Anderson bill. The measure now goes to the House, where the Capper-co-operative credits bill is under study.

The Lenroot-Anderson bill provides for a maximum credit of \$320,000 for agricultural loans through the existing farm loan system by establishment of 12 agricultural credit departments in the 12 land bank districts.

The German federations of labor unions call the attention of the American Congress "to the condition of servitude" imposed by the Ruhr occupation and the Versailles treaty, and declare that "American honor asserted at this time can save Europe and the world from inevitable disaster."

CHILDREN

HOPES NOT TO BE ABSENT

Dear Standard:

I am a little girl eleven years of age. I am in the sixth grade. Miss Sallie Gooding is my teacher at school. Miss Lyde Martin is my Sunday School teacher, and I go every Sunday. Am hoping not to miss any this year. I am very fond of pets, and have a large white rabbit. It is a pleasure to me to water and feed him. I will close for fear of the wastebasket.

Yours truly,
Virginia Strickland.

Calypso, N. C.

A THREE-YEAR RECORD

Dear Standard:

I am a little girl eight years of age. I am in the third grade at school and like my teacher fine. Her name is Miss Bruce Evans. I have two sisters and two brothers. My elder brother is in college at Davidson and likes it fine. I am the baby one in the family. I go to the Presbyterian Sunday School. I have not missed in three years. Please don't let this reach the wastebasket for I want to surprise my mama and daddy.

Your little friend,
Lela Frances Joyner.

Farmville, N. C.

A GOLDEN REWARD

Dear Standard:

I am a little boy eight years old and in the third grade at school. I like to go to school just fine. My teacher is Miss Kirkland and our professor is J. E. Redfern. Our school had to close a few days on account of influenza. I go to Sunday School to the Presbyterian Church; our pastor is Rev. V. G. Gaston; our superintendent is Mr. J. W. Graham and my teacher is Mrs. Stuart. I like her just fine. I have recited part of the child's catechism and received two dollars and one-half in gold, and am ready to recite the rest now. Guess I had better close for this is my first letter and I am afraid of the wastebasket.

Your friend,

Harold Cameron
Aberdeen, N. C.

LOVES HER GRANDFATHER-PASTOR

Dear Standard:

I am a little girl. I go to school. My teacher is Miss Blanche. I love her very much. I was six years old New Year's Day. I have read all the primer and now I read in the first reader. I go to Sunday school and I recited the child's catechism a year ago. My pastor is Rev. H. E. Gurney. He is my grandfather, I love him.

Carlotto Porter.

Matthews, N. C.

Lost Motion

The chairman of the board of directors was close. He came in late as a ballot was being taken, thought they were trying to put something over on him, and yelled: "I don't know what you're balloting on but I'm against it."

"You've got plenty of company," said a quiet old director.

"Hey?"

"The vote was a motion I made to buy you a gold watch."—Louisville Courier-Journal.

EMMY LOU'S CHICK-A-DEE

Emmy Lou went to a new school in a new city. The streets looked different! The houses looked different! The grown-ups looked different! And the children looked different! Only a few things looked the same! When darkness hid all these strange new things; when Emmy Lou turned out her light and peeked from her window, way up in the sky, she spied her friend the Big Dipper twinkling and shining exactly as he had above the dear old home. And the Moon the kind old Moon, almost he seemed to smile as if he understood how queer Emmy Lou felt inside.

Emmy Lou didn't tell mother how different everything seemed; for was not mother having all kinds of troubles getting the new house in order, teaching the new cook and trying to find her way about new shops? And father, why, when father came home from his new office he looked so quiet, so tired that Emmy Lou tried to sit very straight at the dinner table, she tried not to spill, she tried not to interrupt, she tried not to sit on one foot; Emmy Lou even remembered it is more proper to break one's bread in small pieces before buttering it, than to lay it down perfectly flat and just spread butter completely over it and then lift the great shiny, yellow slice in both hands and eat and eat and eat.

Still at school Emmy Lou forgot how busy mother was, she forgot how tired father was, she forgot everything but a queer lump which grew in her throat every time she saw one of the girls slide an arm around another girl and walk off telling secrets. Emmy Lou had to wink very hard the day she saw Helen Harris give Elsie Carson half of her jelly sandwich. Not because Emmy Lou was hungry. Not because the jelly sandwich looked any nicer than did her own lettuce sandwich! And not because she wanted any one to give her anything. No—the reason Emmy Lou winked so hard to keep tears back, the reason she held her head so high and gazed the other way, was because with all her heart she longed for just one girl in the whole class, just one to whom she dared offer half of her own sandwich! Just one about whom she dared slide her lovely little arm. Every recess Emmy Lou walked quietly away to a corner of the yard where an old dead elm tree stood. One day she spied a small chick-a-dee hopping about, nodding his pretty head first one way then another. Emmy Lou did not move. Hoppity hop came chick-a-dee. Down dropped a fat crumb. Hoppity hop!

Carefully chick-a-dee eyed Emmy Lou. Carefully he eyed the crumb. Another hop! Emmy Lou wanted to shout for joy! Yet she dared not move. Here at last was a friend! Here at last she could share her sandwich.

One day Elsie Carson whispered, "My! but it's cold!"

Emmy Lou smiled and answered "Yes." She was sure the girls were sorry for her. She knew the girls had lots and lots of old friends.

Once Helen Harris exclaimed, "I think your new dress is awfully pretty."

To this Emmy Lou answered, "I think yours is too."

But that was all. The weeks slipped by. Christmas came and went. Parties were given. Of course Emmy Lou was not invited. No one would have been more surprised than Em-

my Lou to receive one of those gay little invitations with a picture at the top and printed words below reading, "I'm going to have a party."

One Friday mother said, "Emmy Lou, you may invite a little girl home to luncheon on Saturday. The house is in order. Katie will make a hot chocolate pie for dessert!"

Emmy Lou adored chocolate pies and mother knew it, but her answer was, "Let's have it Saturday night, just you and father and I. I'd like that best."

Mother looked rather serious as she said, "Be sure to tell me, Emmy Lou, when you change your mind and want a little girl."

Again that queer lump. Emmy Lou choked strangely as she murmured, "Yes, thank you, I'll remember."

On February 14th Emmy Lou started with her books and little wicker luncheon basket. The girls laughed and whispered even more than usual. Helen Harris giggled, "I got ten! I s'pose I'll get more when I go home!"

Elsie Carson squealed, "Oh, I got twelve!"

Never had Emmy Lou felt farther away from those happy little girls. Yet she smiled to herself as she remembered the sachet she had painted for mother with "Sweets to the sweet," printed in golden letters upon it. In her pocket she'd slipped a napkin filled with sugar crumbs for chick-a-dee. He should have his Valentine! Why not!

At recess Emmy Lou hurried to her corner. There stood Chick-a-dee. But not in his accustomed spot, instead he was standing upon a pile of something white. Emmy Lou's heart sank. He did not notice her! He was busily picking at the white object upon which he stood. Emmy Lou wanted to cry, but she opened her luncheon basket. She found it filled with tiny hearts all covered, top and bottom too, with white sugar frosting. She counted them. Twenty! Funny! There were exactly twenty girls in Emmy Lou's class but of course mother couldn't know that. Emmy Lou had never told her.

Chick-a-dee flapped his wings and gave a jump. As he did so he scattered a bundle of envelopes all about. Emmy Lou's eyes almost popped right out of her head for on each envelope was written "Emmy Lou."

With trembling fingers Emmy Lou counted her envelopes. Nineteen! In the first, she found a scarlet heart. Upon it was printed, "I wish I knew you better, that's why I send this letter." On the second, "I'd like to be your friend, on that you may depend."

Emmy Lou read on and on. Her cheeks grew redder and redder. Brighter and brighter grew her eyes till they shone just like Chick-a-dee's. At last her valentines were read. Such valentines! Emmy Lou looked up to tell chick-a-dee. But in his place stood nineteen giggling girls.

Emmy Lou wanted to speak but her voice seemed lost. At last she whispered, "Did—did you girls really mean all these for me?"

"Of course we did!" they shouted.

Helen Harris stammered, "We've all been wa-wanting and wa-wanting to k-know you but we—knew all your best friends must go to another school. We decided to have you for—for our C-C-Class Valentine. Each of us w-wanted you for c-chum, so we d-decided to have you f-for the c-class. We want you to t-teach us a-b-bout b-birds and —"

Emmy Lou's voice shook, her lips

trembled as she whispered, "Oh, I'd just love to be your Valentine. Already I have a little heart waiting for each of you." Then Emmy Lou passed her basket to every girl. As the recess bell rang Helen Harris slipped her arm about Emmy Lou. Emmy Lou's heart gave a sudden bound. But all she did was to give Helen's arm a little squeeze. At that moment a shrill, "Chick-a-dee-dee-dee" made them all stand still.

"He's jealous!" cried Helen. "Your old friend's jealous!"

"He needn't be!" laughed Emmy Lou taking her arm away just long enough to scatter the sugar crumbs.

"We covered those envelopes all over with sugar, too," giggled Elsie.

That night Emmy Lou told mother all about it and she ended by saying, "I thought all the girls were old friends. The funniest part of it is that Helen Harris and Elsie Carson had never even seen one another before school opened! And none of the girls have known each other so very long!"

Mother drew Emmy Lou beside her on the sofa as she said, "A wise man once said, 'The only way to have a friend is to be one.' So be brave, little daughter! It takes courage to be nice to some one before some one is nice to you. But the whole world is just hungry and waiting for little crumbs of kindness—for little Valentines, just like your Chick-a-dee."—Ethel Bowen White, in *Congregationalist and Advance*.

VALENTINE

I'll build a house of lollypops

Just suited, Sweetheart, to your taste;

The windows shall be lemon-drops—
The doors shall be jujube paste—

Heigh-ho, if you'll be mine!

With peppermints I'll pave the walks;
A little garden, too, I'll sow

With seeds that send up sugared stalks

On which the candied violets grow—
Heigh-ho, my Valentine!

Some seats of sassafras I'll make
Because I know you think it's nice;

The cushions shall be jelly cake
Laced all around with lemon-ice—

Heigh-ho, if you'll be mine!

We'll have a party every day,
And feast on cream and honeydew;

And though you're only six, we'll play
That I am just as young as you—

Heigh-ho, my Valentine!

—St. Nicholas.

Wrong Name

Roy Simpson, negro laborer, was putting in his first day with a construction gang whose foreman was known for getting the maximum amount of labor out of his men. Simpson was helping in the task of moving the right-of-way, and all day long he carried heavy timbers and ties until at the close of the day he was completely tired out. Came quitting time. Before he went he approached the boss and said:

"Mister, you sure you got me down on the payroll?"

The foreman looked over the list of names he held. "Yes," he said; finally, "here you are—Simpson—Roy, Simpson. That's right, isn't it?"

"Yaas suh, boss," said the negro, "dass right. I thought mebbe you had me down as Samson."—Western Christian Advocate.

Marriages and Deaths

MARRIED

Wade-Beckner — At Presbyterian manse, Lancaster, Tex., November 17, 1922, J. E. Wade, of Dallas Texas, and Anna Jane Beckner, of Lancaster, Tex., Rev. Albert E. Wallace, pastor, saying the ceremony.

DEATHS

RESOLUTIONS

Adopted by the Philathea class in honor of one of our most beloved members, Mrs. M. F. Ellis, who died January 25, 1923.

Whereas our Heavenly Father in His infinite wisdom and love, has seen fit to call to higher service our dear friend and co-worker, Mrs. M. F. Ellis, be it resolved:

First: That we humbly bow in submission to the will of Him who doeth all things well.

Second: That we extend our heartfelt sympathy to her bereaved family with the earnest prayer that our ever-loving and all gracious Father will give them comfort and peace.

Third: That our class has lost one of its truest workers and most efficient members, one who always delighted in serving others, and whose faithfulness will be a cherished memory to those left to carry on the work.

Fourth: That a copy of these resolutions be sent to the members of the family assuring our deepest love and sympathy, and that a copy be included in our minutes.

Tenth Avenue Philathea Class.
Charlotte, N. C.

MRS. B. L. BEALL

Mrs. Jane Alexander Beall, the widow of the late Rev. B. L. Beall, gently fell asleep in Jesus on January 14, 1923, at the home of her son, Mr. Robt. B. Beall, in Greensboro, N. C. She was the daughter of Mr. and Mrs. Thomas Neely Alexander, of Mecklenburg County and was born March 31, 1833. She was reared in a godly home, and at the early age of ten years professed her faith in Christ and united with the Presbyterian Church. For eighty years she was a consistent and consecrated member of the church, exemplifying at all times the power and beauty of the Christian religion.

On July 29, 1862, she was united in marriage to Rev. B. L. Beall, to whom she was a faithful and devoted wife, sharing most sympathetically the labors, joys, and responsibilities of his ministerial life. When her husband was compelled on account of ill health to give up the active work of the ministry they moved to Greensboro in 1894, and Mrs. Beall transferred her membership to Westminster Presbyterian Church of Greensboro, where she was honored and much beloved, and was for many years the oldest member of the church. Her husband preceded her to the grave ten years ago at the ripe age of 87. Some five years before her husband's death Mrs. Beall had a severe illness which brought her to the very gate of death, her friends and loved ones despaired of her life, but in answer to earnest prayer her health was restored and her life prolonged. Like Hezekiah of old, fifteen years were

added to her life. Her last illness was only two weeks in duration. The last time she left her home was to attend the communion service in her church on the last Sabbath and the last day of the old year. On the following Tuesday she was stricken with pneumonia. Through her remarkable vitality she made a wonderfully brave fight for life, and at times gave hope of recovery, but her strength was not sufficient to throw off the fatal disease. Her children were all with her during her illness and did all that human hands could do for her comfort. Her mind was clear and her memory retentive to the very end. She quoted accurately many of the old hymns of the church and many precious portions of God's word which she had loved so long. Among other passages quoted she was heard to say in a time of great physical weakness, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day." With her there was no fear of death because she lived in constant preparation for death. She often spoke to her children of her departure and made detailed preparation therefor, just as one would speak of and make preparation for a pleasant journey. She had that faith which made real to her the things of the invisible world. Her life was a constant sermon, her influence a benediction, and her death was triumphant. Her children rise up and call her blessed. She leaves to mourn her death four sons, Chas. T. and Robt. B. Beall, of Greensboro, George L. Beall, of Statesville, Dr. Louis G. Beall, of Black Mountain; one daughter, Miss Meta E. Beall, of Greensboro; and one stepson, Dr. W. P. Beall, of Greensboro.

C. E. Hodgin.

RENA JOHNSON MYATT

In September, 1888, Rena Johnson Myatt, daughter of Robert and Elizabeth Johnson, was born. At an early age she accepted Christ as her Saviour, and became a member of Oakland Presbyterian Church, in Johnston County, N. C. In 1912 she was united in marriage to James A. Myatt, and together they lived in perfect understanding and sympathy until her death, June 6, 1922.

As the words of the Psalmist were true of those of old, "They looked unto Him, and were radiant," so were they true of her. In all of her life the radiance of a heart at peace with God was seen. In the tender thoughtfulness for others; in the faithfulness in the home duties; in the glad willingness with which she undertook duties laid on her in the work of the Master's kingdom; and, most of all, in the wonderful submission to pain this radiance was seen. Through the last years of her life there was the constant, burning presence of pain. In the many efforts for relief the work of physicians sometimes brought a cry of suffering to her lips, but it was always followed by the apology, "I did not mean to complain." In all things she was more than conqueror through Him that loved her.

In thankfulness to the Master for the proof of His grace in her life this tribute of appreciation is brought; with the prayer that He will enable those of us who knew her to follow in her steps, for she "Has come out of great tribulation, and washed her robes, and made them white in the blood of the Lamb." M.

Story and Incident

ALICE HOOD'S VALENTINE DAY

Rita Bell glanced at the watch on her wrist. "Ten minutes and then I can skip."

"What's the rush?" asked Julie Hall, without looking up from her typewriter.

"Well the Fourteenth is at hand. I want to stop at Brinsley's on my way home and buy some valentine for my sister's children."

"Oh, Valentine's Day! A lot of nonsense. I never bother about it," said Bella Gray, as she leaned back in her chair for a moments rest.

Rita did not reply. Her fingers moved over the keys with increased speed until she released the sheet of paper and stood up. "There—just five, and I'm done. I'll take it to Mr. Wilson, then I'll fly. I see you are through, too, Julie. Come on, and walk as far as Brinsley's with me." She deftly put her desk in order and left the room, followed by Julie Hall.

In a few minutes Bella's work was finished also. As, in a leisurely way she prepared to leave, she said to a girl, bent over a desk at a far window, and apparently oblivious to what was going on around her, "It's after five, Miss Hood."

Alice Hood nodded and stood up. "I'm going," she answered briefly.

A little later, as they passed out of the dressing room together, Bella said, "Rita rushed off to buy some valentines. It's silly I know—but I believe I'll stop and buy some myself. There are some kids living near

us that I guess would like them. Don't you want to come and get some, too?"

Alice shook her head. "No," she answered briefly.

"Don't want to be silly?" laughed Bella.

"No, I don't think it silly. Pretty valentines are an expression of goodwill, and give pleasure. It's simply that I have no one to buy them for."

It was a long way to her boarding house, but this evening Alice had no inclination for a crowded car. A walk in the crisp air would be refreshing after the long day in the close office.

She passed several shop windows displaying valentines of all styles and prices. One, generously decorated with cupids, pink roses and forget-me-nots, fixed her attention. It was just such a valentine that she had received the last Fourteenth of February in her old home. Little Sandy Davis one of her Sunday School scholars, had sent it to her. Only two years ago, and much had happened. Her parent's death, and her leaving the little country town and coming to the city to earn her living.

There was an ache in her heart as she gazed at the dainty valentine. She forced back the tears as she turned from the shop window.

Throng of memories surged through her mind. By the time that she reached Mrs. Gibb's house in a narrow side street, she was in such a state of emotion that the thought of food was repellent. She went quickly by the dining room, with its clatter of dishes and hum of voices, and on up to her room in the third story.

Her one window looked out over

GENERAL ASSEMBLY'S

Season of

PRAYER—PREACHING—SELF-DENIAL

for

FOREIGN MISSIONS

FEBRUARY 11-18

Violating the Divine Order

There is no uncertainty about God's plan for the support of the Leadership of His Church.

A Clear Responsibility

This was made perfectly plain in the Old Testament Dispensation. The Priests and the Levites were assured of abundant provision for their bodily needs throughout life.

The Apostle Paul in the ninth chapter of First Corinthians meets every argument against the financial support of the minister in the Christian Dispensation and concludes his matchless arguments in these words: "Even so hath the Lord ordained that they who preach the Gospel shall live of the Gospel."

A solemn contract is entered into by the people who call a minister to be their pastor. By the holding up of the right hand they have taken upon themselves the solemn, serious and binding obligation "to continue to him while he is your pastor, that competent worldly maintenance which you have promised and whatever else you may see needful for the honor of religion and his comfort among you."

An Overlooked Obligation

In the past "that competent worldly maintenance" has too often been a misnomer. Some ministers have been called upon to undergo strangely harassing privations. They have denied themselves means of proper recreation and educational improvement, they have seen wife and children denied things really needed for their comfort and larger growth.

No one believes this has been a deliberate violation of the divine order. Our people have not thought. No one has arisen to press the just claims of these thoroughly prepared, consecrated men who have been called away from the sources of worldly gain to minister to the spiritual needs of our homes and of the world.

For the past seven years the General Assembly has directed the Executive Committee of Christian Education and Ministerial Relief, to whom is committed the interests of the young men entering the Ministry and the care of those who, having served their generation by the will of God, are now too old and feeble to minister longer, to seek more even-handed justice for our self-denying ministers in active service. The General Assembly in May, 1922, directed "That the Executive Committee do all in its power to secure, through the co-operation of officers and members of our churches, an adequate salary for every minister in active service."

Your Opportunity

What kind of living is your Church giving your pastor? Is it relieving him of financial strain and stress? Is it sufficient to meet the needs of himself and family for the necessary things of life and to fit them for the largest usefulness to the Church and community? If not, your duty is clear!

The Presbyterian Church in the United States
Department of Ministerial Relief

Henry H. Sweets, Secretary

410 Urban Building, Louisville, Ky.

6%

No matter where you live you can get six per cent on your money. Free from taxes, risk and worry. Amounts received from \$50 to \$5,000. Write for free literature.

SECURITY SAVINGS AND LOAN CO.
Assets \$1,011,288.30
F. W. DIXON, President - Birmingham, Ala.

EXPERT HELPING FARMERS IN WAR ON BOLL WEEVIL

Free Advice Available to Cotton Growers in Any Part of North Carolina.

North Carolina cotton farmers will be much interested to hear that Mr. J. O. Taylor, special agent in boll weevil control work connected with the Government laboratory at Tallulah, La., has been employed by the F. S. Royster Guano Company to devote his entire time to giving free advice and demonstrations in the State of North Carolina on what the United States Department of Agriculture recommends as the successful method of fighting the ravages of the boll weevil. For several years Mr. Taylor has been working on farms in the boll weevil infested sections of the South, poisoning weevils with calcium arsenate, under the treatment known as the Coad method, which was worked out by Professor Coad, the Chief Bacteriologist in the Government Laboratory at Tallulah, La.

Mr. Taylor will work in North Carolina the entire year of 1923, and there will be absolutely no charges or fees in connection with the assistance that he is to render the farmers of the state. He will in all instances work in conjunction with the county agents and the extension forces, and all requests for his services should be made through the local county agent. Between now and the growing season, Mr. Taylor is going to spend his time lecturing on the subject of boll weevil poisoning wherever request is made for his services. He will go anywhere in the state that the farmers ask for him, at no expense whatever to the farmers. Mr. Taylor is going to select test fields in twelve or fifteen counties of North Carolina, which are infested with the boll weevil, and will give a demonstration of the results of poisoning and the proper methods of treatment.

Remarkable results in successful cotton growing in boll weevil districts have been obtained by poisoning according to the Coad method which has been developed and sponsored by the United States Department of Agriculture. No question of the hour is more serious to North Carolina farmers than the proper method of attacking this enemy. The personal advice and attention of Mr. Taylor is free to any farmer in North Carolina who wishes to poison his cotton this season. Mr. Taylor is a practical farmer who has had years of Government training in fighting the boll weevil, and his work is expected to mean much to the farmers of the state during this season.

All requests for information about Mr. Taylor's work or applications for his presence at any meeting, should be sent to the Farm Service Department of the F. S. Royster Guano Company, Norfolk, Virginia.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

a half dozen untidy back yards. She threw herself into a chair near it. She was still sitting there an hour later, when there was a knock at her door. Alice started, but before she could move the door was opened, and a young girl, thin, pale and freckled, appeared. She carried a small tray on which were several dishes.

"You weren't at dinner, Miss Hood. I saw you going through the hall. I thought maybe you were sick. I've brought you up a lunch. A couple of beef sandwiches and some apple sauce, and a little pot of tea. The tea's fresh and hot."

"Oh, Lizzie, how kind you are. I'm not sick—just tired and a little—blue. I did not feel like dinner. But I feel hungry now at the sight of that nice tray."

"Sure I'm glad I brought it then. Here—I'll draw this table over to you—there now." Lizzie poured out a cup of tea and set it before Alice. "There, drink that, it will do you good."

"Oh, thank you. What a dear little teapot."

"It's my own. One of the few things I brought from home."

Alice was leaning back in her chair and sipping the fragrant tea. "It certainly is doing me good. Sit down, Lizzie, and stay awhile, can't you?"

"Why yes. I'm all through my work. Cook's gone out, and it's lonesome down-stairs," and Lizzie settled herself in the only other chair in the room.

Alice was leisurely enjoying her sandwiches. "They are good," she said, smiling at her companion.

Lizzie looked at her wistfully. "And do you get blue, too, Miss Hood?" I shouldn't think you would, going out every day, and seeing people and things."

Alice did not reply. But suddenly a realization of the narrow dull life of this hard-working boarding house maid came to her. What a contrast to her own life! And she had been pitying herself when she had so much to be thankful for.

Lizzie's glance was resting on a calendar hanging on the wall.

"Why, St. Valentine's Day is near. It makes me think of the pretty valentines I used to get when I was a little girl at home."

You are not much more than a little girl now, Lizzie," laughed Alice.

"I'm almost sixteen, Miss Hood. Dear me, they were such nice valentines" and Lizzie sighed deeply.

"You are the third person I've heard speaking of valentines today."

"I don't get them any more, and I don't know anyone to send them to. I've not got acquainted with people since I've been living in town."

"We're alike in that, Lizzie. Both country girls in a strange city."

"And I used to love to get them," went on Lizzie, dreamily.

"Oh, you mean the valentines. There, I've eaten every morsel. And it was all so good. It was so nice of you to bring it to me, Lizzie."

Here the voice of Mrs. Gibbs was heard calling, "Lizzie, Lizzie."

The little maid jumped up. "Dear me, I wonder what she wants." She hastily snatched up the trap and hurried away.

"Come back if you can, Lizzie," called Alice.

But Lizzie did not return, and from sounds below, Alice knew that Mrs. Gibbs had found work for her.

"What a hard life she has," thought Alice, pityingly. "I don't think the poor child ever goes out, and I don't

believe that Mrs. Gibbs pays her much."

Here Alice's eyes fell on the calendar and she recalled Lizzie's remarks about valentines.

"Why," she thought, "I must send her one. I'll buy one tomorrow."

The next day there was an unusual rush of work at the office. Then the weather turned cold and blustering, with a great deal of rain. Alice left her typewriter each evening utterly tired out and anxious, as soon as she had eaten her dinner, to go to her room and lie down. She had not thought once of the valentines she had decided to buy to send to Lizzie, and she had not again seen the little maid to speak to her.

On the morning of the Fourteenth, as she was passing through the hall on her way out, she met Lizzie. It seemed to Alice that the girl looked even thinner and paler than usual. But she smiled at Alice.

A sudden thought came to the latter of the valentine she had intended to buy. "I wish I had time to get it on my way downtown. But I haven't. If I could, Lizzie would receive it by the late mail. Oh, I am so sorry I forgot it."

During a lull in work that came in the afternoon, Alice heard Rita and Julie and Bella speaking of the pretty valentines they had received and sent. Alice thought again with regret of her forgetfulness of Lizzie. "And the poor child so good to me that evening in bringing me something to eat."

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the manager came into the office with two white tickets in his hands.

"Young ladies," he said. "Here are two tickets for a Valentine Social at the Central Church. It's to be very nice, I believe. They are holding it in their fine new assembly room they have just built back of the church building. I am not able to use these tickets. I am sorry I haven't more. You can draw lots for them," he said, with a laugh. He laid the tickets on the table and left the room.

"I don't want them," said Rita. "I'm going to a party tonight."

"So am I," said Julie.

"And I am going to a social at our own church," said Bella.

"Then they are for you, Miss Hood," and Rita laughingly picked up the tickets and tossed them on Alice's desk.

Alice was a little later than the other girls in leaving the office. As she was about to close her desk, she noticed the tickets. She looked at them doubtfully. "I don't want them," she thought, and was about to throw them into the waste-paper basket, when it occurred to her that someone at the boarding house might like them. So she put them in her satchel.

After her dinner, she sought Lizzie and offered her the tickets. The little maid's face brightened an instant, then clouded. "Oh, I'd love to go, Miss Hood. I know it will be nice there. But I could not go alone among a lot of strange people. I'm awful tired of staying in the house. Thank you very much, but I have no one to go with."

Going up to her room, Alice settled herself comfortably to read a magazine. The rain which had ceased during the afternoon was now dashing heavily against the window panes. The electric light gave a note of coziness to the room, in contrast to the night outside.

Alice found the magazine uninteresting. Her thoughts wandered. Presently she gave up the effort to read "I can't stand it," she exclaimed. "That poor little girl. It would be such a treat for her to go to that social. I won't like it—and it's raining in torrents. I can't bear to think of going out, and I am so tired, but—"

She rushed downstairs where she found Lizzie preparing the table in the dining room for the breakfast the next morning.

"Lizzie," she said, "I am going to that social, and you just have to go with me. I shan't know any one there, either, but we'll have each other for company. Put on your nicest dress under your long coat. The church isn't far and we'll not get very wet. If we hurry we can get there before it all begins."

Lizzie's pale face flushed, and her eyes brightened.

"Oh, Miss Hood! Do you really mean it? Oh, how lovely."

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In spite of her disinclination to go out, Alice felt a little thrill of excitement as she changed her dress. It was something to give so much pleasure to poor Lizzie. She unconsciously hummed a little tune a little later as she went downstairs with her waterproof coat on her arm

Lizzie was waiting for her, looking really nice in her best frock.

"Oh, Miss Hood, how nice you look. Your eyes shine and your cheeks are so pink."

Alice laughed. "I can tell you the same thing, Lizzie. Now we must go with the determination of having a good time."

"Oh, I know we'll have a splendid time," returned Lizzie confidently.

They both did have a "good time," and it was the beginning of a happy church connection, and friendships for them. They often said, "Those tickets were the best valentines we ever had."—Emily S. Windsor, in Banner.

Some Christians are quiet and meditative. They find joy in the consciousness of the presence of the Master, as Mary did. Others are active. Like Martha, want to be busy for their Lord. Service is their great word. Doubtless the ideal religious life is a combination of the two. We do our best work when we take time for worship.

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Lv.		Ar.	
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Sparkles

"Now," said the clergyman to the Sunday School class, "can any of you tell me what are sins of omission?"

"Yes, sir," said the small boy. "They are the sins we ought to have done and haven't.—Ladies' Home Journal.

The motorist telephoned frantically for assistance. "I've turned turtle," he shouted.

"Wrong place. Apply at the aquarium," was the cool answer.—Boston Transcript.

"But surely," said the haughty dame, "if I pay the fare for my dog he will be treated the same as other passengers and be allowed to occupy a seat?"

"Of course, madam," the guard replied politely, "provided he does not put his feet on it."—Pearson's Weekly.

Uncle Mose was a chronic thief, who usually managed to keep within the petty larceny limit. Once he miscalculated, however, and was sent to trial on a charge of grand larceny.

"Have you a lawyer, Mose?" asked the court.

"No, sah."

"Well to be perfectly fair, I'll appoint a couple. Mr. Jones and Mr. Brown will act as counsel."

"What's dat?"

"Act as your lawyers. Consult with them and prepare to tell me whether you are guilty or not guilty."

"Yes, sah."

Mose talked to his attorneys for a few minutes in husky whispers. The judge caught only the several times repeated word "alibi." Then Mose arose, scratched his head, and addressed the court: "Jedge, yo Honah," he said, "cou'se I'se only an ign'ant niggah, an' Ah don't want toh bothah you' honah, but Ah would sutinly like toh trade one of dese year lawyers fo' a witness."—Judge.

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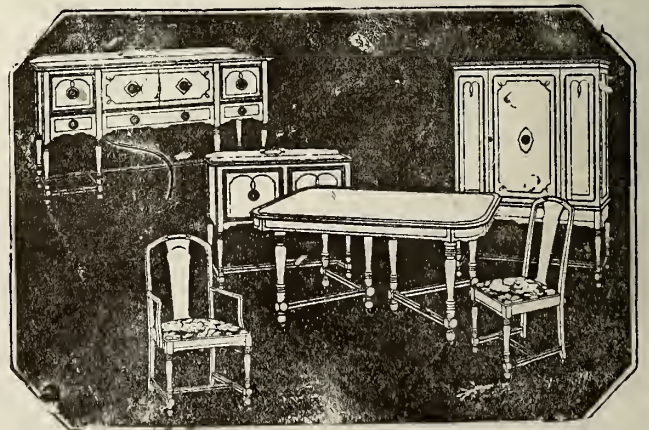
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Vol. LXIV

CHARLOTTE, N. C., FEBRUARY 14, 1923

No. 7



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EDITORIAL

CREDULITY OF THE CRITICS

THE critics, to whom we refer, are the intellectuals who have grown too wise to be content with the traditional faith. They have found a more reasonable method of accounting for the Old Testament Scriptures than the account which those Scriptures give of themselves. They purport to be of Divine origin, and to be a correct narration of the events which they record from the creation of the world to the advent of Christ. They profess to have been written by holy men of old as they were moved by the Holy Spirit. Our fathers accepted them at their face value, and felt themselves justified in so doing because they exhibited characteristics in keeping with their claims; also because Jesus Christ accepted them in all good faith, and used them as of Divine and final authority, and taught His disciples so to regard them. Our fathers, believing in Him as their Divine Saviour, never questioned the propriety of anything He did, or the truth of anything that He taught.

Such was the traditional faith which our critics have outgrown. They think they have discovered that the oldest writings of the Old Testament do not date back farther than the eighth or ninth century B. C., that Moses had little or nothing to do with them, that a large part of what we call the books of Moses was written after the Babylonian Captivity, and that the latest books of the Old Testament were written in the first or second century before Christ. They do not believe, however, that we have the writings as they came from the hands of the authors. They believe that these writings were chopped up, and pieced together again in a most remarkable manner. They believe that the Bible, built up in this manner, was accepted by the Jewish nation without any knowledge of how it was formed. They believe that Jesus accepted the Bible without any knowledge of how it was formed, or if He possessed the knowledge He suppressed it, and encouraged His disciples in the belief that it was fashioned by an entirely different method.

We raise the question whether the critics have hit upon a more rational explanation of the way in which we got our Bible than the explanation which the Bible itself gives. No doubt there are difficulties about accepting all the statements of the Old Testament Scriptures just as we find them in our Bibles today. But do our critics get rid of difficulties? Do they even diminish the difficulties? To our way of thinking, the Old Testament as reconstructed by the Higher Critics is the most marvellous book in the world. Think how it was made. A number of unknown men wrote different parts of it. They lived in different parts of the country, at different times, some of them separated by centuries, and they wrote under different motives. There was not only no concert among them, and could be none, but some of them wrote with the deliberate purpose of qualifying

and even contradicting what previous ones had written. Then when these were through writing, some other unknown person, or persons, took the writings, and chopped them into shreds, mixed the shreds together and wove them into a connected historical narrative, including an account of the creation of the world, and embodied in this narrative what purports to be a Divine system of religion. And he, or they, did this with such consummate skill as to fool the whole Jewish nation, and secure the adoption of the book as a genuine and truthful narrative, and this with such unanimity of sentiment as that not one dissentient voice has come down to us. Talk about miracles! The whale swallowing Jonah is not a circumstance. Nothing short of Jonah swallowing the whale could match it.

And that is the book, made in the manner indicated, which our Saviour revered as the very word of God. According to the critics, He did this ignorantly, or in a spirit of accommodation to the erroneous ideas of His contemporaries. Whatever the explanation, He did it, and that is the tremendous fact. "My sheep hear my voice and they follow me. A stranger will they not follow, but will flee from him for they know not the voice of strangers!" When it is a question between Christ and the critics, it takes no prophet to say which will prevail.

THINKING IN BIG FIGURES

Among the many evil results of the Great War, may be found that insensibility to big figures. The psychologists teach us that there is a law of the sensibilities that when feelings are once aroused, they must be followed by action, or else they become dull.

The Great War confirmed this law. We can all recall how horror-stricken we were when first we read of the thousands killed, advancing in serried ranks, yet in time we ceased to be affected and seemed to lose all sense of horror.

We can also recall our wonder over the millions of dollars spent by various countries, especially our own government, yet we soon became accustomed to huge sums of money and ceased to wonder.

The same is true about the sufferings in the far East. Our thoughts by day and through the waking hours of the night were pictures of that endless stream of suffering women and children, exposed to the barbarity of savage Turks. Then came the pictures sent out by the various Relief Committees, little children dying of starvation, emaciated mothers, unable to nourish their babes, striving even in death to give warmth to the frail bodies. Now that the novelty is worn off, these stories have become "as tedious as a twice-told tale."

Though the feelings have been dulled, and no longer are we aroused, yet the horrors have not lessened. Half a million have been driven by the Turks from Eastern Thrace, and over a million must leave Asia Minor, unless the Turks finally yield, and at present they show no sign of so doing.

The most vivid imagination can not faithfully picture what is meant by these figures. Bring before you, if you can, that endless stream of humanity, the women and helpless babes, the tottering old men and the frail maiden, without food by day or shelter by night. This picture is horrible enough, but it becomes more so, when you add the barbarous treatment of the men and the outrages upon the women. For such crimes those who deny the fact of hell, must confess that there is urgent need of one at this period in man's history. The question is, what are we doing to relieve them, and what refuge can be found for them?

As Greece is already overcrowded, the refugee

Greeks can find no place to which they can go, unless they accept the invitation of Soviet Russia, which means that in time they will embrace the views of those who showed themselves friendly at a time when they need friends.

This country has given money beyond all other nations, and for this we are thankful. Except for the money given, we are like the priest and Levite in the parable—we pass by on the other side.

Politics seems to dominate humanity, and in the interest of selfish considerations, we are living in selfish isolation.

HELP FOR BANNER ELK WORK

The churches of the Synod are justly proud of our Home Mission work, and especially of that begun and so successfully carried on by the late Rev. Edgar Tufts. It is really a living monument of a man who lived by faith, and who, like the heroes of faith, whose names are given in the eleventh chapter of Hebrews, by faith built schools and churches and carried hope to the discouraged of God's children.

In some way, at his death, the impression was made that he always had at his command unlimited means. The real facts, as shown in an article from Lenoir, are that he gave his services without pay, and left almost nothing to his family.

At present his work is sadly in need of funds, else his monument will be a broken column.

His son, a young man, has taken up the work, yet he will have to make bricks without straw, unless those who point with pride to what his father has done, will rally around the son, and thus prove that they realize that it requires something more than mere praise to carry on such a work.

LAWLESSNESS IN HIGHER LIFE

The thoughtful student of the times is bound to be impressed by two facts—first, that there is a general complaint that lawlessness is on the increase, and second, that this complaint has a basis in reality. We hear this charge from every pulpit, and nearly every secular paper repeats it. Then, not only do we hear the charges rung on this charge, but each day's record of happenings furnishes abundant proof of its truth.

In its lynching record this country stands pre-eminent, and in the ingenuity of the methods whereby the lynching is done, it excels even the savages of the South Sea Islanders or the Apaches of the Southwest.

Since the enactment of the Eighteenth Amendment this spirit has spread, and it has crept into the highest places; and if we can accept the testimony of a Georgia Congressman, it is rife among even the lawmakers of our land.

The history of lynching is a disgrace to every section, though statistics seem to give the palm to the South.

It would be difficult, however, to measure accurately the difference in savagery between the Herrin massacre, in the West, when unprotected men were shot down in cold blood, and the recent developments at Mer Rouge, in Louisiana, where two men were crushed to death and then sunk in a lake. Both would seem to qualify the actors for the front place among savages.

The only redeeming feature, when you compare these acts with those of lawlessness which prevail elsewhere, is that the men of Herrin and those of Mer Rouge were evidently men of a low order in the social world, while others who violate law with evident impunity are those who rank high in political and business life, the men who represent the commercial and social life of the country.

At the Governors' Conferences in Virginia recently, when Governors from many states assembled, two of them, each representing a sovereign state, seemed to be unable to realize how inconsistent it was for rulers of great states to confess that they could not enforce the prohibition law, which is the law of our land.

When Governors and Congressmen encourage the violation of law by charging that it cannot be enforced, is it any wonder that those lower down take courage and do all they can to prove the truth of their confession?

The people of this country, in every rank of life, need to learn that no man can make laws for himself; that there is law-making power, behind which no one can go; and that when a law has once been enacted, only the highest court of the land can set it aside.

The man who purchases the bootlegger's liquor is as much a violator of the law as the bootlegger himself, and his guilt is even greater, because he has either taken an oath to enforce law, or else he is supposed to be more intelligent.

This country needs to have a course in ethics, to learn the nature of conscience, to learn that the fact that conscience does not trouble you when you perform a certain act, is no reason why that act is necessarily right. The main thing is to decide whether your conscience needs enlightenment. Remember that conscience can become seared, and as such it is no safe guide. What the present lawlessness needs is an enlightened conscience and judges who will be impartial, and who will see that every law is obeyed, and that all violators will be punished, whether it be the poor negro bootlegger, the leader in commercial life, or the Congressman at Washington.

A LONG AND USEFUL PASTORATE

This is the age of changing pastorates, so much so that a long pastorate is always the subject of comment. Many of our ministers are restless for a change. A church becomes vacant, and at once there are letters from every quarter, from friends, recommending some one to the committee, and sometimes, we regret to say, the candidate for the vacancy recommends himself. When, therefore,

A RULE FOR LIVING

Forget each kindness that you do

As soon as you have done it;

Forget the praise that falls to you

The moment you have won it;

Forget the slander that you hear

Before you can repeat it;

Forget each slight, each spite, each sneer,

Wherever you may meet it.

Remember every kindness done

To you, whate'er its measure;

Remember praise by others won

And pass it on with pleasure;

Remember every promise made,

And keep it to the letter;

Remember those who lend you aid

And be a grateful debtor.

Remember all the happiness

That comes your way in living;

Forget each worry and distress,

Be hopeful and forgiving;

Remember good, remember truth,

Remember heaven's above you,

And you will find, through age and youth,

True joys, and hearts that love you.

—Youth's Companion.

we find a minister who, with the exception of one year and a half as stated supply, has served one church for 43 years, we feel that he deserves special mention.

From the Presbyterian of the South we learn that our old college and seminary mate, Dr. W. C. Campbell, has resigned the pastorate of the First Presbyterian Church, of Roanoke, Va., after serving it for 43 years.

We therefore take this opportunity to give our younger ministers a short sketch of his work:

Ordained by Winchester Presbytery in 1880, he had a call to a small church in Kentucky, which he accepted, conditional upon the action of his Presbytery. His Presbytery exercised its episcopal authority and sent him to one of its feeble Home Mission churches, where the salary was barely sufficient to support a single man. Though greatly disappointed, like a loyal Presbyterian, he went to this feeble church, where he faced, for about a year, many discouragements.

In 1881 he was called to Big Lick Church, of Montgomery Presbytery, which was then a little distance in the country, not far from where the First Church of Roanoke now stands. Big Lick was a small village, and it was here that W. C. Campbell began his long pastorate. In time Big Lick was evolved into Roanoke, the Magic City of Virginia, a town that grew by leaps and bounds, and as it grew the young pastor grew, together

with his church. With the growing town and growing church the influence of the pastor developed till today he is a part of this great city, interwoven into its history.

Having passed beyond the Scriptural limit, he has decided to let his burden be transferred to younger shoulders, while he enjoys his well-earned rest. From the "Presbyterian of the South" we quote:

"As offsprings from this church several other strong churches have been built up in Roanoke. Dr. Campbell's work and influence has not been limited to his own church. He has always been ready to aid in anything that was for the welfare of the city and its people. His wise counsel, his sympathetic heart, his consecrated life have made him one of the most influential, one of the most outstanding, one of the best loved men who has ever lived in this city. His congregation is distressed that he has given up his pastorate, but he feels that the heavy work of such a large church should be laid on younger shoulders."

There is a lesson in his life for younger ministers. Obedience to Presbyterian authority and sticking to the job have their reward.

Devotional

UNFRIENDLY ONES

In "Abbottsford," which is a fascinating biography of Sir Walter Scott, there is an entrancing chapter on "The Wizard's Farewell." The latter days of Sir Walter were spent in pain and great financial distress. But in that self-same period he wrote "Ivanhoe." "Be assured," says the great Scottish novelist, "if pain could have prevented my application to literary labors, not a page of 'Ivanhoe' would have been written; for from beginning to end of that production, which has been a good deal praised, I was never free from suffering." We have noted that the world's greatest characters rise from unfriendly zones. The world won't quit asking, "Can any good thing come out of Nazareth?" The sweetest songs are born in hours of deepest agony. When the astronomer trains his telescope on stellar worlds, he first puts out the lights. More than ever, this old world needs the man who laughs at the impossible. Even in his tragic fight against encroaching paralysis, Sir Walter Scott declares to Gilles: "The best way is, if possible, to triumph over disease by setting it at defiance, somewhat on the same principle as one avoids being stung by boldly grasping a nettle."—Marvin J. Nichols.

PATIENCE

The offices of patience are as varied as the ills of this life. We have need of it with ourselves and with others; with those below and those above us, and with our own equals; with those who love us, and those who love us not; for the greatest things, and the least; against sudden inroads of trouble and under our daily burdens; disappointments as to the weather, or the breaking of the heart; in the weariness of the body, or the wearing of the soul; in our own failure of duty, or others' failure to us; in every-day wants, or in the aching of sickness, or the decay of age; in disappointment, bereavement, losses, injuries, reproaches; in heaviness of the heart, or its sickness amid delayed hopes.—E. B. Pusey.

COMFORTERS

There are persons who wondrously comfort us. They seem able to put themselves in our place, to enter sympathetically into our griefs and sufferings. They stand by our side, and we know instinctively that their friendship is real. They may have little to say, they may not be gifted with the talent of uttering beautiful and appealing sentiments, but we are assured that their spirits are in unison with our spirits.

Genuine comforters draw their inspiration and strength from Christ. The comfort the world offers is a very cheap nostrum, but there is power in the words of real consolers. They have the spirit of Jesus in them. The gentleness and sympathy of the Master are expressed through them.

The greatest comforters of all are those disciples of Jesus who have borne some of life's heavy burdens and have suffered some of its heartbreaks. Having walked where the shadows are heavy, they are able to enter closely into the feelings of those who are oppressed with gloom.

OUR KOREA MISSION'S FIELD OF EQUIPMENT

By Rev. R. T. Coit

In accordance with the instructions of the last General Assembly an offering was made in all our churches on the first Sunday in December for the Equipment Fund for our Home and Foreign work. In addition to the general offering, those members of our churches who are in a position to do so, were approached by duly appointed representatives, who gave them the opportunity to supply some of the equipment needed. Five hundred thousand dollars was the sum set for this year, the Assembly feeling that the former figure set, \$5,000,000, was more than the Church could give just now without high pressure methods, which always have a tendency to react to the detriment of the work.

Although all our mission fields are badly in need of equipment and most of our home mission schools which are doing such a fine work, are woefully handicapped, by lack of proper equipment, I will only write concerning the field in which I work, and of which I have first-hand information.

Several years ago our field was temporarily equipped to meet the needs as they then existed, but since then our mission has had one of the most remarkable developments in the annals of missions. To mention one phase only, the educational. The enrollment in our Southern Presbyterian Korea Mission schools has jumped from 1,700 three years ago to 12,000 now; and if we had the equipment, would reach 24,000 this year.

It may not be known to most of our people, that practically, all the recent best buildings put up in our Korea Mission are the gifts of missionaries on the field, or their relatives. The Owen Memorial Bible School building, at Kwangju, the McCutcheon Memorial Bible School building, at Chunju, and the McCallie Memorial Girls' School, at Mokpo, and the Wiley Memorial Nurses' Home, at Soonchun, and the office building for our secretary and treasurer, at Kwangju, and most of the other buildings for institutional work, such as Boys' Schools, Girls' Schools, and Hospitals, are the gifts of individuals, some inside and some outside our Church, so that the Church as a whole has done very little to equip our workers.

Our Church as a whole needs to know of the work and the need of proper equipment. The Methodist Church, both North and South, has spent hundreds of thousands of dollars on their equipment in Korea. A recent world observer of missions, in returning from a tour of investigation, had this to say of our Church and its work: "The Southern Presbyterian Church has the best force of workers and the poorest equipped work of any I have seen in my tour of investigation." I think this will hold true of all our fields. It ought to shame us and spur us on to do our duty and equip those who have made such a sacrifice and in the face of such great odds accomplished so much. So much more efficient work could have been done, had they been properly equipped.

Without giving anything like a full list, some of the most pressing needs with approximate cost are as follows:

Doctor's Residence at Mokpo	\$ 5,000
Boys' School Building and Dormitories, Mokpo..	10,000
Bible School Building, Mokpo	5,000
Bible School Building, Kunsan	5,000
Bible School Building, Soonchun	5,000
Two residences at Kwanju, \$5,000 each	10,000
Dormitories for Boys' and Girls' Schools, Kwangju	20,000
Central Heating Plants for Institutional buildings, all five stations	15,000
Two Residences, Soonchun	10,000
Infectious Ward Hospital, Soonchun	3,000
Boys' and Girls' Schools	10,000
Additional Buildings and Equipment Boys' and Girls' Schools, Chunju	10,000
Residence and Land Prof., College Pyengyang..	7,500
Residence and Land Prof. Med. College, Seoul..	7,500
Our Part Union College, Pyengyang, and Union Seminary, Pyengyang	25,000
Total	\$148,500

All of these are urgent needs and for lack of them our mission work is seriously crippled. For instance we are liable to lose our permit for hospital at Soonchun unless we build the infectious ward this year. In order to get some place for the hundreds of men and women to sleep, who come in to study for 10 days or a month in the Central Bible Schools, we have to dismiss the school boys or girls and let them go back to their homes during these classes, that those who come in may have some place to stay. When we reopen the hospital at Mokpo next spring, the 500 school boys there will have no place to stay. At one of our stations the missionaries have personally put up the money to furnish temporary quarters so as to enable the schools to run and the Bible Schools

Contributed

to continue. It is not fair to throw the burden of the whole Church on the shoulders of those in charge of the work, just because they see it as no one else does. Here is an opportunity to make an investment which will yield an hundred fold. Any one of these would make a fitting memorial to some departed loved one, or in honor of some Christian worker now living. What finer way could we honor one, than in having such an institution out in the darkness, radiating light and remaking a nation. What Mr. and Mrs. Graham did in Ellen Lavine Memorial Hospital at Kwangju, or the First Church, St. Joseph, Mo., in the French Memorial Hospital at Mokpo, or Mrs. Spcers, in the Girls' School at Kwangju, others may do and their work will live long after them in transformed lives; as men and women shall come in contact with the ascended Christ, through these, and shall become new men and women in Christ Jesus. Our foreign mission secretaries, any returned missionary, or Dr. Melvin, or any of his force, will be glad to talk over this matter with any who may be interested.

Greensboro, N. C., 620 S. Mendenhall St.

A HELPFUL BOOK FOR BEGINNERS IN THE CHRISTIAN LIFE

By Rev. W. W. Moore, D.D.

What pastor has not felt the need of a brief and simple statement of the teachings of Scripture concerning the duties and privileges that belong to the earlier stages of Christian experience, which he might put into the hands of new converts for their guidance and help? Here is a booklet from the leaders of the First Presbyterian Church of Knoxville which meets that need. The title of it is "Needed Counsel for New Christians," by Samuel McPheeters Glasgow, Cecil Herbert Lang, and Julia Lake Skinner; 47 pages; price, 25 cents; published by the Presbyterian Committee of Publication, Richmond, Va., Texarkana, Ark.-Tex. It contains six short and meaty chapters, entitled respectively What a Christian Has Done, What a Christian Is, What a Christian Has, What a Christian Believes, What a Christian Does, and What a Christian Becomes.

It is written from the experience of the authors in dealing with new Christians, in trying to build them up and set them to work in the Christian life. "So often our development is arrested and our growth small and our discouragement great because we have not known how to take care of, or forward steps at the threshold of the Christian life. If this book shall prove helpful, in shedding light upon the new Christian's pathway, in centering his faith more and more strongly on Christ and His Word, and in directing the energies of this new life toward conscious peace, growth in grace, joy in Christian service and glory to Christ, it will have fulfilled its simple mission."

It will not only do these things for the new Christian but it will strengthen the faith and enrich the life of all Christians who read it, whether new or old.

Union Theological Seminary, Richmond, Va.

REMARKABLE SERVICE

By Professor and Quartette of Louisville Presbyterian Theological Seminary, on January 28, at Indiana Reformatory, Jeffersonville, Ind.

The chaplain of the Indiana Reformatory said that the best service ever held in the reformatory was that held on January 28th. The professor of theology, Rev. Dr. Thornton Whaling, and the seminary quartette, composed of Mr. K. G. Tucker, Waco, Tex.; Mr. J. H. Meengs, Holland, Mich.; Mr. D. F. Barnette, Campbellsville, Ky., and Mr. J. B. Green, Danville, Ky., visited the reformatory for the purpose of giving real and earnest presentation of the Gospel. After an interesting and humorous address by Mr. T. B. Talbot, superintendent of Home Missions for the Synod of Kentucky, the seminary quartette sang the Gospel invitation in a tender and moving way. Dr. Whaling then pressed in a short and earnest sermon the appeal of Jesus for faith and obedience; and stressed the blessed results of compliance. The quartette then sang that exquisite Gospel hymn, "The Riches of Love in Christ Jesus."

After prayer, and singing, by the 800 men present, of several hymns, followed by some fine music by the Reformatory Band, the audience was dismissed, but an after meeting was announced to which any were invited who desired to attend. Over 300 young men remained. Dr. Whaling then gave a brief exposition of faith in Jesus and urged everyone to accept Him. The seminary quartette then rendered a Gospel song expressing trust in

Jesus as Saviour and Lord. This was followed by the professor's giving a resume of the blessed and certain fruits of trust in Jesus, and the seminary quartette rendered the same truth in moving and heart appealing music. As a result over 30 young men held up their hands to express their desire for prayer and their purpose to live the life of faith in Christ as Lord and Saviour.

The service was unique in that it was planned to unite sermon and song; preaching by the professor and singing by the quartette, in presenting exactly the same truth to the same audience; thus marrying music and speech in pressing the claims of Jesus.

This same service, by invitation, will be given in the Kentucky Reformatory, on February 11th, to the 2,500 inmates there.

One of the advantages of the Louisville Seminary is that it gives opportunity for this kind of service, and it is the purpose and desire of the seminary authorities to link the life of the institution to the needs of the community in which it is located.

L. A. Taylor, Manager Seminary Quartette.

THE UNJUST STEWARD

By Rev. Geo. F. Robertson

In the 16th chapter of the Gospel by Luke, Jesus tells the very interesting story of the Unjust Steward. He is the fellow who had been reported to his master as having wasted his goods. This steward was summoned to his master, who called him to account and discharged him from the service that had doubtless been so profitable. "What is this I hear of thee?" queried this lord. "Give an account of thy stewardship, for thou mayest no longer be steward." The fellow had literally winnowed, cast to the winds, as it were, the lord's substance. No doubt that here we have a case of one wrong leading to another. This will appear later.

In spite of his heedlessness the day of reckoning had come, and he seemed at first unequal to meeting it. "To dig I am not able; to beg I am ashamed." Here his wits came to him, and to use a common worldly term, he proved to be a slick proposition. "I have a plan," said he, "by which I can make these fellows my friends (possibly the ones who had reported on him) so that when I'm out of a job they will take me into their houses."

He called together his lord's debtors and worked his plan. To the first one he said, "How much do you owe my lord?" This was not for information but for effect. "One hundred measures of oil," was the reply. "Take the bill and discount it 50 per cent. And how much do you owe?" addressing the second. "I owe a hundred measures of wheat." "Discount your bill 20 per cent," commanded the wily steward. So one made his bill 50 measures of oil and the other 80 measures of wheat. This meant 400 gallons of oil and 200 bushels of wheat taken from the bills, no inconsiderable amount. When this came to the ears of this lord, he commended the shrewdness of the steward. Now, notice this: The steward had been wasting his lord's goods and was being dismissed from service for this. How then could the lord commend the shrewdness that would waste his goods still more, even to the extent of 400 gallons of oil and 200 bushels of wheat. There is but one rational explanation of the situation. This steward, after receiving from the lord the several bills of each tenant's indebtedness at the end of the year, changed the amounts from 50 to 100, and from 80 to 100 respectively. So to go back to what the lord, at the time of contracts, demanded and had expected would do no violence to his substance and at the same time would greatly relieve these creditors who would doubtless be willing to receive such a friend as this steward was proving to be, into their houses. This process of graft was a common practice in the Saviour's day in the farming out of the taxes levied upon the Jews by the Romans. The Publicans, who were Jews, bought the privilege of collecting these taxes, and enriched themselves by increasing the same and putting this increase into their own pockets. Methinks it is not a strange practice today in many departments of business, government and other great contracts.

Another problem is presented here in the statements made whether by this lord or by the Saviour. You make Jesus the spokesman and you are put to it to explain what he says. To let it be the utterances of this lord clears away all difficulty and really calls for no further explanation.

Look at the eighth and ninth verses: "And the lord commanded the unjust steward because he had acted wisely (shrewdly) for (said this lord) the children of this world are wiser in their generation than the children of light." This is not true. The statement impugns the wisdom from above, and makes meaningless the distinction constantly made in the Bible between those who are wise and those who are foolish. The unsaved are not wiser in worldly affairs, the management of state, finance, society, education, than are Christians. It is granted that all Christian men are not successes in the

various departments of life, nor are sinners all failures, but it is true in a vast majority of instances. Then as a further bit of worldly wisdom this lord says, "Make friends by means of this mammon of unrighteousness, for by this they who are thus made friends will receive you not into their houses merely as the unjust steward has said, but into everlasting habitations."

Another interpretation has been put upon these words. Let this lord be the spokesman in verse eight, and then Jesus speaks: "Shall I say this unto you: make to yourselves friends of, or by means of, the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations? No, but I do say this: he that is faithful in that which is least is also faithful in much, and he that is unjust in the least is unjust in much."

To go back a little: the unjust steward said he was resolved what to do that they might receive him into their houses. May not this lord, after he had seen how keen and shrewd this fellow was, have had something like this in his mind: "Go ahead and make friends by means of this unjust money, and these friends will not only receive you into their houses, as this unjust steward said, but into everlasting habitations?"

This interpretation may be new, but that need not prevent its being correct.

Bristol, Tenn.

A REJECTED CHRIST

By Rev. James Russell

Matt. 8:34: "The whole city came out, to meet Jesus, and when they saw him, they besought him that he would depart out of their coasts."

Pilate said to them, "Behold your King," "Away with him; give to us Barabbas." It is 1,800 years since these things took place, but the multitude have not changed their minds yet regarding Christ and His Kingly government. This man shall not rule over us. We are called a Christian nation, but we are not followers of Christ. We know all about religion, except how to get it. To live with Christ will make us Christ-like, that is a Christian. We as a nation are far from a Christ life. In the days of Whitefield and Wesley the pulpit controlled the nation. It is not so today. The pulpit of today is making but little impression on the life and character of our nation, because it has not behind it the power and influence of the pew. They asked Charles Spurgeon the secret of his power and work in London; he said it is because of the 300 praying members I have in the amen corner of my tabernacle. We have fine Sabbath Schools, with hundreds of children, fine Christian Endeavor classes with thousands of young men and young women. Is Christ with them? Let us visit their homes. Is Jesus around their breakfast table Mondays and Tuesdays. If we have any of Christ in us it will show at home and in home life. If you find none at the table and the fireplace, the home has none. Let your light so shine that all around the table can see it. In many of our so-called homes we have a rejected Christ.

Chester, S. C.

A PROFITABLE HOME MISSION INVESTMENT

Reported by Rev. Arthur G. Jones, D.D.

By the will of the late Mrs. J. M. Bennett, Sr., of San Antonio, the sum of \$10,000 was left to the Presbytery of Western Texas. This bequest was received in the spring of 1917. Because of the lifetime love and zeal of the donor for its Home Mission work, the Presbytery decided to hold the corpus of this bequest intact, to make it a permanent memorial of this godly woman, under the title of "The Elizabeth Noble Bennett Fund," and to use the fund for the building of Home Mission churches and manses within the territory of the Presbytery.

The management of the fund is in the care of special trustees who, under rules adopted by the Presbytery, use it for loans and donations to Home Mission congregations for the particular work to which the fund has been dedicated.

During the few years that it has been in operation, the fund has already contributed to the erection of seven churches and three manses in the Presbytery's Home Mission field. Loans have been made in the total sum of \$3,200. Donations have been made in the total sum of \$2,700. The corpus of the fund is still intact, part of it being in direct loans to Home Mission churches, and the other part safely invested, the income from which will be available for still further donations to the needs of our Home Mission work.

Thus the cause of Christ has already been carried forward by this benefaction in ten Home Mission churches whose work would have been embarrassed, if not pre-

vented, without this special aid. It is a fair illustration of the way in which consecrated money can be made to serve, and to serve again, and continue indefinitely to extend the power and blessing of the Gospel.

Presbyterian Theological Seminary, Austin, Tex.

REV. EDGAR TUFTS A TRIBUTE

By Mrs. John Wakefield

The mountains are mourning their friend today,
Old Grandfather weeps from his cloudland steeps,
Beech stands alone with bared brow,
Knowing the woe of the valley below,
Feeling the loss of the friend so true,
Comrade of the friendly years,
Filling its footpaths with falling tears.
The church and school on the hillside bare
Are silent and still as they watch and wait
For the teacher whose brain and heart and care
Brought into being their walls so fair;
For the pastor whose words and life
Brought echoes of lessons from Heaven above
To waiting souls he gathered there.
The winds of winter, with sob and sigh
A requiem are wailing thru tree-tops high.
The snow with its soft and gentle touch
Its pall of white is folding round
The grave of our loved one, that sacred ground.
But hark—'tis as tho' a voice I hear,
"Weep not—for me. I am at rest—
My Master called; I heard His voice,
Lift up your heads; O friends, rejoice!
In Christ there's hope. The risen one
Bids me to rest; for you there's work.
Some sheep of His are wandering still
O'er mountain paths, by woodland rill.
They do not know, they have not heard
Of Jesus' love from His own Word.
His lambs—Oh, feed His lambs:
• The weak, the sick, the orphaned ones—
For me—weep not, nor tarry here;
By my grave's side shed not a tear,
But up and work while yet 'tis day,
O friends of mine, and do not stay
Till all are told, till all are brought
Around the Throne of God in Heaven,
Where thousands of His children stand
And sing His praise from every land.
Red Springs, N. C.

THE EDUCATIONAL MOVEMENT IN KENTUCKY

By Henry H. Sweets, D.D., Secretary

The Kentucky Presbyterian Educational Movement which sought to arouse the Presbyterians of the Synods of Kentucky U. S. and U. S. A. to a deeper sense of their responsibility for Christian Education and to secure a million dollars for the Presbyterian educational institutions of the State gloriously achieved these great ends.

Twelve thousand subscriptions ranging from one dollar to twenty thousand dollars were secured. This means, of course, that at least twelve thousand people are now interested and will forever feel that they have some ownership in these institutions. More than a million dollars net has been pledged to the Kentucky Presbyterian Theological Seminary, Centre College, the Kentucky College for Women, Pikeville College, Witherspoon College, Sayre College for Girls, Lees Collegiate Institute, Matthew T. Scott, Jr., Academy, and the Kentucky Presbyterian Orphanage. An additional pledge of thirty thousand dollars was secured for the Theological Seminary and the conditions whereby an additional two hundred thousand dollars will come to Centre College from the General Educational Board have been met.

The work was conducted by the Executive Committee of Christian Education under the direct leadership of Rev. S. W. McGill, Field Secretary. The following men and women were associated with us in this work: J. S. Baird, E. B. Bickers, F. H. Caldwell, H. S. Caldwell, N. L. Curry, R. M. Dohyns, W. B. Gordon, W. L. Greenaway, Paul Harris, Jr., W. S. Hawkins, S. P. Hollinrake, J. P. Love, W. H. Lowry, H. T. McBroom, C. T. McCully, F. A. McElroy, J. C. Norton, Ed. R. Pike, A. H. Seats, A. A. Sheddan, J. A. Troxler, T. H. Williams, Miss Alyce W. Anderson, Miss F. Pauline Barton, Miss Margaret Hutchinson, Miss Annie Lee, Miss Jean Maxwell, Miss Emory McCann, Mrs. J. F. Malone, Miss Emma Miller, Miss Annie McGill, Miss Mamie Rucker, Mrs. A. H. Seats, Miss Olive P. Zeigler.

In no other campaign conducted by the Executive Committee have we received more generous help than from the faculty of all these institutions. Some of them gave every Sunday, went on long journeys, spoke every Sun-

day, and frequently many times during the week. Many ministers from a distance came into the Synod to help on special occasions.

The chairman of the United Commission of the two Synods, Rev. R. T. Gillespie, D.D., proved himself a leader of ability, perseverance and tact.

Rev. Benj. J. Bush, vice-chairman of the United Commission, served in the campaign with untiring energy and devotion. Although his church was worshipping in a public hall and facing a building fund campaign, Dr. Bush urged his people to postpone their present enterprise and to give to the cause of Christian Education first.

The staff of the Executive Committee which worked in Kentucky has now been transferred to Arkansas, where four hundred and six thousand dollars is being sought for the educational institutions of that Synod.

Louisville, Ky.

A COUNTRY PARSON'S SUNDAY IN CHICAGO

By Rev. Henry W. McLaughlin

A writer in a current magazine made the suggestion that every preacher ought to take a Sunday off now and then and sit in the pew and get the pew's point of view.

The Country Parson was quite incognito, dressed in his all virgin wool homespun from the back of his own flock.

The Y. M. C. A. Hotel—He put up at the Y. M. C. A. Hotel, Eighth and Wabash, Chicago, a good place for a man with a slender purse and simple wants who has no desire to advertise his self-importance. It would sound bigger to have put up at the LaSalle, the Congress, the Sherman or some other, but at 80 cents a night one is quite comfortable with clean bed, two clean towels and a chance for a shower-bath in the commodious fire-proof hotel where thousands of young men, free from the alluring evil influences of the cheap hotels of the great cities, can spend the night and find good, wholesome food at moderate price in its cafeteria and lunch counters.

The Country Parson was surprised, however, to find no advertisements by way of card or poster about the hotel on Sunday morning of religious services in any of the Chicago churches, except a framed list of a few different denominations. This list, however, has not been changed for a year.

It is not for a countryman to criticize, but the parson thinks if he were a pastor of a church in the neighborhood of the Loupe he would see that the men of his church put into the hands of every man in the nearby hotels a card of invitation to attend the Bible School and church services.

He studied the framed list, though he saw no one else look at it, and made out his program for the day. The first thing was Sunday School in a not-far-away Presbyterian church. In walking he was surprised to find a large force of men tearing up and reconstructing the street on Michigan Avenue. As Sunday is about the most crowded day on this great thoroughfare, when autos constantly ply both ways like weaver's shuttles, in quick succession, all day long, it was difficult for the parson to see how it was either a work of necessity or mercy. He was also amazed to note that many of the stores were open and doing a thriving business.

The Church of the "Modern Mind"—The church reached, the parson was struck by the smallness of attendance, especially of men, at the Sunday School. His own school far away in the country had many times more men, except when auto traffic was mud-bound. The assistant pastor acted as superintendent. At the close of the exercises this gentleman spoke to the stranger and directed him to the Men's Bible class in the gallery at the far end of the church. The parson found four men present, two of which were discussing a second-hand musical instrument which one of them had recently purchased. After about ten minutes the teacher with a few more appeared, ten in all, including the parson. All were seated and ready for action. The teacher was a fluent man, but lacked ability to cultivate the self-expression of the members of his class. He seemed to think that much speaking was the requisite for a successful Sunday School teacher.

The stranger was politely ushered to a seat in the front of the large church. There was plenty of room, as it was only about half filled.

The music was led by a highly trained and no doubt highly paid quartette of singers. The preacher was a man of handsome appearance with well modulated voice and good forensic gifts generally. The text was Matthew 6:33: "Seek ye first the kingdom of God and His righteousness and all these things shall be added." The subject was, "Where Jesus Puts the Emphasis." The

(Continued on page 5)



Presbyterian Progressive Program

\$4,750,000 For Benevolences

EVERY MEMBER CANVASS MARCH 18th

ONE EXAMPLE WORTH A THOUSAND ARGUMENTS

By Roswell C. Long

The West Avenue Church, at Gastonia, N. C., is located in the midst of a cotton mill community and has a membership of 230 resident members. Believing that the success of this church in the Presbyterian Progressive Program may be an example and incentive to other churches of similar membership, and perhaps similar conditions, the following account from the pastor of that church is given:

First, We Prayed It Through—This church believes in, and practices the power of prayer. With all available data concerning the plans and program of the Progressive Program and particularly the Every Member Canvass, the facts were laid before the session, and then before a joint meeting of the officers of the church, and later before a representative of each organization in the church.

It was unanimously decided, after much prayer, that we would adopt the program, adapt it, and work it, if God willed. That was two and a half years ago. God has willed, and we are still praying and working and succeeding and growing.

Second, We Set It Up—The first step in setting up the program was the organization of the church. The only organizations functioning at that time were the session, and the Sunday School. Seven organized and chartered classes in the Sunday School were soon effected; two troops of Boy Scouts were given charters by national headquarters with our church as the parent institution; a Woman's Auxiliary was organized with three circles; three Christian Endeavor Societies were formed for the three ages; additional officers were elected in the church; a Laymen's club for the men was started, and definite standards were set up for the guidance of the Sunday School and each separate organization. The church desired at that time to lay the major emphasis on the Young People's work, and a Young People's Council was formed, which acted also as a church council. Every organization in the church, including the session and board of deacons, was represented in this council, each representative being duly elected to this place by the organization concerned. The session elected men to represent the church in the different departments of the Progressive Program, including Spiritual Life, Evangelism and Missions, Christian Training, Stewardship and Possessions, and Fellowship. Definite goals for the church were set covering each of these departments.

Third, We Worked It Out—Of course we first worked it in, and then we worked it out. Some plans used were reading courses, studies in Stewardship, Missions and Evangelism. A series of sermons covering the different departments of this program is preached through the year by the pastor, the major emphasis being placed on the importance of Stewardship during the months just preceding the Every Member Canvass. Every available piece of literature covering the Presbyterian Progressive Program is regularly and systematically distributed throughout the year.

Fourth, We Were Gloriously Blessed—The present pastor came to this church in August, 1920. At that time the church had a membership of 75 and the Sunday School an enrollment of 83. Through reliance on God, through organization of the church, and the setting up and working out of the Progressive Program, the church has grown to a present membership of 230, and the Sunday School to an enrollment of 372. There has been an addition of 234 members to the church in this time. Every goal set by the church in every department of the Progressive Program has been reached. The contributions to both benevolent and current expenses have increased 500 per cent. The Sunday School has been awarded the Goal Seal for 100 per cent excellence by the Publication Committee; the Senior Christian Endeavor Society was awarded the banner for the largest per capita contribution to Sunday School Extension; the Woman's Auxiliary achieved the highest rating in the Presbytery on the standard of excellence; every family in the church is a subscriber to the Church paper and the Missionary Survey and every Christian Endeavor home takes a Christian Endeavor paper.

We are very emphatic in our belief that only through

emphasis on the spiritual life of the Church and humble reliance on God can this or any other program succeed permanently in this or any other church.

Gastonia, N. C.

THE ONLY WAY

I sincerely hope every church in our General Assembly will adopt the Every Member Canvass this year.

It is the only way to finance a church.

It will soon educate the congregation to the fact that they are expected to do their part once a week.

It will teach some of the members, who do not come regularly, that the expenses go on at home and in the mission fields just the same when they do not come as when they are there.

It will create a feeling of loyalty in all the church for a close spiritual fellowship that has not been there before.

It has done this and more for our little church.

Have the budget carefully prepared, and approved by the session.

The pastor, the session, and the deacons must be enthusiastic for the canvass, and the budget, and this enthusiasm will soon spread through the congregation.

Pray for it, talk it, preach it, and you will soon have all at work for it.

One month of fervent prayer by the Church, plus one day of earnest work, will insure its success in any congregation in our Assembly.

Try it, there is nothing impossible in the work for the Master.

J. R. Brooks, Congregational Secretary.

Inman Park Presbyterian Church, Atlanta, Ga.

A COUNTRY PARSON'S SUNDAY IN CHICAGO

(Continued from page 4)

sermon on the whole showed a great deal of study and much reading. It was filled with many classical allusions, but came far short of presenting to the hearers, the real meaning intended by the Master, in the estimation of the countryman.

The preacher made what the Country Parson thought was a very vicious attack on the Fundamentalists and made quite a play for approval of the people of the "Modern Mind." The Country Parson does not use shorthand and so cannot quote exactly, but the following is what was said in substance:

"John Huss was one of the world's greatest reformers, but because there were people who did not agree with him the Council of Constance burned him at the stake. Diddy and Latimer were great teachers of the truth, but because there were people in England who disagreed with them they were put to death. There were many pioneers in the search of truth, but the promoters of the Spanish Inquisition, because they did not agree with them, led these saints of God to a martyr's death. Harry Emerson Fosdick, the pastor of a New York Presbyterian Church, is the most bolden mouthed preacher of modern times, but the Presbytery of Philadelphia, because it does not agree with him, in the same spirit issues its protest, but thank God Fosdick is a Baptist preacher and is beyond the power of the Philadelphia Presbytery to touch him."

Now we would expect better things of a man brought up in the Southern Presbyterian Church and taught at the feet of Rev. Dr. R. A. Webb, but here he was, to the Country Parson's amazement, lambasting the Fundamentalists for the course of at least ten minutes. Was he preaching what he believed or was he preaching to please the "modern mind?"

There are a number of preachers these days who are striving to be in fashion, who preach not what they think the people need, but what they think they want. The Country Parson's opinion is that men change their fashions of thinking as women change their fashion of bonnets, and that the man who tries to keep up with these fashions of thought will be led a merry chase.

"Our little systems have their day,
They have their day and cease to be,
They are but broken lights of Thee,
And Thou, oh Lord, art more than they."

Now the Country Parson has no great quarrel with the brilliant and versatile Fosdick. He supposes if Fosdick had heard this sermon he would have prayed something like this: "Deliver me from my fool friends and I will take care of my enemies myself." The trouble with Fosdick is that he does not know any theology. He has lived in an environment all his life where it has not been fashionable to know theology. It has been thought to be an earmark of old-fogyism to preach on the great fundamental truths of theology. The Country Parson reads the sermon addition of the Brooklyn Eagle; it is mighty interesting reading, but usually awfully poor preaching from a theological and Scriptural point of view. Fosdick's trouble can be best expressed in his own words: "The basic facts about us which make such promiscuous preoccupation ruinous lie here: Our life's time and our life's energy are limited. We are like street cars; we can hold our quota and no more. When all seats are taken, the standing room absorbed, and the 'Car Full' sign put up in front, whoever hails us next, though he be the most prominent citizen in the community, must be passed by." He is one of the most versatile men, and most everything he says and writes is worth while, but the car is full, the sign is up and the distinguished citizen, Dr. Theology, has not been able to obtain even standing room. What a pity!

The Chicago preacher though seemed to make quite a hit with some folks who belonged to the elite of the "Modern Mind." The Country Parson heard the man in front of him say at the close of the sermon, "He is perfectly wonderful," and as he left the church a young man in company with a young lady remarked, "Didn't he give the Fundamentalists the devil?"

This sermon may have helped some who admired the preacher and his point of view, but the stranger was of the opinion that it was calculated more to elicit praise for the preacher than to inspire surrender to the Divine will. Is it not true that seeking the Kingdom of God is an earnest desire to do the will of God ourselves together with a consecrated effort to bring others to the surrender to His will?

"Our wills are ours, we know not how,
Our wills are ours to make them thine."

When we have made Christ king we have learned the royal road to the victorious life. The man who has the Kingdom of God in him has character. This inspires confidence and faith on the part of his fellow man. All progress, all prosperity is based on the kind of character that comes from the rule of Christ in the heart. All these secondary matters follow to the man who has made the Kingdom the subject of first consideration.

"This Freedom"—The Country Parson carried home with him a copy of the church bulletin and he noticed the Sunday night sermons were on the following topics: "The Strongest Man in the World," dramatic presentation of Ibsen's "An Enemy of the People;" "Idols of the Times," interpretations of Sir Francis Bacon's "Idols of the Tribe, of the Market Place and the Theatre;" "Does Heredity Determine Everything?" considerations from Lathrop Stoddard's "The Revolt Against Civilization;" "Are a Career and Home Life Mutually Impossible?" lessons for young women from Hutchinson's "This Freedom;" "The Sin of the Average Man," does Sinclair Lewis overdraw it in "Babbitt?"

The subject of this particular night was on the book, "This Freedom." It is difficult for the Country Parson to understand why there is such a furor over this book. He thinks it gives a horrible caricature of a minister's home. It probably has some valuable lesson for the present-day world, but he sees no use in going through forty nightmares to get them. At any rate, he thinks a book like this a poor makeshift for a sermon to a preacher who has the inexhaustible store of Scripture truth to draw from. If the pulpit is the place from which only discourses of entertainment are to be delivered, probably Dr. Charles Sheldon is right in the suggestion that the pulpit be abolished as obsolete. Is it the business of the preacher to proclaim what his people want to hear, or to preach what they ought to hear? Is it his business to frame his message so as to be acceptable to the "Modern Mind," or to frame it so as to be in accordance with the will of God, whose ambassador he is supposed to be? A New York editorial commenting on Dr. Sheldon's suggestion, comments on the preacher who strives to follow the fashion instead of proclaiming the truth as the ambassador of the King, reads as follows: "If he virtually hands up doctrine for their approval instead of handing it down to them as the Word of God, he merely yields to a very human temptation.

"It follows that the obsolescence of the pulpit is at least open to discussion."

If disappointment met the Country Parson in the morning, quite the opposite rewarded his quest in the after part of the day, of which he will write next week.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Presiding Over an Election. Nothing like it in print. Sent postpaid 50c.—This booklet presents seven kinds of elections, with five methods of conducting them, giving complete "Order of Business" for each one.

These five methods of electing are clearly demonstrated, step by step to guide the inexperienced presiding officer in directing any one of them.

Send order direct to author, Narcissa T. Shawhan, 254 North Conception St., Mobile, Ala.

Mt. Olive, N. C.—We have just finished our Foreign Mission study class, "Sunrise in Aztec Land," and I hope every Auxiliary in existence will take the study. It is one of the easiest to teach and most interesting we've had for some time.

Calypso Auxiliary was invited to take the study with us and we have had a splendid program. We used three afternoon periods for the work, taking three chapters each afternoon.

The last program was concluded by all present writing a letter to a missionary in Mexico and enclosing a linen handkerchief. We wrote to every one of our missionaries.

We append herewith a detailed program of the last meeting as it may contain some suggestion that will be helpful to another society:

Bible lesson—Each one present to give a verse of scripture that applies to Mexico, as a promise, command or a prayer.

Song—"The Son of God Goes Forth to War."
Uniting the Torches in Mexico—Mrs. T. N. McGee.
The Evangelical Seminary in Mexico—Mrs. H. R. Southerland.

The United Evangelical Press—Mrs. Albert Martin.

Bible Societies and Work of Colporteurs—Mrs. L. J. Page.

Vocal Selection—Mrs. B. C. Albritton.

Prophecies based on Progress, Prospects and Promises—Mrs. J. R. Maxwell.

Review of last Lesson—Mrs. James Dickson.

Resume of Mission Work Carried on in Mexico since 1874 by Presbyterians—Mrs. R. D. Loftin.

Current Opinion on Conditions in Mexico—Miss Jim Kornegay.

Quiz on Book—By Leader.

Questions: How many souls to be saved for Christ in Mexico? How long before Harvard was University of Mexico founded? Whom did Spaniards find in Mexico, and when did they come? How did Mexico get its name? Some good old Mexican laws, but queer religious beliefs about number of Gods? What struggles for independence elsewhere gave inspiration to Mexicans? Time of Spaniards rule, Independent Mexicans, and of first constitution? Who was Washington of Mexico; the first President; the first missionary? Four vital movements in U. S. in 20th century that affected Mexico? Contrasts in U. S. and Mexico? Motives of first settlers; language, religion, marriage, divorce? What did the Revolution do for the church? Number of U. S. students studying in Mexico City in 1922. Number of Mexicans in U. S. schools? Why was our church asked to move its work from Northern to Southern Mexico? Name states in new field, stations, population. Some reforms noted in Mexico. Who is the president of Mexico, and is he favorable to Protestantism? Name Protestants now occupying positions of trust in Mexico, both in Church and State? A few results of uniting the torches in Mexico.

From four to five there will be a social hour during which time we will write little notes to our missionaries in Mexico. Please everybody bring paper folded in an envelope, and pencil. Those who wish may bring a gentleman's, lady's, or child's handkerchief, which we will lovingly tuck in these little missives of good cheer to our missionaries in Mexico. During the hour refreshments will be served, "a la Mexicana."

Charlotte, N. C.—That mission study is no longer dull and can be made both attractive and instructive was proved beyond a doubt by the Women's Auxiliaries of the First and Second Presbyterian Churches of Charlotte, N. C., when they came together for an all-day study of Dr. Ross' splendid book, "Sunrise in Aztec Land," on the first Wednesday in February.

The splendid spirit of co-operation and Christian fellowship that exists between these two Auxiliaries is best described by the invitation from the Second Church to the First as follows: "Come spend the day with us in our new club rooms and join with us in an all-day Foreign Mission study, and we will serve you a real Mexican dinner." Needless to say the invitation was accepted, and the Foreign Mission Secretaries of each Auxiliary began immediately to plan a program for this day together.

As a method to stimulate interest in attendance, to insure the reading of the book, it was decided that each of the two Auxiliaries offer a \$10 prize in mission money to the circle having the largest proportional attendance as well as largest number reading the book. The result was very gratifying as 424 women actually registered.

The splendid mission study book is well adapted to co-operative study, being subdivided into the Darkness, the Dawn, and the Light, and was divided between the two Auxiliaries as follows: The First Church had the morning session and the part of the book that depicted the Darkness and the Dawn; the hostess Auxiliary taking the after lunch period, with the later Dawn and Light as their subject. Then each Auxiliary was left to bring out their part of the book in their own way.

The First Church conducted the morning session, with the following program:

Mrs. Parks Kirkpatrick, Secretary, Foreign Missions, First Church, presiding.

Scene 1—Pagan Darkness.

Scene 2—Papal Darkness.

Scene 3—Protestant Dawn.

Scene 4—A Day in Our Mexican Mission.

Scene 5—"The Light." A Symbolic Scene.

Details of Presentation: (Morning Session).

1. Opening Hymn.

2. Welcome to Women of First Church, by Mrs. W. R. Wearn, President of Woman's Auxiliary of Second Church.

3. Response by Miss Annie Wilson, President of Woman's Auxiliary of First Church.

4. Devotional, by Mrs. J. T. McCutchan.

5. Duet, by Miss Nettie Allison and Mrs. Robert J. Smith.

6. Introductory Talk, by Mrs. Parks Kirkpatrick.

7. Scene 1—Pagan Darkness: A Domestic Scene. Tableau; Mexican Women—Mrs. Lawrence Miller, Mrs. J. W. Grier, Mrs. Latimer McClintock. Mexican Man—Mrs. E. O. Anderson. Talk on "Pagan Mexico," by Mrs. A. B. Taylor.

8. Scene 2—Papal Darkness: Forced Conversion. Tableau: Mexican Man (High Class), Miss Lavinia Boyer; Catholic Priest, Mrs. J. P. Quarles; Soldier, Mrs. J. J. Pierce. Talk on "Papal Mexico," by Miss Laura Burton Miller.

9. Scene 3—Protestant Dawn: The Truth Presented. Tableau: Missionary, Mrs. E. M. Cole; Mexican Group. Talk on "Beginning of Protestantism," by Mrs. W. H. Fowler.

This period was illustrated by living pictures, with explanatory talks. Every phase of the life of this period was brought out, the first being a domestic scene, the adobe hut, the home of the peon who rested leisurely in the shadow of its eaves, surveying the other members of his household busily serving their lord and master, as burden-bearers and general doers of all work.

The talks-accompanying the tableaux carried us through the Papal Darkness, showing the forced conversion, the idols overthrown, and other evils which were suffered during this period. This brought us to the beginning of the Dawn, which was described by our speakers as the cock-crow. Then the beautiful tableau, "The Truth Presented," showed our first missionary, Mrs. Melinda Rankin, with her open Bible, as she presented the truth to those whose love she had won by her Christlike manner among them.

The lunch, which was a very interesting feature of the day, and very satisfying to the inner man, came at this time. The menu follows:

I. King Cock—Pan.

II. Pulque Salad.

III. Diaz Frozen Dainty, Cafe.

It was a most inspiring sight to see 250 women seated at one time to partake of this splendid treat.

The afternoon program, by the Second Church, was most interestingly presented.

Afternoon Session—Mrs. Jeff R. Palmer, Secretary of Foreign Missions in Second Church, presiding.

1. Opening Hymn.

2. Prayer, by Miss Julia Alexander.

3. Introductory Talk, by Mrs. Palmer.

4. Solo, "In Old Madrid," by Miss Nettie Allison.

5. Scene 4—"A Day in Our Mexican Mission."

Cast of Characters:

Superintendent of Normal School, Mrs. Ella K. Hanna.

An American Visitor, Mrs. Richly, Miss Mary Elizabeth Wearn.

The Day-School Teacher, Miss Beaty, Mrs. J. B. Spillman.

The Spanish Girl, Valencia, Mrs. R. J. Smith.

The Matron of the School, Mrs. W. B. Glenn.

The Mexican-Spanish Girl, Marnia, Mrs. H. H. Heafner.

The Aztec Indian Girl, Miss Mary Julia Bullard.

The Mexican Lover, Mrs. Robert J. Smith.

Rev. Goodly, of the Union Theological Seminary,

Mrs. T. W. Huntley.

6. Piano Solos, by Mrs. P. D. Gilreath: (a) "From an Indian Lodge; (b) "Spanish Dance."

7. Poem, "A Neighbor," read by Miss Lavinia Boyer.

8. Scene 5—"The Light"—A Symbolic Scene.

Spirit of Mexico, Mrs. Paul Rousseau.

Spirit of Y. W. C. A., Miss Mary Mobley.

Spirit of Y. M. C. A., Miss Ruth Crowell.

Spirit of W. C. T. U., Miss Sallie Phillips.

Spirit of Union Mission Press, Miss Minnie Olive Walker.

Spirit of American Bible Society, Miss Kate Walker.

Spirit of American Tract Society, Miss Susie Keerans.

Spirit of C. E. Society, Miss Elizabeth Morrison.

Spirit of Sunday School, Mrs. Jno. Northey.

Spirit of Humane Society, Miss Louise Henderson.

Spirit of Prophecy, Mrs. Clyde N. Sloan.

Chairman of Music Committee, Mrs. Wm. Speed.

Chairman of Luncheon Committee, Mrs. W. S. Orr.
Chairman of Scenic Arrangements, Mrs. Alston Morrison.

The scene showing a mission school in Mexico discussed every phase of our work in this field and how it is carried on. One who had only a hazy idea of our Mexican Mission, after seeing this part of the program, could but feel that Mexico is indeed our neighbor, and though she has been called "the two-year-old infant of the Southern Presbyterian Church," she is a giant responsibility, and if we share our part of this responsibility we must give her more love, more service, and more prayer.

The symbolic scene, the Light, showing the different agencies that are at work to help carry this light to our neighbor in darkness, was very impressive.

The decorative setting with tropical plants and fruits added much to the atmosphere of the day with our Mexican neighbors. Not least among the pleasure was the privilege of having with us representatives from each Auxiliary in the city and adjoining country churches.

We recommend just such study and co-operation as we have enjoyed to other Auxiliaries, believing it will stimulate interest and enlarge information—as after information comes inspiration, and after inspiration comes service, which is after all the only true living.

F. McD. K.

Sugar Creek—It was the pleasure of the Woman's Auxiliary of Sugar Creek Church to meet Wednesday afternoon with Mrs. M. A. Peabody, at the manse, this being the first meeting there in more than a year. The church has been without a regular minister here since Rev. W. R. McCalla went to Little Rock, until the recent coming of Rev. M. A. Peabody, from Jefferson, Ga. Before his family came the manse underwent extensive remodeling and renovation. Electric lights and waterworks were installed. It goes without saying that the ladies of the Auxiliary took an active interest in all this.

Mrs. M. C. Davis presided over the meeting. The attendance was most gratifying. Mr. Peabody conducted the devotional, taking "Stewardship" as his subject. Interesting reports were heard from the circles. March closes the year's work and the president urged diligent effort to have a creditable report for the Presbytery, which meets at Mint Hill in April, Philadelphia Church. Plans were made for the Home Mission study class. Several other routine matters were taken up. Mrs. Preston Robinson was chosen as delegate to the Woman's Parallel Convention, which is to meet in Charlotte at the same time as the Laymen's Convention.

After adjournment refreshments were served.

Mrs. R. M. P.

To the President and the Secretary of Spiritual Life—Dear Friends: We approach the close of the church year with mingled feelings of joy and sorrow! Joy that God has so abundantly blessed our efforts to advance His Kingdom; sorrow that the year's work falls so far short of its needs and of what He rightfully expects of us.

The thoughtful Christian woman must surely ask of herself, "Why this continued failure year after year?" Our Father fills our lives with rich blessings, yet repeatedly we fail to measure up to that responsibility to others which we so solemnly assumed before God. What is the reason? Is it not that we fail to really understand just what God asks of us? Do we comprehend the real meaning of Stewardship of life and of possessions?

A wonderful little book called "Christian Stewardship for Women," is just off the press. It is written by that consecrated woman, Mrs. S. H. Askew, of Atlanta, Ga., and issued by the Permanent Committee on Stewardship for the use of the Auxiliary. If every woman of the Church would prayerfully study this booklet, the record of the coming year would excel anything our Church has ever known in her history.

Do we really want to know what God expects of His children? Do we want to receive in our own lives the rich rewards promised for obedience to His will? The study of this little volume reveals these precious truths.

If you want the Christian experience of your members to be richer and sweeter during the coming year, if you want the work of the Church to go forward, if you want the debts paid and recruits sent out, if you want God's plan for all our lives to be really known and followed, then we beg of you two officers to whom this letter is addressed to plan at once to organize your members into groups for the study of this Biblical presentation of Stewardship for women.

Praying that God will speak a message to the hearts of our women through this study class, I am
Faithfully yours, H. P. Winsborough.

The free grace of God makes every man a debtor who receives it; places him under an obligation to impart what he has received, as far as he can, to every human brother. The very faith and hope by which we incur this debt inspire us with the benevolence which longs to fulfil it. All this is expressed in those words of Paul to the Romans: "I am a debtor both to the Greeks and to the barbarians; both to the wise and the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also."

The Every Member Canvass Comes March 18. Are You Preparing For It?

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

Four more reporters added this week brings the number on the Honor Roll to a "lucky thirteen." And what a fine lot of work the reports cover! Wouldn't you have liked to be present when those young people in Lowell had that mission study class, or out at Quaker Meadows Church, near Morganton, to hear the young people discuss Mr. Crawford's interesting booklet on the State that the Tar-Heels are so proud of? Or perhaps you would prefer to take part in the work at Fayetteville. No wonder their pastor commented on what the young people are doing.

We can almost hear you saying, though, that you prefer your own church and young people's work. We hope you do feel your own work is best, provided you have high standards, but don't forget we want to know about what you are doing. Every report makes a more interesting department.

As the editor sits at his desk this Sunday evening some of the Davidson College students are in the next room singing "Shall We Gather at the River," "Jesus Is All the World to Me," and other songs. The songs bring to mind the thought of the peoples who do not know Jesus as their friend and who haven't thought of gathering at the river "Where bright angel feet have trod." Young people, are

you interested in those who have never heard "the message of salvation from God's own holy Word?" There are millions who today, nearly two thousand years after Christ died to save them, have never even heard that He was born. The finest thing you can do is to have a part in sending and carrying the message to some of these. We had an article last week on Home Mission study, and will have another soon on Foreign Mission study. Won't you study about Missions, pray for Missions, give to carry on the work, and pray that some of your members may go out to personally represent you and your church? Great joy awaits you.

Sunday School

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

FEBRUARY 18, 1923

JESUS AND ZACCHAEUS

GOLDEN TEXT—The Son of man came to seek and to save that which was lost. Luke 19:10.

SCRIPTURE LESSON

1 And Jesus entered and passed through Jericho.
2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.
3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.
4 And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way.
5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house.
6 And he made haste, and came down, and received him joyfully.
7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.
8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.
9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.
10 For the Son of man is come to seek and to save that which was lost.

SHORTER CATECHISM

Q. 49. Which is the Second Commandment?
A. The Second Commandment is: Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

During His public ministry many sought Jesus for healing or bodily repair, some for instruction, a few for salvation and a multitude from curiosity. The classes seeking were varied in character and motive. The hostile Pharisees and Sadducees sought Him to entrap Him in His words and teaching. Some, like Nicodemus, sought Him for religious teachings. A number of Publicans, like Zacchaeus, came near His person from curiosity as to His character, words and deeds. We will contemplate Zacchaeus Seeking Jesus; Jesus Seeking Zacchaeus; Zacchaeus' Conversion; The Proofs of His Discipleship.

I. Zacchaeus Seeking Jesus

He had never seen Him, but had heard much about Him. So many men now have never discovered Jesus' true character, but have heard much concerning Him. Zacchaeus resolved to know more about Jesus, and it was a wise resolve. He decided to supplement his defects, and to use the means at his disposal for gaining his end. This too was a wise course. So every man acts the part of wisdom in employing all means within his reach for knowing more about Jesus. His claims are too stupendous and the asserted consequences of neglect are too appalling for a man to ignore Christ and His Gospel. All men should study the Scriptures, scan their evidences of inspiration, attend the sanctuary and its ordinances of worship and pray to God for guidance. If he will do this he may be brought to say, with Peter, "Thou art the Christ, the Son of the living God." The man who does not seek Christ has little prospect of knowing Him and His salvation.

II. Jesus Seeking Zacchaeus

The Lord was seeking the Publican as well as the latter seeking Him. It is obvious that one of Jesus' purposes in Jericho was to save Zacchaeus. As He went to his house, Christ declared, "The Son of man is come to seek and to save that which was lost." When Jesus came

to the tree where Zacchaeus was He says, "Zacchaeus, come down, for today I must abide at thy house." He invites Himself to the Publican's home and goes there for the very purpose of revealing Himself, teaching the inquirer the plan of salvation, and saving Him from sin. Every sinner who is disposed to be a Christian should remember that Christ is seeking him and is far more desirous of making him a disciple than he is to become one. The Ethiopian Eunuch went up to Jerusalem studying the Scriptures and seeking the way of life. The Lord withdrew Philip the Evangelist from an important work, and sent him to a desert road to meet the Eunuch and to guide him to Himself. Let every sinner, then, wanting to be a Christian, be encouraged by the fact that Jesus seeks him and will give him all needed help.

III. Zacchaeus' Conversion

The Publican, confessedly a man of bad character, became a real disciple of Christ. Zacchaeus was ignorant in religious matters and undoubtedly at the Publican's table Jesus instructed him as to the plan, terms, duties, and blessings of the Gospel salvation. "Faith cometh by hearing and hearing by the Word of God." When taught, Zacchaeus arose and declared what he would do. Jesus said, "Today is salvation come to this house, for as much as He also is a son of Abraham." He affirms that he is a spiritual son of Abraham, who trusted for salvation in the promised Messiah. Abraham was saved by Christ just as we are. Jesus says of him, "Abraham rejoiced to see my day; he saw it and was glad." There is but one Saviour for mankind. "There is no other name given under heaven or among men whereby we must be saved." Old Testament saints and New Testament believers trust the same Redeemer. All that reach glory join the ransomed church above in saying, "Thou art worthy to take the book and to open the seals thereof for thou hast redeemed us to God by thy blood out of every kindred and people and tongue and nation, and we shall reign on earth."

IV. Proofs of Zacchaeus' Discipleship

Was Zacchaeus a true Christian and what is the evidence? Though he had been an ungodly, worldly man, Christ says he was saved. If Jesus undertakes to save a human being, no matter how depraved and vicious, He can do it. He can "save unto the uttermost all that come unto God by Him." The proofs of Zacchaeus being saved are found in his change of nature and life. He had rebelled against His will; now he submits to Him. He had no faith in Jesus; now he trusts Him. He had been selfish; now he determines to be generous. He had been dishonest; he now purposes to be just. He had been a thief; he now decides to make restitution fourfold. His change in spiritual nature leads to reformation of conduct. He declares, "The half of my goods I give to the poor, and if I have taken anything from any man by false accusation I restore him fourfold."

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

TEMPTATION TO LIE

M., Feb. 19—Profit in Lies: Lev. 6:2-5.
T., Feb. 20—Mistaken Affection: Gen. 27:1-13.
W., Feb. 21—Hatred: Prov. 10:9-19.
T., Feb. 22—Spite: Ps. 31:11-18.
F., Feb. 23—Pride: Matt. 6:1-5.
S., Feb. 24—Covetousness: II Pet. 2:1-3, 17-20.

Sun., Feb. 25—Topic: What Are Some Temptations to Lie and How Can We Overcome Them?
Prov. 12:17-22.

Why is lying associated with cowardice?
What helps to cure lying in business?
Are benevolent lies unjustified? Why?

The truth is beautiful and glorious; a lie is black and infamous. The devil is the father of lies, and any one who lives a lie or tells untruth is a child of the devil. A lie is any presentation of untruth for the purpose of deception, when there is an obligation to tell the truth. A lie may be told in several ways, by a statement in words, by an act that deceives, by silence, when we ought to speak, by inaction when we ought to act. Any one of these is as bad as the others, depending on the circumstances. Everything that is untrue is not a lie. Fairy stories are not lies, neither are novels. These things are simply to amuse the imagination. To children who live in a world of make-believe, they may be almost like truth, but as we grow older we learn to discern between what is true and untrue.

Why Are We Tempted to Lie?

Since man is a fallen sinner, one of his bad traits of character is the willingness to deceive. The practice of lying begins very early. Selfishness suggests that the way to get what we want, or keep what we have, is to lie about it. Often fear will make one lie to avoid being punished or hurt. We love applause and wish to be complimented, so we try to appear what we are not. We desire the approval of parents, teachers, bosses, and friends, and we deceive them to gain their commendation. As Oliver Wendell Holmes says, "Sin has many tools, but a lie is a handle that fits them all."

Some Forms of the Temptation to Lie

It is not easy to live a true life, and the temptation to lie comes in all the stages and ages of our lives. The home is sometimes a hotbed for liars. Parents deceive their children to get them to behave, and children discover this method of getting what they want, and soon become proficient liars. In school, deceiving the teacher is often the main task of the pupils, who try to make it appear they are working at lessons, or behaving properly, when they are not. Some boys and girls cheat on class and examination, which is lying, of course. In business, many people lie and cheat, falsify measures and weights; for lying and stealing are twins. In the social world, lying takes the form of polite indirection, insincerity, and often of bare falsehood. As Mark Twain declares, "Some people are experienced, industrious, ambitious and often picturesque liars."

How to Overcome the Temptation to Lie

Yielding to deception, insincerity, and falsehood undermines the moral character. No Christian needs to lie, for God will take care of him and give him all he needs for life and success, in school, in business, in society, in politics. Satan's wiles will be set to trip you, and make you lie; but, as Dean Swift says, "Tell the truth and shame the devil." Resolve to tell the truth at all costs; confess your sin, and drive out all false and devilish desires. Christ calls Himself the truth. Let us make Him our example in truth-telling, for He would not stoop to lie, even at the cost of His life. Be true to Christ, be true to yourself, be true to your home, and its ideals, and the love of truth will grow in your hearts like a beautiful flower, filling your lives with peace and joy.

REPORTERS' HONOR ROLL

Carey P. Lowrance, Mooresville.
 Paul W. Rawlins, Greensboro.
 Miss Eunice Long, Greensboro.
 Miss Minnie Hopkins, Concord.
 Miss Leila Hubbard, Lumber Bridge.
 Miss Elizabeth Kirkland, Route 5, Durham.
 Miss Aline Whitener, Hickory.
 Miss Maud Little, Charlotte.
 Mrs. Z. V. Turlington, Mooresville.
 Miss Bess D. Arrowood, Morganton.
 Miss Kate Sutton, Fayetteville.
 Mrs. W. H. Howell, Wilmington.
 Miss Bessie Cox, Lowell.

NEWSGRAMS FROM OUR YOUNG PEOPLE

The Senior Endeavorers of Lowell held a mission study class the last Tuesday evening of January. Different members presented various parts of the book "Unfinished Tasks." This study was particularly interesting in that some of the young people had done actual service among the people about whom they talked. Miss Etta Baker, the society president, who has worked among the Indians in Arizona, splendidly presented "The Indians." Miss Lucile Sandidge added to her talk on "The Strength of the Hills" by telling of work in which she had had experience among the mountaineers. Misses Bessie Cox, Mary Wheeler, and Janie Young, and Mr. J. W. Lowry, gave interesting chapters. Nineteen of the society's 22 members were present to enjoy the study and the "eat stunt" which preceded it, the "eats" being provided by those attending.

After a two weeks' delay on account of bad roads and influenza, the young people of Quaker Meadows Church, near Morganton, held a very interesting celebration of North Carolina Day. The basis of the discussion was Rev. Mr. Crawford's booklet on the Old North State. Patriotic songs and a prayer for the State were included, and also two readings. Scott's "The Love of Country" and Kipling's "Recessional."

The young people of the First Presbyterian Church of Fayetteville recently reported a new Intermediate C. E. Society there. Now comes a report of a Senior society and a Junior one. The Seniors are conducting an "auto race" to stimulate attendance at the Sunday church services and the mid-week prayer meeting. They have organized into a "Booster Club" to "boost" the pastor, S. School, C. E., and everything connected with the church. They gave a special program in the Sunday School on North Carolina Day and sent ten dollars for Synod's Home Missions. They have also taken one hundred dollars of Building and Loan stock for their new Sunday School building.

A "Mamie Gene Cole" Junior Endeavor Society has recently been organized in the Delgado Presbyterian Church, near Wilmington. This name was given in honor of Miss Cole, Dixie Junior superintendent, who has been doing such fine work in this line. This society started out with 39 active members, quite a goodly number for any Junior worker to handle.

Three Endeavorers from Wilmington went recently to Bolton and organized a Junior society in the Presbyterian Church. There are 25 members, and Miss Elsie Troy is superintendent.

Four North Carolina Juniors have recently been added to the Honor Roll of those completely memorizing and quoting the First Year Graded Junior Endeavor Memory Work: Mary Vick and Elizabeth Renniker, from the First Presbyterian C. E. Society, at Wilmington, and Violet Dunn and Melba Ridenhour, from the Tenth Avenue Presbyterian C. E. Society, at Charlotte.

The West Avenue Presbyterian Senior Society of Gastonia has a copy of the Dixie Endeavorer in every home, and writes that more subscriptions are to come. This society also has a copy of the Christian Endeavor World in every Endeavor home.

The Highland Presbyterian Senior Endeavorers of Fayetteville adopted a needy family for Christmas and gave them a real Christmas. The gifts ranged from toys, fruits, etc., for the children, to a suit of clothes for the father. This society put on a Christmas pageant, a social for their members who had been away at school, and a Church Loyalty campaign.

Watch for the news story on the Davidson Young People's Conference, June 12-19!

Church News

ARMENIAN RELIEF

Received for this cause:
 Rutherfordton Sunday School -----\$128.30

NEWS NOTES FROM BARIUM

Mr. Groundhog evidently saw his shadow at Barium Springs, and he is doing his best to live up to his reputation by giving us a good big taste of winter weather. The thermometer stood at 24 on the office porch all day Tuesday.

The following members of the Board of Regents attended the meeting of the board at the orphanage Tuesday: Rev. R. M. Williams, Rev. J. H. Henderlite, Messrs. E. F. Murray and C. S. Clark, Mrs. J. T. French, Mrs. W. B. Ramsay, Mrs. W. R. Grey, Mrs. A. M. Fairley and Mrs. R. S. Abernethy.

Mrs. French and a friend, Mrs. Huggins, came up and spent Monday night with us.

Mrs. Abernethy spent Tuesday night with her brother, Mr. Jos. B. Johnston, and his family.

Plans are on foot to move the mechanic's, Mr. Grier's, house to the rear of Howard cottage facing on the new highway, to make room for the Baby cottage between Howard and the Sprunt infirmary. It is Mr. Johnston's plan to begin excavating for the Baby cottage just as soon as possible.

So far there are no new cases of measles, and all the sick are getting along nicely. Johnnie Britton, who has been in bed since the 11th of December, sat up in bed for about an hour yesterday for the first time. He will be out of bed in a short while if he continues to improve.

Dr. Parker, pastor of Little Joe's Church, was in the sanatorium last week and was not able to preach Sunday. We were fortunate in having Dr. Sentelle, of Davidson, preach for us. We enjoyed him very much indeed.

Mr. Johnston and family are in their new house. Mrs. Johnston and the children came over Saturday.

THE DEATH OF REV. E. H. HARDING, D.D.

When a man reaches the ripe old age of 90 years and 4 months, leaving behind him a record of faithful service in the ministry, there is no occasion for grief, but rather for gratitude to God for such a life.

Dr. E. H. Harding died Friday, February 9th, at Davidson, N. C., at the home of his daughter, Mrs. F. H. Whitaker. He was 90 years of age November 3, 1922. He was the son of the manse, his father being Rev. N. H. Harding, D.D. He was born at Oxford, N. C., and served the Church at Milton, N. C. three times. He held pastorates at the following churches: Spring Hill, '59-'62; Milton, '65-'66; Concord Church, Concord Presbytery, '67-'70; Milton, stated supply, '71-'74; Second Church, Charlotte, N. C., '75-'81; Sharon and Augusta Churches, Ebenezer Presbytery, '82-'84; Graham, N. C., '85-'90; Farmville, Va., '90-'92; stated supply of same church, 1903; stated supply, Milton, N. C.

Dr. Harding was chaplain in the Confederate army, and was a prisoner of war at its close.

We have known Dr. Harding over 30 years, and the more we were thrown with him, the more we admired his sweet, Christian spirit, his accurate scholarship, and his love of the Latin poets.

When the Synod of North Carolina met in Charlotte in 1911, he was one of the two ministers who conducted the communion services. We have never forgotten the rapt expression on his face, as he pictured himself in his old age, standing on the dividing line between two worlds. One could almost catch the reflection of the glories of the other world shining in his face. Such lives are a heritage of the Church, and should be an incentive to those of us who are in the thick of the fight, that we may leave behind us such a testimony to the power of grace.

NORTH CAROLINA

Mount Airy—This church is very much interested in the fact that one of her sons, Mr. J. H. Carter, has sold out his business and gone to Union Seminary at Richmond, preparatory to entering the Gospel ministry. Mr. Carter felt the call to the ministry while in college, and after receiving his degree at Davidson spent some time at Union Seminary. On account of his health he was unable to complete the course. After his recovery he went into business, and has been an active layman in the church. For several years he has been a ruling elder. We feel sure that his friends will share with us the pleasure in knowing that he has decided to return to the seminary and will soon enter the active ministry of the Church.

Church in the Pines, Laurel Hill, Rev. Charles R. Bailey, pastor. A meeting of eight days' length recently closed in this church. Dr. William Black, of Charlotte, Synodical evangelist, was the preacher. He preached the Gospel simply and forcibly. Under the leadership of Mr. Andrew Burr the singing became an important part of the services. God's blessing rested upon all and there were a number of visible results. The membership of the church was revived. Men led in public prayer who had never done so before. Women led prayer meetings who had never led in prayer. Many made beginnings in personal work. There were 55 cards signed, evi-

dencing a desire for a better life. Twenty-seven have already joined this and a neighboring Presbyterian Church. The neighbor Methodist Church has received 11. A substantial offering was made for Synodical Home Missions.

Besides a Men's and a Women's Missionary Society this church has five Children's and Young People's Societies. It has one candidate for the ministry and one student volunteer, both in active preparation. Nearly ten per cent of the membership of the church have been steadily engaged in active work in mission Sunday Schools.

Wilmington—Delgado Church—Our church has just received a wonderful blessing under the preaching of Rev. Leonard Gill, one of the general evangelists of our Synod.

Brother Gill came to us on January 25th and preached until February 4th. The Church of the Covenant, which had just given us a piano as a Christmas present, very generously "took care" of all the expenses of the meeting, so that our entire offering went to Synod's Home Missions, \$67.30.

As this is a mill church and most of our people are at work during the day, we had only one service and that service at night, except on Sundays, when Mr. Gill spoke three times.

It was the most wonderful meeting Delgado has had, certainly in a very long time. Mr. W. K. Brown, from the Immanuel Church led the singing. The people filled the house, on two nights, to overflowing, singing the Gospel songs.

Not only by their presence and singing did the people show that they were interested, but several heads of families pledged themselves to erect family altars. There were over 60 professions of faith in Christ, 41 of these united with the Delgado Church, four to other Presbyterian churches, and several to other churches of other denominations.

We know of no man who more faithfully, fearlessly, and forcefully preaches God's truth, and we thank God for sending brother Gill to us.

N. N. Fleming, Jr., Pastor.

SOUTH CAROLINA

Columbia—Rev. Dr. R. C. Reed, of the Columbia Seminary and associate editor of the Presbyterian Standard, left on Monday last for Toronto, Canada. He is to preach at Princeton on February 18th.

Columbia—Rev. B. Frank Yandell, a senior in the Columbia Theological Seminary, Monday night announced that he would accept a call to the pastorate of the Rose Hill Presbyterian Church which was extended to him unanimously. Mr. Yandell will fill the vacancy caused by the resignation several months ago by Rev. E. S. Campbell. Mr. Yandell is a native of Charlotte, N. C., and has been a student in the Columbia Seminary for three years.

Marion—The opening services of the Presbyterian evangelistic program were held in the Presbyterian Church here Sunday morning, conducted by Dr. W. H. Miley, distinguished evangelist and Furman Betts, singer. Dr. Miley preached a very interesting and forceful sermon and Mr. Betts sang two delightful solos. Dr. Miley preached in Marion several years ago, at which time he created a favorable impression among the people of the community.

Dillon—Rev. John McSween, of Timmonsville, has under consideration a call to the pastorate of the Presbyterian Church of Dillon. He will, however, not render a decision until after March 1st.

Mr. McSween was a pastor of the church here several years ago, and he endeared himself to every denomination and every walk in life. From here he went to the army, where he served as a chaplain in the Thirtieth division. After the war he became pastor of the Presbyterian Church of Rowland, N. C., which he later resigned to give his attention to his father, John McSween, Sr., of Timmonsville, who was in bad health, and who died recently. Mr. McSween has just returned to his home in Timmonsville from a visit here and to Rowland, N. C.

Columbia—One of the most remarkable programs heard in Columbia, as given by Columbia artists, in many a moon was that at the First Presbyterian Church Monday night, given by Lynwood Williamson and Maurice Mattison and an augmented choir of some of Columbia's best voices.

The program was given as an introduction of the new pipe organ of the church. Mr. Williamson, who has been a leading musician of the city for several years, had a part in supervising the installation of the organ, and it was appropriate that he should handle the instrument for its introduction to the public. Mr. Williamson is to leave Columbia soon for Greensboro, and the recital was also in the nature of his farewell.

Mr. Williamson handled the organ in a masterful way. The numbers were beautiful and seldom before has Columbia been favored with such splendid music.

Union Church—Rev. W. H. Miley, D.D., and his singer, Mr. W. Furman Betts, recently conducted a meeting of eight days duration for Rev. W. I. Sinnott at Union Church. Interest that increased to the close was manifested. As a visible result there were 52 persons that signed loyalty pledges, 86 renewed their consecration, and 11 were added by confessing Christ to the full fellowship of the church, eight baptized children and three that received baptism in confessing Christ.

For about ten and one-third years Union has been joined in a pastoral group with Central and Lake City churches, but the Lake City church having

rown from 37 to 84 members it was judged wise for it to have a pastor for all his time. Union and central therefore decided to divide between themselves the time given before this to Lake City, thus turning two pastoral charges of the group instead of one.

APPALACHIA

Hendersonville—Rev. L. T. Wilds, D.D., of Lexington, N. C., has been called to Hendersonville, and has signified his acceptance of the call.

Banner Elk, N. C.—In a press dispatch sent out from Johnson City, Tenn., announcing the death of Rev. Edgar Tufts on January 6th, the statement was made that "Mr. Tufts had access to unlimited money" in connection with his work at Banner Elk, N. C. This erroneous statement seems to have been copied in practically every paper, church and secular, carrying the news of his death, and is easily calculated to do injustice to the memory of that Godly man, as well as to the perpetuation of the great work which he founded.

Aside from a modest home, the entire earthly fortune left by Mr. Tufts would not more than equal the six months' income of the fairly good business man of today. It only became known a few weeks prior to his death that he had never taken, in all these years, any salary whatever for his services to the Lees-McRae Institute (although he was fully authorized to do so) and depended for his support on the salary paid by one small church and two mission points. It is true that by a marvelous faith in God, abundantly rewarded, Mr. Tufts did build up his wonderful institution of Christian education and Orphans' home without ever having at any time contracted a debt, and now hands down this splendid plant valued at some \$250,000 all free of debt and with a moderate amount to apply on the completion of the building program begun by him. There is urgent need right now of replenishing the fund for bedding and clothing the 54 orphans in the home, and there will be large need for funds during the next school year which begins in April. Some months before Mr. Tufts' death his son Edgar decided, in the face of several attractive offers, to take up the same work his father had founded and carried on for so many years. Thus, in the providence of God, Edgar Tufts still carries on this noble work. It is hoped that the Church and friends will rally to his support as of old.

GEORGIA

Atlanta, North Avenue—From the Church News clip the following extract from a letter from anamori, the "Moody of Japan." This church contributed to his work. He wrote as follows: "Last year I conducted a country-wide evangelistic campaign, covering the whole of Japan and her dependents, and preached to over 75,000 people, and had the joy of seeing about 20,000 people decide for Christ. It was a wonderful campaign. I spent 12 days, only resting eight days during the campaign. You see how hard a campaign it was."

KENTUCKY

Louisville—The Highland Presbyterian Church on recent Sunday, after a strong appeal by the pastor, Rev. P. H. Pleune, gave more than \$1,700 to the dear East Relief. This church in the campaign for the Presbyterian Educational Movement exceeded by several thousand its quota of \$40,000.

OKLAHOMA

Oklahoma City—The pageant, "Together Shall They Sing," was presented at Central Presbyterian church, Oklahoma City, on Christmas Eve, with the following persons: Messrs. A. N. Leecraft, B. M. Travis, Olney Robinson, Floyd Maytubby, William Coley, John Stewart, and Mrs. Crawford Bennett, Misses Sue Kenyon, Cecil and Fern Rosengren and Frances Stewart representing the leading characters, assisted by groups from the Beginners and Primary departments of Sunday School and the choir, under the direction of Mrs. A. J. Coley and Mrs. John Stewart. The front of the church and platform were beautifully decorated in white and green (with lighted candles, a manger in the foreground and a "Star in the East" making a suggestive decoration for the theme of the pageant. The shaded lighting of the church, with the soft, reverent music as the different characters walked down the aisle, and the earnestness and appeal of the portrayal of the characters by those taking part, made the service most beautiful and impressive.

Mrs. J. P. Stewart.
1528 W. 28th St., Oklahoma City, Okla.

TENNESSEE

Memphis—Idlewild Presbyterian Church is enjoying a season of preaching by Dr. Dunbar H. Ogden, of Mobile. Following this meeting the congregation will begin a campaign to raise the sum of \$150,000 for the erection of a new Church and Sunday school building. The total cost of the new equipment exclusive of the lot will be \$250,000. Rev. S. Waters McGill of the Presbyterian Theological Seminary at Louisville is assisting the pastor Rev. H. P. Neilson, D.D., in the direction of the building campaign.

TEXAS

First Church, Lancaster, Albert E. Wallace, pastor. A two weeks' evangelistic campaign was held in

this church, February 7-21. Dr. A. F. Cunningham, Synodical evangelist for Texas did the preaching. He preached the Word in simplicity, purity and with power. Results: There have been some decisions for Christ, there will be more. There was also a spiritual awakening among the church membership and others. A free-will offering was made, both for the cause and the expenses of the meeting which totaled \$350.

Tex.-Mex. Presbytery—Premont and Kingsville—Rev. Juan G. Cavazos writes on January 23d, "On my last visit (to Premont) we had very enthusiastic meetings, and I had the pleasure of baptizing a little child." On the same date he writes concerning Kingsville: "Here in Kingsville, on the 14th we baptized two adults and one child, and next Sunday we are to receive nine or ten more members here." On January 29th he writes: "I am sure that you will be glad to know that last night we received by profession of faith and baptism, ten new members."

Mr. Cavazos has established work in so many places that give much promise, but also require much work that it seems necessary to divide this field very soon or give him a helper.

Corpus Christi—Rev. C. C. Acevedo is very active in this field trying to meet the calls for a more extended work. He writes: "I think we now have assured a small Sunday School in Taft with some 36 pupils. . . . I am preparing to open work also in Sinton and Aransas Pass. We are going to make of Corpus this year, by the help of God, a real evangelistic center."

Houston—Rev. C. R. Womeldorf writes: "Yes, I have been rather busy. We had two weeks of most excellent services here—the last week Fernandez and de Leon helped us. Good attendance from the beginning in our hoped-for building. . . . in fact much larger than I expected first week as it was a praying week—but many unbelievers persisted in attending, but no doubt it was good for them too. We had 18 professed conversions and received and baptized 11 on Sunday. There was general rejoicing—the devil kept some from coming all the way. I think almost all was due to prayer, even what was good in the preaching. . . ."

Bay City—In the same letter Mr. W. writes: "I am just back from Bay City where I had the best services I have ever had there—held four services—received two members—ought to have been others, but two had moved away, another out of town—and the two I received left that day. . . . great church building isn't it?" This is another church that is clamoring for a resident worker and one that should be the center of a great field.

Gonzales—The Gonzales Church received recently five new members, the Austin Church ten, and a number are ready to be received at San Marcos as soon as the evangelist can spend a Sunday there.

A note of progress and encouragement throughout the entire Presbytery is the development of the Sunday School and Young People's work. The field was never whiter for the harvest than now.

R. D. Campbell.

E d u c a t i o n a l

Union Theological Seminary, Richmond, Va.—Special addresses during the month of January have been unusually numerous and valuable. Besides the James Sprunt lectures by Dr. James I. Vance, which were listened to with eager interest by large audiences and which are already having such a brisk circulation in their printed form, and besides the work of Dr. George M. Sleeth, of Pittsburg, in Public Speaking, the students have been kept in touch with great activities of the Church by the visits and addresses of various other leaders. Dr. James I. Good, of Philadelphia, chief representative of our American Presbyterian and Reformed Churches in the investigation of conditions among our brethren on the continent of Europe, made an informing illustrated address on the work of Protestant Relief in those lands. Dr. Robert M. Wilson, of our own Korean mission, made a moving address on the work among lepers in that country. Dr. J. W. Skinner, D.D., principal of the Tex.-Mex. Industrial School at Kingsville, Tex., and Rev. J. Edwin Hemphill, of Atlanta presented two aspects of our great Home Mission work, and made earnest appeals for additional workers.

The extension work of the professors continues in various directions. Dr. Mack, besides his work with other classes in the city, has agreed to take the extension class in Hebrew Institutions and Ideals arranged for by the College of William and Mary. Dr. Mack is to deliver the Stone lectures at Princeton Theological Seminary in April.

Davidson—On Friday evening in Shearer Hall, Paul Vanorden Shaw, formerly of Sao Paulo and for many years resident in South America, delivered a highly interesting and informing lecture. The subject was "Understanding Misunderstood Latin America."

At a later hour by reason of a conflict and misunderstanding of dates the students enjoyed their usual movie exhibition, while the faculty were entertained in the second formal meeting of the new "Quadwrangless" club by Dr. Thos. W. Lingle, with an account of his visit to some of the "shrines" of Europe. Still later in the evening, too late for an attendance that its merit naturally would justify, Mr. R. R. Clark, of the Statesville Landmark spoke

to the Journalist club on the "Ideals of the Profession."

The next evening basketball had the stage and floor all to itself, an occasion when the "Wildcats" had things all their way in an encounter with State College.

Then on Sunday, Rev. A. W. Crawford, superintendent of Synod's Home Missions, spoke in the Presbyterian Church at the morning service, in the afternoon before the Y. M. C. A. and then again at the evening service in Dr. Richard's pulpit. The speaker's address was filled with striking facts, interesting figures, and informing statements that held the attention of the hearer from start to finish. Noting the marvelous progress of the State along industrial, commercial, educational and other lines, he set forth with optimistic note how that Presbyterianism has for many years now grown at a percentage rate 21-2 times greater than that of the growth of the State population and how that for a period of time it has been 40 per cent, this being higher than that of the Methodist Church (31.6-10) and than that of the Baptist (37.6-10). This signal blessing of the work by the Divine Hand should be a spur and incentive to redoubled effort and to persistent work in the matter of Christianizing the State. Monday evening saw the final organization of a Chamber of Commerce with a directorate and official secretary to make it certain that prospective citizens should know the claims of Davidson as an attractive place for residing.

Tuesday evening a capacity house greeted the second presentation here of The Sultan of Sarawak, a black-face extravaganza, written and directed by Prof. E. J. Erwin. The play in composition and presentation is so meritorious in its special line that the faculty has consented to the troupe's presenting it at a number of places this spring.

But the piece de resistance on the week's program was the wonderful lecture in Shearer Hall before five or six hundred people, delivered by Dr. Grenfell, the missionary to the deep sea fishermen of Labrador. In personality, in store of incident, in picture illustrations, in thrilling experiences he presents as a lecture a combination at once unusual and attractive and informing to a degree.

Presbyterian Theological Seminary of Kentucky, Louisville—Examinations are over and the students are well into the work of the second term. Several new students entered with the beginning of this new semester.

The students of the Baptist and Presbyterian Theological seminaries of Louisville are giving, alternately, three-minute biographical studies of Old Testament characters at 4 p. m., every week day over the powerful broadcasting station of the Courier-Journal and Times. It is estimated that this station is heard by a total of two and one-half-million people, scattered all the way from Mexico City to Newfoundland, and out through the west. The characters have been carefully selected by Professors Yates and McAllister of the two seminaries, the series extending from earliest days down to the close of the Old Testament. The sketches are well prepared and a real service is being rendered.

The post-graduate courses of the seminary are being given this session by Professors Dosker and Whaling, with a number of students enrolled.

President Vander Meulen has just returned from a visit to St. Joseph, Mo., where he preached the sermon at the dedication of the beautiful new Sunday School building of the First Presbyterian Church.

The seminary has been favored with quite a number of speakers in the recent weeks, among them Rev. Wesley Baker, Richmond, Va., and Dr. Gerrit Verkuyl, Chicago, both of whom have been in Louisville in connection with the Standard Training School for Sunday School Workers, held in the Second Presbyterian Church. Dr. Thornton Whaling, of the seminary, taught one of the large classes in this school.

The officers of the Kentucky Presbyterian Educational Movement, with Mr. J. C. Norton in charge, have been moved to the west wing of the seminary building. Miss Witherspoon has entered upon her work as the new bursar and assistant librarian of the seminary.

Dr. Henry E. Dosker, professor of Church History and Missions in the seminary, is giving a series of addresses on Missions to large and interested audiences of the Women's Auxiliary of the Highland Presbyterian Church, Louisville.

Flora Macdonald College—The following have been chosen to head the "Y" organization for the coming year, Madge Hardaway, '24, Gusto, Ky., president; Helen Pope, '24, Mount Olive, vice-president; Martha Norden, '24, Hope Mills, secretary; Charlotte Garth, '24, treasurer; Charlotte McMurray, '24, Hedgesville, W. Va., undergraduate representative.

Miss Madge Hardaway has received the appointment to represent the N. C. Student Volunteer Union at the council to be held in New York during the latter part of February.

Dean Vardell on Monday night gave the second in the series of Musical Appreciation lectures, his subject being "Edvard Grieg." He was assisted by Mrs. W. B. Robeson, of the violin department.

On next Monday Miss Frances Nash, pianist, will appear in recital in the college auditorium.

On Thursday night, Dean Vardell was heard in an organ recital in the Methodist Church of Albemarle.

News of the Week

The Lausanne Conference has finally collapsed and has ended in failure. Never in the history of political conference were such amazing scenes witnessed as marked the tragic ending of the negotiations, which extended over almost three months. Practically the whole diplomatic world ran after Ismet Pasha, head of the Turkish delegation, trying to induce him to sign the treaty, but Mustapha Kemal's favorite general, with gentle smile, was immovable. He said "no" to all—Americans, British, French and Italians.

Notice was since given by the Turks that after February 7th no foreign warship exceeding 1,000 tons may enter the harbor of Smyrna and no two ships of one nation will be allowed there at the same time. The Turks warned the Allies that all such ships found in the harbor after that date would be fired upon. The French and British answered that they not only refused to withdraw from Smyrna, but they would defend themselves if attacked. Since then the British have sent heavy ships from other ports to Smyrna.

In a mine explosion at Dawson, New Mexico, 122 men were entombed. One hundred dead miners have been found.

An earthquake at Honolulu killed a dozen people. The damage at Hilo, according to a conservative estimate, was \$100,000. Several days will be required to ascertain the number of lives lost and the correct amount of the damage.

Besides announcing the installation of a new accounting system that will "furnish adequate fiscal control over the state's revenues and disbursements" and "provide a means for ascertaining from one source the actual condition of the state's finances," State Auditor Baxter Durham, in his annual report to Governor Morrison, of North Carolina, formally announces a reorganization scheme for the administrative departments of the state, of which the following are outstanding proposals:

Consolidation of the 66 existing departments, boards and commissions into 16 major departments of state.

Reduction of the elective officers to the seven constitutional officers, with other nine appointed by the governor.

Abolishment of some 36 boards and commissions which now function independently and the distribution of their duties among the 16 major departments.

The co-ordination of the work of the state government and the simplification of the administrative system.

Lloyd George, former Premier of Great Britain, has announced his intention to visit this country in the fall of this year. "I am anxious to see that great country as soon as possible," he said.

The City of Charlotte Commissioners have endorsed the plan to have a civic center building, under control of the commissioners of city and county.

Withdrawal of Senator Simmons, of North Carolina, from the race with Senator Robinson, of Arkansas, for democratic leadership in the next senate, when Senator Underwood, of Alabama, the present democratic leader, will retire, has been announced by Senator Overman, of North Carolina, on behalf of his colleague.

An eleventh hour compromise in the ship line fight sent the opposition's substitute to the Morrison ship bill through the senate on the second and third readings by unanimous vote, thus ending in so far as the upper body is concerned the longest and most heated fight of the session. Governor Morrison has accepted the compromise.

The Milliken bill, which would provide that all lodges, orders or fraternities, "by whatsoever name known," be required to register with the proper state authorities full lists of membership within the state and the names of the principal officers of the state lodge and all subordinate lodges, went down to defeat.

America's "last thousand" came home from Europe, signaling the nation's closing action in its participation in the world war.

From the deck of the U. S. army transport St. Mihiel the soldiers who kept watch on the Rhine gained their first glimpse of their homeland after an absence of five years. With them were French, Belgian and German

wives and children, who saw for the first time the land they are to call home.

President Harding will be a candidate for re-election in 1924 and will be nominated unanimously by the republican party, Senator Watson, of Indiana, prominent in the republican leadership, predicted in the senate during a debate with the democrats over political questions.

Sub-committee of the house judiciary No. 2 reported favorably the bill making the Volstead act supplemental to the existing state laws. The bill had rough sailing when the full committee failed to get it out with a favorable report, but when the sub-committee got on it it went through without difficulty.

EVANGELISM IN UNION AND ANSON COUNTIES, N. C., MECKLENBURG PRESBYTERY

By Rev. R. J. McIlwain

During the past summer and fall evangelistic services were held in the churches as follows:

Altan, Bethany, Walkersville, Rehoboth, Siler, Beulah, Salem, Pageland, Marshville, Peachland, Polkton, Piney Woods, Camden, Lee Park, Benton Heights, Waxhaw, Unionville, Bethlehem, Turner's School House, Six-Mile, and Banks—21 in all. More nearly all the churches in Union and Anson Counties have had meetings this year than in any year in the history of the work. Yet at no time has the prospect been so unfavorable even after the Committee on Evangelism had appointed the men. The selection of the men was most appropriate, both as to their adaptability to the work and their willingness to go, but so many were unable to hold the meeting for various yet all-sufficient reasons that much hard work was necessary to secure others to take their places. However, the men were secured and 21 meetings were held in the bounds of the Union and Anson work. The meeting at Marshville, which was held by our worthy superintendent, Evangelist Rev. M. F. Daniels, of Charlotte, and the pastor, Rev. C. E. White, was one of the first and one of the best, not only reviving the church, but having a fine effect on the town as a whole. There were 25 professions, five of which joined the Presbyterian Church. One was received by letter. At Peachland, the meeting was conducted by Rev. Wm. Black. There were 20 professions; five joined our church. Rev. J. W. Stork assisted the pastor, Rev. C. E. White, at Polkton. There were four professions, three of whom joined the Presbyterian Church. Five were also received by letter. Rev. R. C. Clontz and Pastor W. C. Underwood conducted the meeting at Siler. Attendance and interest was good. Brother Clontz always holds a good meeting and is good to go when appointed. There were four professions of faith; two united with the church; three more will come in later; five were received by letter; there were about 20 reconsecrations and one family altar erected. The meeting at Indian Trail was conducted by Rev. M. F. Daniels and Pastor Underwood the latter part of October. The attendance and interest was good. There were two professions, both of whom joined the Presbyterian Church. The Turner School House meeting was conducted by Rev. B. B. Shankel, of Monroe, and the writer. The interest in this meeting grew steadily from its beginning on the fifth Sabbath of July to its close 10 days later with blessed results. Aside from the general uplift to the whole community, there were 30 reconsecrations and 15 professions of faith; also a great desire repeatedly expressed for an organization and a church building. A petition with 20 names on it representing a number of land owners and the best people of the community was gotten up asking for the organization of a church at this place, which petition was presented to the Presbytery at Walkersville in September and granted. The organization was effected on the second Sabbath of October. One of the most remarkable results of the meeting was the reconsecration of Mr. J. C. Turner, the principal man of the community, who owns 700 acres of land in one body and has many tenants, mostly white people. He has neglected the church much of his life, and has never made any effort to conceal a purely worldly spirit and life, though always kind to those about him. During the meeting he manifested a deep interest from the start, having attended the Sabbath School services here regularly since early spring and entering into every part of the services with much evident pleasure. Being somewhat deaf, he has heard very little preaching for many years, but when he got up close in front during the meeting and came in contact with Brother Shankel's penetrating voice, which poured into his ears a veritable fusilade of words as live coals from off the altar, he discovered a new world, confessed Christ anew and declared it was the first preaching he had heard in 20 years. Since the meeting we have turned this point over to Brother Shankel, who serves it twice a month. A dozen or more people go from this point every Sabbath night to Lee Park Church, in Monroe, six miles away, to hear Brother Shankel preach. Rev. Connor Brown, Evangelist of Synod, conducted a 10 days' meeting at Lee Park Church the fourth Sabbath of June. There were a number of professions. One joined the Presbyterian Church. The attendance and interest was good, considering the busy season with the farmers. A few days' meeting followed at Benton Heights, in North Monroe, but there were no visible results. The Beulah meeting was conducted by Mr. C. N. Medlin, our candidate in charge for the summer, and the writer, who preached alternately for six days. Two things were uppermost in our minds during this meeting. The strengthening of the Sabbath School by visitation, and stirring the people by preaching, talk-

ing, and every other known manner, to begin the new church building, both of which were accomplished; also three members were added to the church on profession. The workmen are progressing nicely on the new building, and the first service will be held in it apparently before New Year's day.

Salem—In this meeting Candidate Medlin and the writer had the very valuable assistance of Rev. S. B. Lysterly, of Charlotte, and here we learned the value of having plenty of help in a meeting. It takes about three preachers to do justice to all the fried chicken and other good things these Gospel-hungry, preacher-loving county people face you with three times a day during meetings. Then, too, every house can be visited and meals taken at very many by dividing up the territory, but we did many other things which will bear fruit shortly; also many days hence. Sixteen were added to the church, 10 by examination, and six by statement. Seven children were baptized. Six family altars established. The church premises were improved and a cemetery cleared off and prepared for use, according to modern regulations. An order was also made for the election of three additional elders and three deacons who were duly elected, ordained and installed on the fourth Sabbath of September.

The Pageland meeting embraced the third Sabbath of September, being conducted by our worthy chairman, Rev. J. M. Walker, assisted by Mr. Medlin and the writer. Owing to the many interruptions, including the departure of Mr. Medlin for the seminary on the third day, the coming of the writer to take his place, and the shortness of the meeting, there were no visible results, but all enjoyed Brother Walker's good preaching and fellowship, while the writer was greatly helped as we took counsel together concerning the things of the Kingdom.

Piney Woods—Rev. J. W. Stork assisted the writer most efficiently, being a good preacher, a good mixer, and a very discreet man. This meeting, as in most cases, this summer, ran six days. There was good interest, good attendance, and nine professions of faith. Six joined the Presbyterian Church, and since we have no organization here their names were enrolled at Wadesboro. We have given this point a meeting each year for the past three years, and preach for them when we can. The demand for my time during the past year has prevented my giving it a regular appointment. Since the meeting last year five white families have moved out of this community and five colored ones have taken their places. This is a serious result of the tenant system to the county work in Anson County.

Banks Church—This church had not had a protracted meeting in many years until this year. Not being able to get anyone to assist him, the pastor, Rev. W. S. Hamiter, conducted the meeting himself, which proved a real inspiration to the congregation and community. There were a number of professions. Three united with the Presbyterian Church. The meeting at Six-Mile Creek Church was also held by Brother Hamiter, the pastor. There were 15 professions and reconsecrations.

The Rehoboth meeting was conducted by Superintendent M. F. Daniels and Pastor Q. N. Huneycutt. The meeting was well attended, the membership greatly edified and the whole community greatly stimulated and quickened by Brother Daniels' vigorous presentation of the Word. There were a number of professions and four additions to the church.

The Altan meeting was conducted by Rev. W. C. Underwood, of Indian Trail, and Pastor Q. N. Huneycutt. The people praised Brother Underwood's fine preaching and seemed greatly encouraged by the meeting. There were three additions by letter.

Bethany—Rev. Mr. Baker, of Georgia, assisted Pastor Huneycutt here. The meeting was timely, doing good service in encouraging and strengthening the membership in the midst of serious moral stress in the community.

The meeting at Bethlehem was conducted by Rev. L. W. Brown, of Philadelphia Church, and Mr. R. W. Park, the candidate in charge of the work for the summer. The attendance was excellent, and there were three additions on profession of faith, all of whom joined the Presbyterian Church. Mr. Park was assisted at Unionville by Rev. S. B. Lysterly, of Charlotte. The people greatly enjoyed Brother Lysterly's good preaching, but there were no visible results.

At Walkersville Pastor Huneycutt was assisted by his brother, Rev. J. W. Huneycutt, of Great Falls, S. C. The services were greatly enjoyed by the people.

At Waxhaw the pastor, Rev. Geo. B. Thompson, was assisted by Rev. Mr. Jefferson, of Chester, S. C., for 10 days. The church was much encouraged and strengthened. There were no visible results.

The Camden meeting was held by Rev. J. C. Hardin, of Charlotte, and Rev. J. J. Douglass, of Wadesboro. No meeting had been held at this church in two years. The writer visited the field, preached for them and made arrangements for a protracted meeting some time in August. Rev. J. C. Hardin was secured for the meeting, and a gracious season of revival was enjoyed resulting in 13 additions to the church and strengthening the membership and the Sabbath School.

There were 206 professions of faith, 110 of whom joined the Presbyterian Church, during these meetings, held chiefly by the pastors of the Presbytery.

An English barrister, who was accustomed to train students for the practice of law, and who was once asked "why he put students, from the very first, to study an analysis of the most difficult part of the sacred Scripture?" "Because," said he, "there is nothing like it, in any language, for the development of mind and character."

The Every Member Canvass Comes March 18. Are You Preparing For It?

CHILDREN

LOVES THE OUT-OF-DOORS

Standard:
I am a little boy six years old. I have another who is three. We have a large yard with great oak trees in it, and sun, rain, sleet or snow, finds us out-of-doors. We don't like to stay in the house. I am going to school next Fall. I will try to be a good boy. I have aunts who live in Asheville, N. C., and I have been to see them twice, and I come and go all by myself. I want to see all of you little folks who write to the Standard. I hope we may meet some time. I want to be a smart boy and help my mama and papa.

Your friend,
Jean Bean.

Salisbury, N. C.

THE CHILD'S CATECHISM.

Standard:
I am a little girl nine years old. I go to school at White Hill; my teacher is Miss Nannie Gilchrist. I am going in the fourth grade next week. My chum is Mary Oldham. I go to Sunday School at White Hill. My teacher is Miss Clita Jackson. Mr. J. D. Cole is our superintendent. Rev. C. E. Clarke, of Carthage, is our pastor. We like him fine. I am studying the Child's Catechism. Hope my letter will be printed.

A new little friend,
Lula Agness Jackson.

Cameron, N. C.

ALL AWAIT HIS SECOND LETTER WITH INTEREST.

Standard:
I am a little boy 12 years old; am four feet and eight inches tall, weight 75 lbs., fair complexion, blue eyes, and wavy hair in my head is white. I go to school at White Hill; teacher is Miss Annie McDuffe; in the fifth grade. I go to Sunday School at White Hill. My teacher is Mrs. Enier Kelly. Her home burned January 17, 1923; it was a two story building. If my letter reaches the waste basket I will come and tell you if my hair turns black.

A friend,
Bernice Jackson.

Cameron, N. C.

TEACHER HAS NAMESAKE

Standard:
I am a little girl eight years old. Santa Claus brought me a lovely doll. My school teacher, Miss Dorthia Steele, named it after me and I put Dorthia to it after her. I like her Dorthia Gean. All of her children just loves her. She is so interested in each one of us. I have two brothers, one six, age six; the baby (Robert) age two. My parents are Presbyterians. I go to Sunday School. Dr. E. C. Murray is our good and beloved pastor. This is my first letter to the Standard. I hope you will print it. I want to surprise Miss Dorthia and daddy.

Your little friend,
Lillian Grace Pittman.

Pauls, N. C.

RICH IN NICE TEACHERS

Standard:
I am a little boy six years old. I go to school, but have been confined at home since Christmas with bronchial trouble. I don't know how many little boys love dolls. I have two, one named Cornelia, my former kindergarten teacher; the other, Tommie, after my school teacher. Miss Cornelia Steele was my

kindergarten teacher, and Miss Tommie Fisher my school teacher. I love them both very much. Miss Della McGoogan is my Sunday School teacher at the Presbyterian Church; she is one of the best in the world. I also have a sweet teacher in the afternoon at the Union Sunday School; her name is Miss Dorthia Steele. I fear my letter is too long. With best wishes to the Standard and readers.

Your little friend,
Jennings Pittman.

St. Pauls, N. C.

BERTRAND'S VALENTINE

Bertrand had only been in London a few weeks. He talked such broken English that when he went to school the boys all laughed.

"We'll have lots of fun out of him," Dick Steele observed. "Oh, my! Ain't he a picture?"

Yes, he certainly was a picture—the sleeves of his old coat out at the elbows, patches on his knees, and his tattered shoes tied to his feet with strips of leather. But notwithstanding these drawbacks a true artist would have enjoyed sketching him. A sturdy little form, a pleasant face with honest blue eyes, an obedient son, a kind brother, a true, brave boy—that is a picture of Bertrand.

He did his best to master the English language, and the other boys did their best to torment him. But he tried not to mind their teasing. One day, after morning school, he saw Herbert Downing and Dick Steele looking at something which he thought very beautiful.

"Hallo!" called Herbert, "watching us, are you? Want to see what we've got?" and he displayed a wonderful silken-fringed valentine, with cherubs floating about in a blue sky, underneath which flowers bloomed and birds fluttered. "I'm going to send this to my sweetheart, Dutchie. Where's your valentine for your sweetheart?" Laughing as if his question were a good joke.

"I haf got a sweetheart—my Gretchen," said Bertrand seriously, "but I not buy de valentine—haf no money," and the boy turned away from the merry, laughing boys with a misty look in his big blue eyes.

On the way home Dick and Herbert, with two other boys, stopped to look at a shop window in which were displayed valentines of all kinds.

"I say," said Dick, "let's hunt up a comic valentine to send him tomorrow, a ragged boy bowing down to a ragged girl."

"Good! so we will," assented Herbert. The valentine was bought—a ludicrous thing—and stored away in the coat pocket of Herbert until morning should come.

But the boy for whom it was intended did not arrive at school, much to Herbert's and Dick's regret. They found out from one of the scholars where he lived, and after school they raced out to the dingy old tenement. A sweet-faced, crippled girl opened the door in answer to their rap.

"We'd like to see Bertrand," they said. "Come in," she said, politely, "mine brudder is ill."

They stepped within and stood mute and motionless at the scene before them. A sick woman was lying on a cot looking very pale and weary. A young woman, with one arm in a sling, seemed to be waiting upon her. And Bertrand sat before a smouldering fire with bandaged throat and head.

"I'd get up if I could," he said, "but my head feels as if 'twould split when I move. You're good to come and see me. Please sit down."

The boys felt as if they were anything but "good." But they found their voices. "What's the matter?" asked Herbert.

"I haf taken cold some way," and he shivered.

"Tisn't very warm in here, is it?" asked Dick, wondering why the folks did not stir up the fire this bitter day.

"No, 'tisn't very warm," Bertrand said.

"We can't have it any warmer," put in the little crippled girl. "We're out of coal."

"Hush, Gretchen!" and the boy's face flushed.

The boys had heard enough and seen enough. In another moment they were out of doors. Their eyes looked rather red and misty. "I believe there never was a meaner fellow than I've been," said Herbert.

"Unless I am," added Dick.

"And the poor little chap got that cold going without an overcoat!"

"And Gretchen isn't a sweetheart, but his own sister."

Daylight was just fading into night when a package was left at Bertrand's door. It was marked "Bertrand's Valentine." It was opened quickly. Ah! Bertrand would not take cold so easily again, for there were a warm overcoat and cap and shoes—all new; a nice suit, partly worn, a book with pictures, some delicacies and other things. But there was another rap at the door, and a man set inside the door a sack of coal and some provisions, with the sententious remark, "More to follow."

There were smiles and tears and prayers in the humble home that night, and as for Herbert and Dick, they learned a lesson worth a great deal, and in the future they never treated unkindly "one of the least of these."—The Messenger for the Children.

A VALENTINE PARTY

"Mama, please, may I have a Valentine party?" Virginia Moore asked her mother.

"Oh, I guess so, Virginia," Mrs. Moore finally answered; "but don't invite very many, for I don't feel like baking cookies for a crowd."

"Oh, I won't have many to my party," the little girl exclaimed joyfully. "I'll ask only my best friends."

And immediately she ran to the telephone to call up her friends, but it wasn't long until she was back with the news that all her friends had been invited to Susie Brown's for a Valentine party.

"Well, why aren't you going?" Mrs. Moore queried.

"I haven't been invited," Virginia answered.

"That's odd," Mrs. Moore responded. "I thought you and Susie were good friends."

"I did, too," Virginia replied; "but she's left me out for some reason."

In spite of herself Virginia felt a mist of tears come into her eyes. She went into the library and sat down in father's big chair. That was her special hiding place when she had something heavy on her mind. After awhile she went in search of her mother again, and when Mrs. Moore saw her little daughter's beaming face she knew something was coming.

"Have you changed your mind about the party?" she queried.

"No, mother," Virginia answered; "but I've changed my mind about my guests. I'm going to have my party, and I'm going to invite children to it who never saw a Valentine party. You see, there are the Smith children and the Walls and the Rays and all those children in the Charity Home. I'm going to give them a Valentine party."

Mrs. Moore was delighted and entered the plan joyously. When the news leaked out that Virginia Moore was giving a Valentine party, Susie Brown came rushing over.

"What do you mean by having a party when I invited you the first one to mine?" Susie asked.

"I have received no invitation to your party," Virginia explained.

Then began an investigation. Susie had started the invitations by her father, and when she called him up about it he discovered the one to Virginia Moore was still in his pocket.

"Now, you'll have to give up this Valentine party of yours, Virginia," Susie declared when the invitation matter was cleared up.

For a moment Virginia was silent, then a sweet smile spread over her face. "No, Susie," she said softly. "I couldn't disappoint those whom I've already invited, for you know they've never had a Valentine party."

Susie suddenly threw her arms about her little friend. "Virginia," she exclaimed, "I know what we'll do. We'll combine our parties, and we'll make it the very best we've ever had."

So they had their party together, and all the little boys and girls had a good time.—Alice L. Whitson, in Ex.

LITTLE FAITHFUL'S VALENTINE

"Valentine for you," said Harry, as he came panting into the kitchen.

"For me? Mamma or you must have sent it, then." Little Carl's eyes twinkled as though they had seen a secret.

"No," said mamma, looking at the large envelope, "we did not send it. It is postmarked at Boston."

"And came away out here to North Dakota? Please open it, mamma, and you shall have the first peep at it."

Such a bright smile as came on mamma's face when she saw the beautiful picture. Harry peeped over her shoulder with eyes that grew very round and bright.

"Turning of the Herd by Little Faithful, Aug. 15, 1913."

That was what mamma read.

Harry clapped his hands as he said, "It's you, Carl, on Old Captain, the pony, turning the sheep into the pasture."

It was the prettiest little painting he had ever seen.

And how Carl's cheeks flushed with pleasure when he went to look at it.

"It must have been sent by that painter who was out here last summer," he said. "I never dreamed that she saw me."

"August 15th," read mamma again. "Do you remember about that day?"

"Should think I did. That was the time when I wanted to go to the picnic, and I didn't want to herd the sheep. But I tried hard to do as you wished. And, mamma, really and truly, I didn't see a person on the prairie. But I've felt better in my heart ever since I tried to do right."

"We've seen that," said Harry, giving him a hug. "And I'm so glad you got this Valentine, with these words of true love, from one who guessed so well what you were thinking."

Mamma and Little Faithful looked very happy.—Willis H. Sanderson, in Presbyterian Banner.

I'M NOT JUST FEBRUARY

I'm not just February,
With winds that blow
All day, and piled-up snow;
I'm Washington and Lincoln, too,
Who kept our country's flag for you!
I'm Valentine of airy grace—
With golden hearts and hearts of lace
And pretty cards that people send,
Quite as a secret, to a friend.
Though I'm short of days and small,
I'm quite a big month, after all!

—Annette Wyne.

Artist—Do you require your portrait done in oil?

Mr. Moneybags—Done in oil! What d'yer take me for—a sardine?

Marriages and Deaths

MARRIED

McCrea-Ogburn—At Salters Depot, S. C., on November 14, 1922, by Rev. W. I. Sinnott, Mr. Robert James McCrea and Mrs. Lottie Ogburn.

Stuart-Gatlin—At the home of the brides parents, Mr. and Mrs. B. R. Gatlin, Raeford, N. C., January 31, 1923, by Rev. W. C. Brown, Mr. Ralph B. Stuart, of Greensboro, N. C., and Miss Arah Gatlin, of Raeford, N. C.

Smythe-Lesnesne—At Lane, S. C., on January 16, 1923, at the home of Mrs. S. W. McClary, the aunt of the bride, by Rev. W. I. Sinnott, Mr. John Smythe and Miss Mary Esther Lesnesne.

DEATHS

Steele—Mrs. Sallie Miller Steele, widow of the late Joseph N. Steele, died at the home of her brother, Joseph H. Miller, in Rock Hill, S. C., on January 19, 1923, after an illness of five months. She was a member of the Oakland Avenue Church, and the interment was in Ebenezer cemetery. She was aged 79 years.

MRS. MAGGIE D. COCKRELL

Whereas, It has pleased our Heavenly Father to call from earth to Heaven, our friend and co-worker, Mrs. Maggie D. Cockrell on January 17, 1923;

Be it resolved, that

The Woman's Auxiliary of Zion Presbyterian Church has suffered a great loss and that we shall miss her interest in and sympathy with our work.

That we extend our heartfelt sympathy to her loved ones, commending them to the tender Shepherd's loving care.

That a copy of these resolutions be sent to her family, one recorded in our minute book in her memory and one sent to the Presbyterian Standard for publication.

Mrs. J. A. Hope.

Mrs. A. M. Titman,

Mrs. S. M. Guy, Committee.

Lowryville, S. C.

MRS. MARTHA VICTORIA LOWRY

We, the members of the Woman's Auxiliary, of Zion Presbyterian Church, of Lowryville, S. C., do lovingly pay this tribute of respect to the memory of our friend and co-worker, Mrs. Martha Victoria Lowry, whom God called to Heaven January 1923.

Be it resolved:

First: That we point with pride to her record as a member of this organization; her hearty co-operation; her devotion to her church.

Second: We call on each member of this Auxiliary to emulate the humbleness of her spirit; the cleanliness of her speech; the purity of her thoughts; the Christlikeness of her character.

Third: That we extend to the family our heartfelt sympathy and assure them that we share with them the sorrow of her death. We will miss the sunshine and the kindly ways she possessed.

Fourth: That a copy of these resolutions be placed in our minutes, a

copy sent to the family, and a copy be sent to the church paper.

Mrs. C. B. Abell,

Mrs. T. M. Darby,

Mrs. Geo. J. Steele, Committee.

DR. ALFRED J. MORRISON

Many hearts will be saddened by the announcement of the death of "Alf Morrison," as he was affectionately called by his family and friends. He died of influenza on the morning of January 22d, and was later laid to rest in the family plot at Hampden-Sidney beside his distinguished grandfather.

Dr. Morrison had a heritage of Christian faith and liberal culture. On both sides he was descended from men of God and scholars. On his mother's side he was the grandson of Dr. J. M. P. Atkinson, who was for many years the honored and beloved president of Hampden-Sidney College. On his father's side he was the grandson of Dr. Robert Hall Morrison, the founder and first president of Davidson College. His father, a younger brother of Mrs. Stonewall Jackson, who had in early manhood turned aside from the practice of law to preach the Gospel, died at the early age of 27, after only one year in the ministry, lamented by all who knew him.

Dr. Morrison made a brilliant record as a student at college, then broadened his culture by travel and study elsewhere, and was elected to a professorship at Hampden-Sidney. He accepted it but it soon became evident that he had not fully found himself. His gifts were not so much for teaching as for investigation and authorship, and after a while he resigned his professorship and devoted himself entirely to research work and literary production.

The quantity as well as the quality of his output was amazing. He was only 46 years old at the time of his death but he had to his credit an astonishing amount of careful literary work. He edited in the most minute and scholarly fashion, with introductions and notes, such works as John Davis' "Travels of Four Years and a Half in the United States of America during 1798, 1799, 1800, 1801 and 1802," a book of 439 pages; The District of Columbia in the 18th Century, as described by the earliest travellers; Richard Parkinson's Statement in regard to George Washington; Schoepf's Travels in the Confederation; "Travels in Virginia in Revolutionary Times," (138 pages); and "Six Addresses on the State of Letters and Science in Virginia," (55 pages).

He rendered a specially valuable service by the great work he did on the history and records of Hampden Sidney College, of which he had an unrivalled knowledge. In 1912 he published in a volume of 186 pages "Hampden-Sidney College—Calendar of Board Minutes 1776-1876," and in 1921 College of Hampden-Sidney; Dictionary of Biography, 1776-1825." In addition, he has been for many years a frequent contributor to the Virginia Magazine of History and the William and Mary Quarterly.

Of his own original and independent work in book form may be mentioned "Halifax County, Virginia, a Handbook"—of which a competent judge has said "it was one of the best county hand-books written for the different counties of Virginia and distributed at the Jamestown Exposition," and "East by West, Essays in

Transporation" (177 pages), 1917. But his great work, on which he was engaged at the time of his death and which is left unfinished, was the third volume of the new and elaborate history of Virginia, the other two volumes of which are written by Dr. Philip Alexander Bruce and Dr. Lyon G. Tyler. Dr. Morrison's work would have covered the period from the beginning of the War Between the States to the present time. He had already prepared the material to 1883.

Dr. H. R. McIlwaine, State Librarian, of Virginia, to whom I am indebted for much of the foregoing information, says, "Dr. Morrison was specially interested in education and agriculture. He knew more about those two subjects as far as they concerned Southside Virginia than any man of my acquaintance. In addition, his knowledge of other subjects was very wide."

It will be seen therefore that his death is a great loss to the college, to the State, to letters, and especially to the department of historical research. But even more deeply is felt the personal loss suffered by his friends and loved ones. Many, many hearts will go out in loving sympathy to his sorely bereaved mother.

W. W. Moore,

Union Theological Seminary,
Richmond, Va.

Story and Incident

MYRTLE MEDIATES

Lydia Lion Roberts, in C. E. World

"Whew!" said Myrtle Winship, sitting up suddenly in bed, "this has got to stop! An auto ride this afternoon with Dick, a dinner this evening with Larry, tennis in the morning with Dick, dinner with Larry, and an auto party in the afternoon with Larry's friends. Then comes the exhibition, the community fair, and I have half promised to go with Dick on the sailing-party Saturday."

She shook her head doubtfully as she thought over the coming engagements, and frowned thoughtfully. "I seem to see myself all the rest of my life going through an endless chain of events with first Dick, tall and full of pep, and then with Larry, broad and full of fun. How am I ever going to really know either of them well enough to marry if I only meet them when we're 'all dressed up, and somewhere to go,' all the time? How do I know what Dick would do if the water in the kitchen sink froze after we were married, or what Larry would say if I burned the biscuits? I wonder how Dick would act if he had been sick in bed and it rained all the week, or what Larry would do if I had a cold, and my nose got red and my eyes closed up, and he had to get the breakfast."

She laughed and blushed a little as she tried to picture three meals a day opposite either Dick or Larry. "All I know now," she continued her earnest meditations, tracing the flower pattern in the silk puff with one slender pink finger, "is the way they act when we're going somewhere; but I don't expect to spend life jiggling from one place to another. Married life must have rainy days and frozen pipes and snuffy colds, and I should like to get an idea who would come out best in the wear and tear of every-day life. I can't always have my hair waved and my nails pink and my dress

stylish and immaculate. I'll probably get my house-dress dirty by spilling things on it, and black my nose when I black the stove, and lose my temper when I burn my fingers. Dick and Larry are both lovely to me now—but" she nodded wisely to the blue-eyed, brown-haired girl in the mirror—"you see, now isn't all of life. It looks to me as if I was going to marry one of those young men, and they are both splendid to go somewhere with—but the question before the mirror is: Which one is the best to stay some where with?"

Myrtle leaned back against the pillows, and yawned wearily. "I need rest," she sighed; "this care-free life is killing me. I thought teaching school was hard work, but it is nothing compared to being courted in the summer-time. Yes, a rest of long quiet hours, a few good books, a jar of spice-cookies, and a summer rain! Hum!"—she sat up again more alertly—"not such a bad idea. Aunt Minnie must be lonesome, too. Let me see; the train goes at twelve, and is ten now. I'll call Cousin May up stairs, and tell her why I'm going and with a roguish smile on her piquant face she bounded out of bed and hurried to dress.

Late that afternoon, when Richard Ben called, Cousin May explained why Myrtle could not keep her engagement. "Myrtle decided she ought to spend the rest of her summer vacation with her aunt in the country," she said pleasantly to the astonished young men. "Oh, yes, she left her dress for you."

The same message was repeated Lawrence Howard that evening, and the same thought flashed through both young men's minds, and the same feeling of gratitude arose that their vacations were not yet over.

Myrtle was sitting on a big stone beside the brook, idly throwing pebbles into the water the next day, when she looked up and saw Dick and Larry coming toward her.

"Only one train a day," smiled Larry, as he greeted her gayly; "so both took it. We thought we needed the country air to brace us up for work again."

"It's great here," added Dick, glancing at the big trees and tumbling brook. "I feel better already," and he looked pointedly at Myrtle.

"Sit down and get rested," invited Myrtle. "See the little cottage there? That is where I am staying with Aunt Minnie."

In the drowsy stillness of the summer afternoon the yellow cottage on the opposite bank of the brook curled among the flowering bushes and shading trees in a most contented fashion.

"It's pretty," said Dick carelessly, while Larry took out a pencil and a scrap of paper, and began to draw. "What is there to do around here?" asked Dick briskly. "Any tennis, auto parties, or gay times?"

"Yes," smiled Myrtle brightly; "pick vegetables in the morning, fix them for dinner on the shady porch; then after dinner we take a nap or read; then before supper play croquet; and in the evening sing and talk on the front porch."

"How do you stand so much excitement?" bantered Dick. "But really Myrtle, what is there to do, or what do you go to?"

"You don't," replied Myrtle; "just stay."

"She is right," assented Larry, intent on his drawing. "I lived in

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Our Committee has devised a simple, and perhaps imperfect form for use in each congregation, through which to give the people a record of their own church for the year closing, and a goal for the following year.

OUR CHURCH GOALS

FOR CURRENT YEAR ENDING MARCH 31ST
 A Ballot, for use in each local Church that the congregation may vote on what it will attempt. The Pastor should read out the figures for each item in the first year column. The use of this is suggested on Sunday before the Canvass.

		GOALS	
		Year Ending	Year Beginning
New Members	On Confession		
	On Certificate		
Homes Having Family Worship			
Tithers			
Weekly Subscribers	To Current Expense		
	To Benevolence		
Study Classes	Home Missions		
	Foreign Missions		
Attendance	Morning Worship		
	Evening Worship		
	Mid-week Service		
	Sunday School		
New Members	Woman's Auxiliary		
	Sunday School		
	Young People's Societies		
Budgets	Local Church		
	Benevolence		
Stewardship Study Classes			
Volunteers	For Home Mission Service		
	For Foreign Mission Service		
Subscribers	Church Papers		
	Missionary Survey		

Issued by The General Assembly's Stewardship Committee
 410 Times Bldg., Chattanooga, Tenn.

It is given herewith in reduced size for illustration. We suggest its use as follows:

The Pastor or someone else gathers the information called for in the first column, for the year now closing. He distributes these blanks, which we furnish in quantities, to every member of the congregation. He calls out the figures he has prepared for the first column and asks that they be written by each individual in his or her copy as they are called out. Then each member has a record of what has been done. Many have never seen it or heard it read before. Now comes the vote on what they will attempt for the coming year, especially in the item of "Budgets." Let them know what Presbytery asks of them for benevolences. Make an appeal for as much to be spent on benevolences, at least, as the Church spends on itself. Then ask all who will vote to undertake the goal set, to hold up their hand, or stand up, or turn in the ballot with a check mark opposite the budget item.

It is Good Religious Sense and Psychology too to Give our People a Chance at Self-Expression. If an Apportionment made by Presbytery has been ignored, resented, or declined, then let such a Church express in a formal way what it will do, and then its goal will be for them something of a moral obligation to the Causes it should support.

This blank form is not especially recommended for the churches that accept their apportionments and meet them, although many pastors of such churches have said that they expect to use this blank. But it is intended for that large number of churches to which an apportionment of a Presbytery means absolutely nothing.

Write or wire for these blanks. They can be designated as "Number 27."

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OUR PEOPLE ARE CAPABLE OF LARGER DEVELOPMENT

A great many of our people are by no means giving what they should to the benevolences of their Church. Moreover, the average Presbyterian will do his duty when it is made plain to him. He must be saved from a comparison with others and helped to measure his duty in handling his property and money by what God wants. Here the tithe enters. And more are ready to take up tithing than many of us suspect. Our Committee is ready to help any pastor organize a Tither's League in his church, and then the need for blank forms like this will largely vanish. In the meantime let us give them facts.

The General Assembly's Stewardship Committee

410 Times Building, Chattanooga, Tenn.

(Write our Committee for an improved blank to aid in balancing your local church budget. Let us make the first Sunday of March Pay-Up Sunday, and square accounts.)

place like this when I was a tadpole, before the autos came; and the best thing to do is to carry around a pencil and a knife and a book. You can whittle, sketch, or read."

"Auntie hasn't any car," said Myrtle, "and the neighbors who own one are away at present. Really, though, it seems good to me to be away from them for a while. I hope you boys won't be bored if you stay a few days here."

"With you here? I should say not!" gallantly exclaimed Dick "I'm going to stay this week and next right here, or as near here as I can get."

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"The people up the road take summer boarders," said Myrtle.

"I'm going to interview them now," said Larry, rising and handing Myrtle his drawing.

"I didn't know you could sketch," she said in surprise; "you have caught just the comfortable, peaceful look of Auntie's cottage."

In the later hours of the afternoon the young folks explored the woods near by, where Myrtle gathered flowers and ferns to decorate the cottage.

"Let's rest under this big oak," she suggested finally. "I wish we had brought something to read aloud. Haven't either of you anything to read?"

"I have a time-table," jested Dick, searching through his pockets.

"What, reading that so soon?" teased Myrtle. "If you think this is dull, just wait till it rains."

Dick grinned at her teasing, and stretched lazily among the ferns. Larry slowly and methodically went through his pockets, and with a satisfied air at last produced some booklets.

"I've had them for several months," he said; "and I knew some day I'd stop in one place long enough to read them. Take your choice; there's a business magazine, a couple of Emerson's essays, and some clippings I've received at various times."

"Read them all," commanded Myrtle, while Dick sighed and tried to go to sleep.

Several games of croquet were played after supper, and then Myrtle sent the men away. "I am really resting," she declared firmly.

"And early to bed and early to rise makes Myrtle's cheeks pink, and brightens her eyes," quoted Larry with a bow.

"Say, the country air has gone to your head," scoffed Dick.

"No, to my heart," murmured Larry with a sly twinkle.

The next day it rained, and early in the morning both Dick and Larry appeared and begged Myrtle to take pity on them.

"Absolutely nothing to do at our place," groaned Dick; "over here I can look at you, anyway."

"I'm helping in the kitchen," suggested Myrtle.

"So am I," stated Larry, taking off his coat.

"All right, then; Aunt Minnie and I can keep you busy. Larry, you can string these beans; and, Dick, you peel the potatoes. If you boys are going to stay to dinner, you may as well earn it."

"Oh, thunder!" ejaculated Dick a moment later. "I cut my finger! How do you peel these blamed things? Give me something easy to do. Whew, but it's hot here! Myrtle, do wipe the flour off your nose."

"How are you getting along, Larry?" asked Myrtle as she went to Dick's rescue.

"Having a lovely time," drawled Larry, wiping the perspiration from his face; "the beans are almost strangled."

"Now if you boys will pump some water, put wood on the fire, help me wipe the dishes, and fix the peas, then turn the freezer for me, we can get through early, and have a rest, and read in the parlor," planned Myrtle briskly.

"Some dizzy life," commented Dick as he obediently struggled with his tasks.

The next day it rained again, and Myrtle put the men through about the same program. She caught Dick

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making horrible faces at the vegetables behind her back, and he kept begging her to get through and find something decent to do. Larry whistled his way serenely along, congratulating himself on possessing only one burned finger and two cut ones.

The next morning Myrtle looked at the persistent summer rainfall with a quiet chuckle. "Nature approves of my idea," she murmured. "I wonder what today will prove."

"Myrtle," said Larry later in the morning, as he sat in the kitchen contentedly stringing beans again, "are there any houses for sale around here? If one had a small flivver, he could fliv forth to work every day by getting up before six in the morning. The country air and peaceful evenings and refreshing week-ends would be worth it. I think if I could find a cottage in as ideal a location as this one, I'd try to buy it, and some day—well, some day I'd get married and live in it."

"Great fishes!" exploded Dick; "you can't be serious man. Put all your spare cash in a place like this simply for the fun of getting up when the rooster lets out his unearthly yell every morning?"

"Yes, and for the fun of planting, picking, and maybe stringing my own beans," persisted Larry with a side glance at Myrtle, "and of hearing my own hens cackling and my own bees buzzing."

"You've got something buzzing all right," jeered Dick. "Do you think any girl would bury herself all the time here? I'm saving up for a neat little touring-car, and by next summer we'll go whizzing by this sleepy place, and eat up the miles all over the country. Then there'll be parties and tours and visits, and some pep to our life, I tell you!" and he glanced pointedly at the rosy-cheeked girl who was making biscuits.

"We? Did you say 'we?'" mildly inquired Larry, while Aunt Minnie with an amused look at Myrtle's crimson face slipped from the room.

"Yes, I said 'we,'" snapped Dick. "What about it?"

"Well," continued Larry, "in our little house there would be modern improvements, of course; but I should like rather quaint furnishings, a braided rug or two, a mahogany table, an open fire, with bookcases near by; and outdoors we'd have brick paths and an old-fashioned flower-garden of heartsease, cinnamon pinks, lady's-slipper, and baby's-breath," and he looked inquiringly at Myrtle.

"How cute!" scorned Dick; "what a nice time you and your grandmother will have! Now we shall have a smart little apartment in town through the winter, and in summer we'll stop at the hotels along the route. There'll always be something doing where I am; I'm no comfortable country vegetable;" and he laughed unpleasantly.

"Maybe not" conceded Larry quietly; "but, if it wasn't for the country vegetable, you would not be as comfortable as you are now, considering the quantities you have consumed daily. We shall raise country vegetables, and serve them to you when you visit us."

"Who has the right idea, Myrtle?" demanded Dick, throwing down his knife in disgust. "I'm no kitchen police, and I won't stand for this any more. Riotous games of croquet are all right for some people, and thrilling hours of reading; but come now, Myrtle; you know you liked the gay doings back in town, and you were the life of the crowd. Larry used to, until he got stuck in the mud up

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here," and Dick glanced savagely out of the window; "but, straight out now, which one of us has the right idea?"

Larry stopped his low whistling, and, putting down the dish of beans, he waited quietly with his dark eyes intently fixed on Myrtle's distressed face.

"Yes, Myrtle," he repeated gravely, "who has the right idea?"

Myrtle stood facing the men with her blue eyes wide and startled as she sensed the earnestness under their light questionings. Her brown hair lay in smooth coils at the back of her neck; her blue house-dress with its saucy butterfly sash matched her eyes; and the spot of flour only ornamented her dainty nose. She looked quickly from Dick with his frowning brows and handsome restless face to Larry's plain strong features; and just then the sun poured through the window, and a wave of freshened, fragrant summer air swept over them, while the little cottage waited in comfortable, peaceful content.

"It's fu-fun to go somewhere," she stammered and Dick started forward; but she stepped back, and continued bravely, "but—I—I think it's better to have a little place to—to stay and—and some one to stay with;" and with one glance into Larry's radiant, glowing eyes she fled from the room.

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4:00pm 11:20am	Fayetteville 4:50pm 1pm
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Daily Ex. Sun.	Daily Ex. Sun.
Mixed	Mixed
No. 11	STATIONS No. 12
Lv. 10:30am	Raeferd Ar. 12:40pm
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Tommy Spilled the Beans

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Tommy—~~I~~ thought you'd need more than a glassful 'cause sister said you was the driest old stick she ever knew.—Detroit Free Press.

Policeman: "Here, here! Where did you steal that rug?"

"I didn't steal it. A lady up the street give it to me and told me to beat it."—"Lend a Hand," official publication of the inmates of the Oregon Penitentiary.

"Awfully glad to see you, Mr. Jones," said the hostess. "So good of you to come. But where is your brother?"

"He was unable to come. You see, we are so busy just now that it was impossible for both of us to get away, and so we tossed up to see which of us should come."

"How nice! And you won?"

"No," replied the young man, absently, "I lost."—National Republican.

The speedometer said sixty miles an hour.

The constable said it was ninety.

The natives said it was a crime.

He said it was the life.

His friends said it with flowers.—The Monetary Times.

A little girl of five was entertaining the callers while her mother was getting ready. One of the ladies remarked to the other with a significant look, "Not very p-r-e-t-t-y," spelling the last word.

"No," said the child quickly, "but awful s-m-a-r-t."—Boston Transcript.

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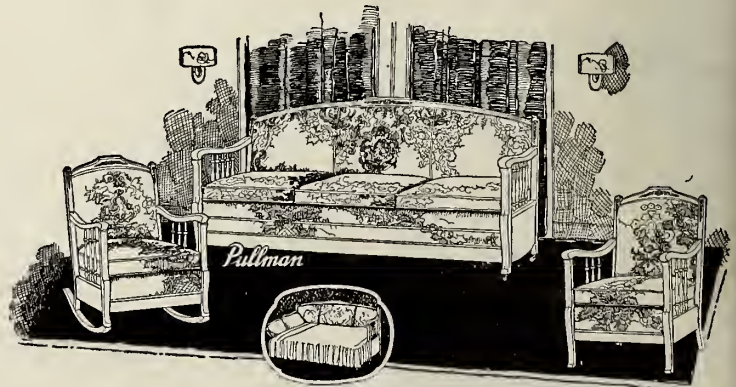
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Representing the Presbyterian Church in the U.S.A.

Rev. J. R. Bridges, D.D., Charlotte, N. C., Editor

Rev. R. C. Reed, D.D., Columbia, S. C., Editor

Vol. LXIV

CHARLOTTE, N. C., FEBRUARY 21, 1923

No. 8



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EDITORIAL

THE LAYMEN'S CONVENTION—WELCOME

On Thursday, February 22d, one of the six great conventions of the laymen of the Presbyterian Church, U. S., will meet in this city.

The Presbyterians of Charlotte and Mecklenburg County, in connection with the Presbyterian Standard, extend a warm welcome to our brethren from every section.

This is one of the great strongholds of Presbyterianism in the United States. This Synod has 508 churches, more than any Synod within the bounds of our Assembly. Among her churches there are 17 churches numbering over 400 members and under 1,000. There are five churches with a membership of over 1,100 members, making a membership of 5,326.

Within the city of Charlotte there are 11 Presbyterian churches with a membership of over 5,000, and in the county we have the largest country church within our Assembly.

This is not only a great Presbyterian center, but it is fast becoming noted as a great convention city, and those who come are always glad to return.

It is a Sabbath keeping city, and it has the reputation of having a larger church attendance than any city in the State.

A drummer was once asked if he had ever spent much time in Charlotte. He replied, "Yes, I once spent a month there, one Sunday." What was intended as a slur has become our boast.

We welcome you because you represent the great working element of our Church, that force which was once latent, but is now one of the mighty forces of our Church. Your welcome is doubled because you bring with you the Woman's Auxiliary, a band of workers that is keeping step with you in the march of progress. Your coming to any community has always been a blessing.

You help us by kindling a new interest in the growth of the Kingdom of God, and you will awaken to a higher sense of duty to the Lord many an earnest Christian who needs to be aroused from slumber.

You will also help us by bringing speakers from other sections, from whom we hope to catch fresh enthusiasm and gain new knowledge.

When we look back to the beginning of the Laymen's Movement and the Woman's Auxiliary, and see how both have grown and what a blessing they have been to the Church, we thank God and look with new hope to the time when the Church shall indeed be "Fair as the moon, clear as the sun, and terrible as an army with banners."

We recall with pleasure the convention held here several years ago. There are men among us now who date their reconsecration to the influence of that convention. Today they are the mainstay of their pastors and the life of their churches. May the same blessing follow this meeting.

THE WOMAN'S AUXILIARY—WELCOME

This is a wonderful age in which we live. In my life I have seen the tallow candle evolve into the coal oil lamp, the argand gas burner, and finally the electric light.

We have lived to see the telegraph, the steam railway, the telephone, the phonograph, the dictaphone, the bicycle, the motorcycle, the automobile, and the airplane.

As great as these wonders are, in a certain sense they are equalled by such a meeting as we are having in our city, because it would have been an impossibility 30 or 40 years ago.

The women of our Church were never idle, but they, in deference to that idea peculiar to the South, were content, like the violet, to blush unseen. They confined their church activities to the "Ladies' Aid," whose main object was to make up deficits in the pastor's salary, or to indulge in the excitement of an oyster supper or church fairs, where the "fairness" was conspicuous by its absence.

The real work of the church was confined to the preachers, with an occasional elder thrown in, with the result that our omission greatly exceeded our commission. For years we drifted along at this poor dying rate, till the Laymen's Movement began to work upon the principle that the business of the church ought to be along systematic lines as much as the business of the world. Their success suggested to some thinker that there was much latent talent and unused energy among the women.

The Ladies' Aid thus began to be evolved into the Woman's Auxiliary. Women laboring in the church was no innovation. Paul evidently made use of them. He was writing to the Philippian church, endeavoring to act as a peace-maker, because two of the female members had evidently been quarreling, a habit that has come down, not only to other women, but to men also. He begs Euodas and Syntche to be of the same mind. He evidently realized that he was on dangerous ground, arousing the indignation of the ladies over this public rebuke of two of their number, so he adds very diplomatically, "Help those women which labored with me in the gospel."

This dominant energy was harnessed by several wise women, descendants, it may be, of the wise woman of Tekoah, assisted by our good friend, Mrs. Winsborough, who has brought it to a fine degree of efficiency.

It did not have smooth sailing at first. Many feared it, lest it should grow beyond control. Then the proverbial conservatism of Presbyterians, especially those of the South, did not look with favor upon any change in our methods of work. Some of us supported the change in a half-hearted way, but with no great amount of enthusiasm. We now see the error of our way, and since the light dawned upon us, we have tried to help all we could.

Their record is without parallel, as far as we know. The report of their 10 years' work reads like a miracle. Measured by the amount of money raised, they have done wonders. In the year 1922 they gathered the enormous sum of \$1,143,318, which found its way into all the various channels of church work.

They have trained women also in the knowledge of church work by means of study classes, where home and foreign work is systematically studied.

Such are the women who have come to our city. To them we extend a warm and admiring welcome. May they carry away with them as great a blessing as we are sure they will leave with us.

TAKE HEED UNTO THE DOCTRINE

If Paul were living in this day he would be in bad repute among those of this generation who think more of peace than of purity of doctrine.

If Timothy were living now and had endeavored to obey Paul by looking carefully into the doctrinal beliefs of the churches over whom he had jurisdiction, he would be hounded as a heresy hunter, and reminded that such anxiety about doctrine was not in keeping with the spirit of the gentle Jesus.

Judging from this injunction, Paul laid great stress upon a minister's private life and public belief. Twice in this one chapter he touches upon it. He says, "Till I come, give attendance to reading, to exhortation, to doctrine." Then further on he says, "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee."

Paul was called to the ministry by a special appearance of Jesus Christ. He was one born out of due time, the greatest of all the apostles. He spoke and wrote under the direct inspiration of Christ Jesus, and for centuries he has been the inspired leader of the Church.

Now in these evil days, when men are wiser than what is written, we have professors in our seminaries, eloquent preachers in our pulpits and editors of the religious press, insisting that a man's doctrine is of little moment, and that his life is everything. They pose as the prophets of peace and good will, and constantly by implication thank God that they are not as other men are, even these rigid fundamentalists. They seem to forget that though He is the Prince of Peace, Christ Himself warned men that He came, not to send peace on earth, but a sword.

Paul seemed to realize the danger of false doctrine and in more than one Epistle he urged those to whom he wrote to guard doctrinal purity.

Jude in his short Epistle teaches us that his purpose at first was to write of the common salvation, but that he found it necessary to turn from that special point and to write about false doctrine, and to urge them to contend earnestly for the faith which was once delivered unto the saints. He gives as a reason for this change of purpose the fact that ungodly men had "Turned the grace of God into lasciviousness, and were denying the only Lord God, and our Lord Jesus Christ."

As human nature is the same everywhere and in all ages, no doubt Jude had to meet the criticisms of those irenic Christians who prized peace above purity of doctrine, and who were unable to see the need of anxiety over error, provided they could avoid a heresy trial which would disturb the peace of the Church.

Paul, Jude and the other writers in the New Testament cared nothing for expediency, and the early Church from the beginning cared more for principle than for expediency, with the result that the first centuries were devoted to heresy trials that would have vexed the righteous souls of the modern apostles of peace. Yet those trials were what gave life to the Church through subsequent ages.

We love peace, but not peace at any price. The time is rapidly approaching when there must be raised the cry, "To your tents, O Israel."

THE NEEDS OF THE ORPHANS

Though Mr. Johnston, the manager of the Barium Springs Orphanage, in another column presents a concise account of the orphans' needs, we venture to repeat his facts, if by any means this twice-told tale may reach the heart of our generous people.

The future housing needs of the boys have been made safe. A new dormitory is insured through the generosity of two members of the Presbyterian Church. Mr. P. Pearsall, of Wilmington, and Mr. C. W. Johnston, of Charlotte, have given respectively \$5,000 and \$10,000 for this purpose. This, reinforced by a \$10,000 legacy of Miss Jennie Gilmer, will provide a commodious and comfortable home for the boys.

All children need more than a home. They have to ask, What shall I eat? and What shall I drink? and Wherewithal shall I be clothed? Those who have no parents are especially forced to ask these questions; yet we learn that the support fund this year is \$10,000 less than it was last year, though there are 80 more orphans to feed and clothe.

All men, even the most hardened, have a tender

feeling for the helpless orphans, and nothing unlooses their purse-strings more quickly than an appeal for these unfortunate ones. If this be true of men in general, it is especially true of children, so it was a wise conclusion of the Regents to ask that the children of the Sabbath Schools be given an opportunity monthly to devote one collection to the aid of the orphans.

We have the buildings, one of the best plants in the South, and we have the orphans in abundance, each one standing as a substitute for Christ, to receive our offerings. Now let us of our abundance give to Him through them, in order that at the end we may be found standing among those on the right hand for whom a kingdom has been prepared from the foundation of the world.

AN IMMORTAL CANARD

What the poet says is one thing and what facts prove is another. Poetry says, "Error wounded writhes with pain, and dies among his worshippers," but facts prove that some error never dies.

The old canard about ministers' sons being worse than the sons of other men and being for the most part failures in life has been exposed, times without number, yet it thus far seems to rise again.

The charge against preachers' sons is still repeated by successive generations, and the probability is that it will continue to be.

Though we realize the futility of trying to kill this error, we cannot resist the temptation of puncturing it now and then.

The latest item from the Union Theological Seminary at Richmond furnishes the sharp needle for the job. In this seminary the highest honor that can be bestowed upon a member of the graduating class is the bestowal of one of two fellowships—the Moses D. Hoge Fellowship of Graduate Study and the Charles D. Larus Fellowship

KOREA

L. T. Newland

From their mud huts they are coming,
Coming to the Lord and King;
Casting off the chains of custom,
See the gifts of love they bring.

They have heard the cross-born message,
"I will draw the world to me;"
And rejoicing in its promise,
They are hastening to be free.

For Korea long has labored,
Bent beneath a yoke of sin,
Fettered to a thousand idols,
Fears without and death within.

When a child's weak cry awakens
Love within a mother's heart;
Then the sorcerer with her magic,
Must be called to do her part.

When the age-filmed eyes are closing
And this earth fades from the sight;
Then some master of the demons
Sends a soul into the night.

On the road an old man totters,
Stops beside a devil tree;
Chants his prayer to unseen spirits;
"Make my journey blest of thee."

All the night a mother watches,
By a fevered, dying boy;
Spreads her gifts outside the gateway,
"Demons, spare, he is my joy."

Praying, crying, in soul torment,
Life a nightmare, death stark fear;
Bound to passions, slave of demons,
None to pity, none to care.

Only Christ can lift this nation,
He alone can break the chain;
That has bound them fast to evil,
By His power they live again.

Just so long as men are brothers,
And must stand before His throne;
Just so long must we His servants,
Give account of these, His own.

of Graduate Study. The Hoge Fellowship has been bestowed upon John Russell Woods, of Sing-Kiang-pu, China, and the Larus Fellowship upon Edward Guerrant Lilly, of Lexington, Ky.

Mr. Woods is the son of James B. Woods, D.D., one of our missionaries in China. He has ministerial blood on both sides. His father is a missionary and the son of Dr. Edgar Woods, for many years the pastor of our church at Charlottesville, Va., while on his mother's side he is the grandson of Dr. James P. Smith, for many years Stated Clerk of the Synod of Virginia, and now the only survivor of Stonewall Jackson's staff.

Mr. Lilly also comes from ministerial stock. His father is Dr. D. Clay Lilly, pastor at Lexington, Ky., and his grandfather on his mother's side was Dr. E. O. Guerrant, that wonderful evangelist to the mountain people, whose name is a household word among them.

If any further testimony be needed, to disprove the threadbare charge against the preachers' boys, we may add that at present in the Union Seminary, Richmond, there are 22 sons of ministers in the various classes.

Devotional

THIS ANCHOR HOLDS

(Rev. David James Burrell, D.D., LL.D.)

There is no more convincing evidence of the power of the Gospel than the dying words of those who have experienced it. Listen to these:

Richard Baxter: "I have pain, but I have peace."

Edward Payson: "The battle is fought, the victory won."

John Wesley: "The best of all is Immanuel, God with us."

Charles Wesley: "I shall be satisfied when I awake in thy likeness."

The mother of the Wesleys: "Children, I am going; lift a song of praise."

Rutherford: "O for a well-tuned harp!"

John Fletcher: "I am like a bird escaping from its cage."

Prince Albert: "Rock of Ages, elect for me."

Dr. Cookman: "Halleluia! I am sweeping through the gates!"

Mrs. Hemans: "I hear the music of His voice."

Lady Huntington: "I am going to my Father tonight."

Philip Melancthon: "Nothing now but heaven."

John Bradford, to his fellow-martyr, "Be of good comfort, we shall sup with Christ tonight."

Edward Perronet, author of "All Hail the Power of Jesus' Name": "Glory to God in the height of His divinity! Glory to God in the depth of His humanity! Glory to God in all His sufficiency! Into His hands I commit my spirit."

It would thus appear that ours is a good religion to die by, as well as to live by. God be praised for it!—Presbyterian.

AN IMPORTANT TRUST

Henry Martyn prayed that he might "take each day as an important trust for the Lord." This is the true view to take of time. Each day and each hour is a trust committed to us by God.

Every morning the Christian should ask, What is the day given me for? The question then arises, How does God wish him to spend the day? No trust is given to be wasted. The day is not to be spent in mere idleness. We are faithful to our trust, when we spend the day as God would have us to spend it—whether in manual labor, in prayer, in rest, or in presenting divine truth to the minds of others.

Happy is he who, in reviewing the day at its close, can thank God that, through grace, it has been spent in accordance with His will.

WHEN I GET BIG

"It was in thy heart to build a house for my name." One night I stood on the chapel steps with a nine-year-old boy. Work had been given his father, food and coal had been sent to his home. The old threadbare clothing which was worn by the boy and his sister had been replaced by complete outfits new and becoming. The coat transformed the boy. It warmed him to the heart. "Say," he said, "What would become of us if there wasn't no church here?" His face lighted up and he laid his newly mittened hand lovingly down on the brown stone. "When I get big," he said, looking over at his sister, "I'll build one down on — Street, where there ain't none."—Ex.

THESE ARE OUR DIVIDENDS

First-Hand Information of the Near East

By Charles V. Vickery

I have just returned from a visit with your children—boys and girls who would not be living today had not the Presbyterian Standard and other sympathetic publications given the facts to the American public who responded with the necessary funds for the rescue of these children.

I saw a thousand of them, all boys, potential leaders of a New Near East, occupying the Kaiser's Summer Palace at Corfu.

I saw another 1,400 Armenian boys at Corfu—driven out of Asia Minor—temporarily domiciled in a half-ruined, abandoned warehouse. Most of them were sleeping on the floors, but some more fortunate occupied bins like shelving against the wall, floor to roof, six deep.

I saw nearly a thousand boys recently arrived from "Pontus in Asia," now sleeping on the floors of the Zappeion Exposition Hall in Athens.

I saw 400 girls, safe from Turkish oppression, occupying the Royal Palace facing Constantinople Square in the heart of Athens.

I saw another 1,300 Armenian girls, salvaged from the orphanages of Constantinople. Some of these girls I recognized as members of a school orchestra that had played for our benefit at a reception the preceding summer, now transplanted, empty-handed, to begin life anew in a strange land.

I saw 67 of these younger girls, all of them suffering from conjunctivitis, crowded into one room 20 by 20 feet in size, a cold rain falling outside, with no other place of abode, eating, sleeping, working or playing, night or day.

I saw in another room, scarcely larger, 66 infants, most, if not all of them, under three years of age, some of them dying as a result of the weeks of exposure, under-nourishment, and hardship endured during their migration in mid-winter from the interior of Asia Minor to their temporary home in Greece.

I saw a portion of the 9,000 Armenian orphans who, by the grace of the Greek Government and people, are temporarily occupying summer hotel buildings, but for whom we absolutely must provide other shelter before the summer begins in April.

Where shall these Armenian orphans go?

I saw three ships in the Piraeus Harbor, crowded beyond capacity with over 10,000 refugees from Anatolia, who could not be disembarked from their long journey and unsanitary environment on account of inadequate quarantine accommodations.

I saw a single ship that had carried 27,000 refugees from Smyrna to safety, transporting the incredible number of 11,500 on one voyage.

I saw in Constantinople Harbor another ship, decks packed with refugees obliged to flee from their homes in Asia Minor, but having no place to land except—Greece, war-stricken, impoverished, over-populated, the one country on earth that can least afford to extend hospitality to foreign refugees.

I saw Premier Gonatas, who, in behalf of the Greek Government, had welcomed to safety on Greek soil tens of thousands of Armenian refugees in addition to a million refugees of his own race, and who said that the Greek nation could never forget the service rendered by American relief workers in saving the lives and evacuating untold thousands of refugees during and following the Smyrna disaster.

I saw in one ramshackle building in Constantinople 300 newly made orphans, whom Near East Relief workers had picked up in the streets and abandoned homes of the town of Ordu, Asia Minor.

I met in Constantinople our managing directors from the Caucasus, Syria and Palestine, reviewed with them the reports of the 25,000 Armenian orphans who are dependent upon us for their daily food in the Caucasus and of the 11,000 orphans in Syria and Palestine, more than 7,000 of whom are Armenians recently driven out from Harpoot, Caesarea, Marash, Konia (Iconium) and other areas of Paul's early missionary ministry into Syria and Palestine.

In my vision, I saw my own great, rich America, clothed in purple and fine linen, faring sumptuously every day, enjoying comforts, luxuries, wealth transcending the dreams of the ancients, surpassing anything that the world has ever known, and which no American can appreciate until he has walked through the refugee camps in the "Land of the Stalking Death."

And I saw some—yes, many—of these fortunate American citizens expressing true religion and human brotherhood through giving of their bounty to bind up the wounds of those who have been stricken and robbed by the wayside, buying bread for the hungry, clothes for the naked, and medical ministry for the sick.

And I saw in this unselfish ministry of the American philanthropists the best pledge and guarantee of interna-

Contributed

tional friendship, brotherhood, and good will to all men, binding the nations together in co-operation that will make war increasingly difficult, because men and women thus united come to love and not to hate one another.

And I saw in the dim, more distant future these infant children, grown to manhood and womanhood, with the impress of American benevolence on their lives, with the lessons of forgiveness, love and unselfish service ingrained in their character.

And I saw these—your boys and girls—potential leaders of a New Near East, forgiving their enemies, serving their fellowmen, and passing on to generations yet unborn the gospel of love, good will and service which they have received and are receiving from you and other American philanthropists.

That which battleships and battalions have failed to accomplish, the magic power of love, unselfish service and world brotherhood will yet achieve.

WHAT'S IN A NAME?

By Rev. Plumer Smith

To the Congo native, it means a great deal; far more than the clothes that he wears, rather does not wear. It is usually longer. The father names his child to commemorate some occurrence, which is nearly always a calamity in his life or that of his people.

"Little Chicken" was a polygamist at the time of the birth of one of his daughters. "My wives were always fussing so that I named my daughter 'The Women Are Not Sitting Quietly' as a reproach to them." The little girl, nine years old, is still dragging that name around.

"Death" is a bright little 10-year-old boy who comes to school and is learning fast. How would you like to look Death in the face every day? His father's relatives had died. Another child is named "They Have All Died."

All deaths, diseases and misfortunes come only as brought on by some witchcraft. A man at Mutoto is named "Witchcraft."

"Wealth" is the name of a girl, as her father hopes to get about 20 full-grown goats for her when she is about 14 years old, with an old flintlock thrown in. "How Many Goats?" was the wife of one of our native preachers.

Many young men thinking that they have become civilized have named themselves: "Mahm-pen-dah"—suspenders, "Kah-lah-fan-dah"—cravat. One of our native preachers named himself, "Pctelo"—the natives call kerosene "petelo"—but this man claims that he is named after the Apostle. One native is named "Chen-ge-le-sh"—English. In fact that is what we missionaries and all Americans are called.

I have known natives named, "I Am The Only One," "Two," "Three," "Four," "Five," "Six," "Seven," "Eight" was a boy who worked for us for awhile. "Mother of Thorns" is a Christian woman in our village. Her name is "Deer." A son of hers is "Thorns." Her identity has become blended into that of her son and rarely do you hear her own name. She calls me "Father of Loompoogah" (native name of my first born), since I became a father. They call me "Chengululah," which means to unravel the untruths of people—better look out.

Flu was too much for them, so they called it "Kah-too-moo-kon-kay"—"may we not ask him?" They said that if you went into a man's house, saw him sick with it, but without speaking went away again, you did not have it. But that if you went in, sat down and began, "What sickness have you?" "Where did you get it?" that you were sure to have it, so that they named it "May we not ask him?" They all did ask him, tho'.

One of our missionaries is "Younger Brother of a Loaf of Bread." I wonder if a free translation would give us "Soda Cracker?" When Mr. Stegall came out wearing large rimmed glasses, he was called "Owl." As his furlough came near and Mr. Longenecker became associated with him, he became "Hawk."

But when our Mission Treasurer came out last year, at the native caucus held to find him a name, this wisdom came forth.

In the good old days before the white man came, when we had a fight and all the spoil had been gathered together, "Che-kah-lay"—"Divider of the Spoils"—came forth and divided the spoils or booty between the warriors. Now the work of this man seems to be to sit at Luebo and receive all the barter goods and money that comes from the foreign land and divide it out among the other stations and send it to them, so that we will just name him "Che-kah-lay."

Names are usually sad, though under the influence of Christianity, there is noticeable a slight change to the brighter side of life. One of the native pastors has a

daughter named "Star"—"Moo-tow-two", the name also of one of our mission stations. A native preacher has a child named "Happiness." There is a small girl at Mutoto named "Love."

Mutoto, Congo Belge, Africa.

THE MEN OF THE CHURCH

By Dr. Alfred Hume

The questionnaire survey of men's organized activities in the Southern Presbyterian Church made it abundantly evident that the Assembly's Permanent Committee on Men's Work has a job of no mean proportions on its hands. While this investigation revealed much to encourage and inspire, yet it is equally true that the Committee is confronted by conditions which seem to indicate indifference and apathy, in some quarters. It faces a situation, in many churches, at once pathetic and appalling, constituting a mute appeal for help, none the less real because unconscious or unexpressed.

In the first place, the large majority of the ministers and clerks of sessions addressed made no response whatever. Possibly, in most cases, the failure to respond meant nothing more than simple negligence. Then, too, perhaps there were those who didn't know what to say and, therefore, said nothing. The size of this class is problematical and the members of it are entitled to a good deal of respectful sympathy.

But the pathos of it is that, of the minority that did report, more than half had no organization of any kind among its men, not even a Bible class. And the churches reporting were fairly typical and representative both as to standing and territory of the entire church. The well-nigh universal complaint of lack of leadership forces the thought of sheep without a shepherd. One is all but overwhelmed by the want of information about the work of the Church and the needs of the world. Earnest souls are groping for a definite plan of work, something concrete, a program big enough to enlist the active and enthusiastic interest of red blooded men. And here and there a voice is heard declaring with sadness and yet with certainty that "the cause of Christ has not gripped the life of men, that they are practically unconscious of the great spiritual values."

Undoubtedly, the great, fundamental need among our men is for a more genuine religious experience, a more vital Christianity, a deeper spirituality. While this may not be sufficient, it is certainly the first essential. Without it, organization will avail little, if anything. What is needed is not simply machinery but motive, not push but power.

There is a brighter side to the story. The men of many churches, in their varied organizations, are doing a fine work. In no small degree and to a very encouraging extent, there is successful effort in the way of charity, education, social and religious activities, building churches, raising church funds, etc. Men are intensely interested in whatever they become thoroughly informed about and which brings visible results. They stand ready to serve whenever the need is made plain and the opportunity is afforded. Playing at church work has no attraction for real men, and it should not, but they are eagerly seeking that reality in religion which leads to a life of useful and, if need be, sacrificial service.

THREE POSSIBLE ANSWERS

By Rev. Egbert W. Smith, D.D.

In the language of Daniel Webster, "Words lose their power, Rhetoric is vain, and all elaborate oratory contemptible," when one tries to portray what would be the blessed results of the full raising of the Progressive Program quotas. All the Church causes would share the blessing. All the Committees would shout for joy. Secretaries Melvin, Morris, Magill, McMillan, and Sweets would skip like lambs, each one singing,

"All my heart with pleasure fills

And dances with the daffodils."

As for the Foreign Mission Secretaries and Treasurers,

"Kings may be blest but they'd be glorious

O'er all the ills of life victorious."

What would it mean to the Foreign Mission work if the Church would actually pay what the Assembly after careful inquiry has placed in the Progressive Program as the amount the work needs and ought to have?

1. The year's work would be paid for in full.

2. The accumulated deficit of \$205,576 would be wiped out. Not a cent of debt would remain to cripple the work or cloud its future. What a new world it would be!

3. Our waiting candidates could all be sent out. How our hearts are wrung by their constant inquiry, "Can the Committee send us next summer? We simply must know in order to make our plans for the future."

Pointing to the heathen millions, the Saviour says to our young men and women, "How can they hear without a preacher?" With one voice a long line of them answer, "Here are we, Lord, trained, ready, waiting."

Pointing to these eager candidates the Master says to the Church, "How can they preach except they be sent?" To go is the young people's duty; to send is the Church's duty.

Will our Church say to these candidates, "Stay at Home?"

Will it say, "Seek service under the Board of some other church?"

Will it say, "If you give your lives, I will give the money to send and support you?"

Only these three answers are possible. What is your gift saying?

SON OF SLAVE-HOLDER AND SON OF HIS SLAVE NOW FELLOW-MEMBERS OF COUNCIL

A unique incident occurred at the recent annual meeting of the Executive Committee of the Federal Council of the Churches at Indianapolis, which excited deep interest and was a striking symbol of the growing co-operation between the white and the negro races. Dean W. T. Tillett, of Vanderbilt University, who has been a member of the council and a regular attendant upon the annual meetings of the Executive Committee almost from the beginning of the council, arose under a request for personal privilege, and addressed the chair in substantially the following words:

"Before passing from the consideration of the subject of Christian Education to the next subject on your program, I ask that I may be permitted to make a few remarks that are personal to myself and one other member of this Executive Committee who is present here this afternoon, and whose work in life, like my own, has long been that of Christian Education. I am quite sure that the relationship that exists between me and this fellow-member of the council to whom I refer is one that does not exist between any other two members of this Executive Committee; and I am equally sure that this peculiar relationship will not likely ever again be duplicated in all the future history of the Federal Council. I allude to the fact that the son of a former Southern slave-holder and the son of one who was formerly owned by him in the days of slavery are together here in this room this afternoon as fellow-members of this Federal Council and of this Executive Committee. The member of the council to whom I refer is Prof. S. G. Atkins, the founder and the president of Slater State Normal College, of Winston-Salem, N. C., one of the most useful and successful of the institutions for the education of Negroes in North Carolina.

In Slavery Days

"My father, a Methodist preacher, and my mother, were slave-holders, as most other people of their class in the South were. Servants found necessary for work about the house were owned as slaves. But my father was everywhere recognized as a deeply conscientious and truly Christian master—a thing which I suppose some people would regard as an absolute impossibility, so incompatible do they regard being a Christian and the owner of slaves. I remember distinctly how daily at the hour of family prayer, the slaves that we owned were brought into our family room, and how they sat, listening with us children to the reading of the Bible, and how they knelt with us at the family altar, and our father prayed for them just as he did for his own children. He looked after their needs and treated them always considerately and kindly. He believed that the time would come, and should come, when they would all be free; and he prayed for the coming of that day. Indeed most Southern slave-holders, as I knew them in my childhood, were far from being such odious characters as the slave-holders described in Uncle Tom's Cabin and those whose cruelties stirred the righteous soul of Whittier, and inspired those pathetic and passionate poems which in turn stirred the souls of others. And never did the sermons of my Methodist preacher father flame out in denunciation of wrong more than when he preached against cruelties and outrages perpetrated by heartless slave-owners on their helpless slaves.

Born In Slavery: Now An Educator

"Among the small number of slaves owned by my father and mother in my early childhood, the one we thought most of and trusted most and loved best was named Allen Atkins. It is that man's son, born in the midst of the Civil War, in the village of Haywood, N. C., who is here today as a member with me and you of this Executive Committee and as the honored representative of one of the churches constituting this council. He was educated at St. Augustine Normal and Collegiate Institute, at Raleigh, which is recognized as perhaps the best institution of its kind for the education of colored people that is conducted by the Episcopal Church in the South. Soon after graduating at this institute, Mr. Atkins founded the institution at Winston-Salem, now some 30 years ago, of which he has always been the head and which is now the property of the State of North Carolina.

The fact that the State should be willing to take over the property and retain Professor Atkins so long at the head of it, is the highest possible compliment to the character of the school and to the executive ability and moral worth of its president. With this bit of information concerning his father and his own achievements, I am now going to ask President Atkins to come forward and let me present him to the council."

As he came forward Dean Tillett extended his hand and said: "If thy heart is as my heart, give me thy hand." Having shaken hands, as the two stood before the audience, Dean Tillett said further:

"President Atkins, I honor the memory of my father and am proud of my descent from him; but I want to say that I also honor and revere the memory of your father, Allen Atkins. He was a good and true man; and I congratulate you both on account of your descent from so good a man and also on account of your ascent in that you have risen from the conditions of poverty and obscurity in which you were born to a large and high place of influence in your race—and this you have done not by self-seeking but by merit and by service to your race, your Church and your native State. And when I think of these conditions that you have overcome, and what you have accomplished, I feel that your achievement in life is greater than anything that I can claim to have done. If all the members of your race and mine could understand each other and feel towards each other as you and I do, there would, I think, be no race troubles between the black man and the white. It was one of my own former students, Dr. W. W. Alexander, who on yesterday spoke to the council and showed us how much he and other leaders of both races are trying to do to promote and maintain right relations between the two races. I rejoice in the fact that you and I are both now free; for the emancipation of the Negro race in this country meant also the emancipation of the white race; for as long as the incubus of slavery lasts, the slave-holders and the slave are both in bondage and both are inevitably kept back from their highest and best racial development."

Co-Workers In Christian Education

"The worth and the greatness alike of individuals and of races depend not upon the color of the skin but upon their culture, character and service to mankind; and it is your lot and mine as educators of the young men and young women of our respective races so to develop them in intelligence and moral character and capacity for efficient service that the white race and the black race shall each respect and serve the other, and both together work, in a Christian spirit and in a Christian way, to make our country and our nation great not only commercially but morally and spiritually. Your father and mine were both alike willing bond-servants of Jesus Christ while here in the flesh. They are together now in a land where both are free; and I can but think, if they look down upon us from the glory land, they rejoice to see their sons associated together in the freedom and fellowship of this council and in the work of Christian Education. Thanking the chairman for giving me time to say those words about my father and yours, and to express to you in this presence my high regard for you and the work you are doing, I pray God's blessing upon you and your people."

Prolonged applause followed these remarks as Dr. Tillett and President Atkins returned to their seats; and the applause did not cease until President Atkins was called back to the platform by the chairman and requested to say something. His remarks, which were brief and delivered with modesty, were listened to with deep interest by the audience. He spoke as follows:

"This is a gracious moment for me, and one of hopeful suggestiveness for my race. The name of Rev. John Tillett was greatly honored and revered in the humble home of my childhood; and this gracious consideration of me and of my race by his son, Dean Tillett, is in line with my feeling that it is desirable to bring out the bright spots in this matter of race relations. There are of course many dark spots, many things to discourage, but I believe in stressing the bright spots.

Progress In Race Relations

"As a colored man and citizen of North Carolina, I recall that the first appropriation made by the State legislature for a school for the special training of Negro teachers in our State was the small sum of \$2,000. Our General Assembly, two years ago, appropriated nearly one million dollars for this same purpose, and we are hoping that our Legislature which is soon to assemble, will be actuated by a like spirit and make a like appropriation to carry forward the wise and liberal program now under way for the education of Negroes in North Carolina. This spirit of liberality and good feeling is naturally the fruit of the fine and gracious sentiments expressed by Dean Tillett, and such a spirit is characteristic of the noble type of Southerner which he represents. It is this phase of this whole subject which I think should be most of all stressed at this time. To think of and bring out continually more and more the bright spots rather than the dark ones will tend to make the dark spots less dark

and the bright spots in our race relationships more bright and more lasting.

"I want to say in conclusion that I appreciate very much the consideration of Dean Tillett which he has manifested this day in this presence toward the son of the man who was once owned by his father."

A COUNTRY PARSON'S SUNDAY IN CHICAGO (Continued)

By Rev. Henry McLaughlin

The afternoon at 4:00 o'clock found the parson in one of the most beautiful sections of Chicago, in one of the best equipped churches in America, the Fourth Presbyterian, of which Rev. Dr. Timothy Stone is pastor.

Rodger W. Babson—There are three regular services at this church on Sunday, at 11 a. m., 4:00 p. m., and 7:30 p. m. Dr. Stone says that he hopes soon to have a fourth service at 7:00 o'clock Sunday morning, for those who cannot attend at the other hours. In the social rooms, on inquiry if Dr. Stone was to preach at the 4:00 o'clock hour, the Country Parson was disappointed to hear from a young man that a speaker from a distance was expected. His disappointment was turned into delight when it was made known that Rodger W. Babson, the world's greatest statistician, was to deliver the message of the hour. Dr. Stone, in making the introduction, stated, "There are two classes of speakers. One who speaks because he has to say something, and the other who speaks because he has something to say. It is to the latter class we delight to listen. Such is Roger W. Babson, who is a man with a real message."

It was known that Babson in his early years had been a T. B., and while his writings had always been delightful, the Country Parson was surprised to find that Babson spoke with a clear, resonant voice, revealed a vigorous personality and made a profound impression as a man tremendously in earnest. His theme was "The Basic Principle of Prosperity." He showed that it was character and that it is religion which produces character. It is useless here to quote what he said, for is not his message written in Babson's books?

The Inland Sea—At the close of the afternoon service the Parson walked to the edge of Lake Michigan. When he had seen it before it was always raging like an angry lion, but tonight it was peaceful as a sleeping lamb; it was smooth like a sea of glass. The full moon, yellow from the smoke that hung above the great metropolis, reflecting its rays on the vast inland lake, made it look like a sea of gold.

There is no loneliness like that which comes over one in a great city when all about him are strangers. The Country Parson, having found a restaurant at which to eat what the Greeks call "Deipnon," the evening meal, soon engaged a young man in conversation. The young man told of his life in the great city, of his ambitions, of his hopes, of his philosophical ideas. He had been born and reared in Chicago, and referred to his morning experience in the moving picture theatre. He said he was interested in moral questions and longed to be able to write acceptably.

He said, "Years ago I heard an aged Presbyterian minister preach and it profoundly impressed me," and further remarked, "I think the most important thing is morality. I mean by that chastity." I asked him if he had ever heard Dr. Timothy Stone. He answered, "No, but I have heard of him." Whereupon an invitation was extended to him to attend the night service.

The Christian Endeavor—The countryman and the city man were now friends and soon found their way to the social rooms of the Fourth Presbyterian Church, which were filled with young people, preparatory to the meeting of the Christian Endeavor Society and the Young People's League, both of which assembled at the same hour. The Parson and his friend attended the Christian Endeavor Society, and noted the room was packed, a number were standing. A young man presided at the organ; a young man led the song service and a boy in his teen had charge of the meeting. The leader was young and unaccustomed to speaking, but showed careful preparation, and made a speech that was of great help to himself in that it gave him opportunity of expressing sentiment that fortified him for a stronger and more victorious life and suggested the same to his hearers. There were number of speeches, full of interest, and to the point. The last was from a young chap away at college, but spending the week-end with his homefolks. He told of how his connection with a Christian Endeavor Society had helped him and others to fight the Christian battle in his new environment.

The Night Service—The Country Parson had heard rumored that in the city churches the members of the Christian Endeavor left the church after their exercise were over and did not attend the preaching service. As far as could be seen, however, the whole Christian En-

(Continued on page 10)



Presbyterian Progressive Program

\$4,750,000 For Benevolences

EVERY MEMBER CANVASS MARCH 18th

HAS YOUR CHURCH ORDERED E. M. C. LITERATURE?

It is possible that some Pastors and Congregational Secretaries have not yet ordered literature and supplies for their churches for the Every Member Canvass on March 18. The order blank sent out, for one reason or another, may not have reached all of them. To meet just this situation, the following order form, containing a complete list of classified literature, is here printed for the special benefit of those churches for whom no literature has been ordered. This order sent in will receive immediate attention.

ANNUAL CANVASS OF 1923—MARCH 18TH

ORDER FORM FOR PRINTED MATTER AND SUPPLIES FOR THE ANNUAL E. M. CANVASS

To the General Assembly's Stewardship Committee. 410 Times Building, Chattanooga, Tennessee
Sirs: Please mail at once the following supplies for my church for the Annual Every Member Canvass:

P. O. Address _____ Express Address _____

For what Church? _____ In what Presbytery? _____

Date _____ Signed _____ Congregational Secretary—Pastor.

(Read Instructions Before Ordering)

Group I. Stewardship Study Books for Leaders

	QUANTITY
1. "The New Christian"—Cushman 25c (Men's Bible Classes and Cong. Sectys.)	_____
2. "The Message of Stewardship"—\$1.00 Cushman, for Group Study or for Pastors	_____
3. "You and Yours"—60c Morrill (Pastors and Cong. Sectys.)	_____
4. "Christian Stewardship for Women"—15c Mrs. S. H. Askew	_____
Our Own Text Book for Women (Ready February 15)	
5. "Money Talks"—\$1.25 McGarrah (for Pastors)	_____
6. "Life as a Stewardship"—25c Morrill (for Young People)	_____
7. "Christian Stewardship"—40c McCaughy (Adult S. S. Classes)	_____

Group II. Pamphlets on Stewardship. No Charge

8. "Studies in Stewardship"—Dobyns	_____
9. "A Man and His Money"—Lilly	_____
10. "Sacrificial Giving"—Jowett	_____
11. "A Catechism on Stewardship"—Walkup	_____

Group III. Pamphlets on Tithing. No Charge

12. "33 Tithing Testimonials"	_____
13. "If Not the Tithe, What Then?"—A. M. Frazer	_____
14. "What We Owe and How to Pay It"	_____
15. "Does a Tithe Belong to God?"	_____
16. "How to Tithe and Why"	_____
17. "Proportionate Giving"—Robt. E. Speer	_____
18. Reasons for Not Tithing—A. M. Frazer	_____
19. The Tither's League Enrollment Card	_____
20. The Tither's League in the Local Church (for Leaders)	_____

Group IV. Working Supplies. No Charge

21. "The What and the How of the Progressive Program" (The Manual for Pastors and Officers)	_____
22. "The ABC of the Every Member Canvass"—Ready Feb. 1 (for Leaders and Canvassers)	_____
23. "How a Country Church Tripled Its Benevolent Offerings"—Ready Feb. 1	_____
24. "It Sells for Only 3 Cents—But"—Melvin (A Talk with the Man Who Canvasses)	_____
25. Duplex Envelopes (Order these from R. E. Magill, Box 1176, Richmond, Va.)	_____
26. The Annual Pledge Card for Weekly Pledge—1 for Every Member	_____
27. "Our Church Goals" (A Ballot for use in having an unenlisted or inactive church set own quota)	_____
28. "Pointers for Progressive Presbyterians" (A condensed Financial Statement of the Whole Work of the Whole Church by Synod and Presbytery—Order on basis of one to every three members (Ready Feb. 1)	_____
29. The Large Wall Chart of the Progressive Program	_____
30. "The Three Points of the P. P. P." (A Statement of Work and Scope of Our Program)	_____
31. Canvasser's Lists (for Making Canvass)	_____
32. Report Card to Presbytery's Secretary	_____
33. "Better Salaries for Ministers"—Graham	_____

Instructions

1. Please send the money for books of Group I (postage accepted.)
2. In Group II order any two for general distribution. If we run out on one we will substitute another.
3. Where you are ordering for distribution in the congregation and not for selected groups of leaders, order on the basis of about 1 to 3 or 4 of your resident membership and you will reach practically all.
4. Order enough, but do not over-order and thus waste.
5. You can now get stock Duplex envelopes very cheap. Order at once from Richmond. (See item 25.)
6. Please print out your name and address.
7. Get in your order early. We will be rushed in February.
8. We are not sending out printed matter and supplies, except as samples, unless we receive an order for same. Each order that comes in is written up and a copy sent at once to the Secretary of Stewardship in each Presbytery so that he may know what is being sent out from this office.
9. If necessary to order by telegram or letter, you may order by the serial numbers above.

THE GENERAL ASSEMBLY'S STEWARDSHIP COMMITTEE

M. E. Melvin, General Secretary

410 Times Building, Chattanooga, Tenn.

THE E. M. C. CALENDAR FOR LOCAL CHURCHES

(Suggested by the Assembly's Stewardship Committee for each Church making preparation for its Canvass, March 18th).

1. Feb. 14th—First meeting of Committee to plan for Canvass March 18th, called by Pastor and Congregational Secretary.
 - (1) Consider Apportionment
 - (2) Consider Treasurers Plan.
 - (3) Appoint All Sub-Committees.
 - (A) To district territory.
 - (B) To select canvassers.
 - (C) To list and rate all members.
 - (D) Publicity Committee.
 - (E) Hospitality Committee.
 - (4) Any other matters of importance.
2. Feb. 18th—Local Organization Completed.
3. Feb. 18th—Pastor announces all plans and Committees.
4. Feb. 21st—First Prayer Meeting devoted to Stewardship.
5. Feb. 25th—First Sermon devoted to Stewardship of Prayer.
6. Feb. 28th—Second Prayer Meeting on Stewardship.
7. March 2nd—First of three follow-up letters to members by Publicity Committee on Program and Budget Facts.
8. March 4th—Second Sermon on Life as a Trust.
9. March 7th—Third Prayer Meeting on Stewardship.
10. March 7th—First Meeting of Canvassers for Training.
11. March 9th—Second follow-up letters from Publicity Committee.
12. March 11th—Third Sermon on Stewardship of Possessions.
13. March 12th to 16th—Week of Prayer for Progressive Program.
14. March 14th—Second meeting of Canvassers for Training.
15. March 16th—Third follow-up letter from Publicity Committee.
16. March 18th—Fourth Sermon—The Separated Portion (Tithe).
17. March 18th—Canvassers Set Apart, notices given, and all details announced for canvass.
18. March 18th—Canvass in afternoon.
19. March 19th-20th—Follow up and complete canvass.
20. March 25th—Announcements and Praise Service.
21. April 2nd—Mail Report to Presbytery's Secretary Stewardship on results of canvass.

The above is suggestive; modify it if necessary. But let us have the most effective canvass in 1923 our Church has ever put on. Give the people the facts; we have a great record; they will respond. Let the messages on Stewardship cover the whole field—not that of money only. Let the Prayer Meetings be turned into "Church Night" where supper is served, every member of family attending; dividing into groups to study work of the Church. A mimeographed copy of a paper on Church Night by a pastor who worked it, will be sent on request. Order supplies on Blank Order Form Now. (Printed elsewhere on this page).

THE GENERAL ASSEMBLY'S STEWARDSHIP COMMITTEE

410 Times Building Chattanooga, Tennessee

ARE YOU OVERSTOCKED WITH STEWARDSHIP LITERATURE?

The plan now being followed for the distribution of literature by the Stewardship Committee, is receiving most favorable comment over the Church, for the reason that it places the responsibility for the amount of literature sent to a church, upon the church itself, through its pastor or congregational secretary. Order forms, copy of which is printed on this page, are sent to all pastors or congregational secretaries, with the request that they order literature in amounts to meet the actual need of membership. Orders are therefore filled on the basis of a wise and accurate calculation and a general waste of printed matter is eliminated.

However, if there are any churches overstocked with any of the Presbyterian Progressive Program literature, after efficient distribution of same to congregation, please return same to the Stewardship Office, 410 Times Building, Chattanooga, Tenn., as there is an increasing demand for our latest stewardship literature. If requested, return postage will be refunded.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Monroe, N. C.—The week of February 11-18 has been observed as a week of prayer for Foreign Missions by the Woman's Auxiliary of the Monroe church. The women have met each afternoon and after some time spent in Bible study and prayer, they have taken up a chapter or two in the mission study book, *Sunrise in Aztec Land*. There has been a very good attendance and not only do we feel more interested in Mexico because we know more about it, but every woman who attended felt she received a blessing that will be lasting.

Rex, N. C.—Two years ago the Woman's Auxiliary adopted the circle plan. At the circle meetings we have Bible study and make articles for *Barium*, etc. We find Sunday afternoons the most convenient time for our mission study class, but will have our special program and self-denial offering the 16th. The January meeting was at the home of Mrs. J. S. Johnson, secretary, Spiritual Resources. Topic: Stewardship. The talks of Mrs. E. C. Murray, St. Pauls, N. C., on Christian Stewardship; and Miss Della McGougan, St. Pauls, N. C., on Bible Training in the Home and in the School, were an inspiration to all. During the social hour refreshments were served by the hostess. Mrs. J. M. McIver.

Interesting Speakers for Presbyterian Woman's Convention—The program for the Woman's convention to be held in Charlotte February 22d and 23d gives rich promise of being an unusually interesting one. The convention is being held by the Woman's Auxiliary of the Southern Presbyterian Church, and is third in a series of six conventions to be conducted by these women for three weeks, two each week, in six regional centers. The Woman's conventions are parallel to those arranged by the Laymen's Missionary Movement of the Church, and are held at the same time and same place. The women hold separate meetings in the day sessions, and men and women hold their meetings together for the evening sessions. Many of the outstanding speakers on the Laymen's program are included on the Woman's convention program.

Prominent among them will be Rev. Wade C. Smith, of Greensboro, N. C., who will bring the Bible message; for much stress is to be laid on the spiritual side of the work, and Mr. Smith is a speaker of deep sincerity and earnestness of purpose.

Other speakers of prominence will be Rev. Henry H. Sweets, D.D., of Louisville, Ky., the eminent head of the Church's Executive Committee for Christian Education and Ministerial Relief; Rev. M. E. Melvin, secretary of the General Assembly's Stewardship Committee; Rev. T. R. Thompson, D.D., of Richmond, Va., professor in the Union Theological Seminary there and Rev. J. O. Reavis, of Nashville, Tenn., associated field and foreign secretary.

There will also be present some of the foreign missionaries of the Church, now in this country, whose stories of the progress of the Church's work are always full of deep human interest to lovers of human nature as well as to guardians of its moral welfare. Among these are Rev. H. D. McCallie, of Mokpo Korea, a worker of 15 years' experience among the people of the islands skirting Southern Korea; and Rev. Motte Martin, of Luebo, Africa, who has instituted many reforms in the governments controlling the natives of his territory.

The women were very fortunate in being able to secure Dr. J. Campbell White, of New York City to take part in their program. Dr. White is dean of the Biblical Seminary of New York, formerly known as White's Bible School. He was for years a missionary in India and was one of the founders of the Laymen's Missionary Movement.

The second day of the convention will be devoted to conferences on the development of the spiritual life of the Woman's Auxiliary as well as discussions on organization and plans for the progress by the Woman's work. The latter takes the form of a Question Box conference, a method which gives any member present the privilege of asking any question on whatever phase of the work she wishes explained. Members of other denominations who have adopted the circle plan of the Auxiliary or who are interested in it will be very welcome to participate in this discussion.

Among the women speakers on that day will be Mrs. W. C. Winsborough, of St. Louis, Mo., superintendent of the Woman's Auxiliary and chairman-general of all the conventions. She has just returned from a visit of several weeks to Mexico and Western Texas and will speak of the Church's work among the Mexicans in both places. She is especially interested in the school for Mexican girls the women of the Church plan to build next year, and is a speaker of rare ability.

Mrs. F. Louise Mayes, of Greenville, S. C., who will assist Mrs. Winsborough in conducting the convention is also a speaker of unusual power. Mrs. Mayes is chairman of the Woman's Advisory Committee, president of the South Carolina Synodical, and has done notable work as a club woman in her State, having served for two terms as State regent of the Daughters of the American Revolution there.

Mrs. W. A. Turner, of Newnan, Ga., is president

of the Georgia Synodical Auxiliary, and has done outstanding work in an executive capacity as president of the Atlanta Presbyterian which she built up with great skill. She has also been active in the work of the Colored Woman's Conferences.

Mrs. W. K. Armstrong has been president for some years of the Appalachia Synodical, whose work in the mountains is somewhat different from that of the other Synodicals and consequently always interesting.

Among the North Carolina women taking part in the program will be Mrs. E. F. Reid of Lenoir, Synodical president; Mrs. W. B. Ramsay, of Hickory, who was president for a number of years; Miss Margaret Rankin, of Charlotte, a Synodical secretary and Mrs. J. G. Baird, also of Charlotte, who is president of Mecklenburg Presbyterian.

Mrs. Baird is chairman of the local committee and has arranged to have the women's headquarters at the Selwyn Hotel. A large number of women of North Carolina and neighboring states are expected in attendance.

Mrs. V. P. Rosseau is chairman of literature. The literature tables will contain information on every phase of the work of the Auxiliary; pockets containing a complete set of leaflets on how to organize an Auxiliary, packets containing literature for the promotion of spiritual life, and many other leaflets to be distributed singly.

The provisional program follows. It promises to be a source of inspiration and renewed spiritual consecration that will be felt not only in the lives of those attending, but will be reflected throughout the life of the Woman's work of the Church.

Final Statement of Birthday Gifts to Miss Dowd's School—At Montreat, in July, 1922, \$22,000 had been collected for the school. By October 1st, the sum had reached \$25,000. This statement was sent to all the Synodical Presidents to be given out at their fall meetings.

Since that time a few more belated gifts from Auxiliaries have been sent in.

The total gift for the school is \$25,457.66.

Mrs. D. A. McMillan, Treasurer, Woman's Auxiliary, Presbyterian Church, U. S., Feb. 7, 1923.

In Memory of An Immortal Love, By Mildred Welch. Dedicated to those in whose names the "Memorials" are held in the Endowment Fund of Ministerial Relief.

Warm airs blew through the palace grounds, tinkling fountains rained their silver spray, the almond showered its rosy petals down. But the Exalted One of the Palace heeded not. It was the Day of the Smiting and the Lady Arjamund lay dying. Gorgeous hangings, priceless rugs, the jewels that weighted her slender wrists and ankles meant nothing to her now. Already the wailing women waited outside and the last Shadow lengthened on her couch. Her husband and lover, the Emperor Shah Jehan knelt beside her. "Build for me," he leaned to catch her passing whisper, "the tomb by which your love shall remember me."

"The whole world shall remember," said the Emperor, and the Silence fell.

Through the long years thousands of workers toiled. Caravans traveled the desert ways and brought from dim old cities ivory and alabaster, marbles, pearls and gems uncounted. Mastercraftsmen of the East, gold and silversmiths, men skilled to carve the marble into ethereal forms of grace, from day to day they built her palace-tomb.

Till at last the workmen took their tools away and the "Taj Mahal," a shining glory, lifted its dome and pinnacles, its turrets and airy minarets into the brightness of an Agra day. Over the entrance, to shine in beauty through the long dream of the ages Shah Jehan carved the words: "In Memory of an Immortal Love."

In Memory of an Immortal Love we too build. No palace-tomb of marble tracery and lovely flowing line and name that falls like liquid music on the ear. Plain, practical, precise, the "Endowment Fund of Ministerial Relief" gives no hint in its unromantic syllables of the beauty and loveliness, of the sacrifice and memories and tears by which it is rising through the years.

In memory of a mother:

"Mother, who findest out a way
To pass the sentinels and stand
Behind my chair at close of day,
To touch me—almost—with thy hand."

In memory of a friend—"Thy love to me was wonderful, passing the love of women."

In memory of fathers and brothers, of pastors and teachers, of little hands folded now on baby breasts. In memory—of a little pilgrim from the Congo whose soul pearl-clear and precious is free at last from her dark and crippled body. In memory—of a soldier lad fallen in the Great War; in memory of a mother and her baby between whose graves roll five thousand miles of sea—year by year it grows, a house not made with hands.

Am I then so dull that the memory of an immortal love has no power to stir my heart? So blind, I cannot see Him who gave Himself for me? So dim of vision I cannot see He walks the common way with me? So deaf I cannot hear His footsteps along the paths of men?

Ah me, that I should be so wretched, miserable, poor and blind that I give nothing—In Memory of an Immortal Love!

For further information address Henry H. Sweets, secretary of the Executive Committee of Christian Education and Ministerial Relief of the

Presbyterian Church in the United States, 410 Urban Building, Louisville, Ky.

Attention, Women Planning for Richmond Convention! Those women who are planning to attend the Woman's Convention at Richmond, Va., will please note change in registration chairmen. All registration cards are to be mailed to Mrs. Coleman Wortham, 920 Park Ave., Richmond, Va., instead of to Mr. John H. Reed as at first stated.

CHRISTIAN ENDEAVOR CHAPEL CORNER-STONE LAID

By Karl Lehmann, President Florida C. E. Union

The most interesting Christian Endeavor event the South has ever seen was the laying of the cornerstone of the Carrie F. Conrad C. E. chapel, on the campus of the Montverde School, on Christian Endeavor Day, Friday, February 2nd.

There were more than 400 Christian Endeavorers and friends present from all parts of Florida, and everything was favorable for the great occasion. It was one of those delightful Florida winter days that compare to a day in the spring in the North, bright sunshine, and birds and flowers all about, a temperature of 84 made the outdoor program most enjoyable.

State President Karl Lehmann presided at the exercises and gave the "History of the C. E. Chapel" from its inception through a visit to Montverde School in 1929, by Duncan Curry, and the speaker, to the present moment, when through the generosity of Mrs. Carrie F. Conrad and the Endeavorers of Florida, South Carolina, the All-South Committee, Tennessee, Brooklyn, N. Y., Mississippi, Louisiana, California, Arkansas, Virginia, North Carolina, Kentucky, Georgia, Illinois, Maryland, Connecticut, and Wisconsin, this building was made possible. The building is named for Mrs. Carrie F. Conrad, of DeLand, whose generous gifts made it possible.

Rev. James Deans, of the Oakland, Fla., Presbyterian Church, led in the opening prayer, and the Montverde Junior Endeavorers gave the Scripture reading. The singing was led by Carl Matthews, Field Secretary of the Florida and Georgia C. E. Unions.

President H. P. Carpenter, of Montverde School, gave an interesting address on the value and place of Christian Endeavor in this great educational institution.

Willis Powell, Secretary of the Lake County Chamber of Commerce, spoke of the high regard in which Christian Endeavor and the Montverde School are held in Lake County.

Marcus C. Fagg, of Jacksonville, Vice-President of the World's C. E. Union for Florida, gave a most inspiring address and told of his personal debt to Christian Endeavor. He paid a tribute to Mrs. Conrad and others responsible for the rearing of this building.

Mrs. Carrie F. Conrad, of DeLand, told in a few well chosen words why she made this building possible for Montverde School, and her love and enthusiasm for Christian Endeavor.

Duncan B. Curry, Chairman of the All-South C. E. Extension Committee, read the long list of greetings, including a fine letter from Dr. Francis E. Clark, who with Secretary Gates, each had a share in the fund for the erection of this building. Mr. Curry read a list of the contents of the box before depositing it in the stone and laying the stone in place. Among the contents were a letter from Dr. Clark, a copy of each the C. E. World, The Dixie Endeavorer, The Florida C. E. News, a list of United Society publications, a catalogue of Montverde School, a coin from the Montverde Junior C. E. Society, a C. E. topic book from China, a copy of the first C. E. pledge signed by Mrs. Conrad, pages from the original secretary's book of the Glenwood, Fla., C. E. Society, of which Mrs. Conrad was a charter member, and her name appears in the original list.

Rev. R. G. Shepherd, of Montverde, led in the closing prayer.

The building will be of fireproof construction, concrete blocks being used in the walls. It is of handsome design and arranged to include a large auditorium, a kitchen for social occasions, class rooms for C. E. Expert, Junior Expert, Mission Study, Personal Work, Teacher Training Classes, and is the first C. E. Chapel in the world on the campus of an educational institution. It will have a great influence on the lives of the hundreds of young people from all parts of Florida and the South who are educated here each year.

It was announced at the program of the cornerstone laying that Dr. C. E. Clark, the founder of the C. E. Society, could not be present because of a previous engagement, but that he would visit the school in March while in Florida.

The Every Member Canvass Comes March 18. Are You Preparing For It?

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

Tired, but happy! Yes, we are, even if that is an old expression, and we believe you would be too if you had followed several college boys around in Mooresville, N. C., today. A talk to the boys and girls of the Second Church Sunday School, a conference with the Senior Endeavor officers, and a talk to the Senior society, together with leading a Junior Endeavor Expert class at the First Church and talking to the joint Intermediate-Senior meeting there, made a full Sunday.

Such an association with young people is indeed an inspiration. The knowledge of their fine work is en-

couraging and the knowledge of their problems presents a challenge. We feel sure that if more of our young people would prepare themselves for leadership in young people's work, they would find great joy in sharing the encouragements and discouragements that come to our Church's young folks.

We have a fine set of reports this week. That Lumber-Bridge doll social must have been interesting. We wish we could show you the picture we received of the score and a half of dolls which were sitting on someone's front steps "just like they were somebody," waiting to be sent to Barium. The contrast between the situation of the

boys in the McKinnon Intermediate Society and that of the boys they visited in the Jackson school is so striking that we scarcely need to comment on the value of directing in right directions the energies of the boys—and the girls too—in our churches. Our older young people can help splendidly in this.

Let us be much in prayer on Thursday and Friday and the other days for the missionary conferences convened at Charlotte and elsewhere in our Assembly. Pray for the speakers and the hearers and for the great causes presented, and for your young people that they may go out to help gather the harvest.

Sunday School

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

FEBRUARY 25, 1923

THE PARABLE OF THE POUNDS

GOLDEN TEXT—He that is faithful in a very little is faithful in much. Luke 16:10.

SCRIPTURE LESSON

- 11. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.
- 12. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.
- 13. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.
- 14. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.
- 15. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.
- 16. Then came the first, saying, Lord, thy pound hath gained ten pounds.
- 17. And he said unto him, Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities.
- 18. And the second came, saying, Lord, thy pound hath gained five pounds.
- 19. And he said likewise to him, Be thou also over five cities.
- 20. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin.
- 21. For I feared thee, because thou art an austere man; thou takest up that thou laydest not down, and reapest that thou didst not sow.
- 22. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewst that I was an austere man, taking up that I laid not down, and reaping that I did not sow.
- 23. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?
- 24. And he said unto them that stood by, Take from him his pound, and give it to him that hath ten pounds.
- 25. (And they said unto him, Lord, he hath ten pounds.)
- 26. For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

The Parable of the Pounds was designed to rebuke and warn the unbelieving Jews and their rulers. It was also adapted to encourage and comfort Christ's true and tried disciples. The Nobleman represents Christ Himself who was about to depart and receive His mediatorial kingdom, but would return to attend to His servants. The servants of the nobleman describe Jesus' followers. The pounds represent substance or things valuable, material or spiritual, committed to Christ's disciples to be improved. Contemplating the lesson we will consider Christ Committing His Property to His Disciples to be Used for Him; His Return to Call Them to Account; The Faithful Servants and Their Reward; The Wicked Servant and His Doom.

I. Christ Committing His Property to His Servants to be Used for Him

The pounds belonged to the nobleman, and so did the servants. The valuable things intrusted to Jesus' disciples to be used are His and so are His disciples. Whatever material or spiritual gift we possess has been given us by the Lord, and we are His by creation and redemption. The apostle affirms of Christians, "Ye are not your own but have been bought with a price even with the blood of Jesus, as of a lamb without blemish and without spot." What has been committed to us has been given to be used not merely for our own benefit, but for the welfare of our fellow-creatures and the Lord's glory. We violate our trust as stewards whenever we injure ourselves with our possessions, or damage our fellow-men, or fail to do them good, or neglect to glorify the Lord. "Whether we eat or drink or whatever we do, do all to the glory of God."

II. His Return to Call Servants to Account

The nobleman, having received his kingdom, returned to see what His servants had done. The Lord has received His mediatorial kingdom and will return with

royal glory to take an account of His disciples. He will inquire what they have done and what they have failed to do. There will be no escape from His presence and no concealment of conduct. "He will send His angels and gather before Him all nations." God's books of remembrance will be opened. "God hath appointed a day wherein He will judge the world in righteousness by that man whom He hath appointed even Jesus Christ." How diligent and active should we be to render our account to "the Judge of quick and dead with joy and not with grief."

III. The Faithful Servants and Their Reward

In the parable some were faithful to their trust and duty. One reported that his lord's pound had gained ten pounds. He gives the lord credit for his success inasmuch as it was his lord's money he had used and he belonged to him. Another declared that his lord's pound had secured five pounds. So Christ's faithful have different measures of success in effort, for they have different degrees of capacity and diligence. But the master rewarded them for the fidelity in labor. So Christ rewards His disciples. In the parable the chief feature of the reward after the master's approval is promotion to loftier trust and service. Thus Jesus rewards His faithful disciples. He commends their fidelity, advances them to higher stations in His kingdom, and this advancement brings with it more precious gifts, larger usefulness, higher honor, and progressive glory. Those who are faithful in that which is little He will enable to show fidelity in a loftier sphere and more important matters. Blessed are Jesus' faithful servants to whom He will say, "Come up higher." He will promote them for fidelity and according to their ability shown by achievement.

IV. The Wicked Servant and His Doom

In the parable the servant is pronounced wicked who does not serve, who does nothing for his lord. He takes his pound, "wraps it up in a napkin and proposes to return it unused." He does not even transfer it to others who might employ it for his lord's honor and glory. His conduct proceeds from his unbelief as to his lord's character and from his low and false conceptions of his moral nature. He deems him "An austere man, taking up that he laid not down, and reaping that he did not sow." His wickedness was found in his distrust of his lord, false views of his character, his idleness, and total lack of service. His sentence involved the loss of his pound, and his transfer to one more capable and faithful, and his being "Cast into outer darkness, where there was weeping and gnashing of teeth."

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

THE REFUGE PSALM

- M., Feb. 26—Divine Protection: Ps. 125:1-5.
- T., Feb. 27—Deliverance: Isa. 46:3, 4, 12, 13.
- W., Feb. 28—Courage: Matt. 10:28-33.
- T., Mar. 1—Ministering Angels: Heb. 1:6-14.
- F., Mar. 2—Power From Above: Acts 28:1-6.
- S., Mar. 3—Goodness Honored: Acts 2:32-36.

Sun., Mar. 4—Topic: Lessons from the Psalms.
3. The Refuge Psalm. Ps. 91:1-16. (Consecration meeting.)

How can we constantly realize God's presence? Why should we trust God? What use did Jesus make of this Psalm?

In the times when this Psalm was written, it was customary for people to live in walled towns, and great castles and forts were built for protection against robbers

and invading armies. In those days, before Christ, life and property were not respected as they are today in Christian lands, and so it was necessary for people to have some defence against their enemies. In this 91st Psalm, the writer is thinking of this custom, and he compares God to a great castle and fortress, where the soul may find refuge and protection from the evil that is in the world. Today we live in the midst of evil and sin. The devil and the temptations of the world and the flesh are continually besetting our souls, trying to make us do wrong, and seeking to destroy us forever. How glad we ought to be that God is our refuge. In the olden times, the people who lived outside the castle walls and worked their fields and vineyards, would go out to work, thinking in their hearts with gladness that if any enemies came to kill them, they could flee to the gates of the fortress, and soon be safe inside. It gave them great strength, and reduced their fears. So God will be our refuge and strength.

God Is a Refuge to Those Who Trust in Him

We must be sure to remember that God promises to be a refuge only to those who trust in Him. Those who will not believe in God and who disobey His laws need not expect to have God defend them in trouble. They have no right to His blessing. We note in verse 4 that God's truth is a shield and buckler, that is, God's truth protects us as a shield protects a soldier, and as a buckler which is a small shield, wards off darts and arrows. But we must believe in that truth to receive its benefits. So all the words of God which teach us what is right, teach us of Christ as our Saviour, Teacher and Lord, and outline for us the duties of the Christian life, must be the object of our faith and the law of our life, if we hope to receive any answer to our prayers, and the blessing of God on our labors. Those who find the secret place of prayer and duty may claim God as a refuge.

God Protects Those Who Trust Him From Manifold Dangers

To dwell in the secret place is to sit quietly, without fear or restlessness, and wait on God to watch over us, defend us, and drive away our enemies. God will defend us against many dangers. He will deliver us from those dangers that catch us unawares, as a bird is caught in a trap. Evil companions will tempt us to do wrong, as smoke, gamble, drink, waste money and time, steal, and so forth; but if we are trying to live a Christian life, God will deliver us. God has kept many of His children alive when awful plagues and pestilences killed others. He has given us the wisdom to conquer small-pox, typhoid, diphtheria and yellow fever in this Christian land, when heathen nations perish by thousands and ten thousands. God keeps war away from the lands that honor Him and worship Him aright. And many other dangers are ward off by the Lord from people who trust and obey Him.

God Confers Manifold Blessings on Those Who Trust Him

We have seen how God delivers the believer and the obedient children of God from all kinds of dangers. We are to see that He does much more than defend us. He also gives us victory over our enemies, so that we trample lions under our feet. He sends out His angels to keep us in all our ways. We recall that Satan quoted his passage to Jesus when he tempted Him. Then God gives us honor and a good name among men, a place of influence and usefulness, He answers our prayers, when we are in trouble, and comes to comfort us at once. He gives us long life. Wicked men do not usually live out half their days, but Christians have the promise of many years. But best of all, God gives us salvation from sin, and eternal life in heaven at last.

Let us make God our refuge, not sin, as lies, dishonesty and oppression. Let us follow Jesus who sought to make God's truth His shield and buckler.

N. C. YOUNG PEOPLE AND THEIR CONTRIBUTIONS

One of the recommendations made by the young people at the North Carolina Synod's Young People's Conference last June at Davidson was that the young people of the Synod contribute to what was termed "The College Fund for Barium Home." Another was that they contribute to "The Sunday School Missionary Fund."

Several years ago the young people of the Synod of North Carolina founded two scholarships of \$400 each in the Student Loan Fund, to be used by Barium graduates, loans from this fund to be repaid in money in the years ahead. Four hundred dollars, however, is of course inadequate for a four-year college course. Because of this it was suggested that the young people contribute to a fund to be used for gifts to Barium graduates to help cover the necessary expenses of college life. Barium turns out some fine young people and helping these to secure college educations is a good work.

Mr. J. M. Harvey, of Wilmington, is known in North Carolina as "Our Sunday School Missionary." We are told that last year only \$219.66 of his salary was contributed by the young people, and the young people are therefore urged to contribute more generally and largely to this cause.

These two items, "The College Fund for Barium Home," and "The Sunday School Missionary Fund," together make up one of the four points in the "Merit Cup Contest." Contributing to them counts 25 points in the contest.

NEWSGRAMS FROM OUR YOUNG PEOPLE

The Intermediate Endeavorers of the Second Presbyterian Church of Concord, N. C., held a special meeting a week before St. Valentine's Day and made valentines. These were sent to the children of Grandfather Orphanage, at Banner Elk. Mrs. J. C. Query and Miss Agnes Query are superintendents of this society.

Miss Rachel Beall, of Durham, writes us that their City Christian Endeavor Union, composed of four Presbyterian societies and one Christian Church society, observed Young People's Day on January 28th, with an attendance of over a hundred. A little Junior Endeavorer who recited "The Bible" while holding a lighted candle in one hand and a small Bible in the other, made a profound impression. Instead of a collection being taken for the Young People's work, it was taken for a Christian Church missionary. Miss Williams, in Porto Rico, the amount being \$5.20.

The Junior Society of the Lumber Bridge, N. C., Presbyterian Church, recently had a doll social. For a month the Juniors brought dolls to their superintendent, then some of the older Endeavorers dressed the dolls. Following games and refreshments each Junior, doll in arm, marched around the room singing a Christian Endeavor song. The thirty-two dolls were later sent to the little girls at Barium.

A report from Hendersonville tells some interesting things about the Endeavor work. Juniors and Seniors observed "Christian Endeavor Week." The Seniors on Wednesday evening met at "Tod's Tea Tower" for a brief prayer service, then attended in a body the mid-week church prayer meeting. The society is just closing a contest in "Climbing the Missionary Ladder," five missionary books being given to each of two teams and an effort being made to get every member of each team to read all five of the books.

Two Junior Endeavorers of the First Presbyterian Church of Wilmington, Henry Nichols and Randolph Foster, joined the church on "Decision Day" of "Christian Endeavor Week," February 4th.

On January 21st several members of the Christian Endeavor Society of Burgaw, N. C., went to Rocky Point and helped organize a society there. Rev. P. L. Clark is pastor of both churches. More than a score of young people have joined the Rocky Point Society. Mr. P. G. Sutton, a graduate of Davidson College, was chosen first president, and Miss Nora Ormsby the corresponding secretary.

The Gaston County C. E. Union met in the Belmont Presbyterian Church, January 19th. This rally was attended by more than 300 members. President R. C. Long presided over the meeting and an interesting program was carried out. The Cherryville Senior C. E. carried off the banner for the best attendance. The address of the evening was made by Mr. Gady Gaston, of Gastonia.

After the meeting adjourned a social hour was enjoyed and refreshments were served by the Belmont C. E.'s. The Belmont society has been adjudged by many as the best senior society in the county and has been chosen to give a model Christian Endeavor prayer meeting at the April rally to be held in Gastonia. The subject of the meeting will be, "The Wise and Unwise Uses of the Lord's Day."

Church News

ARMENIAN RELIEF

Presbyterian Ministers' Association (Charlotte) -----	\$15.00
Sharon Church -----	21.76
Sharon W. A. S. -----	4.00
Mrs. J. H. Smith -----	5.00

MEETING OF BOARD OF REGENTS PRESBYTERIAN ORPHANS' HOME, FEBRUARY 6, 1923, BARIUM SPRINGS, N. C.

On this very wintry day nine members of the board met at Barium Springs and after looking over the new work and hearing the report of the Thanksgiving campaign and the present standing of the Support Fund passed the following resolutions:

That the Building Committee proceed at once with the erection of a Baby Cottage; the money for which is being provided by a good member of Kings Mountain Presbytery, who doesn't want his name used.

That the Building Committee proceed at once with the erection of a Boys' Dormitory to be called the Jennie Gilmer Cottage, the money for which is being provided by the Jennie Gilmer legacy, \$10,000; by Mr. P. Pearsall, of Wilmington, \$5,000 and by Mr. C. W. Johnston, of Charlotte, \$10,000.

That a vote of thanks be given these generous friends.

The Support Fund did not make such pleasant reading. There has been paid in on the support fund \$10,000 less than on the same date last year, and that in the face of the fact that there are about eighty more children here now than then. This condition, of course, must be remedied, and the most satisfactory way, that this can be accomplished, that the board could arrive at, was to get every Sunday School in the Synod to give one collection a month to this cause.

Some of our churches already do this and their monthly checks are a Godsend to us. There is no cause that carries a stronger appeal to the younger members of the Church than the Orphans' Home, and this regular monthly offering gives all an easy way to contribute to this cause and makes for greater interest in this and all causes.

This institution is one that every Presbyterian in the State must feel proud of. Every one who visits it for the first time is amazed at the magnitude of the work and the glorious crowd of children being cared for here.

Now, with this justified pride just stir in a large spoonful of the following thought:

This year every bit of the new building is being provided for by the individual gifts of three people, and one legacy. The remodeling of the old buildings, either by individual gifts or legacy. The Church at large, is expected to support the institution only. Food, clothes, fuel, teaching, doctors, medicine, etc., and the Church, the whole 60,000 of them are not quite doing it.

Now, if you have thoroughly stirred in that thought, just taste the mixture, and **Obey That Impulse.**

We realize that the mail is full of giving literature, the very air is full of drives, but you don't stop feeding your family for all that. Brethren, this is your family.

The Board of Regents passed a resolution of appreciation of the work of Rev. R. W. Boyd, the first superintendent of the home, commending his zeal and the splendid work that he accomplished here and further resolving that an effort be made to erect and name a building in his honor.

It is our sincere wish that this effort will bear fruit in time for Mr. Boyd to see it and enjoy it many years before he enters into his rest.

WEEKLY NEWS NOTES FROM BARIUM

Alma Murray, one of the girls who left the home about seven years ago, was a pleasant visitor in the home the past week-end. Alma is a telephone operator in Asheville.

Teddy Lunceford also surprised us when he walked in Monday afternoon. Teddy is also in Asheville and has a good position with the North Carolina Creamery Co.

John Craig, cashier of the Savings Bank, spent the week-end with his mother in Winston-Salem.

Miss Annie Elms, of McConnellsville, Ohio, came last week to substitute at Synod Cottage during Miss Chamber's absence. She will have charge of the third floor at Rumble Hall when Miss Chambers returns.

Mrs. Weaver has recovered sufficiently to take up her work in the sewing room.

Dr. Parker was still confined to bed last Sunday. Dr. Archibald Currie, of Davidson, was with us, and gave us a very interesting and helpful talk.

CHINA CHURCH NEWS

Rev. G. P. Stevens sends us some "China News" as follows:

Recent letters from Suchowfu, China, bring good news of many accessions to the Church. Fifty-seven were taken into the Church in the city on the Sunday after Christmas. At the same service four babies were baptized, including little Helen McFadyen, daughter of Dr. and Mrs. A. A. McFadyen.

During the closing months of the year 1922, 28 new members were added to the Church from the country field in the Suchowfu district.

Rev. and Mrs. Locke White who have been studying the language in Nanking, have moved to Suchowfu to help in this work. At present they are living in the home of Dr. McFadyen, as there is no residence available for them until April or May, when Rev. and Mrs. F. A. Brown hope to vacate their Chinese house for the home now being built for them.

This Chinese house contains two rooms and a small bath room. Outside there is the kitchen and another room which is used for a study ordinarily. When guests arrive this is the guest room. All are built of mud, covered with grass and mud. Different from many Chinese houses, however, these rooms have wooden floors and glass windows. A family can live in this house but it is not satisfactory. It is small and cramped and entirely unhealthy in summer.

Miss Orene McIlwaine is now in Nanking, studying the language. She has been appointed by the mission to Suchowfu station and will probably take up her residence there next fall.

The station has a Ford car. It has been in use since September and is proving of great value in the country work. Drs. Grier and McFadyen use it to hold out-clinics while the men and ladies of the station are making splendid use of it in preaching and teaching in the country. Thanks for this car are due to the Bethel Church, near Staunton, Va., and to friends in Monroe, N. C., and Norfolk, Va.

SOUTH CAROLINA

Greenville—Second Church, Rev. E. P. Davis, D.D., pastor. On the second Sunday evening in February, a large congregation enjoyed a Home Mission address given by Rev. J. K. Roberts, superintendent, illustrated with stereopticon slides. Mr. Roberts' singing the "Ninety and Nine" from beautiful colored stereopticon views was both impressive and appealing.

Greenville, First Church—The State Sunday School Association held a school of methods in this church recently. The principal workers were, Prof. Palmer, Spartanburg; Dr. Tralle, New York City; Miss Cooper, Memphis, Tenn.; and Rev. J. K. Roberts, superintendent Sunday School and Young Peoples work of Enoree Presbytery. The entire program was profitable and highly enjoyed by all. We are proud of Mr. Roberts, our Presbytery's man. He knows Sunday School work; and how to put it across.

Conestee—(Reedy River) Rev. W. L. Boggs, pastor. Unusual activity continues in our church. The Sunday School is increasing in numbers; and the Christian Endeavor society has an unique contest, "The Reds and the Blues." They alternate in preparing the program. Program, attendance, taking part, new members, etc., are points of value. The Endeavorers have organized an orchestra with Thomas Stenhouse, violinist; Jack and Phillip Roberts, cornetists; William McAuley, trombone; Mrs. Pinson, pianist.

Clinton—The week of prayer was observed at the Presbyterian College of South Carolina from Wednesday, February 7th through Sunday, February 11th. Dr. Melton Clark, professor of English Bible in Columbia Seminary did the preaching, preaching twice a day during the week in the college chapel and twice on Sunday in the First Presbyterian Church.

Dr. Clarke's sermons were strong and earnest. He preached with spiritual power and effectiveness and all his sermons were greatly enjoyed by faculty and students and all others who heard him.

NORTH CAROLINA

Maxton—We learn that our "Young Preacher," Dr. H. G. Hill, has returned home from Florida. From private parties there we learn that he made a great impression wherever he went. As one expressed it, "He preached fine sermons, quoted Scripture in abundance, and rattled off quotations from the poets, ancient and modern, and showed vim and earnestness that would put many younger men to shame." He preached ten times, held prayer meetings and taught Bible classes.

Monroe—On February 11th Rev. W. B. S. Chandler occupied pulpit of Monroe church, his new pastorate, for the first time. He was greeted by a large congregation who were glad to welcome him to Monroe.

At the night service both the Methodist and the Baptist congregations united with the Presbyterians in a welcome service at which time Mr. Chandler preached a very earnest and practical sermon. The church after about a year without a pastor is glad to have Mr. Chandler and his family and are praying that he may be mightily used of God in our midst.

Flora Macdonald College—During the past week, Dr. H. C. Hammond, of St. Charles, spoke to the students and faculty at both morning and evening chapel services. Among the addresses delivered was one on "The Power of Prayer" and a discussion of the one hundred and twenty-first Psalm, the last being especially chosen as a class psalm by the Senior class.

In connection with the campaign to beautify the Spanish room, the students have purchased a victrola and Spanish records, which will be used with the study of the Spanish language.

On Monday, February 26th, the Y. W. C. A. will entertain the faculty and students at a masquerade party to be held in the rotunda.

The forty-first Branch Association was organized on February 8th at the home of Miss Jean Maxwell, in Concord, with Miss Sara Barnhardt, class of '22, the first president. A special meeting of the branch will be held on March 2d at the Jackson Training School in Concord, with members of the Senior class of the Concord High School as guests of the Alumnae.

Davidson—The Y. M. C. A. had the pleasure Sunday afternoon of hearing a forceful address by Mr. J. F. Newell, of Charlotte, prominent in the legal profession and in the political life of the State. He spoke on the need in the world today of Christian leadership.

It is interesting to note that the head of the R. O. T. C. department of the college, Major Thos. G. Hearn, is a man of positive, earnest Christian character who takes an active interest in the religious life of the campus. Sunday he addressed the Ministerial Band and was clear in his pronouncement as to the point that the Gospel ministry is the highest and the noblest of all the callings. Incidentally he gave an account of conditions in Mexico as he knew them from the Texas border and set forth the need of that country for an enlightened and consecrated leadership in the Church.

Announcement has already been made to the effect that Rev. Dr. Vander Meulen, of Louisville Seminary has accepted an invitation to deliver the baccalaureate sermon at commencement. It is agreeable news that Rev. Dr. D. N. McLaughlin, class of '88, of Norfolk, Va., will deliver the sermon before the Y. M. C. A. and it is hoped with some grounds for confidence that Hon. William Jennings Bryan will accept the invitation extended him to deliver the Annual Literary address.

Wilmington, First Church—From the bulletin we clip the following:

Our congregation responded splendidly to the appeal made from the pulpit on last Sunday morning for Near East Relief. That most worthy cause was ably presented and we are gratified at the hearty response. The total amount subscribed was approximately \$3,500.

Do not forget the simultaneous conventions of the Woman's Auxiliaries and the Laymen's Associations of the two Carolinas that will be held in Charlotte February 22d and 23d. Let just as many of our people as can possibly go plan to do so. See Mr. W. E. Renneker about Pullman reservations.

The session passed the following resolution at its meeting on last Wednesday:

Whereas the children of our Church receive 1200 hours of secular education in our public schools each year as contrasted with 52 hours offered in our Church School in Christian Education and whereas the records show an average of over 90 per cent in attendance and over 95 per cent in punctuality in the schools and only 67 per cent attendance and 60 per cent punctuality in our Church School, the session of the First Presbyterian Church earnestly recommends to our Christian parents that they awake to the realization that Christian training in the Church School is certainly as important as secular education and that they more earnestly and actively co-operate with the workers in our Church School in improving the attendance, punctuality and preparation of these children and young people, and that as far as possible parents encourage their children by their own attendance and example.

ALABAMA

Mobile—Rev. W. A. Alexander, of Tennessee has accepted a call to the pastorate of the Central Church of this city.

ARKANSAS

Fordyce—The pastor of the First Presbyterian Church, Rev. W. O. Davis, is planning to hold a revival meeting for about two weeks, with the closing services on Easter Sunday. He has invited Rev. Charles Haddon Nabers, of Camden to assist in these services.

Student Volunteer Convention—At the Arkansas Student Volunteer Convention held at Henderson-Brown College in February, the Southern Presbyterian Church was well represented by three of the leading speakers, Miss Charlotte Jackson, of Louisville, Ky., Mrs. H. M. Street, of Lonoake, and Dr. R. M. Wilson, of Kwangju, Korea.

Conway—Rev. R. P. Henderson, of Malden, Mo., who was recently called to the church at Conway, has announced his acceptance of the call, to the delight of the local congregation. The First Presbyterian Church of Conway has been vacant since the resignation of Rev. R. L. Jetton last fall. Mr. Henderson comes to a field with splendid prospects for much growth and development and to a work among a most responsive people.

Arkadelphia—On the second Sabbath in February, the First Presbyterian Church greatly enjoyed a visit from their former pastor, Rev. James V. Johnson, now pastor of the Manhattan Presbyterian Church of El Paso, Texas. Mr. Johnson preached two stirring sermons here during his short visit in Arkansas attending the Laymen's Convention at Little Rock.

The members of the First Presbyterian Church are delighted to know that Rev. Hugh Robertson of McGee has accepted the unanimous call recently extended him. Mr. Robertson will begin work in his new field the first Sunday in March.

Arkansas Presbyterian Educational Movement—After a conference held in Little Rock with the executive committee in charge of the Presbyterian Movement for Christian Education in Arkansas, tentative dates have been fixed for the 16 city campaigns as a part of the drive for the \$400,000 to be secured. These city campaigns, under the active direction of Mr. Paul Harris, Jr., of Louisville, Ky., will begin at Jonesboro the latter part of February. On account of the Every Member Canvass, no intensive work will be done in the State during the month of March. The city campaign system will be used in the following cities with the opening for preliminary work at the date mentioned: Camden, March 20; El Dorado, March 19; Fordyce, March 31; Monticello, April 13; Dermott, April 15; Batesville, April 12; Fort Smith, April 20; Hope, April 27; Morrilton, April 28; Texarkana, May 12; Hot Springs, May 20; Pine Bluff, May 16; Warren, June 1; Helena, June 8; and Little Rock, May 21. It is planned to close the campaign in the State on June 22d.

Camden—The ladies of the First Presbyterian Church spent a day in the church recently studying Sunrise in Aztec Land under the leadership of the Woman's Auxiliary. Luncheon was served in splendid style, and special musical numbers by a number of the young ladies of the congregation featured the afternoon session. Last December the ladies used Dr. McMillan's book, Unfinished Tasks, for a study at the regular prayer meeting during the absence of the pastor from the city. Church work in all departments is progressing most encouragingly. The pastor, Rev. Charles Haddon Nabers, preached each Sunday to a congregation, many of whom are oil men attracted to Camden, made up of men from more than a dozen states. Already the church has gone over the top in her benevolent budget for the church year.

Five new members were received into the membership of the First Presbyterian Church here on last Sunday, including the heads of three new families. When the pastor, Rev. Charles Haddon Nabers, called the session to the front at the close of the sermon to receive these members, the church was so crowded that there was no room for the elders to be seated, and the session stood for the meeting.

At the annual election in the Woman's Auxiliary, Mrs. S. C. Leake was elected president to succeed Mrs. J. A. McLeod, Mrs. C. H. Nabers, vice-president, Mrs. Fred P. Benson, treasurer, and Mrs. Robert A. Stacy, Jr., secretary. The Auxiliary of this church has had a most wonderful year in all lines of work. Financially the ladies have almost doubled their record for any preceding year.

FLORIDA

Meeting of Florida Presbytery—The regular spring meeting of the Presbytery of Florida will be held at Milton, Fla., convening at 7:30 p. m., of Tuesday, April 10, 1923. Daniel J. Currie, S. C.

Jacksonville, Murray Hill—Rev. L. B. Wells was recently installed pastor of the Murray Hill Church by a commission of Suwanee Presbytery; Rev. E. W. Way, presided and propounded the constitutional questions; Rev. L. E. McNair, D.D., preached the sermon; Rev. Robert H. McCaslin, D.D., charged the pastor and elder T. G. Bradley charged the congregation.

Jacksonville, Riverside—The women of the Riverside Church spent the entire day on the 16th at the church in the study of the mission text-book, "Sunrise in Aztec Land." It was a most inspirational and helpful day, and the attendance was large. The prayer meeting attendance in this church has more than doubled, and is characterized by interesting features each service. Two hundred new members have been received into the church since Dr. McCaslin came last October.

DeFuniak Springs Presbyterian Church—Three new members have been recently received into this church, two of them on certificate and the other on profession of faith and baptism.

On Friday night, February 16th, the congregation had the pleasure and the privilege of hearing a very instructive address by Rev. R. T. Coit, of Soonchun, Korea. We wait for another visit from Brother Coit and hope we shall not be disappointed.

A two-weeks' series of special services will begin in this church on February 25th, and in these services we are to have the help of Rev. J. McD. Lacy, of Washington City, one of our Assembly evangelists. We count ourselves very fortunate in securing this experienced worker to do the preaching and the prayers of all are asked for a blessing on this special effort.

GEORGIA

Columbus—Last Sabbath, 11th inst., the congregation of the First Church, Columbus, Ga., united with the pastor, Dr. I. S. McElroy, in a request to Macon Presbytery to have the pastoral relations dissolved, to take effect April 1st. Dr. McElroy has been pastor of this church for nearly 18 years.

and a leading man in the community and Presbytery. For several months past his health has not been good and this was given as his reason for resigning. A committee to secure a new pastor was appointed, with Dr. J. H. McDuffie, Sr., as chairman.

Dr. T. M. McConnell has been acting as pastor of the church since November 1st, and will continue to supply it until a new pastor can be found. The deacons have given him a check to cover his expenses to the Layman's Convention in Jacksonville, Fla., and to visit his friends in the Riverside Church of that city, which he supplied for nearly a year after the resignation of Dr. Venable. Cor.

MISSOURI

St. Joseph, First, Rev. Bunyan McLeod, D.D., pastor. The beautiful new Sunday School building, costing \$60,000 and modern in all its appointments with gymnasium, shower baths, two kitchens with steam tables, ladies parlor, class rooms, etc., was formally opened on Sunday, February 4th with the largest Sunday School attendance in years. Rev. Dr. J. M. Vander Meulen, president of Louisville Seminary, preached an unusually strong sermon at the morning service, and most appropriate for the occasion, and plainly showed that he is one of the strongest preachers today in the Southern Presbyterian Church.

On Monday evening a men's banquet was held in the dining room at which over two hundred were present, and heard an extraordinary message from Dr. Eugene Abbot, of Fulton, on "The challenge of the new Sunday School building to the men of the First Church;" Tuesday evening a public reception to all the members and adherents; Wednesday evening the first prayer meeting in the new Sunday School room and Dr. A. A. Wallace, of Mexico, Mo., brought the congregation a splendid message on the "Pre-eminence of Christ in the Church."

Mr. Wesley Wales, for many years a physical director in the Y. M. C. A., has been secured for the young people's work and he is already organizing their spiritual and social activities most effectively.

The completion of the Sunday School building realizes the vision of pastor and people. Their never wavering faith did more than anything else to make this new equipment possible, and pastor and congregation are rejoicing together in the splendid facilities now at their command for carrying on their work.

VIRGINIA

Union Theological Seminary, Richmond, Va. February 15th was observed as McCormick Day, with an address at chapel on the life, character and work of Cyrus H. McCormick, who ninety-two years ago in Rockbridge County invented the mechanical reaper and thus opened a new era in the history of agriculture, and gave to the millions of mankind for the first time good bread at low cost. He was the generous friend of Union Seminary and in 1866 endowed the McCormick Professorship of Hebrew and the Interpretation of the Old Testament. His memory is gratefully cherished in the seminary and February 15th, the anniversary of his birth is a red letter day in our calendar. The students were reminded of the interesting permanent exhibition of the development of the harvesting machine in the Agricultural department of the State Library. That, by the way, is one of the interesting sights of Richmond, which many other readers of this paper would do well to see, for it was largely through the McCormick reaper that God made America the granary of the world and gave His greatest answer to the universal prayer, "Give us this day our daily bread."

Union Theological Seminary, Richmond, Va.—The Moses D. Hoge Fellowship of Graduate Study for 1923-24 has been awarded to Mr. John Russell Woods, of Tsing Kiang Pu, China. The Charles D. Larus Fellowship of Graduate Study for 1923-24 has been awarded to Mr. Edward Guerrant Lilly, of Lexington, Ky. The appointment to these fellowships are the highest distinctions within the gift of the seminary. The whole Church will note with interest who these young men are who have won these high honors. Mr. Woods is the son of Dr. James B. Woods, of our China Mission, the grandson on his father's side of the late Rev. Edgar Woods, D.D., of Charlottesville, Va., and the grandson on his mother's side of Rev. James P. Smith, D.D., the surviving member of Stonewall Jackson's staff, and for 50 years the stated clerk of the Synod of Virginia. Mr. Lilly is the son of Rev. D. Clay Lilly, D.D., pastor of the First Presbyterian Church of Lexington, Ky., and grandson on his mother's side of the late Dr. Edward O. Guerrant, Apostle to the Mountaineers and founder of the Society of Soul Winners. By the way, it is a remarkable fact that 22 of the students now at Union Seminary are sons of ministers, nearly one-fifth of the entire enrollment. Who can estimate the Church's debt to the manse?

In the International Essay Contest on the theme "The World Movement Against Alcoholism," a cash prize has been awarded by the Intercollegiate Prohibition Association to Mr. William L. Tiller, of the Middle class.

Mr. J. H. McConkey, of Pittsburg, made an earnest address last week to the students of the Seminary at their chapel service, to which the students of the Training School also were invited. He is giving Bible talks for a week in Richmond.

The Every Member Canvass Comes March 18. Are You Preparing For It?

News of the Week

The two law-making bodies, North and South Carolina, have been hard at work the last week.

At Raleigh the State Dry Bill has passed on the third reading, after a spirited debate. Out of nine proposed amendments four were passed. This bill is designed to bring State laws into conformity with the Federal laws.

The proposal to investigate the Tubercular Sanatorium has aroused much feeling. Judges Brock and Neal, attorneys for Dr. McBrayer, announce that he courts the fullest investigation.

The Ficklin Bill, designed to restrict attendance upon executions to witnesses and officials, and prohibiting the publication of descriptive accounts of electrocutions in the newspaper, is before the Legislature. It is opposed upon the ground that it would muzzle the press. Its author claims that the harrowing details in the press have for their object elimination of capital punishment. It is supported by the State Prison Board and by the prison authorities.

The state-wide game measure seems sure of final adoption. It is supported by prominent men from every section of the state.

The Secret Order measure has been the occasion of a bitter debate. It has passed the House. It is amended to apply only to orders whose members resort to masks or other disguises.

In South Carolina the Legislature has before it a bill to levy a stamp tax on soft drink syrups, on tobacco, on tea and coffee. Those fighting it are the merchants, while those advocating it plead that more revenue is needed, and that property is taxed to its limit.

An attempt to outlaw the Ku Klux Klan in South Carolina met defeat in the Legislature, but only after one of the most sensational debates that has so far marked the present session of the General Assembly.

A ten-million-dollar bond issue for buildings and improvements for the educational, charitable and penal institutions of South Carolina was recommended to the Legislature by Governor McLeod in a special message.

The governor declares it his belief that in no other way can the proper progress of the State's institutions be provided for.

On February 12th Salisbury opened her new \$60,000 school building for negroes. This school is dedicated "The J. C. Price High School," in honor of the founder and first president of Salisbury's negro college, and one of the greatest orators the negro race has produced.

Dr. Owen, Federal inspector in charge of the cholera control work of North Carolina, warns farmers that cholera is appearing "to an increasing and alarming extent in North Carolina.

American financiers are negotiating with the French government for a monopoly on the manufacture and distribution of tobacco in France. The deal was reported to involve \$300,000,000, of which \$25,000,000 would be paid upon conclusion of the agreement. James B. Duke, George J. Whalen and Thomas Fortune Ryan were said to be the men interested.

Federal agents seized 350 crates of Florida "oranges" destined for Boston, in the Bronx freight yards of New York, New Haven and Hartford railroad. The "fruit" proved to be bottled whiskey with a prohibition value of \$30,000. The liquor cases were hidden by crates of genuine fruit.

In Europe the tension between French and Germans, growing out of the occupation of the Ruhr, is becoming more acute, particularly in Essen.

The most noticeable features are the failure of co-operation by the German police and the refusal of hotels and merchants to serve the French and Belgians.

In retaliation, the Allies seized two of the largest hotels in Essen but this was met by further active opposition by the Germans. The Germans severed the electric light current supplying the Kaiserhof Hotel, where the Allied engineering commission was quartered. The French countered with an ultimatum that unless the lights were restored the entire lighting system of the city would be shut.

The area now occupied by the French and Belgians in the Ruhr aggregates approximately 720,131 acres, or nearly the size of Rhode Island, according to figures announced in German quarters. The population of this area is 3,177,637, which compares with the population of Massachusetts and Michigan.

A COUNTRY PARSON'S SUNDAY IN CHICAGO

(Continued from page 4)

deavor Society at the Fourth Presbyterian Church came in, some to the choir, some acting as ushers and the rest were seated just in front of the Parson and his friend.

The vast auditorium had been filled at 4:00 o'clock to hear Babson. If possible an even larger congregation was present at night.

Dr. Stone made some significant statements, among them were these: "During the last four years the church had lost by death and removal about 800 members, the present membership was about 2,600, and the parish consisted of more than 4,000 people who looked to the Fourth Church as their place of religious allegiance." Dr. Stone further stated that he wanted it understood the evening service was just as much a part of the religious exercises as that in the morning. He said the same special care was given to the preparation of the music and the same degree of study was given to the preparation of the sermon as that for the morning hour. He regretted at the morning hour the pews were rented and had to be held for the owners until the services started, and usually there were persons who had to be turned away on account of the lack of seating capacity, but at the afternoon and evening service all the pews were free and the worshippers were seated in the order of their arrival.

Is it not true that many Sunday night services are wrecked because the preacher himself feels that it is an evil that has to be endured and gives to it only the fag ends of his endeavor for the week? The text was Hebrews 2:10: "For it became Him for whom all things and by whom all things in bringing many sons into glory to make the Captain of their salvation perfect through sufferings." The sermon was a strong, fearless presentation of the truth that rang true to the fundamentals of the Gospel, in every sentence. He was a man leading and molding the thoughts of his people with no catering to the fashions of the modern mind. He was leading his people and not being led by what he fancied they might like to hear. The vast throng was thrilled, moved and lifted by the burning message as they saw the Captain of their salvation leading them to victory over the temptations and trials and sufferings, triumphing gloriously over all these ills of our common humanity. No one that night in that vast auditorium had any sympathy, the Country Parson is sure, with Dr. Sheldon's suggestion that the pulpit is obsolete. It is still the old Gospel that draws and holds the crowds and fits men to triumph in the battles of life and leads into the true consciousness of the presence of the King. There is an atmosphere about the Second Presbyterian Church in Chicago that one rarely finds.

The Country Parson has attended the Greek Easter service in the Church of the Holy Sepulcher, in Jerusalem, the Easter ceremonies in St. Peter's, in Rome, and the services in many of the churches in London, including several times at St. Paul's, but there is something about the stately arches, the blending of the mellow brick, the devotional character of the singing, the melody of the great organ, the reverence of the service, and the fearless manliness of the preacher who declares the Gospel in all its fullness, that lifts one up into the very presence of God and makes the hearer want to be stronger and nobler and more Christ-like that the Country Parson has not found at any of the old-world shrines.

The young man walked home, with the parson, nearly two miles, along the beautiful Michigan Avenue, and said many things to the Country Parson worth recording if they were not too sacred.

All's well that ends well.

"PUBLISH, AND CONCEAL NOT"

By Rev. M. F. Daniels

The Text: "Ill news are swallow-winged, but what is good walks on crutches."—Massinger.

An Illustration: February 14, 1924, Charlotte, N. C. Our door bell rang and my wife answered the door. Who was there? A female colporteur seeking an interview. What kind of books was she selling? Religious books. They had striking titles, were profusely illustrated and inexpensive. The young woman said that the books were undenominational and that she was selling them in order to have some money to give for home mission work. She was nicely dressed, genial, enthusiastic and insistent in her work. My wife was suspicious of her ware and brought the books to me. I recognized them at once as being the publications of Seventh Day Adventism, although there was no clue to this from the publisher's name. "Ah, that deceit should steal such gentle shapes, and with virtuous visor hide deep vice."

The books were returned and the book missionary informed that she was in the home of a Presbyterian minister. She was also told that they were Seventh Day Adventism publications and that by us they were considered unscriptural and harmful. Whereupon she replied, "Why, Rev. ——— (an unheard of name in this section) a Presbyterian minister, bought three dozen of these books to distribute in his congregation." Now, either this woman told a deliberate lie or else Mr. Barnum's prophecy concerning "A sucker being born every minute" was again fulfilled. This is not a unique experience, yet it has its lessons.

The Application: Tillotson said, "Zeal is fit for wise men, but flourishes chiefly among fools." All of the cults seem to appraise this method of propaganda as vital to their existence and growth. Are we sounding out the word of truth in tract, magazine and book form as we ought? I think not. The importance of this ministry cannot be over-rated. Any child of God can engage in this simple and wholesome work. Our Committee of Publication, the Bible Institute Colportage Association, 826 North LaSalle Street, Chicago, Ill., both have inexpensive and helpful literature that ought to be released. Besides the good that can be accomplished a diligent soul could earn some money in this work. Are they pent-up blessings, either paper or cloth bound, in your library that ought to be circulating? Summons them out of the tomb of idleness and dispatch them on errands of solace and salvation.

EDUCATIONAL

The Smyth Lectures, Columbia Theological Seminary, Columbia, S. C.—On account of unavoidable circumstances, Rev. A. M. Fraser, D.D., of Staunton, Va., was unable to deliver the lectures of the Smyth Foundation of Columbia Theological Seminary this year, and instead of six lectures by one man, there will be one lecture each by six of our most outstanding preachers of the Synods within our territory. The program, which is appended, speaks for itself indicating an interesting variety and at the same time, unity of thought on the great subject of "Preaching."

These lectures will be delivered in the First Presbyterian Church in the city of Columbia, beginning Wednesday, April 11th, and continuing through Wednesday, April 18th. The ministers and church members are invited to attend these lectures, feeling sure they will be highly appreciated and enjoyed. These lectures are made possible through the generosity of the late Dr. Thomas Smyth, of Charleston, South Carolina.

Smyth Lectures, April 11th to April 18th, 8 p. m.

Wednesday, 11—Speaker: Dr. J. Sprole Lyons, pastor, First Presbyterian Church, Atlanta, Ga. Subject: "Sermonic Sources."

Thursday 12—Speaker: Dr. L. E. McNair, pastor, First Presbyterian Church, Jacksonville, Fla. Subject: "Passion in Preaching."

Friday 13—Speaker: Dr. W. McF. Alexander, pastor, Prythania Street Presbyterian Church, New Orleans, La. Subject: "The Man and His Message."

Monday 16—Speaker: Dr. J. B. Hutton, pastor, First Presbyterian Church, Jackson, Miss. Subject: "Regulative Ideas in Preaching."

Tuesday 17—Speaker: Dr. James I. Vance, pastor, First Presbyterian Church, Nashville, Tenn. Subject: "Sermonizing."

Wednesday 18—Speaker: Dr. Dunbar H. Ogden, pastor, Government Street Presbyterian Church, Mobile, Alabama. Subject: "The House in Which the Minister Lives"

"Every minister in Czecho-Slovakia suffers for the necessities of life. The war left its mark on all of them. Dr. Tolar spent four years in the army, and much of that time in prison. Once when marching he thought it would be glorious to drop over into the water and die. It would be such a relief after the terrible trial and suffering he had endured. Just then an old man, exhausted and sinking, seized him. Dr. Tolar summoned all his reserve strength, and succeeded in saving the man and himself. Indeed, whether he realizes it or not, that is exactly what he is always doing, saving others at any cost to himself.

A traveler in Burma left a copy of The Psalms, printed in Burmese, in the house of a native who entertained him. The Burman read it with interest, and before he had finished the book he resolved to cast away his idols. For 20 years he worshiped the eternal God revealed to him in The Psalms. The Fifty-first Psalm he committed to memory and used as a daily prayer. Then a missionary came his way, and gave him a copy of the New Testament.

With great joy he read the story of salvation through Jesus Christ and then he exclaimed, "For 20 years I walked by starlight; now I see the sun!"

The Every Member Canvass Comes March 18. Are You Preparing For It?

CHILDREN

HER FIRST LETTER

Dear Standard:

I am a little girl eight years old. I go to school at Antioch. My teacher's name is Miss Jessie McPhaul. I love her very much. I am in the second grade. I go to church at Antioch. Our pastor is Rev. J. W. Goodman and we all like him fine. I will close as this is my first letter to the Standard. I am writing this to surprise my grandpa.

Your little friend,
Annie Neal Currie.

Red Springs, N. C., R. F. D., No. 3.

LIKES HIS TEACHER

Dear Standard:

I am a little boy seven years old and I am in the second grade at school. Miss Grace Cochrane is my Sunday School teacher and I like her very much. My brother wrote you a letter so I wanted to write you too. Our pastor is Rev. W. W. Akers, we all like him very much. I want to move to Barium very much. I hope my letter will miss the wastebasket for my mother and daddy do not know that I am writing.

Your new friend,

James D. Johnston.

Lincolnton, N. C.

MOVING TO BARIUM

Dear Standard:

I am a little boy nine years old and I am in the third grade at school. I go to Sunday School every Sunday. My teacher is Mrs. Dick Ramsaur. My daddy is the new manager at Barium Springs Orphanage and we are going to move over there this week. My brother wants to ride the pony over to Barium but I don't know whether he will or not. Please print my letter for I want to surprise my mother and daddy.

Your new friend,

Joseph Johnston.

Lincolnton, N. C.

RIDES HIS MULE

Dear Standard:

I am a little boy five years old. Every week when your good paper comes mother reads me the stories and the letters. I enjoy them so much. My home is at Rowland, N. C., but my daddy is building a road here for the State Highway Commission and we have been with him three months. We will go home next September and then I will start to school. I go to Sunday School every Sunday when I am at home. My S. S. teachers are Mrs. H. T. Prevost and Miss Margaret McQueen. I sent them Christmas cards but I think they have forgotten me. They do not have any Sunday School here. I have a tiny little mule and Santa Claus brought me a saddle. I enjoy riding him so much. Sometimes my little sister, two years old, rides with me. Please print my letter and I will write you again soon.

Your little friend,

H. W. Rainey, Jr.

Tuckasegee, N. C.

A LITTLE BROTHER

I am a little girl nine years old. I am in the fourth grade. My teacher's name is Miss Helen Oliver. I like her fine. My music teacher's name is Miss Elsie Wilcox. I have a little baby brother three weeks old, his

name is Neill Duncan. I will close for fear of the wastebasket.

Your little friend,
Laura McCraney.

St. Pauls, N. C.

PHYLLIS' PARTY

Ruth and Marian Burnam leaned against the railing of the wide piazza of their new country home in the New Hampshire hills.

"Smells nice and piny," said Ruth, lazily, sniffing the warm fragrance.

"Let's make a playhouse of pine boughs," said Marian. Too much in a hurry for steps, both climbed over the railing and jumped to the springy moss below.

"I wish there were some other little girls," said Ruth, half an hour later, peeping out of the tiny bushy playhouse. "All these houses—three, four, five, on the road half-way down the hill—and nobody in them but grown-ups. Mother said so."

"I wonder if mother is sure," sighed Marian.

"That's what I asked her," said Ruth, "and she said she was sure as sure, and she began at the first house—you know that cunning low brown one with the pretty garden—and she told me who lived in every one, and there wasn't one single little girl or little boy."

"Who does live in that cunning brown house with all the flowers?"

"A lady and a big cat. The lady's name is Mrs. Merton."

"What's the cat's name?"

"O, mother didn't know that!" laughed Ruth. "She stopped there once when she was up here looking for a place, and the lady gave her a cup of tea and a piece of d'licious cake—chocolate cake with chocolate frosting as thick as that—and she saw the cat and he was 'normous, and he slept on a pillow on the table on the piazza, and the lady was afraid he'd catch her pet chipmunks."

"I never heard mother tell about him."

"Well, she did, and the pet chipmunks ran to the lady and ate peanuts out of her hand, and the only way she could tell them apart was that one's tail was bushier than the other's."

"I'm going down some day with mother, if there's a cat and cake and chipmunks," decided Marian.

"Cake was with tea," said Ruth, "so I don't s'pose we'd get any. I wish a little girl lived there."

And what do you suppose happened the very next morning? The farmer man who drove over the hilly roads early each morning to leave milk for all the families in the community left with the milk for the Burnam family a square white envelope addressed to Ruth and Marian Burnam!

"For us?" cried the two little girls, at the breakfast-table, and mother nodded and watched as Ruth slit it open.

"Why, she says, mother," began Ruth, excitedly, "that she'd like Marian and me to come and stay all the afternoon and play with Phyllis, and maybe you'd come at four for tea!"

"Who says?" asked mother.

"And she says Phyllis hasn't had any little girl to play with her for a long time and she's lonely," finished Marian, joyously.

"Who says?" asked mother for the second time.

"Who is Phyllis?" asked Ruth and Marian in one breath, and then they all laughed, and Ruth said: "It's from Mrs. Merton. You said she lived in the little brown house with the garden and the cat and the cake and the chipmunks."

"And she says"—Marian took up the tale—"that we needn't let her know, but just be sure to come if we can, 'cause she and Phyllis will be 'xpecting us. Whose little girl can Phyllis be, mother?"

After luncheon, as soon as they had

put on clean dark gingham dresses, Ruth and Marian scampered down the woody path, across the sweet sunny meadow, and were soon knocking at the door of the little brown house. They listened hard just a minute before they knocked, but no little girl's voice did they hear.

"My dears, come in!" Mrs. Merton greeted them. Sure enough, mother was right about the "normous cat." There he was at her heels.

"What's his name? We know all about him," said Marian, feeling at home at once. Then, suspicion flashing upon her, "Your cat's not Phyllis?"

"No, oh, no!" said Mrs. Merton. "Just plain Peter is my cat. Phyllis is waiting for you in the front east room. You don't know how glad she is that you've come to play with her."

Mysterious it certainly was. Why didn't Phyllis come to meet them at the door? Was she sick? So mysterious it was that both Ruth and Marian found themselves unconsciously tiptoeing after Mrs. Merton, noiseless as mice. One look into the little east room and they understood.

"Oh!" said Ruth. "The darling!"

"Oh!" echoed Marian. "Her arms out to us!"

In a tiny chair in the middle of the rug sat Phyllis, blue-eyed, flaxen-haired, pink-cheeked. Dressed in a dainty white muslin frock she was, with a white garden hat hung over one arm.

"And a trunk!" said Ruth, dropping down on the rug with a sigh of utter content.

"For you to open," said Mrs. Merton, "and all the things inside for you to play with. I do my best to make Phyllis happy, but she'll tell you herself that it's little girls she really needs. She thinks little fingers are best suited for buttoning and unbuttoning tiny buttons."

What was in the trunk? What wasn't in the trunk! To begin with, the trunk itself was shiny black leather with real straps and a real wee key, and on one end in white letters was "P. M." "Phyllis Merton!" crowed Marian. And inside, a tray with two partitions, slippers, socks, brush and comb, handkerchiefs—yes, with lace on them—and hats, as many as six—straw hats for summer, and for winter a darling ermine cap with a tippet and muff to match.

"Oh!" and "Ah!" and "Ah!" and "Oh!" were Ruth's and Marian's remarks.

And in the bottom of the trunk, dresses and dresses, pink, blue, white, and blue-and-white checked aprons, and coats, and a parasol, and petticoats, and all the other clothes any doll ever thought of having. Oh, now I've told! But you've guessed long ago that Phyllis was a doll and that she looked as much like a dear little girl as ever a doll could.

At four came mother, and twice she knocked and nobody heard her! So in she walked, and guided by gay voices, looked into the east room, to see Ruth and Marian on the rug, dressing a flaxen-haired doll, with wee doll dresses and slippers and hats scattered about them. On the rug, too, was Mrs. Merton, looking on, and close by her side, curled in a ball, was old Peter-cat, his eyes shut to the vanities of Phyllis' wardrobe.

Chocolate cake with chocolate frosting? Yes, a whole uncut one. And mother and Mrs. Merton drank tea out of white cups banded with gold, and Ruth and Marian drank cocoa out of tiny blue cups, and everybody had little jam sandwiches, and Phyllis sat at the table with her sweetest smile and manners, and right in the middle of the party Peter-cat woke up and meowed so indignantly that he had a saucer of milk.

"Now everybody's at the party 'cept the chipmunks," said Marian.

"Hush!" said Mrs. Merton, and scratch, scratch, something scuttled across the piazza floor! "They're waiting for us,

but don't hurry, they're never far away."

Sure enough, on the piazza, at Mrs. Merton's first call, two chipmunks, fat, saucy, bright-eyed, scampered up with tails whisking. Tame? They ate out of any one's hand, ran up into any one's lap, and the door was safely shut on Peter.

"Have I had Phyllis since I was a little girl?" said Mrs. Merton, in answer to mother's question, as they were all telling what a lovely play-party they had had. "No, indeed! I have her now, perhaps, because I never had the kind of doll I wanted when I was a little girl. And perhaps I have her," looking down into Ruth's and Marian's rapt, upturned faces, "so little girls will come to see me sometimes. Houses without little girls in them sometimes feel empty."

"May we come again, then?" It was Ruth who spoke, but four brown eyes pleaded the question.

"The oftener you come, the happier Phyllis and I will be," said Mrs. Merton. "We sometimes get tired of just ourselves, and even of old Peter."

On the way home Marian said suddenly: "She remembers just 'xactly how it feels to be a little girl! And all the time she played with us we felt just as if she were a little girl like us, didn't we, Ruth?" A happy pause as all three rested a minute on the upward climb, then Ruth paid childish tribute.

"Why, mother!" she said in the voice of one making an unexpected discovery. "Is that what makes the difference in grown-ups—that the nicest ones remember how everything felt when they were little?"—Rose Brooks, in Zion's Herald.

THE STORY OF GREEDY TOMMY TOBY

Nobody in the Tobey family liked to have company. It wasn't because they were mean and stingy, either, for all the Tobey, big and little, just loved to make other people happy and comfortable. No, it was because Tommy Tobey had such dreadful table manners. All his brothers and sisters blushed rosy red for shame when any one came to dinner.

One day a carriage, drawn by two splendid black horses, stopped before the Tobey Cottage, and Great-Aunt Sarah Stickney Stevens hobbled out. Mother had to hustle around and get dinner. She was so busy that she quite forgot to whisper to Tommie about being greedy. Poor Tom lost all his manners when he saw the good things on the table. He ate his chicken with his fingers, he gobbled up his ice cream, and, worst of all, he leaned over and snatched a piece of chocolate cake just as Aunt Sarah was going to take it.

Aunt Sarah Stickney Stevens was very much shocked indeed and smiled a most dreadful smile. When she was leaving, she said: "Tomorrow, young man I'll send you a new brother; and you must let him eat with you every day."

"Thank you, Aunt Sarah," said Tom politely. Aunt Sarah looked at his greasy hands and at his face, which was dotted with currant jelly and chocolate ice cream, and smiled again. Then she went away, and all the Tobey's tried to tell Tom how ashamed they were of him.

"Huh," said Tom, puffing himself out like a fat little pigeon. "Aunt Sarah is all right. She isn't going to send the rest of you anything, is she?"

All the little Tobey's looked at each other and wondered why Aunt Sarah Stickney Stevens had liked such a greedy boy. The next day, when the Tobey's were at dinner, Tom's present came. He jumped up and down with delight. He broke the string, threw it on the floor, tore open the brown

(Continued on page 12)

Marriages and Deaths

MARRIED

Vann-Williams—In the Presbyterian Church, Wallace, N. C., on the evening of January 27, 1923, by Rev. R. Murphy Williams, brother of the bride, assisted by Rev. W. P. M. Currie, Mr. Henry Vann and Miss Ruth Williams, all of Wallace, N. C.

Gillis-Lindsay—At the manse of Galatia Presbyterian Church, by Rev. R. A. McLeod, the bride's pastor, on December 20, 1922, Mr. Marvin Gillis and Miss Maggie Bell Lindsay, both of Hoke County, N. C.

Lewis-Brice—At the residence of the bride's father near Rose Hill, N. C., Mr. J. H. Lewis, of Dunn, N. C., and Miss May Belle Brice, of Rose Hill, N. C., Rev. W. P. M. Currie officiating.

DEATHS

MRS. RACHEL McARTHUR McKENZIE

We the members of the Woman's Auxiliary of Antioch Presbyterian Church wish to express our appreciation of the life and work of Mrs. Rachael McKenzie.

She was a kind neighbor and ever ready to lend a helping hand in time of need. Quiet, cheerful and contented. She lived among us honored and loved by all who knew her.

First: That while we bow in submission to God's will we wish to express the sense of our loss, felt not only by the Auxiliary, but by the Church and community.

Second: That the consecrated Christian life so gentle, pure and unselfish, will ever be a blessing to our Church.

Third: That we extend our sympathy to the bereaved family.

Fourth: That a copy of these resolutions be sent to the family, and a copy to the Presbyterian Standard for publication, and a page in our minutes be dedicated to her memory.

Mrs. J. A. McPhaul.
Mrs. Timothy Currie.
Miss Jane M. Conoly.

JOHN M. McSWEEN

Resolutions Passed by the Session of the Timmonsville, S. C., Presby- terian Church

Since God in His infinite wisdom has taken from our midst by death our beloved brother, John McSween, we, the pastor and surviving elders of the Timmonsville Church desire to put on record:

1st. Our sense of loss. He had been a member of this session since the organization of the Church, always zealous and faithful in discharging his duties as an elder, generous by nature, wise in council, noble in spirit, and in the truest sense of the term a Christian gentleman.

2d. We would express for the Sunday School their deep sense of bereavement in the loss of their superintendent who had so long served and whom they so cordially loved and trusted.

3d. We would record for the entire congregation their tribute of respect and affection for this servant of the Lord, and for this Father of the Church who has now entered into rest.

4th. We feel assured that the Presbytery of which he was so often a member will sympathize with us in this expression of our sorrow.

5th. We will leave a page in our minutes sacred to his memory and place this record there.

Lastly, we extend our sincere sympathy to his family and surviving relatives, pray that the God of all grace and comfort may be with them.

(Signed):

J. M. Plowden, Pastor,
Duncan McKenzie,
W. C. Rose,
R. H. Nelson,
E. W. Blythe,
W. B. White, Elders.

Timmonsville, S. C., Jan. 28, 1923.

MRS. KATE McPHAUL McKENZIE

Resolutions adopted by the Woman's Auxiliary of Antioch Presbyterian Church

Whereas our Heavenly Father in His infinite wisdom and love, has seen fit to remove from our midst our kind friend and neighbor Mrs. Kate McKenzie.

Being of a cheerful and happy nature she won many friends. She was ever ready to help in time of sickness and she will be greatly missed in our community.

First: That while we feel our loss we bow in humble submission to our Father's will, who doeth all things well.

Second. That we recommend her faithful Christian character to all as an example of loyalty and cheerful obedience to His will.

Third: That we extend our sympathy to the bereaved family.

Fourth: That a copy of these resolutions be sent to the family, and a copy to the Presbyterian Standard for publication, and a page in our minutes be dedicated to her memory.

Mrs. Sallie Howard.
Mrs. J. D. McBryde.
Miss. Jane M. Conoly.

MRS. M. E. CASTEX

The subject of this sketch was born in Washington, N. C., of a prominent family. Her maiden name was Eleanor O. Crabtree. She was educated at Washington and at a private school conducted under the direction of the Episcopal Church, in Beaufort, N. C.

On the fourteenth of November, 1873 she became the wife of L. H. Castex, of Goldsboro, N. C., in which city she spent her life. As an active member of the business firm of M. E. Castex, she became a great factor in the business life of Goldsboro and vicinity and was widely known in that capacity, until failing health seven years ago induced her to retire from this activity.

Business engagements never interfered with her activities in other directions. She was widely known as a good neighbor, a loyal friend, a devoted wife and mother and a zealous worker for the social and moral well-being of the community. From early girlhood she was a staunch member of the Presbyterian Church, and in her many strong and useful years was a steady attendant at its services, an energetic worker for all its causes and an upbuilder of its influence. In her home she had a prophet's chamber. Her devotion flagged not during the years of poor health and her great pleasure to the last was to attend its services. For over 20 years she personally clothed an orphan at Barium. This was just

one of her many interests in the good cause.

On the fourteenth of last November Mr. and Mrs. Castex celebrated their golden wedding and received the congratulations of their hosts of friends. A specially pleasing feature of this event was the presentation to this loved couple of \$50 in gold from the congregation and Sunday School of the Presbyterian Church, together with an address setting forth the many reasons the congregation had for remembering their devotion and fidelity to both church and school.

A few weeks after this pleasant event our good friend and Mother in Israel fell on sleep. She died Tuesday, January 16, 1923. She is survived by her husband and her daughter, Mrs. F. W. Hollingsworth of Statesville, N. C., who have our sympathy and prayers in their sorrow.

P. McIntyre.

MISS MARTHA L. WILLIAMS

January 8, 1923, in Fayetteville, N. C., the spirit of Miss Martha L. Williams quietly departed this life. The funeral was conducted from the First Presbyterian Church and the body was laid to rest in the family plot in the Cross Creek Cemetery.

Miss Williams was the eldest daughter of the late John D. Williams and Isabelle Murchison Williams of Fayetteville. As a young girl she united with the Presbyterian Church, and throughout her long life she was a loyal and consistent member. Since the death of her parents she spent a great deal of her time in New York City with her brother, Mr. James Williams. Here she had her regular church home and sought opportunities for worship in the house of God. She exhibited in her life a deep Christian sympathy and a genuine desire to promote the welfare and comfort of those around her. The necessity of others always made a strong appeal to her heart and no matter what personal sacrifices it entailed she gladly divided what she had that their needs might be met. The spirit of her service was that of an humble Christian who cared not for praise or personal exaltation, but only sought the good of those for whom her services was intended.

A Friend.

MISS MAGGIE SMITH

Inasmuch as God has called from us unto Himself our friend and co-worker, Miss Maggie Smith, we the members of the Woman's Auxiliary of Sherwood Church wish to record our gratitude for her life among us. We would follow her example of systematic giving as a part of our service to our Lord.

We miss her cheerful face. We extend to her loved ones our sympathy May a copy of these words of esteem and sympathy be sent to the bereaved family, a copy sent to the Presbyterian Standard for publication and a copy placed on our minute book.

Mrs. J. H. Clark.
Mrs. C. G. Gainey.

MRS. NELLIE M. LEE

In the death of Mrs. Lee the Woman's Auxiliary of Sherwood Church has lost a loyal and faithful member. One who did what her hands found to do in that quiet unobserved way so characteristic of a true follower of Christ. While we miss her presence

among us we bow in humble submission to God's will and rejoice in the assurance that she has joined the beloved husband and two little daughters who preceded her to the heavenly home by several years.

As devoted co-workers we wish to express:

First: Our sympathy to her loved ones.

Second: Our appreciation of her gentle life.

Third: We wish a copy of these resolutions to be sent to the Presbyterian Standard for publication and a page of our minute book dedicated to her memory.

Mrs. J. H. Clark.
Mrs. C. G. Gainey.

CHILDREN

(Continued from page 11)

wrappings and threw them on the floor; and when he saw Aunt Sarah's present inside, he grew very red and was going to throw that on the floor, too, but father reached over and took it. All the Tobey's crowded around to look at it. It was a pig, a big plaster pig. In its mouth was a card which said: "I've come to eat with you, brother Tom. Put me right beside your plate."

"Aunt Sarah is a wise woman," said father. And he leaned over to put the pig beside Tom's plate. "There, my son, we'll let him stay there until you learn to eat like a gentleman."

Tom cried and screamed and screamed and cried and didn't eat any dinner, but the pig stayed there. For three long weeks he stood guard over Tom's plate—breakfasts, dinners and suppers. Every time Tom was greedy, father pushed the pig nearer Tom's plate. How Tom hated that pig! He hated him worse every day. Who would take any comfort eating while a pig was watching him? He began to eat slowly and take small mouthfuls and let the other children be served first. One morning when the Tobey's came to breakfast the pig had gone. He never came back.

Aunt Sarah Stickney Stevens says Tom has the best table manners of all the Tobey's and gave him a silver dollar the last time she came to dinner.—Christian Register.

A BILL THAT WAS NEVER PAID

A ten-year old lad overheard a conversation about certain bills to be paid and conceived the idea of making out a bill for his own services, says the Compton Enterprise. So the next morning he laid this statement of account on his mother's breakfast plate:

"Mother owes Willie for carrying coal six times, 20 cents; for bringing water lots of times, 30 cents; for going ten errands, 15 cents."

His mother read the bill but said nothing about it. That evening Willie found on his plate the 75 cents, and also another bill which read as follows: Willie owes mother for his happy home for ten years, nothing; for nursing him through a long illness, nothing; total, nothing."

When Willie saw the seventy-five cents he was pleased; but when he read his mother's bill his eyes grew dim and his lips quivered. Then he took the money to his mother, threw his arms about her neck and begged that she would let him do lots of things for her.

Mother's bill is rarely presented, but it will pay each person to think it out and over for himself and then pay it in love and service.—Downey, Calif., Champion.

OUR GREATEST NEED -- A WEEK OF PRAYER

The One Supreme Need of the Progressive Program of our Church is earnest, prevailing, importunate prayer to God. Methods, machinery, plans mean nothing unless God is moving through them upon His people.

Some Facts to Remember

1. God's Promise is available and is like a blank check signed by Him: "All things whatsoever ye shall ask in prayer, believing, ye shall receive."
2. God's People are not poor and unable to give. Bank deposits have increased; savings accounts have multiplied; there is revival of business, steady but sure; automobile factories are running at capacity; evidence everywhere that His People in this country are rich compared to other nations.
3. God's Plan is Large. "Go ye therefore into all nations."

Another Fact

We might as well face it. Our budget for \$4,750,000 is in great danger. People are apathetic. There is too much talk of "reaction" from money appeals. Our leaders do not all realize the grave danger our Program now faces. It will be nothing less than criminal to retrench in the light of the world's needs and the business condition of our own people. The receipts from the Progressive Program for our Four Executive Committees last year were far short of what the Assembly asked for. The same is true of local causes but the figures are not available for exhibit or they would be given:

	ASKED	GIVEN	SHORT
Foreign Missions ----	\$1,498,500	\$1,131,627	\$366,873
Home Missions -----	720,000	407,017	312,983
C. E. and Min. Relief -	337,500	181,761	155,739
Publication and S. S. --	95,000	95,968	-----

Total Shortage year ending March 31, 1922 \$835,597

A CALL TO PRAYER Week of March 12th

The Assembly's Stewardship Committee earnestly requests the Church to set apart the *Week of March 12th to 16th* for prayer to God for the causes of our Church—Local and Assembly. Take up and study each night of this week one of the causes; form prayer bands among the people; let it be a week of intercessory prayer for our establishment of family altars; the dedication of our property and money to God. The canvass for our annual budget comes March 18th. By the proper use of the prayer power let us make this the most effective canvass we have ever witnessed in our Church.

We are asking that on Sunday,
March 4th, a special effort be
made by each church to collect
and remit all pledges on the
church budget then due.

The General Assembly's Stewardship Committee

410 Times Building, Chattanooga, Tenn.

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Story and Incident

BARBARA'S OPPORTUNITY

Barbara sighed as she set the crock of cream on the cellar shelf.

"No opportunities," she whispered; "no inspiration, no changes, just the same old things, day after day. I don't see why Providence set me down on a ranch, so far away from everybody. I am young, strong, fairly aching to do a hundred things, and here—I must do nothing. I can't leave father. I wouldn't do that, but, or, how I long for a wider outlook. How I'd like to help somebody else, to teach in Sabbath School, push things along in church lines. Instead, I must live in a place miles away from any of them."

Barbara was a tall girl of eighteen, with abundant braids of brown hair and clear, youthful coloring. Such a capable girl as she was, too. She was all father had, and, of course, she wouldn't leave him; but, girl-like, she wanted to do a hundred things afar off. She did not see the opportunities at her own door. And then, as it was nearing dinner time, she forgot her longings in a round of very necessary, healthful work.

She turned from the oven into which she had deposited an apple-pie, she heard the sound of wheels, and looking up, caught a glimpse of two people, young people they were, too, a young man and a young woman.

"I wonder what they want?" she thought, and then she went to the door.

"Could we come in and rest just a moment?" said the sweetest voice Barbara thought she had ever heard.

Barbara gave a ready, glad assent. The young woman, she was scarcely more than a girl, alighted first, and Barbara noticed at once what a nice face she had, large brown eyes, a sweet mouth, and such a lovely, sorrowful smile. And then Barbara saw that the young man with her looked very ill, indeed. He was thin to emaciation and staggered as he tried to walk.

Barbara led them into her pleasant living room and bade them rest, and then it was but a few minutes until the young wife, for Barbara found out that they were newly married, was telling her story.

The young husband had left his home town to come to the city with his young wife. "He felt there were no opportunities there," she went on, and Barbara winced. "Was not that just what she had been thinking in regard to herself?"

"He found employment in one of the big department stores and, not being used to the confinement, bad air, and long hours, he fell sick. The little money they had been able to save, soon went for doctor bills and nourishing things he must have." "But," added the young wife, sorrowfully, "we couldn't get the nourishing things—at least I couldn't. The milk was poor and we couldn't find any fresh eggs, and so," she concluded, "I borrowed this horse and buggy from a man who has been kind to us. What I want is to get Edgar out on some ranch, and let him live out of doors. If he does this, I am sure he will get well. If he doesn't," the tears welled up in the lovely eyes, and she left the sentence unfinished. There was a pause, the young woman broke it.

"If we could just get into some nice family, where I could help with the work," she added.

Barbara's heart bounded.

"Was not this one of the opportunities she had just been longing for? Both so young, too. 'Why,' thought capable, practical Barbara, 'they're nothing but two 'babes in the woods.' What is going to become of them?"

At that moment father came in, and he heard the story, too.

In one of the intervals of dinner-getting, Barbara contrived to get him to one side.

"Father," she cried, "can't we take them in?"

"There is that little house near the barn that is stored full of old harness and things we don't need. It has two good rooms. They could have that, and she could help me. Father, I've been wanting all morning to do something for somebody else. Here is one opportunity. You'll help me, won't you?"

Father kissed her.

"I think it could be managed, dear," he said, "if you really want to help them. He looks very ill, but good air and sunshine will do wonders. As for her, she is evidently a lady, every inch of her. I feel very sorry for them both. Ask them to dinner, Barbara, and we'll see about it."

And they did see about it, and so quickly that the very next day Barbara had everything taken out of the harness house. She washed the windows herself, and such a good time she had doing it, too. No one could take greater interest in that young voice: "Let the Sunshine In," and "When Morning Gilds the Skies."

She put up the white curtains herself

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It will stimulate interest and enlarge information if the workers are remembered daily in prayer as suggested in the Calendar.

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"Religious Book Week"
March 4 to 10, 1923

- The time for selecting and buying strong, helpful religious literature. Below we have listed a few of the later books from the great thinkers of the day along religious lines.
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 - What is the Kingdom of God?**—By R. C. Reed, D.D. A sane, illuminating discussion of this great subject, paper, \$.50; cloth -----\$.75
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 - Women of the Bible**—By Rev. Harry Boehme. Six strikingly original sketches of leading women characters of the Old Testament ---\$.40
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at the shining windows, took a rug from one of the upstairs rooms in the house, robbed her own pretty nest of its easiest chair.

Father put up a couple of shelves in the room that was to be used as a kitchen, and Barbara covered them neatly with crotonne. She brought cream from her own stores, butter, fresh eggs, cooked a chicken, and made bread and put on them, finishing up with a neat little array of jellies and preserves. And when the wagon finally deposited the two young people at her door again, Barbara ran to meet them, a smile on her face. If she could only have known what that smile meant to the troubled young wife, I don't think Barbara would ever have complained of her lack of opportunity of helping anyone again. It seemed to lift a mountain from that young burdened heart, bidding her be of good cheer.

Barbara led them straight to the little house she had made ready for them. When the young wife saw the white curtains and the soft rug, and the easy chair, and the room beyond, all ready to go to housekeeping, she could scarcely keep back the tears.

"It's just beautiful," was all she could say, and Barbara never received any thanks she liked so well.

The young husband was so weary, he was obliged at once to lie down, and when he was quietly resting, the young wife

went into the house where Barbara was waiting for her.

She was but a girl, herself, and the only thing she could do was to put her arms about Barbara and cry. Barbara patted her on the shoulder.

"You do think Edgar will get well, don't you?" she said brokenly at last.

"Yes," Barbara's voice was infinitely comforting. "I think he will, and you are not to worry about things. We intend to look after you."

The young wife looked at her through shining tears.

"You're the sweetest girl I ever met," she said, "and the most fortunate."

Barbara looked at her rather queerly. "Do you know it is only a short time since I was lamenting the fact that I had no opportunities here—of doing good, I mean."

The young woman's eyes widened. "But you don't think so now," she answered, "after what you have done for us."

Barbara smiled again. "No. I don't think so any more," she answered, almost solemnly.—Susan Hubbard Martin, in Ex.

FROM AN OLD SCRAP BOOK

The articles below were found in an old Scrap Book, having been published years ago, but perhaps they will be as interesting to this generation as they were to past ones.

WANTED

- Wanted—A wife who can handle a broom. To brush down the cobwebs and sweep up the room;
- To make decent bread that a fellow can eat—
- Not the horrible compound you everywhere meet;
- Who knows how to broil, to fry, and to roast;
- Make up a cup of good tea and a platter of toast;
- A woman who washes, cooks, irons, and stitches.
- And sews up the rips in a fellow's old breeches.
- And makes her own garments—an item which is
- So horrid expensive as every one knows;
- A common-sense creature, and still with a mind
- To teach and to guide—exactly, refined;
- A sort of an angel and house maid combined.

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- "Do you know you have asked for the costliest thing
- Ever made by the hand above,
- A woman's heart and a woman's life,
- And a woman's wonderful love?
- "Do you know you have asked for this priceless thing
- As a child might ask for a toy?
- Demanding what others have died to win,
- With the reckless dash of a boy.
- "You have written my lesson of duty out,
- Man-like, you have questioned me;
- Now stand at the bar of my woman's soul
- Until I shall question thee.
- "You require your mutton shall always be hot,
- Your socks and your shirts shall be whole;
- I require your heart to be true as God's stars,
- And pure as heaven, your soul.
- "You require a cook for your mutton and beef,
- I require a far better thing;
- A seamstress you're wanting for stockings and shirts;
- I look for a Man and a King.
- "A King for a beautiful realm called Home,
- And a Man that the Maker, God,
- Shall look upon as he did on the first,
- And say, "It is very good."

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As you did mid the bloom of May?
"Is your heart an ocean so strong and deep,
I may launch my all on its tide?
A loving woman finds heaven or hell
On the day she is made a bride.
"I require all things that are grand and true,
All things that a man should be.
If you give this all, I would stake my life
To be all you demand of me.
"If you cannot do this, a laundress and cook
You can hire with a little pay;
But a woman's heart and a woman's life
Are not to be won that way."

HOW TO FIND OUT THE WILL OF THE LORD

First: Pray.
Second: Think.
Third: Talk to wise people, but do not regard their decision as final.
Fourth: Beware of the bias of your own will, but do not be too much afraid of it. It is a mistake to think that God's will is necessarily in the line of the disagreeable.
Fifth: Meantime, do the nearest duty; for doing God's will in small things is the best preparation for knowing it in great things.

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Ar 8:35am	10:00am	Raeform	5:55pm	3:50pm	
Lv 2:10pm		Raeform	Ar 2:50pm		
Ar.		Lv.			
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Canny Scot

Two Scotchmen were on a raft adrift on a stormy sea. Angus knelt and began to pray.
"O Lord," he said, "I ken I've broken maist o' Thy commandments. But, O Lord, if I'm spared this time I promise—"
Here Andrew interrupted him.
"I widna commit yoursel' over far, Angus," said he. "I think I see land."—Los Angeles Times.

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"How so?" asked the woman, with a puzzled smile.
"Your husband's name is signed to the check all right, but it doesn't state how much money you want."
"Oh," said the woman, looking relieved, "is that all? Just give me, please, all there is."—Detroit Free Press.

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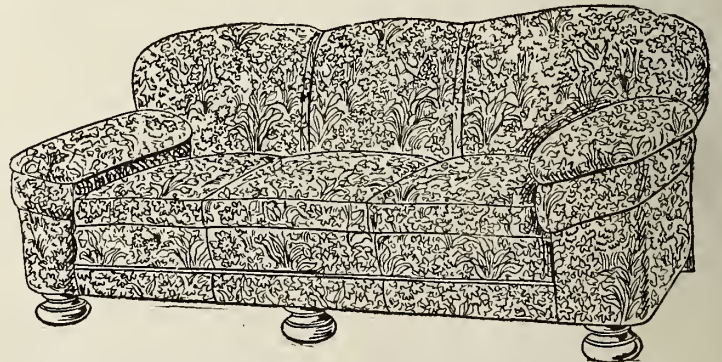
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Vol. LXIV

CHARLOTTE, N. C., FEBRUARY 28, 1923

No. 9

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News items should be in our hands by Monday morning in order to insure their publication in the current issue.

CHANGE OF ADVERTISEMENTS

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

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

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TREASURERS OF BENEVOLENT CAUSES

- Foreign Missions**—Edwin F. Willis, 154 Fifth Ave., N. Nashville, Tenn.
- Home Missions, General Assembly's**—A. N. Sharpe, 1522 Hurt Building, Atlanta, Ga.
- General Assembly's Training School**—Geo. W. Call, Richmond, Va., Union Bank.
- Bible Cause**—Gilbert Darlington, Bible House, N. Y.
- Christian Education and Ministerial Relief**—John Stites, Fifth and Market Sts., Louisville, Ky.
- Publication and Sabbath School Work**—R. E. Magill, 618 N. Sixth St., Richmond, Va.
- The General Assembly's Equipment Fund**—T. R. Preston, Treasurer, Chattanooga, Tenn.

PRESBYTERIAN PROGRESSIVE PROGRAM



"A Whole Program For the Whole Church"

\$4,750,000 FOR BENEVOLENCES

The Every Member Canvass Comes March 18th
ARE YOU PREPARING?

DEPARTMENTS:

- I. SPIRITUAL LIFE—Nov., Dec. Jan.
To Nourish the Spiritual Life of the Church Membership.
- II. EVANGELISM AND MISSIONS—June, July, Aug.
(a) To Adopt Christ's Program of World Evangelism and World Welfare.
(b) To Educate the Church to Meet Our Part of Christ's Program for the World.
- III. CHRISTIAN TRAINING—Apr., May.
(a) To Extend and Pervert the Work of the Church in Christian Education.
(b) To Enlist and Train for the King's Service.
- IV. STEWARDSHIP OF POSSESSIONS—Feb., March.
To Adopt a Scriptural System of Giving and a Scriptural Standard of Giving.
- V. FELLOWSHIP—Sept., Oct.
To Promote the Social Ministries of the Church.

BILLIONS FOR AUTOMOBILES; HOW MUCH FOR CHRIST THE KING?

The American people spend seven billion dollars a year on automobiles. This includes the yearly cost of the motor cars, the cost of up-keep and the cost of operation. Probably it does not cover the fines assessed upon motorists for violation of traffic laws nor does it include the loss of work and wages of men who are sent to prison for murder by motor.

But seven billion dollars is nearly one-third of the annual income of the people of the United States; also it is nearly one-third of our national debt.

Probably the pleasure, luxury, convenience and help to mankind afforded by the motor car—these are worth the seven billion dollars. But any nation which can afford such an expenditure can certainly give more to the finer works of righteousness. Benevolences need more money. Missions need more money. Religious education needs financial assistance.

—Christian Statesman.

1,474 Churches in Our Assembly Report No Every Member Canvass. Is Yours One of These?

"CASTING BREAD UPON THE WATERS"

Each of the three Church Papers will print several thousand extra copies of this issue, to be sent to all the families of the Church who are not subscribers to one of the three papers.

This is done by the Stewardship Committee at a considerable expense to them, though not to any special profit to the papers.

The Committee is thus investing money in reaching those who can be reached in no better way, with the hope that this bread cast upon the waters they will find after many days in the shape of new interest in the work of the Church, that will express itself in greater liberality.

The papers are furnished at cost for the sake of the advertising obtained.

We trust that our readers will study prayerfully the facts presented, and, under the inspiration of their appeal, rally around the Committee.

Instead of carping criticism, give them your loyal support, and remember that with a united Church behind them they can accomplish far more than one would think possible. Remember that people who make no mistakes, never make much else. No man's work should be judged by isolated cases, because no work in this life is ever perfect. What we need to do is to take the result of the Committee's work as a whole, and then you will be amazed at the result. Their object is to develop an intelligent constituency, that will support their plans because they are wise plans.

To the average reader these articles may seem unimportant, but if you will read and study them, having in view the aims of the Church, to build up God's kingdom on earth, they become of supreme importance.

Think of the Church as a great machine, each part working in harmony with the other parts, and thus supplementing the other. When you do this, you will grasp the idea of the members of this Committee, and be impressed by its importance.

In order to keep in touch with the many phases of church work, you need a weekly visitor, such as the Church paper. You will be more intelligent, and your children will grow up as earnest Presbyterians, who will be the mainstay of the future.

THE PROGRESSIVE CAMPAIGN

The Southern Presbyterian Church, in the matter of giving, has recently been held up by other churches as an example of liberality in the giving of their means. When we compare our record with that of other churches, North or South, we have reason to be proud of what we have done.

If also we compare our record in the past with what it is today, we must be impressed with the wonderful increase in giving, and the question naturally presents itself, to what is this great increase due?

The most careless observer must see at once that it is due to the difference between haphazard and systematic giving, between the occasional appeal from the pulpit and the persistent canvass by men appointed from each church.

This question only moves the question further back—Who plans this simultaneous and systematic canvass? The only answer is, the Progressive Campaign Committee, known as the Stewardship Committee, with headquarters at Chattanooga.

Presbyterians, the world over, are set in their ways, and it takes a great deal to change their ways. While this is true of Presbyterians in general, it is pre-eminently true of the Southern Church in particular.

In consequence of this conservatism, this Progressive Campaign Committee has had rough sailing. It may be that the name "Progressive" aroused antagonism, or it may be that men did not like to be aroused from slumber, but however that may be, the opposition was strong. When their financial reports came out, and it was found that they had spent thousands of dollars, the pastors who were living on small salaries, were desperate.

Then the charge was made that these brethren were disobeying Peter's injunction, and were lording it over God's heritage.

Gradually this opposition has ceased, because, with all of our bull-headedness, we Presbyterians mean well, and when we once see the unreasonableness of our position, we confess our faults and put our shoulders to the wheel.

It has dawned upon the Church that this Committee was suggesting rather than ordering, and

EDITORIAL

when this idea was absorbed, many of those who had rebelled against being directed how to run their church, became loyal supporters.

The opposition also relaxed when it was shown that, instead of wasting the money of the church, these brethren had made a record that won the admiration of keen business men. It was shown, for example, that while the overhead expenses of other businesses, such as dry goods, shoes, clothing, drugs and hardware, average 23 to 25 per cent of the gross income, our Church, working in seven foreign fields and in our home fields, has overhead charges of only 9.8 per cent for all our work, including four Executive Committees, Stewardship Committee and the Woman's Auxiliary.

These facts have turned the opposers of the new methods into staunch and enthusiastic friends.

The Every Member Canvass in the past has done wonders. On March 18, 1923, another one will begin. Let us determine to make this one 100 per cent efficient. It depends largely upon the pastors and officers of each church making use of the suggestions and helps of the Stewardship Committee.

THE LAYMEN'S EDITION

The Stewardship Committee work lies at the base of all of our efforts to raise funds for the various causes and to kindle interest in spiritual growth of the church's membership. We give that Committee the space for this week.

In point of importance in its inspiring effect we would regard the work of the Laymen's Movement and the Woman's Auxiliary as coming next. In keeping with this conclusion we expect to devote our next issue to the two conferences held in this city last week and also to the other regional conferences held in the different sections of our Church.

THE WESTERN SECTION

WHAT is the meaning of the above caption? Only those know who have taken a post-graduate degree in Presbyterianism. Test it out on the first Presbyterian preacher you meet. If he can tell you what the Western Section is, you need have no hesitancy in going to him for information on any other matter of Presbyterian history, or polity. Well, the Western Section met in Toronto, Canada, on the 14th inst. and its session included the 14th and 15th days of this month. There was a full meeting, delegates being present from all the principal Presbyterian and Reformed Churches of the United States, and from the Presbyterian Church of Canada. There were ten representatives present from our own Church, an unusually large number owing no doubt to the magnetism of the fine city of Toronto, and also the desire to sample the salubrious climate which is fanned by breezes fresh from the North Pole. Then there were the Falls of Niagara lying on the route. To see them at any time is to be thrilled by their awful majesty; but to see them in a setting of ice and snow is to witness a scene of frigid grandeur that defies the artist's brush and drives the poet to despair. Quite a little forest of oaks and elms spreads out on the American side on top of the gorge south of the Falls. The wind drives the mists from the falls through this forest, where they freeze and adhere to twig and branch and trunk until the whole forest is encased in a thick covering of snow-white crystals. To see this with the sun shining on it and converting it into a dazzling sheen of unparalleled splendor reduces one to the condition of the school girl who wrote home to her mother giving her impressions in this brief, yet comprehensive language: "O! OO!! OOO!!!"

The sessions of the Western Section were presided over gracefully and effectively by Rev. R. P. McKay, D.D., a distinguished minister of the Canadian Church. The exercises consisted for the most part in addresses on various topics of current importance. One of the editors of the Standard produced rather an interesting situation by relieving his system of certain things that had stirred his bile. He had the effrontery to champion the teachings of the Westminster Confession of Faith touching the inspiration and infallibility of the

Bible. He ventured to make a slight fling at the doctrine of evolution, and to call in question the "assured results of the Higher Criticism." His audacity was not permitted to go unchallenged. There are scholars among the Presbyterian preachers who do not care to be seen tagging along at the tail end of the procession. They prefer rather to occupy a position pretty far up toward the head. They have great respect for the Bible, but not the Bible as it used to be. They find that the Bible as rejuvenated and brought down to date better answers their purpose. Such a Bible is better adapted to the task of winning the sinners of our more enlightened age. So the editor of the Standard was promptly admonished that his views would never get him anywhere in our day. Several speakers volunteered their services to show how that letting go of an infallible book and holding on to an infallible Christ we could make our preaching keep pace with the advance of knowledge, and win to our side men of scientific habits of thought. Then it was that Dr. S. L. Morris, our own Dr. Morris, had the audacity to call for a show-down of results. "Gentlemen," he said, "you have told us how to do it, show us now that you have actually done it. Here is our exhibit. The editor of the Standard has spoken for the two thousand ministers of the Southern Presbyterian Church. They are all moss-backs just like him. The church which they serve has made a net gain of four per cent during the last ten years. I challenge you to point to any church in the whole country that has made equal progress. How is it, if preaching the old traditional faith will get us nowhere, that the church which has no other kind of preaching outstrips in growth all its sister churches?" Now, was not that cruelly impudent in Dr. Morris, just to put over against their theories these hard, stubborn facts? How did they answer him? We listened for their answer, and up to the present time we have not heard it. If they do not answer him, not with fine-spun theories, but with opposing facts, we shall go on believing as we have long believed that just to the extent that the old evangelical faith is displaced by a liberalism that is trying to conciliate the skeptical spirit of the age, just to that extent will the church lose in spiritual power. When liberalism reaches its ripe fruitage in Unitarianism, its spiritual power drops to zero. Unitarianism hasn't sufficient spiritual life for self-preservation and self-propagation. Forty per cent of its ministry is recruited by defections from other churches, and after all it is a decrepit paralytic. That is what comes of trying to adapt Christianity to the requirements of the modern mind.

The most worth-while business of the Section was in connection with the distressing conditions of the Reformed Churches in Europe. Through delegations sent out for that purpose the Section keeps itself well informed of the sufferings of our brethren in France, Belgium, Hungary and other countries, and the Section not only takes steps to give those brethren assurance of sentimental sympathy, but also to minister practical aid to their needs. The Section keeps the various constituent churches informed of conditions in Europe; it both appeals to the churches for money, and itself collects and transmits money; it has sent considerable aid to the starving preachers in Hungary; and it has opened the way for theological students in Hungary and Czecho-Slovakia to come to the seminaries of this country for their education. All the seminaries of our Southern Church are preparing to take students from those countries. This promises great things for the future. We shall get their choicest men, and if we can with the blessing of God not only teach them our conservative theology, but also imbue them with our warm evangelical faith, they will be an incalculable blessing to their home churches.

A new venture of a very interesting kind was made by the Section. The Dutch Reformed Church has a mission in Bagdad for the purpose of converting the Arab Mohammedans. That church has asked for the co-operation of certain other Presbyterian and Reformed Churches. It was proposed at this meeting of the Section that all the constituent churches of the Western Section make this mission in Arabia a joint work. Steps were taken to bring this about by an appeal to the supreme judicatories of all the churches. The aim of the work as outlined is the evangelization of Mohammedans in the unoccupied area of Mesopotamia, officially designated as the kingdom of Iraq. The plan is to occupy in the begin-

(Continued on page 4)

Are You a Presbyterian?

?

Is your answer "YES?" Well, your Church needs you and needs you now, in the carrying forward of its great work. Your faithful Missionaries at Home and Abroad must be supported; the young people must be properly taught and trained for life's responsibilities, in Christian schools and in the Sabbath School; your loyal pastors,—men of God, who are laboring for you and with you in the Gospel and who never fail you in time of joy or sorrow, these servants of God deserve an adequate salary, proportioned to their place and needs.

Some Specifications

If you are a Presbyterian, then your Church has a right to expect of you an intelligent, comprehensive grasp of the scope and purpose of the Presbyterian Progressive Program.

If you are a Presbyterian, then your Church is calling for the enlistment of your personal interest and hearty co-operation in the attainment of the goals set before it for 1923-1924.

If you are a Presbyterian, then YOU have been counted in the membership of the Southern Presbyterian Church, for something more than a numeral. In its splendid program, the Church makes its appraisal of you as enlisted for service and assuming your responsibility and share in the support of the budget for the whole work of the Church. The Budget of the Church is made on the basis of every individual in the Church. The Church is depending on you includes you as necessary to the fulfillment of its plans. If you should fail your Church in the Progressive Program and in the Every Member Canvass it will cause a break in the ranks that will have its effect all along the line of the activities of the Church.

To every loyal Presbyterian, the essential goals the Church has before it for the year immediately ahead, should constitute nothing short of a challenge. They represent the things we must do if we are to grow and advance. To what extent are you ready and willing to make them a fact and realization in your Church?

10% of Membership Added on Profession of Faith.

15% Increase in Sunday School Enrollment.

25% Increase in Church Attendance.

A Family Altar in Every Home.

A Weekly Church Paper and "The Missionary Survey" in Every Home.

At Least One Life, in Each Congregation, Enlisted for Definite, Full-time Service for the Church.

\$4,750,000 Pledged for Benevolences.

A Congregational Secretary of Stewardship in Each Church.

The assumed responsibilities of the Southern Presbyterian Church demanded the very best that every man, woman, and child can render, of their life, service, and substance. Anything less than this would be an unworthy standard for the Church.

T. E. SIMPSON, Chattanooga, Tenn.
Assembly's Stewardship Committee.

"YOUR HELP NEEDED"

Some time ago a friend of Christian Education offered a prize of \$100 for the best short address or article on Christian Education. It is the purpose in this to show the fundamental importance of the church schools and colleges to the advancement of the Kingdom of God. After very mature thought it has been decided to postpone the awarding of this prize until April 1, 1923.

We invite ministers, candidates for the ministry, members of the auxiliary and of the young people's societies to enter into this contest. The manuscripts should be written clearly on one side of the paper and should not exceed five or six thousand words.

Address all communications to Henry H. Sweets, Secretary, 410 Urban Building, Louisville, Ky.

What the Progressive Program Has Done for Our Church

1. A comparison of the year 1915 with the year 1912, before the Program was inaugurated, shows only slight gains.
2. A comparison of the year 1922 with the year 1915; the year 1915 being the year just before the Program became operative; the year 1922, seven years later, shows the growth in six years under the Program.

	1912	1915	Gain over 1912	1922	Gain over 1915
I. BENEVOLENCES					
For Missions	\$ 501,412	\$544,162	8%	\$ 1,131,627	108%
Assembly's Home Missions	116,747	165,718	41%	407,017	145%
C. Ed. and Ministerial Relief	97,147	108,910	12%	181,761	30%
Sunday School and Publication	25,499	32,827	29%	96,704	200%
Pastors' Salaries	1,493,234	1,413,630	(—)	2,663,192	85%
Total Gifts	4,293,044	4,792,860	7%	11,743,725	145%
Per Member	14.66	14.42	(—)	28.50	100%
II. WORKING ORGANIZATION					
Ministers	1,734	1,850	6%	2,055	11%
Churches	3,392	3,438	nil	3,492	nil
Members	292,845	332,339	13%	411,845	24%
Officers	21,614	23,648	9%	28,481	20%
Added on Examination	14,103	20,156	42%	24,002	14%
Missionaries	317	339	7%	463	33%

The 1965 churches using the modern plan of finance are, by accurate test, bearing the great part of the load. The 1474 churches without a modern plan of finance, are, by accurate test, giving per member much less than one half the amount being given by the others.

What could our Church not do, if our laymen would help inaugurate a great revival for the FAMILY ALTAR, PERSONAL EVANGELISM AND TITHING? It would lift our Church as the rushing in of a Great Tide lifts the loaded Ship.

The above constitutes my message and appeal to the Church as we face the Great Event in the Every Member Canvass of March 18th.

M. E. MELVIN, General Secretary Assembly's Stewardship Committee.



SOUTHERN PRESBYTERIANS AFFORD TO GIVE \$4,750,000 TO ALL BENEVOLENCES 1923

PER MEMBER EXPENDITURES 1922 NON-ESSENTIALS

Candy and Gum	\$ 7.14
Soda and Confections	\$ 7.95
Base Ball and Theatres	\$ 8.50
Perfumery, Jewels, Silk, Stockings and other articles personal adornment	\$ 9.13
Cigars Cigarettes Tobacco	\$ 10.96
MOVING PICTURES	\$ 11.20
TOTAL PER MEMBER	\$ 56.⁸⁸

PER MEMBER INVESTMENTS 1922 BENEVOLENCES, PASTORS SALARIES

BIBLE CAUSE	.06
PUBLICATION & SABBATH SCHOOLS	.23
ORPHANS HOMES	.90
CHRISTIAN ED. MINISTERIAL RELIEF	.92
ASSEMBLY'S HOME MISSIONS	\$ 1.32
EDUCATIONAL INSTITUTIONS	\$ 1.80
LOCAL HOME MISSIONS	\$ 2.08
FOREIGN MISSIONS	\$ 3.11
PASTORS SALARIES	\$ 6.48
TOTAL PER MEMBER	\$ 16.⁹⁰

WHERE SHALL WE CUT DOWN AND WHERE INCREASE? IS THE ABOVE THE VALUE WE SET ON OUR RELIGION? SHALL WE PAY THE "LIGHTS OF HOLLYWOOD" MORE THAN WE PAY OUR PASTORS, WHO ARE WITH US IN JOY AND SORROW, AND WHO ARE THE GREATEST FORCE OF RIGHTEOUSNESS OUR COUNTRY HAS?

THE GENERAL ASSEMBLY'S STEWARDSHIP COM. TIMES BUILDING, CHATTANOOGA, TENNESSEE.

MARCH 18TH WILL DETERMINE THE WHOLE WORK OF THE CHURCH

A MESSAGE FROM REPRESENTATIVE LEADERS

PRELIMINARY TO SUCCESS

I. The Success We Seek

Our program is one for the whole year, for the whole Church, for the whole life, and for the whole world.

To be spiritually minded; to be evangelistic and missionary; to be trained workers; to be systematic and proportionate givers; to be helpful to every one—these are the high aspirations of our Church as outlined in her Progressive Program.

II. The Task at Hand

Just now we are to deal with systematic and proportionate giving as we prepare for and make our annual Every Member Canvass on March 18th.

We will make our pledges not just from loyalty to our Church and the Progressive Program, nor yet just from love of humanity and a sense of its need. But with the high understanding that we are offering something to God for His glory.

III. Our Preparation

Let us study humanity's need. Let us learn of our own Church and her work. Let us act together—as one man: But more than all these, let us make a spiritual preparation. No one of us will have done his part until he has gone into the secret place and held earnest converse with his Lord about His Kingdom and its needs. He can in no other way find the full measure of his duty. This is preliminary to success.

Rev. D. Clay Lilly, Chairman,

General Assembly's Stewardship Committee.

Lexington, Ky.

Foreign Missions, and the Progressive Program

The success of the Foreign Mission cause is bound up in the success of the Presbyterian Progressive Program. Humanly speaking it is our one dependence. Should the Progressive Program this year raise its Foreign Mission quota, it would pay the year's Foreign Mission bill, wipe out the deficit, and leave a good sum for sorely needed expansion. The Foreign Mission Committee calls upon every lover of Foreign Missions to put his time, his efforts, his gifts, and his prayers at the service of the Progressive Program.

Rev. Egbert W. Smith, D.D.,

Nashville, Tenn.

Executive Secretary.

Home Missions, and the Progressive Program

In its Progressive Program the Presbyterian Church has in some respects the best financial policy of any denomination in the United States, judged by its splendid fruits. It tided the Church successfully over the financial crisis of the fearful depression of the war period; and while other institutions were collapsing under the strain it not only increased but quadrupled receipts in behalf of the benevolent causes of the Church.

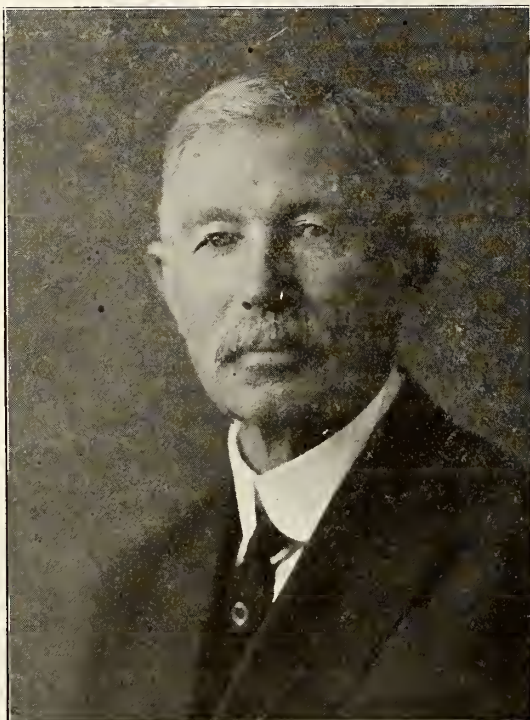
The former haphazard method of financing the work of the Church by loose change under pressure of appeals for "collections" furnished but an uncertain income and signally failed to enlist the resources of the whole Church. By means of the Every Member Canvass the receipts are now regular, assured and annually increasing to meet the growing demands of the work.

Assembly's Home Missions has gone forward by leaps and bounds under the inspiration of the promotion conducted by the Stewardship Committee, and we can now make our appropriations with absolute guarantee of meeting our enlarging obligations. The work of Home Missions is still crippled, however, by the failure of the Church to furnish the full estimated amount necessary to maintain it on the present basis. It does not provide for the advance demanded by our aggressive work. If the Executive Committee should undertake to meet all the demands upon its treasury, it would require an outlay of more than a million dollars annually.

The Progressive Program emphasizes the wholeness and the oneness of the task, illustrating the unity of the Church. There is inspiration in the thought that the dollar laid on the altar of the Church today no longer goes to any one object, but distributes itself unto the ends of the earth, upon the standardized scale of per-

centages officially adopted by our Assembly, thereby carrying forward the work of the Church systematically and according to the relative importance of each branch of its missionary operations.

The chief need of the Church at present is not only to maintain the standard of efficiency already attained, but to enlarge its operations and justify the "progressiveness" of the campaign. If the present enlistment of only three-fourths of the Church has worked financial wonders equal to any Aladdin's lamp, what would be the effect if the entire Church could be enlisted heartily for its whole



THE PRESBYTERIAN PROGRESSIVE PROGRAM

At the close of the World War, all the great denominations started new movements, set new goals and devised new methods to stimulate the zeal and develop the liberality of their churches. In my judgment our Church hit upon the wisest scheme of any in its Progressive Program.

This Program sets a financial goal which the Church can and ought to reach; it proposes in the Every Member Canvass a method for reaching this goal which is sound, sensible and scriptural. Recognizing that not to go forward is to go backward, it suggests a reasonable and practical rate of progress. And to avoid mortgaging the future, it limits the advance to a year at a time.

This Program is no longer an experiment. Its effectiveness has been demonstrated. All that is needed is that we be "not weary in well-doing," but "forgetting the things that are behind and reaching forth to those which are before, we should press toward the goal unto the prize of the high calling of God in Christ Jesus."

God has done great things for us, but has greater things in store for us, if only we are faithful.

DR. R. C. REED,
Moderator of General Assembly.

task? As a result, the financial troubles of its Executive Committees would be ended, and the thrill of a mighty enthusiasm for evangelization would be felt to the uttermost part of the earth.

Words fail me to express my appreciation and endorsement of the Progressive Program. I earnestly appeal for the cordial support of the whole Church and pray that there may be a response adequate to the opportunities challenging our Church in order that it may be true to

its mission, its Master and the Kingdom of God among men. For some years it has led all denominations in net gain. Devout thankfulness for the manifest favor of God should inspire us to renewed effort and fidelity in behalf of the salvation of souls in our world-wide campaign of missionary operations.

Rev. S. L. Morris, D.D.,

Atlanta, Ga.

Executive Secretary.

Christian Education, Ministerial Relief, and the Progressive Program

Since the inauguration of the Every Member Canvass in the Presbyterian Church, the Executive Committee of Christian Education and Ministerial Relief has given this work its heartiest and most faithful endorsement and help.

We do not believe that any other method of financing the work of the Church has been suggested that is comparable to this. It is helping to enlist all of the members in all of the work of the Church. It is causing those who give to do so with more system and regularity. It has called forth inspiring literature and has provoked careful study of the world-wide work of the Church. It is the sanest, most effective, most scriptural method of financing the work of the Church that has ever been devised.

Rev. Henry H. Sweets, D.D.,

Executive Secretary, General Assembly's Committee on Christian Education and Ministerial Relief.

Young People and the Progressive Program

"TO-GETHER-NESS" was said by Edward Everett Hale to be the slogan for the twentieth century. It is certainly the keyword of the Progressive Program. In one united effort each church is urged to raise a budget which will provide for the pastor's salary, for current expenses of the local church, for Presbyterian and Synodical needs, and for the great missionary and benevolent program of the four Assembly Committees.

The plan is ideal, but it is not self-operative and will only produce the desired results when every church adopts and works the plan thoroughly.

Reaching our share of the thirteen million neglected young people of the South waits upon the complete adoption of the plan by all our churches.

R. E. Magill, Executive Secretary.

Richmond, Va.

EDITORIAL.

(Continued from page 2)

ning Bagdad and Mosul, looking to the ultimate occupancy of Hillah, Kerbala and other strategic points in the area.

It may be well to note that this kingdom of Iraq is the territory over which the British and the Turks are having such a fierce and protracted diplomatic struggle. It used to belong to Turkey, and the Turks are insisting, to the point of threatening war, on regaining it and possessing it in perpetuity. The British were given a mandate over it, and have two strong reasons for holding on to it. One reason is that the Arabs, who occupy the territory, do not wish to be put back under Turkish rule, and were promised independence by the Allies. The other reason is that the territory is supposed to be rich in oil, and Great Britain, like all other civilized nations, has come to be very fond of oil.

Much has been said about the heated squabble of the Christian nations with the Turks over oil concessions, while they stand idly by and let the Turks murder helpless Christians by the wholesale. It is some relief to the picture to see the churches of Christ showing more zeal for the souls of the benighted Mohammedans than about their earthly possessions. It may be further said that it would be a fitting illustration of the spirit of unity and brotherly co-operation which exists, or should exist, among the churches that compose the Western Section, if they should jointly enter upon this much needed mission to the deluded followers of the False Prophet.

The Western Section adjourned to meet next February in the First Presbyterian Church, Newport News, Va.

What Will Your Church Do March 18th to Reach the Goal of \$4,750,000?

**THE PLACE OF PRAYER
in the
PRESBYTERIAN PROGRESSIVE
PROGRAM**

By Rev. A. B. Curry, D.D.

The peril of all human programs is the leaving out of God. We fall so in love with our program, a program which our wisdom has devised, that we are apt to ascribe to it an inherent power, almost a divine power, which it does not possess. The Bible tells us of certain fishermen who "sacrificed to their net, and burned incense to their drag"; who worshipped their machinery as if it could catch fish of itself. This was silly. The net was nothing without the human hand that cast it, and the human hand that cast it was nothing without the Mighty One who gave it strength and skill, and who made both the sea and the fish that swim therein.

Our Presbyterian Progressive Program is our net. It is a well made net, one of the best ever devised: but there is no inherent power in it of itself to "catch men, alive." We must use our net with strength and skill, but especially must we look up to Him who made men, and this world in which they live. This looking dependently up to God and appealing to Him is prayer.

Look at our splendid program for a moment. Is there any part of it that we can put over successfully without God?

"*Spiritual Life. The Family Altar Promoted.*" Who can give or sustain spiritual life but God? And without spiritual life, what is the family altar but a dead ash heap? God manifest in the flesh says: "I am come that they might have life and that they might have it more abundantly." We must look to Him in prayer if we would have spiritual life.

"*Evangelism. Fifty Thousand New Members.*" How hopeless and impossible is the evangelistic task without God's presence and power! In apostolic days, "The Lord added to them day by day those that were being saved," and today only He can add real members to the Church. Only those who are "Born of the Spirit" can really "Enter the Kingdom of God." And the Spirit is given in answer to prayer.

"*Christian Education: the Dedication of Life.*" The object of Christian Education is to put qualified laborers into the ripened fields of the home, of society, of business, of the Church and of the world. Education alone does not and cannot make ministers of the Gospel and other religious workers. But here is what will do it: "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest." Here, also, we are led up to prayer as the essential thing in securing trained workers.

"*Stewardship of Possessions.*" Money obtained without recognition of God in prayer is dangerous money. One reason why wealth did not ruin David as it did his son, Solomon, was because David could say in prayer: "O Lord, our God, all this store that we have prepared . . . cometh from thy hand and is all thine own." Prayer gave David the right viewpoint as to his possessions. Money spent without recognition of God is also dangerous money. One trouble with Dives and the rich fool of whom our Lord tells us, was that they did not pray to God about the expenditure and use of their money. One of them wasted it on himself in high living: the other hoarded it: and in consequence neither of them reached Abraham's bosom. There is no matter about which men need to pray more constantly and earnestly than the acquisition and expenditure of money.

"*Fellowship.*" The fellowship of the early Christians was beautiful and renowned. Their pagan neighbors used to say: "Behold how these Christians love one another." The secret of this fellowship is given us in these words: "And they continued steadfastly in the Apostles' doctrine and fellowship and in breaking of bread and in prayers." A fellowship that is not permeated with the spirit and with the act of prayer will forget God, will leave Him out and bring the world in, and will cease to be Christian.

And so in every department of our Progressive Program we are in the last analysis thrown back on prayer to God. The Apostle Paul announced this truth when he said: "I have planted, Apollos watered, but God gave the increase," and God alone can give the increase. The planting and the watering are important, but the most important thing of all is the releasing of God's power to give the increase. And one way of releasing this power is by prayer. "Ask and it shall be given unto you." We may not know fully why God has made prayer

a condition of the releasing of His power, but one reason doubtless is that if God should give His power to people who do not desire it and value it enough to pray for it, either they would not use it when received, or would use it unwisely and perhaps wickedly. The one essential thing, therefore, in our program is prayer, and the greatest thing any of us can do for the program is to pray for God's hand in it, and His blessing upon it.

Does any one say this is easy? He is mistaken. It is easy to "say prayers," but real prayer is not easy. When Moses prayed for victory in Israel's battle with Amalek, he labored as hard as did Joshua on the battlefield, and the physical exhaustion was so great it took two men to support him. Our Lord spent entire nights in prayer, and when He prayed in Gethsemane He sweat drops as it were of blood. When John Knox prayed for Scotland's deliverance he cried: "Lord, give me Scotland or I die." Real prayer is hard spiritual labor. Moreover real prayer is accompanied by diligent effort. The necessary sequel of Stonewall Jackson's earnest prayer on the eve of conflict was the magnificent fighting of himself and his men on the battlefield. The sequel of our Lord's prayer in Gethsemane was His death on Calvary for a lost world. And the sequel of all real prayer is earnest, self-denying endeavor. If prayer is not accompanied by effort, it is formal prayer, not real. If our people will really pray for the program, they will rise up in the might which God always gives in answer to real prayer and put the program over.

Let us then give ourselves to earnest prayer in connection with our fine program. Let our ministers lead our people in prayer for the great objects of the program and for the success of the program, at every public service. Let them have special prayer meetings to pray for the program, or devote the weekly prayer meeting frequently to this object.

FINANCIAL GOALS FOR THE \$4,750,000 FOR BENEVOLENCE IN THE EVERY MEMBER CANVASS, MARCH 18TH		
General Assembly's Causes		
Foreign Missions	33.3%	\$1,581,750
Assembly's Home Missions	16.0%	760,000
Christian Ed. and Min. Relief	7.5%	356,250
Pub. and S. S. Work	2.0%	95,000
As. Training S. for Lay Wkrs.	.6%	28,500
Bible Cause (American Bible Society)	.6%	28,500
Total Assembly's Causes	60.0%	\$2,850,000
Synods', Presbyteries' and Congregational Causes		
Including Home Missions, Educational Institutions, Orphans' Homes, Etc.	40.0%	\$1,900,000
Grand Total all Benevolences	100.0%	\$4,750,000

Let our Sessions and Boards of Deacons pray for the program at each meeting. Let our people remember it at the family altar. Let individuals plead with God for it in their private devotions. Let even invalids and shut-ins pray daily and earnestly. Let the committees themselves, having the program in charge, saturate their work with the spirit of prayer. Let a mighty volume of prayer ascend to God from the whole Church, and the splendid objects of the program will be realized. "Then shalt thou call and Jehovah will answer; thou shalt cry and he will say here I am."

\$200 A YEAR FOR LUXURIES

It is conservatively estimated that the average American spends at least \$200 per year for luxuries. If this is true, and we believe it is a low estimate, it is also true that Presbyterians are not below the average.

Last year Presbyterians in our Church gave exactly \$28.52 per capita for all causes, including Missions, Current Expenses, Pastor's Salaries, and Miscellaneous Benevolences.

On a very low estimate, the income of the membership of our Church is about \$240,000,000. We gave last year in round figures \$12,000,000, or only ONE-HALF OF OUR TITHE. In other words, there is good reason to believe that our people are holding back that which belongs to God each year, at least \$12,000,000.

A CHALLENGE TO OUR CHURCH

By R. E. Magill, Secretary

At a recent meeting of a group of workers representing the leading Protestant churches of North America, a speaker presented a tabulation showing the extent of the circulation of tracts, pamphlets and leaflets by the Mormon Church, the Christian Science Church, and the Russellites. She demonstrated that these three organizations, avowedly hostile to evangelical Christianity, circulated more propaganda literature in a year than the 34 Protestant churches of the United States combined. It was stated, on what seemed to be good authority, that an organization in Russia had shipped four million tracts to America to promote the spread of infidelity and bolshevism. It was also brought out that the only publications in pamphlet and tract form for free distribution to the blind are issued by the Catholic Church, the Mormon Church, the Russellites and the Theosophical Society.

Such facts as these challenge every Christian organization in America to make a larger use of the printed page. Advertising experts tell us "The appeal of truth on the printed page to the eye is vastly more effective than through the medium of the voice."

The printed page also has a wider field through its power of repeating the message and it carries its message to many secluded lives who seldom hear wise counsel through the living voice. Theodore L. Cuyler said:

"Christianity is a Book-religion. Bring the Books! Scatter them like sunbeams! Christianity is also a living voice. Send out the colporteurs, from house to house and heart to heart! Let type reinforce tongue, and tongue proclaim the truth printed by the type! Bring the Books! Circulate the tracts! Their blessed results will be stereotyped by the Holy Spirit in the Lamb's Book of Life!"

This stirring call gives point to the appeal for the Publication and Sabbath School Extension work of our Church. While the Publication Committee is publishing and distributing evangelical literature to an extent our people have never appreciated, we could multiply this service ten-fold if the church would increase her gifts for this work. Our last annual report showed we made donations in 1921 of Books, Bibles, Pamphlets, Tracts, etc., to the value of over \$54,000. We used the entire fund the Church gave us in the promotion of Sunday School Extension work (and added a supplement of \$2,674 to the fund) thus making it necessary for our business department to assume the entire cost of the printed matter donated. A resume of our publication work for 20 years showed we published and distributed about ten million tracts and pamphlets in addition to an output of over three million larger publications. This does not include the Sunday School periodicals which now have a circulation of over fifteen million copies annually. The calls multiply each year for literature to combat heresy, to indoctrinate our people, to evangelize the masses, and to stimulate Christian activity. We are using the living voice by sustaining fifty-three Sunday School field workers in spiritually destitute regions, and in addition, we are taxing our resources beyond the limit of business prudence to meet the demands for vital truth in printed form.

March is the regular month designated for the offering, and where churches have not provided their quota in the annual budget for Benevolences, a special appeal should be made during this month. \$100,000 is the amount asked for this year.

Send checks to R. E. Magill, Treasurer, Box 1176, Richmond, Va.

Whatever we do to please ourselves, and only for the sake of the pleasure, not for an ultimate object, is "play," the "pleasant thing," not the useful thing. The first of all English games is making money. That is an all-absorbing game; and we knock each other down oftener in playing at that than at football or any other rougher sport; and it is absolutely without purpose; no one who engages heartily in that game ever knows why. Ask a great money-maker what he wants to do with his money—he never knows. He doesn't make it to do anything with it. He gets it only that he may get it. "What will you make of what you have got?" you ask, "Well, I'll get more," he says. Just as at cricket you get more runs. There is no use in the runs; but to get more of them than other people is the game. And there is no use in the money; but to have more of it than other people is the game.—C. H. Spurgeon.

1,965 Churches With Every Member Canvass Gave \$1,577,030 or Per Capita \$4.80

THE PRESBYTERIAN PROGRESSIVE PROGRAM IN OUR SYNODS

A Statement From the Synods' Secretaries

SYNOD OF ALABAMA

By Rev. W. S. Patterson



Alabama being principally an agricultural State, has during the past year or two felt the hand of financial depression. We now feel that brighter days are ahead of us. Along with enlarged plans for material things the people are also enlarging their plans for spiritual affairs. Christ and His Church are being stressed by the Presbyterian Progressive Program. When the Every Member Canvass has

been completed in March we hope to have evidence to show that every church in the Synod is a live church. Live churches do their proportionate part and do it in a systematic manner.

Three of the four Presbyteries in the Synod have live, wide-awake Home Mission Superintendents. Their office carries with it the office of Secretary of Stewardship for the Presbytery. The fourth Presbytery hopes soon to have a man in the field.

Rev. J. W. Marshall, of Mobile Presbytery, has one of the best organized Presbyteries in the whole General Assembly. He and his organizations are expecting to have Mobile Presbytery lead the General Assembly in putting on an effective Every Member Canvass in the churches.

Rev. A. G. Irons, of Tuscaloosa Presbytery, has established an enviable record for effectiveness. The coming Every Member Canvass will prove his ability to excel his own past record.

Rev. C. G. Partridge, of North Alabama Presbytery, is new in this Synod. But he has had experience elsewhere and already has laid plans for work that marks a new high record for his Presbytery.

East Alabama Presbytery is without a Home Mission Superintendent but is being interested in the Presbyterian Progressive Program and the Every Member Canvass by Rev. W. S. Patterson, Presbytery's Secretary of Stewardship. About three-fifths of the churches in the Presbytery are without pastors. Many of the laymen throughout the Presbytery have nobly responded to requests for service, therefore, we expect to have the usual Every Member Canvass in all churches in March.

Prattville, Ala.

SYNOD OF APPALACHIA

By Rev. R. D. Carson, D.D.



In the building of the walls of Jerusalem, "Every man builded into the wall over against his own house." Every man had his work and did it. When this feeling of individual responsibility and this spirit of individual faithfulness pervades the Southern Presbyterian Church, the success of the Progressive Program is assured. Fifty per cent of the churches cannot do the work that is asked of one hundred per cent. It will take work, hard work, in which every church in the spirit of co-operation shall assume its part of the task; and in which every member of the church, in the bonds of the duty of stewards of God, in sacrificial loyalty to Christ and His dying children shall heartily and enthusiastically enlist.

State, both ministers and laymen, to give their services

SYNOD OF ARKANSAS

By Rev. C. P. Bridewell, D.D.



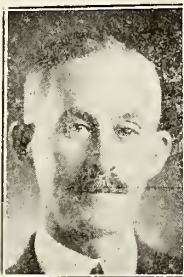
Though the Synod of Arkansas is better organized than ever before, the special Educational Campaign is now in full blast in the Synod and the Secretaries of Stewardship must look to the staff of men conducting this campaign for help and encouragement if we are to reach anything like our quota. In the beginning of January the Synod's Secretary made an appeal to some of the leading men of the

from the 18th of February to the 18th of March, to the work of presenting the cause—STEWARDSHIP OF POSSESSIONS—to all churches in the Synod. Quite a generous response was made to this appeal and the pulpits of our churches, even the vacant ones, will have the cause presented to them on the 4th and 11th of March. It is the purpose of the Secretary not to let the matter lie after the 18th of March, but visit churches and stay with them a week at a time, if necessary, and put on an Every Member Canvass. In other words, to use a trite expression and make it literally true, "We are going to fight it out on this line if it takes all summer."

Malvern, Ark.

SYNOD OF FLORIDA

By H. C. DuBose



There are more prayer bands, family altars, daily Bible readers and conscientious tithers in the Synod of Florida today than ever in its history, proving the uplifting and stimulating influence of the Presbyterian Progressive Program. Our aim is to get every church in our bounds to adopt the Every Member Canvass and we firmly believe this will soon be accomplished. We feel that in getting our churches in thorough harmony with the Program we are greatly facilitating the growth of the Kingdom—as its results have proven in the past.

Sanford, Fla.

SYNOD OF GEORGIA

By Rev. J. B. Ficklen



Yes, we are facing the task once more. But that doesn't discourage us. For we do our best when we stand face to face with a real task. Christ made no apology for putting before His little band of followers the most stupendous task which ever confronted any group of people in the history of the world. Of course, the call to the heroic hasn't lost its power with us. Of course, the Cross, the great

commission, the lost world, the coming Saviour, have not lost their meaning for us. The Son of God goes forth to war and we follow in His train.

Decatur, Ga.

SYNOD OF KENTUCKY

By E. H. Davis



As I see conditions in our Church today, we are face to face with a crisis. On the one hand, we have, in the statement of the Presbyterian Progressive Program, the greatest challenge that has been held up by any church in modern days. On the other hand, if we would look facts squarely in the face, we must admit an undercurrent of apathy amid the rank and file of our church. We need to think upon the fundamental teaching of our creed. A sovereign God is still speaking to us. He has a plan for us to execute. If we in our day fail to submit our wills unto His, our works will perish with us, and other stewards must execute the divine plan.

Honestly, let us ask the question, What is my chief concern? Our answer is being written in the hearts of others. Will we rejoice when the record is unfolded?

We covet the "Well Done." Then let us be honest with ourselves and with God in the stewardship of all He has placed in our keeping.

Harrodsburg, Ky.

SYNOD OF LOUISIANA

By Rev. Geo. Summey, D.D.

All the conditions call for intense activity in our Presbyterian Progressive Program just now. The need of the causes, the imperative demand for enlargement, the opening opportunities, God's challenge, are voices that cannot be stilled.

The constant repetition of calls and the splendid efforts, in many parts of the Church, for special educational contributions, need not be counted as hindering conditions. The rather, they have shown the generosity of our people and their ability to meet special demands that appeal to their hearts.

The aim of the Program is to provide for the normal life of the Church. It is to furnish means to maintain her regular work. It is for the plain meat and bread of God's house!

New Orleans, La.

SYNOD OF MISSISSIPPI

By Rev. F. R. Graves



Last year the Presbyterians of Mississippi gave six cents per day per member for the support of their Church and all of its agencies. This includes all current expenses and miscellaneous contributions. The supreme business of the Christian is to carry out the command of the Lord, "Go ye into all the world and preach the Gospel to every creature, teaching them to observe all things whatsoever I have commanded you." This preaching and teaching is to be done in many ways. Through the regular ministry of the Word in established churches. Through the Sunday School, Missionary and Teacher. Through Missionaries in home lands and in lands far away. Through Medical Missionaries who, by their ministry to the body open the door of the heart for the entrance of the Word. Through establishing and maintaining Christian schools where the youth can be taught the true principles of life. Through personal ministries to those about us. Through faithful stewardship in the use of our money in maintaining the agencies established to do the work we cannot do personally, and in supporting the self-sacrificing men and women who are willing to go where we cannot go ourselves.

Is an average of six cents a day the measure of the financial ability and responsibility of the Presbyterians in Mississippi? Surely when the Every Member Canvass is made in March there will be a great exodus from the ranks of the non-givers and the thoughtless givers. Let us not merely pray, "Thy Kingdom come," but back that prayer by a surrender of self and substance. The work is too great, the issues are too vital for any Christian to be apathetic or selfish.

Sumner, Miss.

Report by wire or mail results of your Every member Canvass to your Presbyterial Secretary of Stewardship, on or before April 1st.

SYNOD OF MISSOURI

By Rev. R. L. Cowan



The Presbyterian Progressive Program is no longer an experiment. It is Scriptural; it is Spiritual; and it is Successful in just so far as we are willing to use it. The trouble is not with the Program, but with individuals expecting the Program to work itself.

The vital need is that every Pastor, Officer and Worker put his "BEST" into this work—"The King's Business"—for the next eight weeks. With a real intense activity and co-operation we CAN and we MUST SUCCEED. Yes, WORK and PRAY, and then WORK some more.

Lexington, Mo.

(Continued on page 18)

"WE MET OUR CHURCH DIFFICULTIES WITH

The EVERY MEMBER CANVASS WORKS

WHEN AND WHERE IT IS WORKED

IN CITY, TOWN OR COUNTRY CHURCH

IN CITY CHURCHES

Wrought A Wonderful Change

The Every Member Canvass has become an institution of the Presbyterian Church. It has been lifted above the ordinary drive or campaign idea, and is fast resolving itself into a religious ceremony.

Four years ago in the North Avenue Presbyterian Church, Atlanta, Ga., we were feeling it increasingly difficult to make ends meet. Every year showed a deficit, and we were getting painfully discouraged. Imagine our indignant surprise therefore when our Presbytery sent us a budget for the ensuing year three times larger than we had ever had before, on which we had always shown a deficit. It simply couldn't be done. We threw up our hands in holy horror. We felt we were terribly abused. After much discussion, it was decided not to accept the quota. Some of us younger chaps, however, were not convinced it couldn't be done. We told the deacons if they were willing, we would try to raise the quota assigned.

We organized a veritable army of men and women in the church. We separated them into majors, captains, and lieutenants. We secured a revised list of the church roll. We carded each name and address; we routed the territory we were to travel; we assigned routes to certain teams, we secured automobiles with drivers. We sent out literature to the members. We simply applied good business sense to the church work.

The natural result was what we expected. It took us two hours to finish the canvass among 1,200 people, and we not only raised our budget, which as stated was three times larger than any we had ever had, but we went \$15,000 over it.

Since we have instituted the Every Member Canvass in our church we have seen a wonderful change come over our membership. It has done us all good spiritually, and has given us a warmer feeling toward our own membership.

If not a penny were raised in the Every Member Canvass, the effort would be largely compensated in the splendid results received from the visitations of the men making the canvass.

Don't let anybody tell you the difficulties of the Every Member Canvass are insurmountable.

If we will pray much and undertake the work as we undertake any business job with enthusiasm and with faith in God, failure is impossible.

J. R. Regnas.

North Avenue Church, Atlanta, Ga.

The Progressive Program Meets Vital Needs

The best and most intelligent Christians need to be frequently formed, reminded and stimulated, in order that they may render the best service of which they are capable. This applies to the whole round of Christian duties. It is just as true of worshiping the Lord with our substance as anything else.

Christians need to be reminded that what they contribute for the cause of religion is really an act of worship. It is worshiping the Lord with their substance. They also need to be told frequently something of the vast needs of the Kingdom of Christ and what is a proper measure for our contributions to this great cause. We need instruction as to the measure of our duties in every sphere of life, and we need it as much in our contributions to religion as in anything else.

Christians also need to have the incentive to this kind of service quickened, sympathy for lost humanity, devotion to Jesus Christ, the example of fellow Christians.

The Progressive Program of our Church should meet all of these needs. It provides ample and accurate information and stirring appeals, and creates a healthful atmosphere in which the "grace of giving," as it is sometimes called, may have a vigorous growth.

I have had an opportunity for observing the working of the Progressive Program and the Every Member Canvass in almost every kind of church—weak churches in remote districts, strong country churches, vigorous village churches, flourishing town and city churches. I have never known any church that participated in the

movement in the right spirit that did not receive a blessing in every way.

Rev. A. M. Fraser, D.D., Pastor.
First Presbyterian Church, Staunton, Va.

Increases Liberality

I find that the Every Member Canvass has increased the gifts for benevolences in the churches of which I have had the honor to be pastor, from 30 to 50 per cent. It has also systematized the giving so that all the causes of our Assembly receive their proper apportionments. It has been my observation that churches that do not use the Every Member Canvass for raising and apportioning its benevolences, have the problem of individual members, making all their gifts to one Assembly's cause, and giving nothing to others, in which they are not interested or not familiar.

It also regularizes the gifts to benevolences. In the Every Member Canvass we have a regular budget system, which is the modern method of disbursing money. We pay cash instead of going on credit. It makes the total amount larger because it is easier for each member to make a small cash payment each week, rather than a large payment annually. It is the "Installment plan" on a cash basis.

It is my candid opinion that it will work in any church—rural or city, large or small, in fact even in a mission.

I sincerely hope that more and more churches will adopt this splendid system of giving.

Rev. Bunyan McLeod, D.D., Pastor.
First Presbyterian Church, St. Joseph, Mo.

A CHRISTIAN STEWARDSHIP PRAYER

"We pray Thee, gracious Father, to forgive our unworthiness of Thy trust, and our frequent failures that have marred the past; and help us to realize Thine investment in us today and in the days to come. Make us to feel our responsibility to administer our trust through the use we make of Thy gracious gifts, that all we have and are may be consecrated to Thee, and that a worthy portion of our time, our energy and our possessions may be given joyously, lovingly and without reservation to the work of Thy kingdom."

Vision of World's Needs

The Every Member Canvass was carefully prepared and prayerfully carried through. The subscriptions to benevolences were trebled.

The preparation for the Every Member Canvass brought home to our people: first, the world's needs, secondly, their duties as stewards, and thirdly, the ability of our church members to give.

The average church member really knows little about the needs of our orphans, the education of our ministers, the support of our aged ministers, and the hugeness of our task abroad and at home. The Every Member Canvass taught him along these lines.

Few, if any, realized their own ability to give. When \$45,000 was asked of our Church, scores said that it could not be secured. One man conservatively figured our tithe to be \$90,000. This was astounding. If his figures were correct we did not get all of every one's tithe, but we did secure over \$60,000 on a \$45,000 budget.

Best of all it caused all of our people to feel an ownership in the church work and a responsibility for it. They prayed more for it and for its causes at home and abroad. They began, many of them, doing more personal work and our increase in membership has gone steadily forward. Our greatest ingathering for the three years coincided with the time of the Every Member Canvass and immediately following. We always stress personal evangelism in January, February and March. At the same time we are preparing for the financial campaign and find that it helps the other wonderfully.

Rev. B. R. Lacy, Jr., D.D., Pastor.
Central Presbyterian Church, Atlanta, Ga.

Works Where It Is Worked

The Every Member Canvass has accomplished four distinct benefits to the First Presbyterian Church, Spartanburg, S. C.:

- It has greatly increased our gifts.
- It has helped to unify the spirit of the church.

About 40 men are appointed each year from the congregation at large, and the canvass is made in a single afternoon. The people receive the canvassers gladly and pleasantly, so that homes are visited and acquaintances made amongst members of the congregation who would not otherwise know each other. These visits further tend to counteract the feeling of some members that they are overlooked or discounted in church matters.

c. It is a school of instruction to canvassers and people in church affairs, teaching us to look beyond ourselves and our own interests. We call our local causes OUR SPARTANBURG OBLIGATION.

And the other causes—OUR WORLD OBLIGATION.

d. It has resulted in our having two treasurers, and in enlarging the consciousness that we are in touch with the Assembly's great aims, and should more and ever more study and support its broad plans.

The canvass will always work where it is worked, in any church, city or country, large or small. But it cannot work itself. It is not automatic. It is not a self-starter. The dynamic is in the men behind the plan.

H. E. Ravenel, Elder.

First Presbyterian Church, Spartanburg, S. C.

Fruitage is Manifold

I cannot see how any church can carry on its work in the spirit of the New Testament responsibility, without the use of the Every Member Canvass. I began it 16 years ago in the beginning of my ministry, and would not know how to carry on the work without it now. If the pastor has his heart in it, whatever obstacles that appear at first, will easily disappear, and not only are the frequent appeals for money done away with, but under its educational work, the people are being trained the whole time, and the season of fruitage in the congregation is perennial. The church that does not adopt the Progressive Program and Every Member Canvass, modified to suit its local needs, is standing in its own light, and holding itself back from spiritual development in all lines.

Rev. A. S. Johnson, D.D., Pastor.

First Presbyterian Church, Charlotte, N. C.

Of Educational, Social, Financial, and Spiritual Value

The earnest and thorough canvassing of the entire membership of the congregation for weekly subscriptions for the support of all the activities of the church by those who have informed themselves through the careful study of the splendid literature furnished by the Assembly's Stewardship Committee is one of the most important factors in the development of the work of our Church. Rightly used the Every Member Canvass has an educational value. It affords the best opportunity to meet individual objections and correct individual misunderstandings; to give a wider vision and a clearer understanding of the whole work of the whole Church; to emphasize individual privilege and responsibility; to train the young people in systematic giving. It has a social value. In the house to house canvass by the Board of Deacons and others associated with them, the officers and members of the congregation have become better acquainted and entered more sympathetically into the fellowship of service. It has a financial value above all other plans. The Every Member Canvass to raise the yearly budget for benevolences and local expenses is the most satisfactory financial plan our Church has ever used. It has greatly increased the number of contributors and the amount contributed. It provides for the King's business in a business-like way. It can be worked everywhere. The small church as well as the large church, the country church as well as the city church, finds that it can be used successfully and satisfactorily.

Rev. J. P. Marion, D.D., Pastor.

Sumter, S. C.

A Spiritual Quickening

The Every Member Canvass has proven a success and consequently a blessing in this church. It has gotten at one time the combined local and benevolent budgets. It has brought to us the joy that comes from fairly facing and meeting an issue. It has won the approval of all, which includes the business men and women of the Church. And it has been a factor in bringing a spiritual quickening into the life of our church.

This church designated the opening day of the canvass period last March, *Volunteer Sunday*. All that day the church was open and services of various kinds with generous intermissions were on from 9:00 a. m. to 9:00 p. m., and officers with subscription cards were at convenient tables. All had been asked to be *Volunteer Subscribers*—that is, without personal solicitation, to get, fill out, and hand in their subscription cards. As a result, on that day and in that manner, \$12,000 of a total of \$14,000 budget was subscribed. Those sick, out of town, or indifferent were seen by canvassers immediately following this Sunday. This is perhaps a refinement of the Every Member Canvass Plan, and probably will not work everywhere. It takes as much or more work before it as the regular plan. It proved an inspiration to our church.

Rev. W. R. Minter, D.D., Pastor.
First Presbyterian Church, Austin, Tex.

Met Difficulties With Every Member Canvass

We met our difficulties with the Every Member Canvass. This church was organized in the heart of the best residential section of the city. We found that to have the kind of worship and activities required by such people called for an unusually large budget for Current Expenses to be raised by a very small membership. Our officers were progressive young business men and realized that the only solution was to secure the vital interest and active co-operation of every member, and that the only way to do this effectively was through the Progressive Program. We have been following this plan for four years with the results that this year we will not only raise \$12,000 for the Current Expenses, but an equal amount for the regular Benevolences.

Wilmington, N. C.

Rev. J. O. Mann.

Suspicion Dispelled

When the Every Member Canvass was first suggested, it was viewed with more or less suspicion by many of our church officers. The great increase in material gifts and spiritual life coming to those churches in which the minister had the enthusiastic co-operation of his business men in the Every Member Canvass has dispelled this suspicion.

I recall an officer in a church with a membership of 600 telling me that the year they put on the Every Member Canvass exactly 158 of the 600 members contributed to either or both the current expenses and benevolences—less than 25 per cent of the membership of that church. Now at least 66½ per cent of the resident membership of that same church are regular contributors. Nearly 80 per cent of the resident membership of our church here are regular contributors of stated amounts, and as a consequence, the benevolences are almost doubled. Under the old regime in church work everywhere, a few people bore the brunt, paid all the expenses, made up all defects, and "ran the church." But now, the very fact of the canvass being made by a large number of active business men who give their time and personal influence to the work, has a tendency to create a larger and more vital interest. And more members contributing not only occasions larger gifts, but also a greater interest, for "Where your treasure is, there your heart is also."

The Every Member Canvass will work in any church, rural or city, large or small, but it will not work itself. It must be put in operation and must be "pushed along," for it will not run for years on the momentum of a single afternoon's canvass. The churches in which it has FAILED have been those in which it has not been WORKED.

Rev. Francis Tappey, D.D., Pastor.

First Presbyterian Church, Pensacola, Fla.

Justified by Results

The Every Member Canvass has long since passed the experimental stage. If any were opposed to it they have been compelled to accept "the proof of the pudding." In every type of church where with any degree of energy and intelligence the plan has been introduced, success has been achieved. The entire financial system of our Church has by this plan been lifted out of a hit and miss condition into a system through which every department of our benevolent work is being blessed.

Rev. Dunbar H. Ogden, D.D., Pastor.

Government St. Presbyterian Church, Mobile, Ala.

An Expression of Entire Work of Church

It is difficult for the writer to imagine a church being financed without an annual Every Member Canvass, for since the year 1908, when he first served a settled charge, no year has passed without such a canvass in the churches under his care. Through these years it has been possible to watch the effect of such a canvass in small village churches, "secondary" city churches, and also larger and more able "First" churches. In six cases the canvass has been instituted de novo in these various types of churches. The result in absolutely every case has been the complete solution of the problem of local finance, and large and continually ascending increases in gifts to benevolences.

The Presbyterian Progressive Program, being organized about the annual Every Member Canvass plan, has served to enhance the value and effectiveness of this plan still further, by making it an integral part of a carefully worked campaign for the furtherance of all departments of the Church's responsibility. That the Program has, during the past five years, accomplished great things in a financial way for the work of our Church needs no argument, for the figures speak for themselves. Until this year one has suspected that all that was really vital in the Progressive Program was embraced in the Every Member Canvass and its Assembly-wide goals, quotas and organization. Under the five-point arrangement of this year, however, that suspicion begins to disappear, and it becomes evident that the Program is emerging into a well-rounded summary and expression of the entire work of the Church. Let us, therefore, go forward more enthusiastically than ever before in our emphasis upon Stewardship of Possessions, culminating in the Every Member Canvass, knowing that it is a necessary part, and only a part, of that great enterprise which embraces also the promotion of Spiritual Life, Evangelism and Missions, Christian Training, and Fellowship.

Rev. R. Excell Fry, Pastor.

First Presbyterian Church, Pine Bluff, Ark.

Awakens a New Conscience

It is my earnest conviction that the Every Member Canvass plan of church finance is the easiest, soundest and most Biblical method of financing the work of the Kingdom, and that the Progressive Program has done more to awaken a new conscience in the Southern Presbyterian Church than anything that has happened in the last 25 years. I believe it is feasible in any church, whether city, village or rural, whether large or small; for by certain modifications, it can be adapted to any church.

Rev. E. L. Hill, Pastor.

First Presbyterian Church, Athens, Ga.

"As Much for Others as for Ourselves"

1. What has the Every Member Canvass done for our Church? It has systematized the giving of our people and their thought about giving. It has put the spiritual note into the financial side of the Church. It has greatly steadied and enlarged our financial strength. It has eliminated the spasmodic, high pressure, emotional methods, incident to the old plan, and it has issued in a steady, annual increase of our budget both for Benevolences and for Maintenance, our ideal at present being "As much for others as for ourselves," and on this basis our campaign is set up.

2. Will it work in any church, rural or city, small or large? Undoubtedly, if wisely, though slightly modified to meet different conditions. In my judgment, it is adapted to all who adopt it and give it an honest trial over a sustained period of years.

Rev. Samuel M. Glasgow, D.D., Pastor.

First Presbyterian Church, Knoxville, Tenn.

Modern Method of a Miraculous Ministry

Every member of the Church is directly responsible for all the work of the Church.

Duty is measured in terms of loyalty to Jesus Christ.

The value of the Presbyterian Progressive Program lies in the fact that it brings this responsibility sharply to the conscience of every member. It shows up "the shirker"—it puts the spiritual first. It gives vision to the ignorant; impulse to the slow; motive to the immobile; warmth of desire to the cold; accomplishment to the feeble. It will work anywhere; with a worker behind it. It is the modern method of a miraculous ministry. It has lifted the church (the First of Meridian) from a \$5,000 basis to a \$17,000 one.

It will work in the country church. Human nature is the same everywhere.

Rev. A. A. Little, D.D., Pastor.

First Presbyterian Church, Meridian, Miss.

Of Untold Value

The Every Member Canvass, which has been in operation in my church for several years, has justified itself, it has been of untold value. The principle of it is the right one; and where the officers of the church are willing to take it up, and will do their duty in visiting the members and explaining to them the causes of the Church, it has great educational value. It ties the members to the church, and increases the contributions of the people to the great causes of benevolence. I would never willingly consent to return to the old haphazard methods formerly used in our churches.

There is no good reason why it should not be put into operation in any church, rural or city, small or large. It is really more difficult to introduce it and use it in a successful way in the large city church than in churches in smaller cities and towns and in the country. But the value of it is practically the same in all of them; and, in my judgment, every church makes a serious mistake in not adopting this method.

Rev. Russell Cecil, D.D., Pastor.

Second Presbyterian Church, Richmond, Va.

Places Responsibility on Every Member

The Presbyterian Progressive Program—it has a fetching sound and it may be made as effective as it is fetching. It simply means that day by day, in every way, we are getting better. Its advantages are that it sets a goal and then sets up the necessary machinery to reach that goal. Its five points are well taken and are stated in their logical order:

Spiritual Life, Evangelism, Christian Training, Stewardship of Possessions, and Fellowship.

I want to say a word for the fourth of these—Stewardship of Possessions, and the Every Member Canvass by which it is to be put over. The advantages of an Every Member Canvass are:

1st: That it gets the church to studying as never before the question of the Stewardship of Possessions from a Biblical point of view.

2nd: It helps people to realize how little they have been giving after all.

3rd: It acquaints them with all the causes of the Church and the needs of the causes.

4th: If it is a real *Every Member Canvass* it throws the responsibility for the support of the church on every member and not simply on a few.

5th: It increases in every case the total gifts of the church.

6th: It stimulates every other objective of the Progressive Program.

7th: It has put our Church right at the top in per capita giving.

8th: It is a simple yet comprehensive plan, as workable in the small church as in the large, applicable in city or country.

Try one real Every Member Canvass. Make it snappy and thorough.

Rev. Ernest Thompson, D.D., Pastor.

First Presbyterian Church, Charleston, W. Va.

The Every Member Canvass for Us Always

Our new and handsome church edifice and manse were erected a few years ago at a total cost of nearly \$100,000, all of which was paid for in less than three years after buildings were completed.

Before leaving our old church the congregation contemplated expending an amount not to exceed \$60,000 at the utmost, two-thirds of which was proposed to be financed out of the sale of the old plant, which sold for \$15,000, together with cash subscriptions of \$25,000; the remainder to be financed by issuance of 20 year bonds for a loan of \$20,000. But when the new edifice was completed, in all its details, we resolved to burn up the bonds and pay cash. And then we put on the Every Member Canvass, and got \$100,000 and paid for everything.

The Every Member Canvass still prevails and will not be discontinued—until someone shows us a better way. For now our annual budget is over \$40,000, and we raise it by means of the Every Member Canvass.

Note especially, our *annual budget* exceeds the total amount we thought we could raise for construction of a new church and manse combined, which was to serve for future generations, and in addition these same future generations were to carry an overhead debt of \$20,000.

Also the salaries we pay our pastor and all other paid officers and servants are more than 100 per cent in excess of that of old days.

The Every Member Canvass—for us always.

First Presbyterian Church.

Danville, Va.

(Continued on page 19)

1,474 Churches Without Every Member Canvass Gave \$145,943 or Per Capita \$2.15

THE STEWARDSHIP OF POSSESSIONS

By Dr. Marion McH. Hull, Atlanta, Ga.

The first sin ever committed was not Adam's. The record of it is given in Isaiah 14; it was a declaration of independence. Satan declared his independence of God! Adam's sin was simply a repetition of this. Eve was deceived; but Adam was not. With his eyes open he defiantly disobeyed God; he determined to do as he pleased.

Every unregenerate man—the natural man—repeats the sin of his father, Adam—he declares his independence of God, and defiantly determines to have his own way. Think through every sin that you have committed and see if this is not its essence.

Now this attitude of mind is true in the matter of one's possessions as well as of other things. He speaks of these as My money, My property, My bonds; and he determines to do with these as he pleases. In the matter of our possessions we declare our independence of God.

The "born-again" man—the man who lives by grace and not by nature—differs in this essential respect: He recognizes his dependence upon God, rather than asserting his independence of God. He seeks God's will and not his own. He recognizes that he has been bought with a price, and therefore does not belong to himself; that he has nothing, but that everything that he possesses is God's. In fact he is just God's steward. He does not think of my money, my lands, my stock, my bonds, my business; but of God's money, God's business, God's reality which has been committed to him to use for Him.

How

The question that now presents itself to such a man is HOW shall he use God's time, God's money, God's business for God's glory?

1st. He must remember that he must give a report, and therefore he must be very careful with the use of God's possessions. He should keep books for God, not with God. There is quite a difference here; the man who is keeping books *with* God is doing it for the purpose of seeing that God does not get the best of it. The man who keeps books *for* God does it for the purpose of seeing that God gets everything that should come to Him. Do you know how you are using God's money intrusted to you? God expects you to give an account of every penny of it.

2nd. He must realize that there are certain administration expenses which are necessary. Ten per cent is the minimum that God requires for this purpose.

3rd. He must look carefully into the character of the investments which he makes—how he uses the other 90 per cent of God's money. It is perfectly legitimate and right to use it for the buying of new books, new hats, new dresses, suits, automobiles, homes, or for recreation if these will make him a better steward. Whatever he needs to increase his efficiency as a steward is a perfectly legitimate expenditure. This of course gives great eeway to the steward.

4th. He must realize that there will be expansion demands. God's work cannot remain stationary. Every going business is a growing business, and takes more and more money to run it every year. The steward of God's possessions must set aside enough to meet the growth and expansion of God's work so that it shall not suffer for lack of expansion funds.

Why

In performing these functions of a steward of God's possessions we must remember:

1st. That God is very liberal. He is never exacting, but gives us great liberty in the use of His possessions. God desires our highest development. God does not expect us to live by the law but by grace. He has left us free to determine what in our judgment is needed by us to make us more efficient stewards. Only our consciences, enlightened by the Word of God, are to be the judges. I cannot judge for you, neither can you judge for me. But because God is so liberal with me is a strong reason why I must be most conscientious in selecting the investments I make.

2nd. God rewards faithfulness in the use of His possessions by entrusting the faithful steward with more of His possessions. Don't fret if you have very little. He knows how much He can trust to you. He loves you too much to tempt you by entrusting you with more.

3rd. He pledges us His support; we will never lack anything that we need. The resources of heaven are back of us. God is our banker and our backer.

4th. He gives us great joy in using them for Him. He lets us share with Him the joy of Him who was the Great Lover and the Great Giver.

It's great to be a steward of God's possessions!

Easy When

So this matter of the stewardship of possessions is after all a spiritual question. The essential thing is to be born again, to become a new creature in Christ Jesus, to have the old nature with all its selfishness nailed to

the Cross, to let the new life of Christ enter into our hearts and express itself through our lives. It was not hard for Jesus to be a good steward; and it will be just as easy for us if we will let Him live in us and express Himself through us.

IN COUNTRY AND VILLAGE CHURCHES

New Life in Historic Country Church

It is the writer's privilege to be pastor of one of the oldest churches in the Synod of South Carolina, a country church that is proud of its history, and rightly so, as it has been richly blessed by the Lord of the Harvest, the mother of two churches, one of them being one of the largest churches in our Synod, and having sent several of her sons and daughters in all-time service in the Master's vineyard. Yet, until 18 months ago the church did not have the Every Member Canvass, the membership was dwindling and the church was behind in its financial program.

After some agitation that the Every Member Canvass would perhaps help the church, a meeting of the officers was called to discuss the advisability of the Every Member Canvass. Some of the officers that were staunch supporters of the church were bitterly opposed to it. I cannot recall all of the difficulties mentioned, but among them were the difficulties, to secure and train canvassers, a contentment with old methods, we always pay the preacher and then do what we can for other causes, we are afraid to tackle anything new, we have some peculiar people in our congregation, and we may hurt somebody's feelings, we have just a handful of members and it doesn't matter about our little church, the Every Member Canvass will work in the city church, but we are satisfied that it won't work in the country church.

It was a heated meeting, but it didn't bring red hot results. In fact we closed just where we started, but we agreed to make the Every Member Canvass a matter of prayer and have another meeting about a week later. Between the meetings the effort was made to see the

officers individually that opposed the Every Member Canvass and answer their objections. Our next meeting was held in the home of one of the officers and after a bounteous old-time plantation dinner we were all in a good humor and ready for business. After several prayers and much discussion we decided by a unanimous vote in favor of the Every Member Canvass. Having secured the co-operation of all the officers, it was an easy matter to secure the approval and co-operation of the people. The results have been beyond our greatest expectation, our membership has more than doubled, manifesting itself in all phases of the life of the church.

Rev. P. D. Patrick, Pastor.

Hopewell Church, Effingham, S. C.

A Life Saver

The Presbyterian Progressive Program has been a real "life saver" for the Steele Creek Church and congregation. Through it the membership as a whole has had its first opportunity to function rightly in the Church program. Not only has it solved our local financial problems, but it is enabling the church to enter upon a much larger missionary undertaking. We are just beginning to appreciate the value of every member, from the youngest to the oldest, having a vital part in the work of the church. This is one thing the Progressive Program has brought about. Then the underlying idea of the Progressive Program that each year we are to progress over that of the previous year has been of untold benefit to us. It is the scriptural ideal and it cannot but prove of great value in the working.

There is this to be said about the Program in conclusion. It is like the plan of salvation, so plain and simple that no church, however small, either in the country or in the city, need err in putting it on. It will work anywhere it gets a fair trial. If you do not believe it, try it.

Rev. J. M. Walker, Pastor.

Steele Creek Church, R. F. D. 3, Charlotte, N. C.

THE SOUTHERN PRESBYTERIAN CHURCH

YESTERDAY 1897	TODAY 1922	TOMORROW 1947
TWENTY-FIVE YEARS AGO	AND	TWENTY-FIVE YEARS HENCE
		If same % of increase is maintained
		% of Gain 1897-1922 1947
Total Membership (Members and Ministers)---	189,817 413,910	118% 902,323
Total Sunday School Enrollment-----	162,897 398,850	144% 973,194
Congregational Gifts-----	\$ 579,603 \$ 3,608,210	522% \$22,443,066
Pastor's Salary -----	797,475 2,663,192	233% 8,868,429
Benevolent Gifts -----	455,782 5,472,323	1,100% 65,667,876
Total Contributions -----	\$1,832,860 \$11,743,725	540% \$75,159,840

**HOW MUCH WILL BE MY SHARE
in
THAT CHURCH OF TOMORROW
TWENTY YEAR GROWTH IN ASSEMBLY'S FOREIGN MISSIONS**

1902	1922	1947
\$164,883	\$1,148,005	600%
IN RECEIPTS		
IN FRUITS ON THE FIELD		
Hospitals		
1902-----1	1922-----17	1,600%
Trained Native Workers		
1902-----132	1922-----3,406	2,500%
Mission School Students		
1902-----1,078	1922-----36,644	3,300%
Mission Schools		
1902-----21	1922-----1,082	5,000%

***THE PROGRESS OF TWO DECADES IN
ASSEMBLY'S HOME MISSIONS**

1901—Assembly's Home Mission Workers-----	220	
1921—Assembly's Home Mission Workers-----	809	267%
1901—Assembly's Home Missions Equipment-----	\$ 10,000	
1921—Assembly's Home Missions Equipment-----	800,000	7,900%
1901—Assembly's Home Missions—Additions on Profession-----	1,000	
1921—Assembly's Home Missions—Additions on Profession-----	8,949	795%
1901—Assembly's Home Missions—Receipts-----	26,915	
1921—Assembly's Home Missions—Receipts-----	536,836	1,894%

* This table represents the work at the end of the Church year 1921.

The Best Plan

After the long use of the Every Member Canvass for raising funds and the fact that it is now the custom in some form or other of the great mass of the successful churches of various denominations, it would seem to go without saying that it is the best plan yet found for raising church funds. I wish, however, to mention some seasons why this is the fact and why it should work in any church, large or small, city or country.

First and most important it is consistent with Scripture. Whatever view one may have about the tithe, or any other system that he believes the Scriptures to teach, this will be found in harmony with it. It is a great asset to any plan to be in harmony with the Word of God.

Second—It is business-like. The church sits down and calculates just what it has to raise. This total budget or expense account is then covered in the canvass by good subscriptions which, like so many "acceptances," the average man is more likely to pay than if no pledge had been made. The cheapness of the plan should appeal to us here. The pastor and officers are sufficient to the task if they do their duty, with very little oversight or expense by Presbyterial, Synodical or Assembly Committees.

Third—It is personal and voluntary. It lays on every member some duty. With rare exceptions every member can be a contributing member, and thus be made to feel that he has a place in his church. This is especially valuable to the development of the children and youth. The fact that each one voluntarily assumes these obligations strengthens the obligation.

Fourth—It co-ordinates all the causes of the church and makes them all equally important in their place. It thus gets justice for every cause. It avoids special calls and the effect of poor attendance or absence of the giver. It presents, not any one cause or part of the work of the church, but the total budget of all causes as the complete financial obligation of the church.

H. C. Hammond, Pastor.

Mt. Zion Church, St. Charles, S. C.

Thorough Preparation Essential

On the first Sabbath in November the pastor began a series of three sermons on "Stewardship."

The first was on Stewardship of Self. "What is that to thee? Follow thou me." On the first Sabbath of December it was Stewardship of Service. "Whose I am, and whom I serve." The message on the first Sabbath of January was Stewardship of Possessions. "All that I have is thine." On the second Sabbath of December the message was on "Tithing." "The tenth of all I possess I will give thee." Thus fixing the whole of our responsibilities on our minds.

On the night of January 7th the pastor preached the first of a series of sermons, or rather lectures, using the large wall chart, on the "Five Points" of the Presbyterian Progressive Program, beginning with number one, or "Spiritual Life." On the night of the 14th of January he used the second, or "Evangelism and Missions." The night of the 28th, number three, or "Christian Training," using Timothy's life as an example of what a mother's and a grandmother's training can do. On February 4th Stewardship was again stressed from another angle, showing the glory that awaits all who hear "Thou hast been faithful over a few things, enter thou into the joys of thy Lord." February 25th the last of the five points, or Fellowship. "He first findeth his own brother," when the whole congregation were handed "Blanks for our Church Goal" to be voted on, using the forms sent out by our Stewardship Committee.

Tuesday night, the 27th, we had a get-together meeting of the whole church at the manse, and thoroughly discussed our needs and the needs of the church at large, planning what we hoped to do, and how best to approach the job.

Thursday, March 1st, finds us ready to begin the "Every Member Canvass," and to continue till every one of our members have been seen, some of whom live in the country, and no doubt some will be away, but the canvass will continue till all have been visited. A report will be made to the congregation each Sabbath till the reports are completed and sent in. The deacons, of course, are in hearty accord, and they with the pastor are the soliciting committee of this little church.

Rev. J. W. Gregg, Pastor.

New Bennington Presbyterian Ch., Bennington, Okla.

Panacea for Churches Problems

The Zion Church has used the Every Member Canvass plan of finance for eight years, which has proven to be the panacea that the church needed for its financial problems. Its good results are manifest in the life of the church.

It has lifted the vision of the church and developed a new sense of stewardship. The membership is well informed as to the Progressive Program and manifests a willingness and eagerness to answer to its obligations of

propagating the Gospel. Besides enlisting the entire membership in a financial program, there has come forth out of the training of the several years a body of dependable, systematic, and proportionate givers which makes for stability and security.

The Every Member Canvass has discovered valuable church workers. Is it not suggestive that a number of the additional officers elected have come from those who have served several times on the canvassing committees?

The Every Member Canvass has given the church a system of finance which meets without embarrassment its local needs and enables it to have a rightful share in the benevolent enterprises of the whole church. The men of the church hold an annual meeting early in January. In years ago, the large item of business at this meeting was to take care of the deficit. The usual method was to prorate the required sum among those present. Penalizing the faithful almost disrupted the annual meetings. Now the treasury shows each year a comfortable balance, and the time at the annual meeting is more pleasantly spent in reviewing the creditable disbursements and making plans for future progress. The benevolent offerings have increased from year to year and during the period of the use of the Every Member Canvass have nearly trebled.

Perhaps nowhere are graver difficulties to be encountered in the adoption of the Every Member Canvass than in an old country church. Zion was venerable with age, having more than 107 years of experience and wisdom to its credit. When it came face to face with the adoption of the Every Member Canvass, plausible objections arose in multitude. They were squarely met, the plan adopted, and, once inaugurated and set to work, proved its adaptability and efficiency and all objections vanished in the actual working. The stoutest opponents of the Every Member Canvass in the beginning admit that it has proven one of God's richest blessings to the church, and its many friends declare that it is the best plan ever used, and a return to former methods would be retrogressive and hazardous.

Rev. Clyde Johnson, Pastor.

Columbia, Tenn.

The Every Member Canvass and a Mission Church

Four years ago we were receiving mission money. Folks "paid to the preacher," as popularly referred to. For several weeks the pastor preached on stewardship. Our adult teachers gave the Sunday School a "steward-

ship twist." The small group of church officers was enlarged to take in several willing workers who previously had been inactive.

At a congregational meeting the "Every Member Canvass" was explained. One of the new deacons had made an attractive 3x4-foot chart outlining both current expenses and benevolences in detail. The membership thus received an intelligent idea of just where each dollar was needed.

At this meeting the pledge card and envelopes were explained. The budget was unanimously agreed on and the membership was asked to remain at home from 1:00 to 4:00 p. m., the following Sunday. At the regular service on this Lord's day, this request was repeated. After the morning service, the pastor met in the consultation room with the eight canvassers.

After pairing off and receiving their lists, which had been made up at a mid-week meeting of deacons and elders, a closing prayer was offered.

Only a very few were absent. Almost all made a definite pledge. One preferred to pay without a pledge. At the end of the year more funds came through the offerings than pledged and the system has since been used each year.

Since this first effort, our budget has annually increased, and not in every case have we succeeded in getting the entire amount pledged. However, our membership is pleased with the idea of systematic beneficenses. We have rebuilt our manse, increased both benevolences and pastor's salary, and our membership has increased to 120.

Our membership is made up of working people. Our church has adopted as its slogan "The Friendly Church" given by local visitors. Our Sunday School doubled and we have contributed to many causes in addition to the budget.

H. E. Spessard, Elder.

Schoolfield, Va.

Report by wire or mail results of your Every member Canvass to your Presbyterial Secretary of Stewardship, on or before April 1st.

"Not all the heroes fall on fields of glory,
Not all brave deeds are told in song and story;
But they are heroes who, with hearts aglow,
Hide deep within their breast their weight of woe,
And then with faces shining lift the load
'Neath which another staggers on the road."

No doubt the readers of this Special Edition of The Presbyterian Standard will be deeply impressed with the work and activities of their Church, as represented in the Progressive Program and as presented in the columns of this issue.

Many will possibly form a new conception of the splendid and ambitious efforts of the Church in all of its departments of work. And many will possibly feel a strong desire to begin now the practice of giving regularly and systematically, a definite and proportionate part of their income to God for the support of the Church and the Kingdom. Expression of this desire may be made by signing the accompanying Christian stewardship Enrollment Card and handing same to your Pastor.



CHRISTIAN STEWARDSHIP ENROLLMENT

**PRESBYTERIAN PROGRESSIVE PROGRAM
PRESBYTERIAN CHURCH IN THE U. S.**

PRINCIPLES TAUGHT IN THE BIBLE

- 1. God is owner of all things.
- 2. Every man is a steward and must give account for all that is entrusted to him.
- 3. God's ownership and man's stewardship ought to be acknowledged.
- 4. This acknowledgement requires, as a part of its expression, the setting apart for the extension of the Kingdom of Christ such a portion of income as is recognized by the individual to be the will of God.
- 5. The separated portion ought to be administered for the Kingdom of God and the remainder recognized as no less a trust.
Most Christian Stewards begin with 10 per cent as a scriptural proportion. The proportion should increase as income increases.

My Purpose

I adopt the above principles and will set apart at least one-tenth (or the proportion of _____%) of my income to administer for the Kingdom of God.

Name _____
Street and Number _____
Town and State _____
Church _____
Date _____ 192_____

This card when signed should be given to the Pastor to assist him in organizing a Tithe's League.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

The Women's Parallel Conventions—The past week has seen the gatherings of the women of the Church in the Parallel Conventions of the Women in connection with the Laymen's meetings that have been in session from Texas to Virginia. We had hoped to give our readers accounts of these conventions in this issue of the paper but find this impossible since this is distinctively a "Presbyterian Progressive Program" number of the Standard. We are planning for next week a "Convention" number of the Standard which will bring to our readers some of the good things that were said and done at these conventions, written by attendants upon the conventions. We ask their patient indulgence in this delay in getting these reports in.

The Presbyterian Progressive Program and the Women—This issue of the Standard is devoted to the interest of the Progressive Program, looking forward to the Every Member Canvass to be held in March. The women of the Church have a big part and interest in all that pertains to the Assembly—its causes and its methods. Their work is in accord with the work of the Stewardship Committee and they are vitally interested in the carrying out of every department of the program. For this reason in this issue of the Standard we are reproducing an article on Stewardship as specially pertinent to women. It is taken from the little brochure, "Christian Stewardship—Six Bible Studies for the Women of the Southern Presbyterian Church," by Mrs. S. H. Askew, of Decatur, Ga. The entire six studies are full of wise and loving advice to women and are charmingly written and any woman who prayerfully reads them surely cannot fail to find herself a better steward. The little brochure can be obtained from the Stewardship Committee at Chattanooga.

Woman's Opportunities as a Christian Steward—Her Place.

We will all agree that the place in which we live constitutes one of the broadest of these channels, whether that place be our own home or only our boarding place, a mansion or a bungalow of the simplest sort, one "hall bed-room" or a "place" for each season of the year. For every womanly woman dominates (not domineers!) the place she calls "home" and may make it an opportunity for stewardship; or, shutting her eyes to this, it becomes her largest opportunity for self-gratification.

There are some outstanding instances of dedicated homes in our Bible, but we shall study only two of them as examples of woman's place devoted to God's service.

Read again the old story of the "great woman" of Shunem who realized her opportunity in her farm-house home and made of it a resting-place for the weary prophet. This story emphasizes the devotion of material things of the home to such service—the bread shared with Elisha, the room built for him on the wall, the bed, table, stool, candlestick all set out for the bodily comfort of the man of God on his weary journeys.

How often in this time of widespread luxury in household comforts, the lack of them or the comparison of one's small supply with another's abundance holds us back from such true hospitality. Has it ever been your lot to solicit homes for delegates to some convention or conference, especially in the city? Have you ever heard replies like these: "I have only one bath—it is so awkward to have guests." "I have no guest room—no one likes to share a room with a stranger now-a-days." "I have no maid now—no one to serve the meals." "I have not done my spring cleaning yet—the house is not ready for guests at present."

What a joy, not only to the solicitor, but to the "stranger within the gates" is that home where so genuine is the welcome and so simple and sincere is the hospitality that life does not consist in the abundance of the Persian rugs or the number of the courses at meals! It is not **what** we share but **how** we share it and **why** we share it that determines our use of our homes as His stewards. The cup of cold water given there, "because ye are Christ's" and know He would have you give it is as true stewardship as providing the perfectly appointed suite of rooms for the "man of God" on his rounds of travel—provided each is your best and is prompted by love.

If God has given you an abundance of comfort and beauty in your home share largely with those whom He sends your way—especially if they cannot so share with you in return. But if you have only a few flowers in summer, a cheerful fire in winter, a book to lend, a clean bed to rest in, with a wealth of understanding sympathy you can find many a one to love your home with you whether it numbers one room or twenty.

And what do your guests take away with them, whether they number hundreds who have attended a social "function" there or just one wayfarer sheltered on his journey?



"A Whole Program For the Whole Church"

\$4,750,000 For Benevolences

The Every Member Canvass March 18th

ARE YOU PREPARING?



Have they met your Master there? Do you need a printed motto card there to tell them that "Christ is the head of this home," or does every thing and every doing within it speak of Him so clearly that the secret of its beauty cannot be missed? Have they heard the voice of prayer there? Have they found a real reverence for the Sabbath and God's house there? Have they found consideration for servants, entire truthfulness, appreciation of old age, amusements that refresh and uplift or those that pull away from God?

Said a Christian woman, lately become keenly alive to her stewardship, "I cannot let that picture remain in my living room—I am sure it would not please Jesus were He my guest. I cannot imagine Him loving to look at it. There must be nothing in my home that could wound or displease Him." Had she not found the key to a Christian home—"nothing that could wound or displease Him," whether in its material furnishings or its habits and customs, and nothing He would love to find in a home lacking. Imagine Him as your guest—coming in frequently and **unexpectedly**—and govern your home by His joy in what He would find there and those whom He would like to meet there, and you cannot go far wrong.

"Was there ever such a one?" you ask. In absolute perfection, no—not while we remain in mortal bodies. But there was one He loved so well that we are sure it was indeed a home to Him, the dearest one to

Him during those homeless years of His earthly ministry, the home we call Mary's and Martha's at Bethany. It may or may not have been a home of wealth. It was not the "abundance of things" he found there to His liking—indeed His one rebuke concerning that home was to Martha for being troubled about "many things" when what He wanted there was just "one thing" that Mary knew how to give Him—ready, restful, understanding companionship. Read the story of that home just now, Luke 10:38-42, and then pray:

O Jesus, Master, help us to give Thee not one room in our homes, as the Shunemite woman gave the prophet, but all of them and for all time. Wilt Thou help us to search them through for whatsoever might offend Thee, in sight or sound, in habit and custom, in what we may be leaving undone there that Thou wouldst have us do, or in the care about many things that has become cumbersome to our souls and is shutting out our fellowship with Thee. Help us to make them homes Thou wouldst love to visit. Oh, help us to realize that Thou dost visit us even today in the person of these whom Thou hast called "the least of these, my brethren," and may we never shut our doors to them! And help us so to order our homes that those who abide there may ever after carry in their hearts hallowed memories that shall bind them to all that is purest and best and finally bring them to that perfect Home above, in the Father's House of many mansions, to find their treasure laid up in Heaven, where Thou hast

(Continued on page 15)

"A CHIEF'S AMANG YOU TAKIN NOTES"
—BURNS

Preservation of the Child is better than Reformation of the Man.

There are NINETEEN MILLION people in the Southern States under age of twenty-five—Of these only SIX MILLION are in Sunday School—Our church must reach it's share of the untouched—REMEMBER THE OFFERING IN MARCH FOR SUNDAY SCHOOL EXTENSION.

R. E. MAGILL, Secy.
Richmond, Va.

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C.

EDITOR'S LOOKOUT

"Dare we go?" Or shall we hold back because of the cost? The great Laymen's Convention in Charlotte closed with these great searching questions from the lips of Dr. "Tolly" Thompson. The convention had been told of the need of and joy in personal work and had heard stirring messages on the need of Christians being busy in all parts of the world, at home and abroad. Then came Dr. Thompson's great message as the closing challenge. He presented in his own earnest way, the Lord

who gives us power adequate for the task. He has laid out for us, and then asked all who heard to step out on the promise of the Christ who said, "Go, . . . and lo, I am with you."

Young people of the Carolinas, dare we go and work in the vineyard wherever the Master of the vineyard points the way? Many of our finest young people have dared. Many more workers are needed. Dare YOU go?

We wish to ask again for reports from the young people of the Synod of South Carolina. We want them to feel that the Young People's Department belongs to them. We want them to give the young people of both Carolinas

the benefit of their ideas. Come along, Palmetto young people! The Editor knows from experience that you have hustlers down there, and would like to hear from them.

In order to increase the amount of thought and time available for the Young People's Department we are adding an Assistant Editor. Mr. W. Ernest Milton, of Davidson College, has been asked to help with the department. Besides experience in a printing office, Mr. Milton has had experience in Young People's Society work and is an enthusiastic worker with young people. We are glad to have him help on the paper.

Sunday School

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

MARCH 4, 1923

JESUS TEACHING IN THE TEMPLE

Luke 20:19-26; 21:1-4

GOLDEN TEXT—"Render therefore unto Caesar the things that he Caesar's, and unto God the things that be God's."—Luke 20:25.

SCRIPTURE LESSON

Ch. 20:19. And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people; for they perceived that he had spoken this parable against them.

20. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:

22. Is it lawful for us to give tribute unto Caesar, or no?

23. But he perceived their craftiness, and said unto them, Why tempt ye me?

24. Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's.

25. And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

26. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

Ch. 21. 1. And he looked up, and saw the rich men casting their gifts into the treasury.

2. And he saw also a certain widow casting in thither two mites.

3. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4. For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

SHORTER CATECHISM

Q. 11. What are God's work of providence?
A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

The Scribes and Pharisees, the Jewish Rulers, did not like Jesus' teachings or reproofs, and perceived that the parable of the vineyard was directed against them. Therefore they endeavored to entrap Him by questions and to expose Him to the enmity and power of the Roman government. Our lesson contains the first of these questions, and also the giving to the Lord's treasury of the rich and the poor. We will consider The Rulers' Question, Jesus' Answer, The Giving of the Rich, and The Giving of the Poor Widow.

I. The Ruler's Question

They introduce their question by a flattering commendation of His righteousness, wisdom and courage. They say, "Thou teachest rightly, regardeth not the person of men, but teachest the way of God in truth." They assign this as a reason for appealing to Him, while their real purpose was to place Him in opposition to the Roman government. Christ knew that they did not seek truth or duty but sought His destruction by the Roman power. Therefore He calls them hypocrites of feigners who covered up an evil design by plausible, insincere words. The question was an insidious one, and difficult to answer without giving offense in some direction. If He said, "It was lawful to give tribute to Caesar," they could accuse Him before the people as favoring a foreign yoke and Roman oppression. If He affirmed it was not lawful to pay tribute, they could represent Him to the Roman Rulers as a rebel, hostile to their dominion and endangering their authority. But the Jewish Rulers found themselves dealing with a Divine wisdom which they could neither "gainsay nor resist," and which baffled their designs, gave them a reply that they could not pervert, and conveying profound truth that lies at the basis of human welfare.

II. Jesus Answers

His reply was partly in acts and in part by words. He calls for the Roman penny or denarius, the coin in which

tribute was paid and bearing Caesar's image and superscription. He asks, "Whose image and superscription is this?" They say, "Caesar's." He then enjoins, "Render therefore unto Caesar the things that be Caesar's, and unto God the things that be God's." They acknowledged that they were under Caesar's rule and protection by allowing his money to circulate among them. They had submitted to his authority, had promised to obey him, and were receiving benefits from him as a civil ruler. Therefore he was entitled to tribute to be paid in his own coin. "The powers that be are obtained of God," and good rulers are a "Terror to evil doers and a praise to them that do well." But God has claims as well as civil rulers, and when their requirements are contrary to Divine laws the human ruler may be disobeyed. Therefore Jesus says: "Render to Caesar the things that he may justly claim, but to God the things that are God's."

III. The Gifts of the Rich to God's Treasury

God's treasury is for maintaining His worship and extending His kingdom. All His servants are required to give according to their ability, not only the rich but also the poor, for all are stewards and need the benefits of giving. Christ scans the treasury now as of old in the temple and marks the contributors and their gifts. He sees the rich who put in much into God's treasury. He observes not only the amount, but the proportion it bears to their ability. The rich still contribute much of their abundance and their contributions cost them little self-denial. In a majority of cases perhaps the contributions of the wealthy are small as compared with their income, and might be increased by a little self-denial.

IV. The Gifts of the Poor Widow

Her gifts were little, "Two mites which make a farthing," about three-fourths of a cent. But the Lord marked and approved her contribution. The "Widow's mite" is sometimes referred to to justify small contributions to the Lord's treasury, when we are able to do better. But Jesus' words show that, in God's sight, the widow's mite was the greatest made at that time, and the most acceptable to God. He declares that "The widow had given more than they all to God's treasury, that all they had given of their abundance but she of her penury had given all that she had, even all her living." She denied herself food for a whole day that she might put her "mites" into the Lord's treasury. The Lord estimates our gifts according to the measure of self-denial they cost us. When we deny ourselves to execute the Lord's command we manifest supreme love, as Abraham did when he surrendered Isaac to die on the altar at Jehovah's mandate. Gifts of self-denial are acceptable and largely used to glorify God.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

Sunday, March 11, 1923

STEWARDSHIP

Matt. 25:14-30; I Peter 4:10

M., Mar. 5—Surrendered Self. Rom. 12:1, 2.
T., Mar. 5—Full Consecration. Phil. 3:1-11.
W., Mar. 7—All for Christ. Acts 4:32-37.
T., Mar. 8—Noble Examples. II Cor. 8:1-9.
F., Mar. 9—Rule of Service. Mark 10:42-45.
S., Mar. 10—Extent of Service. Acts 20:18-24.
S., Mar. 11—Topic: **The Stewardship of Self, Substance, and Service.** Matt. 25:14-30; I Pet. 4:10.
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We are indebted to Rev. T. E. Simpson, assistant secretary of the General Assembly's Stewardship

Committee, for the discussion of the topic for this week. The material has been selected by his request from his discussion in the Onward.—J. G. G.

Stewardship Principles Taught in the Bible

1. God is owner of all things.
2. Every Man is a Steward and must give account for all that is entrusted to him.
3. God's ownership and man's stewardship ought to be acknowledged.
4. This acknowledgement requires, as a part of its expression, the setting apart for the extension of the Kingdom of Christ such a portion of income as is recognized by the individual to be the will of God.
5. The separated portion ought to be administered for the Kingdom of God and the remainder recognized as no less a trust.

Most Christian Stewards begin with 10 per cent as a scriptural proportion. The proportion should increase as income increases.

I. Stewardship of Self

A great injustice has been done Stewardship by restricting interpretation and application only to money and material possessions. It has been presented generally in terms of money — giving, of charity, of supporting benevolences and meeting current expenses of the church. Often the more vital principles of the ownership of God of all we possess is lost sight of. True Biblical Stewardship lies at the very heart of the human life. It enlists us as workers together with God, who calls not merely for one's tithes or gifts but for one's whole personality and powers and possessions. Stewardship means you as well as yours. "The fact is that more than the need of money, as great and pathetic as that need is, the Church needs this large Stewardship view of life, and adequate resources, in men and money, will be immediately forthcoming for the carrying out of Christ's full program in the Church."

The true order of Stewardship is, "First they gave themselves to the Lord," II Cor. 8:5. First of all God wants the gift of your Life, your Self, your Personality. It was Stewardship of Self that enabled the Apostle Paul to say, "For me to live is Christ." It was Stewardship of Self that prompted the consecrated Livingstone in darkest Africa to exclaim: "I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ. If anything I have will advance that Kingdom, it shall be given away or kept, only as by giving or keeping it I may promote the glory of him to whom I owe all my hopes in time and eternity!"

II. Stewardship of Substance

"One more revival, only one more is needed; the revival of Christian Stewardship, the consecration of the money power of God; when the revival comes, the Kingdom of God will come in a day."—Horace Bushnell.

The Southern Presbyterian Church holds today a place of leadership in liberality and in per capita gifts for benevolences, among the churches of America. And yet, a serious problem confronting our Church is the lack of funds to meet in a measure our pressing responsibilities in both the home land and in the foreign field. Numbers of talented young men and young women who have offered their lives for service are waiting and waiting because the Church is financially unable to send them to the field of service. The Church needs a larger number of regular, systematic, proportionate givers.

It is said by those who have looked carefully into this subject, that one in every five verses of the Gospel records deals with man's relations to material things. Nearly all of the thirty-eight recorded par-

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Church News

THE FIRE AT DAVIDSON COLLEGE

On last Sunday, while the student body was at church, the Watts dormitory at Davidson College was destroyed, with a total loss of approximately \$45,000. Prompt work on the part of the students saved the adjacent dormitories, Rumble and Georgia. The Watts dormitory was the gift of the late George W. Watts, of Durham.

Owing to the headway gained before being discovered and the inadequate water supply, the loss was a total one.

The building carried the maximum amount of insurance, but the personal effects of the students of course carried no insurance.

The friends of Davidson sympathize with the college authorities, and will no doubt express that sympathy in a substantial manner when the time to act comes. It is seldom that a college in a few months is so sorely afflicted.

ARMENIAN RELIEF

Received for this cause:

Miss Lillian Williams	\$5.00
W. A. S. Circle No. 1	5.00
Sugar Creek Church	6.00

The General Assembly's Training School for Lay Workers—R. L. Landis, Synodical Superintendent Sunday School and Young People's Work Synod of Mississippi.

-
- Miss Bessie Cox, Lowell.
 - Eugene Brown Morgan, Concord.
 - Miss Rachel Beall, Durham.
 - Miss Anne Sample, Hendersonville.
 - J. M. Carr, Davidson College.
 - Miss Ruth Beard, Cornelius.

*Those who have reported more than once.

NEWSGRAMS FROM OUR YOUNG PEOPLE

The Senior C. E. societies of the First Presbyterian churches of Cornelius and Bethel, which is a short distance from Cornelius, have adopted the plan of having a union meeting once a month. The societies alternate the places of meeting, and a Cornelius Endeavorer will have charge of the meeting at Bethel, and vice versa. These two societies report splendid results with this plan. The society at Cornelius is planning to have a rally of the societies within several miles some time during the first of April. It is expected that Frank P. Wilson, North Carolina Field Secretary of Christian Endeavor, and Lawrence Little, former Field Secretary of Louisiana, will be the speakers.

The Intermediate Christian Endeavorers of the McKinnon Presbyterian Church, of Concord, recently went with their pastor, Rev. C. C. Myers, to the Stonewall Jackson Training School, four miles from Concord. Mr. Myers talked to the three hundred or more wayward boys in this school, the Endeavorers sang for the boys, and the boys sang for the Endeavorers. Mr. Eugene Brown Morgan, who signs himself as "Editor" of the society, considers the visit a real inspiration to the Endeavorers.

A report was recently read of a C. E. society which had passed a resolution not to read clippings at their meetings. This is a splendid resolution, and if carried out will add great interest to the society meetings, and be of immense benefit to the Endeavorers. Adopt this resolution, and rid yourself of the disease known as "clippitis."

A new C. E. society has been organized at Clemson College, in South Carolina, by the young people of the Presbyterian Church. The society is composed chiefly of cadets, and numbers about 80.

The C. E. Training Class at Davidson College were asked by the Endeavorers of the Presbyterian Church at Davidson to conduct the meeting of this society on February 18th. The subject was, "\$50,000 for Improving Our Community: How Should We Spend it?" Members of the class, assisted by others, impersonated several prominent citizens of Davidson, and each presented some cause of improvement that would benefit the community, and asked for various amounts, which exceeded the amount named. The meeting was novel and proved very interesting.

It was a delightful privilege to spend a vacation, the first for several years, and to spend it at Union Seminary and Assembly's Training School for Lay Workers, Richmond, Va.

Union Seminary is of course in its great work and usefulness too well-known to the Southern Church to need any description or comment. Perhaps the Training School being a younger institution, even though conducted upon the same campus and in the same buildings is not yet nearly so well-known, so the writer cannot resist the inclination to give expression to the impressions received during a month's stay in this great institution.

Even a casual observer must from the outset feel the radiant effect of true consecration upon meeting and knowing the faculty. It would indeed be a difficult task to find a more excellent group of true followers of Jesus Christ than the student body which is composed of those who are dedicating life to the Master's service and the promotion of His Kingdom and take this opportunity for the preparation. A happier, more jolly, or better contented group of students is not to be found. Each one of them has before entering, received at least high school training—many of them are graduates of our leading colleges.

The course offered by the school includes English Bible, Christian Psychology, Organization and inspection of Sunday School and Young People's Work, Church History, and knowledge of church work. It is here that preparation may be made for service in the Home Mission and Foreign Mission fields, for leadership in the Auxiliary or woman's work, for the pastor's assistant, for the city missionary, for teachers and religious directors in Church schools and colleges, for social leaders, for office assistants and secretaries; in fact any form of religious work except the ministry.

Any who may, especially young people, desire to invest a life to the greatest possible advantage can hardly choose a better way to prepare for life service than to follow either a junior or senior college course with that of the Training School.

We doubt if the Church has an institution that means more to the progress and development of the work of the Church than this school.

Its possibilities seem limited by capacity only, which will be greatly enlarged next year on entering the new buildings now under construction.

NORTH CAROLINA

The Presbytery of Wilmington will meet in regular stated session in Elkton, N. C., April 10, 1923, at 8 p. m.
 W. P. M. Currie, S. C.

Hopewell Church, Mecklenburg County—The pastor of this church, Rev. R. S. Burwell was absent from December 22, 1922 to February 5, 1923, partly a vacation kindly granted by the session, and partly from sickness. On his return February 5th he received a most hearty welcome after two months absence. And on Friday, February 9th, many of the friends in the church came to the manse to spend a few social hours, and brought with them many good things to express in this substantial way their appreciation of his services as pastor and their love for him as a friend. In spite of much sickness and cold weather the congregations have been good, and the work in the Sunday School, the Auxiliaries and the Christian Endeavor Society is encouraging. Hopewell loses constantly by the removal of valuable members to towns and cities, but continues to carry on the work. We hope for better things.
 R. S. B.

Antioch—J. W. Goodman, pastor. February 11th we closed an eight-days' evangelistic meeting in which the pastor was assisted by Rev. Wm. Black, D.D., Synodical evangelist, and his singer, Mr. Andrew Burr. The weather was about the worst of the winter, and some of the roads were almost impassable in places, and a recent influenza epidemic had rendered it unsafe for lots to attend. But from the first there was a serious interest among those who did attend, and by the direct, convincing and searching presentation of the Gospel by Brother Black, augmented by the help in song by Mr. Burr and others gratifying results were obtained. About 30 have joined and will join the different churches. Twenty-three on profession and two by letter have been received by the session of Antioch, making our total number of communicants on the roll 350; of which number 147 are "Mac's." An offering of \$145.25 was made for Synodical Home Missions, and \$40.65 was given to Mr. Burr. There were several new recruits for the Family Altar League, and quite a number promised to read the Bible and pray daily.

Highland Church, Fayetteville—Sam K. Phillips, pastor. This young, aggressive church, comes to the close of another church year with gratitude to God, and faces a new year with courage and determination. Twenty members have recently been received. The Junior and Senior Christian Endeavor Societies are both in a flourishing condition and the young people are standing by the church. The organization of a mid-week Sunday School faculty which meets about the supper table, has done much to increase the attendance and efficiency of the Sunday School. The Auxiliary will complete one of its most successful years both as to membership and work done. The prayer meetings have averaged 41 plus, and at the last fifteen meetings, there has been an average of 19 men each night. The congregations on Sunday have continued to grow in number, and the evening services have been in nearly every case larger than those of the morning. Seven men will

ables of Jesus relates to subjects of this class. The teachings of our Lord show what a pivotal factor money, material possessions, may be in determining the outcome in character for weal or woe.

Three outstanding reasons have been suggested for the Stewardship of Substance:

1. It relieves the want of the world.—One who is at all familiar with world conditions needs no argument as to the distressing and disturbing wants of humanity.

2. It develops grace in the giver.—The effect of giving, of Stewardship, on the giver is marvelous. "It is more blessed to give than to receive." And of all the graces, giving is that which is "likeliest to God within the Soul."

3. It glorifies God.—And this is the crowning reason of all.

"The day is not far distant when the man who dies leaving behind him millions of wealth which were free for him to administer during life, will pass away 'unwept, unhonored and unsung.' Of such as these the public verdict will be—"The man who dies rich dies disgraced."

3. Stewardship of Service

Time and talent are gifts from God, and time and talent when combined and placed at God's disposal constitute service. Our best and largest contribution to the Church and the Kingdom of God may be in the realm of our personal service. A college graduate opened his diploma one day and looked at it seriously: He laid it down with this statement: "This diploma is not an asset but a liability. It constitutes a challenge to my privileges, training and equipment for service."

Stewardship of Service Principles:

1. That a worker with God so plan his life and time that as much as possible of his personality shall go into direct Christian service.

2. That a worker with God plan to make every activity of his life contribute as fully and completely as possible to the Kingdom enterprise. His business will be his instrument for building the city of God. Profits or self will not be put first, but God and His Kingdom.

3. Among the things necessary to a proper system in a steward's administration is a budget of one's life and possessions. The steward should most carefully budget his time and strength as well as his money so as to give such portions as are possible for special service in the Kingdom.

STUDENT VOLUNTEERS OF NORTH CAROLINA GOING TO RALEIGH

The twelfth annual conference of the North Carolina Student Volunteer Union will be held with the N. C. State College, in Raleigh, March 9, 10, and 11. The sessions, which will be held in State College's Y. M. C. A. auditorium, will begin at 4:30 on the afternoon of Friday, the 9th, and close Sunday night.

It is the custom not to give previous detailed announcements of the programs, but an interesting set of speakers and conference leaders will be present. The different denominations will send representatives to confer with the Volunteers and non-Volunteers. These representatives will in most cases be furloughed missionaries, some of whom will be men and some women. Mr. T. S. Shapre, of New York, Executive Secretary of the Volunteer Movement, will be present to help make the conference a success.

Any student in a Senior college may go as a delegate to the conference. It is hoped that half of those attending will be Volunteers and half those who are not Volunteers. Registrations should as far as possible be sent in through the College Volunteer Bands. It is expected that three hundred will be in attendance. The expenses will be railroad fare and \$2.50 as a registration and conference fee.

The officers of the State Union are Mr. Guy E. Weeks, president, Davidson College; Miss Sarah Hamilton, secretary, N. C. College; Mr. M. E. King, treasurer, N. C. State College; and Miss Mary Wilkinson, editor "State Volunteer," Trinity.

REPORTERS' HONOR ROLL

- Carey P. Lowrance, Mooresville.
- Paul W. Rawlins, Greensboro.
- Miss Eunice Long, Greensboro.
- Miss Minnie Hopkins, Concord.*
- Miss Leila Hubbard, Lumber Bridge.*
- Miss Elizabeth Kirkland, Route 5, Durham.
- Miss Aline Whitener, Hickory.
- Miss Maud Little, Charlotte.
- Mrs. Z. V. Turlington, Mooresville.
- Miss Bess D. Arrowood, Morganton.
- Miss Kate Sutton, Fayetteville.
- Mrs. W. H. Howell, Wilmington.

go with the pastor to Richmond to attend the Laymen's Convention, and the Christian Endeavor Society is already making plans to be represented at the Montreat Young People's Conference this summer. A troop of Boy Scouts has been organized, which are being backed by the Men's Bible Class, and are working on a Fife and Drum Corps. Fayetteville Presbytery will meet with the Highlanders this spring in regular session, and the church is looking forward with pleasure to the coming of the brethren.

N. D. P., Cor.

Davidson—The Board of Trustees holds its mid-winter session here on February 28th. It is supposed that matters of most concern to come before the board will have to do with the building program of the proposed new and greatly enlarged Chambers and the progress of the campaign as justifying this start and further the matter of additions to the teaching force of the college. Other matters of more or less public interest will be presented to the attention of the board by President Martin.

"A Good Soldier of Jesus Christ," was the subject of a forceful and engaging address by Rev. Mack Long, of Front Street Church, Statesville, before the Y. M. C. A. last Sunday evening.

The honor roll, represented by student making an average grade of 95 as a minimum for the semester just ended, has been completed. In the senior class this represents those who having a sessional grade of 85 did not have to take the final examinations and receive their sessional grade.

Honor Roll—First Semester 1922-23. Freshmen—Lawson, H. C., 96.50; Shaw, H. L., 96.50.

Sophomores—Traywick, M. W., 98.71.

Juniors—Galloway, W. F., 96.42; Hillhouse, A. M., 95.13; Smith, J. I., 95.33; Walthall, D. B., 96.16.

Seniors—Davidson, R. F., 97.50; Davis, J. H., Jr., 95.83; Guille, W. G., 95.66; Kimzey, W. P., 95.50; Ogden, D. H., Jr., 97.14 (Not a candidate for honors); Gamble, W. A., 95.00.

M. A.—Brice, R. M., 95.20.

Fayetteville Presbytery met in called session, February 13, 1923, in the Highland Church, Fayetteville, N. C., with an attendance of 17 ministers and four ruling elders. Rev. W. C. Brown was asked to act as temporary clerk.

The Elise Church requested Presbytery to change the place for the regular spring meeting, as they found it impracticable to entertain the Presbytery. Highland Church Fayetteville was chosen as the place instead of Elise. The time will be April 17, 1923.

Rev. F. M. Bain was received from Norfolk Presbytery and his name enrolled as a minister of this Presbytery.

Mr. Haynes Collier Bridgers, a member of the Elrod Church was received under the care of Presbytery as a candidate for the ministry.

Rev. Eugene Alexander was allowed to resign the pastorates of Bethel, Shiloh, Dundarrach and Sandy Grove Churches, the pastoral relations dissolved effective March 1st, and he was granted a letter of dismission to Concord Presbytery, that he might accept a call to the Second Church of Salisbury.

The following recommendations of the Home Mission Committee were adopted:

1. That the amount due for the school house property at Naomi Church, about \$200, be paid at once out of the M. H. McBryde legacy.

2. That \$100 be given from the Donaldson School Fund to Mr. H. C. Bridgers, a student for the ministry, to enable him to pursue his studies at Elise High School the remainder of this session.

3. That \$1,000 be appropriated from the John Elliott legacy fund to building a church at Four Oaks, N. C., this amount to be paid whenever the legacy is available.

4. That \$1,000 be appropriated from the John Elliott legacy fund to building a church at Coats, N. C., this amount to be paid when the legacy is available.

5. That the Presbyterial treasurer, Dr. E. C. Murray, be instructed to pay out the balance of the M. H. McBryde legacy, after the amount due for the school house property at Naomi Church is paid, to the Alaska, Roseneath, and Fairview Churches—giving equal amounts to each one, for aiding in erecting church buildings, the amounts to be paid as the calls for the money come from the building committees of these churches.

6. That the Presbytery authorize the Home Mission Committee to publish a Home Mission paper for the purpose of giving information of the Home Mission work of the Presbytery. The name of the paper will be: "Home Mission News," to be issued at least twice a year. Editor-in-chief, Dr. W. E. Hill, Rev. A. R. McQueen and Dr. E. C. Murray contributing editors, and Rev. L. Smith, business manager.

7. That superintendent L. Smith be authorized to employ a woman Sunday School missionary to do work in upper Johnston county, under his general supervision.

J. W. Goodman, Moderator.

E. L. Siler, Stated Clerk.

SOUTH CAROLINA

Enoree Presbytery will meet at Lickville Church, Pelzer, S. C., R. F. D. 3, on April 3, 1923, at 8 p. m. E. P. Davis, S. C.

Rev. J. R. Millard, pastor of the Chesterfield, Ruby and White Oak group of churches, would in this way express the sincere appreciation of himself and his family for the many kindnesses extended to them by the good people of these churches. Not only at the Christmas season when wants were anticipated and abundantly provided for by members of each of the churches, but almost daily they are

the recipients of gifts which add materially to their comfort. All of this kindness which is the expression of wonderful thoughtfulness on the part of these kind people, brings cheer into the heart and home of their pastor. May God's blessings rest on each of them.

ALABAMA

Tuscaloosa—The First Church, Dr. Chas. M. Boyd, pastor, is enjoying more and more the benefits of the magnificent new building completed last year. The Sunday School and mid-week hours are by far the most largely attended now in the history of the work. Mrs. Edgar Hardin Phifer, one of the best chorus directors in the country, is now musical director in the church. She is building a great chorus choir of 40 trained voices as a minimum number. Mrs. Phifer also conducts a free class in sight singing once a week at the church, which class is largely attended. An interdenominational Sunday School revival of six days has just closed. Bob Jones led and the meetings were held in the First Church. Despite the sleet and ice which covered the ground all the days the attendance on several occasions was estimated at nearly 2,000.

GEORGIA

Presbytery of Southwest Georgia will meet in Climax, Ga., Tuesday, April 17th, at 8 p. m. (E. T.) E. P. Mickel, S. C.

KENTUCKY

The First Standard Training School of the Presbyterian Churches of Lexington, Ky., and vicinity, was held at the First Presbyterian Church, Lexington, February 11-15; more than 100 being enrolled and a number receiving certificates at the end of the course. Mr. Thos. Talbot, superintendent of Home Missions was largely responsible for putting on the course, and he worked indefatigably to this end. It was a success in every way and there is a move on foot to bring another similar course another year. This was the first of its kind ever attempted in Lexington, and its success makes the people eager for this sort of work among the teachers and religious workers of the Sunday School. The faculty consisted of Dr. Gerrit Verkuyll, S. S. field director of the Presbyterian Church, subject, "The Pupil"; Rev. Wesley Baker, S. S. field director Presbyterian Church, subject, "Organization and Administration"; Miss Jessie P. Spencer, "The Teacher"; Dr. D. Clay Lilly, "The Teacher." A number of university instructors attended the lectures, and pastors from all the surrounding country came to the classes. For further information regarding this course, write to Rev. W. A. Hopkins, 109 East Broadway, Louisville, Ky., or Mr. Thos. Talbot, box 24, Lexington, Ky.

MISSISSIPPI

The Presbytery of Central Mississippi will meet in Canton, Miss., on April 10, 1923, at 7:30 p. m. E. W. Ford, S. C.

MISSOURI

The Presbytery of St. Louis will meet in the First Presbyterian Church, St. Charles, Mo., Tuesday, April 10, 1923, at 7:30 p. m. Walter M. Langtry, S. C.

OKLAHOMA

The Presbytery of Mangum will meet with the First Presbyterian Church, Cheyenne, Okla., April 10, 1923, at 8 p. m. J. W. Moseley, S. C.

TENNESSEE

Memphis—Rev. Wm. F. Junkin, D.D., who is at home from his missionary post for a short time occupied the pulpit of Second Presbyterian Church Sunday morning and night. Dr. Junkin has a stirring message and made a fine impression on the people of Memphis.

Memphis—Tangible progress is being manifested in the building of Southwestern College of Memphis. The architects' plans are now about completed. Five car loads of stone have been delivered to the new site and the work of excavation has begun. There has been considerable delay in the payment of subscriptions for the new Southwestern. It is expected that now that the erection of the building has begun the subscribers will more readily meet the payments on their pledges as promised.

Memphis—Idlewild Presbyterian Church is in the midst of a campaign looking towards the erection of a new Church and Sunday School building to cost not less than \$250,000. A congregational dinner to launch the project was attended by four hundred members of the Church. Addresses were made by Rev. William Crowe, D.D., of St. Louis, former pastor of the Idlewild Church and Rev. S. Waters McGill, of the Presbyterian Theological Seminary at Louisville. Mr. McGill is assisting the pastor, Rev. W. P. Neilson, D.D., in the direction of the campaign.

Memphis—The contract for the foundation of the Palmer Memorial Building of Southwestern, the College of the Mississippi Valley, at Memphis, was let February 21st, by Jones and Furbringér, ar-

chitects, to the firm of Kaucher and Hodges, Memphis. The work began Thursday, February 22d, and will be pushed to completion as rapidly as possible.

Eleven cars of stone have already been delivered on the college grounds and additional cars are arriving daily. It is expected that about 40 cars per month will be received until the ten thousand tons of stone being quarried at Bald Knob, Ark., for the first building has been delivered. The administration building is to be the first of the buildings erected and all the buildings are to be of stone.

In order to open for work in September, 1924, the fullest co-operation on the part of the subscribers will be needed, said Dr. Chas. E. Diehl, president of the institution and chairman of the building committee. It was said that some who had intended entering their sons in Southwestern in Memphis in September, 1923, have decided, in view of the delay in opening, to send them to Southwestern Presbyterian University in Clarksville, Tenn., with the expectation of having them finish at Memphis. The college will continue at Clarksville until June, 1924.

The campaign conducted by Presbyterians which resulted in \$2,000,000 being subscribed for Christian education, and which included \$1,500,000 for Southwestern, was, it is said, the biggest achievement of its kind in the history of the Southern Presbyterian Church. With the many advantages of being located in Memphis, the gateway of the Southwest, it is certain that the college will do a large and far-reaching work.

TEXAS

Austin—Rev. J. Ernest Thacker, Assembly evangelist, with Mrs. Thacker, and Mr. T. B. Roddy, soloist and song leader, completed a series of special evangelistic services in the First Southern Presbyterian Church, on February 14th. The salvation message was preached and sung with all simplicity, yet with all the earnestness that was at the command of these consecrated people. There were 500 consecration cards signed, and 80 additions to the Austin churches. While the special services are over, the people of the First Southern Church, and of the community, really feel that these people have "prepared the way of the Lord" in the hearts of the people, and that a true revival has just begun.

Mrs. Thacker held special services for the women of the city on Sunday, February 11th, giving at that time her lecture on "The Human Touch." It proved more than a lecture, however, for it was really a heart message, a plea for greater consecration and service for the Master. As many of the people had already accepted Christ as their Saviour, many were called to a greater love and loyalty and service for Christ, touched as they were, by her keen, appealing call for more devoted service on the part of the women. Her call touched especially the hearts of the younger women, as she held out the joy of service of the Master to them, with the pathetic, heart-felt message of "It is never too late for reconsecration, but oh, the pity of the wasted years and the wasted opportunities." Mrs. Thacker appealed to the ambitious, thoughtful women, because she herself is an ambitious, thoughtful, successful woman, with all that she is and has consecrated to Christ and His service.

Her second message was on "God's Creation and Christian Science," and this lesson also found a big place in the hearts of those who heard her, clearing up doubts concerning this "false doctrine" that has blown so many from the path of truth.

K. M. S., Publicity Chairman.

WEST VIRGINIA

The Presbytery of Greenbrier will meet in Roncverte, W. Va., on Monday, April 9, 1923, at 8 p. m., in regular spring session. J. E. Flow, S. C. Lewisburg, W. Va.

PERSONAL

The address of Rev. C. B. Heller is changed from Salisbury, N. C., to Elizabethtown, N. C.

Mr. J. B. Spillman, manager of the P. P. P. for the Synod of North Carolina has changed his address from Kinney Building to 1211 Realty Building, Charlotte, N. C.

We have received from Rev. George Atkinson, 12 copies of Chicago papers, each in a different language, showing, as we suppose, the many-tongued people of that wonderful city. We thank him for his remembrance of us, and we shall store away in our memory the facts given.

As perhaps is not generally known throughout the Assembly, the Moderator of our Church is each year extended the courtesy of an invitation to preach before the faculty and students of Princeton Seminary. In this capacity Dr. R. C. Reed filled the pulpit in the chapel here on Sunday morning, February 18th. In the opinion of one of his listeners who has had the opportunity of hearing him on many occasions and under various conditions, including three years' bringing up at his feet, he was never in better form than at this time. His sermon was simple, graceful, powerful. Nor was there lacking that charming humour which Dr. Reed knows so well how to intersperse his discourse with and which he is not afraid to make use of in the treatment of the greatest themes.

In the beginning with unaffected modesty Dr. Reed declared his diffidence in standing in the pulpit surrounded by the tablets to the greatest of the Church's leaders, and thereupon he launched out upon a sermon that proved him also among the sons of the giants, and represented his own Church at its very best.

WOMAN'S AUXILIARY

(Continued from page 11)

gone to prepare a place for them. For Thy Name's sake, Amen.

(From "Christian Stewardship—Six Bible Studies for the Women of the Southern Presbyterian Church" by Mrs. S. H. Askew.

The Mission Study Class of the Woman's Auxiliary of the Pinetops Presbyterian Church has only been organized on account of lateness in arrival of "Sunrise in Aztec Land." Mrs. W. W. Eagles, Mrs. Linda V. Cobb, and Mrs. W. E. Cobb have been chosen leaders and concentrated study has already begun for class that is to be held March 1st.

Reporter, Mary Lilly Sugg

The Woman's Auxiliary of the Pinetops Presbyterian Church held its regular monthly meeting February 22d with Mrs. Frank Saunders. The general routine of business discussions resulted in a set day for church work, such as ground improvement and plans were made to have church electrically wired. This being next to last meeting in the Auxiliary year, officers were elected for 1923-24. The following were elected: President, Mrs. Ed. G. Lovelace; vice-president, Mrs. M. E. Lane; secretary, Miss Katharine Cobb; and treasurer, Mrs. W. W. Eagles. After these discussions and elections the meeting was presided over by Mrs. M. E. Lane, who with her associates had prepared a very delightful program.

Reporter, Mary Lilly Sugg.

Reidsville, N. C.—February 16th was a Red Letter Day in the Woman's Auxiliary of the Reidsville Presbyterian Church for several reasons. It was interdenominational Day of Prayer for World-Wide Missions; it was the day appointed by our Southern Church for Prayer for Missions; it was the day appointed by our local Auxiliary for the study of our Foreign Missions text-book, "Sunrise in Aztec Land," and it was also the day that Mrs. Hazen Smith made us a visit. Every preparation had been made to make the day a success. The presidents of all the missionary societies in town were invited to spend the day with us.

The Auxiliary assembled at 10:30 a. m. The meeting was called to order by the president, Mrs. Dora Mills. Mrs. E. F. Hall led the devotional and offered prayer. After the singing of a hymn, the study of the book, "Sunrise in Aztec Land" was begun. Miss Sara Walker presented the first three chapters in a most interesting and helpful talk. Then Mrs. Joe L. Womack and Mrs. Frances Womack sang a duet, "When I Think of His Love For Me." Mrs. W. R. Dalton presented the fourth and fifth chapters, interspersing her talk with letters from missionaries in Mexico.

The Auxiliary adjourned to the dining-room at 1 o'clock for lunch, which consisted of sandwiches, coffee, tea, ice cream, cakes and cookies. The four circles were responsible for the lunch.

We reassembled at 2 o'clock. Miss Helen Bailey gave the sixth chapter of our text. The remaining chapters, 7, 8 and 9, were presented by Mrs. A. G. Burnett. This part of the program was concluded by a quartet, "Paradise," sung by Mrs. Joe L. Womack, Mrs. F. B. Kemp, Mrs. E. M. Redd, and Miss Bessie Bennett.

At 3 o'clock, Miss Hattie Millner introduced to the Auxiliary and its visitors (all the ladies in town), Mrs. Hazen Smith, who is Life Work Secretary for the Southern Presbyterian Church. Her lecture was a heart-to-heart talk about our young people and was most inspiring and especially interesting to mothers.

The meeting adjourned at 4 o'clock. All the ladies felt that our first all-day meeting was a most enjoyable and profitable one and would not be our last one.

At 6:30 p. m. of the same day, Mrs. Hazen Smith met with the Senior and Young People's Departments of our Sunday School at a banquet. The theme of her talk at this hour was "Influence." The Business Girls Circle was invited to this lecture.

New Orleans, La.—The Woman's Auxiliary of the Napoleon Avenue Church held a most helpful study class on missions in Mexico. The book, "Sunrise in Aztec Land," by Rev. W. A. Ross, had been read by the members of the Auxiliary and all day Friday, February 23d, was devoted to its study. The class was conducted by the president, Mrs. W. K. Seago, and parts of the book were read aloud in class by different ladies. A picnic luncheon was served, and an hour spent in rest and social talk. On Tuesday night of the same week an illustrated lecture by Prof. H. T. Mead, of Tulane University was given in the Sunday School room under the auspices of the Fidelis Circle. A brief musical service preceded the lecture and a free will offering for missions was taken at its close.

The Woman's Auxiliary of the Wallace, N. C. Church met to observe the special day of prayer for Foreign Missions, using the program issued by our committee. The demonstration, "The Octagon Christian" was very impressively carried out, the character being dressed in costumes to represent the several countries. The pastor was present and asked that the program be repeated at a regular night service for the benefit of the entire congregation.

Report by wire or mail results of your Every member Canvass to your Presbyterial Secretary of Stewardship, on or before April 1st.

News of the Week

Climaxing what members termed one of the greatest and sharpest fights of all time in the General Assembly of North Carolina, the House of Representatives at 28 minutes after midnight voted down by 46 to 53 the Warren amendment to strike out of the general revenue bill the amendment of the finance committee which would exempt from taxation stocks owned by residents in foreign corporations.

Representative Warren, of Washington, in closing the long debate, charged that proponents of the committee proposition "dared not go before the blackball committee of the democratic caucus and present the proposition, fairly and squarely, that they have presented to this house."

The bill then passed its second reading by a vote of 76 to 25.

Maj. Benjamin Sloan, former president of the University of South Carolina, died February 18th at 5 o'clock, near Biltmore, from double pneumonia.

Judge Samuel H. Sibley, of the United States Court of the Northern District of Georgia, declared in a statement that prohibition officers have a "perfectly legal right" to search and seize automobiles on public highways "without search warrants if they have evidence that leads them to a reasonable belief that a crime is being committed in their presence."

Return to German citizens of \$45,000,000 of the \$347,000,000 trusts held by the alien property custodian as a result of war-time seizures, was urged in a statement issued by Alien Property Custodian Miller. Such a reimbursement, he said, would "contribute vastly to a relief of the economic situation in Germany" at the present time.

Governor Morrison has appointed the commission to study the plan of having ships connecting our eastern section with other markets. This is as follows:

R. M. Miller, Jr., of Charlotte, cotton manufacturer; William A. Hart, of Tarboro, cotton manufacturer and member of the state highway commission; A. M. Scales, of Greensboro, lawyer and a man of extensive business interests; George Stephens, of Asheville, one of the state's leading business men, developer of Myers Park at Charlotte and of suburban undertakings about Asheville; Charles S. Wallace, of Morehead City, business man of large interests; Dr. D. D. Carroll, of Chapel Hill, educator; Emmett H. Bellamy, of Wilmington, lawyer, member of the state senate and one of the introducers of the ship bill; Joseph A. Brown, of Chadburn, large farmer and merchant, member of the state senate and introducer of the substitute to the Morrison bill; Dr. J. Y. Joyner, of Raleigh, former superintendent of public instruction.

At the final session of the twenty-fifth annual convention of the Tri-State Medical Association, Dr. Chas. O. H. Laughinghouse, of Greenville, N. C., was elected to succeed Dr. S. S. Gale, of Roanoke, Va., as president, and Greenville, S. C., was chosen as the meeting place for next year's convention. When the convention registration books closed, 202 doctors from all parts of Virginia, North and South Carolina had entered their names upon it.

The Senate of South Carolina has passed the Barnett bill appropriating \$25,000, for the establishment of a boll weevil experiment station at Florence. The bill has already passed the House, and now goes to the governor for his signature. Passage of the measure was delayed on a motion to strike out its enacting words. This was lost 25 to 5.

Two senate committees reported favorably the Mendenhall resolution empowering the governor to employ counsel for the prosecution of such action as will bring about the re-establishment of the Cape Fear & Yadkin Valley railroad as a continuous line. The road runs from Mt. Airy to Wilmington, but is divided at Sanford, with the Southern controlling the western road and the Atlantic Coast Line the eastern part.

Biltmore Forest has been incorporated as a municipality with Junius G. Adams as mayor and Charles E. Waddell, E. M. Jones and Lloyd Jarrett, as commissioners, a bill to this effect having been ratified by the General Assembly, February 14th.

The joint committee of the North Carolina Legislature advises the passage of the Land Settlement measure. They think that the only relief to the tenant farmer is through state co-operation.

On Ward's Island, New York, the building of the Manhattan State Hospital caught fire and 22 insane inmates were burned to death.

Bishop Manning has answered Dr. Grant and warned him that doctrine is not to be despised.

In the Legislature of South Carolina the house favored the bill to create a commodity tax, with soft drinks, tobaccos, teas and coffee as the objects of taxation. A vote which saved the bill came after a lengthy debate that occupied the entire night session and also a large part of the day session.

MEN'S WORK

By Henry Wade DuBose, D.D.

The Assembly's Permanent Committee on Men's Work has not been idle during the months that have elapsed since its appointment. Its first meeting was held at Montreat in the closing days of last August. A second meeting was held in Chattanooga during the early days of December. In the interval between the two meetings the committee devoted itself to surveying the situation that exists, rather than to propaganda of any sort or the hasty putting forth of any ready-made program.

Survey of the Churches

The survey was conducted by means of a questionnaire sent out to the pastor or clerk of session of every church in the Southern Assembly, accompanied by a letter asking for the co-operation of those addressed. The results were interesting, if not altogether satisfying. Only about one out of eight of those addressed answered the Committee's letters. Evidently a number of the brethren either have very little to say about men's work in their churches, or they are sadly behind in their correspondence. It has been sometimes whispered that some ministers are derelict as to the answering of letters, anyway. But surely that must be a slander! Tell it not in Gath! Publish it not in the streets of Ashkelon!

The Responses

The answers to its questionnaire, which the Committee did receive, were highly important. In the first place, it is fair to assume that they represented, in the main, live pastors, eager for progress, and wide-awake churches, loyal to all the Assembly's enterprises. Yet, of these respondent churches, almost one-half report that they have no men's organizations at all. And of the one-half of the one-seventh of all our churches which have reported existing organizations, two-thirds report that their only such organization is a Bible class. In fine, there are decidedly fewer than a hundred churches in the Assembly which have reported to the Committee that they have both a Men's Bible class and some other form of men's organization.

Examples of Successful Work

Over against these negative results of the survey is to be set the important, positive fact that the few churches which have men's organizations evidently value them very highly. Not only so, a number of these associations of Presbyterian men are abundantly demonstrating their value as auxiliaries of the Church and agencies of the Kingdom of God. A summary was made of the kinds of activities in which these organized men are engaged. Forty-three different varieties are reported. No doubt this number could easily be increased to 57. Nor are these "Activities" merely pious gestures. They are the sort of honest, earnest, Christian work that needs to be done by Christian men everywhere. Just a few of the 43 varieties may be mentioned to illustrate. They are picked at random from the tabulation made up by the Men's Work Committee; "Mission Work," "Evangelistic Work," "Filling Vacant Churches," "Supporting Missionaries," "Conducting Prayer Meetings," "Getting Men to Church," "Winning Men to Christ," "Advertising the Church," "Promoting Night Services," "Friendly Visitation at Definite Times," "Working With, and For, the Boys and Young Men." It is highly encouraging to know that we have churches in which the men are actually doing these things, and doing them in a persistent and organized way. To study the methods of these men and to encourage Southern Presbyterian men everywhere to emulate their example, will be among the first concerns of the Assembly's Committee on Men's Work.

Appeals for Help

That hosts of the men eagerly desire the help and guidance that this Committee plans and hopes to give was emphatically indicated by the survey. The tabulation of it shows a list of 47 "Weaknesses of Work for Men." (A powerful array of weaknesses, indeed!) The respondents suggest 15 ways in which the Permanent Committee can help the pastors, and 18 ways in which it can help the laymen of the Church. Well, here is a real job for a real committee! The Committee has its hands full, and it ought to have the prayers of all the Church.

CHILDREN

SURPRISE FOR PAPA

Dear Standard:

I am a little girl nine years old, I am in the third grade at school. Miss Leola Sapp is my teacher. I want to surprise my papa. I hope my letter will not reach the wastebasket.

Your little friend,
Sara Simpson.

Waxhaw, N. C.

HER MOTHER'S VALENTINE

Dear Standard:

I am a girl thirteen years old. I am in the seventh grade. My teacher's name is Miss Brown and I like her fine. I go to Sunday School every Sunday. Our pastor is Dr. Bradshaw and our superintendent is Mr. Standwick. We like them fine. I have four brothers and I am the only girl. My smallest brother's birthday comes on the fourteenth of February, which is Valentine. I will close now for my letter might reach the wastebasket.

Your unknown friend,
Lillie Mae Cates.

Hillsboro, N. C.

SANTA INTENDS HER TO RIDE

Dear Standard:

I am a little girl nine years old. I am going to school and am in the third grade. Santa Claus was real good to me. He brought me a bicycle Christmas. I have two sisters, Miriam and Louise. My grandma takes the Standard and I enjoy the little letters and stories very much. I have a pair of skates and go skating most every day. I go to the Presbyterian Church. I go to Sunday School most every Sunday. I must close for fear of the wastebasket. Your little friend,

Elizabeth Garrett.

Red Springs, N. C.

A SURPRISE LETTER

Dear Standard:

I am a little boy eleven years old. I go to Sunday School every Sunday, my teacher's name is Miss Brooks, I like her fine. I go to school and am in the fifth grade. My teacher is Miss West. As this is my first letter to the Standard I want to surprise my father. From your friend,

Leon Whitehurst.

Smithfield, N. C.

THE RATS MIGHT BITE THE KITTEN!

Dear Standard:

I am a little girl five years old. My sister Mary Douglas goes to school, but I am not old enough yet. I have to play with mother and daddy while she is in school. I am going to get a little kitten so he can catch some of our rats. We have so many rats they eat up our clothes.

Your little friend,
Ruth Alford Bullock.

Rowland, N. C.

PLAY WITH JANE

Dear Standard:

I am a little girl six years old. I go to school at Rowland. I am in the first grade. My teacher's name is Miss McCallman. I have a little calf, her name is Jane. My little sister Ruth Alford and I play with her almost every day. Please put my let-

ter in your paper as I want to surprise my grandmother who is sick.

Your little friend,
Mary Douglas Bullock.

Rowland, N. C.

THE TWINS' IMPOSSIBLE TASK

Grandmother Baxter is the dearest, jolliest little grandmother in all this world. But in some ways the very queerest. Two months out of every year, December and June, she always spends at our house. And the day she comes and the day she leaves are always very exciting days. When she comes she decides whether we have won our reward, and when she goes the very last thing she does—without giving Gwen and me the least chance to argue—she sets a task for us. And the task always takes our breath away.

This afternoon on the last day of December she was leaving us. She had said goodbye and started up the train steps. Gwen and I waited anxiously. On the last step grandmother turned. "By the way, twinklets, if when I come back in June, you two should happen to be chummy with the Barrymore twins, I'll get you that pony and cart you've been wanting so long."

The next moment she was smiling and waving to us from the train window. The next she was gone.

And we—we just stared after that train till it was only a tiny speck of smoke. Chummy with the Barrymore twins! It was surely the most breath-taking task of all.

"The Dent twins and the Barrymores, chums!" I burst out. "Can you imagine it?"

"Of course I can't," snapped Gwen impatiently. "But oh, Phil, I can imagine the darlinest pony with a glossy brown coat and the most adorable mane. And the cart, a square basket one with cushions brown suede to match the pony. Oh—oh, I just long to jump into it!"

"Calm yourself, calm yourself, sis," I put in—just saving her I do believe from jumping into her imaginary cart, and having a nasty tumble. "It isn't there yet, and never will be either," I further informed her. "The task as you jolly well know is impossible. Absolutely impossible."

To make you understand how impossible it was, I'll have to tell how the trouble started. It certainly wasn't our fault. When we moved to Kennerly Heights last fall John and Jess Barrymore were the undisputed champions in the fifth grade scholarship. "No use; you can't beat 'em," seemed to be the slogan of the rest of the room.

"We know because we've been trying it ever since kindergarten," declared Elderberry Perkins very comfortably—and emphatically.

Always they were the first two on the honor roll. Jess sometimes would be on top, sometimes John. Didn't seem to care which—so long as it was in the family. The rest of the room just calmly took a back seat. The only rivalry seemed to be who should come next to the twins.

But we, not being brought up to it and being twins, too, decided we'd change things a bit. And we dug in. The first month we didn't make it though—didn't even come next to the twins. But the following month! Oh boy! Gwen actually came out on top, and I sliced in between John and Jess.

Now you wouldn't think that would divide the whole room; would you? But it did. It made lots of enemies—and almost as many friends. Some

seemed to consider it a slap at their town and at them, too. They much preferred, I suppose, to consider John and Jess prodigies and unbeatable. And the others, the ones who congratulated us, suddenly seemed to realize they were tired of being lorded over by King John and Queen Jess and welcomed a change. Anyhow from that day we were two clans, the Barrymore clan and the Dent clan, and we rivaled in everything—games, parties and even in clothes. It kept us sore all the time. And there was no help for it. Every month when the cards were given out new fuel was added to the flames. When Miss Barlow rose to her feet to announce the honor roll, every eye was snapping and every cheek flaming—ready to applaud or resent her decision. Why, even Fatty Peterson, who never once lost his position at the foot of the class, sat with clenched fists waiting. And my! how angry he was that month when John Barrymore came first and Jess next, Gwen and I only coming third and fourth. Unfair, our side asserted. But the other side fairly gloated, and almost before they were out of the school door they began to shout: "Ray for Kennerly! Ray for Kennerly! Down with the interlopers!"

It was awful and didn't make things better, one little bit.

Then right on top of this had come grandmother's gentle suggestion that we chum up with the Barrymore twins.

You can see how impossible it was. We couldn't quit working and let those Barrymores come out on top every time. Even if we'd been willing for the sake of the pony and cart, we had the honor of our side to keep up. And there you were. But somehow it did make a difference. Although we couldn't think of any way to straighten things out, we didn't take any pleasure in making things worse. For instance: When Elderberry and Fussy made fun of Jess Barrymore's new hat, Gwen said carelessly: "Oh, I don't know; I think it's rather pretty. And awfully becoming." And it really was.

Then often we'd get to talking things over. It must have seemed sort of tough to John and Jess to have two strangers from another town come and make them work hard for what they'd always had so easily. "We wouldn't have liked it any too well ourselves," Gwen remarked one day. "No; but I hope we wouldn't have made such a fuss about it," I answered.

When you come to think about it though, had they made any more fuss than we had? That pony and cart certainly did make us bother our heads a whole lot. And when we were alone we used to often pretend we were friends with the Barrymores and had won the reward. "And if we were really chummy," giggled Gwen, "Jess and John would probably have the extra two seats in the cart." We couldn't help laughing at this, because we couldn't even imagine it.

The proper thing to happen of course would have been a fire. I could have saved Jess, and all would have been lovely. But no fire happened. And the next month to make matters worse Gwen and I came out first and second. Our side gave a party to celebrate, with ice cream and everything. And how they did taunt the other side. We didn't enjoy it much. That pony and cart just disappeared into the distance till it was only the tiniest speck. We gave up after that.

Then the unexpected happened. In

the most mysterious and altogether surprising way the whole trouble was smoothed out. Everything came our way—including Jess and John. And on the night that grandmother came they were actually coming to dinner. Nor did grandmother seem the least bit surprised, or ask any questions. But when we were about half through dinner she said casually in that gentle voice of hers: "By the way, twinklets, who came out first last month in school?"

"Oh," replied Jess smiling cheerfully, "the twin quartet."

At grandmother's puzzled expression, she added sweetly: "You see, after you twins came to town there was altogether too much rivalry. Oh, it upset the whole room! So one day we went to Miss Barlow and—and persuaded her to fix it that way. It's made such a difference in the room. Why, Mrs. Baxter, you never saw such a difference! And I do wish you could have seen the expressions on room 5 when Miss Barlow announced the twin-quartet as the winner. Phil and Gwen were as astonished as any. But they didn't kick about it. We knew they wouldn't."

"But why," asked grandmother, "did you know that Phil and Gwen wouldn't object?"

"Well," said Jess, her eyes twinkling, "that's a deep, dark secret."

And indeed it was, for they had never even told us.

But later when grandmother invited them to go into the city the next morning to help us pick out our pony and cart John broke into a laugh, and Jess soon joined him.

Grandmother looked accusingly at Gwen and me. "I believe it was a conspiracy among the four of you," she exclaimed.

"No," said Jess, "honestly it wasn't; they never guessed we knew about the reward. But we overheard them talking about it one day. And we thought as long as they always put us in the cart with them, we'd rather ride than quarrel any day."

Grandmother Baxter's face looked pretty severe by the time Jess stopped speaking. Then she said: "Well, I suppose it's all right, but I do hate to think of the twin quartet lording it over that whole room."

"Lording it over! Don't you believe it," cried John. "Room 5 has waked up, and it's trying it's best to break the combination. Last month Howard West nearly did it, too, Miss Barlow told us. I tell you we have to work harder than ever."

"Really," exclaimed grandmother; "then my plan was a complete success after all."—Lois Larson, in *The Continent*.

An old Scotchwoman who had resisted all the entreaties of her friends to have her photograph taken, and who was at last induced to consent, in order that she might send her likeness to her son in America, is the heroine of the following anecdote.

On receiving the first proof, she failed to recognize the figure thereon represented as herself; so, card in hand, she set out for the studio.

"Is that me?" she queried.

"Yes, madam!" replied the artist.

"And is it like me?" she again asked.

"Yes, madam, it's a speaking likeness."

"A weel," she said resignedly, "it's a humblin' sicht."

Marriages and Deaths

DEATHS

Paxson—Miss Anna L., near Calvin, Okla., February 7th, aged 73 years.

Miss Paxson was a daughter of Stephen Paxson the pioneer Sunday School missionary of the Mississippi Valley and was for years a missionary to the Choctah Indians under our Home Mission Committee.

Boyd—Mrs. Bertie Boyd, wife of David W. Boyd, died at her home near Leslie, S. C., on January 20, 1923, after an illness of a week with flu followed by pneumonia. She was aged 31 years, and is survived by her husband and two little boys. She was a daughter of J. Frank Shillinlaw.

Davis—Mrs. Betty Davis, widow of B. Frank Davis, of Mt. Airy, N. C., died at the home of her grand-niece, Mrs. A. Foster Davis, Rock Hill, S. C., on January 7, 1923, after an illness of several months, aged 65. The interment was in Laurelwood cemetery, Rock Hill, S. C.

McDiarmid—Nettie McBryde, beloved wife of Dan P. McDiarmid, a consistent and devoted member of Antioch Presbyterian Church, Hoke County, N. C., departed this life November 27, 1922, after a brief illness. Besides her husband and one brother, Mrs. McDiarmid left three small children, two sons and a baby daughter only a few months old. She was a devoted wife and mother and will be sorely missed.

McBryde—After a long illness, borne with a beautiful spirit of resignation, Joseph A. McBryde entered into rest December 3, 1922 in his 84th year. A professing Christian since early manhood, an elder in Antioch Presbyterian Church for 25 years, a veteran of the Civil War, an honorable, upright Christian citizen, a kind neighbor has gone to his reward.

CANTEY VENABLE REED

Whereas on December 18, 1922 it pleased Almighty God, our Heavenly Father, to call to Himself Cantey Venable Reed, the beloved wife of our dear friend and brother, and honored colleague, Dr. Richard Clark Reed.

Resolved: That we, the members of the faculty of Columbia Seminary, do place on record our sense of grievousness of the bereavement that has come to our brother, Dr. Reed, in the loss of the gracious and gifted woman who in the good Providence of God has been his companion and helpmeet during the forty-seven years of his pilgrimage, and whose removal has created a void that cannot be filled, and inflicted a wound the pain of which the gracious Comforter of God's afflicted people alone can assuage, and that we assure our beloved brother that as with one heart we rejoiced with him when he was honored with the moderatorship by our last Assembly, so now, with one heart, we mourn with him in this great loss and sorrow that our Heavenly Father has appointed him.

MRS. LIZZIE REAVES PLOWDEN

In loving remembrance of my friend, Mrs. Lizzie Reaves Plowden, whose gentle spirit entered her eternal home December 22, 1922, at her home in Greenville, S. C., after a brief illness.

She was born in Kershaw County, June 1, 1865. The third daughter of David and Charlotte Reaves.

Early in life she united with Beaver Creek Presbyterian Church, and lived her life in the light of divine truth, and loved her church. She was always ready to do her best for the Master.

In 1885 her parents moved to Clarendon, where, April 13, 1887, she was happily married to Mr. J. S. Plowden, of Manning, S. C., who with two daughters, Mrs. Edwin Kiester, of Turtle Creek, Pa., and Miss Lottie and five sons, Wylie, David, Belton, James, and Richards, and five grandchildren survive.

One infant son, Jesse, Jr., was laid to rest in Manning, S. C., cemetery April, 1903.

The human side of my friend was as perfect as her spiritual life. She had a sweet, gracious bearing, a gentle, loving heart, modest, pure and unselfish. Hers was an ideal character. A loving and devoted wife and mother. A loyal and true friend.

While we deplore our loss, we rejoice in the fact that she is not dead, only translated to a brighter home, where we hope to meet her again.

Her Life-Long Friend,
Lois Patterson Barnes.

WILLIAM LAWRENCE WILLIAMS

On Thursday morning, December 21st, at the Highsmith hospital, Fayetteville, N. C., the spirit of William Lawrence Williams peacefully passed into its final reward. On the following afternoon funeral services were held from Sardis Presbyterian Church, Linden, N. C.; services being conducted by his pastor, Rev. C. M. Gibbs. After the services at the church, the body was laid to rest in Old Sardis cemetery.

William Lawrence Williams, the subject of this sketch, was a son of William L. and Sarah McKellar Williams, and was born in Cumberland County, N. C., at Glen Eden, his father's home, on the banks of Little River, December 25, 1842.

In this county he grew up to manhood, trained under the rules and regulations of these sturdy Scotch settlers who first came to the Cape Fear section. It is therefore unnecessary to say that he was well trained for the life of service which he lived. Mr. Williams spent the early years of his life, up to the age of 17, on his father's farm, fulfilling the duties of a faithful son; but at this early age he heard his "Country's Call to Arms," and he nobly responded by volunteering in the cause of the Southern Confederacy, serving through the entire war.

It is unnecessary, here to relate the many deeds of patriotism and acts of heroism, which marked him as a faithful and gallant soldier, but suffice it to say, no braver, no truer soldier ever followed under the stars and bars of this beloved Southland.

After the close of the Civil War, Mr. Williams came back to his old home in this county, to begin life anew. He at once became actively engaged in farming, which pursuit he followed until the time of his death.

In January, 1873, Mr. Williams was happily married to Mary Eliza Eliote, daughter of Col. Alexander and Jane Evans Eliote, who with three sons and two daughters, survive him.

Although his farm demanded the major part of his time, Mr. Williams was always willing to make a sacrifice for the good of his country or state whenever called upon. He was twice elected to the senate of North Car-

olina by the popular vote of his home district, and at the time of his physical breakdown, he was serving as a member of Cumberland County Board of Education. But while he served his county and state with wisdom and efficiency, he served his community and church with love and zeal; and it is in this capacity that we can best realize the true worth of Mr. Williams. Early in life Mr. Williams connected himself with Sardis Presbyterian Church, and for nearly three quarters of a century, wrought faithfully for the advancement of Christ's Kingdom in his community.

Mr. Williams was not a man of wealth. He never tried to accumulate riches, for those things had no great attraction for him. His wealth lay not in store houses of earth, but he did lay up for himself treasures in Heaven "Where neither moth nor rust corrupt, and where thieves do not break through and steal." His wealth consisted in his faithful service to his God, his church and his community. He was a man with a big and kindly heart. Children loved him because he loved them; older people loved him for what he was. He was always first to reach the sick bed, and surely no one was more welcome than he, for he was a born nurse, he was cheerful and hopeful amid the deepest gloom. There are many who will long remember his all-night vigils at the bed-side of the suffering and dying.

Early in life Mr. Williams was elected deacon in his church, which office he filled faithfully and well. After serving as deacon for a number of years, he was elected to the office of ruling elder, which office he held at the time of his death. He was faithful in attending Church and Sunday School services. His seat was never vacant, except when providentially prevented from attending.

His domestic relations were always happy. His home was one of sunshine; no man enjoyed the companionship of his family more than he; his home was always open to his friends and neighbors. He was a most loyal and devoted husband; a kind and indulgent father; a sincere friend.

Mr. Williams was always courteous, kind and considerate of others' feelings and wishes. In social life he was a general favorite. He was a true man, a safe and wise counselor, a cultured gentleman, a consistent Christian. He leaves a most interesting family to mourn their irreparable loss, but he leaves them the rich legacy of an irreproachable character, and the bright example of his useful life as a safe guide for their future conduct.

Mr. Williams bore his last illness with Christian fortitude and Godly patience, yet he hoped to return to the bosom of his family. But God, in His all-wise Providence ordered otherwise. He was bidden to lay off the harness and he obeyed the command in the inspiring faith that it was but a summons to a higher life and a nobler work. When the summons came, it found him waiting, for in these weeks of pain and confinement, as he was drawing near to God, God drew near to him, and at last he was not, for God had taken him.

Resolutions:

Whereas, God in His love and wisdom, has called from this life our friend and loved one, Mr. William Lawrence Williams, we, the officers of the Sardis Presbyterian Church would hereby express our love and esteem for him, and desire to place on record our testimony to his life

and service to the Church and community.

To this end, we set apart a page in the sessional records as sacred to his memory.

We would also extend to his family and loved ones our heart-felt sympathy, commending them to the comforting grace of God.

C. M. Gibbs, Moderator of Session.

Jan. 20, 1923.

MRS. RACHEL WHITE

Died, on the fourth day of January, 1923, Mrs. Rachel White, after a brief illness with pneumonia.

Mrs. White was born the first day of September, 1832 and was therefore ninety years old the first day of last September. She was the daughter of Isaac and Mary White, and the last surviving member of a family of eleven brothers and sisters. She was married to Sheriff Robert A. White in 1885, who died in 1909. She had been a devoted member of Long Creek Church for many years—just how long it is impossible to determine as the church records were destroyed by fire.

She had not been able to attend public services for several years, but maintained a keen and lively interest in the work of the church, both at home and abroad. She loved her Bible and delighted in talking about the great goodness of our Heavenly Father and His wonderful promises.

Her mind was well stored with historical facts and with an experience covering more than two generations. This made her quite interesting in conversation, but the most interesting phase of her strong character was her meek and lowly daily life. She retained her mental faculties until the last and death had no terrors for her. In her declining years she was most tenderly cared for by an affectionate step-daughter, Mrs. James F. Weir.

There are three other step-children, Mr. Charles L. White, Mr. Frank C. White, and Mr. John C. White, who will ever cherish her memory. Such a life as that lived by Mrs. White is a great blessing to any community. Certainly God is speaking to us through such lives and showing us the power of His grace. May those of us left behind be enabled to learn the lesson and be prepared when the summons shall come to us.

Pastor.

MRS. ANNIE McNEILL PATTERSON

On November 30, 1922, there passed from this world to the heavenly, one who had been for more than 50 years a member of Laurel Hill Church. It was for her a blessed Thanksgiving Day.

Mrs. Annie McNeill Patterson was the daughter of John McNeill, of Argyle, Scotland, and Katherine Johnson, of what was then Richmond County, but is now called Scotland. She was a sister of the late Capt. Duncan McNeill, himself a poet and the father of a better known one, our beloved John Charles McNeill.

She proved herself a worthy descendant of a sturdy race. She was left a widow with slender means soon after the close of the Civil War. With a brave heart she took up the burden and raised her family of one daughter and two sons who bear the impress of her character and whose lives are her most fitting monuments. In an unobtrusive way she found out the needs of those around her and ministered to them. Many a one has cause to bless her memory.

THE PRESBYTERIAN PROGRESSIVE PROGRAM IN OUR SYNODS

(Continued from page 6)

SYNOD OF NORTH CAROLINA

By J. B. Spillman



The Presbyteries comprising this Synod for the first time accepted the full quota assigned this Synod by the Assembly. Many churches of the Synod in the past have not regarded the per cent division of the Benevolent funds recommended by the Assembly, Synod and Presbytery as at all binding upon them. The result has been that the Synod has not been meeting its apportionment to the Benevolent Causes.

The figures for the year closing March 31, 1922, are as follows: Benevolent quota, \$743,541; amount subscribed, \$510,000; amount actually paid to causes included in the Benevolent budget, \$495,187. The Synod actually paid \$14,813 less than subscribed and \$248,354 less than the quota. The Synod paid 74 per cent of the quota to the Assembly Causes and but 58 per cent to our Synod and Presbyteries' Causes.

There are unlimited opportunities for Home Mission work in the Synod, but no money to undertake an aggressive movement. Rowan County, with a population of 44,062, and Presbyterian churches over 150 years old, has only 2,057 Presbyterians, and yet there are 7,154 people over ten years of age in that county not members of any church.

Where pastors are awake to the true conditions, churches will meet their proportion for financing the Benevolent work. There is plenty of money in the church and if our church members recognized their responsibility as stewards of God and knew the facts we would have no trouble in getting our entire Benevolent budget subscribed and paid in full. The responsibility is upon the pastor; it is for him to place it upon his people; no one can assume his responsibility for him.

Charlotte, N. C.

SYNOD OF OKLAHOMA

By A. F. Davidson

The time has come when those of us who love our Church and believe that we have a mission in this great State because of that for which our Church stands, will have to be even more faithful to our trust as leaders and prayerfully and persistently and with greater faith seek to arouse our people to their opportunity and responsibility. Let our aim be renewed consecration for all.

If we are to even hold our own, to say nothing of advancing, each man of us, Elder and Deacon as well as Pastor, must realize the urgent need that each individual member of each church faithfully subscribe to the support of the whole work of the Church to the utmost of his ability on March 18th.

Lawton, Okla.

SYNOD OF TENNESSEE

By Rev. E. D. McDougall, D.D.



Three things will be necessary if the Synod of Tennessee is to do her part in the coming Stewardship Campaign.

First: Information touching all our work which will be supplied by the Assembly's Stewardship Committee through the Congregational Secretary.

Second: Consecration to the work on the part of all our ministers and church officers.

Third: Co-operation on the part of our entire membership with pastors and church officers. Anything less than this means disaster.

Jackson, Tenn.

SYNOD OF VIRGINIA

Rev. A. C. Bridgman

The Synod of Virginia is the mother of Synods in the Southern Presbyterian Church and naturally has a keen desire to occupy a position of prominence in the carrying forward of the splendid Program of the Church. The Progressive Program and the Every Member Canvass

have accomplished marvelous things in this Synod in recent years. The increase in gifts to Benevolences has been large and the benefits and blessings have been manifold. There is evidence in the several Presbyteries of a deeper interest in the Every Member Canvass Plan than heretofore, one proof of which is the large number of conferences that have been held emphasizing the Bible teaching on the Stewardship of Possessions.

Newport News, Va.

SYNOD OF TEXAS

By Rev. Brooks I. Dickey, D.D.

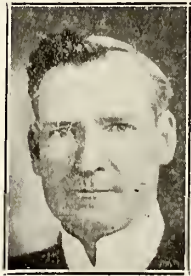


The financial system of our Church has been wrought out through prayer, patience, and earnest study of the task. It is not perfect. It will be improved upon. At the same time, it is without question the best that has emerged. To perfect its operation is the task before us. It is the task, not of Secretaries alone, but of Pastors, Elders and Deacons. Success here will make possible larger success in every activity of the Church. Failure here will weaken every effort. These eight weeks will determine, in large measure, our accomplishments in the year to come.

Dallas, Texas.

SYNOD OF SOUTH CAROLINA

By Rev. E. E. Gillespie, D.D.



Notwithstanding the boll weevil and other obstacles, known and unknown, the Synod of South Carolina expects to reach her goal. That we are up against the most strenuous fight for success we have ever had is apparent to all, but the hardness of the task should challenge our most earnest endeavor and sacrificial service. Back of all our plans and continuing throughout the campaign should be the essential factor of success, earnest, persistent, prevailing PRAYER. Praying as if all depended upon God and working as if all depended upon us, our goal will be reached and all the causes of our beloved Church will be advanced. Upon the leadership of our people rests a grave responsibility of optimism. Be not faithless but believing. Speak to the children of Israel that they go forward. Our people are ready to FOLLOW their LEADERS to VICTORY.

York, S. C.

SYNOD OF WEST VIRGINIA

By Rev. T. P. Allen



Jesus Christ is the only hope of the world. His Church is His appointed agent to make His Gospel known. Our Southern Presbyterian Church must not fail to do its part of this happy task.

Never before have so many young people been offering themselves for service as ministers and missionaries. Those who remain at home, in established businesses, trades or professions, can also

serve by financing those who go.

The Every Member Canvass will test our faith. God waits our answer to His challenge. The only reply His matchless love should evoke is "FORWARD!"

Huntington, W. Va.

Report by wire or mail results of your Every member Canvass to your Presbyterial Secretary of Stewardship, on or before April 1st.

In every community men and women have had an opportunity now to know what prohibition means. They know that debts are more promptly paid, that men take home the wages that once were wasted in saloons, that families are better clothed and fed, and more money finds its way into the savings bank. The liquor traffic was destructive of much that was most precious in American life. In the face of so much evidence on that point, what conscientious man would want to let his own selfish desires influence him to vote to bring it back? In another generation, I believe that liquor will have disappeared, not merely from our politics, but from our memories.—President Warren G. Harding.

IN LARGE TOWN CHURCHES

No Other Plan Adequate or Reasonable

To the church which has really tried the Every Member Canvass no other plan of finance seems adequate or even reasonable.

For a number of years this plan has been in operation most successfully in the First Presbyterian Church at Camden, until now faith in it as the best way is ingrained in the very life of the congregation.

In every way it has proven itself a success. More than 90 per cent of the church members use the duplex envelopes regularly.

Financially, it has enabled the congregation to more than treble its gifts to the benevolent causes of the church and to more than double its gifts to the current expense fund.

Socially, it has gotten the men and women together to discuss the budget of the church, and has interested them in each other as well as in the causes of the Lord.

Spiritually, it has increased the number of men and women who recognize their stewardship, and show this recognition by enrolling in tither's leagues. Twenty per cent of the resident members are tithers.

If the Every Member Canvass will work well in our congregation it ought to work well everywhere, for within the past three years, we have seen it working with all sorts of people and with all sorts of a field.

It worked when the membership of the congregation was composed almost exclusively of true Blue Stocking Presbyterians who were born and bred in the faith.

It works today when the membership is composed not only of these splendid folks, but of a good number of others who came to us from every branch of the Presbyterian Church, from the Methodist and the Baptist Churches, from the Lutheran and the Congregational denominations, and from the Unitarians, Universalists, and Roman Catholics.

It worked when Camden was a delightful little city of the old South, restful, cultured, quiet.

It works today when Camden is lying close to a great oil field which has attracted men and women from every part of America.

Down here in Arkansas, we believe in the Every Member Canvass because of what it has done for us.

We recommend it to you, because we believe it will do great things where it is tried thoroughly, earnestly, prayerfully.

Rev. Charles Haddon Nabers, Pastor.

First Presbyterian Church, Camden, Ark.

Where the Leaders Lead the People Follow

The pastor and officers of the church, to put it in modern parlance, must be sold to the proposition, in other words, they must themselves be thoroughly convinced that the Every Member Canvass is the only way to finance a church, and at the same time give it a spiritual stimulus.

The Way We Did It: We studied the plan in our officers' meeting until it was clear to us, then had a banquet and tried to get every member of the church present. This was not hard to do when there were plenty of good things to eat. We made it a family affair, talked the proposition over until it was understood by all that this was the only proposition to finance a church that had worked successfully. Then we made up our budget, both local and benevolences, taking care that this budget exceeded by about 25 per cent what we actually needed. A complete check was made of the membership, estimating what each should give weekly. Some will subscribe more, some less, but MANY will ask the canvasser what they should subscribe, and he should be ready with an intelligent answer. Set the day and the hour for the canvass, have enough canvassers that the work can be finished in three hours, ask the members to remain at home and instead of appearing as a canvasser, it will be more as a friendly visitor—Then Put It Over.

If this plan is carried out once by any church I don't believe it will ever be changed. Some pastors and officers seem to be averse to asking the members to sign on the dotted line, but it is the only thing to do. If they make the weekly contribution a part of their worship, I want to tell you they will grow in grace accordingly. We also found that we had friends who came to our church occasionally who would like to contribute, and after having signed up with us, it was much easier to approach them as to their spiritual welfare.

The financial success of our church is largely due to the Every Member Canvass. Three years ago we were receiving two-fifths of our support from the Home Mission Committee, today we are self-supporting with an increase in our benevolences. TRY IT AND BE CONVINCED.

Kib H. Warren.

Presbyterian Church, Shawnee, Okla.

Overcoming Difficulties

The value of a plan is not always measured by the number of difficulties obviated, but by the ability to succeed in spite of them. It is my purpose to indicate the most formidable obstacles in the way of the operation of the Every Member Canvass, and to suggest the means of overcoming them.

The most formidable enemy is LACK OF INFORMATION. Especially is this true with reference to the benevolences. The majority of men canvassed have meager information as to the needs and importance of the causes to which they are asked to contribute. As a result the vast majority of pledges are made from a sense of duty and church pride, and not because of intelligent appreciation of the need.

Information is the great breeder of interest, and people do not heartily support that in which they have not developed an interest. The great enemy then is ignorance, and I know of no way to overcome him other than by education. The ladies have made this discovery and are organized for systematic study. Their increased interest and magnificent response are evident. The big problem before us is the education of the men in the causes of the Church. This is not an impossible task. May I suggest this plan:

Invite the men of the church to a banquet. When the meal is finished present a typewritten questionnaire on every Church cause to each man and ask him to take the examination. This will reveal an amazing lack of information. Then make an appeal to them for systematic study, and organize on the following plan: Divide them into four groups. Assign to group No. 1, the study of Foreign Missions; to group No. 2, Home Missions; to group No. 3, Christian Education and Ministerial Relief and the activities of the local church; to group No. 4, all other causes represented in our benevolences. Let each group meet once a month either at luncheon or on Sunday afternoon, with definite program on its cause. Then hold a joint meeting of all the groups once a month at which time a delegated representative of each group shall present a digest of the information gained on his cause or causes during the month. At the end of the year rotate the groups and assign a new cause to each group. At the end of four years you will have a uniformly informed body of men in whose hearts will have been born an abiding interest in the things of the Kingdom, and which interest will express itself in sacrificial service and gifts.

In solving the problem of an educated membership will be found the means of overcoming practically all other difficulties connected with the Every Member Canvass. Information will produce a keen stewardship consciousness; it will equip your canvassers for their task; it will bring about an intelligent response from those canvassed; it will regulate giving in the proper proportion; it will produce a sustained rather than a spasmodic interest in the Church and its work; it will obviate high-pressure methods at pledge-taking time; and it will provide a continuous and adequate support for every worthy cause.

Failure in bringing the above to pass may be largely attributed to laziness. I know of no self-starting and self-operating plan. They all require hard work. Whatever your plan and whatever your difficulties, energetic effort is the means to success.

Rev. R. L. Jetton, Pastor.

Presbyterian Church, Jonesboro, Ark.

Has Solid Backing of Elders and Deacons

Every person has to go through a period of education before they reach the goal of their attainments, and it is also true that most people have to be shown the "why and wherefore" of any undertaking before they will take part in it.

This is true of the Every Member Canvass; the congregation must have definite information as to why the funds are needed, by whom they are asked, and for what purposes they are to be used.

We have been making the Every Member Canvass in this church for a number of years, but before the congregation was approached, we had a period of education and information among the officers which lasted nearly two years, and when we did take it before the congregation we had the solid backing and endorsement of the entire 24 elders and deacons. A sermon by the pastor on Christian Giving, followed the next Sunday by addresses by four laymen on the practical workings of the plan, at the morning hour, and by 2:00 o'clock the canvass was on and completed in two hours with the budget over-subscribed. The education of our congregation is practically complete, and only information is needed from time to time as to the amount asked for.

J. W. McClung.

First Presbyterian Church, Lexington, Va.

Through With the Old Plan

The Reidsville Presbyterian Church, having a membership of 160 last January, with only three months of

the church year left, found itself \$2,500 behind in its benevolent gifts for that year. From then on the whole congregation, especially the officers, were in a state of nervous panic, and uncertainty as to how we were going to meet our benevolent apportionments. We were faced, too, with the necessity of raising \$25,000 to complete our new church plant, work on which had been suspended for nearly two years. We realized that the old plan of church finance was out of date and ill fitted for our needs. We realized that we must finish our church, and so we made a thorough canvass and asked our congregation to subscribe to a certain number of shares of building and loan stock to create a sinking fund to pay off the loan of \$25,000, which we had just negotiated. This was successful and we decided to adopt the Every Member Canvass for our budgets. We then began a period of education with special emphasis on the tithe, as well as the stewardship of life generally. Eleven out of 13 officers agreed to tithe. We prepared a double budget and adopted as our motto, "\$8,000 in 80 minutes," and on one Sunday afternoon successfully completed the canvass. Before the 80 minutes had expired the work of tabulation had begun and by night the budget was practically subscribed.

Under no consideration would our officers consent to go back to the old system of church finance. We find that the Every Member Canvass system has an educational feature, as well as securing larger gifts. We now approach our church year with joy and not with terror, for the benevolences are provided for and our current expenses are regularly met. We have completed our new church building in the face of the largest budget that the church has ever had. This has been possible because of the increased number of regular contributors secured by the Every Member Canvass and because the subscribers were enabled to contribute more liberally on a weekly basis than they would have been able to do otherwise.

Rev. Marion S. Huske, Pastor.

Reidsville, N. C.

An Excellent Plan

The wisdom, the plan, the purpose and the results of the Presbyterian Progressive Program can scarcely be estimated or exaggerated.

The wonder is that such a plan was not projected many years ago. In my judgment, no church can make scriptural and commendable progress without putting this plan in operation. I think failure to appreciate and to appropriate the essentials of this plan is due either to lack of information, or lack of consecration, both of which are inexcusable.

"Order is heaven's first law," and citizens of heaven should adopt and preserve order. I think a defective plan is better than no plan. Our plan is an excellent one, and almost, if not entirely free from valid objections.

I do not see how we could dispense with the preparation, the fascination, the agitation, the mobilization, the information, the inspiration, the acceleration, the concentration, the consolidation, the co-operation, the stabilization, the liquidation, the manifestation, the consecration, the visualization, the realization, the coronation inevitably involved in the installation of the Presbyterian Progressive Program.

I believe it ought to be, and, therefore, can be put into effect in any church, rural or city, small or large. "Where there is a will, there is a way."

It will work if it is worked.

The burden of proof is on those who refuse to try this plan, or some other plan equally desirable and successful.

The proof of the reality of anything is found in putting it to the test. God has a right to our best, and our best is His will in and through our united and consecrated endeavor.

With gratitude to God, I wish to commend the Assembly's Stewardship Committee for their zeal, their intelligence, their energy, their grasp, their resourcefulness, their manifold and instructive literature, their expert leadership, their inspiring vision.

Let every church and every member assume the task, accept the responsibility, discharge the obligation, value the opportunity, magnify the privilege, and exult in the reward, "Well done."

Rev. Charles C. Carson, D.D., Pastor.

First Presbyterian Church, Bristol, Tenn.

"Has Done Wonders for Our Church"

There are two distinct things that the Every Member Canvass has meant to our church:

I. It has assisted in the spiritual growth of the membership.

(a) Because of the laying by each week a definite sum of money for religious purposes, by reason of the regular weekly offering, our people are constantly being reminded of their material obligations to God. They are, perhaps unconsciously, being impregnated with the idea

of stewardship. The results of this process are very visible in our church.

(b) Since instituting the Every Member Canvass, and making it work, there has been increased attendance upon the services.

II. It has in a large way aided the financial affairs of our church. It has relieved us of worry and brought in its place satisfaction; whereas the pastor and church treasurers were often concerned about a shortage in benevolent funds and current expenses, they now have the satisfaction of seeing the pastor's salary paid on time, the benevolent quota being met in full, and money on hand for current expenses. So hopeful are the officers of the church that they are to add half of the present budget to the budget for next year. During the past year the Every Member Canvass made the church self-supporting, relieving the Home Mission Committee of the payment of \$400. It has done wonders for our church in a financial way.

Will the Every Member Canvass work in the small church and in the rural church? There is no doubt about its working in the large church.

The answer to this question is, emphatically "Yes." But there is a proviso: it will work, provided the pastor and officers of the church make it work. Now, of course, each member of the church must do his full part; but if the pastor and officers will do their work, the people will fall in line. Asking this question is like asking the question: Will a razor shave? It will, if properly handled, if you will make it shave . . . not by itself. This is experience, not guess work, both as to the razor and the Every Member Canvass in the small and rural churches.

Rev. Chas. E. Guice, Pastor.

Presbyterian Church, Cleveland, Miss.

IN CITY CHURCHES

(Continued from page 8)

Develops the Church

The Every Member Canvass has been systematically carried out in the First Presbyterian Church of Columbia, Tenn., along with the other features of the Systematic Beneficence and Stewardship schemes of our Church, for some years.

It has proven a satisfactory and sensible method of work, and has assisted in developing the church.

I believe—with the necessary adjustments required in some cases—it will work in any church, rural or city, small or large, and meets the pragmatic test of Wm. James and harmonizes with the teachings of Paul.

Rev. J. C. Molloy, D.D., Pastor.

First Presbyterian Church, Columbia, Tenn.

Leadership of Pastor and Officers Makes its Way Clear

1. The difficulties of the Every Member Canvass comes principally from the fact that our people are loath to give up old plans and ideas for new ones, especially is it true with the smaller churches.

2. It is often the opinion of the "standpatters" that no new ideas should come into our church life and work, but when converted or they have been enlightened, the trials of the Every Member Canvass are over.

3. To overcome the DIFFICULTIES OF THE EVERY MEMBER CANVASS, we must first get our Session, Deacons, and Men of the Church enlisted in the plan, and when they catch the vision, enlighten themselves, the way is clear and all comes easy.

4. Personal experience leads me to believe that every member should be a contributing member, even though it be the "widow's mite," but no person should be urged or persuaded to give beyond his or her ability to pay.

J. D. Shaylor, Elder.

First Presbyterian Church, Jacksonville, Fla.

Insures Through Co-Operation

The Every Member Canvass plan of church finance has long ago passed the experimental period. Through its operation, the Church has made good progress in learning the scriptural basis of stewardship by the intensive emphasis preceding the annual campaign. It has also been learning the principle and the consequent advantages of thorough co-operation by every member bearing his own share of the financial task of the church.

These features of the Every Member Canvass plan, being fundamental truths, are applicable in all churches, whether small or large, whether located in country, village or city. The success of this plan depends upon the thoroughness of comprehension by the local church, the industry of application, and the dependence upon the Divine resources.

By continuing the teaching and practice of the principles of the Every Member Canvass plan, we are assured of an adequate income for all of the various enterprises of our progressive Church.

Rev. W. H. Hopper, Pastor.

Woodland Presbyterian Church, Louisville, Ky.

A Vital Message to Presbyterians

The Church Papers this week go to about 110,000 of our people, one-fourth of our total membership. Our Committee is investing a great deal of money to take the message of this Special Edition to you. Please read it through carefully.

Our Church is approaching the most important event of the year in the annual Every Member Canvass on March 18th. Upon the success of this effort depends every activity of our Church at home and abroad; the salary of every missionary; the salary of the pastor at home; the answer to the hopes of many missionaries waiting to go out; the bread and meat and shelter of the mountain mission worker who takes \$25 per month for her services while we ride on rubber tires with high-priced gasoline.

Our Assembly asks for \$4,750,000 for all benevolences, including every benevolent cause in Presbytery, Synod or Assembly. The askings of our Missionaries on the foreign field, the home field, and the askings of our Committees were trimmed to make the above amount. It is THE MINIMUM NEED—not the maximum. Some Synods have trimmed even this amount.

To this budget for *Benevolences* must be added the budget for *Current Expenses*, including the pastor's salary. And by the way, many a church ought to increase the salary of its pastor. He labors for less than a brick mason and never strikes.

Last year our Church raised for the two budgets the following

Approved Benevolences*	\$ 4,266,735	or \$10.38	per member
Current Expenses	6,271,402	or 15.22	per member
Total	\$10,538,137	\$25.50	per member

*Exclusive of Miscellaneous.

The appeal for \$4,750,000 is only \$500,000 more than we gave last year FOR BENEVOLENCES. Even thus, we are spending \$15 for ourselves where we are spending \$10 for outside benevolences, including every missionary enterprise of the Church. LAST YEAR'S BUDGET MEANT ONLY 50 CENTS PER WEEK PER MEMBER for all causes, Current Expense and Benevolences.

Is This the Measure of Our Loyalty and Gratitude?

We therefore appeal to every reader and through him to every Presbyterian within his influence to increase the offerings for the coming year. God has blessed and prospered us. The tithe of the income of the people of our Church is at least 24,000,000 per year. Can we expect God's continued favor when we withhold that which belongs to Him?

Study the Apportionment of Your Church

Pray and work that our Church this year may reach its goal and that all our Committees may be furnished with the means for a great forward step.

The General Assembly's Stewardship Committee

410 Times Building, Chattanooga, Tenn.

Story and Incident

SALLY ANN'S EXPERIENCE

From "Aunt Jane of Kentucky," by Eliza Balvert Hall.)

"Did I ever tell you about Sally Ann's experience?" Aunt Jane said, as she laid two three-cornered pieces together and began to sew with her tender, nervous old fingers.

To find Aunt Jane alone and in a reminiscent mood! This was delightful.

"Do tell me," I said.

"'Twas forty years ago," she began musingly, "and the way of it was this. Our church was considerably out 'fix. It needed a new roof. Some o' the winder lights was out, and the floor was as bare as your hand, and always had been. The men folks managed to git the roof shingled and the winders fixed and us women in the Mite Society concluded we'd git a cyarpet. We'd been savin' up our money for some time, and we had about twelve dollars. I ricollect what argument we had, for some of us wanted the cyarpet, and some wanted to give it to furrin missions, as we'd set out to do at first. Sally Ann was the one that settled it.

"Well, we decided to take Sally Ann's advice, and we was talkin' about app'intin' a committee to go to town the follerin' Monday and pick out the cyarpet, when all at once Elizabeth Taylor—she was our treasurer—she spoke up, and says she, 'There ain't any use app'intin' that committee. The money's gone,' she says, sort o' short and quick. 'I kept it in my top bureau drawer, and when I went for it yesterday, it was gone. 'I'll pay it back if I'm ever able, but I ain't able now.' And with that she got up and walked out o' the room, before any one could say a word, and we seen her goin' down the road lookin' straight before her and walkin' right fast.

"And we—we set there and stared at each other in a sort o' dazed way. I could see that everybody was thinkin' the same thing, but nobody said a word, till our minister's wife—she was as good a woman as ever lived—she says, 'Judge not.'

"Them two words was jest like a sermon to us. Then Sally Ann spoke up and says: 'For the Lord's sake, don't let the men folks know anything about this. They're always sayin' that women ain't fit to handle money, and for one don't want to give 'em any more ground to stand on than they've already got.'

"So we agreed to say nothin' about it, and all of us kept our promise except Milly Amos. She had mighty little sense to begin with, and havin' been married only about two months, he'd about lost that little. So next mornin' I happened to meet Sam Amos, and he says to me, "Aunt Jane, how much money have you women got to'rds the new cyarpet for the church?" I looked him square in the face, and I says, 'Are you a member of the Ladies' Mite Society of Goshen Church, Sam Amos? For if you are, you already know how much money we've got, and if you ain't, you've got no business knowin.' And, furthermore,' says I, 'there's some women that can't keep a secret and promise, and some that can, and I am.' And that settled him.

"Well, 'Lizabeth never showed her face outside her door for more'n a month afterwards, and a more pitiful-lookin' creatur' you never saw than

she was when she come out to prayer-meetin' the night Sally Ann give her experience. She set 'way back in the church, and she was as pale and peaked as if she had been through a siege of typhoid. I ricollect it all as if it had been yesterday. We sung 'Sweet Hour of Prayer,' and Parson Page prayed, and then called on the brethren to say anything they might feel called on to say concernin' their experience in the past week. Old Uncle Jim Matthews begun to clear his throat, and I knew, as well as I knew my name, he was fixing to git up and tell how precious the Lord had been to his soul, jest like he'd been doin' every Wednesday night for twenty years. But before he got started, here come 'Lizabeth walkin' down the side aisle and stopped right in front o' the pulpit.

"I've somethin' to say,' she says. "It's been on my mind till I can't stand it any longer. I've got to tell it, or I'll go crazy. It was me that took that cyarpet money. I only meant to borrow it. I thought sure I'd be able to pay it back before it was wanted. But things went wrong, and I ain't known a peaceful minute since, and never shall again, I reckon. I took it to pay my way up to Louisville, the time I got the news that Mary was dyin'."

"Mary was her daughter by her first husband, you see. I begged Jacob to give me the money to go on,' says she, 'and he wouldn't do it. I tried to give up and stay, but I jest couldn't. Mary was all I had in the world; and maybe you that has children can put yourself in my place, and know what it would be to hear your only child callin' to you from her death-bed, and not able to go to her. I asked Jacob three times for the money,' she says, 'and when I found he wouldn't give it to me, I said to myself, "I'm goin, anyhow." I got down on my knees,' says she, 'and asked the Lord to show me a way, and I felt sure he would. As soon as Jacob had eat his breakfast and gone out on the farm, I dressed myself, and as I opened the top bureau drawer to get out my best collar, I saw the missionary money. It come right into my head,' says she, 'that maybe this was the answer to my prayer; maybe I could borrow this money, and pay it back some way or other before it was called for. I tried to put it out o' my head, but the thought kept comin' back; and when I went down into the sittin'-room to get Jacob's cyarpetbag to carry a few things in, I happened to look up at the mantelpiece and saw the brass candlesticks with primms all 'round 'em that used to belong to my mother; and all at once I seemed to see jest what the Lord intended for me to do.

"'You know,' she says, 'I had a boarder summer before last—that lady from Louisville—and she wanted them candlesticks the worst kind, and offered me fifteen dollars for 'em. I wouldn't part with 'em then, but she said if ever I wanted to sell 'em, to let her know, and she left her name and address on a cyard.' I went to the big Bible and got out the cyard, and I packed the candlesticks in the cyarpetbag, and put on my bonnet. When I opened the door I looked up the road, and the first thing I saw was Dave Crawford comin' along in his new buggy. I went out to the gate, and he drew up and asked me if I was goin' to town, and said he'd take me. It looked like the Lord was leadin' me all the time,' says she, 'but the way things turned out it must 'a' been Satan. I got to Mary just two hours before she died, and she looked

up in my face and says, "Mother, I knew God wouldn't let me die till I'd seen you oncce more."

Here Aunt Jane took off her glasses and wiped her eyes.

"I can't tell this without cryin' to save my life," said she; "but 'Lizabeth never shed a tear. She looked like she'd got past cryin', and she talked straight on as if she'd made up her mind to say jest so much, and she'd die if she didn't git to say it.

"'As soon as the funeral was over,' says she, 'I set out to find the lady that wanted the candlesticks. She wasn't at home, but her niece was there, and said she'd heard her aunt speak of the candlesticks often; and she'd be home in a few days and would send me the money right off. I come home thinkin' it was all right, and I kept expectin' the money every day, but it never come till day before yesterday. I wrote three times about it, but I never got a word from her till Monday. She had just got home, she said, and hoped I hadn't been inconvenienced by the delay. She wrote a nice, polite letter and sent me a check for fifteen dollars, and here it is. I wanted to confess it all that day at the Mite Society, but somehow I couldn't till I had the money right in my hand to pay back. If the lady had only come back when she said she was comin', it would all have turned out right, but I reckon it's a judgment on me for meddlin' with the Lord's money. God only knows what I've suffered,' says she, 'but if I had to do it over again, I believe I'd do it. Mary was all the child I had in the world, and I had to see her once more before she died. I've been a member of this church for twenty years,' says she, 'but I reckon you'll have to turn me out now.'

"The pore thing stood there tremblin' and holdin' out the check as if she expected somebody to come and take it. Old Silas Petty was glowern' at her from under his eyebrows, and it put me in mind of the Pharisees and the woman they wanted to stone, and I ricollect thinkin', 'Oh, if the Lord Jesus would jest come in and take her part!' And while we all set there like a passel o' mutes, Sally Ann got up and marched down the middle aisle and stood right by 'Lizabeth.

"Well, Sally Ann looked all around as composed as you please, and says she, 'I reckon if anybody's turned out o' this church on account o' that miserable little money, it'll be Jacob and not 'Lizabeth. A man that won't give his wife money to go to her dyin' child is too mean to stay in a Christian church anyhow; and I'd like to know how it is that a woman, that had eight hundred dollars when she married, has to go to her husband and git down on her knees and beg for what's her own. Where's that money 'Lizabeth had when she married you?' says she, turnin' round and lookin' Jacob in the face. 'Down in that ten-acre medder lot, ain't it?—and in that new barn you built last spring. A pretty elder you are, ain't you? Elders don't seem to have improved much since Susannah's times. If there ain't one sort o' meanness in 'em it's another,' says she.

"Goodness knows what she would 'a' said, but jest here old Deacon Petty rose up. And says he, 'Brethren,—and he spread his arms out and waved 'em up and down like he was goin' to pray,—"brethren, this is awful! If this woman wants to give her religious experience, why, says he, very kind and condescendin', 'of course she can do so. But when it comes to a woman standin' up in the

house of the Lord and revilin' an elder as this woman is doin', why, I tremble,' says he, 'for the church of Christ. For don't the Apostle Paul say, "Let your women keep silence in the church?"'

"As soon as he named the 'Postle Paul, Sally Ann give a kind of snort. Sally Ann was terrible free-spoken. And, when Deacon Petty said that she jest squared herself like she intended to stand there till judgment day, and says she, 'The 'Postle Paul has been dead ruther too long for me to be afraid of him. And I never heard of him app'intin' Deacon Petty to represent him in this church. If the 'Postle Paul don't like what I'm sayin', let him rise up from his grave in Corinthians or Ephesians, or wherever he's buried, and say so. I've got a message from the Lord to the men folks of this church, and I'm goin' to deliver it. Paul or no Paul,' says she. 'And as for you, Silas Petty, I ain't forgot the time I dropped in to see Maria one Saturday night and found her washin' out her flannel petticoat and dryin' it before the fire. And every time I've had to hear you lead in prayer since then I've said to myself, "Lord, how high can a man's prayers rise toward heaven when his wife ain't got but one flannel skirt to her name? No higher than the back of his pew, if you'll let me tell it." I knew jest how it was,' said Sally Ann, 'as well as if Maria'd told me. She'd been havin' the milk and butter money from the old roan cow she'd raised from a little heifer, and jest because feed was scarce, you'd sold her off before Maria had money enough to buy her winter flannels. I can give my experience, can I? Well, that's jest what I'm a-doin',' says she; 'and while I'm about it,' says she, 'I'll give in some experience for 'Lizabeth and Maria and the rest of the women who, betwixt their husbands an' the 'Postle Paul, have about lost all the gumption and grit that the Lord started them out with. If the 'Postle Paul,' says she, 'has got anything to say about a woman workin' like a slave for twenty-five years and then havin' to set up an' wash out her clothes Saturday night, so's she can go to church clean Sunday mornin', I'd like to hear it. But don't you dare to say anything to me about keepin' silence in the church. There was times when Paul says he didn't know whether he had the Spirit of God or not, and I'm certain that when he wrote that text he wasn't any more inspired than you are, Silas Petty, when you tell Maria to shut her mouth.'

"Job Taylor was settin' right in front of Deacon Petty, and I reckon he thought his time was comin' next; so he gets up, easy-like, with his red bandanna to his mouth, and starts out. But Sally Ann headed him off before he'd gone six steps, and says she, 'There ain't anything the matter with you, Job Taylor; you set right down and hear what I've got to say. I've knelt and stood through enough o' your long-winded prayers, and now it's my time to talk and yours to listen.'

"And bless your life, if Job didn't set down as meek as Moses, and Sally Ann lit right into him. And says she, 'I reckon you're afraid I'll tell some o' your meanness, ain't you? And the only thing that stands in my way is that there's so much to tell I don't know where to begin. There ain't a woman in this church,' says she, 'that don't know how Marthy scrimped and worked and saved to buy her a new set o' furniture, and how you took the money with you when you

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went to Cincinnati, the spring before she died, and come back without the furniture. And when she asked you for the money, you told her that she and everything she had belonged to you, and that your mother's old furniture was good enough for anybody. It's my belief,' says she, 'that's what killed Marthy.' Women are dyin' every day, and the doctors will tell you it's some new-fangled disease or other, when, if the truth was known, it's nothin' but wantin' for somethin' they can't git, and waitin' for somethin' that never comes. I've watched 'em, and I know. The night before Marthy died she says to me, "Sally Ann," says she, "I could die a heap peacefuller if I jest knew the front room was fixed up right with a new set of furniture for the funeral." And Sally Ann p'inted her finger right at Job Taylor, you killed Marthy the same as if you'd taken her by the throat and choked the life out of her.'

"Mary Embry, Job's sister-in-law was settin' right behind me, and I heard her say, 'Amen!' as fervent as if somebody had been prayin'. Job set there, lookin' like a sheep-killin' dog, and Sally Ann went right on. 'I know,' says she, 'the law gives you the right to your wives' earnin's and everything they've got, down to the clothes on their backs; and I've always said there was some Kentucky law that was made for the express purpose of encouragin' men in their natural meanness.—a p'int in which the Lord knows they don't need no encouragin.' There's some men,' says she, 'that'll sneak behind the 'Postle Paul when they're plannin' any meanness against their wives, and some that runs to the law, and you're one of the law kind. But mark my words,' says she, 'one of these days, you men who've been stealin' your wives' property and defraudin' 'em, and cheatin' 'em out o' their just dues, you'll have to stand before a Judge that cares mighty little for Kentucky law; and all the law and all the Scriptures you can bring up won't save you from goin' where the rich man went.'

"I can see Sally Ann right now," and Aunt Jane pushed her glasses up on her forehead, and looked with a dreamy, retrospective gaze through the doorway and beyond, where swaying elms and maples were whispering softly to each other as the breeze touched them. "She had on her old black poke-bonnet and some black yarn mitts, and she didn't come nigh up to Job's shoulder, but Job set and listened as if he jest had to. I heard Dave Crawford shufflin' his feet and clearin' his throat while Sally Ann was talkin' to Job. Dave's farm j'ined Sally Ann's, and they had a lawsuit once about the way a fence ought to run, and Sally Ann beat him. He always despised Sally Ann after that, and used to call her a 'he-woman.' Sally Ann heard shufflin', and as soon as she got through with Job, she turned around to Dave, and says she: 'Do you think your hemmin' and scrapin' is goin' to stop me, Dave Crawford? You're one o' the men that makes me think that it's better to be a Kentucky horse than a Kentucky woman. Many's the time," says she, 'I've seen pore July with her head tied up, crawlin' around tryin' to cook for sixteen harvest hands, and you out in the stable cossetin' up a sick mare, and rubbin' down your three-year-olds to get 'em in trim for the fair. Of all the things that's hard to understand,' says she, 'the hardest is a man that has more mercy on his horse than he has on his wife. July's

Aberdeen & Rockfish Railroad BETWEEN ABERDEEN AND FAYETTEVILLE

Table with columns for EAST BOUND, WEST BOUND, STATIONS, and DAILY EXCEPT SUNDAY. Lists train numbers (NO. 14, NO. 22, NO. 38, NO. 41, NO. 21, NO. 15) and departure times for various stations including Aberdeen, Ashley Heights, Sanitorium, Montrose, Timberland, Raeford, Dundarrach, Arabia, Rockfish, Hope Hills Jct., Fenix, Clifton, Skibo, Owens, and Fayetteville Lv.

East and North bound trains have right of track over West and South bound trains of the same class. All trains stop on flag at Lake field.

Prayer Calendar for 1923

Price 15 Cents or \$1.50 Per Dozen

The 1923 Prayer Calendar is the most artistic yet published and a copy should be in every home in the Church.

It contains the name of every Home and Foreign Mission worker of our Church and their place of service, also a brief outline of the activities of every Executive Agency of our Assembly.

It will stimulate interest and enlarge information if the workers are remembered daily in prayer as suggested in the Calendar.

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found rest at last', says she, 'out in the graveyard; and every time I pass your house I thank the Lord that you've got to pay a good price for your cookin' now, as there ain't a woman in the country fool enough to step into July's shoes.'

"But, la!" said Aunt Jane, breaking off with her happy laugh,—the laugh of one who revels in rich memories—"what's the use of me tellin' all this stuff? The long and the short of it is, that Sally Ann had her say about nearly every man in the church. She told how Mary Embry had to cut up her weddin' skirts to make clothes for her first baby; and how John Martin stopped Hannah one day when she was carrin' her mother a pound of butter, and made her go back and put the butter down in the cellar; and how Lije Davidson used to make Ann pay him for every bit of chicken feed, and then take half the egg money

because the chickens got into his garden; and how Abner Page give his wife twenty-five cents for spendin' money the time she went to visit her sister.

"Sally Ann always was a masterful sort of woman, and that night it seemed like she was possessed. The way she talked made me think of the Day of Pentecost and the gift of tongues. And finally she got to the minister! I'd been wonderin' all along if she was goin' to let him off. She turned around to where he was settin' under the pulpit, and saye she, 'Brother Page, you're a good man, but you ain't so good you couldn't be better. It was jest last week,' says she, 'that the women come around beggin' money to buy you a new suit of clothes to go to Presbytery in; and I told 'em if it was to get Mis' Page a new dress, I was ready to give; but not a dime was I goin' to give towards puttin' finery on a man's back. I'm tired o' seein' the minister walk up into the pulpit in their slick broad-cloths, and their wives settin' down in the pew in an old black silk that's been turned upside down, wrong side out, and hind part before, and sponged, and pressed, and made over till you can't tell whether it's silk, or caliker, or what.'

"Well, I reckon there was some o' the women that expected the roof to fall down on us when Sally Ann said that right to the minister. But it didn't fall, and Sally Ann went straight on. 'And when it comes to the perseverance of the saints and the decrees of God,' says she, 'there ain't many can preach a better sermon; but there's some of your sermons,' says she, 'that ain't fit for much but kindlin' fires. There's that one you preached last Sunday on the twenty-fourth verse of the fifth chapter of Ephesians. I reckon I've heard about a hundred and fifty sermons on that text, and I reckon I'll keep on hearin' 'em as long as there ain't anybody but men to do the preachin'. Anybody would think,' says she, 'that you preachers was struck blind every time you git through with the twenty-fifth verse. I believe there's men in this church that thinks the fifth chapter of Ephesians hasn't got but twenty-four verses, and I'm goin' to read the rest of it to 'em for once anyhow.'

"And if Sally Ann didn't walk right up into the pulpit same as if she'd been ordained, and read what Paul said about men lovin' their wives as Christ loved the church, and as they loved their own bodies.

"'Now,' says she, 'if Brother Page can reconcile these texts with what Paul says about women submittin' and bein' subject, he's welcome to do it. But,' says she, 'if I had the preachin' to do, I wouldn't waste time reconcilin'. I'd jest say that when Paul told women to be subject to their husbands in everything, he wasn't inspired; and when he told men to love their wives as their own bodies, he was inspired; and I'd like to see the Presbytery that could silence me from preachin' as long as I wanted to preach. As for turnin' out o' the church,' says she, 'I'd like to know who's to do the turnin' out. When the disciples brought that woman to Christ there wasn't a man in the crowd fit to cast a stone at her; and if there's any man nowadays good enough to set in judgment on a woman, his name ain't on the rolls of Goshen church. If 'Lizabeth, says she, 'had as much common sense as she's got conscience, she'd know that the matter o' that money didn't concern nobody but our Mite Society,

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and we women can settle it without any help from you deacons and elders.'

"Well, I reckon Parson Page thought if he didn't head Sally Ann off some way or other she'd go on all night; so when she kind o' stopped for breath and shut up the big Bible, he grabbed a hymn-book and says:

"Let us sing 'Blest be the Tie that Binds.'"

"He struck up the tune himself; and about the middle of the first verse Mis' Page got up and went over to where 'Lizabeth was standin,' and give her the right hand of fellowship, and then Mis' Petty did the same; and first thing we know we was all around her shakin' hands and huggin' her and cryin' over her. 'Twas a reg'lar love-feast; and we went home feelin' like we'd been through a big protracted meetin' and got religion over again.

"How about you and Uncle Abram?' I suggested. "Didn't Sally Ann say anything about you in her experience?"

Aunt Jane's black eyes snapped with some of the fire of her long-past youth. "La! no, child," she said. "Abram never was that kind of a man, and I never was that kind of a woman. I ricollect as we was walkin' home that night Abram says, sort o' humble-like: 'Jane, hadn't you better git that brown merino you was lookin' at last County Court day?'

"And I says, 'Don't you worry about that brown merino, Abram. It's a-lyin' in my bottom drawer right now. I told the storekeeper to cut it off jist as soon as your back was turned, and Mis' Simpson is goin' to make it next week.' And Abram he jist laughed, and says, 'Well, Jane, I never saw your beat.' You see I never was any hand at 'submittin'' myself to my husband, like some women. I've often wondered if Abram wouldn't 'a' been jist like Silas Petty if I'd been like Maria. I've noticed that whenever a woman's willin' to be imposed upon, there's always a man standin'

'round ready to do the imposin'. I never went to a law-book to find out what my rights was. I did my duty to Abram, and when I wanted anything I went and got it, and Abram paid for it, and I can't see but what we got on jist as well as we'd 'a' done if I'd a-'submitted' myself."

Sparkles

Fatal in Most Cases

Bonar Law proceeded to illustrate his point by telling the story of a highlander who was lying ill in the last stages of exhaustion in a hospital, and asked that some one play for him on the bagpipes. The nurse had a warm heart and brought a piper into the room to play his entrancing music. The Highlander soldier recovered. But other patients in the hospital all died.—From a cable dispatch in the Toronto Mail and Empire.

A Hint to Hens

An Attawa hen laid an egg daily for 107 days. There's a saying in every hen-house that an egg a day keeps the hatchet away.—Judge.

According to Unity, a certain church recently issued an advertisement, thus: "Service at 10:30 a. m. Subject: 'The Three Great Failures'—Choir, Sermon, Pipe Organ Offertory. All welcome."

Bishop Olmsted, at a dinner in Denver, said apropos of Sabbath-breaking:

"I was talking to an Eastern clergyman the other day about his church attendance.

"I suppose," I said, 'that in your district rain affects the attendance considerably.'

"He smiled, faintly. 'Indeed, yes,' he said. 'I hardly have a vacant seat when it is too wet for golf or motorin'.'—Cleveland Leader.

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Rev. R. C. Reed, D.D., Columbia, S. C., Editor

Vol. LXIV CHARLOTTE, N. C., MARCH 7, 1923 No. 10



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EDITORIAL

THE CHARLOTTE CONFERENCE

As far as we can learn, the Charlotte Conference, in point of attendance, surpassed all others. This was to be expected, when it is remembered that the Synod of North Carolina is the largest in the South, and that Mecklenburg Presbytery is among the largest Presbyteries of the Assembly. North Carolina Presbyterians number 65,879 members, with Mecklenburg Presbytery having 86 churches and over 11,000 communicants, making a mighty host from which to draw.

The Convention was well planned by the local committee, with the result that the churches of the Synod sent large delegations of men and women.

The Columbia Seminary Quartette added much to the pleasure of the Conference by their trained voices. Then the congregational singing was wonderful, making the old Auditorium ring from center to circumference.

Outsiders were greatly impressed by the personnel of both meetings. This was natural, because when you bring together a great crowd of men and women from the Presbyterians of this State, you assemble the rank and file of the population who have done so much to make this State the first in the South.

The Conference was emphatically a laymen's meeting, as was right, because they began this movement, and by their achievements they have won the admiration of the ministers.

The women, too, had their day, and from the manner in which they transacted business, one could see that they not only were strong in money raising, but had made progress in the systematic transaction of business.

Mrs. Winsborough was detained part of the first day, by a late train, but Miss Margaret Rankin, of the Second Church, Charlotte, proved herself a capable substitute.

By the kind courtesy of Mrs. Winsborough the editor was given the privilege of addressing the Auxiliary for a few minutes. The burden of his message was to show the close dependence of the Home Mission work of the Synod upon the circulation of the Standard. He quoted from Rev. A. W. Crawford, the Synodical Superintendent of Home Missions, who on several occasions stated to the Synod that the success of his work was largely due to the help he had from the Standard in reaching the people of the Synod, and that if he could get the Standard into every home, he would have no difficulty in raising all needed funds. Basing his argument upon this fact, he pressed home upon the Auxiliary their duty to make an extra effort to place the Standard in every home in the State in order to build up Home Mission work.

Among the speakers there were a few preachers, but the talking was mainly done by the laymen, which was as it should be. They were the leaders and theirs was the responsibility.

Rev. Wade Smith is a rare combination of lay-

man and preacher. He has only in recent years been ordained. Before he was one of the most active of the laymen. His "Church by the Side of the Road," in Greensboro, is carried on by him and his session along new lines, the wisdom of which is appealing to all.

Rev. Motte Martin, whose fame is linked with our African work, was heard with pleasure.

Then Rev. R. T. Coit, so well known in this city, told the story of his work in Korea, and Rev. J. Porter Smith, the son of Dr. J. Rockwell Smith, whose name is associated with our work in Brazil, spoke of their struggles with Romanism.

Rev. W. W. Junkin told the story of the work in China, where he has spent many years.

Dr. Campbell White, who is always heard with pleasure by a Southern audience, made several addresses, all of the highest order. Dr. White is not a minister, but he is a near approach to one, and he proves the contention of our old friend of years ago, J. C. Rankin, of this county, that the scriptures do not make the distinction between teaching and ruling elders, such as is found in our Book of Church Order.

There were other elders who also impressed this fact upon us, as two of the outstanding addresses were made by Elders P. T. Shanks, of Selma, Ala., and Fred Sullens, of Jackson, Miss.

Mr. Shanks is the son of the late Dr. D. W. Shanks, one of the great preachers of Virginia when we entered the ministry. He was a man of power and a charming preacher. The son seems to have inherited his father's ability. His address on Prayer gripped his audience, and even now men are feeling its demand upon their lives.

Mr. Sullens' address was one of the best of the Conference, and was heard by a house packed, both floors and galleries. The story of his life as an editor and a man of pugilistic ability when politicians needed curbing, during the sessions of the Mississippi Legislature, was equal to a moving picture. Then followed his conversion, under the preaching of Gypsy Smith, Jr., told with the skill of a practiced orator. It stirred the conscience of more than one of us who heard him, and made more than one preacher realize how fruitless his own life had been.

Among the speakers we failed to hear were Mrs. Winsborough, Mason, Ravenel, DuBose, Spillman and Reavis, Caldwell and Thompson. We heard Mason as he gave the stereopticon views. His presentation was fine. He spoke clearly and to the point, and seemed to recognize the terminal stations when he reached them.

The great objection to combining the Laymen's Conference with the Woman's Auxiliary is that when both are so good, no man is able to be in two places at once, and whenever he is in one place he is uneasy lest he be missing something good in the other.

"How happy could I be with either,
Were t'other dear charmer away."

It is difficult to measure the good done by such Conferences as we have been having. Their results are found in scattered churches and in the renewed consecration of men and women. This new force will gather momentum as the years roll by. For this reason we hope that they will never be abandoned.

PERSONAL LIBERTY

We hear much these days about man's personal freedom. It seems to be the stereotyped refuge of those who love their dram, and who are outraged that any one should even dare to infringe upon the freedom that is inherent in personality.

There are many words in our English tongue

whose popular meaning will not bear a close examination of what they really mean. Freedom is one such.

Our immortal Declaration of Independence declares that all men are born free, yet we know that such is not the case in the strict meaning of the word.

From the cradle to the grave we are shut in by laws that interfere with our liberty of action, so that we may say that there is no such condition as absolute freedom.

My personality is what distinguishes me from every one else in this world, and in a certain sense no one can control my personality. I can think as I please, and there is no power that can control my thinking, though the expression of my thoughts may be controlled, if they conflict with the laws of the land.

On the other hand, no man's personality is independent of his neighbor. There is an influence going out from man to man, that man himself is unable to control. We live in a mass, each life touching some other life.

For example, I am not able to live my own life, independent of my neighbor, however much I may seek to do so. When therefore a distinguished member of Congress from New York City recently stated that the prohibition law was an infringement of man's personal liberty, he was confusing the two meanings of personal liberty.

Recently a man in this city was forced to send off his dog because his neighbors complained that the dog interfered with their sleep. Now each of these parties could claim personal liberty. The owner of the dog could have claimed the right to own a dog, yet the neighbors could claim the right to sleep, and the judge in this case made the liberty of one man yield to the liberty of the greater number.

If the liquor drinking man could live to himself and not affect his neighbor, then no law could forbid his drinking. When, however, he, by the sale of liquor, ruins homes, wastes the wages of the poor man, wrecks promising young lives, and breaks mothers' hearts, and fills jails and asylums, then society has a right to plead its own personal liberty, to claim that the greatest good to the greatest number must be regarded. In other words, the mothers, the young men and the public generally can also plead that their personal liberty is being infringed upon, and therefore that the liberty of the few should be sacrificed for the benefit of the many.

The difficulty with men like the Congressman mentioned above is that they fail to take into account my liberty.

There is, however, one comfort we can take to ourselves. This plea which has been used for years has lost its force, and even the most stupid of men can see how meaningless it is.

Personal indulgence would be nearer the truth than personal liberty, because interference with appetite is where the shoe pinches.

Let us realize that Paul was right when he wrote to the Romans that no man can live to himself, nor die to himself. He was also right when he wrote that man is not his own, that he belongs to the Lord, and that it is his duty to glorify that Lord in both body and spirit. Do not imagine that this refers only to Christians. Christ tasted death for every man according to the Epistle to the Hebrews, and therefore He has a claim upon every man. When our Lord asked the question, What shall a man give in exchange for his soul? He did not intend that the question should apply only to believers, but to every son of Adam. All have been benefited by His death, and all therefore have been bought. If you destroy that soul, you are destroying the property of another, and you must pay for the loss.

In the recent controversy in New York between Bishop Manning and Dr. Grant, the latter could claim the right to think as he pleased. On the other hand the Bishop could reply, "You may think as you please, but as long as you occupy a pulpit of the Episcopal Church you cannot preach as you please."

When you hear the curbstone orator or the more cultured preacher claiming liberty of thought and action, just remind him that no man is perfectly free. The very phrase captivates the unthinking and emboldens the ignorant.

Madame Roland uttered a profound truth when she said, "O Liberty! Liberty! how many crimes are committed in thy name!"

ALAS, POOR "AMERICA!"

If ever a hymn was safely entrenched in the hearts of all people of this land, we thought that "America" was. It has ever had a standing engagement to be sung at every patriotic gathering, and we doubt whether any hymn has ever had more popularity.

After enjoying such prestige for generation after generation, it must be humiliating to this favorite to be repudiated by any one who loves his country.

"The Monitor," a Catholic weekly published in Newark, N. J., has this to say about "America":

"It will not be out of place to sound a note of warning against the singing of 'America' by the pupils of Catholic educational institutions. The doggerel lines so dear to the hearts of all Anglo-maniacs should never be heard within the walls of a Catholic school or a Catholic college. Unlike 'The Star-Spangled Banner,' they do not generate a true national spirit. 'America' is essentially sectional."

"If any of our readers," says The Monitor, "happen to be present on an occasion when this offense shall be repeated, we advise them to hiss, and hiss vigorously. No matter if they disturb the harmony of the proceedings. Their doing so will help to bring out the true character of 'America,' which should never be sung at a Catholic gathering."

THE OLD RUGGED CROSS*

On a hill far away stood an old rugged cross,
The emblem of suffering and shame,
And I love that old cross where the dearest
and best
For a world of lost sinners was slain.

O, that old rugged cross, so despised by the
world,
Has a wondrous attraction for me,
For the dear Lamb of God left His glory
above,
To bear it to dark Calvary.

To the old rugged cross I will ever be true,
Its shame and reproach gladly bear;
Then He'll call me some day to my home far
away,
Where His glory forever I'll share.

Chorus

So I'll cherish the old rugged cross,
Till my trophies at last I lay down;
I will cling to the old rugged cross,
And exchange it some day for a crown.
George Bennard.

*This was one of the beautiful messages in song that the quartette brought to the convention members.

An endorsement of these sentiments is given in letters on the editorial page from Bishop John J. O'Connor, Newark, and Bishop James A. McFaul, Trenton.

Those who laugh at the fear of Protestants when they charge the Catholics of America with planning eventually to control this country, may not be right, when they see the happenings of the day, and reason from what is going on in the social and political life of our land. But we are impressed, not by any one great fact, but by facts, small in themselves, yet growing larger by their accumulation, that there is a hidden danger in these repeated and varied attempts, to control the old and young in this generation.

Down here, where Romanism is not very strong, we are inclined to close our eyes to what those north of us report, and we are apt to decry any attempt to discredit a church professing to honor our Master.

This action bears marks of truth, and it is in keeping with the course of this church in the history of other countries, so we conclude that those who are constantly calling upon those who love their country to watch Rome, must have some reason for their anxiety.

LITTLE THINGS

The occupations of every day seem often trifling, we may do them without thinking as ordinary things, yet they are the scenes of our appointed lot—appointed by God for you and me. The ordering, the application of these ordinary occupations, it is the appointing of the divine purpose; it is for ourselves to carry them out. And secretly our character forms according as we handle them.

Do not let your growth in holiness depend upon surrounding circumstances, but rather constrain those circumstances to minister to your growth.

HOT SHOTS FIRED BY CAPT. FRED SULLENS, MISSISSIPPI EDITOR

"I know nothing whatever about theology, but I can put all the theology in the world into one simple sentence—Jesus Christ can save men from sin. I know He can do it because He has saved me, and I have seen Him save others.

"I don't care a continental what Dr. Percy Grant or other perpetrators of pale-faced sermonettes think about Jesus Christ, but I am concerned in what Jesus Christ thinks about me.

"Jesus Christ was either of divine birth, or else He was the most colossal liar who ever lived, for He said, 'I am the Resurrection and the Life.'

"It is high time for the newspapers of the United States to play up Jesus Christ and play the politicians down.

"In twenty-five years of newspaper work I have put men in office and then put them out again, but I would rather be God's humble instrument in helping one soul find Jesus than to have the power to fill every political office in Mississippi, from governor to constable.

"When God undertakes to save a newspaper man He tackles a God-sized job. We see so much of the sham, the fraud, the hypocrisy and the flimsy schemes of our fellow beings that it makes us cynics and pessimists.

"One glorious thing about being a Christian is that you can go home in the evening with a grin on your face, and your wife meets you at the door with a glad smile, while baby leaps gleefully in your arms. That can't happen if you have sin in your heart.

"You can't afford to be anything less than the very finest man in your line of business or profession, and you can't be that unless Jesus has a part in your life.

"There is no middle ground. You are either for God or against Him. He wants you to be either hot or cold.

"The Christian religion is the greatest commodity in the world today, and the man who gets the real article is never a dissatisfied customer.

"The sin of indifference is crippling the cause of Christ on earth today far worse than the sin of disbelief.

"The time is at hand, men, when we must quit chasing the almighty dollar and give some of our time to chasing Almighty God.

"Getting right with God is merely a matter of reason but you will never get there if you try to match your poor pigmy mind against His omnipotence."

"A man who sits at his desk 365 days in the year with his fingers literally on the pulse of the world soon loses his power to thrill. His emotions are deadened. He becomes a hard-boiled guy, and the unfortunate part of it is that he sees so much of the schemes, tricks, wiles, subterfuges and selfish purposes of his fellow beings it becomes hard for him to believe in anything. Therefore when I tell you that when God undertakes to save a newspaper man, He truly has a God-sized job, but it can be done."

Devotiona

SHUT IN WITH GOD

"There is a calm amid life's fitful fever,
A deep repose."

There is a world—in this world—of which the world knows nothing. Amid its fret and fume, its clamour and tumult, it is utterly oblivious of it. The vast majority of mankind it is an undiscovered country. Yea, to many of the Lord's own it is an unknown quantity—a far country.

Hard to finding is this country. Those who on quest are often puzzled, bewildered, and seemingly hedged from it. "Strait is the gate and fe there be that find it."

"But what to those who find? Ah, this Nor tongue nor pen can show."

When they have found it they rejoice with joy unspeakable. Then they have peace passing all understanding. Then are they quiet, "So He brings them unto their desired haven."

Where! What is this place? It is the secret place of the Most High. It is the inner shrine where God meets with His dear children. It is the Holiest of all.

"No words can tell what sweet relief
Here for my every want I find;
What strength for warfare, balm for grief,
What peace of mind."
Shut in with God.

—Rev. Charles W. Anderson, Overland, Mo

"CHRIST THE ONLY HOPE OF THE WORLD"

Abstract of Address by Dr. J. Campbell White, of New York, to the Laymen

"God was in Christ, reconciling the world unto Himself, and hath committed unto us the word of reconciliation."—I Cor. 5:19.

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

These two great Bible statements clearly make the claim that Christ is the only hope of the world. I would like to indicate some of the main lines of my thought on this subject by a quotation from James Russell Lowell. Mr. Lowell was attending a meeting where some sceptics were speaking about having no need of religion. When his opportunity came to speak, Mr. Lowell had the following striking answer to make to all such cheap scepticism:

"Some gentlemen tell us very complacently that they have no need of religion; they can get along well enough without it. Let us tell you, friends, that the very worst kind of religion is no religion at all. And those men who live in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in a land where the Gospel they neglect has tamed the beastliness and ferocity of men, who but for Christianity, might long ago have eaten their bodies, like the South Sea Islanders, or cut off their heads like the monsters of the French Revolution.

"When the microscopic search of scepticism, which has hunted the heavens and the earth to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy respected, womanhood honored, and human life held in due regard; when the sceptic can find such a place on this globe where the Gospel of Christ has not gone and cleared the way, and laid the foundations and made decency and security possible, it will then be in order for the sceptical literati to move thither, and there ventilate their views.

"But so long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given to men that hope of eternal life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

The simple fact is that without Christ and His religion—the world would have no adequate conception of God, of morality, of prayer, of salvation, or of immortality.

Pagan conceptions of God are almost utterly false. Polytheism and Pantheism dominate the minds of the bulk of the human race. When I have asked educated Hindoos how many gods they have in India, they have told me 333 millions. And their most popular gods were grossly immoral.

No wonder that the whole moral level of the pagan world is so low, in view of their immoral gods, and the absence of any adequate moral standards in their religions.

Even prayer has been degraded to a mechanical process by vast masses of mankind. Genuine prayer is dependent upon a right conception of God.

Salvation, in the Christian sense, is an absolutely new idea to the pagan mind. We believe that salvation includes present forgiveness, deliverance from the power of temptation, fellowship with God in Christ, and partnership with God in His great work for mankind. All of these conceptions strike the heathen mind with surprise and novelty.

Jesus Christ also gives the final word about immortality. Mr. Edison is reported to be trying to devise an instrument by which he can weigh spirits—in order to satisfy his own mind as to whether there is any immortality. Why not take the testimony of Christ about this?

He said: "In my Father's house are many mansions, go to prepare a place for you. I will come again and receive you unto myself, that where I am, there ye may be also."

Where nations and races are ignorant of these great spiritual truths, they are also apt to be ignorant of nearly everything else that makes life worth living. One-half of the human race can't read a word of any language. One-half the world has no scientific knowledge of hygiene, sanitation, medicine or surgery.

Every blessing comes into human life, where Christ is known.

He alone can settle the industrial conflicts of the world. He is doing this through hundreds of Christian employers and employees. Nothing but the Christian solution is adequate. Christ alone can banish war from the world. Our Vice-President, Mr. Fairbanks, coming back from a trip around the world, declared that one well equipped mission station would do more for the permanent peace of the world than a whole fleet of battleships. Yet one

Contributed

battleship costs more than the whole Protestant Church in America spends on missions each year.

If Christ is the only hope of the world, what should the Southern Presbyterian Church do?

It should make an intelligent, serious effort to give Christ to its share of the world. Thirty-two millions of people in Asia, Africa and Latin America are in the special fields of the Southern Presbyterian Church; 475 Southern Presbyterian missionaries (including all wives of missionaries) are at work, or one to over 67,000 heathen on the average. You ought to increase the force of missionaries to at least 1,000. This would still give every missionary an average field of 32,000 people. These additional 525 missionaries can be sent out and supported by an increase of 10 cents a week to this object by the 411,000 members of the Southern Presbyterian Church. You could do this by increasing your gifts to foreign missions to the amount you are already giving to home missions, education and other benevolences in America. With 32 millions of people to reach in your foreign fields, ought you not to give at least as much to this great enterprise, as to all home causes, apart from congregational expense? If you do this, you can really occupy and evangelize your share of the world. Ought not this to be made the first object of the entire Church until it is accomplished? In the wake of this achievement, would come the greatest spiritual blessing to the whole Church that it has ever known.

THE HOUSTON LAYMEN'S CONVENTION
Extracts from Addresses at Laymen's Convention

By R. T. Pearce

Morning Session—February 13, 1923

First Address: Central Task of the Church, by Rev. W. M. Fairley, of El Paso, Tex.

"Glad to speak to business men who are accustomed to stop leaks and to speed production. You men should use some imagination, zeal and energy. Religion is the biggest business of a man's career. The Church is a corporation, with special laws, regulations, etc. It has authority to hold property; to hold and dispense funds and property. You are invited here as a stockholder in this corporation to look after her interests.

"The Church rests upon a charter, constitution and by-laws, given by God Himself, with the territory mentioned in which she is to operate—worldwide—to do business wherever men will have any need. Home office is where God sits and justice reigns; not a physical territory where she works, but in the hearts of men—where hope lifts her eyes to a new hope—where new ideals and purposes are formed.

Object of Church

"To take spiritual ideals of Church and propagate them into the hearts of men. Spiritual value is to be carried to the end of the world—to sell her spiritual values to the world—not only nearby, but everywhere. Spiritual forces are to be fitted to spiritual needs of men. This work we call evangelism; and this is the central task of the church.

Capital Stock

"Jesus Christ, Holy Spirit, Sacred Scripture, individual membership of Church—these are the capital stock. They belong to the Church, are a part of the property of the Church. The individual membership is a part of the capital stock. If you do not give your influence, your talent, your money, etc., you are robbing God. Are we using God's property properly?"

Second Address: What Will You Do With Jesus? By Rev. William R. Dobyns, of Birmingham, Ala.

Dr. Dobyns took as his text: "What think ye of Christ," and said, in part: "Presuming you are Christians, what think ye? There is a difference between being loved and being a disciple. If ye are a disciple, deny yourself."

He then went on to speak of Christ as a Master—as an absolute Master, not a part-time Master, but an all-time Master; how Paul referred to himself as being a "bond slave of Jesus

Christ," and said, "If we would become all real servants we should be the servant of God and should be ready and willing at all times to serve His people." He spoke of the chairman of a woman's circle, who thought when she had performed certain duties she had done all that was expected of her; that she had done her share; but when she was told how Christ did not feel that His share was done until He reached the cross, and in agony cried out, "It is finished," she changed her attitude and resolved to serve as long as she lived.

Dr. Dobyns then spoke of Christ as a Great Teacher—one who knew truth and revealed truth. He spoke of his authority to preach, saying that his authority to preach the doctrines of the Presbyterian Church came when he was ordained a minister, but his authority to preach to the world came with his redemption.

He then told of Christ as a Great Leader—always going before, never asking any one to go where He had not gone; calling attention to His words, "I will be with you, even to the uttermost parts of the world."

"When Christ laid down His life, it was the supreme sacrifice—He died for all."

Afternoon Session—February 13, 1923

Rev. H. D. McCallie, a missionary, spoke of his work in Korea, and the needs of the Church there.

He said: "After fifteen years in the foreign field I can testify that the Gospel of Jesus Christ does work. A young man I knew was adrift; was a drunkard and a wanderer; he surrendered his life to Christ; became a worker; and gave to Christ all of his time. A real test came when he was called upon to do menial labor. Being of the nobility, it was considered a disgrace to do any sort of work; but this job I had for him called for work of the most menial kind. He said: 'I would not do this work for \$1,000, but I will do it for Christ.'"

This man now takes the place of Dr. McCallie in that particular field.

Speaking of social customs in Korea, Dr. McCallie said: "A man's social standing there depends upon the number of wives he has. Women are chattels. There is no word in the language for 'home.' Wherever Jesus Christ is being taught in this foreign land, all that has been changed. Homes are being established; churches and schools built."

He spoke also of the island where he began his work, and was beaten and almost put to death by the natives. Today there is a church of several hundred members, with three elders. Now the slogan of these people is "A Sunday School in every village."

Mr. McCallie's work among the boys and girls of the section in which he works is appreciated, and the stu-



Capt. Frederick Sullens, of Jackson, Miss., one of the Most Interesting Speakers at the Conventions

dents, because of their character, are in demand all over the land. He said: "The Gospel will do the work in Korca, but we must bring it into contact with the people. We have 90 missionaries, but there are three million people to reach."

* * *

Second Address: Mrs. W. C. Winsborough, head of the women's work in the Southern Presbyterian Church, spoke of conditions in Mexico, where she has spent a great deal of time. (This address is reported on our woman's page).

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One of the most inspiring things about the afternoon session, and which greatly increases one's zeal for work in our home land, was the sight of 12 full-blooded Indian girls from the Goodland Indian Orphanage, of Goodland, Oklahoma. Mr. Spring, the superintendent, said they ranged in age from eight to sixteen years; that the Bible is the principal text-book in the school; that everything else is incidental.

These girls showed wonderful training. They answered questions on the Shorter Catechism, selected at random, and recited verse after verse of scripture. They sang numerous hymns and the state song of Oklahoma. They then recited in concert the names of the books of the Bible in the way in which they come.

Mr. Spring, in his remarks, took occasion to say that the reason the Church is suffering so today is because she has not stuck to the Bible. He said the students in his school are thoroughly grounded in the Holy Scriptures, and that when they reached the tenth grade they know by heart from 1,500 to 2,000 verses. Can any other Presbyterian school in the United States make so splendid a record?

* * *

Rev. J. W. Hassell, in his address on Japan, stated that there are 62 mission organizations there. He mentioned the fact that while we in America frequently talk about the possibility of war with Japan, a resident of Japan never hears such talk there. He said, too, that conditions in Japan are such at the present time that you can talk religion anywhere and at any time. He pointed out the contrast between Japan and the United States in this respect; for, as we all know, few men talk about religion during business hours.

He told of one young man who thought he could not be convinced that there is a God because he could not touch Him and could not see Him. Mr. Hassell gave him a Bible and told him to look in this book and he would find God. After three weeks' time this young man returned, saying he had found God, and thanked the missionary for showing him the way.

So greatly appreciated is Mr. Hassell's work in Japan that the head of all the railroads sent him a pass and told him to ride all over the line and preach the Gospel. In Japan the railroads are controlled by the Government, and a representative sits in the cabinet.

Morning Session—February 14, 1923

The most impressive part of the Laymen's Missionary Convention was that which consumed the entire morning session, February 14th. The previous day had been given up almost entirely to addresses by ministers here and in the foreign field. At this morning session, however, the principal addresses were by laymen, professional and

business men, whose daily lives are spent grappling with the problems of every-day life.

Mr. Alfred D. Mason spent most of his time telling what his Sunday School in Memphis, Tenn., is doing; how, when he started the work in 1896, there was practically nothing there, and the small sums of money raised each year were spent upon themselves. I gathered from his remarks that the Sunday School did not begin to grow until it began to think more about others than about its own welfare. He had a gripping message for all Sunday School superintendents. His words, "God will make great joy of your life if you are willing to work," sank deep into the hearts of all his hearers. He said, speaking particularly to teachers, "Teach for salvation; train for service; the Sunday School is the training ground of the Church. Plant in the heart and soul of every pupil seeds that will bear fruit in greater service later in life."

He said the plan which had resulted in the splendid development of his Sunday School could be summed up in four words: First, Information; second, Inspiration; third, Aspiration; fourth, Perspiration; that no Sunday School can remain weak where this program is put into practice.

He then spoke of the great work that the Bible class of this Sunday School is doing; how it has raised thousands of dollars to assist in carrying on the great work in the foreign field, particularly in China.

* * *

The next layman to speak was Mr. Julian P. Alexander, a prominent lawyer, of Jackson, Miss.

He told of the work of the Flying Squadron, which is accomplishing such great things for God in the little city from which he comes.

One could easily write a whole book on the ideas set in motion by his recitation of the almost miraculous things that are being done in Jackson, Miss. He told of the train furnished by the railroads, carrying one hundred Christians, with tremendous banner attached to its sides, with this startling statement in large letters:

"MISSISSIPPI FOR CHRIST"

He told of the number of miles this train covered in a given time; how numerous people were interested and became Christians as a result of the talks made by these one hundred modern disciples of Christ.

* * *

Mr. Fred Sullens, Editor of the Jackson Daily News, Jackson, Miss., in beginning his address, said he came "Not to preach, but to bear witness. Jesus Christ can save men, because he has saved me and others. He told how Gypsy Smith, Jr., came to Jackson, and he gave him plenty of space in his paper. "I did not dream what its effect would be upon me. On the evening of the second day of his coming, I was driving by the tabernacle and I saw people literally running to church. I had seen them run to fires, fights, etc., but it was first time in my life that I had ever seen people run to the House of God. I parked my car and went over to the tent. The next night I went over and wrote the story instead of sending my reporter. I got the story all right; but I got another story much more wonderful. That night Smith turned loose; there must have been five or six thousand people in the tent, but he seemed to be talking to me. He showed me how far short I had fallen from God's plane; and, strange to say, the harder he hit me, the better I liked it.

Gypsy Smith preached two more nights, and on the third night he extended the invitation. I went forward; I had left God publicly; I was glad to come back in the same way. That was eight months ago, and those eight months have been happier—have meant more to me, than all the 45 years that preceded them. I have been successful in business; have had all the joys, and all the thrills that can come to a man; but you may take it all rather than take Jesus Christ out of my life. I was anxious to get something to do in this great work, so I went to my pastor and told him so. He showed me what to do, and now I am Press Agent for Christ."

* * *

The third layman to speak during this morning of inspiration was Mr. P. T. Shanks, a wholesale grocer of Selma, Ala. He spoke particularly of prayer—what prayer will do in church life, in family life, and in business life. He told some incidents in his life—so much like the experiences of other business men that his talk made a very profound impression. He told of how necessary it is for the average professional and business man to take Christ into his office, to pray for strength and guidance through the day, not merely in the morning and at night, but at the moment when the problems present themselves. He told of the harrassing interruptions and distractions of every-day business life, and how necessary prayer is to make a man kind and thoughtful and companionable.

GATHERING UP THE FRAGMENTS

The Laymen's Missionary Convention at Little Rock, Ark., February 15-16, 1923

By Rev. John Van Lear, D.D.

Had I the choice I would prefer such a gathering as is assembled here to any court of the Church—Presbytery, Synod or Assembly—for several reasons: First, the Laymen's Convention is much larger in number; second, more democratic in spirit; third, less formal and perfunctory and ecclesiastical in method; fourth, more purposeful and definite in aim; fifth, more spiritual and prayerful, and hence to sum up all, more inspirational and helpful.

Personnel

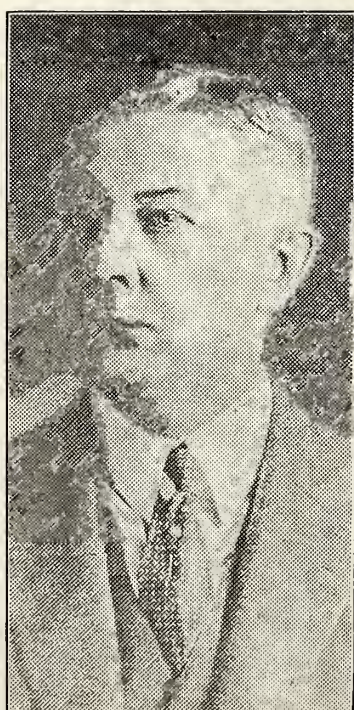
The personnel of the convention was choice. The men who gathered here were the finest type of our Presbyterian manhood; men of standing and influence in the business and professional world; leaders in every avenue of human activity; doctors, lawyers, bankers, merchants, ministers, teachers; women of devotion and commanding strength; who had taken the time to give themselves to the furthering of the supreme task of the Christian Church, the extension of the Kingdom of our Lord and Saviour Jesus Christ.

Program

The program was strong. It dealt with old things in a new way. There was not a weak note in it from its opening to its close. New and old figures moved forward a program that was full of interest, kindling with inspiration, abundant in enthusiasm and intensely loyal to the great Head of the Church. Men spoke whom we had heard before and men whom we had not heard. The largest service rendered in these bi-ennial sessions of the Laymen's Missionary Convention is the splendid success



J. P. Alexander, of Jackson, Miss.



P. T. Shanks, of Selma, Ala.



A. D. Mason, of Memphis, Tenn.

"Beginning at Jerusalem"

Representatives in the busy mart of trade---at home.



has in bringing out men hitherto unknown in the church at large, and thus revealing new ore. So the treasures new and old of the kingdom were brought out. Above and beyond all the information and interest furnished, the outstanding impression was the devotional spirit and emphasis laid upon prayer as the instrument of moving forward the Kingdom of Christ in the world. The statistical note was not unduly sounded as the measure of kingdom's progress; the financial note was minor and the more important and precedent one, the consecration of self; cause was set forth as necessary to effect; the mountain as producing the stream. Our men realize that heavy budgets can be piled one upon another in increasing size without a firm and enduring base of interest, sympathy, consecration and prayer to maintain them. Love is the spirit of the Kingdom. The giving of self is the only adequate return for Christ's sacrificial gift of himself. The devotional motive was kindled by Dr. Wm. Bay Dobyms in two addresses on the opening day, one on the Leadership of Christ, and another on Discipleship. There were rich and fertile interpretations of the Gospel in which the keen sword of the Spirit was wielded with thrilling effect that cut the joints and marrow and clave the flesh and spirit asunder and bared the soul. The music of the convention was finely rendered by the Kentucky Seminary quartet, splendid young men who sang the old Gospel tenderly and artistically with their hearts laid to our hearts. The convention itself sang. Sang as men can sing, and revealed both how much men love to sing and how well they can do it, a fact too sadly hidden in congregations.

Scope

Every part of our mission field was heard from in messages direct from the field; encouragement sufficient to stimulate forward movements; discouragements which came mostly from the inadequacy with which our church is meeting the task assigned and assumed, of evangelizing hundreds of millions of Christless peoples in seven lands. Facing such facts as that our church is only giving one-fifth for foreign missions, while spending four-fifths at home, and that we are placing upon every one of our missionaries to reach a parish of 70,000 souls, no one can conclude that we are neglecting the home field in overstressing the foreign, nor overmanning the foreign field. The impression is rather that the inadequacy with which our church is meeting her missionary task is leaving to the future generation the task we are failing to perform. The Christian father who is not meeting his obligation in this task his generation is leaving to his child the task increased in heaviness. One-half of a world that can not read; one-half that has no medical skill, is the legacy that disobedience to Christ's command is handing down to the coming generation.

In Brief Review of Addresses

Dr. Egbert Smith—In his forceful and impressive way Dr. Smith gave a "Bird's-Eye View of the Far East": Japan, modern, cleanly, polite, with a veneer of civilization covering stark heathenism; thousands at heathen shrines; vast contributions to idolatry, one shrine receiving \$160,000 annually. Heads full of knowledge, but hearts barren and empty; pilgrimages frequent; oft walking 800 miles; suicides abound; 500 young men hanged to death over Kegon falls; our force small and insufficient. Christianity making itself felt; one Christian to every 400 of population; in Japanese parliament

one Christian to every 20 members. Korea: Revival spirit all over land; passion for Christian education; intense evangelistic work of native church; Sunday School increase in two years from 3,000 to 12,000; converts from 12,000 to 30,000; native church characterized by Bible reading, prayer and personal work. China: with countless Christless villages; people open to Gospel; all heathen religions conspire to degrade womanhood.

Dr. R. M. Wilson—Korea is being transformed by Gospel; enlightened medical treatment needed; handles in his hospital 10,000 patients yearly; our boys and girls can well follow example of Korean boy who brought in 119 new pupils, and his sister who brought 400 to Sabbath School.

Mr. Edwin F. Willis—Personal Trip to Mexico: Two years since our church resumed work in this war-torn republic, and in a new field; out of the chaotic condition due to revolution order was being established and our work steadily progresses. In the Presbytery of the South 372 professions last year larger than in many of our largest and strongest Presbyteries at home.

Rev. W. F. Junkin—Leaven in lump can not be extracted; old religions doomed; some temples converted into schools; but education liberal and atheistic; present generation drifting from Confucianism to Agnosticism; some few leading men are looking to Christian church for guidance; China looks to America as to no other nation; but for America and England, China would have been partitioned; if republic does not stand up it will be due to unrighteousness and not from lack of love of liberty; neither culture nor social service can save China. Hope is in redemptive Gospel.

Rev. J. W. Hassell—Japan: Japan does not wish to fight America; her militarists may, but her people do not. People are seeking to repress militarism. Nation is agnostic; God's existence doubted; people peculiarly open to personal work; approachable as occidental is not. Personal evangelism the constant employment of missionary.

Thursday Evening

Dr. H. F. Williams gave informing stereopticon lecture on "Facing the Facts," showing the before and after of missions.

Dr. J. Campbell White—Present-day situation in missions is that Christianity is being assailed from oriental religions; must meet the assault; there is nothing redemptive in any religion but the Gospel; Buddhism is suppression ending in extinction; Mohammedanism is eternal perpetuation of fleshly lusts; Confucianism is morality without power to realize; figures do not sustain the fear expressed of overstress of foreign evangelization; vast bulk of monies are spent on maintenance of home work; the 50-50 basis not approximated; the man power on the foreign field can not overtake the task; your missionary force should be increased to 1,000; then every one of them would have a field of 35,000.

Friday Morning

Messrs. Mason, McCallie and Alexander spoke at this session, all of whose addresses are reported by our Houston correspondent.

Dr. J. O. Reavis—"Opportunities for Investment." "Be sure you put your money into life or you will lose life; make your offering proportionate to your income or the Lord may make your income proportionate to your offering." You can have your personal representative

on the foreign field, laboring night and day in your name, for \$2,700. You will get some real joy out of your money if you do this. That is what stewardship means. How much owest thou unto my Lord?

Brazil—Rev. J. Porter Smith: Son of the homeland born on foreign soil; baptised with the zeal of missionary parents; from the land with no sacred Book; from the land where religion has been travestied; where people of education have turned in disgust from Romanism's presentation of Christianity; Mr. Smith knows Romanism at first hand. South America is a sick country; the leading men of all her different nationalities so say; Dr. Hudson Taylor, of the China Inland Mission, was quoted as saying "That South America was the neediest field in the world today." Protestant Missions seek to reverse the order that Romanism has set up when it places the church between the sinner and Christ, and to put the sinner nearest to Christ. Our mission force is static. No increase means retardation. Men now waiting to be sent; how can they go unless they be sent?

Men's Work—Mr. Alfred Hume: Another fine piece of new ore who set forth the present condition of our men's work in its disorganization and lack of organization but not in a pessimistic manner; sounding the note of cheer for this youngest branch of the Assembly's organized work and giving us the hope that under his able and devoted lead a few years will reveal its potentialities. He made a magnificent appeal for a combination of Life and Leadership; "Life without leadership is powerless—leadership without life is barren;" "Our need is motive—more power and less push."

Friday Evening

Africa—Rev. Motte Martin: Forceful young veteran thrilled audience with personal experiences. In a few clear-cut sentences he removed some of the misconceptions as to Missions; there was unity and not disunity on the field abroad; missionaries had hardships but were not martyrs; the heathen were described as they are and no one thought they were well enough as they are after his description; our work is not to thrust our religion upon them but to put it into their open hearts; any time will not do; there is no time but now in the Kingdom.

Dr. Homer McMillan—The closing address was made by Dr. McMillan. It was a masterly effort. The present conditions of the world are due to man's fear of man; his lust; his unrestrained power; his assault on sacred institutions of home and church. The remedy is our faith in a Divine Christ, a Divine passion that mingles with Divine compassion for souls, and the rekindling of the spirit of prayer in our homes.

The four hundred delegates left feeling that it was good for them to have been here and the Presbyterian laymen of Little Rock and North Little Rock, who had shown fine unity in making the convention preliminaries successful, will ever remember the gathering as one of pleasure, profit and inspiration, and be pleased to again play host to so fine a body of God's gentlemen.

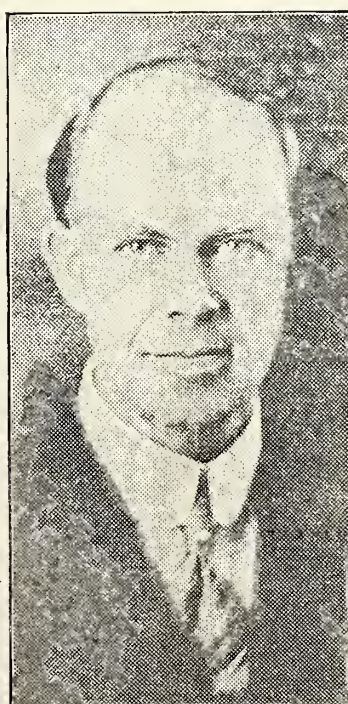
The Life Within—Our earthly lives may waste and wear like the dropping sand; but the inner life can never waste nor wear. Time writes no wrinkles upon its brow. It is no fleeting shadow, no wasting dream. It must remain unimpaired till it reaches that beautiful land where angels dwell, and rejoices forever in the presence of God.

"Go ye into all the world"

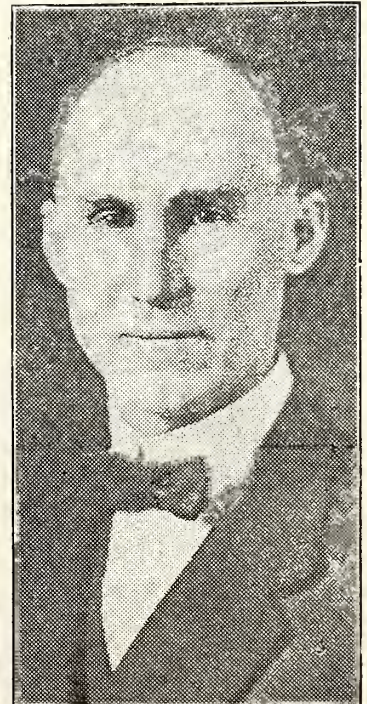
Christ's representatives on the far-flung battle line.



R. M. Wilson, M.D., of Korea



Rev. Robt. Coit, of Korea



Rev. Motte Martin, of Africa

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

THE RICHES OF LOVE IN CHRIST JESUS*

The treasures of earth are not mine,
I hold not its silver and gold;
But a treasure far greater is mine,
I have riches of value untold.

Chorus

O, the depth of the riches of love,
The riches of love in Christ Jesus;
Far better than gold or wealth untold,
Are the riches of love in Christ Jesus.

The treasures of earth must all fail,
Its riches and honor decay;
But the riches of love that are mine,
Even death cannot take them away.

Come, take of the riches of Christ,
Exhaustless, and free is the store,
Of its wonderful fullness receive,
Till you hunger and thirst nevermore.

*Possibly there was no message at the conventions more impressive than that brought by the quartette in the words of this beautiful song.

Charlotte Convention—The Woman's Parallel Convention meeting in Charlotte, N. C., simultaneously with the Laymen's Missionary Convention, drew together several hundred women from North and South Carolina into one of the most inspiring and helpful conferences the Woman's Auxiliary of the Southern Presbyterian Church has ever known. With Mrs. W. C. Winsborough, president of the Woman's Auxiliary as presiding officer, direct from the mission field in Mexico, the great throng of women who crowded the Second Presbyterian church at four sessions, could not but catch the enthusiasm of her words as she urged that the "King's business be hastened." And no one attending either the meeting of the Laymen's Convention or the Women's Parallel Convention could fail to receive the impress of the convention theme, "Unto Him," as the picture of a lost, sin-stricken world was presented by Dr. J. Campbell White, of New York; Rev. Motte Martin, of Luebo, Africa; Mrs. E. R. Kellersberger, of Africa; Rev. Wade C. Smith, of Greensboro, N. C.; Rev. H. D. McCallie, of Korea; Dr. J. Porter Smith, of Brazil; Dr. J. O. Reavis, of Nashville, Tenn.; Rev. R. T. Coit, of Korea and the many other consecrated leaders who graphically told of the white harvest and of the few laborers.

The joint-sessions held at night were attended by crowds which packed the great auditorium, listening breathlessly to the thrilling stories of conversion as told by outstanding laymen, Frederick Sullens, of Jackson, Miss., and C. R. Caldwell, of Staunton, Va., who now are giving themselves "wholly unto the Lord." Three young volunteers, representatives of the 32 young men and women who are ready and waiting and who cannot go to the foreign field because there is no money with which to send them, stood on the platform and spoke earnestly of their longing to be sent, even to their readiness "to go out under the board of some other denomination," if their own Southern Presbyterian Church cannot send them.

Young Edgar Tufts told of taking up the work at Banners Elk, N. C., recently laid down by his sainted father; and asked the prayers of the members of the convention for himself and for the great task which he has assumed.

The quartet of Columbia Theological Seminary, in sweet soulful music, directed the thought of the assemblage "Unto Him" whose great command was constantly before the convention as the evangelization of the world was discussed.

The closing hours of the Laymen's Convention was marked by an address of great impressiveness by P. T. Shanks, of Selma, Ala., in which he urged more consecrated living by the Christians of America.

Rev. T. R. Thompson, of Union Theological Seminary, Richmond, Va., was the last speaker of the joint-session, on the closing night. He gave a soul-stirring message on the theme: "Power Adequate to the Task."

In point of registration and attendance the Charlotte meetings have been the largest of any of the four regional conventions yet held. May the influences which go out from these meetings held in this center of Presbyterianism, be fruitful in bringing a multitude of souls to Christ at home and in the uttermost parts of the world.

Auxiliary Member.

Biennial Convention of Woman's Auxiliary at Houston—The convention of the Woman's Auxiliary that met in the First Christian Church at Houston, Texas, February 13th and 14th was a source of inspiration and spiritual power to those in attendance.

There were 340 delegates registered besides a large number of guests. Greetings were extended to them from the city by Mrs. H. W. Carothers, from the Brazos Presbyterial by Mrs. M. G. Stell, and from the Synodical of Texas by Mrs. J. L. Brock. The response to these greetings was given by Mrs. William Steen, president of the Synodical of Louisiana. The Bible study conducted by Dr. W. R. Dobyns prepared the hearts to receive the messages of the missionaries from the foreign fields as they revealed the progress in missions that had been made in the past 20 years and the wonderful opportunity and responsibility confronting the generation of today. Naturally the women of Texas are deeply touched by Mrs. Winsborough's magnetic appeal for the Mexican women and girls within the boundaries of our State.

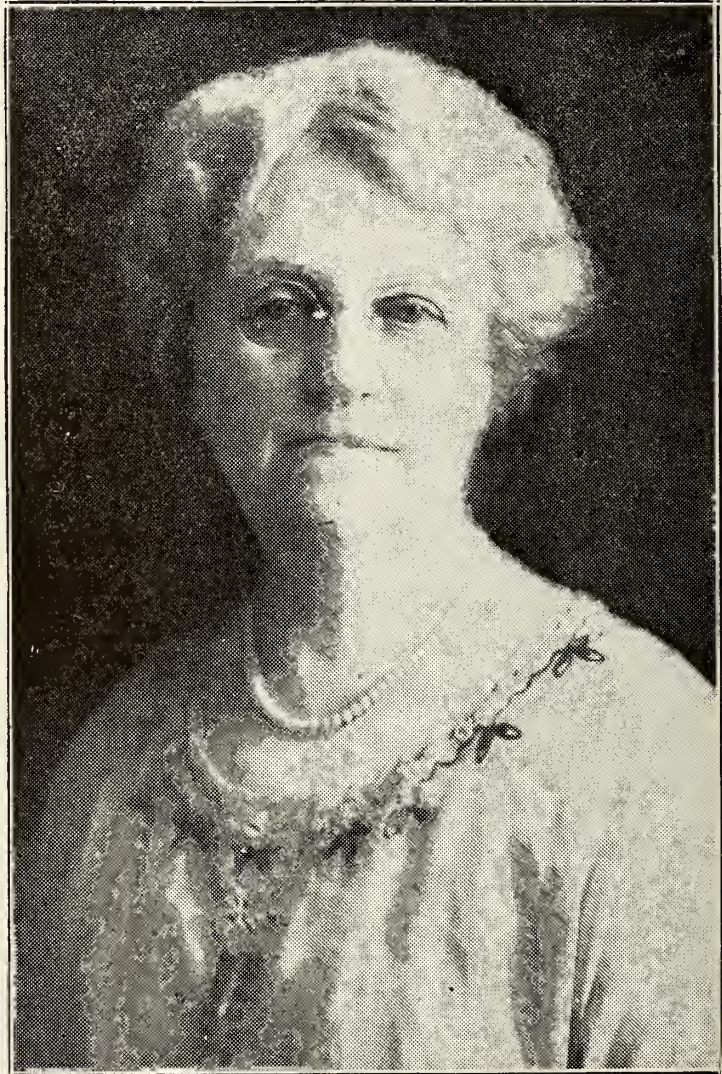
Heart-searching were the four-minute talks on prayer bands, family altars and tithing under the leadership of Mrs. Wm. D. Hart, of Austin; Mrs. Paul E. Bock, Mineral Wells, and Mrs. W. L. Hickman, Texarkana.

Undoubtedly the Auxiliaries of Texas will become much more efficient as a result of Miss Davidson's talks on organization and group conferences, the latter being taken up in Texas this year for the first time. During the opening of the question box, ripples of amusement occasionally spread over the audience, as certain questions revealed perplexities common to all Auxiliaries; but Miss Davidson in her quiet way, with her deep spiritual insight into the hearts and the problems of women, impressed them all with the thought that prayer and faith will solve all difficulties.

which 475 missionaries have been sent by the Church, ministering to 51 stations and 1,605 out-stations. He spoke of the fact that there are now under appointment 32 new missionaries waiting to be sent and he pled for the awakening of the Church to send them out. He urged that each Church accept its share of the quota asked by the General Assembly's Stewardship Committee.

The Bible hour of the afternoon session was led by Rev. Wade C. Smith, of Greensboro, N. C., using the topic, the theme of the convention: "Unto Him." Mr. Charles A. Rowland through whose vision the Laymen's Missionary Movement came into being and the one who first felt the need of the parallel convention of the women, stated the purpose of these conventions was to make men and women realize that the things of Christ should come first in everyone's life. Rev. William F. Junkin, of China, expressed his gratitude to the women of the Church who made possible Mrs. Winsborough's visit to the Orient a few years ago. Mr. Junkin testified of the change wrought in the lives of the Chinese by the Gospel of Christ.

The closing address of the afternoon was delivered by Mrs. Winsborough, giving a detailed account of her trip to Mexico, describing the charm of the scenery, the sadness of the people, their love of flowers and of music and the beauty of the women. She paid a tribute to the missionaries who are laboring in Mexico and told of the destruction of the territory which moved the work of the Presbyterian Church in the north to the southern part of the republic where the Church now has five stations and 25 missionaries.



MRS. W. C. WINSBOROUGH

Jacksonville Convention—The Third Biennial Convention of the Woman's Auxiliary of the Southern Presbyterian Church opened a two days' session in the First Presbyterian Church, Tuesday morning with large delegations from the four States of Alabama, Georgia, South Carolina and Florida, in attendance. Mrs. W. C. Winsborough presided.

Greetings were extended by Mrs. Arthur S. Harris of Jacksonville, in behalf of the city and also of the Presbyterial Auxiliary of Suwannee, of which Mrs. Harris is president. Mrs. Herbert A. Love, of Quincy, Florida, extended a welcome in behalf of the Synodical of Florida, of which she is president. These words of welcome were responded to by Mrs. W. E. Hinds, of Auburn, Ala.

"Why are we here," was the topic of an able address delivered by Mrs. Winsborough who in answering the question gave the purposes as first to hear the Master speak through His servants, to see an opportunity to become more intelligent and to hear from the missionaries of the Cross; second, to plan better ways of meeting our responsibilities and to be better fitted for doing the Master's work; third, to reconsecrate ourselves to renewed activity in order to do better work than ever before.

Rev. Motte Martin delivered a stirring appeal for the 3,000,000 people in the Congo touched by the Presbyterian missionaries.

Rev. J. O. Reavis spoke of the 33,000,000 souls for which the Southern Presbyterian Church has assumed responsibility in the foreign countries, to

On Wednesday morning Rev. R. T. Coit, of Korea, gave a graphic description of his work there. Rev. M. E. Melvin, of Chattanooga, outlined the plans of the Stewardship Committee and emphasized the importance of the Presbyterian Progressive Program. Dr. J. P. McCallie, of Chattanooga, told of the plans formulated for the organization of the men of the Church.

A conference on the development of the spiritual life was conducted by Mrs. H. A. Love, of Quincy. The following subjects were introduced by four-minute talks: "Prayer Bands," "Family Altars," "Tithing," "Bible Study," and "Personal Evangelism." Mrs. Winsborough gave an illustrated lecture on the Mexicans along the Texas border which was very interesting and instructive and which emphasized the great need of a school for the Mexican girls in Texas which the women of the Church propose to build.

Wednesday afternoon was given to the discussion of Auxiliary plans, and proved one of the most interesting periods of the convention when many problems were solved and difficult situations cleared up. During the afternoon Mr. A. D. Mason spoke upon the purpose of the Sunday School, stating that it is to teach for salvation and train for service. Dr. R. C. Anderson, of Montreat, thanked the women for their gift of the stone gate and lodge at the entrance of Montreat.

The session was closed by a prayer of dedication by Mrs. H. A. Love.

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

Help! Help! Help! Your help is wanted and needed, dear kind reader, in sending in news for our page. We know our young people are at work, but we "crave" some word from them that they are doing things worth while. Our Honor Roll is nearly up to 20 this time, but these faithful friends cannot spend all their postage money in writing to the department. You will please us greatly by sending in a flood of letters about what your Society or

Sunday School is doing or what you know of the activities of some other Society or Sunday School.

Isn't that a busy Junior Endeavor Society in Greensboro's Westminster Church? The younger boys and girls are leading the way in service for many of us. It is encouraging to see such splendid work being done by those who will be the leaders in a few years.

We are carrying this week an article on Foreign Mission Study, one of the points in the Merit Cup Contest. When the Home Mission Study has been completed,

plans should be made to study about our foreign work. The story of Christian Missions is as genuinely interesting as anything else we can put our time into.

Fire last week destroyed the building where the Conference Office, Post Office, Store, and Athletic Headquarters were last June in the Davidson Conference. However, other quarters will be secured and there will be plenty of room to accommodate a large crowd June 12-19, for two large dormitories were constructed last summer. Plan now to attend the Conference. It will be a great one!

Sunday School

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

MARCH 11, 1923

JESUS IN GETHSEMANE

Luke 22:39-48, 54

GOLDEN TEXT—Christ also hath once suffered for sins, he just for the unjust, that He might bring us to God.—Peter 3:18.

SCRIPTURE LESSON

39. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.
40. And when he was at the place, he said unto them, pray that ye enter not into temptation.
41. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,
42. Saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done.
43. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.
44. And when he rose from prayer, and was come to his disciples, he found them sleeping for sorrow,
45. And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.
46. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him.
47. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?
48. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

SHORTER CATECHISM

Q. 27. Wherein did Christ's humiliation consist?
A. Christ's humiliation consisted in His being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried and continuing under the power of death for a time.

Leaving Jerusalem and the upper room, where the Passover and the Lord's Supper had been celebrated, Christ and His disciples went to the Mount of Olives and the Garden of Gethsemane. Because it was a quiet and restful place, Jesus and His apostles often resorted thither. This was known to Judas, and therefore he went where to find Him by night. The night was far spent and the day at hand. Jesus went to Gethsemane at this time to pray and to prepare for the sad scenes of the morrow. We will contemplate Christ's Prayer In Gethsemane; The Disciples Sleeping But Urged to Pray; and the Events Following.

I. Christ's Prayer in Gethsemane

Withdrawing a short distance from the other disciples, Jesus took with Him Peter, James, and John. They had been with Him before on notable occasions, and He wanted their presence and sympathy. He kneeled down and prayed, saying, "Father if Thou be willing, remove this cup from me; nevertheless not my will but Thine be done." He desired, if it was possible, to be delivered from the cup of humiliation, suffering and death about to be presented to Him. The humanity of Christ shrank with horror and dismay from the awful woes and agony confronting Him—Caiaphas' palace, Pilate's hall, and on Calvary's cross. If man's salvation could be accomplished in any other way, He appeals to His Divine Father to deliver Him from these appalling evils. Yet He says, "Not my will, but Thine, be done." If the Father deems it and mankind can not be otherwise saved, He is willing to endure the shame, agony and pangs of man's reputed guilt. The necessity of Jesus' death and the need of paying the penalty of the violated law are nowhere more emphasized than in Gethsemane.

II. The Answer Given

Thou Jesus' specific request was not granted, and He drank the cup of woe to the dregs, yet His prayer was granted. An angel from heaven appeared to strengthen Him in body and mind for approaching trial. The earnestness of His prayer was shown in it being thrice repeated and His agony was proved by great drops of blood issuing from His body and falling on the ground. The reality of His being strengthened was apparent in the

serenity that He manifested during the trying scenes of the succeeding day. It was a blessed thing for God's glory, Jesus' honor, and man's salvation, that Christ's prayer for exemption from the woes of suffering and crucifixion was not granted. Without atonement, without the penalty of the violated law being paid, a holy God could not pardon sin, and the whole human race would have been lost, the Divine pitying love would not have been made so conspicuous and Christ would not have had the adoration given by saints and the angelic hosts in heaven to "The Slain Lamb." It is often best that God does not grant human prayers. It was not well to bestow Elijah's prayer for death, nor Paul's petition for removal of "the thorn in the flesh," yet God answered their prayers by giving them grace to bear and do His will.

III. The Disciples Sleeping, But Urged to Pray

Even the chosen disciples, Peter, James and John, slept while their Master prayed in agony. Their sleeping was partly due to fatigue and bodily exhaustion. They had been awake all night and occupied with sad truths and impending calamities. They were also sleeping for sorrow. The deepest grief in view of their Master's sufferings and departure numbed their souls. Yet Jesus urges them to pray lest they enter into temptation. They were about to be tempted to deny their Master, as did Peter, and only the help of the Holy Ghost could keep them steadfast. The loving John was the only one of them that followed Jesus to His trial and stood by His cross to the end. The rest except denying Peter, forsook Him and fled."

IV. The Events Following

Jesus remonstrates with them for coming out against Him with swords and staves as against a thief. He reminds them that He had taught and healed in the temple and "They laid no hands on Him." Judas, guiding them, indicates his Master with a kiss and employs the seal of love and loyalty to betray Him to His enemies. Christ declares Himself to be the one sought and asks that His disciples be permitted to depart. Peter impulsively draws his sword and cuts off the right ear of Malchus, the servant of the high priest. Christ touches the ear, saying, "Suffer ye thus far," and healed him. This was the last healing miracle performed by Jesus and it was bestowed upon a bitter enemy, who sought His life. Christ was then arrested by the officers and soldiers and carried to the palace of Annas, the father-in-law of Caiaphas, the acting High Priest. Annas sent Him bound to Caiaphas. Here He was questioned and treated with rude indignity by the servants. John followed his Master closely, and being known to the High Priest, was promptly admitted. Peter "followed afar off," and John, going to the door, secured his admission. But instead of going with John to the presence of the Counsel, he seated himself with the servants and was tempted to deny his Master.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

FACTORS FOR MAKING THE WORLD BETTER HOW CAN WE HELP?

- M., Mar. 12—Evangelism: Isa. 52:7-10.
- T., Mar. 13—Education: Prov. 1:1-6, 20-22.
- W., Mar. 14—The Church: Isa. 2:1-4.
- T., Mar. 15—Divine Ideals: Rev. 21:9-11, 22-27.
- F., Mar. 16—Unselfish Lives: 1 Cor. 9:19-23.
- S., Mar. 17—Sacrifice: John 12:20-26.

Sun., Mar. 18—Topic: Factors for Making the World Better: How Can We Help. Matt. 5:13-16

What is the greatest factor in world-betterment? How does the church help world-betterment? How does international friendship help?

(The discussion of the topic this week is furnished by Rev. J. F. Ligon, of the Tenth Avenue Church, Charlotte, by my request.—J. G. G.)

There is no one who wishes the world so well as God. For one to be convinced of that fact it is only necessary that he should carefully read the Scriptures. God has ever encouraged men to seek the best gifts, to reap the greatest joys and to attain the highest possible degree of physical and moral excellence. And not only has He encouraged men to seek the best and to attain the best, but He has materially assisted men in their endeavors.

We are mindful of His promises held out to those who faithfully observe His commandments to do them, promises that are bright and exactly consistent with our desires. "And it shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God and do all His commandments which I command thee this day that the Lord thy God will set thee on high above all nations of the earth. And all these blessings will come on thee and overtake thee if thou shalt hearken to the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of the body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine and the flocks of thy sheep. The Lord shall establish thee an holy people unto Himself as He hath sworn unto thee, and all the people of the earth shall see that thou art called by the name of the Lord." Deut. 28:1-10.

We are mindful also of His benevolent attitude toward those who call upon His name and who honor Him in their lives. It is His hand that ministers to our temporal needs and supplies all those things that we require for comfort and peace of mind. "Every good gift and every perfect gift is from above and cometh down from the Father of Lights with whom is no variableness neither shadow of turning." Jas. 1:17.

We are mindful also of His unspeakable gift to the world, and the purpose underlying that gift. The gift we know was His only begotten Son, and the purpose of that gift was that the world through Him might be saved. "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." Jno. 3:16-17.

When we seriously contemplate the above facts we are impressed with the thought that God really and sincerely wishes the world well.

Now what are some of the factors for making the world better? Well, there is of course:

1. *The Bible*—The Bible is the greatest factor for righteousness in the world today. We need have no fear of placing it in the hands of every man, woman and child in the whole world. It is only in lands where the Bible is possessed and read, where its authority is recognized and its precepts observed that the blessed fruits of righteousness are produced. If we would make the world better it is imperative that the Bible be sent, in large numbers, to earth's remotest bounds.

2. *The Church*—The Church is beyond all controversy a powerful factor for righteousness. The Church and the Bible move together in the conquest for a better world. The Church stands upon the Bible as its enduring foundation. It emphasizes the claims of God upon the individual life, issues the Gospel invitation and fosters the spiritual life of the believer. It pleads for individual righteousness and gives encouragement to the correct development of the whole man. Where the Church flourishes the graces of the Gospel abound.

3. *The Individual Believer*—The true Christian is a real factor for world betterment. His influence is cast upon the side of righteousness. Jesus is not indulging in flattery, nor is He paying idle compliments when He says, "Ye are the salt of the earth, ye are the light of the world." He is stating cold facts. The Christian is

a peculiar work of His grace, the Christian has a real service to render the world, and the Christian is a most valuable unit in society as a whole. His duties are manifold, but his outstanding duty is to so live as to set forward by his life and labors of love the highest interests of the Kingdom.

Now How Can We Help?

I. Duty of the Christian as the Salt of the Earth (a) To retain his savor. That is to see to it that his religious fervor continues warm, that his spiritual experience does not become cold and dead. But how shall he see to this?

- 1. By prayer.
2. By personal piety. "Have salt in yourselves."
3. By close daily fellowship with Him who is the real Saviour of men. "If any man will come after me let him deny himself and take up his cross daily and follow me."

(b) To exercise his spiritual powers in the salvation of the lost. "Go ye into all the world and preach the Gospel to every creature." "Ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the world." That command is to every one who names the name of Christ.

II. Duty of the Christian as the Light of the World

- (a) To preserve the light inviolate in his own heart.
1. To shine brightly—not dimly.
2. To shine constantly—not intermittently.
3. To shine beneficently—not selfishly. Light does not shine for itself merely, but for the benefit of those among whom it is placed.

(b) To shine until completely exhausted. Not for today merely, nor for tomorrow, but while life lasts.

(c) To shine with increasing brightness. "The path of the just is as a shining light that shineth more and more unto the perfect day."

REPORTERS' HONOR ROLL

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MEXICO

The Problem of North America!

Dear Fellow Young People:

What is Uncle Sam going to do about Mexico? It is sad enough to think about conditions in Russia today, but what about Mexico, right here next door to us, Mexico torn by revolutions and rent with civil war!

Are we not interested in those bright-eyed, intelligent boys and girls down there just south of Texas. Is it not our duty to give them the Gospel and proper Christian training, to give them a chance to become useful fellow-Americans with us instead of insurgents and revolutionists like Villa and Carranza!

Our Foreign Mission Study book, "Sunrise in Aztec Land," published by the Presbyterian Committee of Publication, tells us all about the great work that is being done by our church in Mexico today.

Hoping that we will all finish up our Home Mission study and get to work on this next great point in our Merit Cup contest as soon as possible,

Most sincerely your friend,

U. T. S., Richmond, Va. Wilson W. Moore.

NEWSGRAMS FROM OUR YOUNG PEOPLE

The Junior Endeavorers of the Westminster Church, in Greensboro, report the following good work: With a membership of 35 the average attendance for the past two months has been 32. Linda Rankin and Louise Scott have completed their third year of the five-year Junior Memory course, and Lawrence Clapp the first year. The society has completed the home mission book, "The Magic Box." A dozen scrap books have been made recently for the children's ward of the city hospitals, and a large number of postals have been collected for Dr. Scott, in China. At a recent meeting held in the church by Rev. Daniel Iverson, a Junior choir was formed. They are supporting an Armenian orphan at a cost of \$60. No wonder this society won the banner at the last district C. E. Convention for the best work during the past year.

Church News

WEEKLY NEWS NOTES FROM BARIUM

We are glad to report that John Britton and John Barnhill are able to walk out in the hall. These boys have had pneumonia. Parks Earnhardt's leg is improving slowly.

The many friends of Dr. H. M. Parker, pastor of "Little Joe's Church," will be glad to know that he has recovered from his recent illness and has filled his pulpit the past two Sundays.

A new moving picture outfit has been installed in the school building and is proving a great source of pleasure to both young and old. The different film companies are kindly giving us the films for Friday and Saturday nights.

There are 19 cases of measles in the Sprunt infirmary, 15 in bed and four going about. None of the children have been very sick, but all have a genuine case of measles. Mildred Thomas, the truck farmer's little daughter also has measles.

Synod Cottage is ready for the boys to go back home, except for the light fixtures. These have been ordered sometime, but for some reason have failed to reach us. Miss Chambers is expected back some time this week.

The latest additions to our large family are John and McLean Capps from Winston. They are at present staying with the Fosters at the "Lodge" as all the boys' cottages are full to overflowing.

Mr. Thomas, the truck farmer, is as proud as a little boy with a new toy. He has a Fordson tractor. This tractor was bought with the "junk" money.

Miss Sophia Graham, one of our missionaries to China will spend several days with us next week. We are looking forward to her visit with a great deal of interest and pleasure.

Mr. Johnston and two of the boys, Edward Frayley and Charlie Carriker, went to Charlotte last Thursday to attend the Laymen's Convention.

NORTH CAROLINA

Parkton—Rev. V. G. Smith, of Danville, Va., has accepted the call to the Parkton Church and took charge March 1st. He thus goes back to his old charge.

Rockingham—At a congregational meeting held February 25th, the Presbyterian Church at Rockingham, called to the pastorate for the whole of his time, Rev. J. A. McQueen, of Orange, Va. He has not yet informed the church whether he would accept the call or not.

W. R. Coppedge.

Kings Mountain—Rev. I. S. McElroy, D.D., who for the past 18 years has been the successful pastor of our church in Columbus, Ga., has accepted a call to the Church of Kings Mountain. This Church is exceedingly fortunate in securing the services of one of the ablest men in our ministry. We extend him a cordial welcome to our Synod.

Orange Presbytery will meet in its regular semi-annual sessions on Tuesday, April 10, 1923, at 8 o'clock, p. m., with the "Church by the Side of Road," in Greensboro, N. C.

All reports and communications to the Presbytery should be in the hands of the stated clerk before the Presbytery meets. D. I. Craig, S. C.

Rutherfordton—Rev. J. C. Grier, pastor of the Rutherfordton Presbyterian Church, will begin an eight days' series of services here, on Sunday, March 11th, at 11 a. m.

Mr. Grier has secured the promise of the services of Rev. John W. Grier, of Huntersville, pastor of the Presbyterian Church there for 15 years, who will do the preaching.

A feature of the services will be the song service, which will be held under the skilled leadership of Mr. J. W. Boozer, of Spindale.

Services will be held at 3:30 p. m., and at 7:30 p. m., and at the night service, the song service will begin at 7:30, continuing for 15 minutes, followed by the sermon at 7:45 p. m. R. G. H.

Notes on the Campaign in the Synod of North Carolina—Rev. J. J. Murray, secretary of Stewardship, Wilmington Presbtry writes, "We are all now well on the way with our conferences. Have had most of them—all except about eight or ten. And most of them have gone in fine shape. The people are making a good response, especially to the appeal for signing the Tithers' cards."

In the meetings where I have been personally, we have taken up 143 signed Tithing cards and 53 Family Altar cards. And there will be others from other meetings."

Rev. Jos. T. Dendy writes: "I feel like the members of the North Carolina Synod are only in their infancy in the matter of giving. If they would only pay their "debt," the tithe, our gifts to all Benevolent causes would be four-fold when it is compared with our gifts today."

Dr. M. E. Melvin writes, "Up to and including February 26th, churches ordering supplies are as follows:

- Albemarle Presbytery 8 of 49 churches.
Concord Presbytery 9 of 62 churches.
Fayetteville Presbytery 38 of 119.
Kings Mountain Presbytery 7 of 38 churches.
Mecklenburg Presbytery 24 of 86 churches.
Orange Presbytery 10 of 89 churches.

Wilmington Presbytery 23 of 65 churches." This shows a very limited use of the literature prepared by the Assembly's Stewardship Committee and this year the literature is the best that the committee has ever produced.

Signed Tithers' and Family Altar League cards have been sent in recently from the following churches:

Table with columns: Church, Tithers, Family Altars. Lists churches like Pollocksville, Croatan, Ashwood, Wildwood, Mt. Horeb, Whiteville, Smiths, Hebron, Seven Springs, Fayetteville Presbytery, Mecklenburg Presbytery, Charlotte Second, Norwood, Mt. Gilead, Albemarle, Turners, Lee Park, North Charlotte, Charlotte First, Paw Creek, Huntersville.

An enrollment card will be sent to each person signing a Family Altar card. A Tithing Account book and enrollment cards will be sent to each person signing a Tithing card. Please send all signed cards to J. B. Spillman, secretary of Stewardship, 1211 Realty Building, Charlotte, N. C.

Davidson—The mid-week meeting of the board of trustees of the college was held February 28th. The matter of outstanding interest was the action of the board authorizing the building and financial committee to proceed at once for the rebuilding of the Watts dormitory that burned down on Sunday morning. It is proposed to build a dormitory that will accommodate practically twice the number that the destroyed building could take care of.

Further, the board authorized the committees concerned to proceed at once in the matter of erecting the south wing of the new Chambers with a view to its completion for use at the opening of the fall session. The question of cost both for this wing of Chambers and the Watts dormitory will be left for decision in the hands of this joint committee of building and finance.

Quite a number of other items presented in President Martin's report and recommended by him were passed upon favorably. Among these the following: The publication of Miss Cornelia Shaw's History of Davidson College, which has been read in manuscript form by a number of competent judges and has been pronounced a most excellent piece of work.

The Alumni catalogue now practically ready for the printer was also ordered published.

Alterations in the water-plant looking to improvements especially in the direction of securing a larger supply, unification of the voltage of the electric plant for the campus changing the locations now on a 220 voltage to correspond with the others on a 110 voltage was allowed.

An annual fund was ordered set aside to assist as many as three of the professors from year to year who may wish to pursue advance studies at some of the higher universities in a six weeks' summer course.

The treasurer was authorized to pay now one half of the sum pledged for building the annex to the church, now practically completed.

Provision was made for improvements on the campus looking to a better care of the walks, trees, grass and other things that demand constant attention.

There was present before the board in their review of the progress of the campaign to raise \$600,000, R. M. Miller, chairman, and Malcolm Lockhart, director of the campaign. Their reports were of highly encouraging character and as they recommended the campaign will be continued in the confident expectation of a successful issue.

The board authorized the establishment of the Robert Kornegay Memorial Hospital Fund of \$4,000 given by the family of the late Robert Kornegay, of Mount Olive. The income from this fund is to assist in the care of students needing hospital attention. The fund is a memorial in honor of both Robert Kornegay, Sr., and Robert Kornegay, Jr., the latter a graduate of Davidson and who's life purpose was to enter the medical profession.

It was decided at the request of F. L. Jackson, treasurer and business manager of the college to divide his duties, the two-fold office putting too heavy a burden on the shoulders of any one man. The college has grown so in numbers of matriculates, in the amount of its annual budget and in the size of its endowment funds on the one hand, and in the buildings and grounds to be looked after and carefully cared for on the other, that two men for the work seem a necessity. Mr. Jackson will continue to handle the finances. What exact division shall be made is left to the judgment of a committee. The board went on record in an expression of its appreciation of Mr. Jackson's very faithful and efficient conduct of his double office.

APPALACHIA

Morrison, Tenn—Eight of the men of the church, including the pastor, Rev. S. H. Hay, attended the laymen's convention in Charlotte. Each of the laymen assigned a segment of the convention to report to the congregation upon return home. The Sabbath following the convention was given up to making and hearing these reports. The exercises were satisfactory and helpful in every respect.

ALABAMA

Montevallo—On Sunday, February 25th, an impressive installation service was held at the Montevallo Presbyterian Church.

Dean O. C. Carmichael and W. J. Kennerly, professor of chemistry and physics, both members of the faculty of the Alabama Technical Institute and College for Women, were installed as elders.

Before coming to Montevallo, Dean Carmichael had been an elder in the First Presbyterian Church in Birmingham, Ala. Mr. Kennerly had previously been a steward in the Methodist Church.

The session of the church is greatly strengthened by the addition these two new members. F. L. B.

ARKANSAS

Presbytery of Pine Bluff will meet at Star City, Ark., April 10, 7:30 p. m., 1923.

James H. Morrison, S. C.

GEORGIA

Oakhurst—Rev. Marshall P. Woodson, of the Senior class in Columbia Seminary has been called to the pastorate of this new and rapidly growing church. Mr. Woodson preached here recently and received a most enthusiastic and hearty welcome. It is hoped that he will accept the unanimous call tendered him, and that he will come to us immediately upon his graduation in May. Until his coming our Church is most acceptably supplied by Rev. Paul S. Rhodes.

Decatur—Our Church has been fortunate enough to secure the services of Rev. S. Wilkes Dendy, of Columbia Seminary, as leader in Young People's Work for the summer. Mr. Dendy is well known to hundreds of Endeavorers throughout Georgia and the adjoining States, since he served this section as field secretary of Christian Endeavor during 1920-21. Plans for our new Sunday School building are practically ready for the contractors and it is hoped that the next few weeks may see building operations actually begun.

KENTUCKY

The Presbyterian Society at Hazard is supporting a crippled boy in the orphanage at Buckhorn. This costs them \$20 every month and there are about a dozen members in the society. When John R. Mott came to Lexington a few weeks ago they wanted some of the inspiration he would bring to the State, so they paid the expenses of one of their number who went to hear the great man and brought back his message.

Whitesburg Presbyterian Endeavorers are rejoicing over the coming of their new pastor, Rev. Mr. Bell and his wife and family, all of them enthusiastic Christian Endeavorers. When the field secretary visited them early in February they gave a social on Saturday night following a rally. On Sunday afternoon they went to the jail for a devotional service, and at the pastor's hour on Sunday night they had the service. Rev. and Mrs. Bell are warmly welcomed to Kentucky.

The little folks in the Presbyterian mission school at Athel, Lee County, became very much interested in Christian Endeavor when the field secretary visited them and told them what other little boys and girls were doing. They asked for a society of their own and their pastor's wife will become their superintendent.

The field secretary stopped between trains in Cannel City, Morgan County and the teachers in the city school let her speak at the morning chapel service. As a result, a large number of young people came out on a zero night to hear more about the work of Christian Endeavor and to begin work for a society of their own.

The Auburn Presbyterian Society has a Christian Endeavor expert class of ten members that meets every week. The society gave a pantomime of Bible parables at the evening hour on a recent Sunday. On Christmas Eve too, they rendered a program, and each one brought fruit which was put in a basket at the door. On Christmas morning this was sent to shut-ins of the town. They sang carols to the shut-ins that night. They remembered the children in the mountains by sending three boxes of warm clothing to one of the mountain schools.

The 14th district is holding a series of rallies running toward the State convention. One will be held in each county in the district.

The Frankfort Prison society has resumed work after four weeks of enforced vacation on account of influenza in the prison. Though there were many cases of illness there was only one death. A few are still sick but the situation is greatly improved.

VIRGINIA

Staunton—The offering for the church debt fund at the Third Church Sunday morning February 25th amounted to \$66, and was about \$15 over and above what was lacking in order to complete the \$400 needed by April 1st next, in order to secure a gift of \$200 promised to the church toward cancelling the church debt for the new lot and manse. The \$200 had already been put in the hands of the pastor before Sunday, so when the offering of the Church was announced the two one hundred dollar bills were turned over to the treasurer in the presence of the congregation, and the completion of the paying off the debt announced. Then the congregation arose and very feelingly and thankfully sang the doxology, and were led in prayer in behalf of the friend who so liberally assisted.

The Third Church has a large and well located lot on Nelson Street, Sears Hill, in the southern section of the city, with a cottage manse of one and one-half stories with seven rooms. The entire property was bought in two divisions, the first section with manse being purchased in 1910, and the combined cost was \$3,550. The First Church of Staunton which is the mother of the Third and still assists in supporting the work, gave \$1,000 toward the cost, and the Third has contributed the \$2,550 during the last four years, in addition to carrying on its regular expense and benevolence budgets. Of course some good friends of the Church have personally contributed to the cost through the Third Church treasury.

The next piece of local work which will be undertaken is the moving of the manse in April to another position on the lot, in order to make room for the new church building to come later. The fifth Sunday offerings will now go toward that cause.

Counting improvements, the Church has contributed around \$3,000 during last four years toward the lot and manse, every cent of which came from "tithes and free-will offerings" alone. There were 34 members on the roll when the property was bought in 1910, and there are 88 now.

PERSONAL

On account of lack of space we are compelled to hold for our next issue the account of the Laymen's Convention at Jacksonville, Fla.

The first memorial scholarship to be established at Louisville Presbyterian Theological Seminary by an alumnus of the institution has just been provided for by Rev. Trigg A. M. Thomas, D.D., one of the evangelists of the General Assembly. Dr. Thomas is a member of the Synod of Missouri and a resident of Bluff City, Tenn. Unlike most educational institutions, the Theological Seminary cannot expect to receive much financial co-operation from its alumni. The reason for this is that the graduates of the seminary are preachers, pastors, missionaries or teachers. It is readily understood that these men are not as a rule financially able to render much assistance to their alma mater. The Louisville Theological Seminary now has 81 young men enrolled in preparation for the work of preaching the Gospel. A scholarship of \$2,500 yields an annual income of \$125. This modest amount is sufficient to provide for the annual expense of educating a minister in the seminary. By reason of the fact that the Theological Seminary is not included in the benevolent budget of the churches, except in rare instances, it is necessary to secure scholarships from individuals who recognize the supreme necessity of educating young men for the work of preaching. An effort is now being made by the department of Church Efficiency to secure not less than 30 additional scholarships which are very greatly needed to assist worthy candidates for the ministry.

THE RICHMOND CONVENTION

The Richmond Convention, held on February 27th and 28th, was a success in every way. About 800 men and 400 women were registered. Perhaps two or three hundred were present who for sufficient reasons did not register. There were at least 1,500 in attendance. The men held their sessions in the Second, and the women in the First Presbyterian Church. The night meetings were held in the City Auditorium, which was filled both nights with audiences ranging from 3,500 to 4,000 in number. The committees in charge of arrangements had planned carefully and well and much of the success of the convention should be credited to their foresight and untiring energy. Representatives were present from Virginia, Eastern North Carolina, and some parts of West Virginia. Lexington Presbytery, and Durham, N. C., each sent a special car filled with enthusiastic workers. The Seminary Quartette led the singing for the men; and the young women from the Training School, for the women. These were among the many enjoyable features of the sessions.

This convention was noted for its fine list of able speakers, both lay and ministerial. There was not an un-

interesting one in the long list. The laymen are to the front. That is where they should be. As it was a laymen's convention, they ran it and ran it well. They made great addresses and fine impressions.

The keynote of the convention was Evangelism. Much emphasis was placed on the necessity and importance of Personal Work, the gift of self, and of possessions.

Dr. Robert Speer brought a great message of hope as to the outcome of the present conditions and the progress of Christianity in the East, as also Dr. Evans, who spoke on the results of sacrifice for the glory of the Lord. Emphasis was placed on the Progressive Program, and the necessity for its success.

The addresses of Messrs. Sullins, Shanks, and McMillan, on Personal Evangelism, the joy of it and the beneficent results therefrom, were thrilling and stirred the listeners with wonderful effect.

The addresses of our Foreign Missionaries were unusually interesting and stimulating and above the average. The list of speakers will give some idea of the richness of the program: Drs. Robert Speer and J. Campbell White, of New York; F. C. McMillan, of Des Moines, Iowa; Dr. Wm. Evans, Los Angeles; Dr. J. Layton Mauze, Huntington; Messrs. J. P. Alexander, Frederick Sullens, Jackson, Miss.; A. D. Mason, Memphis; Dr. H. J. Williams, Nashville, Tenn.; Dr. M. E. Melvin, Chattanooga, Tenn.; Messrs. C. R. Caldwell and A. M. Pritchard, Staunton, Va.; Rev. Motte Martin, Africa; P. T. Shanks, Selma, Ala.; Rev. R. T. Coit, Korea; Dr. Nelson Bell, China; Rev. J. W. Hassell, Japan.

As one looked over the audiences one day of 1,200 men in one church and 800 women in another church, gathered from three or four states, all vitally concerned in the Kingdom of Christ, it was evident that the Church is not dead, as some would have us believe, but that it is awakening to the sense and privilege and responsibility. As the convention closed, it was the opinion that the sessions were a great success and that they are worth the trouble and expense.

The effect upon the Richmond churches was most helpful and the results upon the Synod will be most manifest in renewed zeal and consecration in the Master's work.

F. T. M.

CASH PRIZE FOR MOTTOES AND SONG FOR MASSANETTA SPRINGS

The promoters of the Massanetta Springs Summer Bible Conference Encampment (located four miles west of Harrisonburg, Va.) have some very definite ideals with reference to this institution. The spider in the dumpling in many similar enterprises has been commercialism. The management is very anxious to preserve this institution as one of instruction and inspiration in things that are definitely spiritual. To this end we invite the cordial co-operation and financial support of all our friends.

Mottoes setting forth in the fewest words possible the Massanetta Springs ideals are desired and we are making the request to the Church at large to help in expressing these ideals. We are offering a prize of \$5.00 cash for the best motto, and \$3.00 for each one thereafter accepted by the management. Any person may submit as many as five of these mottoes.

A Massanetta Springs song is also wanted, and a \$10 cash prize will be given for the best composition of words for this purpose.

Please sign your name and address below the composition of mottoes and songs so it may be detached and the composition itself, without name, but with number corresponding to that placed by the name, may be turned over to the judges.

Please send in your mottoes and your songs as soon as possible to Rev. Wm. E. Hudson, Box 684, Staunton, Va., and a cash prize, as above mentioned, will be sent to each person whose motto and song is accepted for use.

Literature is being sent out in the form of a prospectus to pastors, elders, deacons, Sunday School superintendents, officers of the Woman's Auxiliary in the Synod, to those who registered at Massanetta Springs, and to others. A close reading of this prospectus will be of material aid to any who may wish to submit mottoes and songs. If you do not have this prospectus or are unable to secure it, please write Rev. Wm. E. Hudson, Box 684, Staunton, Va., and you will be promptly supplied. It will be seen that the Massanetta Springs Summer Bible Conference Encampment has a program that will strongly commend itself to the public and church at large.

H. W. McLaughlin,

Raphine, Va. President of the Board of Trustees.

The Every Member Canvass Comes March 18. Are You Preparing For It?



Presbyterian Progressive Program

\$4,750,000 For Benevolences

EVERY MEMBER CANVASS MARCH 18th

"Importance of Systematic Giving"

In the matter of the average churchman's attitude towards his contributions to church work, one of the insistent needs is a clear understanding of the importance of systematized giving. Many good men and women prefer to contribute, as it were, haphazardly; many do not wish to assume the obligation of a promise to pay a definite amount periodically; some object to a weekly plan of payment.

All of these forget that the Church must make its contracts in advance, and thereby obligate itself for the payment of stipulated amounts for service rendered and current running expenses. As a rule these obligations become due at 30-day periods. True mission workers and preachers, and other directors of church activities, do not present bills; but the Church's obligations to pay is none the less binding.

A man who refuses to pay his contribution otherwise than quarterly, or semi-annually, or by the year (unless paid in advance) forces church officers to defer payment of church debts as they become due, or else borrow the money at the bank and pay interest on it.

On the other hand, the purely haphazard contributor places the church treasury in a position of continual uncertainty and with such a condition goes a concurrent and human reflex on the part of those who are dependent upon it for the necessities of life. Indeed, devotion to duty and a high quality of self-sacrifice on the part of these pivotal workers have saved the institution in spite of insolvent church treasuries.

An Every Member Canvass offers opportunity to clarify this situation to church supporters. And it is an opportunity which should be used fully. When it is so used, church members will become educated in their giving, and the church will stand on a surer financial footing than it ever has in the past.

Fred J. Orr.

First Presbyterian Church, Athens, Ga.

Method in Greatest Business on Earth

"Systematic and proportionate giving is giving according to method and forethought, instead of from impulse, and giving constantly instead of occasionally. If your bookkeeper made entries in your books only when he "felt like it," or if he put money in your cash drawing only when "especially appealed to," your treasury would get very low. If your cook made no provision for your meals and only served them when she "happened to think of it" you would soon starve. Why should we use methods in financing the greatest business on earth, the development of the Kingdom of God, which we would scorn to use in our own business and homes?"

Love or the Law?

In answer to the objection that now we are under the dispensation of Christ and the old law of tithing has been done away with, a minister has told the story of a bachelor, who, going to live in a certain city, was recommended to a widow for board. The good man found that Widow Dole was not only agreeable, but that her house was the next thing to a home. After he had lived there for some time, bringing to the lady five dollars regularly every Tuesday afternoon, his heart was so thoroughly touched that he asked her to go to the altar—which she did. On the Tuesday following the wedding, he appeared as usual and said: "Whereas heretofore I was under the law, I cheerfully brought you my five dollars; but now I am under love, I hereby give you one dollar and will continue to contribute whenever I feel able."

News of the Week

The South Carolina State Senate passed two bills providing for issuance of \$72,000,000 worth of bonds for highways, a state office building, and buildings for public schools, colleges and penal and charitable institutions. A measure creating a state system of highways also was passed.

In South Carolina there has been a great increase in appropriations for education. The new bill carried total additions of nearly a million and a quarter. The total of state taxes for 1923 will show an increase of \$1,247,911 over 1922.

Payment of \$12,239,852.47, the amount of the award rendered last October by the tribunal of arbitration which passed on the claims growing out of the seizure

during the war of Norwegian ships, was made to Norway by the United States.

President Harding's Shipping Bill, one year after it was born, died at the hands of the Senate on February 28, 1923.

W. Bourke Cockran, conceded to be one of the most eloquent orators who ever spoke on the floor of Congress, died in Washington, March 1. His death was due to apoplexy.

President Harding has effected the greatest change his cabinet has undergone since his administration began nearly two years ago by designating Dr. Hubert Work, of Colorado, now postmaster general, to be secretary of the interior, succeeding Albert B. Fall, of New Mexico, and Senator Harry S. New, of Indiana, to head the post-office department in succession of Dr. Work.

The Legislature of North Carolina has been busy also. The workmen's compensation act was tabled by a vote of 73 to 28.

The Pharr bill, embodying the recommendations of the board of trustees of the University of North Carolina for a \$350,000 appropriation for the establishment of a four-year medical school, went to its death before the appropriations committee. The medical school proposal consequently is a dead issue in so far as the University is concerned.

The new state "Dry Law" now permits a person to have liquor in his own home, but makes it unlawful for him to get it there. Whatever he had on hand when the Eighteenth Amendment was passed he can keep and legally use for himself.

By an overwhelming vote the Nimock's divorce bill was defeated. This bill made incurable insanity a legal ground for divorce.

POINTERS FOR PROGRESSIVE PRESBYTERIANS

A Condensed Statement of the Work and Needs of the Presbyterian Church, U. S., for Presenting the Annual Every Member Canvass of 1922.

YOUR Church is accomplishing wonderful results with the money you are giving for benevolences. The Assembly asks this year for \$2,850,000 for Assembly causes, and \$1,900,000 for Synodical and Presbyterian Causes, or a total of \$4,750,000.

A weekly pledge from every member in proportion to ability will raise our annual budget.

FOREIGN MISSIONS

33,000,000 Unsaved Heathen Our Assumed Responsibility

71,274 Unsaved Heathen to one Missionary

463 Missionaries supported in seven countries.
3,406 Native Workers Maintained.
4,731 Received on Profession of Faith last year.
44,839 Communicants in the Foreign Field.
74,536 Enrolled in Sabbath Schools.
36,644 Enrolled in Day Schools under Christian Instruction, 17 Hospitals.
246,709 Medical Treatments given last year
45 New Missionaries sent out last year.

Total Receipts \$1,281,324.00

Amount Asked and Needed this year, \$1,581,750;
33.3 per cent of all Benevolent Funds.

HOME MISSIONS

The Neglected and Unreached Millions of our Own Land

634 Home Mission Workers supported last year.
731 Churches and Stations.
9,638 Received on Profession of Faith last year.
2,908 Received on Certificate last year.
50,000 Received Instruction each Sabbath last year.
Two Presbyteries for Indians and Mexicans maintained.
One Synod for Colored People maintained.
75,000 Mountain People being reached with Gospel.
47 Mission Schools conducted for dependent classes.
Theological Seminary for Colored Ministers maintained.
College for Indians is maintained.
A Mountain Orphanage and Hospital maintained.

Total Receipts for last year, \$543,434.00

Amount Asked and Needed this Year, \$760,000;
16 per cent of all Benevolent Funds.

THE AMERICAN BIBLE SOCIETY

Its sole object is to promote the wider circulation of the Scriptures

5,000,000 Bibles and Testaments issued past year.
150 Dialects and Languages in its circulation.
Total Receipts from Presbyterian Church, U. S., \$24,007

Amount Asked this year \$28,500;
Six tenths of 1% of all Benevolent Funds.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Securing Men for the Ministry, Aiding Men Preparing for Ministry, Increasing Salaries Paid to Ministers and Caring for Aged and Infirm Ministers, their Wives and Children

470 Ministerial Candidates last year.
40 Students for Medical and Special Work.
282 Ministerial and Medical Students given aid.
\$45,415 total amount of aid given.
341 Infirm ministers, widows and orphans of ministers given aid.
488 Aided by Student Loan Fund.
Total Receipts last year \$380,166
Amount Asked and needed this year, \$356,250;
7½ per cent of all Benevolent Funds.

PUBLICATION AND SABBATH SCHOOL

13,000,000 Children in the South not attending any Sunday School

3,487 Active Sunday Schools.
396,850 Enrolled in Sabbath Schools last year.
13,540 Sunday School Scholars joined Church last year.
63 Field Workers.
21 Churches organized from Mission Sunday Schools.
\$400,990 Contributed to Benevolences by Sunday Schools.
27 Periodical Publications.
86 Christian Endeavor Societies Organized.
Total Receipts last year, \$96,704
Amount Asked and needed this year, \$95,000;
2 per cent of all Benevolent Funds.

THE GENERAL ASSEMBLY'S TRAINING SCHOOL

For the Training of Lay Workers for Mission Fields at Home and Abroad, Pastor's Assistants, Teachers and Field Workers

112 Students enrolled the past year.
15 States represented in student body.
4 Foreign countries represented in student body.
25 Graduates last year.
Total Receipts last year, \$18,222.85
Amount Asked and needed this year, \$28,500;
Six-tenths of 1% of all Benevolent Funds.

THE overhead expense (cost of doing business) of the dry goods, shoe, clothing, drug, furniture, hardware business averages about 23-25% of gross income. Our Church is operating in seven foreign countries, and at home with an annual healthy growth, and it costs 9.8% for all "overhead," including all Four Executive Committees, Stewardship Committee, and Woman's Auxillary. Can you beat it? *What will you give per week to support your Church Program?*

Issued by the General Assembly's Stewardship Committee of the Presbyterian Church in the U. S.,
410 Times Building, Chattanooga, Tenn.

CHILDREN

IN THE FOURTH GRADE

Dear Standard:
I like to read your papers. I am a little girl nine years old. I go to Sunday School and school. My teacher at school is Miss Laura Holt. I like her fine; my Sunday School teacher is Miss Albright. I like her fine. I am in the fourth grade at school.

Your unknown friend,
Harriet Cobb.
Durham, N. C.

UNCLE AT CHAPEL HILL

Dear Standard:
I am a little girl ten years of age. I am in the fourth grade at school, and my teacher's name is Miss K. E. Storey, and I like her fine; and my music teacher's name is Miss Janie Thornton and I like her fine. I have one brother and two sisters. I have an uncle at Chapel Hill at school he is studying for a lawyer. I want to surprise my mother and father.

Your unknown friend,
Mary Louise Torrence.

HAS A LITTLE BROTHER

Dear Standard:
I am a little girl nine years old. I enjoy reading the letters in your nice paper. I go to school at Eagle Springs, N. C. My teacher's name is Miss Mary Chandler. I like her fine. I am in the third grade. I have a little brother four years old. I will close for fear my letter will reach the big wastebasket.

Your little friend,
Maggie Mae Brewer.
Eagle Springs, N. C.

LIKES THE LETTERS

Dear Standard:
This is my first letter to you. I am 12 years old. I like to read the letters in your paper. My school teacher is Miss Bettie Register. I like to go to school just fine. I go to Sunday School every Sunday to the Presbyterian Church. My Sunday School teacher is Miss Margaret Jones and our superintendent is Mr. D. E. Shaw. Hoping this letter will not reach the wastebasket. I must close.

From your little friend,
Belton Buchanan.
Broadway, N. C.

BIG AND PRETTY ENOUGH NOW

Dear Standard:
I am a little girl 11 years old. I am in the fifth B grade at school. This is my second letter to you, my first one I wrote before I started to school when father said I was too little and ugly to go to school. My sister and I are on our way back to Richmond, where we go to school. We came home for the Christmas holidays. I've had a real good time with my little sisters. I will close now because I am afraid my letter is growing long. Hoping you will print this letter as I want to surprise the folks at home, especially my two little sisters, Ruth and Jean.

Your little friend,
Josephine Walker.

A FOURTH OF JULY BOY

Dear Standard:
I used to write you a lot of letters

but have not been writing so many these days. I am a little boy nine years old. I'll be ten the Fourth of July, 1923. Santa Claus was very nice to me. He brought me a toy train that will wind up and run on a figure 8 track. He also brought me an Over-and-Under, and a toy xylophone and a box of pencils and a pen and eraser. Our Sunday School had a Christmas tree on the church grounds. I got a handkerchief and some candy and a bag of fruit and nuts. My Sunday School teacher is Mrs. D. L. McLaurin. I have got a pin and wreath and am going to get a bar. I will close.

Your little friend,
W. W. Caligan.
McCull, S. C.

THE SEVEN SUNBEAMS AND THE BIG HORN

Dora Dexter, in the Continent

The "Seven Sunbeams" lived with their parents in a big family hotel facing the park. On the ground floor was the big dining-room with its one long table in the center and the smaller tables surrounding it. It was presided over by William, big, black, and pompous. Then there were the parlors and the bed-rooms opening off the long corridor, occupied mainly by old ladies who couldn't very well climb stairs.

The seven sunbeams were having a meeting in Judith's room on the second floor.

"Well, but I do think it's too bad that one of the old ladies isn't blind!" Eight-year-old Judith pushed some stray locks of thick bobbed hair out of her eyes and glanced from one to the other of the girls who surrounded her. As no one of the six girls had a suggestion to offer, she went on: "Now if Mrs. Barbour was only blind 'stead of deaf, she'd do nicely. We could take turns after school, the seven of us, one each day. We'd knock on her door, and she'd say: 'Who is it?' in that soft pretty voice of hers. And we'd say: Just a sunbeam come to take you for a walk or read to you or whatever we wanted to do. Into her awful blackness we could bring lots of sunshine. But for deaf people you can't do anything—but holler into an ugly black horn till your face is red. Oh, why couldn't Mrs. Barbour have been blind 'sted of deaf!"

"That awful horn!" Little Polly Babson exclaimed. "When I go to speak into it I feel like I was going to speak a piece at school. Last week I had the whole dining-room listening to me tell her it was starting to rain. And she never found out what I said either. After saying it five times, feeling foolisher and foolisher every minute, I slunk out of the dining-room—without even eating my lunch. If you start saying anything into that horn, you've got to finish—or be dreadfully impolite. But I just couldn't finish that day. And—and I haven't dared to speak to her since. Hardly anybody else does either. The very worst thing about deaf people is that they can speak so soft and ladylike, and you have to yell so horrid. No sirreebob, I couldn't be a sunbeam to any one who's deaf! It makes me squirm to think of it."

"But she's awful lonesome. Everybody seems to be afraid of that horn. She doesn't even know half the things that happen right around her," Bella Marsden spoke up thoughtfully. "She might as well be on a desert island. Oh, girls, let's pretend she is and write her letters, one every day!"

"And keep it secret, who sends 'em," put in Judith in great excitement. "And we can see her open them. William always puts the morning mail at the breakfast table. Oh, won't it be fun? Mysteries and surprises are the nicest things."

Deciding to act on this suggestion, the seven sunbeams chewed pencils and thought—and thought. With this result:

"Dear Mrs. Barbour:

"We are secret admirers of yours, but we haven't the courage to tell you so to your face. That's why we're writing. We like the pretty way your hair curls 'round your face. And it's so soft and silky and white—not a bit yellow or stringy. We heard a funny story today. About a tramp who was running down the street with an expensive rug in his arms. 'Hey,' calls a policeman, 'did you steal that rug?' 'Nope,' says the tramp; 'a lady give it to me.' 'Like fun she did,' said the policeman, grabbing the man's collar. 'Uh, huh,' said the tramp. 'She give it to me and said: "Beat it." And that's what I'm doin.'"

"We hope you haven't heard this story before. We hadn't.

Lots of love,

THE "SEVEN SUNBEAMS."

P. S.—Watch tomorrow's mail."

After the letter was stamped and dropped into the mail box, the conspirators could hardly wait for tomorrow to come. And next morning when they saw their letter standing against the tumbler at Mrs. Barbour's place they were very much excited. Then when she opened it curiously and smiled, really smiled at their joke, they just glowed all over. So wonderful it seemed to have a mystery all of their own making.

Day after day the letters appeared mysteriously at Mrs. Barbour's place—each sunbeam in turn writing one. And every morning the little lady with the big horn seemed so delightfully surprised and pleased. Once she looked up quickly and caught Bella smiling straight at her. Sometimes the children would enclose a movie ticket in the letter. Sometimes a funny story clipped out of a paper or magazine. And they got just as much pleasure out of it as Mrs. Barbour. Giving a surprise was as exciting as getting one.

Then one morning the seven got a surprise. They received a letter. Or rather little Bella Marsden did. She found it at her place once morning.

"Dear Bella:

"Do you happen to know any sunbeams? If you do, bring them all to my room this afternoon at four o'clock. I need some help badly. My grand-daughter in California has sent me a big box of good things to eat—figs stuffed with walnuts, some big luscious dates and raisins. If you don't know the 'Seven Sunbeams,' I shall be so disappointed.

Waiting hopefully,

MRS. BARBOUR."

"Of course we won't go," Judith said regretfully. "We'd have to give up all the mystery if we did. Imagine it. All of us sitting around in her room and jumping up every other minute to talk into that horn. Oh, it would be awful."

"But the figs and dates with nuts in 'em. She'd be so disappointed. I think sunbeams ought to go where there's need most."

This last argument won, and at four o'clock the seven with little Bella bringing up rear filed down the corridor—each one dreading the horn, but ready to face it like soldiers. Any way there wouldn't be a crowd of

grown folks listening to them screaming their "pieces" into the horn.

But when they entered the room, the horn was nowhere to be seen. Mrs. Barbour, handing out tiny pads of paper with bright colored pencils attached, explained that the horn was out of order, had been stopped up by one of William's big words. "Yes," declared the little lady, "it was such a big one, it stopped up the opening altogether."

This started the girls giggling and soon the party was in full swing—the refreshments coming first. While they were eating Mrs. Barbour told amusing stories of her great-grandchildren in California. And afterwards she told the most remarkable tale of a little girl who found a gold mine all by herself. Long before the afternoon was gone the seven sunbeams were enjoying themselves thoroughly. Writing on the little pads seemed rather like a game—not a bit like using that dreadful horn.

Of course after this the letters stopped. But the children loved to visit the dear little lady. Scarcely an afternoon went by without at least one of them dropping in. One day Judith came rushing in, followed by the other six sunbeams. "Oh, Mrs. Barbour," she cried, "read this!"

"Why be deaf! One of our invisible ear drums will make you hear as well as ever. Send only five dollars for this marvelous invention. Money cheerfully refunded if unsatisfactory."

While the lady was reading this advertisement the girls watched her eagerly. Wouldn't it be splendid if it really would make her hear!

But Mrs. Barbour was shaking her head. Looking around sadly at the eager girls, she said: "No, my dears, I've tried this one and many, many others. Nothing helps me. I am quite incurably deaf." Then she added as the girls' faces grew sober: "I do believe you feel as bad about it as I do. It's dear of you to take so much trouble writing out things for me the way you do."

"No; honestly we love to do it," cried little Bella. "It's lots more interesting than talking to just ordinary folks."

Not long after this Mrs. Barbour went away for a long visit. Three months she was gone. Then a letter came inviting the seven to meet her at the train. Armed with their little pads and pencils, they met the noon train. They all had lunch together afterwards in the big Union station. Then they went to the matinee. Every minute the girls were getting more and more excited. "She can hear—she really can," was whispered from girl to girl.

"You can hear—how lovely!" cried Bella at last to the good lady herself.

"No, dear; I can't," she answered. "I'm just about stone deaf." But at the amazed and incredulous expressions on the girls' faces, she continued: "I can't hear what people say, but I can see what they say—I read their lips. Years ago I took up lip-reading, but it is far from easy, and I gave it up. But now with seven sunbeams so interested, I took fresh courage. Just think, girls, I can even see what the figures on the screen in the movies are saying to each other. And I can go to lectures and sermons and understand them as well as any one. Best of all I won't be a nuisance to my friends. All because—" here she paused and smiled happily at the delighted girls—"all because of seven young sunbeams."

A Pastor Hits the Nail on the Head

A prominent pastor writes:

"We have fooled ourselves, by packing our statistics, and reporting things in our budget that have no business there, in order to reach our goal."

This is an evil that must be stopped in the interest of raising our annual budget for actual running expenses of our established agencies—Local as well as Assembly.

We Cannot Build a Business-Like Budget on False Foundations

To Every Church an Accepted Apportionment should stand for a Planned Budget. But to a great many it does not. They report gifts to endowment for educational institutions; special gifts to Near East Relief, etc., etc., as a part of their apportionment and then the evil comes in thinking that their job is done. This method results in scaling down the amounts apportioned by the Church Courts to the regular agencies for their daily bread and meat needs.

The Assembly's Apportionment For All Benevolences For 1923-4 is \$4,750,000

This does not include a single "Special." Our Church cannot raise this if we persist in running to cover with every special that passes through a local church. To illustrate: A church has in its total budget \$1,000 for Foreign Missions, and during the year some few individuals give \$500 to the Equipment Fund for Foreign Missions. By counting in the special, this church would then send only \$500 more to the regular needs of the Foreign Mission Committee. There is ample room for a church to "get credit" for its specials, but these ought not to be deducted from the regular budget, based upon the apportionment.

Has Your Church For Year Closing Raised Its Apportionment For Benevolences?

Face the issue; look the facts in the face; has your church met the daily needs of our Local and Assembly Causes by having a definite Budget, including a definite amount for each cause?

The best preparation we can make for the task of raising our apportionment for 1923-4 of \$4,750,00 is to change our system of counting specials, and then courageously face the need of our Agencies. It weakens our effort; lessens our energy slackens our pace, when we count specials and pat ourselves on the back with a "well done."

Our Four-Fold Need in Church Finance Today

1. An Apportionment officially accepted by each Church.
2. A Definite Budget to include a specific amount for each cause, based upon the percentage adopted by Assembly, Synod and Presbytery.
3. Monthly remittances, however small.
4. Two Treasurers—one for current expenses, one for benevolences.

Our Task for the Canvass of 1923-4 on March 18th will test our Church. We appeal to every reader to be earnest in prayer and diligent in effort to meet the demands of our Growing Church.

(Write to our Committee for an improved blank to aid in balancing your local church budget. Let us make a strenuous effort throughout March to collect all outstanding pledges on the budget of the year now closing.)

The General Assembly's Stewardship Committee

410 Times Building, Chattanooga, Tenn.

Marriages and Deaths

MARRIED

Stubbs-Lowry—At Freeport, Fla., on September 17, 1923, by Rev. Daniel J. Currie, at the home of the bride's parents, Mr. Harry Murray Stubbs and Miss Minnie Lee Lowry, both of Freeport.

Corbett-Anderson—At the Presbyterian manse, DeFuniak Springs, Fla., by Rev. Daniel J. Currie, Mr. Thomas DeWitt Corbett and Miss Sarah Ann Anderson, both of DeFuniak Springs.

Wood-Collier—At the home of the bride's pastor, Wade, N. C., February 18, 1923, Mr. William Webster Wood and Miss Bertha May Collier were united in matrimony; Rev. T. C. Croker officiating. Mr. Wood is from Linden, N. C., where they will make their home.

Wagener-Oliver—On February 7th, in the Presbyterian Church at Mt. Pleasant, S. C., by Rev. Daniel P. Junkin, assisted by Rev. George J. Gongaware, of St. John's Lutheran Church, Charleston. Mr. George A. Wagener, of Charleston, S. C., and Miss Emmie Oliver, of Mt. Pleasant, S. C.

DEATHS

Torrance—Mr. John A. Torrance, after months of suffering, entered into rest February 21, 1923, at his home in Rowan County. He was 70 years of age and was a member of Thyatira Church.

Barkley—Mr. John R. Barkley, passed away February 27, 1923 at his home in the bounds of Hopewell Church of which he was a member for 18 years. We have hope that he is realizing his favorite passage of the Bible: "In my Father's house are many mansions."

Cauble—Samuel McGee Cauble, a Civil War veteran, 32d N. C. Infantry, Co. B., Hoke's Division; born December 24, 1839, died February 27, 1923, at the home of his son-in-law, T. J. Sherrill, Catawba County, N. C. He was a member of Sherrill's Ford Church and is survived by three children, Mrs. Sherrill, Mrs. David Glover and Mr. H. D. Cauble and by 14 grandchildren.

McCallum—Gustavus Adolphus McCallum was born May 24, 1876. Baptized in infancy by Rev. Archibald McQueen at Iona Presbyterian Church. United with Ashpole Church afterwards Midway. Died after a brief but severe illness in hospital at Clio, S. C., December 8, 1922.

He was the oldest child of Mr. and Mrs. J. B. McCallum. He is survived by them, five brothers and two sisters. May the Father of mercy and God of all comfort be with the aged, stricken parents and sorrowing brothers and sisters and enable them to say with Job when delivered of all his property and bereft of all his children: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not nor charged God foolishly."

RUFUS WM. McCULLOCH

Prof. Rufus William McCulloch, for the past two years associate professor of English at the University of Maine, died Monday afternoon, January 22, 1923, at his home on Pond

St., Orono, Maine, with typhoid pneumonia.

He was born July 4, 1873 in Alamance County, N. C. When just a lad of 13, he joined the Stony Creek Presbyterian Church, near his birthplace. He was loyal to his church and community as a youth. He attended the public schools in his county, Graham College, Graham, N. C., for one year, later received his A.B. degree both from Guilford College and the University of North Carolina. He also received his M.A. degree from the University of his native State and then went to Harvard from which institution he obtained his M.A. degree in 1913.

He was well fitted for his life's work as a teacher and was making an enviable reputation for himself when the Reaper of Death took him to his reward.

Prof. McCulloch taught in the rural schools of Alamance and Guilford

counties before his graduation from the various institutions previously mentioned. He served at various times as professor of English, Georgia School of Technology for four years; Daniel Baker College, at Brownwood, Texas, for four years; University of Pennsylvania for one year. He spent one year in Pittsburgh, writing and doing research work. When war called us all into service in 1918 he became a camp librarian and was stationed first at Quantico, then later in New York where he served the Marines.

He taught English at Sweet Briar for one year for his friend Prof. Goode, who was granted a leave of absence. From this institution he went to the University of Maine, where he labored for one and a half years. Prof. McCulloch was taken sick while in Philadelphia attending a Modern Language Association. He was the author of a treatise on

American Literature. He has written several theses on English and these have been heartily endorsed by professors from University of Michigan and other colleges.

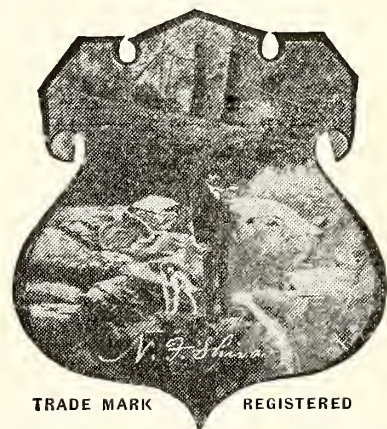
The people who knew him were enriched by his friendship, fidelity, loyalty and in every stage of his life, he was the same, always and everywhere trusted and loved. He could meet lettered and unlettered alike. He leaves his wife, who was Miss Lucile Norman, of Atlanta, Ga., and one daughter to mourn his departure. A service was held at his home on Wednesday afternoon, following his death under the auspices of Mechanics lodge, F. and A. M. Prof. McCulloch was a Mason, a member of the Order of the Eastern Star and its worthy patron for a second year at the time of his death.

The bereaved wife and daughter accompanied by a fellow Mason left Maine for North Carolina on Friday.

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

The Results.

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

Fremont, North Carolina.

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

Scranton, South Carolina.

My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease.
J. D. M.

Bishopville, South Carolina.

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

Fredericksburg, Virginia.

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

Lexington, Virginia.

I know of several who were relieved of rheumatism with this water. Please ship at once and oblige.
J. P. R.

Roper, North Carolina.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
Mrs. H. C. E.

Leeds, South Carolina.

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

Union, South Carolina.

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

Warrenton, Virginia.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.
MRS. J. R. C.

Chancellor, Alabama.

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

Florence, South Carolina.

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

Atlanta, Georgia.

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

Fill Out This Coupon and Mail It Today

SHIVAR SPRINGS,
Box 3-L, SHELTON, S. C.

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

Name _____
Address _____
Express Office _____

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 Pure Black, 30c doz., \$2 per 100.
 Royal Mixture, 40c doz., \$2.75 per 100.
 Exhibition Mixture, 50c doz., \$3.50 per 100.
 Plant out any time between now and May 1st, but the sooner the better. We specialize on the pansy and our mode of packing will carry it any distance in good condition. All Postpaid.

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Would you help do great work? Is your money now bringing you only 3 or 4 per cent? Church in very heart of great city needs six months or longer, will pay legal rate in this state—10 per cent interest payable quarterly. For particulars write:

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January 26th with the body of Prof. McCulloch and on Monday January 29th his body was taken to his boyhood church, Stony Creek and a short service was held. Rev. W. P. Robertson, the pastor and Dr. W. R. Potter, of the First Presbyterian Church of Burlington, conducting this service.

His brother, J. C. McCulloch and his three sisters, Mrs. Cheek, of Washington, D. C., Mrs. Pickett, of Greensboro, and Miss Mary McCulloch, of Stony Creek, and a sorrowing concourse of people bore testimony of the tender affection they bore to him. His brother, standing by and looking at his silent form said of him, "He was a Jonathan."

The fifteenth psalm was read as a fitting and appropriate tribute to the life of the deceased. His body was borne by men who were his boyhood friends to the last resting place near the church. The fresh mound was covered with flowers from friends in far away Maine and in his own community. Prof. McCulloch had hardly reached the meridian of life, and yet during this brief stay here, his days were filled with acts of loving kindness to the sick and suffering and his life was devoted to the service of the Master.

His lessons to the youths he came in contact with daily were well wrought and sound; his speech was seasoned with sympathy, his acts were prompted by love, principles were his motives and truth was his guide.

His death is a great loss to the college, to the department of English research, but more deeply the personal loss suffered by his friends and loved ones. Many, many hearts go out in sympathy to the wife and relatives of Prof. McCulloch.

Yet again we hope to meet thee,
 When the day of life is fled;
 Then in Heaven with joy to greet thee,
 Where no farewell tears are shed.
 A daughter,
 Mrs. E. F. Teeter.

MRS. CELESTIA DILLON

A Tribute

The passing of Mrs. Celestia Dillon, of La Grange, at the home of her daughter, Mrs. Lillian Wooten, in Goldsboro, February 4th, at the age of 73 years, removes another daughter of the Confederacy, one who bore an illness of many years with a Christian heroism and faith that typified a consecrated life, a life worthy of her ancestry which dates from early Colonial days when James Staunton, of England, a scholar of distinction and accomplished linguist, offered his services to the British government as Indian interpreter. He went first to help the Virginia colonists and later to Massachusetts and rendered invaluable assistance in those days of anxiety and hardship. Her father was Washington Staunton, of Stauntonburg, Wilson County, N. C., whose mother, Sallie May, was a daughter of Major Benjamin May of Pitt County, a member of the first Provincial Congress at New Bern, also of the Halifax Congress and who brought the first cotton gin to North Carolina which is now in the State Museum of History. Her mother was Gatsy Truett Daniel, of the Daniel family, of North Carolina and Virginia and was one of those cultured Christian women of the old South, whose activities in her community helped to keep schools going and interest awakened in things that made life happier and

brighter during the strenuous day after the Civil War.

Mrs. Dillon was the widow of the late Henry E. Dillon, who was a brave Confederate soldier and one of Lenoir County's foremost citizens. No home could have dispensed more generous and warm-hearted hospitality than theirs and, in the life of the community, they were eager and willing to aid in everything for its uplift.

The Presbyterian Church of La Grange owes its existence mainly to their untiring efforts united with those of Dr. and Mrs. H. M. McDonald. After the death of her devoted husband and Dr. McDonald, the two elders, in her zeal for the welfare of the church, Mrs. Dillon was affectionately called "the elder" by the younger members of the congregation. Gentle, cultured, of attractive personality, loyal to her convictions and to her friends, unostentatious in her many acts of helpfulness, she typified the highest ideals of soul from womanhood and, in her passing, those who were privileged to know her best will the more deeply sympathize with her surviving loved ones.

The funeral services were held in the La Grange Presbyterian Church and her body laid to rest in Fairview cemetery beside her husband and seven sons, a daughter, Mrs. J. M. Murchison being buried in Bunkee, Louisiana.

Surviving her are two sons, V. W. Dillon, of Winston-Salem, and R. B. Dillon, of Baltimore; a daughter, Mrs. Lillian D. Wooten, of Goldsboro, and 11 grandchildren.

"And they shall be mine saith the Lord of hosts when I make up my jewels."

Annie E. Wooten.

La Grange, N. C., Feb. 23, 1923.

**"IN MEMORY OF MOTHER"
 MRS. ROSA JOHNSTON**

Angels came and took our mother,
 Whom we loved and cherished dear;
 It was mother, yes dear mother,
 Can we help but shed a tear.

And our hearts are ever aching,
 Although we smile each day;
 For our thoughts are all with mother,
 Whom God has called away.

You have left us sad and lonely,
 Home will never be the same;
 Yet God's will and His will only,
 He who doeth all things well.

You suffered long, you murmured not,
 We watched you day by day;
 Until at last, with broken heart,
 We saw you pass away.

From this world of pain and sorrow
 To the land of peace and rest;
 God has taken you dear mother,
 Where you found eternal rest.

Lonely the home and sad the hour,
 Since you from us have gone;
 To a brighter place than ours,
 In heaven is now your own.

We shall never cease to miss you,
 Until on the golden shore;
 We shall meet and live for ever,
 Where life's partings come no more.

Peaceful be thy silent slumber,
 Peaceful in the grave so low;
 Thou no more will join our number
 Thou no more our songs shall know.

Dearest mother thou hast left us,
 But your memories are so sweet;
 Could I see you now my mother,
 Walking Heaven's golden streets.

Will our Church say to its
 32 waiting candidates for the
 foreign service, "Stay at
 home?"

Will it say, "Seek service
 under some other Church?"

Will it say, "If you give
 your lives, I will give the
 money to send and support
 you?"

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 are possible. What is your
 gift saying?

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Story and Incident

SISTER POWELL TO THE RESCUE

The young minister was losing his hold on his people, and what is more, he knew it. He could feel it in the atmosphere. He could see it in their faces. There was a chilliness over things that pervaded not only the pulpit, but extended to the homes outside.

He sat one morning in his study preparing, or trying to prepare, his next Sunday's sermon. The topic was "Life." He had already decided upon that, and there was no doubt that he would handle it with his usual skill. He would draw beautiful word pictures illustrating that subject—"Life." What a theme it should be!

He was lost in contemplation of it when his wife opened the door and reluctantly interrupted him. "Dear," she began, "I know it's wrong to disturb you, but Mrs. Powell wishes to speak to you for a moment."

"Tell her to come in," he replied. The next moment a little, plump, keen-eyed woman with snowy hair bustled into the room. "Good morning to you, Mr. Morris," she said as she took a chair.

The minister smiled back at her. There was always something very stimulating about the little woman with the keen eyes. "Good morning. How are you, Mrs. Powell?" he asked.

"I'm in the right spirit," she replied briskly.

The minister pushed aside a sheet of paper. "I don't know whether I am or not," he remarked slowly. "If I am, I'm not making a success of things." He looked at her forlornly. "Mrs. Powell," he said slowly, "I'm failing in my work. I am not reaching my congregation. The warm, genial current of friendliness that met me when I first began my ministry here is covered with a coating of ice. I wish I knew wherein lies the difficulty."

The little keen-eyed woman with the snowy hair looked at him meditatively. "I can tell you why."

"You can?" he cried. "Then please enlighten me. I am a young man, and I cannot make a failure of this ministry. It means too much."

The little keen-eyed woman nodded. "Well, then, listen to me." She paused. "What folks need more than fine sermons is a personal interest from their minister. Little Benny Judkins broke his arm last Wednesday. Have you inquired of his mother about him?"

The minister shook his head. "No, I haven't. I have been so busy preparing sermons."

The little keen-eyed woman regarded him gravely. "And there's Mrs. Barton. Her daughter Nora has developed tuberculosis. Have you sent a consoling word to her?"

"No, I have not," the minister acknowledged.

"And Mrs. Thomas, whose daughter died last week, leaving two children. Have you been to visit her?"

The minister blushed. "No," he finally said.

And then the little keen-eyed woman folded her hands and regarded him still gravely. "What your ministerial work lacks is the personal touch," she said gently. "Your sermons are wonderful, couldn't be better, but they need to be supplemented by an interest in and sympathy for your people. You are failing as a minister be-

cause you are not putting your finger on the heartstrings. You are walking serenely above them in the clouds of a theology of fine words, while they struggle under foot carrying heavy burdens. You'll have to come

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down out of the clouds of eloquence, Mr. Morris, and walk in the humble street that leads to the little house of sympathy. You'll find the door open; all you need to do is to walk right in. You'll find a good many of your church members there. Take them by the hand and lead them out of that little house where the sun of his love shines and radiates and glorifies. Never mind about the eloquence of the fine-sounding words. Preach love to them, and make them feel it."

She paused a moment and then said: "I came to ask you if you wouldn't go to see Mrs. Turner. Her husband died suddenly in California early this morning, and she's just gotten the word. It came to me that a word of prayer from her minister would not come amiss."

The minister arose and pushed back the leaves of the sermon he had begun to write on "Life." He turned to the little keen-eyed woman regarding him. "Thank you," he said gently. "I intended to preach a sermon on 'Life' but I find that, after all, I know very little about it. I will write another one after I have come back from Mrs. Turner's, after I have visited Benny Judkins, and sympathized with Mrs. Barton and all the others." He grasped the hand of the little keen-eyed woman with the snowy hair. "I believe," he said, with a sunny smile, "that you and I between us can melt that frozen current yet."—Christian Standard.

NORFOLK SOUTHERN RAILROAD Announces Reduced Fares to Durham, N. C. Account

Woman's Missionary Union, Auxiliary to Baptist States Convention of North Carolina, March 17th-28th. Tickets for the going journey sold March 23d-29th, inclusive, certificates validated March 29th, honored April 2, 1923.

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"Do you know," asked the guide, "that it took millions and millions of years for this great abyss to be carved out?"

"Well, well!" ejaculated the traveler. "I never knew this was a government job."—Seattle Post-Intelligencer.

Mirandy—Thet must be some o' that Mardi Gras they hev down here every year.

His Wife—Who was this Joan of Arc that saved France?

Mr. Nositall—You got them characters mixed up. It was Noah of Ark. Jonah's the man that swallowed the whale.—Philadelphia Bulletin.

During a scarcity of eggs a grocer out west put out this sign in front of his store: "We want eggs, and we want them bad." We got them.—Ex

Hiram (on his first visit to the South)—What's that stringy stuff hanging on them there limbs?

"I can't think what's the matter with my watch," said a man. "Maybe it needs cleaning."

"Oh, no, daddy!" objected four-year-old Henry. "Cause baby and I had it in the bathroom washing it yesterday."—The American Legion Weekly.

Two colored men came to the outskirts of a crowd where a politician was making a campaign speech. After listening a while, one turned to his companion and asked, "Who am dat man, Sam?"

"Ah doan't know what his name is," Sam replied, "but he certainly do recommen' hisself most highly."—Select-ed.

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LXIV

CHARLOTTE, N. C., MARCH 14, 1923

No. 11

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News items should be in our hands by Monday morning in order to insure their publication in the current issue.

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EDITORIAL

THE EVERY MEMBER CANVASS

On March 18th will begin the "Every Member Canvass," which has become a part of the working machinery of every well-regulated church.

You will find here and there certain ministers who do not use it, because they have never tried it, yet each year that class is becoming "smaller by degrees and beautifully less."

In our issue of February 28th there were letters from every section of the Church, from Maryland to Texas, from men who had given the plan a fair trial. These opinions were not founded upon theory, but upon practice, and their almost universal testimony was that they could not run their work now upon any other plan.

The Stewardship Committee has done most excellent work in preparing the churches for this canvass, and, to the credit of the churches it must be said, that the pastors have responded in a most loyal manner.

Training classes of wide-awake young men have met for a week, every evening, at which time they have in a most business-like way and thorough manner considered every objection and prepared an answer for every possible excuse.

Next Sunday, March 18th, is the zero-hour, at which time, just after the morning service, these trained men will go over the top.

We bespeak for them a cordial welcome and a liberal response on the part of our people, who have grown more in the grace of giving these past few years, than the members of any denomination in the South.

If your ears are rightly attuned, you will hear the voice of our Leader, as in the days of old, saying, "Speak unto the children of Israel, that they go forward."

PROGRESS NEEDED ALONG ANOTHER LINE

Ministers from across the sea who have been studying the methods of the Southern Church, all seem impressed by our great progress in raising money for our work. Compared with other churches we have done a great work, and we have reason to be proud of it.

Since the Progressive Program was instituted we have increased our gifts to the benevolent causes from four million to nearly twelve million dollars a year. The severest critic of the Church can certainly find no fault with this work.

These visitors, however, have found one defect to which they point—a defect that is very serious, which if not remedied, will tell in the end upon every line of work. They call attention to the fact that we are laying our stress upon raising money, but do not seem to be doing much towards bringing souls to Christ.

It seems that from an increase of 42 per cent on profession of faith we have come down to 14 per cent increase. If this decrease continues, we shall

be forced to sing another song, which will not be one of triumph. We need to take care lest we develop in a one-sided way. We should push every side of the program, if we are to have a symmetrical church.

PRINCETON

TO spend a Sunday in Princeton is a rare privilege to one who is familiar with the history and traditions of the place. We are thinking especially of the Theological Seminary of Princeton. There was a time when that was the only Theological Seminary of the Presbyterian Church. The question was warmly debated whether the Church should not content itself permanently with this one seminary. It was contended by the one party that it would be the part of wisdom for the Church to concentrate all of its energies and resources in building up one institution. It could thus have the best equipment in buildings, in faculty, and in library. It could expend its equipment as the future growth of the Church demanded and would always be equal to the needs of the Church. A great central seminary, ministering to the whole Church, would serve as a bond of union. All the preachers nourished by the same Alma Mater would not only cherish the same love and loyalty for the mother, but being trained in the same doctrinal beliefs would the more surely preserve the unity of the spirit in the bonds of peace. There is much force in such considerations, and if at that early period the facilities for travel had been what they are now, possibly the Church would have planted but the one seminary. It is interesting to note that Princeton still uses its original title, The Presbyterian Theological Seminary, as if it were indeed the only one.

What a notable succession of teachers it has had in its chair of theology. Dr. Archibald Alexander was the first, and perhaps he will always stand first for clearness of vision and poise of judgment. We have ever thought of him as the wisest and safest leader that God has given to the American Church. Doubtless some of the veneration felt for him is due to the glory reflected back on him by the two illustrious sons who contributed much to Princeton's rich inheritance. His successor was Dr. Charles Hodge, and one must hesitate to give him second place in any list of worthies. His son, Archibald Alexander Hodge, who followed him, is credited with even greater brilliancy and vigor of intellect, and it is supposed that had an equal span of life been granted him, his fame would have surpassed even that of his father. It might have been thought impossible to find a worthy successor to three such world-renowned teachers. But who that knows what manner of man Benjamin Breckenridge Warfield was will withhold from him this mead of praise? In breadth and variety of scholarship, in mastery of the whole field of theological literature, in power of analysis and lucidity of statement, in richness of Christian experience and in loveliness of Christian character, he belonged unto the list of the "mighty men," and attained unto the rank of the "first three."

From first to last, these men stood in the "old paths." Dr. Hodge boasted that Princeton had not in the course of its whole history "advanced a new idea." "No man having drunk old wine straightway desireth new, for he saith the old is better." Alas, there be many in our day who know little or nothing of the old wine, and straightway they prefer grape juice. This is the only plausible explanation of the sad fact that many who occupy chief seats in the synagogue boastfully claim that their new progressive theology, based on a rationalistic and naturalistic interpretation of the Bible is superior to the old, tried and tested system of truth that subdued kingdoms, wrought righteousness and sustained the courage of innumerable martyrs.

It was a rare experience to stand in the pulpit of

the seminary chapel, a spot hallowed by the memory of these most illustrious dead. In a recess back of the pulpit are three marble tablets bearing the names of Archibald Alexander, Samuel Miller and Charles Hodge. From such a pulpit one would not dare to utter a sentiment out of harmony with the old evangelical doctrines on which these venerated saints feasted their souls and grew ripe for glory. It is cause for gratitude that one does not have to utter such a sentiment to meet the demands and please the taste of the present audience. Old-fashioned Calvinistic orthodoxy was not buried in the graves of the great teachers who have passed on. Princeton's present faculty, while fully abreast of the newest knowledge of the day, are to a man loyal to the conservatism of the past. They are not "tossed about with every wind of doctrine by the sleight of men." The old-time religion that was "good enough for Paul and Silas" is good enough for them. We doubt if any seminary in our country has men more competent to deal with questions of Biblical criticism than the men of Princeton who occupy the chairs of Old and New Testament Literature. They are fighting in the first line trenches and have not been forced to yield one strategic point to those who assault the integrity of our Bible.

The Southern Presbyterian Church claims a share in the splendid history that Princeton Seminary has made. Alexander and Warfield were from the South, and there have never been wanting Southern men in the faculty and in the student body. We not only claim a share in Princeton's past, but we rejoice in Princeton's present and pray for Princeton's future. If the teaching at Princeton were but typical of the teaching in all the seminaries of the Northern Church, there would be little opposition to organic union.

QUEENS COLLEGE—ITS FUTURE

Queens College under different names has had a continuous existence since 1857, and in that time, from her walls there have gone forth many fine women whose influence has tended to make this State famous for its godly homes. Her history has been one of heroic struggles, and at times her life was nearly gone. Since 1917 her prospects have brightened, and her debt of \$180,000 that was crushing out her life, has been lifted, and now she is paying her own way from her receipts, which is remarkable in these days.

Her great value to our people has always been as a training school for teachers, so that many a poor man has denied himself in order to make his daughter self-supporting by means of a college training.

Under the ruling of our State Board of Education, graduates from a standard college get \$33.33 per month more than one from a non-standard college. This ruling places Queens at a disadvantage, because she is not a standard college, owing to several facts, one of which is not having an endowment.

In the Presbyterian Church, South, there is not one standard college for women under the control of the Church. Some may mention Agnes Scott as an exception to this statement, but while Agnes Scott is a standard college, it is not under the control of any church court.

If Queens is to get an endowment, it must be from the people of Mecklenburg Presbytery, because other Presbyteries have their own schools.

Dr. W. H. Frazer, the president of Queens, is doing a wonderful work, in the face of discouragements that would appall an ordinary man. Our people should rally about him, and show in a practical manner that they appreciate what he has done for the college, and also for the city.

Leaving out of view the money value of the college to this community, let us try to measure its value in the way of educated women and the moral uplift that always accompanies an educated woman coming from a Christian college.

THE HOMELY HEN

This may seem a subject out of place in a religious paper, yet it is based upon Paul's warning to Timothy where he says in so many words that if anyone does not provide for his own house he is worse than an infidel.

The homely hen is woman's best assistant in feeding her flock, so for this reason we turn from Dr. Grant and his foolish attempt to stand in the limelight, and will try to direct attention of the

farm women to a book that stands at the head of its class.

The title is "Popular Poultry Pointers," a most attractive alliteration that is bound to be remembered when these remarks are forgotten. It is published by the MacMillan Company, New York, and sells for the price of \$2.25, being worth every cent of that amount unless our former knowledge of poultry has gone into innocuous desuetude.

Spring will soon be here, and as "in the spring a young man's fancy lightly turns to thoughts of love" so the thought of us who have reached more mature age, turn to thoughts of the spring flowers, the music of the cackling hen, and the soft lusciousness of the fresh egg.

Here we have just the information a beginner needs—what breed of chickens are the best for the home, what are the best layers, and how to build a henhouse, and how to manage an incubator.

We once posed as an expert in the chicken line, but we have never before seen as much useful chicken lore given in as small space and expressed in as clear language.

Those who have spent time and money in an attempt to run an incubator, only at the end to see

FAITH AND SIGHT

We wept—'twas nature wept, but Faith
Can pierce beyond the gloom of death,
And in yon world, so fair and bright,
Behold thee in refulgent light.
We miss thee here, yet Faith would rather
Know thou art with thy Heavenly Father.

Nature sees the body dead,
Faith beholds the spirit fled;
Nature stops at Jordan's tide,
Faith beholds the other side;
That but hears farewells and sighs,
This thy welcome in the skies;
Nature mourns a cruel blow,
Faith assures it is not so;
Nature never sees thee more,
Faith but sees thee gone before;
Nature tells a dismal story,
Faith has visions full of glory;
Nature views the change with sadness,
Faith contemplates it with gladness;
Nature murmurs—Faith gives meekness,
"Strength is perfected in weakness;"
Nature writhes and hates the rod,
Faith looks up and blesses God;
Sense looks downward—Faith above,
That sees harshness—this sees love.
Oh, let Faith victorious be—
Let it reign triumphantly.

But thou art gone! Not lost, but flown,
Shall I then ask thee back, my own?
Back—and leave thy spirit's brightness?
Back—and leave thy robes of whiteness?
Back—and leave thine angel mould?
Back—and leave those streets of gold?
Back—and leave the lamb who feeds thee?
Back—from founts to which He leads thee?
Back—and leave thy Heavenly Father?
Back—to earth and sin? Nay, rather
Would I walk in solitude!
I would not ask thee if I could,
But patient wait the high decree,
That calls my spirit home to thee.

the little chicks pine away and die from no apparent cause, will find here the causes, the dangers that lurk on every side. The book consists of 207 pages, well bound and contents well classified.

Now that the boll weevil is cutting down the farmers' income, let their wives turn to poultry farming, and unless we have lost prophetic instinct, they will find that eggs and their profit will fill up the vacuum in the income caused by the boll weevil and high taxes.

OUR YOUNG MEN

Our Louisville contemporary, The Christian Observer, proposes to perpetuate the fame of veteran preachers in the persons of Rev. J. C. Tate, D.D., and J. P. McMillan, D.D., both living in Tennessee. They are named as being remarkable examples of longevity in the ministry.

Without intending, in the least, to pluck a single laurel from their brow, we would call the attention of the Church to two other young old men.

Dr. H. G. Hill, of Maxton, N. C., still active in the ministry, will be 92 years old in November and Dr. E. H. Harding, of Davidson, N. C., will be 91 years old November 3rd.

Dr. Tate we have never known except by reputation, but Dr. McMillan is an old friend of many years' standing. We fellowship with him at Mt. Treat, and at the Charleston, W. Va., Assembly we enjoyed his racy speeches, although we never agreed with him on the union of the two churches.

Dr. Harding we have known for years, both as a preacher and as a writer, and we have always admired his literary gifts, especially when dealing with the Latin poets. While physically he is able to run a foot-race with the other three or four genarians, he can find more beauty in the class than they have ever dreamed of in all their philosophy.

Dr. Hill takes the blue ribbon when age is considered. He will be 92 years old this fall, yet is still active in mind and body. He preaches twice each Sunday, and drives 10 miles to fill an appointment. He never misses the meeting of a committee of which he is a member, and at last meeting of the Trustees of the Union Theological Seminary in Richmond, he was presented 50 gold dollars as a recognition of being present every meeting for 50 years.

As far as we can learn, dying is the last thing that he expects to do.

Since the above was written, Dr. Harding has been called to his reward. The removal to a better world of this sweet-spirited man of God leaves this world the poorer, and makes heaven richer.

Devotional

A RETURN FOR EACH SORROW

Sorrow has a salutary effect. For each misfortune, are repaid in one guise or another.

Over in France in one of the villages of the Vosges there is a beautiful story told concerning the wondrous rose window which rises so stately above the entrance of the local cathedral.

Many years ago there had been another window at the west entrance, a window which was the pride of the town, for tourists came from far to view it. One day a fearful storm arose which hurled its fury against unprotected panes, and the far-famed window crashed into a thousand pieces on the floor beneath.

The next day the villagers came and sadly gathered pieces of glass and put them away in a box. Gloom settled upon the town. The object of their pride and joy was gone.

Now it happened that not long after this a stranger arrived in the village and inquired about the fan window. When told of its destruction, he requested to see the broken pieces. They were presented to him and upon a slight offer they were purchased by him and taken away.

A year or so went by and there was still a bleakness in the gray wall above the west entrance. One day word came from a world-famous artist in Paris to the directors of the cathedral in the form of an invitation to him at his studio in Paris. Greatly honored, they hastened to the metropolis and were cordially received by the artist.

Taking them into a nearby chamber and throwing a large curtain aside, the artist disclosed to his visitors a wondrous rose window which thrilled their very souls. "See, it is yours," he said. "I made it from the broken pieces of your shattered window. Take it back with you and fill up the great circle above the west tranche of your cathedral."

The villagers were entranced with their new window. Its fame spread through all of France, for it was more beautiful than the old.

So it is, dear friends, that our hopes and ambitions are often crushed by the storms of life. Loved ones are taken from us. Cherished plans are frustrated. Accident and life bruise us, and we seem to be shattered hopelessly beyond repair. Ah! In such an hour there is a God. An Artist who can take our shattered lives and fashion them anew into a far more glorious image than we ever knew before. It is only through the white-hot caldron that dross is removed and the gold is refined. God is forming His children to the image of His Son, who learned obedience through the things that He suffered. We, therefore, come boldly unto the throne of Grace, that we may obtain mercy and find grace to help in time of need.—Rev. Willis Bergen.

POWER ADEQUATE FOR THE TASK

Matt. 28:18-20; Mark 16:15; Luke 24:46-48; Acts 1:8.

By Rev. W. Taliaferro Thompson

(This was one of the inspiring addresses delivered at the Charlotte Layman's Convention. We are grateful to Dr. Thompson for allowing us to publish it.—Ed.)

I. Christ confronts His disciples with an immeasurable task, when He says to them, "Go ye into all the world and preach the Gospel to every creature."

1. This is seen when we consider where they are to go. They are to "Go into all the world"—class lines were to be crossed, racial differences were to be overcome, natural barriers were to be surmounted—no man was so remote, or too humble to be ignored. In the Epistle of the London Yearly Meeting of Friends in 1917 these great words occur, which might well express the mind of Christ here, "Love knows no frontiers."

Perhaps the thing that perplexed them most was not the distance they were to go; but the place where they were to start—"Beginning at Jerusalem." This was harder to do than to go to the very ends of the earth. They are Galileans, they are unlearned men, they have no official position in the Jewish Church, they are laymen: how hard it is for them to face the pride, the self-sufficiency, the scholarship of the leaders at the ecclesiastical center of the race. They could go to those in Asia Minor, in Italy, in Egypt, and be looked up to, honored as coming from the home land, where great religious power seemed to reside. An expert is a very ordinary man a long way from home; but at home! and particularly when he is in touch with those who are in the seats of the mighty, who are specialists in his line—how strangely he shrivels there! Yet if they had not had courage to begin at Jerusalem, could they have gone to the ends of the earth? And, if they hadn't had courage enough to go to the ends of the earth, could they have made any headway at home!

Is our task different, have the centuries narrowed the meaning of Christ's command, or shifted the place of beginning for us? There are men here who are saying, if I were only younger, I should like to go to Africa. How I wish I had heard the call earlier—there is a glamour about the far frontier that makes it fascinating. Perhaps He is saying to you, "Begin at Jerusalem—start in your office, your home, your town, with that educated friend," dare you start there—what a spectacle you would make at the ends of the earth!

2. Perhaps the real difficulty of the task was seen not as they were told where they were to go; but as they heard what they were to do.

They are to "Preach the Gospel." What is the Gospel? Not to elaborate too much, the Gospel to them was just Christ and what they knew of Him—His life, His death, His resurrection.

To those in sin and loving it they are to say, repent. Here is the spotless life of the Holy One of God, you should live like this. As John went into Herod's palace and said to him of his adulterous wife, "It is not lawful for you to have her," so they are to go among the high and the lowly and say as they compare them with Christ, "It is not lawful for you to do this, and this." They face all the desires of man's evil heart, the ingrained habits of his life—slavery, war, immoralities, the arena's games, and in the radiance that streams from Christ's person unhesitatingly condemn them. To the Roman they say "Repent."

To those living a moral life and complacent in it, they are to say this is nothing in God's sight, all your efforts at righteousness are vain, and leave you sinful and under His wrath. But here is the death of Christ, trust in it. To men like Nicodemus and Paul, before the law blameless, they are to cry, "Ye must be born again, behold the Lamb of God." To the Jew, they say, "Believe, look on Him whom you have pierced."

To the Greek philosophers who drew back horrified and hopeless before the sin of the world, knowing that their ethical theories were impotent, and to the poor wretches caught in sin's soiling stream, helpless in its mighty current—they are to say, "There is a way of escape, you can know the power of His resurrection."

What a strange group of words on uncultured tongues—repent, believe, live, and all as they unveil Christ. To the Romans, irritation; to the Jews, a stumbling block; to the Greeks, a silly story!

We have the same Gospel. The centuries have not changed it in any particular.

We are to go to men immersed in business, given up to pleasure, consumed with prejudice, surrendered to vice, and say, "Your life as measured by that of Christ is a failure, you are wrong, repent. Follow Him who said, 'The Son of Man came not to be ministered unto but to minister,' 'love your enemies,' 'the pure in heart shall see God'"—How maddening this!

We are to go to men, successful, satisfied, moral, philosophic in their attitude toward life, "health minded,"

Contributed

as William Thames would say, with no sense of sin, looking down upon human junk in the alleys with scorn, or in philanthropic endeavor trying to refashion their lives—"You are lost, trust the Cross." How foolish this!

We are to go to men sunk in sin, who have struggled against its titanic strength in vain, who have long ago given way to despair, and say, "There is hope, there is deliverance, there is power in His resurrection. In Christ you can be made alive." How absurd this!

We are to go to men holding the age-old religions, and say to them: "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him." "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." How impertinent this!

They tell me that wherever you go in the Orient you find Standard oil cans, and boast is made of the energy and ingenuity of the great capitalists and the salesmen who make this possible. But what child's play is their work when compared with that committed to us. We are to deal with all the problems—the most personal problems—of all men, with all of the areas of human life, its height, its depth, its length, its breadth; and our instrument is, our remedy, our solvent, just Jesus Christ—His life, His death, His resurrection.

What a task this is with which He challenges His disciples, the audacity of it is breath-taking. Is that all He says to the group about Him?

II. An immeasurable task—but adequate power.

"All power is given unto Me both in heaven and in earth." All power—what a spacious word All is; there are no boundaries to it, it stretches out above the stars, and fling our thought as far as we can, it is still beyond! No matter how immense the task, it is circumscribed by that word. Is there power enough for this? and for this? and for this, too? Why ask, in the face of that encompassing word "All"?

"All power"—now we are ready to appreciate and appropriate in Pascal's splendid phrase, "I think magnificently of God." Dr. McGregor, of Edinburgh, once said "God is better than our best thought of Him." Think as largely as you can of the power of Christ—He is mightier still!

As a matter of fact the kind of problems we have to meet show the sufficiency of His power. They are human problems, and find their focus in the individual, and in his heart and will, or, if you please, his character. However complex the problems may appear, social, political, industrial, in the last analysis you meet the individual, and his moral quality. One of our Richmond working girls went to Bryn Mawr summer before last to the special school for the employed. After she had been back for awhile, a social worker asked her, "How do you feel now about the whole industrial question. Do you believe in the open or the closed shop?" She answered, "It isn't so much a question of organization, as it is of the character of the man you work for." Now if there was anything Christ could do it was to deal with individuals in a transforming way.

Yes, there is adequate power. And that power is not locked up in the Christ of the first century, who walked the dusty highways of Palestine.

III. It is available to us.

We have His word, and as Livingstone says, as he risked his life on it, "It is the word of a most perfect Christian Gentleman, who cannot lie." "Lo, I am with you always." Who is this "I"? Why the same "I" that said, "All power is given unto Me." The power available to us is not a vague, intangible essence or force; but a living, present Christ. Not any energy, but a Friend. All power, resident in Christ, is here with us. Paul, the greatest of all missionaries, except his Master, explains all that he is and does in the simple words, "Christ liveth in me." And, today, after nineteen hundred years, Dr. Grenfell, the apostle of Jesus Christ to Labrador, a man honored by all who know him, says, with equal simplicity, "There is no life but the life that comes from Him." The secret of power is securing His presence.

He is with us today, all power is His—What do you need?

(a) Courage?

To do, to go, to speak that word you have been trying to say to an intimate friend?

He gave the apostles courage. As they spoke so plainly to the Sanhedrin, these startled men took note of them that they had been with Jesus, seeing in them a fearlessness which they lacked when Jesus was on earth, but which they now had through fellowship with the risen, ascended Christ.

It has ever been thus. Friend and foe alike warned F. W. Robertson, that great English preacher, to be more

careful in his statements. When he continued to speak from the shoulder, they were more specific in their warning. "If you aren't more considerate, you may lose your pulpit." "I don't care," he replied. "Then you may suffer physical hurt." "I don't care." "Do you know what happened to don't care?" "Yes, He was crucified on Calvary." The Christ who braved the cross, dwelling in His servant, gave him courage to do his duty. So it will ever be.

(b) Knowledge?

You want to know the truth, and to be able to say the right word to that man you desire to help. Wisdom and utterance were given Peter, and Paul, and Philip—you have only to read Acts to see. Is He not the same today as yesterday? Is He not still the Truth? Does He not still know what is in men's hearts?

(c) Life?

You know that it is the holy Christian who is the awful weapon in the hands of God for the converting of men. You have heard of that winsome man of whom McCheyne writes, "I never saw him cross the moor without being the better for it," and you yearn for the power to live a conquering, attractive life. Can He not do this for you? He did it for this man, and how truly for McCheyne himself; He did it for Augustine the profligate, Assisi the libertine, Whitefield the bartender—is His power exhausted by their demand upon it? Does He not present as you look on Him the life you want to be yours; does He not offer you not simply a cold ideal embodied in a revered book, but the warm, transforming fellowship of a holy friend—and even more, His own presence in your heart as your inner resource of enlightenment and strength. What more could you ask?

(d) Ability to influence others?

If we have courage, and knowledge and holiness, can we fail to lift those about us toward Him, whether we are in Carolina or China. We may not know we are doing it; but isn't it true, as Gladstone said, that "One example is worth a thousand arguments," so if the life is in us it must arrest and draw our friends. We may not speak what we think is the word of wisdom, but often we find that His thought is not as our thought, and long afterward know that His thought is higher than ours. Once on an automobile ride with a friend whom I was anxious to reach for Him, and whom I was expecting to reach by rather an elaborate argument I had prepared, I was able to say only, "I am sorry," as he told me that I wasn't a Christian. I felt I ought to say more, that I was a coward and betrayed my Lord if I kept silent; but my lips were shut. Reaching home, I cried out my distress, and confessed my sin before Him. After weeks, my friend wrote to me to say that before going to bed the night of our ride, he was stopped by the thought that I was sorry for him. He began to think, and knelt down and prayed for the first time in years. The light had come to him more and more as the days passed, and he had joyously accepted Christ. Is His hand shortened who added thousands to the Church during those first years!

"Thy touch has still its ancient power,
No word from Thee shall fruitless fall."

(e) Is it power to give, we seek?

The best men we have at the seminary, and the finest of our Training School girls are waiting to go, and those on the field are under breaking pressure. It is money that we seem to need. He has power to enable us to do even that. Long ago as He sat over against the treasury, He saw a woman cast in her very living, all that she had. While I was in Mobile two ladies came into my study one morning. The younger was a stranger to me, and seemed disturbed. She told me, her friend supplementing her story where she broke down, that that day was the anniversary of the death of her only child, a boy, that she had thought of buying some flowers and putting them on his grave; but that the flowers would be expensive, and she would have to hire a car to take her to the cemetery, which was in the country; so she decided that she would bring the money to me to use for some little motherless boy whom I might know. By that time her trembling fingers had opened her purse and she laid a ten dollar bill in my hand. That day He sat over against the treasury and again saw another poor woman cast in of her living, a woman who had had the shadow of the cross fall athwart her pocketbook. Yea, that morning there dwelt in that woman Him who though He was rich for our sake became poor that we through His poverty might become rich. Was all of His power drained off in influencing her?

(f) What do you need? From Him you can secure power for anything. The bank has limitless reserves, and is filled with coin of every realm.

It is not folly to make Christ the center of our message and of our hope. He can solve every problem, heal every wound, forgive any sin, comfort any grief, conquer any habit, transform any life. W. E. Orchard, that brilliant London preacher, in his book, "The Necessity of" (Continued on page 10)

**POPLAR TENT CHURCH AND CEMETERY
AND TOMB OF REV. HEZEKIAH JAMES
BALCH, AUTHOR OF THE MECKLEN-
BURG DECLARATION OF INDEPEN-
DENCE**

May 20, 1775

By Rev. W. Hampton Eubank

No one, unless his soul be dead to the nobler things of life, can walk among the tombs of the heroes of the American Revolution without feeling a thrill of emotion, a feeling that he is treading upon holy ground, ground made sacred by the dust of those whose mighty deeds and great sacrifices in the cause of civil and religious liberty entitle them to everlasting remembrance and their names to be revered as long as the spirit of liberty shall live in the hearts of men.

It is with such a feeling that one visits the historic old church and cemetery of Poplar Tent—a spot rich in history that should be dear to every true lover of liberty but especially to every North Carolinian whose ancestors lived on North Carolina soil during the trying days of the Revolutionary war.



Poplar Tent Church

Poplar Tent, near the city of Concord, is one of the oldest churches in the state. It was organized in the year 1764. Its first regular pastor was Rev. Hezekiah James Balch, who was licensed by the Presbytery of Donegal in the year 1766, and ordained by the same Presbytery in 1769. In the year of his ordination he was installed as pastor of Poplar Tent and Rocky River Churches and continued in the same pastorate until his death in the early part of 1776. He was buried in the center of Poplar Tent cemetery after the inclosure had been carefully measured in order that the center might be accurately located. But his grave is not now in the center, as the cemetery has been enlarged.

Mr. Balch was a man of considerable ability and force of character, as subsequent events demonstrated. He was a leading spirit in the Mecklenburg convention, which met at Charlotte, May 20, 1775, and was appointed, together with two others—Ephraim Brevard and Wm. Kenyon, Esq., a sub-committee, to draw up a paper expressing the sentiments and will of the convention in its stand against British oppression. The paper they handed in shows their zeal, faith and ability, for it was none other than that immortal document, "The Mecklenburg Declaration of Independence."

Not only did Hezekiah James Balch serve on the committee that prepared the Mecklenburg Declaration, but according to Rev. Drs. J. B. Mack and Albert Franklin White, he was the real author of that declaration. Ephraim Brevard, whom history has credited with the authorship, was clerk of the committee and merely copied the draft written by Mr. Balch. The proof of this statement has been published by the two ministers above named. They are quoted by Morrison Caldwell, Esq., in "A Foreword," written by him and published in a reprint of "A Historical Sketch of Rocky River Church, From 1775 to 1875," by Rev. Jas. B. Mack, D.D. The Mecklenburg Declaration was not only drafted by Poplar Tent's pastor, but was signed by five of her members, part of whom were elders. They were, Benjamin Patton, Zaccheus Wilson, John Phifer, David Reese, and Robert Harris.

Mr. Balch left no descendant to be called by his name, and for many years his grave was without a creditable monument. "But in the year 1847, a number of citizens met at Poplar Tent on the occasion of a railroad meeting, consisting of the late Judge Osborne, Dr. Charles W. Harris, now no more, and several others yet living, where attention was drawn to the fact that there was no monument to mark the grave of Mr. Balch; whereupon the fund was immediately raised to build a suitable monument." The work was done soon after this meeting. The grave was located for the monument by Mr. Abijah Alex-

ander, who was then more than ninety (90) years of age. Mr. Alexander was therefore about twenty (20) years old when Mr. Balch was buried and therefore recollected very distinctly the time and place of his burial. In addition to the history here quoted, we have the following information from the pen of Mr. C. T. Allison, now an elder at Poplar Tent. Mr. Allison says: "In a conversation I had with the late Julius Melchor, of Mooresville, N. C., a few years before his death, he said, 'I was about twenty (20) years old when Mr. Alexander pointed out Mr. Balch's grave for the location of the monument. And was with him at the time and heard him say that he was personally acquainted with Mr. Balch and was at his (Balch's) burial.' Mr. Melchor was born July 27, 1827, and died in 1917."

Unfortunately there has arisen some confusion in the minds of a number of people in other states as to the place of Mr. Balch's burial. In fact there are traditions connected with at least two other church cemeteries, each in a different state, and each claiming to have the tomb of the Balch of Mecklenburg fame.

However, it is easily seen how this confusion arose when we take into consideration the following facts: In what was then, the Synod of the Carolinas, there were three ministers of the name of Balch, one of which had both of the given names of the other two. They were: Hezekiah Balch, James Balch, and Hezekiah James Balch. Hezekiah and James were theological opponents at the meetings of Synod. Hezekiah Balch was received as a licentiate from the Presbytery of New Castle, on March 7, 1771, into Hanover Presbytery, which, at that time, extended over the whole country south of the Potomac. He was received and ordained at the same meeting of Presbytery which was held at Buffalo Church.

When Orange Presbytery was set off from Hanover all three of the Balchs became members of Orange Presbytery. And as late as 1788, both Hezekiah and James Balch were members of Orange Presbytery, which was twelve (12) years after the death of Hezekiah James Balch at Poplar Tent. It is absolutely certain therefore that it was neither of the other Balchs which was buried at Poplar Tent in 1776, as they were both living, as above stated, in 1788, and many years after.

Later we find (after 1788) both Hezekiah and James Balch, in the Presbytery of Abingdon, which was mainly in Tennessee. Later Abingdon Presbytery was divided into the Presbyteries of Abingdon and Union, James which has been mistaken for that of Hezekiah James Union. From these Presbyteries one, and perhaps both, of them journeyed westward. And it is their tombs of which has been mistaken for that of Hezekiah James Balch, their names being so near alike. Also they were both active, as almost every Presbyterian minister was at that time, in the cause of independence.

These facts are further sustained by Mr. C. T. Allison, of Poplar Tent, in an article published in the Concord Tribune, which contained correspondence with authorities in Indiana, where one of the Balchs is buried.

Aside from these facts there is no evidence whatever of either Hezekiah or James Balch having labored in Mecklenburg County, at that, or any other time. But the Balch of the Mecklenburg Convention was laboring in Mecklenburg County. Mecklenburg, at that time, included the present County of Cabarrus. Poplar Tent Church, which is about 20 miles from Charlotte and in Cabarrus County, was therefore in Mecklenburg County at the time of the convention.

In support of what is here written the reader is referred to the following authorities: "Sketches of North Carolina," by Rev. Wm. H. Foote. See especially pages 281, 297 and 440. This work was published in 1846. "The Life and Character of the Rev. David Caldwell, D.D." Pages 96 and 197. This biography was published in 1842. Also the "Historical Sketch of Poplar Tent," by Wm. S. Harris. Pages 5 and 6; published 1873.

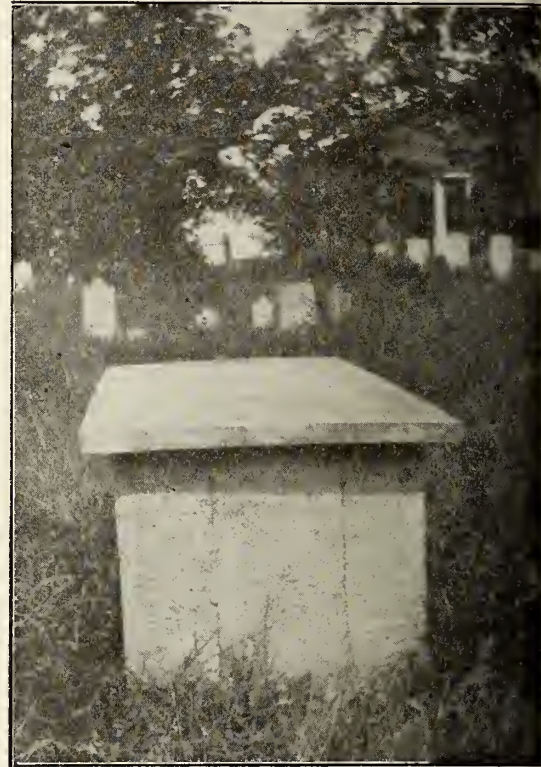
Poplar Tent Church, though the word "Ichabod" might be written over her door, for her glory is largely in the past, is still alive and doing a good work. Her resident membership is 180, and is well represented on every Sabbath. Her "Woman's Missionary Society," which was organized in 1817, is still "Carrying on." This society is doubtless the oldest of its kind in the state and perhaps in the South.

Space forbids mentioning the roll of pastors of this church, many of which were among the most distinguished men in the Southern States for their piety, education and general usefulness. Chief among these was Rev. John Robinson, D.D., who was called to Poplar Tent from the Presbyterian Church of Fayetteville, N. C., in the year 1801. Dr. Robinson was a prince of preachers and an educator of tremendous influence. During his pastorate of 36 years at Poplar Tent he taught a classical school near the church, which became famous in his day. And according to Harris' History of Poplar Tent Church, it is to be doubted whether any college in the state since

that day has turned out in any 50 years of its history as many distinguished men as did Dr. Robinson's school.

Not only lack of space but time would fail me to tell of the work done here during the pastorates of such men as Drs. Pharr, of North Carolina; Thornwell, of South Carolina; Penick, of Virginia by adoption, and Summerell, of North Carolina, whose bow still abides in strength. And of many others who wrought faithfully in time for a harvest in eternity. I leave them to be honored by a grateful posterity and with the hope that a yet more gifted yet than has hitherto been wielded will some day place their names where they so richly deserve to be. May I say with the extravagance of a poet's license, "Far up the heights of deathless fame."

Poplar Tent Manse, Route 1, Concord, N. C.



The Tomb of Rev. Hezekiah James Balch, one of the committee of three who wrote the Mecklenburg Declaration of Independence.

This tomb is in the cemetery of Poplar Tent Presbyterian Church, near Concord, N. C.

Mr. Balch was installed pastor of Poplar Tent Church in 1769 and ended his pastorate by death in 1776.

This monument was placed over his grave in 1847. The grave was located for the monument by Mr. Abijah Alexander, who was then more than 90 years of age. Mr. Alexander was about 20 years old when Mr. Balch was buried and therefore recollected very distinctly the time and place of his burial.

For full history, see "Footes Sketches of North Carolina," "History of Poplar Tent Church," by Wm. S. Harris. Also "Life of David Caldwell, D.D."

The inscription on the tomb is as follows:

Beneath this Marble
repose the mortal remains of the
REV. HEZEKIAH J. BALCH

first pastor of Poplar Tent congregation and one of the original members of Orange Presbytery.

He was licensed a preacher of the everlasting Gospel by the Presbytery of Donegal in 1766, ordained to the full work of the holy ministry in 1769 and rested from his labors A. D. 1776, having been the pastor of the united congregation of Poplar Tent and Rocky River about seven years.

He was distinguished as one of the committee of three who prepared that immortal document the Mecklenburg Declaration of Independence, and his eloquence the more effectual from his acknowledged wisdom, purity of motive and dignity of character, contributed much to the unanimous adoption of that instrument on the 20th of May, 1775.

This picture was taken and inscription copied from monument by W. Hampton Eubank, present pastor of Poplar Tent Church, June 1, 1922.

There is ever a song somewhere, my dear,

In the midnight black, or the midday blue;

The robin pipes when the sun is here,

And the cricket chirrups the whole night through;

The buds may blow, and the fruit may grow,

And the autumn leaves drop crisp and sear;

But whether the sun, or the rain, or the snow,

There is ever a song somewhere, my dear.

—James Whitcomb Riley.



Presbyterian Progressive Program

\$4,750,000 For Benevolences

EVERY MEMBER CANVASS MARCH 18th

OUR POSSESSIONS AND THE SUPREME MOTIVE OF STEWARDSHIP

We are stewards of our possessions. Personality finds no surer way of expressing itself than through our use of material values. It is not merely that a little of what we have belongs to God. All we have belongs to God. He made it all. He keeps it a part of our experience. The experience of new life which He has given is a kind of occupancy of us by God which demands the consecration of all of our possessions. What we use of our income or the sustaining of our bodies, for the support of our families, for the upbuilding of our minds, for the enrichment of our lives is a part of our Christian stewardship. What we use for the Church as the organized representative of Christ's kingdom, what we give to great benevolences, what we give to the mighty enterprise of mastering the world for Christ is also a part of our stewardship. The thing which is to kindle our sacrifices is to be the sacrifice of the cross. That which is in our mind as we decide what shall be used for the Church benevolences and for the great world enterprise is to be the love which, though it was rich, for our sakes became poor, that through its poverty might become rich. At the foot of the cross we are to decide about our gifts.

The typical Christian is a man who owes everything to the cross. His conscience has found rest there. He has here found deep repose in spite of the memory of hated sins. The great energies of the new life have been set free in his heart as he accepted the Christ and the message of Calvary. Everything which makes life full of meaning and opportunity and richness and infinite hope comes from the cross. It is the profound sense of everlasting indebtedness to the great sacrifice that makes the deepest motive for Christian stewardship. Life is to be lived, talents are to be invested, everything is to be done in the light of the cross. Into this sense of the mastery of all life by the great redemption is brought the added sense that because of creation and the constant upholding of all life by the presence of God, it all belongs to Him. So stewardship is a matter of ownership thrice enforced. By creation, by the sustaining of the world and life, and by redemption, God is the owner of our lives and all that we possess.

Lynn Harold Hough, D.D.

INDIVIDUAL OR FAMILY SUBSCRIPTIONS—WHICH?

"Do you know there are seven persons in my family, and do you mean to say that you want me to take seven portions of envelopes and have each member of the family make a subscription? Why, man, the money all comes out of my pocket. Why should not I make one subscription and take one box of envelopes and be done with it?"

This is the way the father of the family often feels when the Every Member Canvass Committee seeks to obtain a subscription from every member of his family. We would answer his questions by saying, "Yes, we believe it is much the best way for every member of our family to make a subscription and bring an envelope to church even though all the money paid in comes out of your pocket, and for the following reasons:

1. It develops an individual sense of responsibility for the Church and her work. A little girl who had joined the church and made her first subscription, said to the pastor a few weeks later: 'I feel so much more like a member of the church now because I am helping to support it.' Should we not be glad to cultivate that kind of bond between our children and the church?

2. It keeps the church in constant touch with the individual member. The securing of a subscription, the posting of payments on that subscription, and the sending to that individual the communications which the church issues, keeps the pastor and leaders of the church in constant and helpful relation to the member.

3. It educates the individual in the church program, for of course we must teach the children in our homes to make their subscriptions what they are giving to and what the needs of the causes are.

4. It increases the income of the church because these children very soon become wage earners with an income of their own and will be able to increase the gift which they have been making out of father's allowance.

5. It increases the spiritual pleasure and power of church membership. How can anyone but a supporting member look up into the face of the Master or look out into the face of the world with a good conscience? How can anyone sincerely pray for the church who does not give to it?"

By all means have the individual subscription from every member of the family and secure all of these blessings for the church and our children.

—Everyone.—

JACKSONVILLE LAYMEN'S CONVENTION

By Rev. R. H. McCaslin, D.D.

The convention theme was world evangelism. Promptly at 11 o'clock on Tuesday morning the convention was opened with Mr. Charles A. Rowland, Chairman of the Laymen's Movement, presiding. The welcome address was delivered by Judge W. H. Baker, of Jacksonville. Mr. Rowland in very clear terms set forth the purpose of the convention and the vision which he hoped the men of the Church would catch toward the theme which had already been announced.

The convention had been splendidly planned and all the committees had worked faithfully for the setting of a most successful convention and at its opening session there was an unusually large attendance.

Dr. D. Clay Lilly, of Lexington, Ky., was the first speaker, who in a most masterly address spoke on "The Challenge of the Advancing Host." He proceeded to show how the forces of sin and evil are making inroads on the courts, the civic life, the church and the home. Many of our strongholds, he said, are being seriously threatened and paganism and civilized respectability, which is only another phase for agnosticism, are gaining a foothold which is both dangerous and deadly. Human life is less secure in America than in any other civilized country on the face of the earth, said Dr. Lilly.

The address made a profound impression upon the convention and has been the subject of a number of editorials in the leading newspapers of Jacksonville and in other cities.

The quiet hour or devotional period was conducted by Rev. Wade C. Smith, of Greensboro, N. C. Mr. Smith spoke on the theme, "Unto Him."

The afternoon of the first day was given up to missionaries who brought the challenge from our fields to the men of the church. Rev. W. F. Junkin, of China; Rev. Robert T. Coit, of Kodea, and Rev. Motte Martin, of Africa, in vivid and stirring appeals presented the challenge of the heathen world to the church at home.

In the evening the convention was brought face to face with the great facts of the missionary program through a stereopticon review of the present situation which was presented by Mr. A. D. Mason, of Memphis. One of the most dramatic moments of the convention was reached at this time when there was thrown upon the screen the large figures "32", which represent the number of young men and women who have heard the call to missionary service and have completed their training in theological seminaries or training schools and are ready to go immediately to the front and whom the Committee of Foreign Missions could not send out because of lack of funds. Just at this moment Mr. Rowland introduced to the convention two of these 32 young people, Miss Agnes Rowland, of Augusta, Ga., and Miss Mary Gatches, of Atlanta, Ga., who thrilled the convention with earnest appeals that the Church would send the 32 out to the front of the world's need immediately. It was literally a case of saying, "Here am I, Lord, send me." Their addresses had a powerful effect upon the convention.

Mr. C. R. Caldwell, a prominent banker of Staunton, Va., made a remarkable testimony talk. As a background for his story he recited the history of the disciples of Christ who were continually engaged in bitter bickerings and wrangles and were not benefited in the least by physical contact with the Christ. It was not until their souls were filled with the Holy Ghost that they received the true vision of life and the true spirit of Christ. At the back of the stage during this evening service were hung huge banners bearing these significant words: "Ninety-five out of every one hundred church

members have never personally led a soul to Jesus Christ. Have you?" "Every man needs Christ." "Christ fills the need of every man." "I owe to every man all Christ is to me."

The chief address of the first evening was delivered by Mr. J. Campbell White, who is not by any means a stranger to Southern Presbyterian audiences. "Christianity, the Only Hope of the World," was Mr. White's theme, and his message was full of thrills. His description of present world conditions was both graphic and dramatic, and for nearly an hour he held the great audience thoroughly gripped.

On the second day of the convention the theme was "Service Unto Him," at which time such subjects as these were discussed in short, telling addresses by earnest men. "What one church is doing." "What one men's club is doing." "What one Sunday School is doing." "What one communion is doing." "Opportunities for investment." "The opportunity evangelism offers in the Bible class, for the community, for the individual." Great spiritual themes such as the family altar, tithing, evangelistic club, simultaneous evangelistic campaigns, the equipment campaign, were discussed in brief addresses followed by open conference in which the delegates from all sections took part. Fired with fresh zeal and stirred to the very depths by the burning messages of the day, the delegates literally took possession of the convention and proclaimed their desire for more active Christian service and more liberal support for the various causes of the church. Mr. John P. Lynch, of St. Petersburg, offered a resolution declaring that the laymen of the Church must wake up, face the task now and see to it at once that the 33,000,000 people in the heathen world who have been assigned to the Southern Presbyterian Church are reached within the present generation. This resolution was discussed by a great many of the delegates in an earnest way, when Dr. M. E. Melvin, Secretary of the Stewardship Committee, in a masterly address urged the delegates to go back to the churches and make good first the outstanding deficit of \$450,000 the Church had been asked to raise for medical mission work and other equipment needs, and he gave the promise that the leaders of the Progressive Movement in the Church will wisely use the money just as fast as it can be raised. Dr. Park McCallie, of Chattanooga, urged the men to return to their homes with hearts on fire for the Progressive Program. Then, he said, we will not have the burden on our minds that millions of unsaved people in foreign lands will die without a knowledge of Jesus Christ. Dr. McCallie, who is Chairman of the Permanent Committee on Men's Work, submitted the plan of that committee for the organization of laymen in the church. The proposal was to launch a permanent organization to be known as "The Men of the Church," co-ordinated with the Laymen's Missionary Movement. He also told what the men in Chattanooga had done to introduce the Bible into the public schools of that city with regular Bible courses where the pupils receive credit for Bible study.

One of the most stirring addresses of the convention was delivered by Capt. Fred Sullens, editor of the morning newspaper in Jackson, Miss.

The last session of the convention was held on Wednesday evening when the Duval Theater was crowded to the very dome with a great audience, at which time two splendid addresses were delivered. Dr. Egbert W. Smith, of Nashville, spoke for nearly an hour on his visit to the Belgian Congo.

The closing address of the convention was delivered by Mr. P. T. Shanks, an elder in the First Church, of Selma, Ala., which was one of the strongest and most powerful messages of the entire convention. His theme was the Power of Prayer.

One of the most attractive and inspiring features of the convention was the singing of the Columbia Seminary Quartette. The quartette is one of the very best that has ever appeared in these Laymen's Conventions, and never did men sing with more sweetness and appealing power than these young men from Columbia Seminary.

Altogether the convention in Jacksonville was a great success, and made a profound impression both on the city at large, and upon the delegates gathered from different parts of the country. The registration was 708, and represented men and women from Florida, Alabama, Georgia, South Carolina, Tennessee and Kentucky.

Be still in God! Who rests on him
Enduring peace shall know,
And with a spirit fresh and free
Through life shall cheerily go.
Be still in faith! forbear to seek
Where seeking naught avails;
Unfold thy soul to that pure light
From heaven which never fails.

—Julius Stern.

The moment you begin to speak of your humility there is none there.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Sugar Creek, N. C.—Figuratively speaking, the Woman's Auxiliary of the Sugar Creek Church spent Saturday in Mexico, using as a text-book, "Sunrise in Aztec Land." The program included a study of Mexico as a mission field, songs, readings and a pageant.

Nearly all the members of the Auxiliary, together with the circle composed of the young girls of the congregation, were present to take part in the interesting study of the geographical, historical, political, educational and religious aspects of the neighbor to the South. It is believed that many present changed their attitudes toward that country after the study had been made.

The decorations of the church induced the spirit of the subject under discussion. Evergreens, cactus plants, ferns and carnations had been arranged. Suitable posters, maps, Mexican views and portraits of Dr. Anthony Thomas Gray and Miss Melinda Rankin, pioneer Mexican missionaries, supplied appropriate atmosphere.

The pageant closed the day's activities. Miss Evelyn Perry impersonated America, Mrs. M. A. Peabody was the church, Mrs. V. L. Hunter was Spain, Miss Sarah Robinson was Mexico, Miss Christine Todd personified medical missions, Miss Katharine Hunter represented humane society, Miss Ida Hoover took the part of the Y. W. C. A., and Miss Pauline McConnell appeared as prophecy. All were appropriately costumed.

The opening exercises consisted of a song, prayer, devotional and the reading of the missionary creed. Following this, Mrs. M. C. Davis, president of the Auxiliary, turned the program over to Mrs. S. M. Henderson, chairman of foreign missions, who took the assemblage on the tour of Mexico. A pleasing feature of the morning session was the singing of "Whispering Hope," by Misses Kate Neal, and Ellie Garrison, Mrs. M. A. Peabody and Mrs. Preston Robinson, with Mrs. Ralph Robinson as accompanist.

During the afternoon Mrs. Peabody and Misses Nell Galloway and Cleta Black rendered in Spanish, "Stand Up for Jesus," with Miss Kate Neal accompanying on the piano, which has recently been placed in the church by the Christian Endeavor Society. Miss Alma Hunter gave a reading, "Our Neighbor," a poetic expression of Mexico's past, present and hopes for the future.

A delicious luncheon, prepared by Auxiliary members, was served at the close of the morning session at the manse by the young girls of the church, a social hour being enjoyed.

FACE TO FACE

"I had walked life's path with an easy tread;
Had followed where comfort and pleasure led;
And then it chanced in a quiet place,
I met my Master, face to face.

"With station and rank and wealth for a goal,
Much thought for the body and none for the soul,
I had entered to win in life's mad race,
When I met my Master, face to face.

"I had built my castles and reared them high;
With their towers had pierced the blue of the sky;
I had sworn to rule with an iron mace,
When I met my Master face to face.

"I met Him, and knew Him, and blushed to see
That eyes full of sorrow were fix't on me;
And I faltered and fell at His feet that day,
While all my castles melted away.

"Melted and vanished, and in their place
I saw naught else but my Master's face;
And I cried aloud: 'Make me meet
To follow the path of Thy tired feet.'

"My thoughts are now for the souls of men;
I lost my life—to find it again—
E'er since one day, in a quiet place,
My Master and I stood face to face."

—Sam'l. T. Carter, Jr.

Third Biennial Convention of Woman's Auxiliary, Richmond, Va., February 27-28—In this convention one saw faith in action and prayer in the answering.

The social intercourse is vitalizing. Christian fellowship is developed which makes for the solidarity of the Church's working forces.

The missionaries were choice spirits of large faith. Their message was like a field-glass that draws the distant scene close. As the glass swept the vast areas of Africa, Korea, China, Brazil, Japan, Mexico, and India, these children of the Master were brought close to the hearts of the women. Mexican women were especially laid on the conscience of the convention. The condition of these mothers of men made a strong appeal for a Christian school for Mexican girls.

The open door with opportunity writ large upon every portal was the testimony of every speaker. Thirty-two men and women stand ready to go anywhere the church needs reinforcement, waiting only available funds. Most impressive the demonstration: the open door, eager volunteers, and burdened souls sitting in darkness.

A chart giving the growth in contributions from the women to the causes of the Church was encouraging. A note of warning was sounded in regard to the apportionment of the Church's budget. The women were urged to stick to the program of the General Assembly that the annual budget and Equipment Fund may be wisely proportioned, and no local cause of special personal interest receive undue attention.

Valuable and stirring was the conference on the development of Spiritual Life, through the sources of spiritual strength, viz: prayer bands, family altars, tithing,

Bible study, and personal evangelism. The four-minute talks and the discussions following were full of practical challenge.

The question box on Methods brought out things of value tested by experience, and suggestions that may ripen into successful methods.

The First Church was well filled during all the sessions of the convention. Mrs. C. H. Alexander.

The Woman's Auxiliary of Enoree Presbytery will meet at Fountain Inn, S. C., Wednesday, April 25th, at 3:30 p. m. A most attractive and inspirational program has been arranged. Mrs. D. L. Norris, Rec. Sec.

To the Presidents of Local Auxiliaries—The Executive Committee of Fayetteville Presbytery, meeting at Fayetteville, February 20th, authorized the recording secretary to make an effort to have its reports published in the minutes, and the Presbyterial report sent to the Synodical secretary, both complete and identical.

When the reports from the local Auxiliaries, of which there are over 80, come to the recording secretary, she culls from them the information necessary for a complete report to the Synodical secretary. This report must be sent in by April 10th. Last year it went in on time, but only with the reports in hand upon it.

In making the report for the Presbyterial, which should be identical with that sent the Synodical secretary, the reports that came in later were added as long as time permitted before the Presbyterial meeting, and so published in the minutes. The result was two sets of figures. They met often and clashed, especially at the Synodical.

The plan now, is to fix the date—April 3rd—as the date by which all local reports must be in the hands of the recording secretary, allowing her sufficient time for completing her report.

No reports will be received after this date. They will not appear on the charts at the Presbyterial nor in the minutes.

The appeal is made directly to YOU. The Presbyterial depends upon the local Auxiliaries. Will there be a blank after the name of your Auxiliary, or will your record be there? Is it a fancy that the charts will be a kind of honor roll of those who come up to the help of their Presbyterial in this matter, as well as a record of sacrificial service to the cause of the Master?

Sanford, N. C. Mrs. A. G. Carter, Rec. Sec.

(The above is enclosed with the report blank sent to presidents of local Auxiliaries of Fayetteville Presbyterial. It is so timely and so clearly emphasizes the WHY of report blanks being filled out and returned promptly to recording secretaries of Presbyterials that with apologies to Mrs. Carter for doing so without her knowledge or approval, we are giving the presidents of other Presbyterials the benefit of it. Read it, and see that your blank is filled out and sent at once to your Presbyterial secretary. You may not have charts for your records at Presbyterial meetings, and your secretary may put belated reports in your minutes, but so long as she does there will be this "meeting and clashing" of two sets of figures that Mrs. Carter speaks of causing "confusion worse confounded" all along the line. Let us be accurate and prompt.—Ed.)

Benson, N. C.—On the evening of March 9th, the Woman's Auxiliary of Benson met in the Presbyterian Church and held a most interesting and helpful meeting. The book, "Sunrise in Aztec Land," by Rev. Wm. Ross, had been read by the members and subjects assigned to five members to prepare papers on.

At this meeting a regular program was carried out. The meeting was opened by singing "I'll Go Where You Want Me To Go," after which we were led in prayer by the pastor, Rev. A. T. Lassiter. In a few brief words the pastor explained the purpose of this meeting.

The next item on the program was a paper read by Miss Roberta Bain; subject, Name the stations our missionaries have opened up, locate them on map, tell of work at each place. This was followed by an interesting paper by Mrs. R. C. Wells; subject, Name some of our native Mexican ministers, and tell of their work.

Miss Zelle Den then read a very instructive paper on "The Progress of Christianity in Mexico." Some very helpful facts concerning "The Social and Political Conditions in Mexico; Also a Statistical Summary," were given by Mrs. A. T. Lassiter.

The next number was one which we had looked forward to with interest, an address by Rev. D. L. Jones, of Hope Mills, chairman of the executive committee of foreign missions of Fayetteville Presbytery. Mr. Jones' message on world-wide missions, based on the text in Habakkuk 2:14, was instructive and was an inspiration to those present to do more in the Master's kingdom.

The meeting closed with prayer by Mr. Jones. An enjoyable social hour followed. The guests and members were invited into an adjoining room where delicious refreshments were served in "a la Mexican style," by Mrs. R. C. Wells.

Do You Want to Help?—During the past two years many Auxiliaries and Circles have assisted in outfitting missionaries for their return home on furlough. This work has been greatly blessed in arousing deeper interest in the missionary on the part of those who were doing the work, and in adding joy and usefulness to the missionary's furlough.

Most of the missionaries coming home on furlough this summer have already been "adopted" by Auxiliaries which were eagerly seeking to do this service for them. There are, however, a few whose outfits have not yet been prepared for them. Among these are three one-year-old babies and some of the finest of our single lady missionaries. Do you want to dress any of these? Please write at once if interested. Mrs. W. C. Winsborough.

256-259 Field Building, St. Louis, Mo.

Notices of Presbyterial Meetings for North Carolina—Wilmington Presbyterial Auxiliary will meet in the Mt. Olive Presbyterian Church, April 26-27. Details as to program and speakers will be given later.

Secretaries and Presidents of Local Auxiliaries—Will you be ready to fill out your report blank which you will receive in a few days, so that you may return them promptly to your Presbyterial secretary? She will be greatly embarrassed to have them come in late, and you will fail to get credit in the minutes of the Presbyterial for the work that you have done during this year.

The Woman's Auxiliary of the First Church, Burlington, N. C., observed February 16th, Day of Prayer for World-Wide Missions, with an all-day meeting at the church.

The meeting opened at 10 o'clock, with devotional exercises conducted by Mrs. J. P. Bradley. Mrs. W. R. Potter gave a synopsis of the first chapters of the Foreign Missions Study "Sunrise in Aztec Land," and the other chapters were given during the day, with the following leaders: Mrs. W. J. Barker, Mrs. Paul Morrow, Mrs. C. V. Sellars and Mrs. J. L. Henderson.

At noon a lunch was served, consisting of sandwiches, pickles, cake and coffee, and a real Mexican dish, Chili-Concarne, deliciously prepared by Mrs. Potter.

The afternoon prayer service began with the Scripture reading by Mrs. R. D. Bain, secretary of Foreign Missions, and a season of prayer for the cause. Then a missionary pageant, "Are You An Octagonal Christian?" was given by nine women: Mrs. J. M. Bass, Mrs. H. I. Earle, Mrs. W. J. Barker, Mrs. J. E. Black, Mrs. A. C. Kirby, Mrs. Walter Anderson, Mrs. Pinkney Best, Mrs. Staley Garrison, and Miss Mitchell Ferguson, a graduate nurse, who is planning to leave in the early fall as a missionary to Korea. There was music throughout the program especially prepared, and it was all-in-all, a delightful day.

Fayetteville Presbyterial—To the Presidents of Local Auxiliaries:

The Executive Committee of Fayetteville Presbyterial, meeting at Fayetteville, February 20th, authorized the recording secretary to make an effort to have its reports published in the minutes, and the Presbyterial report sent to the Synodical secretary, both complete and identical.

When the reports from the local Auxiliaries, of which there are over 80, come to the recording secretary, she culls from them the information necessary for a complete report to the Synodical secretary. This report must be sent in by April 10th. Last year it went in on time, but only with the reports in hand upon it.

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Mrs. A. G. Carter, Recording Secretary. Sanford, N. C.

N	1923-1924	N
E	PROGRAM	E
W	LITERATURE	W
Y	now ready!	Y
E	Auxiliary	E
A	Programs	A
R	and	R
B	Circle	B
O	Programs	O
O	sent in one package	O
K	one dollar a year	K
B	Auxiliary	B
O	Programs alone	O
O	seventy-five cents	O
K	a year	K
	Circle	
	Programs	
	seventy-five cents	
	a year	
	Write to	
	THE WOMAN'S AUXILIARY	
	256-259 Field Building	
St. Louis		Missouri

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

We wish you could have been with us this March Sunday at the First Presbyterian Church of Gastonia. A report talk to the Sunday School, teaching a class in the school, holding a conference with the Senior Endeavor executive committee, talking to the Intermediate Endeavorers and to the Senior Endeavorers, and speaking at the evening church service, made a pretty full day but a happy one.

The progress of the Endeavor work in this church is encouraging. One year ago a deputation from Davidson

College helped in getting a Senior society started there. Another deputation today found three societies: Junior, Intermediate, and Senior. It is fine to see so many of a church's young people interested in this great work.

Now just listen! We've been telling you we wanted reports from the local societies and Sunday School classes. We've been running an Honor Roll of those who have been helping us by sending in reports. We are now going to take a further step. We are having prepared a certificate for societies and classes who send us reports. The certificates will be nicely gotten up and will state that the society or class has appointed someone to

report to the Young People's Department (Endeavor societies may instruct their corresponding secretary to do this) and that at least one report has been sent in. The certificate will be signed by Mr. Garth, Chairman of Synod's Committee of Sunday Schools and Young People's Societies, and by the editor of this department. The Standard management has also agreed to send the paper for a month free to all local organizations which earn one of the certificates. Now, let's see you get busy and get something for—something. Swap us a report for one of these handsome certificates and a month's free subscription to the Standard!

Sunday School

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

MARCH 18, 1923

Lesson: Luke 23. Printed Text: Luke 23:33-46

GOLDEN TEXT—"He was wounded for our transgressions, was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."—Is. 53:5.

SCRIPTURE LESSON

3. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.
4. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.
5. And the people stood beholding, and the rulers also derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.
6. And the soldiers also mocked him, coming to him, and offering him vinegar.
7. And saying, if thou be the king of the Jews, save thyself.
8. And a superscription also was written over him, in three languages, Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.
9. And one of the malefactors which were hanged railed on him, saying, if thou be Christ, save thyself and us.
10. But the other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation?
11. And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss.
12. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.
13. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.
14. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.
15. And the sun was darkened, and the veil of the temple was rent in the midst.
16. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost.

SHORTER CATECHISM

Q. 28. Wherein consisteth Christ's exaltation?
A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

The scene described in this lesson was one of the saddest and most appalling tragedies ever witnessed upon earth. Heaven, Hell, and Earth were represented. God the Father was there, for He is everywhere present. The Son incarnated was on the cross expiating man's sins, the Holy Ghost was present, sustaining the Son, helping believers and converting sinners. The Devil and demons were there, arousing the evil passions of men, and exciting mankind to shameful words and cruel deeds. Humanity of various types were present, blaspheming the God-man and slaying their own Redeemer. Yet all, knowingly or unwittingly, were carrying out God's scheme of redemption for the human race. The apostles affirmed, "Him being delivered by the determined counsel and foreknowledge of God, ye have taken and with wicked hands have crucified and slain." Nowhere is the sovereignty as well as the love of God more conspicuously displayed than on Calvary. We will consider Jesus' Prayer and Plea for His Murderers; The Mockery of Him; The Events Marking Christ's Death; The Appeal and Conversion of the Penitent Thief.

I. The Prayer and Plea of Jesus for His Murderers

All present aided more or less in bringing Him to the cross. The Pharisees and Sadducees, the priests and people, the blinded multitude, and the Roman soldiers all had their part in inflicting upon Christ a cruel death. As the soldiers nailed Him to the cross, He cried, "Father, forgive them, for they know not what they do." He prays for their pardon, that they may not suffer eternal woe for this heinous crime. When they are robbing Him of life, and visiting upon Him with terrible pangs He utters this prayer. How wonderfully gracious, merciful and forgiving is Jesus! The plea He offers is, "They know not what they do." This was doubtless true of all the guilty company present. They were not fully aware of the magnitude of the iniquity they were perpetrating.

But some had better opportunities than others for having religious knowledge and therefore were more guilty than their more ignorant fellows. The Roman soldiers did not have the helps for knowing Jesus that the Chief Priests and Scribes possessed. Besides, ignorance, when voluntary, when caused by refusing the use of the means of knowledge, so far from excusing guilt actually aggravates it.

II. The Mockery of Men

Had there been any pity or humanity in the guilty multitude around the cross they would have allowed their victim to die in silence, undisturbed by gibes and taunts and mockery. But all classes mocked and derided His claims and His sufferings. The Rulers, the Chief Priests and Scribes said, "He saved others, He cannot save Himself." It did not occur to them that He could not save Himself because He was dying to save man. All Saviours must encounter loss to save others. They declare, "Come down from the cross and we will believe thee." But He could not come down from the cross, and yet be man's voluntary "sin-bearer." The Roman soldiers mocked Him, "offering Him vinegar," or sour wine, and saying, "If thou be the King of the Jews save thyself." The ignorant, fickle multitude which had so recently cried "Hosanna" and whom Jesus had so often taught and healed, joined in the taunts and derision of their rulers. The very thieves on the cross "railed on Him, saying, If Thou be Christ, save Thyself and us." Thus all classes of humanity mocked Christ during His dying agonies and called on Him to do what He could not undertake without ceasing to be man's Redeemer.

III. The Events Marking Jesus' Death

The natural world seemed to sympathize with its Maker and to mourn His agony. The sun withdrew his light and from 12 to 3:00 o'clock darkness enshrouded the earth. There was a great earthquake and the rocks rent and the graves opened. Many waked from the dead, and "after Christ's resurrection went into the city and appeared unto Mary." "The veil in the temple that separated the holy place from the most holy was rent in twain from the top to the bottom." It was thus signified that the way of access to God was fully opened by the dying Christ and Jesus' own words were illustrated, "I am the way, no man cometh unto the Father but by me."

IV. The Appeal and Conversion of the Penitent Thief

Both thieves at first seemed to have railed on Jesus. But a marvellous change of character, conduct and destiny came to one of them. His views of himself and of Christ were wonderfully altered. He deems Jesus no longer an imposter but the Messiah, the Saviour of sinners. He regards Himself not as a hopeless, dying sinner, but a sinner trusting Jesus and having a hope of salvation. He is penitent, confesses his sins, and saying, "he was receiving the due reward of his deeds." He trusts Christ, crying, "Lord, remember me when Thou cometh into thy kingdom." He rebukes iniquity and affirms Jesus to be a king who would come into His kingdom. He is saved. The Lord said unto him, "Today shalt thou be with me in Paradise."

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

EDUCATIONAL MISSIONS

M., Mar. 19—Hard Work—II Cor. 12:15-18.
T., Mar. 20—Object-Teaching: Jer. 19:1-12.
W., Mar. 21—Teacher to Observe: Prov. 24:30-34.
T., Mar. 22—Teach Children: Deut. 11:18-21.
F., Mar. 23—Teach Religion: II Tim. 3:14-17.
S., Mar. 24—Teach Industry: Eccl. 11:1-6.

Sun., Mar. 25—Topic: Educational Missions at Home and Abroad.—Acts 19:8-20.

Why does education help missions?
In what sense are school teachers missionaries?
How have American colleges in mission lands helped?

(The article this week has been prepared by Mr. Chester P. Monk, of Moultrie, Ga., a student of Davidson College. Mr. Monk is a member of the C. E. Training Class of Davidson College which is rendering efficient service by deputation work in the churches to which they are invited to hold C. E. Institutes, and make addresses on Young People's work.—J. G. G.)

Christ was crucified that the world might be saved from sin. In his report of the crucifixion of Christ, St. Luke gives us a picture of the entire trial of Christ, His sentence and death upon the cross of Calvary. In contemplating the lesson, we will consider Christ's trial before Pilate and the way Pilate disposed of the trial and the persecutions by the mob: Christ's last prophecies; Christ's crucifixion, and God's power to save.

I. Pilate and Christ at the Trial

Pilate is shown in a weak mood. He appears nervous and anxious to rid himself of the responsibility of condemning such a righteous man. Christ is shown in a calm mood, fearing nothing, and awaiting the decision of the Roman ruler. In reply to Pilate's question, "Art Thou the King of the Jews?" Christ answered, "Thou sayest." Christ wished to show those who were prosecuting Him that they believed Him the King of the Jews. Pilate then, feeling the power of God and fearing Him, told the mob that he found no fault with Christ.

The mob urged Pilate to condemn Christ. Pilate, to remove the responsibility from his hands, delivered Christ to Herod, who mocked Him, dressed Him in rich clothing and returned Him to Pilate who then proposed to chastise Him and send Him away. The mob howled that the prisoner, Barabba's, a wicked man, be released, but that Christ be condemned. Pilate once more pronounced sentence of chastisement. The voice of the mob prevailed and Pilate heeded their cries of "Crucify, crucify Him." Pilate sought the third time to remove the sentence from Christ, but it was impossible to overcome the wrath of the mob.

II. Christ's Last Prophecies

As the mob was taking Christ up Calvary, the followers of the Saviour began to bewail and lament for Him. Christ told them to bewail and lament for themselves and their children, for the time would come when man would be so wrapped up in his own pleasures that, not heeding the wishes of God, He will heap blessings on the childless woman. When that should come about, Christ prophesied the fall of man and the descent of God's wrath upon him.

III. Christ's Crucifixion

The old story about how Christ carried His own cross up Mount Calvary where He was nailed to it, the spear thrust through His side; how in His agony He was offered vinegar instead of water to quench His thirst; how He was mocked and spat upon; and how the soldiers cast lots for His raiment, is known to us all. With Him were carried two thieves to suffer the same death as the Master to show the degree to which Christ humbled Himself that He might die to save everybody, rich and poor, good and bad, if they would just repent and believe on Him.

We have the scene in which the thief mocked Christ, yet the other rebuked the first one and begged Christ's mercy. We have recorded in the Word that Christ promised him life everlasting because he had repented.

While the people sneered and mocked and spat upon Him, Christ gave to us an example of obeyance of the Golden Rule. Instead of cursing the mob, Christ turned His eyes in divine supplication to His Father in heaven and prayed, "Father, forgive them for they know not what they do." Wouldn't it be better if we forgave our enemies rather than to seek revenge against them?

IV. God's Saving Power

With the words, "Father, into Thy hands I commend my spirit," Christ died. He was removed from the cross and buried by Joseph, a righteous man.

As God has saved the soul of the repentant thief; as He took charge of Christ's spirit, so is He ready now to deal with us. All that Christ asks of us is that we believe in Him and that thus believing in Him to profess Him as our personal Saviour and keep His commandments. If we will do these things, God, the Son, who died to save the world, will not have died in vain, for His Father will forgive our sins and, at the earthly end, will take us home to live with Him on high.

STANDARD TRAINING SCHOOL TO BE HELD IN GASTONIA

Organization of the Gastonia Co-Operative Standard Training School for Methodist and Presbyterian Sunday School Workers was perfected at a joint conference of the two denominations held at the First Presbyterian Church, Thursday night. It was decided to conduct the first session of this joint school beginning Sunday afternoon, March 18th, and closing Friday night, March 23d.

As outlined by the two educational directors, this school will bring to Gastonia and her workers with young people, some of the ablest educators of both denominations to be found in the South, and will be permanent as a yearly school of training for all interested in Sunday School and Young People's work.

The First Presbyterian, Main Street Methodist, West Avenue Presbyterian, East End Methodist, Armstrong Memorial Presbyterian, Trinity Methodist, and Ranlo Methodist churches were represented at the conference by pastors and Sunday School superintendents. The Shelby district was represented by Presiding Elder Rev. H. H. Jordan and the conference was conducted by Mr. O. V. Woosley, secretary of Sunday School work of the Western North Carolina M. E. Conference, South, and Mr. C. T. Carr, manager of Young People's work in the Synod of North Carolina. These two leaders made a fine and lasting impression upon all present, with their comprehensive and extensive knowledge of the work, their splendid personalities and interest in the combined work for Gastonia. All sessions of the school will be opened to church and Sunday School workers of all denominations and is conducted jointly by Methodists and Presbyterians for the reason that the headquarters of these two are the only ones who have come to such an agreement. The school will maintain throughout the Standard Training Courses of both denominations, on the individual certificate and diploma plan, under the personal direction of Messrs. Woosley and Carr. The faculty will be composed of six of the very best instructors of both denominations, the director's selecting three from each.

Cordial invitations from both the First Presbyterian and Main Street Methodist Churches for the holding of daily sessions will be later acted upon by the board of managers elected at the Thursday night conference. The official or executive board to be known as managers will be composed of the Sunday School superintendents of Methodist and Presbyterian Sunday Schools in Gastonia and vicinity, with pastors ex-officio members.

Pastors, people and all church workers in Gastonia, immediate vicinity and in all Gaston county will be urged to avail themselves of this course and that they may do so the date was fixed as late in the winter and as early in the spring as possible so as not to conflict with rural activities that would prevent their taking advantage of the opportunity. They are all cordially urged to make preparations to attend every session.

The only expense attached to the work of the student will be the moderate price of text-book used, the local churches having agreed to care for all the expenses of the six days' session. Mrs. Charles Van Noppen, who captivated the hearts of all with whom she came in contact at a similar school conducted at the Main Street Methodist Church, will again be a member of the faculty, together with Mrs. Bunch, of Raleigh, and Mr. C. T. Carr, these being the Presbyterian educators, while those from the Methodist are yet to be determined by Director Woosley.

Rev. Roswell C. Long, of the West Avenue Presbyterian Church, has been untiring in his work to bring about this school for Gastonia, which will become a permanent institution. Officers elected for the ensuing year were: Educational directors, O. V. Woosley and C. T. Carr; president board of managers, J. H. Kennedy; vice-president, Marshall Dilling; secretary, Geo. R. Gillespie, and treasurer, T. R. Cash. Finance committee: T. R. Cash, Fred L. Smyre, John L. Beal. Entertainment committee: R. C. Patriek, G. C. Andrews, others to be selected by these two. Publicity committee: J. W. Atkins, Hugh A. Query, G. R. Gillespie. Program and literature with detailed information will be furnished the Gaston public at a later date.

Church News

A CORRECTION

In our editorial account of the Western Section of the Presbyterian Alliance, meeting in Toronto, Canada, February 14th and 15th, we made Dr. Morris say that our Church has made in 10 years, a net gain of four per cent. Whether this error was due to the original manuscript or to an oversight by the proof-reader, we cannot tell. The true figures are 118 per cent in 25 years.

MRS. SHAW'S CONDITION

The condition of Mrs. A. R. Shaw, who was stricken with paralysis last July has undergone very little change in the last few months.

She has not regained the power of speech and has practically no use of her right arm and leg.

Her condition necessitates the services of a nurse day and night.

She and Dr. Shaw are for the present occupying an apartment at 209 1-2 S. Cedar St., Charlotte, N. C.

ARMENIAN RELIEF

Received for this cause:
 Gulf, N. C. Sunday School\$10.00
 Pittsboro, N. C. Church 27.50
 Miles Hampton 10.00

CHANGE OF ADDRESS

Rev. Eugene Alexander changes his address from Raeford, N. C., to Salisbury, N. C. He takes charge of the Second Church.

The address of Rev. L. T. Wilds, Jr., is changed from Lexington, N. C., to Hendersonville, N. C., where he begins his work as pastor of the Presbyterian Church at that place. Mr. Wilds succeeds Rev. J. F. Ligon, now of Charlotte.

THE DEATH OF REV. FRANCIS TAPPEY, D.D.

Rev. Francis Tappey died in Pensacola, Fla., on February 24th from the effects of an operation. Dr. Tappey had only been in his present charge since December, 1921, but in that time he had become identified with every religious and civic movement. He was born November 17, 1874, in Petersburg, Va. He was educated at Hampden-Sidney College and the Louisville Theological Seminary.

His first pastorate was at Valley Creek Presbyterian Church at Selma, Ala., and from there he went to the First Presbyterian Church at Huntsville, Ala., where he remained 15 years. He was then called to the First Presbyterian Church at Shelbyville, Tenn., and was there four years when he received a call to the First Presbyterian Church at Pensacola in December, 1921.

The Pensacola Journal speaks in glowing terms of his hold upon every class, and the good he has already done in that city. We have known him for years, and believe that his loss to the Synod of Florida will be great. The sympathies of his many friends will be extended to the bereaved wife.

FIVE DOLLARS (\$5.00) REWARD

Five dollars reward will be paid to the person who submits the name that is selected for a new periodical. The facts:

1. It will concern Mecklenburg Presbytery.
2. It will feature Home Mission Work in Mecklenburg.
3. It will be issued monthly.
4. It will be helpful.

The rules:
 1. Name submitted should be short.
 2. Name submitted should be appropriate to its scope and mission.
 3. Name submitted should be original.

In submitting names use a postal card and write plainly. Send all names to Rev. M. F. Daniels, 313 Torrence St., Charlotte, N. C. All names must be received by March 24, 1923. Act quick. Cards will be numbered as they are received, and in the event that more than one person sends in the name that is selected, the reward will go to the first one received. State on postal card the name of the church to which you belong—Presbyterians only are qualified to submit names.

WEEKLY NEWS NOTES FROM BARIUM

A social event of interest took place Saturday night at the home of superintendent E. McS. Hyde, when the juniors entertained in honor of the senior class. The high school and musical faculty were guests. The home was decorated in the class colors, blue and silver. The junior class numbers thirteen, ten girls and three boys; there are six seniors, four girls and two boys, as follows: Mary Nowlan, Miriam Jordan, Ada McPhail, Thelma Deaton, Charlie Carraker and Edward Fraley.

Miss Eunice Hall, dining room matron, was called home on account of the serious illness of her sister.

Mrs. S. A. Grier, who has been visiting her home folks while her house was being moved, is expected home Friday. We will be glad to have Mrs. Grier back home.

Miss Maude Hostettler, sixth grade teacher, and Archie Hyde, son of superintendent Hyde, are both

laid up with measles. They are getting along nicely and we hope they will soon be out. We are still having some new cases at the infirmary almost every day.

Mr. Johnston is on a business trip to Greensboro and Salisbury.

Miss Sophia Graham, a returned missionary from China, has been with us for a few days. We have enjoyed having Miss Graham and believe she has awakened a greater interest among the young people for the cause of Christ and missions.

Miss Barnett spent the week-end with home folks in Hopewell.

Mrs. Johnston entertained at supper Tuesday night in honor of Miss Graham, Misses Ada Willis and Barnett were also guests. Miss Graham was to talk to the ladies of the Woman's Auxilia after supper, but a down-pour of rain prevented the ladies attending.

Everybody has been busy during the past week with outdoor work, the truck farm bunch spraying and pruning trees, the farm group getting the ground in readiness for planting. The past week was a real spring one but it seemed that Mr. Grousehog is trying to get in some of his work this week.

NORTH CAROLINA

Concord Presbytery will meet in regular session at Lenoir, N. C., April 10th, at 7:30 p. m.

E. D. Brown, S. C.

The Presbytery of Mecklenburg will meet in 107th stated session in Caldwell Memorial Church, Charlotte, N. C., Tuesday April 10, 1923, at 8 p. m.

C. C. Anderson, S. C.

Kings Mountain—Rev. I. S. McElroy, D.D., of Columbus, Ga., has accepted the call recently extended him by the Kings Mountain Church, and will enter on his ministry there at an early date.

Orange Presbytery will meet in regular session the "Church Beside the Road," in Greensboro, N. C. on Tuesday, April 10, 1923, at 8:00 o'clock p. m. All papers and reports for Presbytery should be in the hands of the stated clerk before the Presbytery meets.

D. I. Craig, S. C.

Williams Memorial Church—For the last three months Dr. A. R. Shaw has been supplying the church. A capable committee has been appointed to take under advisement the erection of a new church building. The Sabbath School has also doubled its attendance. Recently Dr. and Mrs. Shaw were the victims of a generous "pounding" at the hands of the good people of this church. It is perhaps safe to say that the outlook for the church will never be brighter.

Wilmington—We are indebted to Rev. J. O. Manly, pastor of Church of Covenant, for a most tasteful brochure of the beautiful Kenan Memorial Sunday School building erected by Mrs. Jessie Kenan Wiseman in memory of her father and mother, William Ranney Kenan and Mary Hargrave Kenan.

It gives pictures of the Beginners' department; the Primary department; the Junior department; the auditorium; the Girls' and Women's club rooms; the Men's club room; the Boys' room; the Kitchen; and the Roof Garden.

This booklet in its artistic work does full justice to this ideal Sunday School building, which is the finest in the State.

Thomasville—Rev. John R. Offield, of Bristol, Tenn., has accepted the pastorate of the Presbyterian Church here and will enter upon his new work March 11th. This is a comparatively new organization and has had steady and substantial growth from the beginning. Rev. J. H. Smith, the retiring pastor, lives at Lexington and has only given part time to this field, but the new pastor, who is a young man without a family, will devote all of his time to this church and live with his flock. Mr. Offield starts with a membership of about 50 and has a wide and open field, the nearest Presbyterian church to this being at High Point and the nearest in this county being at Lexington.

Gastonia—The Men's Bible Class of the First Presbyterian Church enjoyed the most delightful and helpful annual meeting and banquet Tuesday night in the history of the organization. Two hundred and fifty men sat down to a tempting meal prepared by the ladies of an Auxiliary circle, this being the largest number of men ever present on any similar occasion. After dinner and several short talks by pastors and laymen the speaker of the evening, Rev. Wade C. Smith, of "The Church by the Side of the Road," Greensboro, N. C., delivered the best and most inspiring message ever brought to the men. From this class has been recently organized "The Men's Club of the First Presbyterian Church" with more than 100 charter members.

Greensboro—"Church by the Side of the Road" We are fortunate to have coming to us at this time Mr. E. H. Hamilton, as playground director and general helper to our pastor, especially with the young people. Mr. Hamilton graduated at Union Theological Seminary last spring and since that time has been attending the Biblical Seminary in New York (formerly known as White's Bible School) in intensive Bible study. He is now under appointment to go to China as a missionary for the Southern Presbyterian Church, and expects to sail August. In the meantime, we are to have his valuable services until we can secure a permanent playground director.

Thomasville—On the 1st of February, Rev. J. H. Smith gave up the pastorate of the Thomasville Presbyterian Church in order to accept the call for full-time services from the Dacotah Church, Lexington, N. C., where he had been giving only one-half time service since the present pastorate began in 1918.

The Dacotah work is in the industrial section of Lexington, where a mission point of the First Church was wholly maintained by the church. Shortly after the coming of Rev. and Mrs. J. H. Smith the Dacotah Church was organized with 10 members, since which there has been a slow but steady growth both in numbers and efficiency of the membership, until the above action was taken. From the beginning of the organization the little church has fallen in line with the Presbyterian Progressive Program every year, over-paying the benevolent quota of the church and almost one-half of the pastor's salary, beginning February 1st, which has been raised three times. There are now 62 resident members, with 40 tithers and a future much brighter, for which we are grateful to the great "Head."

Thomasville has a brighter future also, having an increased membership of about 50 per cent, all very faithful to the work. Obtaining proper aid from the Home Mission Committee, they have called Rev. Jno. R. Offield to take up the work there as resident pastor. J. H. Smith.

Godwin, Fayetteville Presbytery—By invitation, the writer attended a meeting of the Ladies Auxiliary of the Godwin Presbyterian Church on Wednesday of last week. There was an unusually large attendance of the members, and there seemed to be a spirit of optimism in evidence. Officers were elected and a delegation chosen to represent the Auxiliary at Sanford, N. C., in the coming meeting of the Presbyterial.

The writer made a short talk and the meeting closed with special music by Mrs. Dr. McClean and Miss Dunn. The song was that beautiful missionary hymn, "How long must we wait."

I could not close this article without mentioning the nice gift that the ladies brought to church and presented to the preacher and family. What shall I call it? It was something new and novel, "a can pounding." Canned fruit, preserves, pickles, etc., luscious and delightful. It solves the problems of kitchen and dining room for many weeks, and especially at this severe time of year. We thank them heartily for the gift and especially for their thoughtfulness and the spirit in which it was given. May God bless each one and their homes.

We hope that within a short time the new manse at Wade, N. C., will be completed and we shall be moving in. It will be quite an acquisition to this pastoral charge—a real nice eight-room house. T. C. Croker.

Atkinson—The recent meeting here by Rev. Leonard Gill was greatly helped by the singing conducted by Mr. A. C. Burr.

There were many obstacles to prevent a successful meeting. Among them were an indifference and a spirit of worldly conformity on the part of the church members. It was difficult to get many to pray for the services. During the meeting a snow storm and disagreeable weather added to an epidemic of influenza prevented many from attending the meeting. And some of them were those who would have been ready to unite with some church. Yet in spite of these hindrances this was the best meeting ever held in Atkinson. The men were moved as never before to take a stand for righteousness and law enforcement. Also many of the grudges and hard feelings were obliterated and a spirit of fellowship and co-operation was established. These are among the results that cannot be tabulated.

There were received into the Presbyterian Church by profession, 17; by letter, 13. The Baptist Church received almost as many by profession and a number by letter. This was in addition to those received by them in a meeting held in their church a few months before.

A large number of those received in both churches were men and women of middle age and heads of families. The personal work done by a few of the members, who would have considered themselves of little influence, resulted in the conversion of several homes to Christ.

Mr. Gill is a preacher of spiritual power and presents the Gospel clearly and convincingly. In painting sin in its terrible destructiveness, he shows a love for the sinner that wins the respect even of those who will not give up their sins. C.

SOUTH CAROLINA

The Presbytery of Pee Dee will meet in Bennettsville, S. C., on Wednesday, April 11, 1923, at 3:00 p. m. A. H. McArn, S. C.

Piedmont Presbytery will meet in Seneca, S. C., Monday, April 16th, at 8:00 p. m. Robert Adams, S. C.

Columbia—Rev. W. S. Harden, pastor of Shandon Church, has accepted a call to Greenville, N. C., and will begin his work there April 1st.

Summer Conferences of the Synod of South Carolina—The Summer Conferences of the Synod of South Carolina will be held at the Presbyterian College of South Carolina, Clinton, S. C. The Young People's Conference will be held June 11-17. Some of the speakers and leaders for this conference are: Dr. R. F. Kirkpatrick, Dr. H. W. DuBose, Dr. Flour-

noy Shepperson, Dr. W. T. Thompson, Dr. Melton Clark, Rev. R. A. Lapsley, Jr., Mr. S. Wilkes Dendy, Rev. J. B. Belk, Miss Zoulean Anderson, Miss Virginia Taylor, Mr. Walter A. Johnson, and Dr. J. P. Marion. The General Workers' Conference will be held August 7-12. Some of the speakers and leaders for this conference are: Dr. W. D. Melton, Dr. W. R. Dobyns, Dr. J. M. Wells, Rev. Wade Smith, Mrs. T. H. Dick, Mr. A. M. Aiken, Mr. W. R. Crook, Rev. Ray Riddle, Dr. D. M. Douglas, Dr. J. B. Green, Dr. Flournoy Shepperson, Rev. J. B. Belk, and Miss Virginia Taylor. The Woman's Auxiliary will provide speakers for the hour for Auxiliary Methods, and their names will be announced soon. Mr. D. Wyatt Neville, Clinton, S. C., will serve as treasurer and registrar for both conferences, and Mrs. Hunter will again be in charge of the dining room. The names of three speakers to be provided by two of the Assembly's Executive Committees will be given later.

Greenwood—At the church service on last Sunday morning the pastor, Rev. J. A. McLean, Jr., preached a sermon on the Family Altar, and in response to the appeal to establish an altar in each home, 40 pledges were signed. There are now 54 homes in this church pledged to maintain a regular family altar, and we believe this will deepen the spiritual life of the congregation.

This church had 11 representatives at the Charlotte Laymen's Convention. On the Sunday following their return five of these laymen delivered enthusiastic and inspiring reports to the congregation.

A Senior Christian Endeavor Society has been recently organized for our young people, with an active membership of 55 to begin with. Mr. B. S. Hodges, Jr., of the Presbyterian College, at Clinton, came over and helped us organize.

The Brotherhood Class has assumed responsibility for the attendance of the Sunday evening services, and has been advertising these services by post-cards, personal invitations and through the newspapers. As a result of their work the attendance has been greatly increased.

During past years the goal of this church has been to give twice as much to benevolences as to local expenses, and it has sometimes measured up to this ideal. We are hoping to maintain this high standard for this year, though financial conditions in this section will make this difficult.

Anderson—Rev. I. E. Wallace, superintendent of Sunday Schools, Young People's and Home Mission work for Piedmont Presbytery, during the month of February conducted Teacher Training Schools in the following churches: Central Presbyterian, Anderson; First Presbyterian, Anderson; Walhalla and Good Hope, Iva. In each of these schools courses were offered in the study of The Pupil, The School, and The Life of Christ. The total enrollment in all classes at each of these schools was as follows: Central Church 22; First Church, 22; Walhalla, 17; Iva (Good Hope and A. R. P. churches), 41, making a total of 103. Preceding the organization of these schools Mr. Wallace addressed the congregation at the morning service on The Teaching Task of the Church, and at the evening service on The Call to Teach. Mr. Wallace is endeavoring to put a constructive program before the Presbyterians of this Presbytery and the response he is meeting with is very encouraging. During the first week in March he is conducting a class for adult teachers for the two churches in Anderson, the second week or the week following the second Sunday, he will conduct a school for teachers at the Midway Church, and the week following the third Sunday he will devote to the same purpose in the church at Westminster. Since taking up this work he has been organizing new Sunday Schools at the rate of an average of one a month. The last one is at Keowee, a point on the Southern Railway between Clemson College and Seneca.

APPALACHIA

Whitesburg, Ky.—The Assembly's evangelist for the mountains of eastern Kentucky, recently assisted Rev. J. W. Bell in a 10 days' revival meeting, which was well attended throughout. Several services were conducted at the city school, which had an attendance of 250. A number of meetings were held in the county jail. A Bible study and personal workers' class was conducted each afternoon for the women by Mrs. H. L. Cockerham. Just before the regular evening service a meeting was held for the young people, which was well attended. Eight persons united with our church by letter and profession. Mr. Bell has just arrived on the field and is getting the work under way. A lot has just been purchased by the Assembly's Committee for the erection of a manse, which is badly needed.

Whitesburg is a nice growing town located in the center of a large coal field. The outlook for our work there is more promising than for some time. If nothing prevents, will begin a meeting at the Assembly's school at Heidelberg, Ky., of which Prof. W. A. Saucier is principal, on Monday, March 12th. H. L. Cockerham, Evangelist.

ALABAMA

Montgomery—The First Church of this city has called to its pastorate Rev. Joseph Dunglinson, D.D., of Selma, Ala. Dr. Dunglinson has the call under consideration.

Selma—The Alabama Avenue Church is enjoying an evangelistic service under the direction of the pastor, Rev. G. W. Cheek. He is to be assisted by

Rev. H. C. Pratt, and Mr. Thomas G. Makin, who will have charge of the music.

Dr. John A. MacSporran announced from the pulpit of the First Presbyterian Church, Birmingham, on Sunday morning, March 4th, his decision concerning the call extended him by the Hillside Presbyterian Church, of Orange, New Jersey.

Explaining that he had given the matter long and prayerful consideration, Dr. MacSporran told his people that he had come to the belief that his duty now lay in the New Jersey field. He recounted how he had come to the "Old First" from LaFayette Square Presbyterian Church, Baltimore, a little over four years ago, and "while some of you have kindly said that I have been able to do something for you," he stated, "I want to say that you have done very much indeed for me."

In the congregational meeting that followed the service Dr. MacSporran's resignation was reluctantly concurred in. Officers of the church spoke at length of what Dr. MacSporran's ministry had meant, pointing out that the membership had more than doubled, the church had been remodeled and rebuilt, a new manse bought in the South Highlands district and the old one converted for social and church school purposes, while a new \$40,000 Sunday School building was within 30 days of completion and occupancy.

Resolutions of appreciation of his work and regret at his leaving were adopted unanimously as expressing the sentiment of the First Church in reference to Dr. MacSporran's leaving them for his new work.

ARKANSAS

Texarkana—The First Church of this city has called Rev. Rutherford Douglas, D.D., of Macon, Ga., and is very much in hope that he will accept the unanimous call extended him.

Batesville, Arkansas Presbytery—Rev. R. Emerton Carroll, pastor, has been assisted by Rev. C. W. Sommerville, of Memphis, in a series of meetings covering nine days, February 19-28. At 10 o'clock each morning a meeting was held in Alumni hall of Arkansas College, especially for the students. Each evening at 7:30 o'clock the meetings were at the Presbyterian Church. As the church and the college were close together, the arrangement suited the college and the townspeople. Mr. Carroll and Mr. Sommerville also visited the high school, the Odd Fellows Home and the Masonic Home and spoke to the children and young people there gathered; and held personal interviews with the college students. The college students were active in personal work and prayer.

Sunday afternoon the visiting minister spoke to a small group at Glenwood, a school house a few miles out in the country where Mr. Glenn and others conduct a Sunday School. A large crowd usually attends this meeting place, but because of continued rain there were only 20 present, February 25th, and half of these were teachers and workers from Batesville. They had their reward in seeing five come out on the Lord's side that rainy afternoon.

The attendance throughout the meetings was excellent. On Sunday night it was necessary to move to the Methodist Church, and the last night the church was more than full. There were professions and reconsecrations. The whole body of the college with three exceptions only is within church membership.

The college is in fine condition under the presidency of Rev. Dr. W. S. Lacy. The new dormitory for men is a credit to the Synod.

It was a pleasure to meet several Hampden-Sidney people at Arkansas College—Dr. Eugene Long, formerly professor at the Virginia College; Richard C. Sommerville, First Honor at Hampden-Sidney, is an honored professor in Arkansas. Mrs. Timmons, wife of the professor of history, Rev. Dr. R. K. Timmons, was known at Hampden-Sidney as the daughter of Rev. Dr. Strickler, professor of theology at Union Seminary.

Rev. R. Emerton Carroll, the pastor, is beloved in town and in the college, and is being blessed of God in his pulpit and his pastoral work. His senior elder, Mr. James Coffin, now in his eighty-fifth year, is a staunch and devoted Presbyterian, whose grandfather was president of Greenville College in east Tennessee, a hundred years ago.

Rev. T. H. Watkins, Synod's evangelist, also lives at Batesville, making four Presbyterian ministers there, all of them known as most acceptable preachers of the old Gospel. The new theology arouses no sympathy in Batesville. It is a delightful old town known for good music, good manners, culture and piety. C. W. Sommerville.

FLORIDA

Jacksonville—The women of the Riverside Church have recently completed the mission study book, "Sunrise in Aztec Land." They are now engaged in studying "Principles in Stewardship." The Young People's Council has just been organized, which directs and supervises all the work of the young people in the church.

At a Called Meeting of Florida Presbytery, held at DeFuniak Springs, Fla., on February 6, 1923, the pastoral relation between Rev. George Robertson and the Madison Church was dissolved to take effect the last of February.

POWER ADEQUATE FOR THE TASK

(Continued from page 3)

Christ," remarks "that it is a historic fact, that whenever any church, or branch of a church, or group of individuals, has magnified Jesus Christ, there has been power and growth. As Speer said at the Des Moines Student Volunteer Convention, "Jesus Christ has not failed, and He never will fail."

What is the trouble today. Are we experiencing that power in our lives, and making use of it in our service! The best friends of the church are deploring its lack of power, while its enemies openly deride it for its fruitlessness. "Matthew Arnold's definition of religion as being morality tinged with emotion is a delightful though unconscious satire on what religion actually is at the present day." Tinged with emotion, indeed! What language to use of the religion into which was poured the passion of the Son of God! But isn't it true? We are good but not devoted, active but not passionate, orthodox but harmless, busy but useless.

What is the trouble? There is a condition laid down which must be fulfilled before the power is available. "All power is given unto me . . . go ye . . . and lo I am with you." If we go, then we have His presence and power. Whenever men have dealt with men for Christ, believing that they can meet every need with His Gospel; have really dared, stepped out at His command, trusted His promise—they have known His presence, felt His power.

This is a strange thing. We won't go unless He is in us; but He cannot dwell in us in any royal way until we do go. He has been present with us these two days, we have felt Him in our hearts. Do we wish Him to abide there, to become majestic there? Then we must go, beginning at home, with the world in our purpose, to meet the needs of men with the Gospel of Christ.

Dare we go! Do we believe that Jesus is just the portrait of God, or the power of God. Dr. Dale, of Birmingham, England, was seen by his son to pace his study floor with shining face, exclaiming as he walked, "Jesus Christ is alive, He is alive." Suddenly the full significance of the resurrection had been borne in upon his soul. For the last week I have been thinking that, and adding to it this great statement of Jesus Himself. "All power is given unto me, Lo I am with you." What courage-making power there is just in that thought—what of the reality!

The days are dark, the problems are multiplied and heavy: one-half of the world is poor, one-half without medical attention worthy the name, one-half is still in ignorance; on the mainland of the great continents of Asia and Africa nine-tenths and more are illiterate, nine-tenths of the children are not in school. Europe is unsettled, America is restless—dare we go!

The disciples dared to go; they were just a handful, and their world was darker than ours. Shall we who number thousands be discouraged, fail to hope with their history before us! They turned the world upside down; what would be the effect of this crowd on the world, if we would go? The power is undiminished; all He needs is men who will venture to make themselves channels for it.

We have failed in the past; years have been wasted, sins have obstructed the way of God to the soul, selfish ambitions have obscured our vision and twisted our course; indulgences have crippled our strength; we have not turned anything upside down. We have failed. But Jesus has not failed; tomorrow, with our fellowship with Him renewed we can go forth in new purpose and power, if we will. Paul saw the immeasurable task, but he looked rather at the unsearchable riches, the invincible Christ, and cried, "I can do all things through Him that strengtheneth me."

An old Baptist missionary was taking a young native out into a stream to baptise him. The current was swift, and he had a spear in his hand to steady himself with. Once his foot almost slipped and he thrust the spear down hard to regain his balance. When they reached the shore, the missionary saw the convert's foot bleeding, and discovered that he had pierced it with his spear. As he professed his sorrow at the accident, the youth said, "I thought it was just a part of the service." He felt that one who followed the crucified ought to suffer!

He is here tonight. He is saying, "All power is given unto me, . . . go ye . . . and lo, I am with you." Dare we go? Do we hesitate because of the cost!

PERSONAL

Rev. Frank H. Scattergood has changed his address to Box 536, Elizabeth City, N. C. Mr. Scattergood has accepted a call to this church and will take up his residence there this week. This church has been without a pastor for years, but during this time the people have kept things going.

News of the Week

Steel prices are moving toward a higher level, which is an indication of renewed activity in business.

Edgar Pharr, of the Charlotte Barr, representative in the North Carolina Legislature, has announced his candidacy for the speakership of the next House.

Complete control and domination of the oil industry by the Standard companies in violation of the 1911 dissolution decree of the supreme court was charged by the LaFollette oil investigating committee in its report presented to the Senate after a three months' inquiry into conditions and prices in the oil business.

Both the Senate and House approved the conference report on the farm credits bill, and the measure was ready for submission to President Harding when he visited the capitol prior to sine die adjournment.

Virtually deadlocked over the procedure to be adopted in administering controversial features of the flexible tariff, the tariff commission has decided for the present to leave that phase of its work in abeyance.

The Senate by an overwhelming vote refused to give any consideration to the Harding-Hughes plan to have the United States become a member of the international court set up by the League of Nations. It was a two to one vote against the proposal, there being only 24 votes for it and 49 against it.

Senator F. M. Simmons received a wire from Senator Overman informing him of his appointment as a member of the Debt Funding commission by President Harding. However, he felt unable to accept, and in a reply to his colleague asked him to thank the President for him and express his regrets that he was unable to accept.

Senator Overman fired a broadside at the Republican leaders. He charged them with juggling the figures to show a saving to the people of the United States. He charged that their claims were absurd, if not worse.

T. C. Leak, of Richmond County, planted 2,000 acres in cotton last year, planting his crop in March. He succeeded despite the boll weevil. This year he will plant 2,500 acres.

The report in a New York paper that the Hanes Knitting Mill, of Winston-Salem, N. C., is to be combined with five New York mills, making a 25-million-dollar corporation, is denied at the Hanes Company office.

With a Broadway crowd standing agape and movie machines clicking out their yards of celluloid ribbon, Harry F. Young, self-styled "spider," plunged 10 stories to his death, while attempting to scale the side of the Hotel Martinique, in New York.

Increasing control of the mixed fertilizer business of the United States by a few large companies, with the price to the consumer fixed through virtually uniform contracts, placing retailers in position of agencies, was reported to the Senate by the Federal trade commission.

Mount Airy, N. C., feels honored to have one of her sons, Lieut. Vance Haynes, chosen by the government from the army fliers to take part in the flight of the six army de Havilland biplanes flying from San Antonio, Tex., to Porto Rico and back to Washington, in the endeavor to map out an inland air route that will enable army fliers hereafter to reach the Panama Canal and islands of the Spanish main without crossing Mexican territory.

CHURCH NEWS

(Continued from page 9)

GEORGIA

Columbus—The session of the First Presbyterian Church of this city has engaged Mr. T. B. Hay, a student in Columbia Seminary, to take charge of the young people's work in that church.

Last night, in the Sabbath School rooms, a "Get-Together Service" was held in the interest of the "Every Member Canvass" to be made on the 18th. There was a fine attendance of both ladies and men, several short speeches were made by officers of the church, after which refreshments were served and a social hour enjoyed. The meeting was both interesting and encouraging. Cor.

Rome—First Church—This church, of which Dr. E. R. Leyburn is pastor, has recently enjoyed a week's series of addresses by Dr. E. L. House, the

noted writer and lecturer, on the "Psychology of Religion." Dr. House is a Congregational minister, thoroughly sound and evangelical. His first book, "The Psychology of Orthodoxy," has gone into several editions, and has been adopted by the Methodist Episcopal Church for its Deaconess Training Course. His four books have had an aggregate sale of over 100,000 copies. Dr. House delighted and greatly helped and inspired large congregations each afternoon and evening with such subjects as "An Available God," "The Wonders of the Mind," "The Mind of God," "The Psychology of Prayer," "Destroyers and Builders of Health," "Spiritual vs. Mental Healing," etc.

Beginning March 18th, this church, with the other evangelical churches of the city, will be engaged in an earnest evangelistic campaign, for which very earnest and prayerful preparations are now being made. Pastor.

KENTUCKY

Winchester—The annual men's banquet of the First Presbyterian Church, Winchester, was held on Friday evening, March 9th, in the church parlors. About 50 attended, and the meeting was a very inspirational one. The chief address of the evening was made by Rev. R. L. Telford, D.D., of Richmond, Ky., on the Stewardship of Life. Dr. Telford's address made a very profound impression upon his audience. Mr. Thomas B. Talbot, superintendent of Home Missions, spoke on the Presbyterian Progressive Program. Prof. B. T. Spencer, professor of Greek in the Kentucky Wesleyan College, gave a most excellent talk on how the men of the church can help out over the Church's program. Mr. William K. Elliott talked on the needs of our local church, and Capt. R. H. Reece spoke briefly on the Stewardship of Your Possessions. The ladies of the church served one of the most sumptuous and delicious meals we have ever had the pleasure of partaking of. The meeting was very enjoyable indeed and the men of this church have taken on renewed activity and are very hopeful of making their benevolence goal, which is \$5,000. Rev. S. B. Lander, pastor of this church, is enthusiastic over the success of the work, and on the 1st of April he begins his third year as pastor of this splendid congregation. The congregations are constantly growing larger, and the women's work of this church is especially gratifying. Rev. J. W. Tyler, D.D., and Dr. W. B. Campbell, president of Wesleyan College, were two of the distinguished guests at this banquet.

Lexington—Maxwell Street Church—The members of the Maxwell Street Church, Lexington, were hosts at a beautiful reception on Thursday evening, March 8th, from 8:00 to 10 o'clock, at the church, in honor of their new pastor, Rev. Johnson A. Gray, D.D., and Mrs. Gray. Palms, ferns and potted spring plants were used effectively in the decorations, and an orchestra furnished music throughout the evening. Receiving with the guests of honor were the elders of the church and their wives, also the other Presbyterian pastors of Lexington. Mr. E. D. Veach, one of the elders of this church, was master of ceremonies, and greetings from the church members were gracefully expressed by Mr. J. Morton Davis, and a welcome was extended by Dr. D. Clay Lilly, Dr. Benjamin J. Bush, and Dr. Thomas Settle, rector of the Good Shepherd Episcopal Church, and by Mr. Thomas B. Talbot, with a happy response from Dr. Gray. The occasion was a delightful one. Dainty refreshments were served and more than 250 guests were present. Dr. Gray starts his new pastorate with every prospect of great success. The congregations have grown from the first Sunday he took charge, and the night audiences have filled the church.

Educational

Mitchell College—We recently had Miss Stella Scurlock as house guest for several days. She is the field representative of the Y. W. C. A. for the Southern States, and visits the colleges for women. She was here for conference with the "Y" cabinet, and to help reorganize the work, but she held many conferences with the girls, gave one interesting lecture, and left a very pleasant impression upon all.

Mitchell was fortunate also in being one of the few colleges in the state visited by Dr. Valeria Parker, of the American Social Hygiene Association of New York City. She gave a very instructive lecture to the women and students of the college and community on The Story of Life.

Special services were held in the college twice per day from the 21st through the 24th preparatory to and connected with the observance of the fourth Sabbath in February as a Day of Special Prayer for the youth in Schools and Colleges. Pastors of the local churches conducted these services and gave us some inspiring addresses.

The Senior class recently gave their annual dinner, at which time they raised about \$100 toward their Senior gift to the college. But the greatest of recent events was the Mitchell Rally given on the evening of the 26th. Invitations were sent to all who participated in the special drive three years ago for \$50,000, as a part of the million dollar campaign for education. In spite of a very rainy night, quite a large number were present. During and after the serving of a delightful supper a short program of music, interspersed with college yells, was followed by quite a number of enthusiastic speeches. The rally was intended to promote closer relations between the college and the city and the key-note of the speeches was "A Bigger and Better Mitchell."

CHILDREN

HOPES TO GET CERTIFICATE

Dear Standard:

I am a boy 14 years old, and I go to the Presbyterian Church at Nahalia, near Scotland Neck, and I go to Sunday school. I like to go very much. I am a member of the church at Nahalia. My Sunday School teacher is Miss Foster. I like her fine and she teaches the first and second grades in Roseneath School. I am in the 7th grade at school. My teacher is Mr. E. M. Neel. I like him fine and I like to go to school all the time. I haven't missed a day this year. I am going to get me a big honor certificate at the end of the year if I don't miss a day, and won't I be glad of it? My mother has been sick for about two weeks, but she is a little better now. I have three brothers and three sisters. My oldest brother is going to Farm Life School. My oldest sister is a teacher at Edenton, with one other girl besides her. One of my brothers and two sisters besides myself had our tonsils and adenoids all taken out at the same time. Doctor Rabby did the work. My little baby sister has a cow and a little calf. My papa has eight little pigs that are red and black. I raised all of the chickens and ducks and turkeys and guineas and I have 15 chickens about big enough to eat and I have eight little baby chickens and one hen setting. I am reading my testament that Rev. Lewis Collins gave me. I think of him every day of my life because he was just fine to me when he was at my house.

Your unknown friend,
A. J. Vanlandingham.
Scotland Neck, N. C.

IN THE FOURTH GRADE

Dear Standard:

I am a boy eleven years old, and am in the fourth grade and am getting along fine. I have a sister in the second and a brother that does not go to school. I do not have a pet now. I did have a horse but my father sold him. My brother has a bantam and my sister has a doll and doll carriage and doll trunk. We take your paper and it sure is good. I enjoy reading the letters and stories. I always enjoy the jokes. I must close for fear of the wastebasket.

Yours truly,
Albert Lentz.

Albemarle, N. C.

THE RIGHT DOG FOR THE "MAC" COUNTRY

Dear Standard:

This is my second letter to you. I am a little boy ten years old. I am in the third grade. I go to school at Maxton. My teacher is Miss Sykes; I like her fine. I have two brothers and four sisters. I have a Scotch Collie dog; his name is Bumpie. I will close for fear of the waskebasket.

Your little friend,
Lacy McRae.

Maxton, N. C.

A CATECHISM PARTY

Dear Standard:

Our pastor, Rev. R. A. McLeod and Mrs. McLeod gave those who recited the catechism a party at the manse; there were 36 present. We played different games and Mr. and Mrs. McLeod served candy, apples, and oranges. We sure did enjoy it. It

was my first catechism party, but I hope it won't be my last. My age is 11 years. I go to school, have not missed a day yet; I am in the fifth grade. My teacher is Miss Fowler; I like her fine. I go to Sunday School; my teacher is Aunt Mary Wood. Our superintendent is Mr. Dan Ray; we all like him fine. I have one sister older than myself. I will stop for fear of the wastebasket.

Your unknown friend,
Mamie Wood.
Hope Mills, N. C., R. 1.

A PUP AND A CALF

Dear Standard:

I am a little girl eight years old. I enjoy reading your letters and stories. I like to go to Sunday School and school at Robinson. Rev. J. C. Hardin is our pastor. I have a little pup and a little calf; the pup is black. I like my school teacher. Our principal is Mr. H. E. McComb.

Your friend,
Rosa G. Lemmond,
Charlotte, N. C., R.F.D., 9.

BRIN

Dr. Wilfred T. Grenfell tells the story of the instinct for following the trail of one of the Northern dogs. Dr. Grenfell is the wonderful doctor-missionary and leader of the people on the Labrador coast. He tells this story in St. Nicholas:

One evening, as he was feeding his dogs, there came upon them suddenly another team driven by Joe, who had come to call the doctor to Island Harbor, where there was a case of sickness, and "they doesn't know what t' sickness be." It was sixty miles across the country, and twice that distance around the shore, but there was no trail over the cross-country route.

Around the fire that night they were discussing the cross-country trip, when Harry, an old acquaintance, came in, beating the snow off himself as he entered. Harry, who was familiar with the route, had an errand over part of the route to bring in two stags that he had killed, and so it was agreed to make the attempt to go that way.

Dr. Grenfell and his fellow-doctor had left their experienced dogs at the hospital, and were breaking in a new team. The only dog of their last year's team was a yellowish-brown animal, with black-striped markings somewhat like a tiger. These lent to his face the suggestion that he was eternally grinning—an impression intensified by an odd way he had of turning up the corners of his mouth when he caught one's eye. The dog was named "Brin."

Long before daylight the next morning, they were astir, for it would require all the day to drive the sixty or seventy miles. Harry, with his good team and knowing the route well, led the way until about ten o'clock, when he had to turn aside to bring in his game. Before they parted, all halted under some spruce trees to boil "a mug of tea."

Then the doctor and his companion set out on an unmarked trail. Their only assets were their pocket compass, giving the general direction; their axes to clear a path when they should get stogged; a hopeful disposition which never spoiled for troubles until they should come along; and—Brin. A trackless marsh lay before them. Dr. Grenfell's companion said: "Don't say a word. Let's see if Brin will head right—across the marsh, anyhow." "All right," replied the doctor. "Mum is the word. Go!" Brin, with his good team, led off in a gallop in the direction the compass indicated should be the course.

Their friend Harry had told them of certain landmarks—a tall, lone spruce at

one place; at another, a forked juniper tree from which the top-boughs had been stripped, and the skull and antlers of an old caribou placed in the forks. As the galloping dogs ran on, Brin led them by the lone spruce. Some ten miles farther, the doctor's companion shouted, "There she is!" "There is what?" exclaimed the doctor. "Why, the skull in the tree," he responded. As they passed this they both thought that Brin looked around and grinned, but if the dog did not the doctors did, for their spirits were high that another ten miles lay behind them.

The shadows of evening were now falling, and between them and their goal were miles of rolling forest. How much longer could they trust Brin? At one point he swung off, almost at right angles from the direction they had been traveling. Passing down a long slope, they came to a long lake onto which they ran at right angles. Facing them was a steep bluff, and the lake seemed to end in a narrow defile, through which they supposed the river had escaped, and toward which they expected to turn, but no such notion entered Brin's head. He made exactly for the opposite direction, and then, crossing a narrow portion of the lake, he started to climb the hill in front of them. The travelers had hoped before this to come upon the snow-tracks of hunters, but nothing of the kind could be seen.

As they swung around a big drift of snow, a fresh fox-track ran directly down a bluff. Without looking back, Brin jumped right into the track and followed it. The men found it hard not to "butt in" and tell a mere dog that he was probably foolish in following a fox track, but the men did not know just which way they did want to go, and on they went.

It was now almost dark, and if they meant to make a camp for the night it had to be done. The team was stopped, and they were about to gather wood for a fire when the doctor's companion said: "I am for giving Brin another chance." "All right," replied Grenfell, and Brin was given the signal to go. It was now dark. Running into a tree, they were compelled to stop. Getting out of the sledge, Dr. Grenfell found they were in a well-cut path. Taking his trail, they were soon at the Gray Cove, and by eight o'clock had reached the patient's house.

Before turning in that night, Dr. Grenfell went out to see if the dogs were all safe, and as he was about to re-enter the cottage door, something warm and furry rubbed against his leg. By the light that streamed from the open door, he found himself looking into Brin's eyes. They were asking, "How did I please you today, master?"

"I could not help putting my arms around his neck and hugging him," says Dr. Grenfell. "Then we both went off to our beds the happier for it."

TOM AND THE CLOCK

Winnie and Tom were spending a delightful three weeks with grandma. They had never been in the country in the winter time before; and everything was new to them. Such fun as they did have! and how fine it was to go sleighing and coasting with Uncle Jack, who lived just a mile away!

"There isn't a single thing I don't like," confided Winnie to Tom as they sat talking one day. "Only just one. I do hate having to go to bed at eight o'clock."

"So do I, and I think it's mean to make us when we're visiting," declared Tom.

The two children stood looking out of the dining-room window. They were all alone, for grandma was upstairs taking a nap.

"Oh," said Tom, presently, "I know just how. I see grandma wind it up

every night. Watch." Pulling out a chair, he climbed on it and reached the clock, which stood on a high shelf. Carefully he moved the hand. When he climbed down again and pushed back the chair, it was two o'clock instead of three. He looked at Winnie triumphantly. "What did I tell you?" he exclaimed.

But Winnie was frightened. "I wish you hadn't," she said, her blue eyes full of trouble.

"Pshaw, who's a 'fraid cat now?" cried Tom. "I can fix it back when ever I like."

Just then there was a ring at the front door. Grandma had finished her nap and immediately came down the steps to receive the note which the messenger handed her. "Why, children," she said, smiling, "this is from Aunt Mary. She wants you to come over at four o'clock. There's something jolly going on, but I'm not to tell. Why, what are you looking so sober about? Don't you want to go?"

"Yes," said the children, faintly.

Grandma looked puzzled, but she did not say anything more. She glanced at the clock. "Dear me, I thought it was later. Well, you've plenty of time. I'll get you to wind a ball of yarn for me until it's time to get ready."

Winnie looked ready to cry, and Tom glanced despairingly at the clock. Oh, how much easier it was to do a wrong thing than to undo it! Mamma had always told him that, but then it had not seemed such a real thing; while now—oh, how dreadfully loud that clock did tick!

Presently grandma spoke: "It's time for you to go now, dearies, and—dear me, how dark it is for the time of day! Well, run along and have a good time. I guess Jack will bring you home."

The two children fairly raced all the way. At the kitchen door Aunt Mary met them. "Why, children," she said, "what makes you so late? I thought you weren't coming. You see, I invited the minister's children to come over, and I made some candy for you to pull; but I had to let them go all the pulling, as you didn't come. Then Uncle Jack happened in and took them for a little run in his new sleigh. I do wish you had been here. Why didn't you come?"

The children did not know what to say. They ate a few of the doughnuts which Aunt Mary provided, but somehow they did not taste good. Aunt Mary was puzzled. Pretty soon the children said good-bye.

"I hope grandma hasn't found out about the clock," said Winnie, as they went slowly over the hard, frozen fields, "because I want to tell her."

"No, let me," cried Tom, "because I'm never, never going to do a thing like that again."

But grandma knew, and she had known all the time.—Ex.

A man called at a village postoffice for a registered letter which he knew would be awaiting him. The letter was there, but the clerk demurred at handing it over, as he had no means of identifying the caller. The caller took a photograph of himself from his pocket, remarking:

"I think that ought to satisfy you as to who I am."

The clerk looked long and earnestly at the portrait and then said:

"Yes, that's you right enough. Here's your letter."—Kansas City Star.

Marriages and Deaths

MARRIED

Purnell-Tant—On March 3d, at the manse of the First Presbyterian Church, Columbus, Ga., by Dr. T. M. McConnell, Sergeant Guy Purnell, of Fort Benning, Ga., and Mrs. Vivian Tant, of Columbus, Ga.

Aldridge-Frazier—March 7th, at the home of the bride's uncle, Dr. W. L. Cooke, Columbus, Ga., by Dr. T. M. McConnell, Mr. Joseph H. Aldridge, of Leland, Miss., and Miss Helen Frazier, of Hazelhurst, Ga.

DEATHS

Mills—William E. Mills, Jr., son of Dr. and Mrs. W. E. Mills, Sumter, S. C., called to the Heavenly home at the age of 10 years, two months. United with the Presbyterian Church five months before his death. An earnest little Christian of winning personality and great promise.

Pastor.

McCallum—Mr. William H. McCallum, Rowland, N. C., died at his home in Rowland, N. C., January 16,

1923, at the age of 79 years. At the time of his death, Mr. McCallum was engaged in farming in that section and had large interests in that business and was very successful.

He entered the Confederate Army in his boyhood at the young age of 17 and joined Company E., 40th Regiment and was at Fort Fisher till its capture and was taken to Old Point and put in prison along with many others who were captured. He was a most valiant soldier and always spoke with much pride of the brave defence which the Confederates made against such odds.

He married Miss Matilda Carmichael and to this union were born six children, three of whom survive him.

He was a member of the Presbyterian Church and was one of Robeson County's most respected citizens and will be greatly missed, not only by his own family, but by his friends of which he had many.

JAMES ALEXANDER McKEITHEN

James A. McKeithen, was born in Cumberland County (now Hoke), N. C., June 10, 1859, and died at Aberdeen, N. C., September 19, 1922. He was the son of A. A. McKeithen and Catherine (McLeod) McKeithen. He

was reared on a farm in the old Cypress community by Godly parents and joined old Cypress Presbyterian Church when about 17 years of age. Mr. McKeithen was of pure Scotch descent, his grandparents having come directly from Scotland. He was a loyal and devoted member of the Presbyterian Church, and served Bethesda Church, Aberdeen, N. C., as a deacon for 30 years. He came to Aberdeen about 35 years ago and engaged extensively in the lumber and turpentine business, and also, in farming. He was successful in his enterprise and accumulated a competency for his family. He married Miss Mary Fowler, of Wake County. She died January 26, 1909. The following children survive: James McKeithen, Miss Margaret McKeithen, William McKeithen, Fred McKeithen and Miss Mary McKeithen, all of Aberdeen, N. C. Also, the following brothers: N. A. McKeithen, Carthage, N. C., M. McL. McKeithen, Cameron, N. C., A. A. McKeithen, of Aberdeen, N. C., and one sister, Miss Mary A. McKeithen, Aberdeen, N. C.

Mr. McKeithen was possessed of splendid mental ability and a well-balanced judgment. His word was always as good as his bond. As he journeyed through life he made many strong friends. He was a de-

voted husband and father, a loyal friend, and a Christian gentleman of the best school.

MRS. MARY SUE NESBITT

Mrs. Mary Sue Blakely Nesbitt passed to her heavenly home on November 29, 1922, in her 82d year. She was the last charter member of the Piedmont Presbyterian Church. She was the widow of the late C. D. Nesbitt, of near Piedmont. She was a most lovable woman; a staunch Christian, admired over the entire section.

Born December 15, 1840. Married July 27, 1865, she lived the greater part of her life near Piedmont.

Like Dorcas, "this woman was full of good works and alms-deeds which she did."

"She's gone—to stand when Christ appears—

In spotless raiment dressed;
Numbered among His chosen ones,
His holiest and best."

The above resolution was passed by the Woman's Auxiliary of the Piedmont Presbyterian Church, in session February 14, 1923.

Mrs. J. Blanton Belk.
Mrs. Sallie Duncan, Committee.

A DORMITORY FOR CROSSNORE

By Mrs. Mary Martin Sloop

Crossnore must build a Girls' Dormitory and have it finished by the 1st of August. If we do not, we will lose \$2,400 a year in Federal Aid that is available. Can you afford to let us do that?

Uncle Sam is very generous to schools in his help for Vocational Education, and Crossnore is just the kind of place that he thinks vocational work is needed and pays. But Uncle Sam requires a certain standard of space and equipment that we must meet. The Girls' Dormitory will contain this space and equipment for teaching Home Economics. For the number of girls we have, we are entitled to two Home Economics teachers, who will also be housekeepers in the teacherage and the dormitory. If we fail to meet Uncle Sam's requirements, we must pay the salaries of two housekeepers and do without the Home Economics teaching. So the building must be built. And old clothes must help do it. That means that more old clothes must come, for we are not getting enough for running expenses now.

Crossnore hopes to have a graduate of the Assembly Training School as teacher of Bible and community worker. With the help of our pastor, this will enable us to teach Bible to every grade separately—and it is all the Bible some of these children ever have. If each circle in each Auxiliary would put \$5.00 into its next year's budget—just \$5.00 a year—for the salary of the Crossnore Bible teacher—then we would not have to draw on the sales money for this salary and the building would go up by leaps and bounds. This check can be sent through the Atlanta office and credit will be given the circle. And then if each circle in each Auxiliary will take a Crossnore bag and try to fill it and send it to us each month in the year, the building would be helped along tremendously. Try appointing a Crossnore representative in every circle and see if this result cannot be easily reached.

Our goal is not to bring boarders a long distance, but to be able to go into every little home in every cove in a radius of 10 miles of Crossnore, and find every boy and girl that has "quit school" and bring them into our school where the vocational work interests them and the trade work makes it possible for them to earn their living while they learn a trade. State and Federal money provide the means for this—but the Church must help us to give these potential citizens the Christian education that they surely ought to have. So many of our big pupils are among our most ambitious pupils, those who had been out of school for years—till we enticed them back.

Our high school is just two years old. That is, we have graduated just two classes. The first class contained one boy and one girl. The boy has been studying

agriculture in State College ever since. The girl has taught to help her father build a better house. But she will go to N. C. C. W. this summer to do dining room work and start her college course to become a Home Economics teacher. Think of that. Last year we graduated five girls and five boys. Seven of them went to college. One will go next year. One was a married woman and could not leave home, but has studied this year in school and worked in the dressmaking department. The other one works in the dressmaking department. Not one is loafing and 7-10 in college. Eight college students to whom up to date I have loaned the aggregate amount of \$245.00. They and their parents have done the rest. This year we will graduate nine—six boys and three girls. Seven are going to college this fall, one is to marry—and what a splendid preacher's wife she is going to make. The other is already married. She is going to take a special course in trade dressmaking and become our assistant teacher. She has two fine little boys, both in school, and they have been tardy just once this year. Yesterday our juniors in high school were classified for next year. They are all planning to go to college after they finish here.

A few years ago our principal—in his repeated effort to interest the children in a college course, took a census of our high school pupils and found so many of them looking forward to college, that he asked them to tell him what plans they had for financing the college course. A boy spoke up promptly and said, "We don't know about that, but we reckon Mrs. Sloop does." If this responsibility is mine, isn't the opportunity yours—to give these boys and girls "a chance."

A NON-MILLENNIALIST BOOK

By Rev. C. O'N. Martindale

In a recent issue of your paper, Dr. John M. Vander Meulen, in describing Dr. R. C. Reed's little book, "What Is the Kingdom of God?" says, "It is of especial interest to those who desire to know what premillennialism is."

We desire to register a most decided dissent from Dr. Vander Meulen on this matter. If anyone desires to "know what premillennialism is," he certainly will not find it in Dr. Reed's non-millennial book; there he will find but a caricature of premillennialism, much being read into partial statements from Dr. Scofield's writings that the distinguished author and others like-minded would smile at for its misconstruction. We regret the publication of a work so short-sighted and ill-advised and prejudicial to fact and truth as held by a large body of earnest and scholarly and consecrated servants of God.

Let anyone interested get Dr. C. I. Scofield's "Correspondence Bible Course" and "Address on Prophecy," Dr. James H. Brookes' works, Dr. Wm. E. Blackstone's

writings, Dr. J. M. Gray's works, Dr. Ford C. Ottman's "The Unfolding of the Ages" (on Revelation), Dr. Clarence Larkin's "Dispensational Truth" and "Studies in Revelation," Dr. J. F. Silver's "The Lord's Return," et al., and one will see how far short of premillennial truth and statement Dr. Reed comes in his unveiled attack on premillennialism. In our judgment, also, he does not show the real difference Scripture shows between "The Kingdom of God," "The Kingdom of (the) Heaven(s)," and "The Church"; he merely reiterates some ecclesiastical traditional interpretations, and fails to recognize distinctions any ordinary reader of God's Word may arrive at from study.

Why cannot Christians learn to deal fairly by those who differ from them? Nowadays, as of yore, too many are more prone to teach what has been handed down to them, than to seek to get at the actual statements and meanings of the Word, and abide by them at any cost.

"To the Word and to the testimony" for finality! This is the only safe ground on which to erect a life or a system.

We are voicing our honest convictions, without any intention of hurting anyone's feelings; and mean all we say in good faith.

Reidville, S. C.

Time was, is past, thou can't not it recall;
Time is, thou hast, improve the portions small;
Time future is not and may not be;
Time present is the only time for thee.

I have not seen him face to face; what need?

When day by day, his tender love and care,
Wrapt me around; when I can with him plead
My heart's desires, and know he answers prayer.

Our early prayers will help to shed an odor of piety through the whole life. God, having first occupied, will more easily recur to our mind. Our first step will be in the right path, and we may hope a happy issue.—W. H. Channing.

The best dates are said to be gathered when the tree has reached a hundred years. So is it with eminent Christians; the older the better; the older the more beautiful; nay, the older the more useful; and different from worldlings, the older the happier.

It takes a consistent life to witness in the home circle. Sometimes we are dumb there because they know us—the more's the pity!

A man's conversation usually reveals the principles in which he is most interested.

The Every Member Canvass Comes March 18. Are You Preparing For It?

To the Canvasser and the Canvassed

NEXT SUNDAY, MARCH 18th Is a Crucial Day in Our Church

The Every Member Canvass for Current Expenses and for \$4,750,000 for Benevolences will be made.

The Day is Crucial because it will decide whether our people, in the face of increasing business activity, and improved economic conditions, are going Forward or Backward, in the support of their Church.

Our total Goal for Benevolences last year was \$4,500,000. We failed to reach this by \$835,595 for Assembly Causes. It is impossible to tell just how far short we came for Local Causes.

Our Goal for the year beginning April 1, 1923, is:

Foreign Missions	\$1,581,750
Assembly's Home Missions	760,000
Christian Education and Ministerial Relief.....	365,250
Publication and S. S. Work	95,000
Assembly's Training School	28,500
Bible Cause	28,500
<hr/>	
Total Assembly Causes (60%).....	\$2,850,000
Synods', Presbyteries' Causes, including Educational Institutions, Orphan's Homes, etc. (40%)	\$1,900,000
<hr/>	
TOTAL BENEVOLENT BUDGET.....	\$4,750,000

IF WE ARE CONTENT WITH OUR RECORD OF LAST YEAR THEN OUR CHURCH IS FACE TO FACE WITH A RETRENCHING PROCESS THAT WILL CRIPPLE US FOR YEARS.

NO MAN CAN MAINTAIN THAT THE PRESBYTERIAN PEOPLE OF THE SOUTH ARE UNABLE TO SUPPORT A PROGRAM OF BENEVOLENCES THAT CALLS FOR \$4,750,000. THEY CERTAINLY HAVE THE MONEY. COMPARATIVELY FEW ARE GIVING IN A SACRIFICIAL WAY.

Let us pray and work that on next Sunday our people will give a response that will excell any effort they have ever made. This is really a testing time for our Church and its plan of finance. The Apportionments for all causes represent the minimum and not the maximum needs.

"All things whatsoever ye shall ask, believing, ye shall receive."



.....
 Let us pay up all past due subscriptions this month, and increase them some, to round our budget, and provide a just proportion for all approved causes.
HAS YOUR CHURCH A DEFINITE AMOUNT IN ITS BUDGET FOR EACH APPROVED CAUSE?



The General Assembly's Stewardship Committee

410 Times Building, Chattanooga, Tenn.

RHEUMATISM AND INDIGESTION

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter." Dr. Avant writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved." Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain." Mr. McClain of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral water was entirely relieved of the horrible disease." Mr. Carter, of Virginia writes: "Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism, Indigestion, or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to Shivar Springs,

Box 3D, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons (two five gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name _____
Address _____
Shipping Point _____
(Please write distinctly.)

PANSY PLANTS

Pure White, 30c doz., \$2 per 100.
Pure Black, 30c doz., \$2 per 100.
Royal Mixture, 40c doz., \$2.75 per 100.
Plant out any time between now and May 1st, but the sooner the better. We specialize on the pansy and our mode of packing will carry it any distance in good condition.
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Story and Incident

CHRISTIAN (?) SCIENCE

**Versus
COMMON SENSE**

He was a Christian Scientist with a mild, benignant air,
And for unwary victims he set a cunning snare.
From out the "rural districk" an old backwoodsman came,
His steps were slow and feeble, for he was old and lame.
He heard of Christian Science, and, as he thought it o'er
He said, "I guess I'll get some, my joints is stiff and sore."
So, to the portly healer, who sat in self-content
With plump hands idly folded, the good old farmer went—
Said he, "This way of healin' is quare. I swan it is,
'N' I want a dose of science to cure my rheumatiz."
The great man eyed his caller, and sat in thought awhile,
Then leaned back in his arm-chair and said with placid smile—
"My friend, there is no suffering—to think so is to sin,
Remember you are God's child, and let His presence in.
Since God is All, forever, what is there then to heal?
God surely cannot suffer, and matter cannot feel.
With truth and goodness present, how then can sickness stay?
For good is never evil, as night is never day.
So, when you think you're suffering (which really you are not),
The cure is very simple—just change your sinful thought,
And if you should be tempted to have a pain some day,
Let good o'ercome the evil, and drive such thoughts away.
Now this belief of lameness, good thoughts will soon dispel,
And when friends ask 'How are you?' just answer, 'I am well.'
And mind shall conquer matter, and thought shall reign supreme,
These bodies are but shadows, this world is but a dream.
Then live in perfect harmony and discord quickly flees;
Consider yourself painless—five dollars if you please."
The farmer stared in silence and slowly scratched his head;
"So this is Christian Science! Wall, I'll be blest!" he said.
"Perhaps you call this healin', but I don't just the same;
My back is jes as ericky, my legs is jes as lame.
Your lingo may be Science, it kinder sounds that way,
But where the Christian part is, I swow, it's hard to say.
It sorter riles my temper and makes my sperit rise
To hear you mixin' sermons with scientific lies,
It's lueky I ain't chipper, or you might have to hop;
I'd turn things topsy-turvey in this old science shop.
A sin to suffer, is it? (Of all the cranky stuff)
Wall, then, you'd be a sinner if I was strong enough!
I'd give ye a temptation to ache in many a spot,
'N' then I'd set and tell you to change your sinful thought.
You say that good ain't evil—wall, I don't say it is,
'N' I don't say the Almighty has got my rheumatiz.

It is in my old body—and gives me many a jar!
'N' taint no make b'leve nuther, for when it's thar, it's thiar!
I never had much larnin', but still I got a brain,
'N' eal'e'late I know enough to ache when I'm in pain.
I may not be an angel, I guess we all have sin,
But I get an honest livin', and don't take poor folks in.
'N' I don't tell a feller his pain is in his mind,
'N' gobble onto money for saying suthin kind.
Now if my plaguey lameness should disappear some day,
Ef it was God as done it why should you want the pay?
'N' I should say five dollars was a little dear for sand,
So I'm obliged to tell you your little bill must stand.
'N' if your thought's so mighty, just think you've got your pay,
I don't pay cash to shadders—so I'll jes say good-day."

A SUGGESTION

Bishop Joseph F. Berry, of the Methodist Episcopal Church, says: "If the eighteen thousand ministers of our church would devote one week to a tactful, pushful canvass for our church papers, and do nothing else during that time, it would be the best investment of seven days which the denomination ever made."

The man who lives only to please himself will soon find out that he has a hard master.

CHURCH WANTS LOAN

Would you help do great work? Is your money now bringing you only 3 or 4 per cent? Church in very heart of great city needs six months or longer, will pay legal rate in this state—10 per cent interest payable quarterly. For particulars write:

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Prayer Calendar for 1923

Price 15 Cents or \$1.50 Per Dozen

The 1923 Prayer Calendar is the most artistic yet published and a copy should be in every home in the Church.

It contains the name of every Home and Foreign Mission worker of our Church and their place of service, also a brief outline of the activities of every Executive Agency of our Assembly.

It will stimulate interest and enlarge information if the workers are remembered daily in prayer as suggested in the Calendar.

A handsome Christmas Greeting card will be mailed with each copy ordered before Christmas 1922.

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By Rev. H. J. Mills

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Nujol
A LUBRICANT—NOT A LAXATIVE

The Kitchenette And—

By Arthur H. Folwell

A kitchenette is where we cook

Our meals from day to day;

In bedroomette, a tiny nook,

We sleep the nights away.

A picturette adorns our walls,

A carpette, our floor;

A bathroomette is off our hall,

Exactly three by four.

Within, our bathtubette behold,

With showerette on high.

We've waterette, both hot and cold,

Our flesh to purify.

When winter makes its icy threat

And round our window drums,

We seek our radiorette,

And up the heatette comes.

Abbreviated lives we live;

But time is passing fast:

We have this promise positive—

A roomy tomb at last.

—Leslie's Weekly.

NOW IS THE TIME TO BUY YOUR PIANO

The Standard is Now Starting Its First 1923 Piano Club, and You Are Invited to Become a Member and Share in the Benefits and Privileges

Arrangements have been perfected between the advertising managers of the Standard and Ludden & Bates, Southern Music House, to continue the Piano Club because it has been found so satisfactory. Every member of the Club is positively protected and the saving that can be made is large. Many people buy pianos every year on the ordinary installment plan, only to find that in a few years their instrument is tin-panny and they feel like apologizing for it instead of feeling proud of it.

The Standard Piano Club protects you against this outrage. Your instrument is guaranteed by Ludden & Bates, who have been selling Pianos throughout the South for over 50 years. Their guarantee means something, because they are not in business today and out tomorrow. They are always anxious to see that you are entirely satisfied.

Why You Should Join the Club

Each Club consists of 100 members, who by buying together get their instruments at wholesale price. Understand, you are only responsible for your own purchase, but you make this big saving.

You are extended the most convenient terms of monthly, quarterly or yearly payments based on the lowest net cash price. This means a big saving over the ordinary installment prices, which are usually much higher than cash prices.

These are just some of the attractive features of the Club. There are many others which will be gladly furnished if you will write Ludden & Bates, Standard Piano Club Dept., Atlanta, Ga. Ask for their beautiful catalogue. (adv.)

OUR GREAT EXPORT

Says an explorer: "The United States is known in Africa for its windmills and its sewing machines, by its Standard oil, its Virginia tobacco and its mining machinery; but mainly by its school houses and dispensaries. The American missionary is the widest and most favorably known of all our exports."

"I really dislike to talk to her; she has such a habit of finishing one's sentences for one. You know the kind?" "Yes, they listen faster than you can talk to them."—Boston Transcript.

STOP! LOOK! LISTEN!

There is danger ahead if you are not saving part of what you earn. The world is a hard place for those without money. There is no friend like "ready money" when sickness, or old age comes.

Be fair to yourself and family by taking Building and Loan shares. Shares cost twenty-five cents per week and usually mature in 333 weeks. Net you 6¼ per cent at maturity.

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MODERN CHURCH TREASURER'S RECORD

Treasurer's Record Book ruled to keep an account with each subscriber for a year (name written but once), showing contributions for local church and benevolences at a glance.

For Both the Duplex and Single Envelope System

200 names or less	\$1.50
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500 names	2.25
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Subscription cards, per 10050
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s 7:28 pm	f 8:36 am	s 9:26 am	9	Sanitorium	36	f 6:26 pm	f 3:05 pm	f 8:02 am	36	14	14
f 7:34 pm	f 8:39 am	f 9:30 am	10	Montrose	35	f 6:22 pm	f 3:00 pm	f 7:58 am	35	11	11
f 7:46 pm	f 8:51 am	f 9:38 am	13	Timberland	32	f 6:13 pm	f 2:45 pm	f 7:48 am	32	9	9
s 8:00 pm	s 9:55 am	s 9:53 am	19	Rae ford	26	s 6:00 pm	s 2:25 pm	s 7:30 am	26	21	21
s 10:13 am	f 10:08 am	f 10:15 am	24	Dundarrach	21	f 5:45 pm	f 1:25 pm	f 7:15 am	21	19	19
f 10:21 am	f 10:15 am	f 10:29 am	26	Arabia	19	f 5:39 pm	f 1:15 pm	f 7:05 am	19	15	15
s 10:40 am	s 10:29 am	s 10:31 am	30	Rockfish	15	s 5:25 pm	s 12:55 pm	s 6:55 am	15	14	14
f 10:43 am	f 10:31 am	f 10:40 am	31	Hope Hills Jct.	14	f 5:22 pm	f 12:50 pm	f 6:50 am	14	9	9
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f 11:19 am	f 11:02 am	f 11:15 am	42	Skibo	5	s 5:00 pm	s 12:18 pm	s 6:20 am	5	3	3
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London Opinion.

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An Arkansas Nature Student

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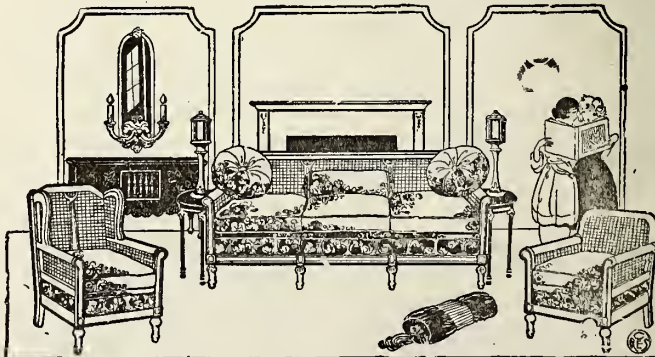
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Rev. R. C. Reed, D.D., Columbia, S. C., Editor

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EDITORIAL

CARD-PLAYING, DANCING, THEATRE-GOING

WE have been asked to state the position of the Presbyterian Church in reference to the above mentioned amusements. This is easy, if we mean by the position of the Presbyterian Church the official deliverance of the courts of the Church. These deliverances have been uniform and abundant. With iteration and reiteration they have condemned these worldly amusements. Their condemnation has included all three, but has been especially explicit and emphatic in reference to "the modern dance in all its forms, as tending to evil whether practiced in public halls or private parlors." Our highest church court says that "some forms of this amusement are worse than others; the round dance than the square; the public ball than the private parlor; but all are evil and should be discountenanced."

Our church courts have made their position so clear that "he may run who reads," and the "way-faring man though a fool, need not err therein." But when we speak of the position defined by our church courts as the position of the Presbyterian Church, it is assumed that our Church is representative in its government, and that our church officials are authorized to speak for the whole membership of the Church. This is theory, and a very beautiful theory it is. It is the business of the elders, teaching and ruling, to interpret and apply the law of Christ as found in the Bible. The people elect them for this purpose. As a matter of fact the officials represent nobody but themselves. They interpret Christ's law, and are expected to conform to it, especially the preachers. The people would be shocked if they caught a preacher taking part in a modern dance, or attending a card party, and in some sections of the country, they would be at least mildly astonished if they saw him in a theatre. But the people treat it as a matter of course that they are not to make the preacher's standard their standard. Why should they be as good, or try to be as good as the preacher? As for the ruling elders, it has come to be quite common for them and their wives to chaperon dances.

What is the position of the Presbyterian Church on the subject of worldly amusement? Practically it is to let the young people have a wide range. If there are any young people in our churches who do not go to dances, card-parties and theatres, they are probably in a slim minority. We are speaking without accurate data, but we think most of the parents go. Furthermore, if we mistake not, the pulpit has almost ceased to fulminate against worldly amusements. The preachers have not changed their minds as to the evil of these things, but they have grown "weary in well-doing." They have become convinced that preaching against worldly amusements has no other effect than to produce irritation, and they fight a little shy of applying poultices of that kind.

The condemnation of these popular amusements is left largely to strolling evangelists. For example, Billy Sunday goes for the dance with gloves off. He paints the evils of indecent dress and the intimate embrace of the sexes in glaring colors. Everybody knows just what he means, and everybody knows that what he means is true. Nobody dares to take issue with him. The fathers and mothers know it is true, the boys and girls know it is true. The pastors who hear him, say amen in their hearts, and pray that his burning message may do something to clear the social atmosphere. But when the sound of his voice dies away, the dog returns to his vomit and the pigs that were washed to their wallowing in the mire.

Obviously the official position of the Presbyterian Church is the right one. It commends itself to the enlightened conscience. It is a position that is always respected in a time of revival. Should it not have the positive endorsement of all Christian parents? They have taken solemn vows to rear their children in the nurture and admonition of the Lord. Are they doing this when they turn them loose to revel in forms of amusement that a decent worldly sentiment condemns?

What a fine field is open to the Christian Endeavor Societies. Members of these societies take a pledge to be loyal to Christ and to their church. Would it not be in a line with that pledge if they would set a high standard of modest Christian propriety, and endeavor to win all the young people of the church away from associations that are hurtful to the Christian life? This would be true of Christian Endeavor. There is no strenuous endeavor in our boys and girls meeting together for a pleasant hour of social enjoyment with a few simple forms of worship thrown in. But if they would put a restraint on the natural gaiety of youthful spirits, and resolve that for Christ's sake and the Church's sake, they would refrain from participating in any amusements that are hurtful to the highest type of piety, or that bring reproach on the Christian profession, they would deserve to be called Christian Endeavorers.

OUR FUTURE MINISTRY

It does not require a very thoughtful mind to see that if our Church grows in number of members and congregations, soon we shall have more churches than ministers, as it is evident that the supply of young men entering the ministry is not keeping pace with our growth in membership. This is not due to any falling off in educated young men, because the schools and colleges are better attended than ever before within our knowledge. This is a commercial age, and the thoughts of our young are occupied with the great question of earning a support.

Dr. James I. Vance delivered the James Sprunt Lectures at the Union Theological Seminary, Richmond, and they have been published in book form. Those who have heard Dr. Vance and have read his books, well know what a crisp style he has, and how it grips the attention of all readers.

Dr. H. H. Sweets, of our Louisville, Ky., Committee on Christian Education is raising a fund to put this book, "Being a Preacher," in the hands of every minister of our Church, not only to help him, but also through him to reach our young men.

We do not know any investment where a few dollars will yield more.

THE HOME MISSION PROGRAM

(To be Used by the Sunday Schools, March 25, 1923)

Our Atlanta Committee has prepared a program, entitled "Heart Throbs From the Hills," to be used Sunday, March 25th, by the Sunday Schools. Besides the appropriate Scripture to be repeated, there is to be testimony given by the Home Office, by the workers in the field, and by the different classes who have been benefited.

These testimonies are in the nature of a recital of their past life and the great change wrought by the Home Missions schools.

To those who have seen these mountain homes and who know the poverty of the people, there is something very appealing in these stories. They are by no means overdrawn, but have the true ring about them.

We feel sure that if rightly used they will make an indelible impression upon youthful minds that will bring forth fruit even in old age.

These programs can be procured from our Home Mission office, Atlanta, Ga.

ATTENTION, CHURCH TREASURERS!

We have always had great respect for the church treasurer. He has a great amount of detail work and much responsibility; yet there are seldom any perquisites to his office. His pastor appreciates his labor of love, but the rank and file seem to imagine that the honor of the office ought to pay for its worry.

Remembering then his trials, we always hesitate to write anything that savors in the least of criticism. We preface what we have to say by assuring all treasurers that we have in mind only the one who has the contributed money in hand, but has delayed sending it to its destined place. Then we are writing at the request of the Executive Committees, who are forced to close their books by March 31st.

At a conference held in January they unanimously agreed that they would not keep their books open for receipt of funds after banking hours on March 31st.

In many cities banks close at noon on Saturdays, and as March 31st comes on Saturday, all funds must pass through the banks before noon on the 31st of March in order to be credited on the books of the banks to the Executive Committees.

Should any treasurer fail to have his remittance in the hands of the Executive Committees by the morning of the 31st, he should authorize a draft by telegram so that the said draft will pass through the banks during the banking hours on the 31st. Unless this be done, the remittance cannot be counted in the present church year.

This co-operation on the part of the treasurers will be greatly appreciated by the Executive Committees.

PUTTING ON THE FINISHING TOUCHES

While the "Every Member Canvass" is a very important part of the Progressive Campaign or of the Stewardship Committee, it is by no means the only part. Of course the money must be raised, because money furnishes the sinews of war, and without it the work would necessarily stop.

There are, however, other objectives, which are apt to be neglected, unless our Church will make a point of rounding off the whole program.

As money is so essential to the continuance of the work, the officers should as soon as the canvass is over, furnish the people with a statement of the result, and if the Church has fallen short of her quota, to take steps at once to make up the deficit. Then proceed to carry out all the objectives of the Stewardship Committee, and as soon as possible report to the Stewardship Secretary of Presbytery.

The next most important step is to see that every cent collected is at once sent to the treasurers of the various Executive Committees of the General Assembly, not only to help them make their report, but to save the Church interest charges.

All money should reach them by March 31st, not later than mid-day. Thousands of dollars in interest are paid by these Committees each year, because some church treasurers delay in sending in what has been given.

THE CROSSNORE SCHOOL

We do not know any cause that should appeal more persistently to the Presbyterians of the State than our mountain schools. It would be almost impossible to set down in figures the amount of good done by them. You would have to begin with each pupil entered and trace the effect not only upon him, but upon his family and connections, and through them upon the community at large. You would have to do this, not for a year, but for a life-time, and even then you would not be able to realize all that had come from the contact of ignorance with intelligence.

Your wonder over the result would grow greater as you realized at what small expense this was done, and also that it was done by men and women with no hope of reward except that reward that comes from the consciousness of duty done for Christ's sake.

Among the several schools that we have in the mountains, the one at Crossnore, under the management of Mrs. Mary Martin Sloop, is among the most worthy.

The United States Government is giving aid to such schools when they are vocational in character.

They need a dormitory for girls by August 1, 1923, and if they succeed in building this dormitory, they will get from the Government \$2,400 for the support of their teachers. If, on the other hand, they fail, they will also lose the \$2,400.

Mrs. Sloop is a past-master in selling old clothes. A visit to this school will show wonders already done by old clothes. She is again asking her friends to ransack their garrets and closets, and send her whatever they can find. She will soon build the dormitory and secure the money from the Government, if you will do your part.

Send the bundles by freight to Crossnore, N. C.

A CENSURED PRAYER

It is seldom that a prayer is censured, though there are few that cannot be improved by judicious censoring. Of course the prayers in book form do not ordinarily need such oversight, because they are censured as they are written, and this fact is one of the strongest arguments in favor of prepared prayers.

The average extemporaneous prayer is a strange combination of heterogeneous elements, a mixture of petitions and information. Of course prayer is intended to be praise and petition. As it is addressed to an omniscient God, He needs no information from man. Whatever else is found in prayer is extraneous matter.

We have often heard prayers that were nothing

ONE OR THE OTHER

"It must have been for ONE of us, my own,
To drink this cup, and eat this bitter bread.
Had not my tears upon thy face been shed
Thy tears had dropped on mine. If I alone
Did not walk now thy spirit would have
known
My loneliness; and did my feet not tread
This weary path and steep, thy feet had bled
For mine, and thy lips had for mine made
moan.
And so it comforts me, yea, not in vain,
To think of thy eternity of rest—
To know thine eyes are tearless, tho' mine
weep.
And when this cup's last bitterness I drain,
One thought shall still its primal sweetness
keep—
THOU had'st the PEACE, and I the undying
PAIN."

(This poem, the one last week and the one for next week were sent to Dr. R. C. Reed by friends on the occasion of his recent bereavement. He is having them published here for the comfort they may carry to some other troubled heart.—Ed.)

ing else than an argument to prove some disputed point in theology, and others that were an effort to refute some idea advanced in a sermon just concluded.

We have often longed to censor such prayers, but the public opportunity never came.

Recently, according to the secular press, the Legislature of Colorado placed on its records a resolution of censure, expressing displeasure and disagreement with the prayer of their chaplain. This good brother in his prayer had this bit of information for the Almighty:

"Our courts are corrupt; God has been expelled from our churches; our pulpits are filled with essayists; our boys and girls are going to the dogs; our laboring men are going to work with empty pails, while our farmers starve, and the middle man wax fat on exorbitant prices; our banks are bursting with money."

In the debate which took place in executive session, one representative, who had been a minister, after expressing surprise at the wording, said: "I do not believe that the Almighty is especially concerned about these little verbal wireless bulletins which our chaplain is annoying Him."

Without attempting to analyze the motives of this legislative protest, whether due to the fact that they feared that some votes might be alienated from the party, or whether it was due to a conception of what true prayer ought to be, we subscribe to the protest, and would like to amend it by embracing many of the prayers that are offered to the congregation rather than the Lord.

Devotional

THE PURPOSE OF CHRIST'S INCARNATION

By Rev. Daniel J. Currie

Jesus took our nature and lived and died to break power of Satan and to save souls from sin. Satan victor over the first Adam in Eden, but the second Adam was victor over Satan at Calvary. The devil and emissaries are making a hard fight, and it may look times as if they are going to win in the conflict; the day will come when he will be cast into the lake of fire and brimstone, there to be tormented forever. Jesus in His sinless life and in His vicarious death the full demands of the law, and thus saves from sin who will trust Him as Saviour.

Only as Christ remained God and became man could He do all this. But as true God He could rightly represent God and as true man He could truly represent man. Thus in His human-divine or divine-human nature Jesus conquered Satan and saves sinners. We know of no other way in which this could be done. "For as men then as children are partakers of flesh and blood, also Himself likewise took part of the same; that through death He might destroy him that hath the power of death; and deliver them who through fear of death were all their lifetime subject to bondage." (Heb. 2:14). And then in one of the grandest sentences of all literature Paul says, "When the fulness of the time was come, sent forth His Son, made of a woman, made under law, to redeem them that were under the law, that they might receive the adoption of sons."

When Louis Agassiz was a boy in Switzerland, he and a little brother were crossing the lake to their father's home on the other side. By and by they came to a crack in the ice. The mother, eagerly watching them, feared that the little son would fall in. Then she saw Louis get down and stretch himself across the crack; and so on this, the beautiful of all natural bridges, the little brother crossed over safely and both were soon with their father. Louis did for his little brother, that and more, for our great loving brother did for us. In His divine nature He spanned the gap between God and man.

HIS MOTHER'S SERMON

The Scottish mother is dying and she calls to her side her son, her only son, who hopes one day to minister.

"I canna see ye noo, John," she said, feebly, as she reached for his hand and stroked his hair, "but I know yir tae an' I've just one other wish. If God calls ye to the ministry ye'll no refuse, an' the first day ye preach I'll be a' kin, speak a good word for Jesus Christ, an' I'll hear ye that day, though ye'll no see me, and I'll be satisfied!"

They buried her, and the years slipped away. He passed through a brilliant course at the university; taken the Mac Khammel scholarship and had accepted call to his first church. His aunt—his mother's sister—went with him to keep house, and he settled down to prepare his first sermon. He felt that, in view of his distinguished academic career, something particularly stirring would be expected of him, and he tried to rise to the occasion. His aunt looked dubiously at the forlorn manuscript and catching sight of her clouded face pressed her for an explanation.

"It's no for me tae advise ye, laddie," she said, only a simple old woman, but I'm just anxious about flock o' sheep the Lord has given ye tae feed for. They're no clever or learned like what we are, but plain country folk, ilka ane wi' his ain temptation a sair trackled wi' money cares o' this world. They'll need a clear word to comfort their hearts and show their way everlasting. Ye'll say what's richt, nae doot o' it, and a'body'll be pleased wi' ye, but, oh, laddie, be ye say a guid word for Jesus Christ!"

The clever manuscript went into the fire that night next day a sermon was preached in Drumtochty which brought tears to the eyes of old and young.

His aunt met him in the study and when he looked at her lips quivered, for his heart was wrung with wistful regret.

"Oh, Auntie, if she had only been spared to see this and her prayers answered!"

But his aunt flung her arms around his neck.

"Dinna be cast down, laddie, nor be unbelievin' ye did it in remembrance of her and you was yir minister's sermon!"

Yes, partly! Partly his mother's and partly his own. The mother's sermon would never have been preached for the aunt's gentle reproof and tactful reminder. I could add all they who carry to the perfect consummation of life's broken ministries!—Ian Maclaren.

A PLAN THAT WORKS

By James Trimble

Throughout the bounds of our whole General Assembly there are being held during the months of February and March meetings and conventions, the primary object of which is to arouse the interest of the men of our church and congregations to a deeper interest in Spiritual matters and in the building up of the Kingdom.

The wonderful progress made and success attained by the Women's Auxiliary in enlisting the whole-hearted consecrated work of the women of the church in this noble enterprise has been an incentive to the men to emulate their splendid example.

Many new organizations seeking to enlist a more active interest among the men have, in the past few years, been proposed, a few have been tried and all have failed to accomplish the desired end.

In August of last year, a much advertised convention of the men of the Synod of Virginia was called to meet at Massanetta Springs and although the place was centrally located, the surroundings delightful and those in charge of the conference were indefatigable in their systematic efforts to secure a representative attendance, there were only seven laymen present, two of this number were from the church and only three Presbyteries were represented. This fact alone is sufficient proof of the need of an awakened interest and that the men of the Church as a whole are not really taking any active part in its work and are missing the blessed privilege of service.

At the Massanetta conference, various plans were discussed, and although there were so few present these men laymen agreed among themselves that the plan best adapted to both city and country congregations would be to waste no more effort on new organizations or machinery, but to utilize those already in existence in the various churches.

It was stated by the leader of this conference that every organized church must of necessity have an organized Sabbath School and that every Sabbath School had or should have an organized Men's Bible Class and that no other vehicle than the Men's Bible Class, under the guidance and direction of the pastor and session, could be depended on to carry on the Christian activities of any congregation.

It was shown that the method tends to exalt the Church of the Living God and the results obtained are attributed to outside organizations. There is of late a strong tendency on the part of many people to depend too much upon the machinery and to lose sight of the Spiritual power, ordained at the beginning as the divine force competent to win the world for Christ.

This plan has been successfully tried in the Central Church of this city and in smaller churches in this and in the adjoining Presbyteries. The best proof of its feasibility is that it works.

There are in Central Church 280 men in the congregation and these men were divided into 14 groups of 20 men each. The chairman of each group keeps a card index of the men in his group and in a measure assumes responsibility for the work his group is designated to perform.

The first Sabbath in each month is devoted to mission work under a teacher of remarkable ability and for the next two months more than 50 per cent of all the men in the congregation have been using that splendid book, "Unfinished Tasks" as a text-book. As a result of this study more of our men are now better informed in regard to the crying need than ever before. With increased information there is added inspiration and a greater willingness to undertake definite work.

We have a lecture once each month on some phase of Christian work. One group of men conducts the Gospel service at Central Union Mission regularly, another will welcome visitors at the church and look up absentees from the Sabbath School, another group will visit nearby churches and conduct evangelistic services or help in any way where help is needed.

Our Bible Classes are supporting two boys in a mission school and are assisting in the support of one of our young men who is preparing for the ministry.

These are mentioned as some of the things we are doing and the group plan is in a large measure responsible for the active interest of our men in this work.

This plan will work as well in a small church as in a large one and since every man when he becomes a member of the congregation is automatically assigned to a group, he immediately becomes an active worker.

Washington, D. C.

Contributed

LAYMEN'S MISSIONARY CONVENTION AT HUNTINGTON, WEST VIRGINIA

The Laymen's Missionary Movement in its convention held at Huntington, W. Va., March 1st and 2d, exhibited all its old-time power to stir the hearts of men and women with love for their great Leader, joy in His service, and an intense desire to further the extension of the Kingdom of God.

The convention opened at 11 o'clock Thursday morning, with a large and enthusiastic attendance, singing that grand old hymn of the Church, "Crown Him Lord of All."

Mr. Harry S. Irons, chairman of the local committee, gave the address of welcome and expressed the need felt by all the churches to "get out of ruts" and find our places in the great world program of the Christian religion. Secretary Slaymaker thanked Mr. Irons and announced the theme of the convention as "World Evangelization" and not merely "Foreign Missions." He declared, "This convention will show what are the essential things for us in Christ's Kingdom."

One of the very attractive features of the convention was the Louisville Seminary Quartet, which brought the Gospel message in song several times throughout the meeting.

The first great message of the convention was Dr. Morris' address on "The Central Task of the Church." He defined it simply as "The Great Commission." In describing the magnitude of the task of World Evangelization, he painted a gloomy picture, of heathenism growing more rapidly than Christianity. "Every time one heathen is brought to Christ, five heathen are born," he said. "Are we able to accomplish the task?" He answered, "Yes, but not with our present methods. We can win when we shoulder the world's great burdens, by putting our whole souls in the task. It cannot be accomplished by 'Being at ease in Zion.'" He quoted Jno. R. Mott as saying, "The key to success for World Evangelization is not on the Foreign Field but at the Home Base."

Dr. Wm. Evans, the great Bible teacher, followed this stirring speech by what, in the opinion of the writer, was the most powerful address of the convention, on "The Message of the Missionary." He declared that to be the emphasizing of the deity of Christ.

Dr. Melvin gave some very interesting facts in regard to the Progressive Program, demonstrating its value in money, souls, and inspirational power to the Church.

Rev. Porter Smith, of Brazil, gave us a description of the appalling need and awful degradation of South America due to that travesty of Christianity "Roman Catholicism."

Mr. H. D. McCallie, of Mokpo, Korea, giving an account of the great need of laborers in that field, drew also a most inspiring picture of the exceptional opportunities for educational and evangelistic work.

Dr. Nelson Bell, in his bright, cherry, yet graphic way described the splendid work of our medical missionaries, healing the bodies so as to heal the souls of heathen with the Gospel.

Dr. J. Campbell White spoke of Christ as the only hope of the world. Alluding to his own missionary experience in the Far East, he told of the pathetic sight of the fruits of false religions. The great tragedy of the earth, he said, was in seeing earth's suffering millions seeking peace in false religions and not finding it. Only Christ can satisfy the soul of man. God waits on man to spread the message of salvation—the world waits on us. If we go on as we have in the past, we will never reach the goal. To adequately meet our needs to evangelize the world, the foreign field and our home needs must be put on a fifty-fifty basis.

Dr. Wm. Ray Dobyns, as chairman of the permanent committee of men's work, made a strong appeal to men to go and live the Gospel.

Thursday night Dr. Williams gave a short stereopticon lecture, and as a climax had two of the 32 missionaries who have been so long waiting to go to the foreign field, give short addresses. These fine looking and well prepared young men made a great impression upon every one of that vast throng of over 1,000 people who crowded the church to the doors.

Dr. W. Evans followed with a powerful appeal to shoulder the burden of foreign missions in his "Cross of Gold."

The closing address of the evening was made by Mr. Frederick Sullens, editor of the Jackson Daily News, on "What Christ Means to Me." It was a wonderful testimony to the mighty power of Christ to save "even a newspaper man." A brief description of his life following his conversion, which so plainly revealed his great love for his Saviour, and zeal in His service, made his

appeal especially effective, when in closing he held out his arms to the great audience and cried, "What are you doing for Him?"

Friday's session opened with a talk on "Personal Work," by Mr. C. R. Caldwell, of Staunton, Va. As he told of his experience in winning men for Christ, the joy of Christian service fairly shone in his happy face. It made us all happy just to look at him. Surely such are the kind of soul winners God needs today. As I listened to him, I could not help but think of those words of the great apostle, "Rejoice in the Lord."

Mr. Alf. D. Mason gave a splendid example of how to put men to work by describing the Men's Red Blooded Bible Class of his Sunday School. He surely must be the man who put "pep in pepper," for he made us all feel like being up and doing.

Rev. Motte Martin gave a very vivid description of the perils of the missionary in Africa, of the power of the Gospel to lift a people out of savagery and cannibalism and demon worship, to the glorious life and liberty of the children of God.

But the man of all that convention who came closest to us all, who literally opened the doors of our hearts and came in and made us love him and love his Master as he loved Him, was that great big loving, sympathetic soul winner, Mr. Fred McMillan. God bless him, say we all, and make us more like him. Oh that we had more personal workers like him.

It was a wonderful convention—wonderful in its attendance, 648 registered, over 1,000 present each night. Wonderful in its stirring appeals to men to live nobler, stronger for Jesus Christ; wonderful in its results.

One lady gave a diamond ring to help support one of the missionaries who spoke the night before. She had no money, she said; but she joyfully gave her ring. A man of the First Presbyterian Church, Huntington, hearing of it, offered to buy the ring and support one of those two foreign missionaries who spoke before the convention.

Dr. Thompson, of Charleston, announced the gift of money from a member of his church to support another of those missionaries.

Last and most precious of all the glorious results of that meeting were that two splendid men, men of influence and power with their fellow men in the city of Huntington, surrendered their lives to the Lord Jesus Christ, and have asked for admission into the church.

The beautiful hallelujah chorus was sung by the Huntington chorus as a fitting close to this wonderful meeting.

Dr. Thompson, of Charleston, said: "It is the greatest convention of its kind I ever attended." Let us say to that Amen and Amen. C. R. G.

STUDENT FELLOWSHIP FOR CHRISTIAN LIFE-SERVICE Atlanta Conference

Many people of the South have been hoping and praying for a movement among students which would unite those who are planning Christian service in America. Life-service groups all over the country are rapidly becoming united in the Student Fellowship Movement which is promoted and controlled by an executive committee of students from every part of the country.

Students from Agnes Scott College, Oglethorpe University, and Georgia Tech and other institutions in Atlanta, Ga., are entertaining the Southern Regional Student Fellowship Conference which is to be held in Atlanta, Friday, April 6th, through Sunday, April 8th.

This will be a conference of students from Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Virginia, and West Virginia, and already there has been an enthusiastic response on the part of the students.

Dr. Morris, Dr. McMillan, Miss Haley, Miss Nancy White, and Dr. Henry H. Sweets are all being helpful in the preliminary plans for the conference.

Mr. Nat McConaughy, of Princeton Seminary, chairman of the executive committee; Miss Jessie D. White, the general secretary; Mr. O. T. Gilmore, Southern representative of the executive committee, will be in attendance, besides a number of foreign students from different parts of the world who will take part in the discussion. Board secretaries and other friends will be welcome as guests of this conference.

The local arrangements committee, of which Mr. Miller Hamrick, of Oglethorpe University, is chairman; Miss Frances Amis, of Agnes Scott College, is secretary, and Dr. J. R. McCain, of Agnes Scott College, an advisory member, has appointed three sub-committees: (1) on attendance and publicity, (2) on local entertainment, (3) on program.

The major objectives of the conference will be:

1. To realize the necessity for making America Christian for the sake of the world, by: (a) Addresses which should provide trustworthy background for (b) Open forums.
2. Promotion of the student fellowship by: (a) Circ-

ation of national fellowship consciousness and by (b) Inspiration and education for the spreading of the student fellowship spirit and (c) To express fellowship in prayer.

Dr. Ashby Jones, of Atlanta, is to address the conference on the first evening.

We trust that the people of the South will be praying that this conference may mark an epoch in the history of our church work, as these choice students from various institutions meet in conference for considering life-service in the interests of making America Christian.

A CHRISTIAN ENDEAVOR SUGGESTION

By Mrs. Andrew J. Howell

I believe in Christian Endeavor. I believe it is the most satisfactory young people's organization which we have today; and the only real criticism which I have ever heard against it can be eliminated, if the pastor and the Secretary of Young People's Work in the Woman's Auxiliary will assist the C. E.'s to mould their work along denominational lines. Do not blame Christian Endeavor if this is not done. Our young people are not likely to think deeply into the history or doctrine of their church unless these things are presented to their view by more experienced people.

Therefore, I read with interest the Standard's recent editorial regarding Christian Endeavor, also Mrs. Murray's fine article on the same subject. Knowing Dr. and Mrs. Murray as I do, I can well understand that in their Christian Endeavor societies the young folks would naturally stay to the evening service; but I believe that Dr. Reed sounded a needed note of warning in his kindly editorial regarding the practice which some C. E.'s thoughtlessly follow when, after their Sunday evening prayer meeting, they stroll away, somewhere, often meeting the adult congregation on its way to church, which is an extremely demoralizing situation, to say the least.

I do not believe this condition of affairs occurs often, but it is a pity to have it happen at all; and so I should like very much to suggest to the occasional church which has this problem to contend with, a plan which we are using, but for entirely different reasons.

In our Vineland Church we have a wonderfully fine percentage of young people in our large evening congregations; but, alas! we have no place for the C. E.'s to hold their meetings except the main auditorium, and they found it so difficult to carry out their programs with the evening congregation filtering in all the time, that they decided to try the plan of having their meetings follow the Wednesday night prayer meeting.

"Two long meetings on Wednesday night!" you exclaim. Not at all. Two bright, attractive meetings merging one into the other, and the whole time is usually within the hour. We have the gain for the prayer meeting of more young people making an effort to be present—and I have heard of churches in which that was "a consummation devoutly to be wished"—and we have the gain for the C. E. meeting of having some of the older friends ready to stay to the after-meeting and assist if they are desired to do so.

So if your Sunday night C. E. meeting is not satisfactory for any reason, ask your pastor how he would like to join forces with you on Wednesday evening, and see what he will say. I think I know what his answer will be.

THOSE INAPPRECIATIVE MISSIONARIES

By Rev. E. V. Tadlock

Doubtless donors to mission stations and institutions often wonder why their contributions fail of acknowledgement. "Those missionaries," they think, "must be unappreciative."

Not so! There is usually a sufficient reason.

On the writer's desk is a letter thanking Circle No. 1, of a church whose name does not appear in the Assembly's list of churches, for a check for \$25.00. The letter was first addressed to the lady who wrote the letter which inclosed the check. It was again addressed to the lady who as treasurer signed the check. In both instances the letter was returned by the postal authorities marked: "Not in the directory." If the name of the church appeared in the Assembly's records its objective could be reached via the pastor. As it is, the writer is at his wit's end, simply because the person sending the check failed to give a street address.

This is not an exceptional instance. Not infrequently boxes and bundles arrive without a line to identify their source, and no letters are received regarding them. Again, it is astonishing how many people cannot write their names legibly.

Sometimes checks are received from church treasurers. It is rarely that such checks reveal the church organization that authorizes them.

Missionaries have character defects, but it is seldom that inappreciation is one of them.

JEWISH RELIGIOUS CEREMONIES

By Paul L. Berman

Modern Judaism is to a great extent not the religion of Moses and the Prophets. It contains the shell but not the kernel. Many laws found in the books of Moses cannot be held, and many laws, not emanating from Moses or any inspired teacher, have superseded them, and are held with a tenacity and zeal worthy of a better cause.

One of the greatest features of Modern Judaism is a curious admixture of superstition on the one hand, and a loose teaching on the other hand, on many subjects of vital importance, such as the Inspiration of God's Holy Word, the Doctrine of the Atonement, Sacrifices, and the Messiah. Many of these superstitions are very ancient, and were already in existence in our Lord's day.

No Jew will say his daily prayers without wearing the Phylacteries. They are small square boxes covered over with leather, in which are contained the four passages which command the Jews to bind the law "as frontlets between their eyes, and upon their arms" (Ex. 13:2-10, 13:11-16; Deut. 6:4-9, 11:13-21). One is worn on the forehead and the other on the left arm. The Jews took those passages in their strictly literal sense, whereas God meant them to be taken figuratively; a mistake which others besides Jews have made, not only in the interpretation of the Old but of the New Testament.

By "binding them upon the forehead" God wanted them to have the whole law in their heads—they were to know it; and by "binding it upon the arm" God wanted them to do it, i. e., to obey the law.

They have to be prepared most carefully, otherwise they are useless. The Talmud says that even God wears Phylacteries, though with what object we are not told. They are various sizes, the largest being worn by the strict Jews, the modern Pharisees. "They make broad their Phylacteries" (Matt. 23:5) meant wearing the largest size so as to appear very pious before men.

The preparing of the Phylacteries is most minutely described in the Talmud, and the slightest infringement of these rules would render them unfit for use. Special reed pens have to be used, special leather only may be employed, even the writing has to be on a certain number of lines; the length and width of the straps with which they are fastened to the forehead and arm—even the shape of the knots—all follows most carefully prescribed Rabbinic rules; and the verses written by a great Rabbi would enhance their value. Thus have Jews made the Word of God of none effect through their traditions (Mark 7:13).

The Jewish boy begins to wear the Phylacteries at the age of 12 or 13, when he goes through the ceremony of Bar-mitzoah—confirmation. On that day he has to stand up in the synagogue and read the portion of the law. It is very possible that our Lord was taken up from Nazareth to Jerusalem at the age of 12 with the object of being confirmed. (Luke 2:42).

Talith—Another thing a Jew has to put on during prayers is a Talith. This is the praying robe worn over the head. It contains the Zizith or fringes, which they reverently touch and kiss.

This was commanded: "Thou shalt wear the fringes to the borders of thy garments" (Numb. 15:38-39; and Deut. 22:12). This fringe was intended as a mark of distinction between God's people and the surrounding nations on the principle of "Be ye separate" (II Cor. 6:17), a law which many Christians break today by conforming to worldly practices. God's people of old were not ever to dress like the heathen nations around them. There is every reason to believe that this law was kept for many centuries. But during the Maccabean persecution, the fact that Jews could so easily be distinguished by their dress, exposed them to great persecution, and the Jewish leaders, as a matter of expediency, allowed Jews to wear the fringe in an inner robe, and only use the fringe on an outer robe during the hour of prayer. This they have continued to do to this day. Please remember, our Lord's "hem of His garment" was the Zizith-fringe (Luke 8:44; Matt. 9:22). And just as the Pharisees "made broad their Phylacteries," so they "enlarged the borders of their garments" (Matt. 23:5). Women never wear the Talith or Phylacteries, they are not obliged to pray.

Mezizah—Fixed to the right-hand door-post of every Jewish house is the Mezuzah, or door-post. The idea is taken from Deut. 6:9. A piece of parchment upon which are written in Hebrew the following verses: Deut. 6:4-9 and 11:13-21, rolled up and put in a case made of wood, tin or glass. The case contains a small opening showing the Hebrew word "Shaddai," which means Almighty. The case is nailed in the right-hand door-post of every Jewish home, and every pious Jew passing by, reverently touches and kisses it. The Jews consider the Mezuzah a charm, keeping away the evil spirits. They flee away whenever they see the Great Name. Hence the Jews

apply Psalm 121:5, "the Lord is thy keeper," to the Mezuzah.

The Sabbath is still most rigidly kept by the Jews, particularly in Eastern countries. A Jew will not even open a letter on the Sabbath day. Many Christians may "take hold of the skirts of him that is a Jew" and learn from the Jews how "to keep the Lord's Day holy." It is a day he is bound to honor in every way. He must always have a good meal and put on his best clothes—all in honor of the Sabbath. It is a comely Bride welcomed to the house each week with a beautiful Hebrew Psalm beginning with the words, "Enter in my beloved one," reminding one of the Canticles. Those who ignorantly think King Solomon held no lofty ideas when writing his spiritual love song should go any Friday evening and hear the Jews welcoming their Bride, their love, the Sabbath! And if such endearing terms could be used of the approaching day of rest, what words would sufficiently express one's love and devotion for the approaching Saviour!

Manora—Every Friday evening the wife lights the Sabbath light, called Manora. This is her very special privilege for which she thanks God in the words, "I thank Thee, O God, that thou hast commanded me to light the Sabbath light." This is not commanded anywhere in Scripture, it is enjoyed by the Talmud, which the Jews consider to be equal in importance to the Law of Moses.

The Havdallah Taper is a wax taper used at the close of each Sabbath. It is lighted, and the youngest person in the house holds it, while the head of the house takes a glass of wine and a box of spices called Haddas. He then pronounces a blessing while looking at the light, tastes the wine, and smells the spices. With this ceremony the Sabbath ends.

Chanukah Lights are used during the Feast of the Dedication (John 10:22), in commemoration of the cleansing of the temple by Judas Maccabaens. There is a tradition that then God worked a miracle in allowing a little oil in the sacred Lamp of the Temple to last eight days, thus enabling the priests to obtain a fresh supply. Hence the feast also lasts for eight days. On the first night one lamp is lighted, on the second two, and so on, until on the eighth day all lights are burning. Each candlestick has a ninth light, from this one the others are lighted. The feast is also called the "Feast of Lights." The feast generally falls in December, hence the expression in John 10:22, "It was winter."

Lelith Charms are connected with a very peculiar superstition. Lelith was the first wife of Adam, but as they did not live happily together (in Paradise!) he drove her out and married Eve. Lelith determined in bitter hatred to revenge herself, so to this day she seeks to destroy every new-born descendant of Eve. To prevent her evil designs, these charms hang up in the room. This is still done by all strict Talmudic Jews. Lelith is mentioned in Isa. 34:14, and is translated "screech-owl." The Revised Version translates it "night monster," but in the margin gives the original.

Nazoth or unleavened bread is eaten by Jews during the Feast of the Passover. Unleavened cake is still eaten by the Bedonins, especially when on a march, or when food has to be hurriedly prepared for a feast (Ex. 12:39; Josh 5:11, and Judges 6:19). The bread which Sarah prepared for the three angels was also unleavened (Gen. 18:6).

Rolls of the Law written on parchment or on the skins of animals. No printed books are used in the reading of the law in synagogues today. These are "the books" so frequently mentioned in the Bible. Such a roll our Lord unrolled in the synagogue in Nazareth (Luke 4:17).

Skins or pieces of parchment are cut into squares and stitched together, and when completely unrolled are very long indeed. The rolling up of a scroll is referred to in Isa. 34:4, and Rev. 6:14, (Jeremiah writes his denunciation in a roll, Jer. 36:2). They are written in parallel columns, the word "leaves" in Jer. 36:23, which King Jehoiakim cut with a knife and threw into the fire, were not leaves or pages, but columns (see margin in Revised Version). They are written on one side only, the back of the scroll being left blank. Hence when written on both sides the fact would deserve to be mentioned (Ezek. 2:10, and Zech. 5:3) written within and without with threatenings meant that God's judgments were very full and would be very severe.

On the Feast of Purim the whole book of Esther is read in the synagogue. Whenever the word "Haman" occurs, the Jews have to shout and repeat the words, "May his name be blotted out."

The Misrach, which means East, is a picture hung on an Eastern wall of the room, so that when praying, the Jew has his face turned toward Jerusalem (Daniel 6:10). Jews have an undying love for the Holy Land. They greet one another on their great feast days with the touching words, "This year in captivity, next year in Jerusalem."

Many educated Jews have given up most of their religious observances. They cannot see the reasonableness of modern Judaism. Many have drifted into Agnosticism or open infidelity. They have never been taught to make a difference between Bible and Talmud. When, therefore, they give up the latter, they throw overboard the former as well. Such is the sad condition of Jews today; and how this must appeal to the heart of all true Christians. Shall we not do all we can to give them the true light—the Light of the World?

HOME-MADE STEWARDS

An Authorized Interview With John D. Rockefeller, Jr., Showing How He Trains His Children in the Handling of Money.

When the heir to the world's greatest fortune opens his heart and frankly tells how he is bringing up his own six children, ranging from five to 18 years of age—five of them boys—to master their money, so that it shall not master them, young folks, especially, may well prick up their ears and give heed. It is with the personal permission of Mr. John D. Rockefeller, Jr., and by the courtesy of the N. E. A. Service that the following intimate personal interview is shared with a multitude of boys and girls. It is the only interview Mr. Rockefeller has ever given out on what he regards as one of the most important and engrossing duties. He does not attempt to tell what other people should do with their children, but simply indicates the principles which he feels in duty bound to apply to his own, the result of which abundantly confirms the wisdom of his course.

"I regret," said Mr. Rockefeller, "the passing of the old-fashioned woodpile. I have failed to find a modern equivalent of the woodpile of my father's boyhood.

"Wealth," he said, "hurts children when they get too much of it. Just because a man can afford to hire people to wait on his children, is no reason why he should do it. I don't.

"They ought to be helped to form the habit of doing things for themselves—things that need to be done—whether they like to do them or not. I think many modern children are not developing the will power and self mastery that are essential to the solution of life's problems.

"That's what I mean about the woodpile. My father had to chop wood and do the milking. He probably didn't like doing the chores any better than most boys, but he acquired the habit of doing things he didn't like to do; his will was trained, and it helped him cope with other difficulties.

"Everybody knows that one of the things which is wrong with the world is extravagance. Extravagance hurts character. It is a man's duty to civilization to be thrifty. Whether a man can afford lavish spending isn't the point; it is wrong not to spend wisely, whatever is spent, whether a man can spare the money or not."

Families and individuals—children, too—should keep accounts of the money they receive and spend, says Mr. Rockefeller. His father kept accounts of his personal expenditures until he was past 50. And he himself, did so until a few years ago; Mr. Rockefeller, Jr., is 48.

"Commencing at the age of seven or eight, each of my children received an allowance of 30 cents a week," he explained. "The understanding was that out of it they were TO SAVE, AND TO GIVE, AS WELL AS TO SPEND.

"Ten cents was to be saved, 10 was to be given for church and Sunday School—for benevolence—and 10 for spending.

"I explained to them the importance of keeping accounts. At the end of the week I audited the accounts. A few years later they were getting a dollar a week; and, to teach accuracy in keeping accounts, rewards and demerits were given. If the account book was correct, the child got \$1.05 the following week, \$1.10 the next, and so on; if incorrect, only 95 cents, then 90, then 85."

These allowances never exceed a dollar or two dollars a week at the most, until the age of 15. By then, Mr. Rockefeller considers, a child that has been properly trained ought to be able to handle his own finances. So the allowance is increased to cover all expenses outside of living, education and medical service. It includes clothes, fares—if traveling alone—entertainment, candy, sodas, and the like.

"I believe that children should know what to spend, how to spend, what things cost, whether a thing is worth buying—in short, the value of money.

"This, and keeping accounts, is important because of the principle underlying. It is of value to my children—to any child—to hold to the rigid fundamental principle of economics."

Mr. Rockefeller smiled over an experiment he tried. "I was brought up to do things that needed to be done, whether I liked them or not," he said. "At seven years of age I began playing the violin, and I used to get five

cents an hour for practicing. But that sort of thing doesn't work these days—or at least the standards are higher! Even with children, five cents an hour isn't an inducement any more!

"But I do pay wages for errands and chores. If a child honestly works, he earns such pay. It stimulates the desire to work. I used to get 15 cents an hour for sawing wood. But these days it's different. Down in the country we have wood hauled to the house. My boys and I load and unload it, and I pay them for the job. Yes, the scale is higher than 15 cents!"

Schools do not teach thrift and habits of work, Mr. Rockefeller finds.

"Education used to mean cramming the mind," he said. "Education really is learning how to use the mind. The tendency with many children of today is to follow the easiest way, the line of least resistance. You see it reflected in studies, in social life and in business.

"The modern theory of many people seems to be to let a child decide what he wants to do and then let him do it. Of course, we all do best the things we like doing. But life cannot be lived wholly that way. How can a child later learn how to avoid the things he should not do? A disorderly mind is an untrained one."

Mr. Rockefeller hasn't much sympathy with parents who, having acquired means, say they hope their boys will never have to work as hard as they did. "It is a false idea to change standards that way and go with the tide," he said.

"A boy should do the wholesome things his father had to do in so far as is possible. It will teach him what qualities made his father successful. I am sorry I did not have that sort of chance in some ways. I want my boys to start work at the bottom."

"THE VIRGIN BIRTH"

By Wm. H. Richardson, D.D.

"The Virgin Birth," a sermon preached by John M. Vander Meulen, in the First Presbyterian Church, Oak Park, Ill., January 27, 1918, has been received by myself and other ministers. It seems to have been "broadcast." I have read it with care. I thoroughly disagree with one of the statements he makes, and believe the statement to be unscriptural, unorthodox. On pages four and five he says, "A couple of years ago I was in a company of ministers to whom a theological professor read a paper on the topic, 'The Essential Doctrine of the Virgin Birth.' In the discussion and criticism of the paper, three other ministers and myself took the ground that, while we agreed with the professor in believing in the truth and actuality of the Virgin Birth, we did not agree with him in regarding it as essential, if by that he meant essential to salvation; that if a man believe in the deity and atonement and resurrection of Jesus, he had hold of the greatest essentials of the Christian faith." Now I agree with the theological professor, that the Virgin Birth is an "essential doctrine," fundamental to a true Christian faith. How can one believe in the "deity, atonement and resurrection" of Jesus Christ who does not believe in His sinless birth? How can one believe in the deity of Jesus Christ, yet believe that His father was a man of sin? "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee, therefore, that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. "Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost." Matt. 1:20. The conception and birth of Jesus Christ was a miracle of God. The Scriptures teach that no man ever could claim paternal connection with Jesus. As Kuyper says in his book, "The Work of the Holy Spirit," page 82, "Excluding the man, the Scripture thrice puts the Holy Spirit in the foreground as the Author of the conception." "Therefore the Lord Himself shall give you a sign, behold a virgin shall conceive, and bear a Son, and shall call His name Immanuel." Isa. 7:16. I agree with Dr. Robert Alexander Webb, the late professor of Apologetics and Systematic Theology in the Presbyterian Seminary of Louisville, Ky., who says in his book on "Christian Salvation, Its Doctrines and Experience," page 62, "The prophecy has defined the mother of Jesus Christ to be a virgin who was impregnated only by supernatural power." I subscribe also to another statement made by Kuyper, page 82, "In the conception of Christ not a new being was called into life as in all other cases, but One who had existed from eternity, and who then entered into vital relation with the human nature. The Scripture clearly reveals this. Christ existed from before the foundation of the world. His goings forth were of old, from the days of eternity. He took upon Himself the form of a servant. Even though the biologist should discover the mystery of the human birth, it could not reveal anything regarding the conception of the mediator. It is not the conception of a human person,

but of a human nature. Where a new being is conceived, a human person comes into existence. But when the Person of the Son, who was with the Father from eternity, partakes of our flesh and blood, He adopts our human nature in the unity of His Person, thus becoming a true man; but it is not the creation of a new person. The Scriptures clearly show this. In Christ appears one ego, being in the same Person at once the Son of God and the Son of man."

Is this doctrine of the virgin birth fundamental and essential to the Christian faith, or is it non-essential?

As it was through the Christian papers the ministers of our Church were requested to preach on this subject; might it not be well and for the edification of our people, if you would permit its discussion in your columns?

Nashville, Tenn.

SCIENTISTS DEFEND THE THEORY OF EVOLUTION

Editorial from The Herald, Farmville, Va., Jan. 12, 1923.

The American Association for the Advancement of Science at its recent meeting appointed a committee to formulate its pronouncement on the theory of evolution. The committee was composed of Dr. Edwin Grant Conklin, of Princeton; Dr. Henry Fairfield Osborn, president of the American Museum of Natural History, and Dr. Charles B. Davenport, of the Carnegie Institute. This committee, which everyone will acknowledge to be an able and representative one, reported the following resolution: "So far as the scientific evidences of the evolution of plants, animals and man are concerned, there is no ground whatever for the assertion that these evidences constitute a mere guess. No scientific generalization is more strongly supported by thoroughly tested evidences than is that of organic evolution. The evidences in favor of the evolution of man are sufficient to convince every scientist of note in the world. These evidences are increasing in number and importance every year." The meaning of this resolution is clear, and no doubt it accurately expresses the unanimous opinion of the 1,100 scientists, who are members of the association. To charge these scientists with either dishonesty or incompetency would be folly. Yet to accept their conclusions as infallible would be worse than folly, for scholars of specialized learning often go off on a tangent. They base their conclusions many times on insufficient data. They often fly higher than they can roost. A brief survey of some of their conclusions justifies our reluctance to accept their latest dictum on evolution.

Not many years ago scholars and scientists emphatically asserted that Moses—granting he ever did live—could not have written the Pentateuch for the simple reason that the art of writing was not known in his day. But presently there came along a man with a pick and a spade, who, digging along the Nile, uncovered a library of letters written by the Kings of Babylon to the Pharaohs of Egypt many years before the birth of Moses. Later these scholars confessed that their declaration was an unfortunate hypothesis which was no longer tenable.

Again, other eminent scholars said that the Exodus was a myth, because historically it was impossible. Besides, the fact that no other records mention it branded it with the certitude of legendary origin. Soon after came another man with a spade, and unearthed a burial crypt from which was taken a mummy wrapped with bands of fine linen on which was written a description of the Hebrew Exodus. The scholars quietly said, when this fact was discovered, "We guessed wrong."

Once more, eminent scholars told us that the Bible was wrong because no such people as the Hittites ever lived. They never lived because there is no record of them, apart from the Bible; therefore it was a thoroughly tested scientific fact that the Bible was mistaken. Just then the man with the pick came to the valley of the Euphrates, and dug up seals, cylinders and the ruins of cities which conclusively showed that the Hittites not only lived at the time the Bible says they did, but also they were a great and warlike people. Again the scholars acknowledged that their conclusion was based on insufficient evidence. They did not have enough data. That is their failing.

So when scientists and scholars of any department of learning announce that their opinions are "supported by thoroughly tested evidence," we are tempted to smile at their complacent cock-sureness because we remember the man with a pick. We want the truth, and are anxious to follow it, but feel that scholarship alone cannot disclose the truth so long as it uses the imagination rather than reason. If scientists can prove that man came from an animal ancestry we will accept the fact. But the burden of proof is not on us, and until the proof is produced we are not to be considered either ignorant or stubborn simply because we refuse to be gullible.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Auxiliary Training Course—At the Second Presbyterian Church, Charlotte, N. C., a most interesting and worth-while training course for all the women in the Woman's Auxiliary was held for one hour a day for five days, March 12-17, 1923. This course was really one in informal parliamentary practice, and was designed to teach the necessary procedure in conducting circle meetings, executive board, and Auxiliary. The class was exceedingly fortunate in having Mrs. J. B. Spillman as leader. Mrs. Spillman is a gifted instructor, and in this class she showed her ability to bring out even timid women. There was nothing pedantic about the teaching; humorous motions were made in the practice work, so there was no stiffness or dullness. The average daily attendance was 75. The following plan was carried out: For the first 15 minutes of each hour, a model meeting was put on (Circle, Board, Auxiliary); the remaining 45 minutes were given to practicing the making and amending of motions, order of procedure in motions, holding of elections, etc. Various women were called to the chair each day, and so great was the enthusiasm that all self-consciousness was lost. The women of this church recommend that such a training course be offered in all Auxiliaries where it is possible. F. T.

(It is a very great pleasure to be able, through the kindness of Mrs. French, to give to the women of the North Carolina Synodical this Historical Address which Mrs. French was asked to deliver at the dedication of the Woman's building at Barium Springs last October. We would suggest that you file carefully copies of this issue of the Standard.—Ed.)

Historical

It was in the year 1883 that the Synod of North Carolina took the first active steps toward founding what is now known as the Presbyterian Orphans' Home, located here at Barium Springs.

With the aid of a few godly women of Charlotte, seconded by Mr. Geo. E. Wilson and Mr. R. B. Alexander, a building was secured and a beginning was made under the matronage of Mrs. P. T. Penick.

In January of 1881 the Home was removed to Barium and the Synod took charge of it, placing Rev. R. W. Boyd in the superintendency.

At that time an old hotel building, standing where Rumble Hall now stands, was put in repair, and Mr. Boyd moved into it with his own family and 25 orphan children.

In November of the same year the building was burned to the ground. Nothing daunted, Mr. Boyd gathered his little flock and sheltered them in Statesville until the regents could determine what was best to be done.

This condition appealed to the hearts of our church people, and money was soon secured and it was decided to erect a suitable group of buildings, adopting the cottage plan.

The first building erected was the "Annie Louise" cottage, the gift of Mr. George Watts, of Durham, who also built the old infirmary, to which Mr. H. H. Orr, of Charlotte, added a ward and called it the "Lewis Orr" ward, for his son.

About this time Synod erected another building, and it is now known as "Synod Cottage."

Thus equipped, Mr. Boyd again gathered his family at Barium and the Home took on new life. Applications began to pour in and it was found necessary to lodge 15 girls in the infirmary building.

The next building was our central building, known as Rumble Hall, named after our much beloved president, Dr. Jethro Rumble, of Salisbury.

With these three buildings there still was not room enough and many an applicant had to be turned away.

Just then Dr. Rumble came in touch with Mrs. S. P. Lee, a godly woman of wealth, who realized that her money had been given her for God's service, and her heart responded to the call of the orphan child, and Lee's cottage was built to house the larger boys.

The next building was the Superintendent's cottage, so much needed by Mr. Boyd, who had been obliged to live with his family crowded into one of the cottages. When the money for this building seemed to come too slowly, Mr. George Watts again came to the rescue and promised to give a dollar for each dollar the Church raised, and it did not take long to house Mr. Boyd and his family.

In 1902 Mr. Burroughs, of Charlotte, being left childless by the death of his beloved and accomplished daughter, Mrs. Carrie Burroughs Dula, determined to build to her memory at Barium, and the building stands today with art room and offices as a memorial to this lovely and gifted woman.

The next building in order was the Alexander building, sometimes called the Technical building. It houses the printing press, workshop and other mechanical work. It was built by Mr. S. P. Alexander, of Charlotte.

Howard cottage was built in 1903 by Mr. George Howard, of Tarboro, as a memorial to his noble wife, Mrs. Anna Stamps Howard, who was born and reared in the quaint old town of Milton, in Caswell county.

"Little Joe's Church" was an inspiration from the heart of little Joe Gilland, who died at eight years of age, and now lies in the little cemetery near the Home.

This dear little boy used to say, "When I get to be a man, I am going to build a church with a porch to it here," and to this end he saved all his pennies and nickles, and when he died his little purse contained \$1.25, and Mr. Boyd took that little purse and wherever he went he told the story of Little Joe, and the money began to pour in from young and old, and now we have "Little's Joe's Church," where service is held every Sunday, and it has two porches to it!

Mr. Boyd was elected superintendent of the Home in December, 1890, and served in that capacity for 17 years. These were years of trials and discouragement, and while

they must have seemed hard at the time, Mr. Boyd had already begun to receive his reward in seeing the changed lives of those who were in the Home under his care, and his greater reward will come when in heaven he meets and welcomes those whom he has taught the way of salvation and helped to know and love the Saviour.

He was succeeded by Rev. John Wakefield, February 4, 1908. There was a heavy debt resting on the Home when he came into office, and his efforts to liquidate this were untiring.

After two years of service he was called to his reward, January 11, 1910.

Rev. W. T. Walker was elected by the regents to take up the work, and after receiving the second call, he accepted and entered on his work, February 15, 1910. He entered on his duties handicapped by a debt of \$4,500, which he felt must be removed before any progress could be expected. This he accomplished by a few months of hard and unremitting work, and he began to feel free to undertake what he felt to be the most pressing needs of the Home.

At this time the cottages were lighted by kerosene lamps and very inadequately heated by small stoves, the sewerage was poor and insufficient, and all this received his first attention.

Rev. R. M. Williams was asked by Synod to undertake a campaign to raise funds for these improvements, which he successfully carried out, and the sum of \$60,000 was secured, which under Mr. Walker's direction was used to make these and many other improvements.

During Mr. Walker's administration and through his efforts many additions were made to the comforts and needs of the Home.

The modern and up-to-date infirmary was erected by the brothers, J. S. and W. H. Sprunt, of Wilmington, in memory of their parents.

The fine McNair building for school purposes was given by Mr. J. F. McNair, and these, with the electric light plant and modern sewerage system, the new barns and up-to-date dairy, all stand with other work as a testimony to this Christian man who so faithfully carried out the work he knew God had given him to do.

By reason of failing health, Mr. Walker resigned in 1921, and was succeeded by Mr. E. McS. Hyde, the present superintendent.

It would seem to me unjust here not to mention Miss Janie McEachin, who for a little over 10 years held the position of lady manager in the Home, and whose influence has helped to mold many lives and the extent of whose service will never be wholly revealed until the time when we shall all meet to testify before the Great White Throne.

About seven years ago the women of the Presbyterians felt it would advance the interests of the Home if they were given a part in the management. Accordingly Synod appointed a visiting board composed of the secretaries of Orphanage work in each Presbyterial. They met at Barium and after looking over the situation decided that the most pressing need was a new dining room and kitchen. The matter was brought before the Synodical and they unanimously voted to undertake the erection of such a building at a cost of \$25,000. The war coming on, the high cost of material and labor caused the amount called for to be raised to \$75,000, but the women stood by their pledge and raised the needed amount.

In 1920 Synod was urged to place women on the board of regents, and after much discussion it was decided so to do. An entirely new board was elected, consisting of one man from each Presbytery and one from Synod, and also one woman from each Presbyterial and one from Synodical.

Later the building plans were changed and the Synod agreed to build the dining room and kitchen and the women agreed to put their money into a much-needed dormitory for the girls. This has been completed and named the "Lottie Walker" building, in memory of Mrs. Walker, wife of Rev. W. T. Walker.

In the past year several additions have been made to the buildings at the Home, among them being a fine laundry and equipment and in the same building a sewing room furnished with machines and all modern conveniences. This was the gift of Mr. Charles Johnson, of Charlotte.

Mr. J. C. Crowell, of Charlotte, has financed the gift of a fine swimming pool, by the Men's Club of the Second Church, of Charlotte.

All these and many other gifts attest the interest which our Church is taking in the welfare of the orphans.

In 1922 Mr. Joseph Johnston, of Lincoln, was appointed as general manager of the Home. He entered on his duties in October of that year, and his work promises to be even more extended than what has been accomplished in the past.

New work is constantly being inaugurated and the regents' program for the ensuing year when fully carried out will show a great improvement and many additions to the Home.

A Catholic Miracle—June 13th is St. Anthony's day and we have a Catholic celebration in our neighborhood in a chapel dedicated to this saint.

This chapel was built by thieves, or rather by smugglers, so the legend has it. A band of smugglers lived in a hut on the site of the chapel. One night when they had the hut full of smuggled goods the band got word that the government officers were coming to arrest them. They were fairly caught and had no escape but through some higher power, so they all knelt down and prayed to San Antonio, and made a vow that if the saint came to their assistance they would build a church on the spot in his honor. When the officers arrived their goods had become invisible, so the smugglers escaped arrest and the chapel was duly built, for is there no honor even among thieves?—Alice J. McClelland.

A Mexican Scene—There is a picture of Mexico that stands out most clearly in my mind of all things I have seen. This is a picture of the things I saw when we visited the cathedral in Mexico City, where

the old Aztec stone stood, and the one at Guadalupe, the scene of the so-called miracle of Guadalupe. Both cathedrals are magnificently furnished, with many images and pictures on the walls. The priests within some kind of sanctuary were droning out incantations in a tone that it was absolutely impossible to understand, even if one knew the language, and we could not decide whether it was Spanish or Latin. The people crawling up the aisle on their knees were worshipping the images as truly as ever heathen in India, China, or Africa worshipped his idols. The most striking thing about it all was the look of hunger and longing on the faces of the people there. I watched the faces of some as they prayed over and over a short sentence and my heart was touched at the look of hopeless longing and almost of despair written on their faces. As we passed from the doors of both cathedrals we saw many beggars lying on the steps of each, begging at the doors of a church, that so far as I can find out, is doing absolutely nothing for the betterment of the physical, moral and spiritual condition of the people, and care only for their money, nothing for their souls. "Oh Religion, what crimes are wrought in thy name." I have been in Mexico only a short while, but I am convinced that right there I got the key to the situation here in Mexico; the blame for the condition of the people of Mexico, educationally, morally, and spiritually, like the beggars on the steps of the cathedrals, lies at the doors of the Catholic Church.—O. C. Williamson.

Charleston, S. C. Presbyterian Auxiliary will hold its annual meeting April 3d and 4th at Crockettville, Hampton, P. O. An interesting program is planned. We are glad to announce that we will have with us Mrs. F. Louise Mayes, Synodical president, and chairman of Woman's Advisory Committee of the Southern Presbyterian Church. We are also looking forward with pleasure to an address on Mission work in Brazil by Miss Ruth See. Sarah Gray, community worker, will tell us of work among the colored people on the Sea-Islands. Full attendance is desired.

Officers are: President, Miss Amey N. Allen, Charleston; secretary, Mrs. Parker E. Connor, Edisto Island; treasurer, Mrs. O. H. Bissell, Charleston; historian, Mrs. S. G. Stoney, Charleston.

Departmental secretaries: Spiritual Life—Mrs. W. S. Hay, Inman; Foreign Missions—Mrs. C. B. Jenkins, Charleston; Home Missions—Mrs. F. Y. Legare, Charleston; S. P. and C. Missions—Miss T. C. Hutson, McPhersonville; C. E. and M. R.—Mrs. J. S. Wertz, Estill; S. S. Ext. and Y. P.—Mrs. G. L. Mikell, Edisto Island; Literature—Mrs. E. H. Wyman, Estill.

Presidents of Local Auxiliaries—Reports! Is your report blank properly filled in and ready to be mailed to your Presbyterial Secretary? If so, mail it. See to it that your Synodical secretary will not be under the necessity of frantically using the telegraph, and the phone, and the wireless and anything else that she can get hold of to induce the Presbyterial secretary to send in the report that you have not sent to her—and Mrs. Winsborough—well, you should hear Mrs. Winsborough tell of what happens in her office when the clerk, or whoever handles the reports of our General Assembly, calls on her for the reports that the Synodical secretary has not sent to her. Reason? Because the Presbyterial secretary had not sent to her. Reason? Because you, president of the local Auxiliary, had failed to send your report to your Presbyterial secretary on time.

Sounds rather complicated, doesn't it? Well, you do not have to bother about that. Just mail your report blank properly filled out, and on time to the Recording Secretary of your Presbyterial and she will attend to the rest. Simple, your part of it, isn't it? Let's see that we do it.—Ed.

P.S.—Some of these years we may not have to talk so much about reports.

Steele Creek—The Woman's Auxiliary of Steele Creek Church met Thursday afternoon at the Shop-ton community house. Miss Ona Spratt presided, conducting an interesting program. Miss Macie McGinn conducted the prayer program and afterwards Mrs. Price Berryhill gave a reading.

During the business part of the session an election of officers was held, resulting in the re-election of president, Miss Ona Spratt; vice-president, Mrs. Wert Pegram; secretary, Mrs. Lee Sloan; treasurer, Miss Alice Whitesides.

Miss Macie McGinn was appointed delegate to Presbyterial to be held in Philadelphia Church.

Ten Commandments—For Secretaries of Literature:

Thou shalt order thy "Duties" from the Woman's Auxiliary.

Thou shalt go to the four Executive Committees and ask for a catalog of their "wares," and samples of same.

Thou shalt take a Church paper.

Thou shalt take the Survey and a Prayer Calendar.

Thou shalt know the current Mission Study Books.

Thou Shalt Read all these Things.

Thou shalt have a literature table at each meeting of your Auxiliary.

Thou shalt scatter leaflets, charts and posters through your local church.

Thou shalt make scrap-books in line with current study, home or foreign.

Thou shalt have no waste-basket.

(For needed addresses, see inside cover of Survey.)

—From Survey, given by request.

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C.

EDITOR'S LOOKOUT

The Endeavorers of South Carolina and North Carolina, together with those of the other Southern States, observed on March 18th "Dixie Endeavor Day" when the Endeavorers and their friends were asked to contribute to the Southern Endeavor campaign. This is the only general appeal of the year for this work, the other funds coming through the State unions. The All-South Committee furnishes field workers and up-to-date plans for the local societies, and keeps the work

hustling along. The Dixie leaders are doing a fine work and we trust the final reports will encourage them. Recently one of the secretaries in apologizing to the editor for a delayed answer to a letter, said modestly that due to a heavy speaking tour his correspondence had piled up so that he had spent twenty of the past twenty-four hours at the typewriter. Anyone who has listened to the tap, tap, tap, of typewriter keys knows what such a season of letter writing means. Such efforts for our young people, far and above what could be demanded, challenge the support of our Presbyterian young people and of our

Church at large, and we know that many will join us in prayer and good wishes for the leaders who are spending themselves so largely for our Church of the morrow.

The C. E. Monthly Service Program theme for April is "Comrades of the Quiet Hour." This is a splendid activity. Fine plans, attractive programs, advertising, are all helpful, but until our young people become regular and earnest in Bible reading, meditation and prayer, the work will not move toward definite, worthwhile results. Let us give earnest attention to our devotional life, Carolina young people!

Sunday School

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

MARCH 25, 1923

REVIEW

JESUS THE WORLD'S SAVIOUR

Rev. 7:9-17

GOLDEN TEXT—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."—1 Tim. 1:15.

SCRIPTURE LESSON

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

SHORTER CATECHISM

29. How are we made partakers of the redemption purchased by Christ?
A. We are made partakers of the redemption purchased by Christ by the effectual application of it to us by his Holy Spirit.

I. Luke 13:10-17—January 7, 1923—Jesus Healing on Sabbath. Golden Text: Matt. 12:12, "It is lawful to do all on the Sabbath day." Time: A.D. 29. Place: Perea. Persons: Jesus, Infirm Woman, Rulers. Topics: (1) The Roman's Condition; (2) Christ's Love and Sympathy; (3) The Rulers' Hypocrisy; (4) The Healing Results.

II. Luke 14:1-14—January 14, 1923—Jesus Teaching Humility. Golden Text: I Pet. 5:5, "God resisteth the proud but giveth grace unto the humble." Time: Dec. D. 29. Place: Perea. Persons: Christ, Patient, Disciples, Pharisee. Topics: (1) The Patient Healed; (2) The Lesson Taught; (3) The Two Guests at Wedding; (4) Entertaining the Poor.

III. Luke 15:11-29—January 21, 1923—The Prodigal Son. Golden Text: Luke 15:10, "There is joy in the presence of the angels of God over one sinner that repenteth." Time: Dec. A.D. 29. Place: Perea. Persons: Jesus, Disciples. Topics: (1) The Prodigal's Departure; (2) His Degredation; (3) His Repentance; (4) His Reception by His Father.

IV. Luke 16:19-31—January 28, 1923—The Rich Man and Lazarus. Golden Text: I Tim. 6:17, "Charge them that are rich in this present world that they be not high-minded nor have their hope set on the uncertainty of riches but on the God who giveth us richly all things to enjoy." Time: Dec. A.D. 29. Place: Perea. Persons: Christ, Dives, Lazarus, Abraham. Topics: (1) Dives and Lazarus' Earthly Condition; (2) Their Life After Departure From Earth; (3) Dives' Appeal to Abraham; (4) His Request for His Brethren.

V. Luke 17:11-19—February 4, 1923—The Grace of Attitude—Golden Text: Ps. 100:4, "Enter into His courts with thanksgiving and into His courts with praise. Give thanks unto Him and bless His name." Time: A.D. 30. Place: Border of Samaria and Galilee. Persons: Christ, Disciples, Lepers. Topics: (1) Opportunities Embraced; (2) Faith Prompts Prayer; (3) Faith Tested and Rewarded; (4) Gratitude Shown.

VI. Luke 18:1-14—February 11, 1923—The Spirit of Prayer—Golden Text: Ps. 51:17, "The sacrifices of God are a broken spirit, a broken and contrite heart thou wilt

not despise." Time: A.D. 30. Place: On way to Jerusalem. Persons: Christ, Disciples. Topics: (1) Unjust Judge Moved by Persistent Prayer; (2) The Righteous God Hears Such Prayer; (3) The Pharisee's Prayer; (4) The Publican's Prayer.

VII. Luke 9:1-10—February 18, 1923—Jesus and Zaccheus—Golden Text: Luke 19:10, "The Son of Man is come to seek and to save that which was lost." Time: A.D. 33. Place: Jericho. Persons: Christ, Zaccheus. Topics: (1) Zaccheus Seeking Jesus; (2) Jesus Seeking Zaccheus; (3) Zaccheus' Conversion; (4) Proofs of His Discipleship.

VIII. Luke 19:11-26—February 25, 1923—The Parable of the Pounds—Golden Text: Luke 16:10, "He that is faithful in that which is least is faithful also in much." Time: A.D. 33. Place: Jerusalem. Persons: Christ, Disciples, Rulers. Topics: (1) Christ Committing His Property to Disciples to be Used for Him; (2) He Returns to Call Them to Account; (3) The Faithful Servants and Their Reward; (4) The Wicked Servant and His Doom.

IX. Luke 20:19-26, 21:14—March 4, 1923—Jesus Teaching in the Temple—Golden Text: Luke 20:26, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that be God's." Time: A.D. 33. Place: Jerusalem. Persons: Jesus, Scribes, Pharisees. Topics: (1) The Rulers' Question; (2) Jesus' Answer; (3) The Rich's Gift to the Treasury; (4) The Poor Widow's Mite.

X. Luke 22:39-48, 54—March 11, 1923—Jesus in Gethsemane—Golden Text: I Pet. 3:18, "Christ also suffered for sins, once the righteous for the unrighteous to bring us to God." Time: April 5 A.D. 30. Places: Jerusalem, Gethsemane. Persons: Jesus, Disciples, Officers, Soldiers. Topics: (1) Christ's Prayer in Gethsemane; (2) The Answer Given; (3) The Disciples Sleeping Urged to Pray; (4) The Events Following.

XI. Luke 23:33-48—March 18, 1923—Jesus Crucified—Golden Text: Is. 53:5, "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." Time: Wednesday, April 5 A. D. 30. Place: Calvary. Persons: Christ, Jews, Soldiers. Topics: (1) Jesus' Prayer for His Murderers; (2) The Mockery of Men; (3) The Events Marking His Death; (4) The Appeal and Conversion of the Penitent Thief.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

(By some misunderstanding the C. E. Topic was not discussed in last week's Standard, and so I am giving two discussions below.—J. G. G.)

Sunday, March 25—Topic: Educational Missions at Home and Abroad. Acts 19:8-20.

Paul was at Ephesus, then one of the educational centers of the world. The world had had some great teachers like Socrates, Plato, Aristotle, Zeno, Epicurus, and other renowned men who had talked about life, God, science and morals. Paul goes into a school at Ephesus to tell them about the Gospel, and we read of the great influence his teaching exerted, so that large numbers of evil books on magic were burnt.

One of the principal methods of spreading the Gospel is by schools and education. The Southern Presbyterian Church believes in the education of boys and girls, so that their minds as well as their hearts will grow, and they will know the way of truth and love to do it. We have many church schools and colleges, and our young people should attend them instead of going to other schools. But our topic is about mission schools, and we

shall talk of what our Church is doing to educate the boys and girls of heathen lands and destitute sections of our own country.

Presbyterian Mission Schools in Heathen Countries

In Africa, our Church has 599 day schools, with 21,346 students, in which the common branches of education are taught, but the main stress is laid on the Bible. A special school is conducted to teach men to be preachers. In Brazil, we have nine schools, with 328 students, including a school for preachers. In Mexico there are 25 schools, with 810 students. Cuba has one school conducted by our Church, with 609 students. We have in China 243 schools, and 5,190 students. In Japan there are 10 schools, with 590 students, while in Korea there are 195 schools and 7,771 students. These are the seven countries we do missionary work in, and there are in all 1,082 schools and 36,644 students.

Just imagine what it will mean when these boys and girls come out of these schools, with the love of the Bible in a well-educated mind.

Presbyterian Mission Schools in the Homeland

The work of our Church in supporting schools for classes of people in the South who cannot keep up schools for themselves is in charge of our Home Mission Committee at Atlanta. These schools are conducted for our mountain people, Indians, negroes, and foreigners, such as Italians, Bohemians, etc. There are 47 of these schools, and they have 125 teachers, and 2,500 students. These schools own buildings worth \$400,000, and it costs about \$100,000 a year to keep the schools up. Besides these, there is a preachers' school for negroes, called Stillman Institute, and a college for Indian girls, in Oklahoma.

We might mention just a few of these schools by name. There is Woodrow Wilson College, at Banner Elk, a monument to Edgar Tufts, who recently died after a wonderful work done in the mountains. There are Stuart Robinson School, Highland School, and Beechwood Seminary, all in the Kentucky mountains. The last one, Beechwood Seminary, is the Christian Endeavorers' special object for gifts. Goodland School for Indians, and Tex-Mex School for Mexicans are doing great service.

Let us remember that when we give to Assembly's Home Missions, we are contributing to all these schools, and doing something toward the uplift of many people, and especially the young folks. Let us also remember to pray for all these schools, both in the homeland and in the foreign countries.

Sunday, April 1—Topic: Lessons from the Psalms. The Easter Psalm. Ps. 16 and Acts 2:22-28. (Consecration meeting.)

Today is Easter, and all over the Christian world, the thought has been turned to the great truth of the resurrection of Jesus. We Presbyterians have never observed Easter as a day appointed for special recognition, because Christ never ordered the Church to so observe it, any more than He did Christmas. Every Sunday is a celebration of Christ's resurrection. But since so many are thinking of the resurrection today, it is valuable to take advantage of it.

The Resurrection of Christ Was Foretold

Peter quotes the 16th Psalm as a prophecy of Christ's resurrection. Note this very carefully. Of course, it was impossible for death to hold the Son of God, and Christ rose from the grave on the third day. The story of Jonah, three days in the whale, was also an acted prophecy of Christ's resurrection, as Jesus Himself says. Christ told His disciples He would rise from the dead.

The Resurrection is the Great Proof of Christianity

The resurrection was the crowning act of the Gospel. It proved that Jesus was able to save all who believe in Him; for if He Himself rose from the dead, He is able to raise those who trust in Him. There were plenty of witnesses to His resurrection, for He appeared to His disciples for 40 days after He rose, and many hundreds saw

Him, and His disciples even ate with Him, and saw Him many times.

The Resurrection is Our Sweetest Hope

While we love life, yet we know we have all got to die, and leave this world. But God has implanted in us a desire to live again after death, and the resurrection of Jesus was a pledge that He will raise up all who love and trust in Him. Indeed, we are told that the true joys are those at God's right hand in heaven. We shall not really live until we live in eternity without sin, and in the company of Jesus, and all those we love in this world. May God help us to put our affections on things above and not on things in the earth.

REPORTERS' HONOR ROLL

- Carey P. Lowrance, Mooresville.
- Paul W. Rawlins, Greensboro.
- Miss Eunice Long, Greensboro.*
- Miss Minnie Hopkins, Concord.*
- Miss Leila Hubbard, Lumber Bridge.*
- Miss Elizabeth Kirkland, Route 5, Durham.
- Miss Aline Whitener, Hickory.
- Miss Maud Little, Charlotte.
- Mrs. Z. V. Turlington, Mooresville.
- Miss Bess D. Arrowood, Morganton.
- Miss Kate Sutton, Fayetteville.
- Mrs. W. H. Howell, Wilmington.*
- Miss Bessie Cox, Lowell.
- Eugene Brown Morgan, Concord.
- Miss Rachel Beall, Durham.
- Miss Anne Sample, Hendersonville.
- J. M. Carr, Davidson College.
- Miss Ruth Beard, Cornelius.
- Miss Lillie Gilleland, Greensboro.

YOUNG PEOPLE'S WORK IN SECOND CHURCH GREENVILLE, S. C.

This work is very promising. It is well organized and has Senior, Intermediate and Junior Christian Endeavor Societies and Sunbeams. Seventy-six young people attended the meeting of these societies on the first Sabbath in March and there was nothing special on that day. The leaders provide interesting programs. Mr. C. M. Ware is president of the Senior society; Mrs. H. W. Allen, superintendent of the Intermediates; Mrs. C. R. Babb, of the Juniors, and Miss Eleanor West, of the Sunbeams. The Seniors have an enjoyable social every month.

Five Juniors of the First Church C. E. of Wilmington have completed the first year of Junior memory work: Marie Benton, Chloris Kellum, Marian Bodine, Lucile Mullinnix, and Helen Goodwin. Lucile Mullinnix has also completed the second year's work. This society is conducting a Home Mission Study class and a Foreign Mission Study class, giving two Sunday afternoons a month to the classes.

At the Florence District C. E. Convention, one little Junior, Elizabeth Ross, of Florence, S. C., reported that she had visited the county jail several days, and had done other things to help those who needed her.

Another report comes from Florence, S. C., that the Senior C. E. society there sends out engraved invitations to all who are interested in C. E. work, and to others who might become interested. They report excellent results.

Have you made your plans to attend the Young People's Conference at Davidson, June 12-19? If you are not already planning to attend you will do so, when full details are announced. Watch for them!

FINDING ONE'S LIFE

And then, "I'm lost!" I heard my dead self cry!
I saved my treasure, put it safe away
In such a secret place that lo! one day
I sought but could not find it anywhere
And so I lost it through my selfish care!

I lost my treasure, dropped it on the road
Where I had stopped to lift another's load,
But in that very place another day
I found my treasure, gleaming where it lay!

I saved my life and lived it my own way
In self-consideration, till one day
I sought in vain for what had once been I,
And then, "I'm lost!" I heard my dead self cry!

I lost my life and walked along God's way,
Serving for His dear sake, 'till lo! one day
I found my life—a wondrous thing to see,
For it was not myself—but Christ in me.
—Dorothea Day Watkins.

Church News

NEAR EAST RELIEF

Received for this cause, Fountain Inn Church, \$16.68.

THE SUCCESS OF THE FLYING SQUADRONS

By J. B. Spillman, Secretary of Stewardship, Synod of North Carolina

The first comment some men make on an untried plan is: "It can't be done," so we have prepared to hear some men say, "The people won't come to week-day services," "The weather is too bad at this time of year," "The roads are impassable," "You can't get the pastors of city churches to go out to small churches where they have only a dozen to speak to." One preacher going to an appointment on a cold rainy day said, "I noticed that the train this morning was filled with drummers with their sample cases. It looks like they do not stop for cold or rain. Why should the Lord's work stop?" Some of the returns are beginning to come in. They show that where difficulties were brushed aside and the men appointed filled their engagements and where the pastors of the churches made a real effort to get their members out, that God blessed the work done.

Below is given in detail the report of 18 churches in Mecklenburg Presbytery of the presentation of the family altar. These squadrons were composed of four men who spoke on the following subjects: "Spiritual Life," "Christian Training," "Evangelism and Missions," and "Stewardship of Possessions." The men speaking on family altar and stewardship distributed family altar and tithing cards to be signed. These 18 churches reported last year 86 family altars. Ninety-five new ones were established in churches with a membership of 2,105. Counting four church members to the family, this means 526 families. The family altars in these churches were doubled, giving them one out of every three families who are now having family worship.

Some teams fail to function, some pastors failed to get his members out and the rain interfered with some meetings, yet in spite of all these difficulties the work done more than justifies the expense of time and labor of putting on these conferences, and no pastor was taken out of his pulpit on Sunday, for the work was done Tuesday, Wednesday, Thursday, and Friday.

Mecklenburg Presbytery

		Family Altar Cards Signed.		Reported Last Yr.
Members.	Church	Old	New	
125	Badin	2	-	-
183	Bethel	7	4	6
56	Cameronian	0	2	0
57	Cornelius	1	0	5
84	C. Steele Creek	6	5	6
284	Ellerbe Springs	4	11	0
244	Monroe	-	2	0
291	Huntersville	-	8	0
120	Mulberry	11	4	17
59	Mt. Carmel	2	6	0
127	McGee	2	5	17
22	Norman	-	12	0
30	Palestine	-	1	0
137	Pleasant Hill	1	5	10
310	Paw Creek	2	10	15
50	Roberdell	-	9	0
134	Rockingham	-	3	0
92	Thomasboro	5	8	10
2,105		43	95	86

NOTES ON THE EVERY MEMBER CANVASS

Rev. S. A. Ewart reported, Mulberry and McGee both subscribed more than their budget for both Benevolences and Current Expenses on Sunday afternoon. Mulberry reported, Membership, 120; Family Altars, 21; Tithers, 27. McGee: Membership, 127; Family Altars, 23, and Tithers, 31. There is no trouble getting a church to do its part if the people have family worship and are practicing the tithe.

Charlotte Second Church reported early Monday morning \$7,000 more subscribed to Benevolences than at the final count last year. They expect to exceed the budget of \$60,000.

Charlotte First Church reports that a larger number subscribed than ever before and they felt sure that the subscription would exceed their budget.

Rev. J. M. Walker, pastor Steele Creek Church, the Assembly's largest country church, reports Sunday's afternoon's subscriptions as having exceeded the Current Expense and Benevolent budgets, with some of their largest subscribers not yet having been seen.

A unique feature of the canvass of the Steele Creek congregation is the way that the report of the returns is made. The canvass is made immediately after the morning service with enough canvassers employed to cover the large territory in a reasonable time. By 6:00 o'clock the canvass is completed and the canvassers gather at the church, all armed with the signed cards. Here the ladies of the congregation come in for their part of the day's program, for they spread a fine supper for the canvassers, where under the happiest circumstances the reports can be heard. And that the reports were well worth hearing the

above paragraph proves. This plan has been tried out two years in this congregation and it works so well other congregations might find it a good one to try.

SOUTH CAROLINA

Spartanburg—The second quarterly meeting of Home Missions Committee of Enoree Presbytery will be held in the First Presbyterian Church, Spartanburg, S. C., Monday afternoon, April 2d at 6 o'clock.

Enoree Presbytery, Notice! Ministers and elders attending the meeting of Presbytery at Licksville, Tuesday, April 3d, will be served supper on church grounds the opening night at 6 o'clock. Entertainment Committee will meet the representatives at the church from five to six o'clock. Those coming by train should notify the committee who train to meet. Lickville Church is 17 miles south Greenville on the Augusta highway.
C. L. Woodside, A. W. McDarid, committee, Route 3, Pelzer, S. C.

NORTH CAROLINA

Greenville—Rev. W. S. Harden, of Columbia, S. C. has accepted a call to the church at Greenville, N. C., will begin his work April 1st.

Charlotte—Pegram Street Church has secured lot on which to locate a church and manse, corner the Plaza and Mecklenburg Avenue. Meanwhile the work continues at the old stand. Rev. H. M. Pressly is supplying this church while they are looking for a pastor.

Fayetteville Presbytery meets in regular session in the Highland Church, Fayetteville, N. C., Tuesday, April 17, 1923, at 8:00 o'clock p. m. All sessional reports should be sent to the stated clerk as soon after April 1st as possible, certainly by the 1st of April.
E. L. Siler, S. C.

The Regular Spring Session of Albemarle Presbytery will be held in Kinston, N. C., April 10th, 7 p. m. Blanks for reports have been carefully mailed all ministers and churches. If your set did not reach you let me know at once.
J. N. H. Summerell, S. C.
New Bern, N. C., March 17, 1923.

Lenoir-Concord Presbytery meets in regular session with this church, April 10th, at 7:30 p. m. Those coming on trains 15 and 21 can secure bus accommodations to Lenoir from Hickory. Trains 15 and 21 will be met at Morganton by jitney. The trains arriving at Hickory about noon make connection with the C. N. W. for Lenoir.
A. A. McLearn

Winston-Salem—It is learned that Dr. D. C. Lilly has been or will be extended a call to the pastorate of the Reynolda Presbyterian Church, in Winston-Salem a few miles west of the city, and that assurance has been given that he will accept. Dr. Lilly is now pastor of church at Lexington, Ky. He served the congregation of the First Presbyterian Church here as pastor twice and was universally popular with all denominations. He is generally regarded as one of the strongest pulpits of the Southern Presbyterian Church.

Statesville—The congregation of the First Presbyterian Church will erect a new house of worship in near future. This was decided when a committee was authorized to proceed with securing subscriptions. The new edifice, which will include a Sunday School department, is estimated to cost from \$150,000 to \$200,000.

In the discussion of the proposed improvements, N. Mills, chairman of the finance committee, reported to the committee favored going ahead with the construction of the church at once, and that they considered the present a favorable time for the canvass. F. A. Sherrill, clerk of the session, offered a favorable report for officers.

Notice of Kings Mountain Presbytery We are making plans to entertain the Presbytery at Cherryville which meets Tuesday evening at 7:30, April 10th. Those who expect to attend are hereby requested to give notice to Mr. W. D. Browne, Cherryville, N. C. Do not fail to do that as we will have to provide homes for you. We will be glad to have you visit us during the Presbytery and will provide for you the best we have. Let us know whether you will come on train or automobile, we can provide for you accordingly.
A. T. Banks, Pastor

First Church, Charlotte—In the recent Missionary convention which brought a great blessing to the city of Charlotte, out of the 755 paid registered delegates, First Church had 128, 53 of which were women and men. This was brought about by the splendid work of the Men's Club and the Woman's Auxiliary.

The men of the church, under the guidance of the pastor, are actively preparing for the Every Member Canvass. A large number of men have met twice for support to go over the details of the canvass. At one of the meetings in a report made it was brought out that week-day activities of the church are becoming increasingly important. There were 126 meetings of various kinds in the church buildings during the months of November and December.

This church has a large and enthusiastic prayer meeting, at which prayer is continuously offered and the pastor teaches the Word of God.

Clarkton—This Church was fortunate in having an even dozen men attend the Laymen's Convention

Charlotte. Themes were assigned previous to their going. So great was the impression that the blessing reached not only those attending, but these in their reports occupied practically the hours for three preaching services, this to the edification and inspiration of the whole church.

We have just completed a Junior Training School, under the direction of our Synodical superintendent, Mr. C. T. Carr. The attendance was good and the interest splendid, and a good number took the examination looking to a certificate. This is a valuable piece of constructive work and Mr. Carr has proven himself the man for the work. We heartily commend this course to the churches.
W. H. G.

Mebane—The Young Men's Bible class recently presented to the church an individual communion service. The gift was greatly appreciated by the congregation. Among the other work of the class was beautifying the church yard which gives it a very attractive appearance.

The Woman's Auxiliary is closing a very successful year's work, having advanced along all lines of activities, one of the outstanding features being that all the members have taken some part in the work of the Auxiliary. During the Week of Prayer and Self-denial for Foreign Missions the women met each afternoon in the church parlor for the study of the suggested book, "Sunrise in Aztec Land." Each circle was responsible for a certain section of the book and the friendly rivalry made the study interesting, instructive and profitable as well as greatly enjoyed. Notwithstanding the inclement weather and sickness in the congregation, the faithful women of the church practised the spirit of self-denial, not for just one day but for each afternoon of the week by their regular attendance. The offering for foreign missions amounted to \$209.

FLORIDA

DeFuniak Springs—On March 11th the session had the pleasure of receiving 31 new members. Of these one was on certificate, one on restatement of faith, and 29 were on profession of faith. Thirteen of these new members came from three of five afternoon Sunday Schools and 26 were baptized.

This goodly ingathering was largely the direct result of an excellent series of services conducted by Rev. J. McD. Lacy who for 15 days preached the pure Gospel most acceptably to our own people and to many others of the other churches in town. It was also the indirect result of the faithful seed-sowing of our Sunday School workers in the home church and in the mission points.

Brother Lacy will have a hearty welcome when he comes again into our community, and also at Palmer College where he also labored most faithfully morning after morning, speaking to the students who heard him gladly.

Daniel J. Currie.

LOUISIANA

New Orleans—The **Napolean Avenue Church** observed during the week beginning February 25th, the tenth anniversary of the pastorate of Rev. Dr. U. D. Mooney.

The observance was in many ways noteworthy; the services not only appropriate but marked by such a pervading spirit of happiness and of sweet friendliness that made it seem like a real "homecoming week."

On Sunday morning a special sermon to the congregation was preached by the pastor not only the congregation being present but many friends from other churches. Sunday night there was another sermon by the pastor and a very lovely musical service. On Wednesday night was held a devotional and consecration service, the very appropriate sermon being preached by Rev. Dr. George Cornelison, of the First Church.

On Friday night there was a reception for the members of the congregation and their friends. This was largely an evening of reminiscence, of turning back the pages of Church history, with many beautiful tributes paid to those who labored in the Church's early days and whose lives are an inspiration to those who carry on their work for the Master. As a means of bringing the past more vividly before those of the present a radioticon was employed and very youthful portraits of the officers of the Church and of many members were shown. The pulpit Bible, the hymn book and a chair used when the church was organized were displayed and used this night. A sketch, and such a remarkable one—had been prepared by Elder E. S. Upton and was read by Deacon W. B. Terhune. It told of the establishment of the Church and of many things dear in its history. Organized in 1861, in the 62 years of its life there have only been four pastors besides Dr. Mooney. The first two, Rev. B. Wayne and Rev. R. Q. Mallard serving until their death. Mr. Upton who prepared the sketch has been an elder in the Church and clerk of the session for 41 years. In his sketch he paid tribute to the pastors and their wives, all of whom he had known. The two former pastors who are living sent letters of good wishes to both pastor and people. These are Rev. H. W. Burwell, of Dallas, Texas, and Rev. G. D. Booth, of Natches, Miss.

The first marriage in the former church building on Napolean Avenue took place in 1873. The bride of 50 years ago is Mrs. Charles Weiss, who has been for those years deeply interested in the women's work in the Church. Her son, Mr. Charles Weiss is treasurer of the Church and Dr. Mooney asked him to escort his mother to the platform. Alluding to her as the first bride of the Church he presented

her with a beautiful bouquet of bride's roses. He spoke of how happy it was to have as a guest at such a time the daughter of the first pastor of the Church, Miss Mary Wayne, now of California, and to her he presented flowers. Mrs. W. K. Seago, president of the Woman's Auxiliary and teacher of the Woman's Bible class is a daughter of Rev. Dr. Mallard, second pastor of the Church, and to her he presented flowers from the Auxiliary and from the Bible class. On behalf of the congregation, he thanked Mr. Upton for his service for all these years and spoke of the affection in which he is held by all. To Mr. Upton too was given flowers.

Mr. George Frierson then presented Dr. Mooney with a purse of gold pieces, "giving," as he said "Gold to Gold." This gift was from all the men of the congregation. A Boy Scout Troop recently organized, yet with a membership of almost 35, has Dr. Mooney for chaplain, and has its meetings in the Sunday School room or on the Church lawn. Though numbering in its membership, boys of many faiths, the troop was present and under the direction of Scout Master Conrad Wehnes, who gave a drill.

The week was a happy one in the life of the Church and marks the beginning of a new year full of promise. A meeting with services twice a day begins on Sunday, March 11th. The preaching will be done by Dr. J. A. McSparran, pastor of the First Church of Birmingham, Ala.
F. G. S.

MISSISSIPPI

Jackson, Central Church—The pastor, session and members of the various organizations of Central Presbyterian Church recently assembled in joint session and formulated a council for the promotion of the work of the church. The activities of the various organizations of the church are to be correlated for the work of the entire church. The newly formed council is to be composed of the heads of the organizations of the church, viz: the Board of Deacons, the Sunday School, Auxiliary, Bible classes, Christian Endeavor, Boy Scouts, Girl Scouts, and Business Women's circles. The council is at all times to be subject to and work under the direction of the church session.

Council members are assisted by special committees selected from the membership of the Church at large.

Five committees have been appointed, designated: "Enlistment and training," "Spiritual Life," "Fellowship," "Stewardship," "Evangelism."

Some years ago Central Church was a mission of the First Presbyterian Church of Jackson, Miss.

Dr. R. E. Hough, the present pastor, is serving this church his seventh year, full time service. The membership is now more than 300. About 70 members have been added during the present church year. The eldership consists of nine members, the board of deacons of 11. Two of the elders are engaged in full time Christian work, one as Synodical superintendent of Sunday School and Young People's work, the other in evangelistic work.

The Sunday School is a good one, the Auxiliary and the various Young People's Societies are actively engaged.

The congregation has outgrown the building and expects to enter a splendid, new and larger building the first Sunday in April.

MISSOURI

First Church, St. Charles—A little more than two years ago H. L. Snead became pastor of this Church, these have been years in which the blessings of the Lord have been clearly manifested. The following are some of the visible results: 45 additions to the Church, about half of them on profession of their faith in Christ; the purchase of a splendid manse at a cost of more than \$6000; Tuck pointing and re-finishing of the exterior of the church at a cost of \$2,500; adding \$600 to the pastor's salary, which was formerly paid by the Home Missions Committee and best of all a spirit of unity without which no Church can go forward.

For the past two weeks we had special services with Rev. William Colby as evangelist. Mr. Colby was received into the Presbytery of St. Louis two months ago, he has been preaching for eight years as an independent preacher. He is a man with a wonderful personality and his love for the Lord and experience as lawyer and supreme judge of the Cape Colony of South Africa fit him in a remarkable degree to make the Gospel real. At the same time Mr. Colby was received into the Presbytery a petition was presented to Presbytery to organize his congregation into a Presbyterian Church which was done about one month ago. The new Church is The Church of the Open Door, they have no building but rent a hall and pay all their expenses. Mr. Colby gave as his reason for coming into the Presbyterian Church, South, that it was the most Orthodox body of the Presbyterian Church.

VIRGINIA

Potomac Presbytery meets in the Central Church, Washington, D. C., April 17th next, at 8 p. m. Write Dr. Taylor if you are coming. Presbyterial Assessment, 22 1-2 cents per member.
Wm. H. Woods, S. C.

The Presbytery of Winchester will meet in the Presbyterian Church, Keyser, W. Va., on Tuesday, April 10, 1923, at 7:30 p. m.
Jos. A. McMurray, S. C.

Danville—The First Church, whose pulpit has been vacant since Dr. DuBose left recently has extended a call to Rev. Joseph Dunglinson, D.D., of Selma, Alabama.

Central Church, Bristol—At the congregational meeting held March 4, 1923, the following were elected elders: Mr. Frank Winston, Mr. R. W. Kelly, Mr. King Hagy, Mr. W. H. Robertson. At the same meeting the following were elected deacons: Mr. J. D. Ingham, Mr. D. W. Wagner, Mr. J. R. Neal, Mr. J. W. Saunders, Mr. H. N. Broyles, Mr. T. J. Burrow.
Cor.

Southwestern Presbyterian University—The first semester of the session 1922-23, which closed last month, has been, perhaps, the most successful in the history of the institution. The academic work of the students has been of the highest grade, and a splendid spirit obtains on the campus.

The Y. M. C. A. always an active and prominent institution here, is just closing a most successful year's work, under the leadership of Mr. D. L. O'Neal, president, T. B. West, vice-president, and N. S. McLean, secretary. The Y. M. C. A. has introduced the innovation of having on the campus each month some distinguished minister for two or more addresses. The visitor for January was Rev. H. H. Thompson, D.D., of Baton Rouge, La., a graduate of Southwestern of the class of 1909. Dr. Thompson delivered two splendid sermons in the college chapel.

Rev. John M. Vander Meulen, D.D., L.L.D., and the quartette of Louisville Theological Seminary were here for Sunday, March 4th; Dr. Vander Meulen remaining over for conferences all of March 5th. Dr. Vander Meulen spoke in the chapel on Sunday afternoon and again on Monday morning, and occupied the pulpit of the First Presbyterian Church both morning and evening on Sunday. He was heard at all services by large audiences. The singing of the seminary quartette was greatly enjoyed.

One of the most interesting services held here in years was the one held by the Y. M. C. A. on February 26th as a part of the observance of the day for schools and colleges. The sermon was preached by President Diehl, and a special feature was the large number of students taking an active part in conducting the worship and leading in prayer. The attendance on the part of members of the Y. M. C. A. was almost 100 per cent perfect.

DISTRICT OF COLUMBIA

Church of the Pilgrims—The fourth of March this year did not mark the inauguration of a President in Washington, but it was a day long to be remembered at the Church of the Pilgrims. Mr. Alfred D. Mason, of the Second Church, Memphis, Tenn., beloved leader among the men of the Southern Presbyterian Church, spent the day with us. He told fascinating missionary stories in the morning to the Sunday School and the Christian Endeavor Societies in the afternoon. He spoke at the morning service on Stewardship and in the evening on conditions in the Foreign Mission field.

On Saturday night he met the men of the Church in conference and pictured a meeting of the Executive Committee of Foreign Missions at Nashville.

On the same Sunday Mrs. W. C. Winsborough, beloved leader of the Auxiliary, was with us. In the afternoon she told in heart-stirring words of her visit to the mission stations in Mexico. We also had the happiness of having ladies from all our Churches for many miles around at this service.
Cor.

Central Church of Washington—At the night service, March 11th, Rev. Jas. P. Smith, of our Brazil mission made the address at the missionary praise service, giving a clear and forceful showing of the need of the Gospel in that land of benighted papists, in which this Church is supporting as missionary, Mrs. D. G. Armstrong. In spite of a dripping rain a good audience greeted him.

This Church had four representatives at the Laymen's Convention in Richmond. Our pastor, Rev. Dr. James H. Taylor, was in Alexandria Sunday night, March 4th, assisting in the installation of Rev. E. M. Delaney; and his pulpit was supplied by Rev. T. B. Anderson, of Laurel, Md., who spoke on the text, "Speak to the children of Israel, that they go forward."
A. H.

PERSONALS

The Standard editor enjoyed a very pleasant chat, last week, with Dr. Melton Clark, of the Columbia Seminary. He was on his way to Davidson College to speak to the students on the Problem of the Life Work. He remained at Davidson from Wednesday to Sunday. He set an example which we hope other wandering ministers will follow. When you pass through Charlotte and have a few minutes to spare, pass the courtesies of the season with the Standard editor. His lathstring works from the outside.

We have read the history of the Presbyterian Church, Hickory, N. C., as set forth in a neat pamphlet, commemorating their semi-centennial. It shows a wonderful growth and indicates self-denial of a high order. At present it is enjoying great prosperity under Rev. E. M. Craig, D.D. It has been blessed with active, consecrated pastors—G. M. Gibbs, T. G. Thurston, C. A. Monroe, J. A. Ramsay, W. T. Matthews, C. W. Trawick, J. G. Garth, E. M. Craig.

The Every Member Canvass began last Sunday, March 18th. Reports are as yet incomplete, yet all report a great advance.

(Continued on page 10)

Educational

Davidson—The Queens College choral club gave an entertainment here in Shearer Hall Monday evening that is worthy of warm praise. It was a presentation of "Martha," an operetta arranged from the opera; Miss Elizabeth Starr, director and Miss Flora D. Brasington, piano. The costumes were rich and beautiful, the curtains and drapery of the stage were artistic to a degree. The very first notes that were sung by the young musical artists and their graceful movements upon the stage in acting the roles assumed evidenced careful and intelligent training and a capacity on the part of the actors to profit thereby. The choral club appeared here under the auspices of the Editorial staff and Business management of Quips and Cranks, the College Annual.

The Y. M. C. A. counts itself fortunate in having secured for its Life-Work Conference, being held here this week, Rev. Dr. Melton Clark, a member of the faculty of Columbia Theological Seminary, well known in North Carolina for his highly successful pastorate in Greensboro First Church some years ago and equally well known in South Carolina for his work in the pastorate in Charleston and recently in Columbia Seminary.

Dr. Clark, as is well known is a man of most pleasing presence and attractive manner, both in and out of the pulpit. His sermonic work is of a high order. In content and in delivery it appeals to any auditory and enlists attention. He speaks with fluency, rapidity and with force. Direct, pointed, gripping utterance, freedom of movement and action on the platform and driving power are all elements that enter in to make him a speaker of power.

The music is under the leadership of Mr. C. T. Carr, superintendent of Young People's Work in the Synod of North Carolina. As is known to all Mr. Carr has had much experience as a choir leader and as a singer in evangelistic and similar meetings, and is proving here at Davidson again a most useful factor in making the conference attractive and of real interest to the students.

Flora Macdonald College—Mr. C. J. Bosh, a student at Davidson College, spoke to the Y. W. C. A. on Sunday night, February 25th, and described in interesting manner conditions in his native country, Cuba.

Dr. J. Campbell White, noted layman and now connected with the White Bible School of New York, addressed the students and townspeople on Monday, February 26th in the college auditorium. Dr. White emphasized the place that religion occupies in the life of the individual and graphically described conditions as they now exist in non-Christian nations.

A students recital was held on last Friday with the following taking part. Misses Sara Jenkins, Georgia; Verna McQueen, South Carolina; Janie Buchanan, Japan; Sara Kay, Sara Hamilton, Mary Lane Brewer, Louise Bennett, Isabel Buie, Margaret Hansel, Murphy Hall, Harriett Ella McPhail, and Amanda Brown, North Carolina.

Dean C. G. Vardell, Jr., gave an organ recital at the Methodist Church in Hamlet on Monday, March 5th.

On March 16th, members of the faculty gave an informal concert together with a one-act play in the Antioch school auditorium. This was the first of a series of similar entertainments to be given under the direction of the Extension Committee of the College.

Flora Macdonald College entertained a distinguished visitor on March 15th in the person of the Very Reverend Albert Victor Baillie, Dean of Windsor, chaplain to the King of England. Dean Baillie, addressed the students and friends of the college at 8 p. m., in the auditorium. He paid a high tribute to the Scotch heroine, Flora Macdonald, emphasizing the splendid traits of character which she possessed. Speaking directly to the students, he stated that the greatest problem before the young womanhood of the western world was how to use the new freedom and independence and urged them to use it wisely and well. The theme of his address was the necessity for all nations to have a new understanding of the law of love. States and unions have got to recognize the same law of love and understanding, and this said the dean, is slowly coming to pass. America and England both with the same common language have got to know each other better than ever before—to understand each other and to work together in common co-operation to solve the great problems confronting the two nations. The dean of Windsor comes to America under the auspices of the English Speaking Union, its purpose being to weld together in closer relations the English speaking people. The distinguished churchman will visit Charleston, Charlotte, and Rock Hill before returning to England.

Dean Vardell will give an organ recital at Dunn on April 23d under the auspices of the Women's Auxiliaries of the Methodist and Presbyterian Churches.

The Y cabinet for 1923-24 is now training, and with the recently elected officers will be installed March 18th.

The Anna McQueen fund being raised under the auspices of the Y. W. C. A. now amounts to \$200. One of the biggest attractions secured in recent years by Flora Macdonald College is "The Chastening"—a modern miracle play in five acts, which is to appear here in the college auditorium on Monday, March 26th. It will be presented by an all-star cast

consisting of Charles Rann Kennedy, Edith Wynne Mathison, and Margaret Gage.

News of the Week

With a new order for locomotives and cars costing \$17,000,000 the expenditures of the Southern Railway Company for new equipment during the past two years total \$30,000,000, the company having purchased \$13,000,000 new equipment in 1922, according to an official announcement.

The windstorms of last week were very destructive in the West. Ohio, Tennessee and Kentucky suffered greatly. Two towns in Tennessee were completely wrecked and 30 lives lost. Twenty-five persons were reported killed at Pinson, Tenn., and five at Dyersburg.

A severe blizzard swept over eastern Nebraska and western Iowa. Omaha had the worst snowstorm in its history.

The Highway Commission proposes to construct 800 miles of roads in North Carolina during the year, of which 400 miles will be hard-surfaced road.

The wet element of the State find little comfort in the new liquor law. According to Section 10 the stuff can be legally kept in the house, but Sections 2 and 25 make the purchaser as guilty as the seller of whiskey.

The Turlington prohibition act, or so-called State Volstead act, "is an amendment of existing laws by way of revision thereof," and does not repeal the old quart law, the State contended in argument before the supreme court in the first test of the validity of indictments, prosecutions or judgments pending in the State courts under the old quart law upon the enactment of the Turlington law.

The suggestion that alcohol might eventually be utilized as a substitute for gasoline was characterized in a statement by Senator LaFollette, chairman of the Senate oil investigating committee, as bringing no comfort to motorists, unless there also is assurance that the "Standard Oil will not monopolize the patents and processes for the manufacture of alcohol for motor purposes."

Names of American railway systems will hereafter appear in the military designations of battalions of railway engineers now being recruited as a part of the organized reserves. Under the new plan employees of the various systems who join the battalions would answer a call to the colors under the command of men who directed their work in peace times, and the units would carry with them into the active army the teamwork developed during years of association and the names of the railways from which they came.

Holding that the J. Francois Kaufman painting, "Father Forgive Them for They Know Not What They Do," now hanging in the Society of Independence Artist's exhibition, outrages public decency, Magistrate Ryttenburg held Abraham Baylinson, secretary of the society, in \$25 bail for trial. The painting depicts William Jennings Bryan spilling wine which Christ has just changed from water, while Andrew J. Volstead, author of the federal prohibition enforcement act, and William H. Anderson, New York superintendent of the Anti-Saloon League, look on.

The North Carolina State Convention of the League of Women voters met last week in Charlotte, it being the largest gathering yet held. Hundreds of the most prominent women of the State were in attendance. Miss Louise Alexander, the retiring president, is a graduate of the old Presbyterian College for Women of this city.

The suicide of Charles F. Cramer, who resigned as general counsel of the veterans' bureau at the height of congressional attacks on that organization, is attributed by his associates to worry over criticism aimed at him, accentuated by the ill health of his father and by financial reverses.

Serious deficiencies of the United States Navy under the 5-5-3 ratio adopted by the Washington arms conference will be called to the attention of the Sixty-eighth Congress as soon as it convenes, it was learned officially at the navy department.

The Fordney-McCumber tariff act, described by Senator Simmons as the profiteers' own, has already commenced to reach into the pockets of the masses. Great quantities of sugar are coming in, and everybody must pay

either \$1.80 (the rate on Cuban sugar) or \$2.25 per hundred pounds, the rate on all other. The duties on toys, cutlery, and other things that people must have are raking in the dough.

CHURCH NEWS

(Continued from page 9)

VIRGINIA

Union Theological Seminary, Richmond—Rev. R. L. Kelly, D.D., of New York, executive secretary of the Council of Church Boards of Education, preached a suggestive sermon on the educational implications in the statement of Luke that Jesus increased in wisdom and stature, and in favor with God and man—intellectual, physical, religious and social development. Dr. Kelly, who makes official visits to all the theological schools in the United States, was warm in his praise of the unique site and outfit of our seminary, with its beautiful campus and its spacious athletic grounds and its substantial buildings.

Dr. Nelson M. Bell, of Tsing-Kiang-Pu, China, whose address at the Laymen's Convention recently held in Richmond was one of the outstanding features of that great gathering, was the speaker at the monthly public meeting of the Society of Missionary Inquiry last week and spoke interestingly on some practical features of a missionary's life.

Among the speakers to the Laymen's Convention were several of the alumni of the seminary, such as Rev. Dr. Layton Mauze, of Huntington; Rev. Motte Martin, of the Congo; Rev. J. W. Hassell, of Japan; Rev. James Porter Smith, of Brazil, and others. Mr. Smith, who is a professor in our theological seminary in Southern Brazil, and who was brought up in that country and is therefore thoroughly familiar with the dominant type of religion there, is now, by invitation of the faculty, giving our students a series of lectures on Romanism. They are so interesting and instructive that it is hoped he can be prevailed on to publish them.

Mr. William R. Miller, executive officer of the seminary, who, through the courtesy of Rear-Admiral Bristol, High Commissioner of the United States in Constantinople, and Commander-in-Chief of the United States Naval Forces in Near Eastern waters, was accorded last summer the privilege of going the round of the Black Sea on United States destroyers, and particularly of spending nine days in the port of Odessa, has a very interesting article in The Forum for March entitled, "A Paralyzed City." The article is short, readable and timely. It gives a vivid impression of the devastation wrought by Sovietism.

Union Theological Seminary, Richmond—The seminary takes pleasure in announcing that the James Sprunt lectures for the year 1923-24 will be given by Rev. James Black, pastor of Free St. George's, Edinburgh, Scotland. This famous church, which has had a unique succession of great preachers, including Candlish, Oswald Dykes, Alexander Whyte, Hugh Black and John Kelman, now has again the most brilliant preacher in Scotland. Union Seminary, which has been spoken of as the principal link between our Southern Presbyterian Church and the Churches of Europe and which has, in former years, brought to its service from abroad lecturers of extraordinary distinction, such as Prof. James Stalker, Sir Wm. Ramsay, Dr. James Orr, Dr. Chas. D'Aubigne, Dr. G. Campbell Morgan, Principal Lang, father of the Archbishop of York, and others, is again peculiarly fortunate in securing the outstanding British preacher of the time for the next series of lectures on this noted foundation.

Mr. Black will give his lectures next October. There will be a great many ministers in Richmond at that time to hear him. The seminary is overflowing with students this year and has at present no space to offer ministerial visitors on special occasions, but it is hoped that some arrangements can be made by that time for the accommodation of all the ministers who will wish to be here. More specific announcements will be made later.

The catalog of the seminary for the current session has just appeared, and shows an enrollment for the year of 128 students. There has been an increase of 48 per cent in the attendance in the last three years. It is believed that nothing like this growth has ever been known in our Church before. Our people will be glad to hear of this great increase in the numbers of our candidates for the ministry.

CONCERNING DIMMERS

Some people let a little cloud put a dimmer on all their sunshine. But when those old Puritans exchanged their homes overseas for the poor comfort rocky New England had to offer them, they proved that they had another way of looking at things. Every now and then they had public thanksgivings to God for their blessings. They did more than count their blessings. They counted all the dangers and the troubles and the sickness that might have come to them, and did not. A year when disease swept their ranks, when Indians and mosquitoes and a plague of rattlesnakes had visited them, and a fine cargo had gone down at sea, they still were thankful for what was left to them, and they said so. They did not sit up nights to count the good things that passed them by, or to mourn over the easy times some other folks were having. Are you like the Pilgrims?—Kings' Treasuries.

March 21, 1923

CHILDREN

TWINS

Dear Standard:

I am a little boy 11 years old. I go to school at Kenly High School; I am in the sixth grade, and my teacher's name is Miss Frances Hales. I have four pets which are bantam chickens. I go to the Presbyterian Sunday School every Sunday, my teacher's name is Miss Wyatt. I have two twin brothers and two twin sisters, a boy and a girl in each pair. I will close for this time in fear of the wastebasket. I am your friend,

Charles Alford,

Kenly, N. C.

WE ARE SORRY ABOUT THIS

Dear Standard:

I am a little girl nine years of age. I go to school and am in the third grade. My teacher's name is Miss Bettie D. Kernodle, I like her fine. I've just lost my brother Ben. Influenza and pneumonia carried him away. He was six years old. I just have one sister now, her name is Ruth. My papa takes the Standard, and I enjoy reading the little letters. This is my fourth letter to you. I hope to see it in print soon. Your little friend,

Edith Wilson Walker,

Union Ridge, N. C.

BROTHER AT COLLEGE

Dear Standard:

I am a little girl seven years old, and am in the second grade at school. My teacher's name is Miss Louise Garris and I like her fine. I go to Sunday School at Providence Church, and my Sunday School teacher's name is Miss Mamie Yandel. I have four brothers. My oldest brother is going to school at Chapel Hill, N. C. I will close for fear of the wastebasket.

Your little friend,

Annie Dixon Caldwell,

Matthews, N. C.

MISSES HIS PLAYMATE

Dear Standard:

I am a little boy ten years old. I go to the Presbyterian Sunday School. My teacher is Mrs. Hobgood; I like her very much. Rev. Charles a Lawrence is our pastor. He has a little boy just my size, but he is visiting his grandma up-North now. I will be glad when he comes home. I have three rabbits. They crawl up on my lap and eat from my hand. I think I will raise rabbits to sell.

Hoping that my letter will escape the wastebasket. Your friend,

Ivey Moore.

Farmville, N. C.

THREE LITTLE MAIDS

Dear Standard:

I am a little girl ten years old. I go to school at Grove Institute. My teacher's name is Mrs. G. T. Pace, I like her just fine. I go to the Presbyterian Sunday School every Sunday I can. My Sunday School teacher's name is Mr. Nicholson. I like him fine. I joined the Presbyterian Church sometime ago. Our pastor is Rev. G. W. Oldham. We all like him very much. I have two little sisters, Reba and Eleanor. We all enjoy reading the letters. I hope my letter will not reach the wastebasket as this is my first attempt.

Your little friend,

Martha Pickett.

Kenansville, N. C.

MR. TUMBLE BUG'S HOUSE

There was a great excitement at the shore of a meadow pond one evening as the shadows began to creep and creep. A tumble bug who had been out at work all day returned to his home just in time to see it disappear in the hungry mouth of a crane!

"Hey, my house!" screamed the bug as loud as he was able. "You ate my house, you miserable thing!"

For answer the crane stared at the tumble bug, raised his wings and flew away. As he soared over the middle of the pond, however, he opened his wide mouth, snapped two jaws together hard and dropped the bug's house into the water.

"You mean thing!" Mr. Bug shouted, standing on his hind legs and waving his front ones at the long-legged bird soaring away.

Mr. Tumble Bug ran this way and that along the little beach, crying as he did so, that he was homeless. "A big crane picked up my house, then dropped it into the pond!" he said.

A knee-deep paused in his running along in the sand in search of food, to ask, "What kind of a house was yours, friend?"

"It was a shell house, Knee-deep. It was one I moved into about a month ago. Nobody owned it, I am sure, for nobody ever before tried to take it away from me."

"Well," thoughtfully answered the knee-deep, "you stick around somewhere, dear sir, and I'll see what can be done about this matter. Perhaps we can help you out."

"I am out now. I want to be in!" innocently cried the bug.

"All right. Stick around and listen for my call." With those words Mr. Knee-deep began running again and was soon out of sight and hearing.

"My nice house!" wailed the tumble bug.

The shadows grew longer and longer. Mr. Bug feared if he did not get some kind of shelter soon a night bird would get him for supper, so a great fear came to him. "I should have sought shelter and not have paid any attention to that snipe," the poor fellow muttered, his teeth chattering.

Just as the moon peeped up Mr. Knee-deep's voice was heard down the shore-line of the pond and Mr. Bug hurried thither to find the bird standing at the side of what appeared to be the very house that the crane ate, then dropped out of his mouth in the pond.

"Oh, you dear, good kind bird!" gleefully shouted Mr. Tumble Bug. "This is my house, but how you got it back out of the water is more than I know. Goody!"

Well, the happy bug started to crawl in, then he turned right back and crawled out again, an angry face following him out and an angry voice crying at him:

Bug—intruder—why is it that you walk into my home without so much as knocking? Get out of this!"

"I live in there!" Mr. Tumble Bug shouted excitedly as he ran a short distance to one side.

"You will live nowhere, if I ever catch you trying to sneak into my house again!" the voice of the occupant of the shell cried.

Mr. Knee-deep stood looking on. A smile spread over his face and then, speaking to Mr. Tumble Bug, he said: "Friend, I guess I made a mistake. I thought the shell house was vacant. I will hunt more and perhaps next time I'll be more successful!"

Now it happened that the house the bug claimed as his own in the first

place was an empty snail shell. The crane started to eat it, thinking he was getting a live snail. Finding his mistake he spat it out and the shell dropped into the water of the pond. The other happened to be occupied by a snail who objected to the intruder and rightfully, too.

"Knee-deep!" chirped the long-legged bird running back and forth in the shallow water of the pond's shore. He was searching for a house for Mr. Bug and once he stepped into a hole in the bottom and fell clear to his neck, whereupon a frog seated on a chip floating on the water, cried, "That was more than knee-deep, fellow! Look out. I warn you there are a lot of holes in this pond."

"I seek a shell with a hole in it, to give to a bug friend of mine who is houseless this night," the bird said.

"If I may with courtesy ask, where is this bug?" the frog inquired.

"Show me an empty shell, that I may provide him a home, and I'll tell you he is in the shell," Mr. Knee-deep replied.

Mr. Frog blinked, seized a passing gnat with his long tongue and lunged off the chip. He was gone quite a while, so long that the bird was about to turn away from the spot, when he finally showed up bearing in his mouth a snail shell.

Said Mr. Frog, "This, I am sure, will fill the bill."

"It will!" a voice hoarsely cried from above and the same Mr. Crane who got the empty shell, swooped down, seized the one the frog held and was soon gone.

"It filled his bill, it seems!" the knee-deep remarked. "If we do not get a move on, somebody will fill another bill and Mr. Tumble Bug will not need any house at all"

Well, the shell was occupied, but with mud and sand, so that Mr. Crane did not want it. He was not a bad bird at heart and to make amends for losing the bug's former home, Mr. Crane dropped the shell the frog provided and with the help of Mr. Knee-deep cleaned it out, invited Mr. Tumble Bug to step inside and then rolled the object to a secure spot under some tree roots.

"That is a fine fellow—the frog," remarked the crane as he took leave of the knee-deep.

"Yes," was the answer, "I never had a very good opinion of greenbacks before, but it seems this one is really good at heart and is willing to help a fellow in distress."

"So long!" Mr. Crane piped, departing.

Mr. Knee-deep did not say, "So long," but muttered, "How long" and ran to hide behind some grass near the tree where the bug's house was placed.

He soon discovered how long it would take a frog to begin a search, for no sooner was the long-legged bird hidden than the greenback hopped to the shore and began a search for the bug's house, with the intention, of course, of gobbling up the occupant.

Mr. Knee-deep, when the frog approached the tuft of grass which hid him from view, shot out his beak, grabbed Mr. Frog by a leg and in an instant the woodland rang with the cries of the greenback who thought a snake had him.

"Help! Help!" shrieked the frog.

"I come!" the bird answered, flapping his wings hard and releasing the hold on the frog's leg.

"Snake!" gasped the hopper.

"Listen," Mr. Knee-deep solemnly said, "no snake had you, Frog. There is no snake hereabouts and, so far as you know, it was the tumble bug

that pinched you. Will you hurt the frog, if he returns to the water?" the bird inquired, shouting under the tree roots at the bug.

"Oh, no; I will not!" readily came the answer.

"See?" Mr. Knee-deep asked.

"Good-night—farewell—adieu—ta, ta—so long—everything!" croaked Mr. Frog and soon he was out in the pond seated upon his chip. Blinking at the pale moon he muttered many a time, "No more house business for me. There was some trick about that affair, but I can't figure it out. If the tumble bug pinched my leg what would he have done, had I eaten him? Ouch!—Frank A. Second, in United Presbyterian.

THE FINDERS

"Thimble! Thimble! Who's got the thimble?" laughed grandmother. "That used to be a game when I was a girl. And now that I'm old I have to play it once more!"

Both of the children knew what that meant—grandmother's thimble was lost again!

"We'll look for it, grandmother," promised Frank.

"We'll find it for you," said Louise.

Then the search began. Frank went round with his hands in his pockets, looking for the thimble in a half-hearted way, but Louise got down on her knees and peered around the floor, she looked in the sewing basket on top of the dresser. Presently she arose with a pleased little cry, and hurried down stairs.

"Grandmother," she announced, "we've found your thimble again!"

Grandmother put it on her finger.

"Thank you, dears," she said. "Who found it this time?"

"Louise, of course," answered Frank. "She finds it every time. I don't see why. I looked for it too. It isn't fair."

"Frank," said grandmother, "are you sure that you looked for it as eagerly as Louise did? Are you sure?"

"I went in every room."

"Well, I'm going to hide a dime, and the one who finds it may keep it."

Grandmother called them when the coin was hidden. Frank took his hands out of his pockets and went down on all fours. Louise looked, too, but she did not look any more faithfully than Frank did. Finally he lifted up a vase and the shining dime was there.

"Thank you, grandmother!" he cried. "I found it this time."

He looked triumphantly over at Louise and held up the new dime.

"I found it! See?" he said.

"Why do you suppose it was?" asked grandmother.

"Why, I was lucky this time."

"No, indeed. Luck had nothing to do with it. You found it this time, Frank, because you had eyes to see."

"What do you mean?"

"I mean, dear, that you looked faithfully, with a resolve to find the dime, as Louise had looked each time for the thimble. That was how it was."

Frank looked down. Then he raised his eyes ashamed, but honest.

"This dime goes to Louise," he said—"I'll try to earn one next time."

"I have a dime for Louise, said grandmother. "That is yours. You looked faithfully for it."

"Just as I am going to look for the thimble next time," said Frank.—Herald and Presbyter.

"Why did they select the stork to couple with the doctor? Why not the eagle or the owl?"

"The stork is the bird with the biggest bill."—Kansas City Journal.

Marriages and Deaths

MARRIED

Bolton-Autry—Mr. H. M. Bolton and Miss Grace Autry, both of Fayetteville, N. C., were united in marriage at Godwin Presbyterian Church on March 11, 1923; Rev. T. C. Croker, officiating.

MRS. NETTIE McBRYDE McDIARMID

Resolutions of respect from the Ladies Auxiliary of Antioch Church.

Our Heavenly Father in His infinite wisdom and love has seen fit to call from this earthly life a faithful and beloved member of our society, Mrs. Nettie McBryde McDiarmid.

By her quiet, loving disposition, and gentle manner, ever willing to help in any work for the interest of her Church, she revealed a true Christian character. Be it resolved:

1st. That while we bow in humble submission to God's will, we express in these resolutions our sense of loss, both to the Church and community in the death of Mrs. McDiarmid.

2d. That we assure the bereaved family of our sincere sympathy and earnest prayers that the God of peace and comfort may be very near to them in their sorrow.

3d. That a copy of these resolutions be placed on the minutes of the society as a memorial to our departed member; that a copy be sent to the family, and a copy be sent to the Presbyterian Standard for publication.

Mrs. M. B. McBryde.
Mrs. J. D. McLeod.
Mrs. Will Hair.

MRS. SARAH M. McNEILL

We, the members of the Ladies Auxiliary of Antioch Church do lovingly pay this tribute of respect to the memory of our friend and co-worker, Mrs. Sarah M. McNeill, who passed away December 25, 1922. Be it resolved:

1st. While the Auxiliary has suffered a great loss, and we miss her interest in our work, yet, we bow in submission to Him, who doeth all things well.

2d. That we assure the bereaved family that we share with them the sorrow of her death.

3d. That a copy of these resolutions be recorded in the minutes to her memory, that a copy be sent to the family, and a copy to the Presbyterian Standard for publication.

Mrs. M. B. McBryde.
Mrs. J. D. McLeod.
Mrs. W. A. Hair.

THOMAS B. BARKER

Resolutions

Whereas, God has removed from our midst Mr. Thomas B. Barker bringing sadness to our neighborhood and grief to his family; therefore be it resolved:

1st. That the members of Stony Creek Church have lost a faithful member, who loved its cause and was ever ready to promote its works.

2d. That it was largely due to his active energy as treasurer that the Church met all its obligations and to his help and encouragement that we have been able to be of help to the Churches in their benevolent work.

3d. That in the various walks of life, as a neighbor, as a friend, in the

Church, in the home he will be sadly missed by all those whose hearts he enriched and gladdened by his never failing interest and fidelity.

4th. That while we will miss his help and advise, that we bow, to the will of Him who does all things well, knowing that our loss is his gain; that our sympathy goes out to his wife, two sons and daughter; that a copy of these resolutions be sent them, and also that a copy be sent to the Presbyterian Standard and the Burlington News for publication.

N. C. Garrison.
J. T. Bowles.
R. L. Walker.
(Fellow Deacons.)

MISS LOULA CURRIE

On Saturday evening, March 10, 1923, as the shadows of night began to gather, God sent His death messenger and removed from our midst Miss Loula Currie, daughter of Mr. and Mrs. Andrew Currie. She was in her 37th year of age. Was a member of Antioch Presbyterian Church, a faithful member of the Woman's Auxiliary.

The funeral services were held at Antioch Sunday afternoon, conducted by her pastor, Rev. J. W. Goodman, assisted by her former pastor, Rev. V. R. Gaston, of Aberdeen. Her remains were laid to rest in the church cemetery. She had been sick for many months and though a great sufferer she was always patient and cheerful in her disposition, her open face always greeted you with a smile, her life was not less beautiful than the abundance of rare flowers that covered the grave. As her pastor said, "she was truly the sunshine of her home," and no one will miss her so much as her aged parents, who with one brother and five sisters are left to mourn her death. Therefore be it resolved:

1. That we the members of the Woman's Auxiliary of Antioch Church, cherish her memory and extend to the bereaved ones our deepest sympathy, assuring them that we are partakers with them in their sorrow.

2. That we shall miss not only her sunny presence and sweet companionship but the inspiration of her great faith.

3. That a copy of these resolutions be kept by the Auxiliary, a copy be sent the family, one to the Presbyterian Standard and Hoke County Journal.

Mrs. D. A. McGoogan,
Mrs. J. W. Hasty,
Miss Maggie McNeill, Committee.

EDWARD MONROE CORRELL

Born November 21, 1826, Rowan County, N. C.

Died February 21, 1923, Edna, Tex. A life of 96 years and three months of service—service of his country, his home and his Master. His grandfather served in the Revolutionary War, his father served in the War of 1812, and when his country called in '61, he was one of the first to volunteer, serving in Co. I, 7th N. C. Regiment, being placed under Stonewall Jackson's foot-cavalry."

Was a devout member of the Presbyterian faith, joining the Church in '46.

A just man, temperate, gentle, brave and absolutely refused to compromise with evil. A man who dared to do right.

GORDON WADDELL RAYNAL

Gordon Waddell Raynal, of Statesville, N. C., aged two years, five months, 21 days, died on February 19th 1923.

God gave a precious gift to us,
Two years, five months ago;
We called the babe Gordon Waddell,
and Oh, we loved him so!

He was a gentle quiet chap,
whose winsome sunny smile
And lisping words drew us to him,
And won us with sweet guile.

God took away the precious gift,
Ah! how could we foresee;
That one so lovely and so loved,
Must die?—Ah, me!—Ah, me!

Yet what God took was but His own,
Lent to us for a time;
And now our babe is safe with Christ,
At rest mid scenes sublime.

Sweet child we too will follow soon,
When we our tasks complete;—
And thy dear little hands shall guide
Us to the Saviour's feet!
—Addison.

THE POOR SLEEPER

One sign that a man has had insufficient sleep is to find himself drowsy at odd hours during the day. There are many simple precautions that a man so affected can practice. He will often find it a waste of time to lie in bed obstinately trying to get to sleep. The wise course for him is to rise, put on warm slippers and a dressing gown and read until his brain grows quiet. He may find that eating a light luncheon will help; one physician used to advise his patients either to heat a cup of milk and sip it slowly or to eat an apple slowly, skin and all.

Anyone who is subject to insomnia should make sure that when in bed his head shall be cool and his feet warm; he should use a hot-water bottle or a light pillow at the foot of the bed if he cannot keep his feet warm otherwise.

He should always make his evening meal nutritious but light, and if it proves to have been too light, supplement it with a little more light food at the end of the evening.

Much sleeplessness is only a form of indigestion. When a person falls asleep quickly, but wakes in an hour or so unmistakably suffering from undigested food, he should rise and slowly drink a cup of hot water in which a quarter of a teaspoonful of bicarbonate of soda has been dissolved.

Most poor sleepers are of nervous temperament and should practice self-control. They should not take frets and annoyances of the day to bed with them. To go to bed angry is the worst of all.—Youth's Companion.

NAMING A BABY IN BURMA

Fathers and mothers in Burma, says Mrs. O. W. Scott in an article "Child Life in Burma," brought out in pamphlet form by the Woman's Foreign Missionary Society, are fond of their children, and "baby" has a cradle of wood of wicker-work suspended from the ceiling. Sometimes a wide strip of cloth is hung up like a hammock, making a soft swing. Pretty soon "baby" must have a name and what it depends on the day of week in which he was born. Certain letters of the alphabet belong to each day,

and his name must begin with one of the letters connected with his birthday.

When he is a month old a messenger bearing a cup of pickled tea is sent out to invite the friends to come to the "naming party." If one accepts, one eats a pinch of tea from the cup. Those who come bring presents of money, precious stones or jewels which are cast into a jar of water. Sometimes presents are only lent "to make a show." When the guests have enjoyed eating together, the baby is bathed in the jar containing the presents. Then one of the elders repeats a sort of blessing over him, asking for one hundred years of happiness. A circle of coins is arranged on a dish of rice, from which a cotton string extends to the baby's wrist and is tied around it. Then the name chosen by the parents is announced. If a boy it may be Ning Krang; if a girl, her name may be Mei Lone. There is no "family name" such as you have.

"That land is great which knows the Lord Whose songs are guided by His Word; Where justice rules twixt man and man, Where love controls in act and plan, Where, breathing in his native air, Each soul finds joy in praise and prayer, Thus may our country, good and great, Be God's delight—man's best estate."

STANDARD PIANO CLUB PROTECTS YOU

Thousands of people have pianos in their homes of which they are proud, and which are a source of pleasure for years, while many others buy guaranteed pianos on the installment plan only to find that in a year or two the tone is harsh and tin-panny, and the cabinet is cracked to pieces. When they try to get protection on their guarantee they find that the company has gone out of business. Then what good is the guarantee?

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Investigate this safe and easy way to buy your instrument. Address Ludden & Bates, Standard Piano Club Dept., Atlanta, Ga. They will send you the Club's Catalogue and furnish full particulars. (adv.)

Make the Canvass Complete

Many Fragments Remain—Many members have not been Canvassed—Many Churches have not completed the Canvass of March 18th.

It is important that every Church make a thorough job of it. If your Church could not make the Canvass at the fixed time DO SO AT THE EARLIEST POSSIBLE DATE. *Announce results* to the Congregation. If they fall short of the apportionment let them know it. Many will increase their pledges.

Conserve results by projecting the work of the Progressive Program on through the entire calendar year. Do not let the Canvass for Money be the stopping place.

LET THE SECRETARY OF STEWARDSHIP OF YOUR PRESBYTERY KNOW BY APRIL FIRST IF YOU HAVE MADE THE CANVASS AND WITH WHAT RESULTS. WE HAVE NEVER YET BEEN ABLE TO GO UP TO THE ASSEMBLY WITH A REPORT THAT WAS APPROXIMATELY CORRECT BECAUSE SO MANY CHURCHES WILL MAKE NO REPORT ON THEIR CANVASS.

Tell Your Church Treasurer

The Treasurers of all our Four Executive Committees instruct us to say to the Treasurers of all Churches that money to be counted in the Church year ending March 31st must be in the hands of the Treasurers of our Executive Committees *by the close of the banking hours at NOON, MARCH 31st*. The only possible exception that will be made whatever will be the use of a draft on a local Church Treasurer, authorized by him by telegram, but this telegram must be in the hands of Committee Treasurers by noon of the 31st so that the draft may clear through the bank of that day. In spite of this definite announcement many church treasurers will wait. Why?

Pay Up! Pay Up! Pay Up!

We urge all Church officers to make a diligent effort to collect all outstanding pledges for the year ending March 31st and close their records with everything mailed to the proper Beneficiaries promptly. Our Committees have spent thousands of dollars in interest on borrowed money because people have not paid their pledges and because church treasurers have held back funds that ought to have been remitted regularly and promptly. We can correct this evil. Let's do it!

Order Your Duplex Envelopes Now

Our Committee of Publication, Box 1176, Richmond, Va., is prepared to furnish stock form envelopes, like the cut herewith given, at the very low rate of 12 cents per package. They never get out of date. Good any time. If your church does not use them try them this year. You will need one package for each subscriber.

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134	Jan 1st Sun	Jan 1st Sun	134
CURRENT EXPENSES Amt. _____ <small>Including Pastor's Salary</small>		BENEVOLENCES Amt. _____	
Presbyterian Church NAME _____		Foreign Missions _____ Assembly's Home Missions (including Colored Evangelization) _____ Synodical Home Missions _____ Presbyterian Home Missions _____ Christian Education and Ministerial Relief _____ Assembly's Training School _____ S. S. Extension and Publication _____ Bible Cause _____	
		NAME _____ <small>If your contribution is for a special cause, place a X mark in front of cause for which offering is made. In absence of other instructions the offering made in this envelope for Benevolences will be distributed on a percentage basis fixed by the Session.</small> THIS SIDE FOR OTHERS	
THIS SIDE FOR OURSELVES			

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The General Assembly's Stewardship Committee

• 410 Times Building, Chattanooga, Tenn.

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According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

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Story and Incident

THE MAGIC DOLL

By H. G. Duryee

It was true. Miss Wheeler was going home. Miss Wheeler with the happy eyes that made you less afraid, and the tender hands that held you without hurting no matter how thin you were, and the sweet voice that sounded so cheerful you just had to smile.

Yes, the dearest beloved of all the dearly loved teachers in Orphanage No. 3, Near East Relief was going home—back to America—and the word spread as wind runs through the grass.

In the bare whitewashed work-room where the older girls sat cross-legged on the floor making lace or doing pieces of drawn work, along the benches of the school-room where thin shoulders and dark heads clustered over a few books, in the courtyard where eager hands drew up pails of water from the stone-curbed well to feed the one languishing fig tree and the scrap of grass surrounding it, the news spread.

But especially at the end of the day, when court yard and school room were deserted and the outside gates were locked and on the flat roofed buildings the deep stars of the East looked down—especially then did the whispers run, before sleep overtook the whisperers. The land to which this dear teacher was going—to wonder about it, thrilled them as the telling of a tale.

"I have heard," murmured Nazira, who had come from a hill farm in Syria, "All are rich in that country, they have four wheels to their carts, and drive not oxen at all, but the swift horse."

"Or the darting wagon with neither oxen or horses," supplemented Marta, whose mother had been an Armenian of wealth, "I have seen."

"And they count not the raisins nor measure the bread."

"It has been told us none starve even if the maize fail!" "None sleep beside stone walls from which they may be driven and beaten."

"They may be Christians without fear."

There fell a silence after this so incredible fact, and then Repega, who had been in the orphanage long enough to have had the two grim spectres hunger and cruelty somewhat dimmed, renewed the speculations on a more cheerful note.

"We have seen from pictures in our books that they sit not on the floor but high up, with something for their backs as for those who are weak."

"'Tis a strange land," this from a voice that was growing drowsy, "but all there are kind. We have seen and we know."

That was how the whispered wonder always ended. No matter how wide the range of speculation, it always ended on that comforting statement—America was kind. Did not the piles of clothes in the store room from which were made warm coats and dresses tell them this, and the books where marvelous tales might be found when the strange words were made clear, and the bread and raisins and the shoes America sent them. Yes, America was kind.

And then one night Marta added an unexpected thrill.

"Listen," she whispered to those nearest her, I have a thought. I will send a gift to America. Our teacher will take it."

"A gift" incredulous voices whispered back. "What hast thou to give?"

"Doubters!" replied Marta scornfully, "I will find a gift. Wait and see."

Marta was a person of resource, they all knew. Had she not brought five of them over stony hills and dry river beds and past cruel enemies to this orphanage? If she said she would do it, she would.

And it was not long before she did. She had unravelled the cap which had been put on her cropped head in

those first days when sick and sore and but a shadow of her sturdy self she had been taken care of in this refuge, and out of it had knit a square of lace. The cotton was coarse, but she had washed it snow white and fastened upon one corner a pink bow, her most valued possession.

"I go to give it," she said to the admiring group before whom she displayed it, and when she reached Miss Wheeler's desk she said proudly, "For America."

Miss Wheeler, looking at the flushed face and the square of lace needed no explanation. She understood. Her trunk was over full now, and upon what infinitesimal corner of America this offering could be bestowed she knew not. But take it she would, and, with a tug at the heart she did.

The next week saw a veritable epidemic of gifts. Caps disappeared wholesale and lace squares appeared as if by magic. Kindly Ankeen besieged in her store room at first for white pieces at last was besought for any kind of pieces. And in corners of school room and court yard and dormitory the moments that had been given to play saw brown fingers flying with knitting needles and tense faces bent eagerly over likely and unlikely pieces of work.

On the outskirts of all this activity hovered one little figure with sombre eyes and unsmiling face. She had been in the orphanage longer than many of the children but for a time it had seemed as if she never would

Prayer Calendar for 1923

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The 1923 Prayer Calendar is the most artistic yet published and a copy should be in every home in the Church.

It contains the name of every Home and Foreign Mission worker of our Church and their place of service, also a brief outline of the activities of every Executive Agency of our Assembly.

It will stimulate interest and enlarge information if the workers are remembered daily in prayer as suggested in the Calendar.

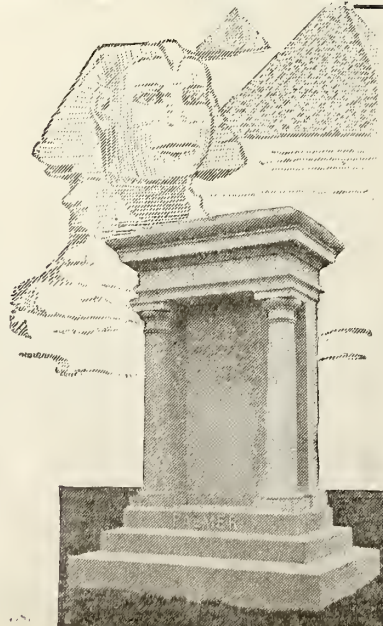
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respond to its life and kindness. With her face turned to the wall or hidden by her arm she had lived thru weeks of all kinds of effort to rouse her. At last there had been unpacked from some box or barrel a doll, and someone had thought to bring it to the child they called Mariam. It was a rag doll with one leg somewhat battered but comfortably large and with a painted face that had been smoothed into a most companionable smile. Whether it was that smile or whether something else about it touched a deep memory no one could say, but Mariam had reached out and taken the rag doll to her heart. It had been the beginning, and little by little she was learning to join in the play, the

beloved and inevitable doll held close to her shoulder.

The other children were always kind to Mariam and now as they worked importantly, they showed her the result of their labors. For even a silent little one may admire.

One would say proudly, "See I give this."

And another, "My gift America will like I know."

And Mariam watched, none knowing if she really understood.

As each gift found its way to Miss Wheeler she reopened her trunk until with a sigh of mingled joy and weariness she wondered if it wouldn't be the part of wisdom to leave it open until the very last hour when it must be finally closed.

That last hour was drawing rapidly near, and one play-time as the girls, looking wistfully at her, were filing out she realized afresh how she should miss them all, how often her thoughts would turn toward them and she would wonder what life was giving them, what was their fate—for she wasn't coming back. She had volunteered for a year in that terrible war-time need and she had stayed five. She was very tired and there were the home folks.

She became aware of a break in the line and saw a small figure detach itself and with drooping head and reluctant feet come toward her. It was Mariam and when she was quite close to the platform on which Miss Wheeler stood, she raised an arm as if against her will. From the gripping hand dragged the rag doll.

"Mariam give, she whispered and stood a rigid picture of woe.

For a moment Miss Wheeler herself stood rigid in a pitiful silence. Another gift and such a one!

The marching girls had stopped. Murmured reproofs agitated them, and two or three started forth as if to draw Mariam back.

But Miss Wheeler held up an arresting hand. She didn't speak. She couldn't. She was asking herself a question—could she take this child's all—could she even for America? And then as she stood there the school room seemed to melt away and in its place she saw tree-shaded streets and white-spired churches and going happily along in chattering groups, children—children safe and unafraid. It was as if she asked her question of them, and then suddenly a light fell across her face. The answer had come.

She stooped down and took the rag doll gently from the sagging hold.

"Listen, dear," she said, turning Mariam's face so that she could look into the sombre eyes, "It will be a

magic doll. It will go to America and it will tell the story of one little girl who gave the dearest thing she had and it will send bread and raisins and dresses and shoes and then—then it will come back! Do you understand, Mariam, it will come back!"

The tragic look in the dark eyes lighted. "It would come back!" Yes, she understood that, and the lips that had been quivering opened with what was almost a smile.

"She will come back," she whispered, "Mariam will wait" and there was, yes, there was a tiny smile of hope.

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7:00 pm	7:30 am	9:00 am	0	Lv. Aberdeen	Ar.	45	6:50 pm	3:50 pm	8:30 am		
f 7:19 pm	s 8:15 am	f 9:16 am	5	Ashley Heights	49	f 6:35 pm	f 3:20 pm	f 8:12 am			
s 7:28 pm	s 8:36 am	s 9:26 am	9	Sanitorium	36	f 6:26 pm	s 3:05 pm	s 8:02 am			
f 7:34 pm	f 8:39 am	f 9:30 am	10	Montrose	35	f 6:22 pm	f 3:00 pm	f 7:58 am			
f 7:46 pm	f 8:51 am	f 9:38 am	13	Timberland	32	f 6:13 pm	f 2:45 pm	f 7:48 am			
8:00 pm	9:55 am	9:53 am	19	Rae ford	26	s 6:00 pm	s 2:25 pm	7:30 am			
s 10:13 am	f 10:08 am	24	Dundarrach	21	f 5:45 pm	s 1:25 pm					
f 10:21 am	f 10:15 am	25	Arabia	19	f 5:39 pm	f 1:15 pm					
s 10:40 am	s 10:29 am	30	Rockfish	15	s 5:25 pm	s 12:55 pm					
f 10:43 am	f 10:31 am	31	Hope Hills Jct.	14	f 5:22 pm	f 12:50 pm					
f 10:53 am	f 10:40 am	34	Fenix	11	f 5:13 pm	f 12:38 pm					
s 11:00 am	s 10:46 am	36	Clifton	9	s 5:08 pm	s 12:33 pm					
f 11:12 am	f 10:56 am	40	Skibo	5	f 5:00 pm	f 12:18 pm					
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Influenza

Physicians advise keeping the bowels open as a safeguard against Grippe or Influenza.

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When the last girl had filed out Miss Wheeler looked down on the rag doll's smiling countenance.

"You will work magic," she told her severely, "or I'll know the reason why. And when you come back," she hesitated a moment and then concluded softly, "When you come back I'm coming with you."

Foote's Sketches of North Carolina

Published 1848. Second edition exact reprint of the first. Thoroughly reliable. Invaluable to those interested in early history of Presbyterian Church and older families of the State. \$2.25—Postpaid. REPRINT COMPANY, DUNN, N.C.

Sparkles

Seven-year-old Mary had been repeatedly cautioned against handling any object that might contain germs.

"Mother," she said, "I shall never play with my puppy any more, because he has germs on him."

"Oh no!" replied the mother. "There are no germs on your puppy."

"Yes, there are," insisted the child "I saw one hop."—Philadelphia Ledger.

A Willing Helper

Michigan exchange—A man near here never allows his wife to do more than half the work. She puts up all the canned fruit in the summer and he puts it down in the winter.

"Mamma, why has papa no hair?" "Because he thinks so much, my dear."

"But why have you so much?" "Because—Oh, go away, and do your lessons, you naughty boy."—Southern California Trojan.

In New York a man unmistakably of country origin was knocked down in the street by an automobile. A crowd instantly surrounded him.

"Are you hurt, my friend?" asked a kindly man who assisted the stranger to arise.

"Well," came the cautious reply, "it ain't done me no good."

An eminent Scottish preacher was trying to explain to an old lady the meaning of the Scriptural expression, "Take up thy bed and walk." He informed her that the bed was simply a mat or rug easily taken up and carried away.

"Na, na," was her reply; "I canna believe that. The bed was a regular four-poster. There would be no miracle in walking away wi' a bit o' mat or rug on your back."—Presbyterian Witness.

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Representative of the Presbyterian Church in the U.S.

Rev. J. R. Bridges, D.D., Charlotte, N. C., Editor

Rev. R. C. Reed, D.D., Columbia, S. C., Editor

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EDITORIAL

THE NON DE PLUME

WE can think of several reasons why a writer might use a non de plume. The first reason that occurs is modesty. It is altogether conceivable that a writer might be so shy and reserved, so modest and self-distrustful as to shrink from having his name appear in print. He might say to himself, "Who am I to be thrusting myself before the public. While few would recognize my name, those who did would laugh at my presumption?" We can conceive of such modesty, but we do not often meet with it in real life. Most writers, especially young writers, love to see their name in print. They watch with eager impatience to see their article appear. It is the first thing they read when the paper appears. They are apt to think pretty well of it, for it looks better in print than it did in manuscript. As a rule, a writer is rather proud of the child of his brain, and is perfectly willing for it to be known as his child. He often sees more to admire than any one else sees. Like the mother of a little tow-headed, pewter-eyed, freckle-faced child. You are tempted to feel sorry for her. But she will take the little lump of ugliness in her arms, hug it, and kiss it, and insist that it is the dearest, sweetest and prettiest child in the world.

Another reason for the non de plume is to excite curiosity. The writer will set people to guessing. This will give an added zest. If he has done something real clever, the readers will wonder who the author can be. They will create something of a sensation by mentioning the names of different men of distinction who might have written. It is easy to believe that the unknown author, veiled behind his non de plume, would derive peculiar pleasure from the discussion which he had started. Think of what it meant to Walter Scott to have all the literary lights of Great Britain racking their brains to discover the author of the Waverly Novels. He kept them guessing as long as he could. The sensation grew with the appearance of each new novel. They were read with the greater avidity because of the mystery shrouding their authorship. They got more advertising than they otherwise would have gotten. Everybody who felt capable of forming an opinion ventured into print with a guess. Sir Walter was having the time of his life keeping the public curiosity excited, and all the literary wits keyed to the highest tension in trying to uncover his secret. Of course, the writing must have decided merit if the non de plume is to arouse curiosity. Otherwise, the readers will not pause to inquire who is behind the mask.

Another reason, and perhaps the most common one, is cowardice. The writer is not willing to face the responsibility of his words. Sometimes he is not sure of his ground. He makes statements that he cannot verify. "He that pleadeth his cause first seemeth just. But his neighbor cometh and searcheth him out." The non de plume is used to avoid any possible embarrassment which might arise from this searching process. More often when a writer wishes to shirk responsibility, it is not for what he says but for the way he says it. He injects a venom in his words that he knows would do him no credit if the authorship were known. He relieves his system of bile, and he is not anxious that the public should know whose bile it is. Bile is never admirable, and while one may find relief in voiding it, he does not care to be caught in the act. The most famous instance of the use of a non de plume to escape the consequence of scurrilous abuse is the Letters of Junius. It is a century and a half since that remarkable genius dipped his pen in gall to torture the king

and ministry of England. For three years he continued his cruel work. All the officials of the government suffered, some of them excruciatingly. They were like men exposed to poisoned arrows fired from ambush. They never knew when the next volley would be discharged. They could not escape beyond the range of these dreadful weapons nor was there any coat of mail that could afford protection. They writhed under their wrangling wounds, and poured forth their bitter complaints, but they were helpless. They were never able to uncover their tormenter. To this day the veil has never been lifted. Junius is still a name of mystery, and the synonym of all that is most fiendish in the way of concealed assaults on character.

When a writer deliberately puts a sting in his words with the sole design of irritating or wounding some one whose only offense is difference of opinion, and then hides behind a non de plume, he does it because he knows that he is earning the scorn of good men. It is no sin for persons to differ in opinions, to cherish and express opposing convictions. To punish one for such difference, by the use of intemperate or vituperative language, is to put a blot on one's own character. To do this from ambush is to aggravate the sin; it is to be guilty of moral cowardice.

We conclude that a non de plume may be an innocent disguise, but it is like the hooded robes of the Ku Klux Klan, it is liable to great abuse.

HOME WORK IN ARKANSAS

There is no state in the South that has greater promise of development than Arkansas. For years the state was only associated with malaria and swamps, and few knew of its real attractions.

During the Chicago Exposition, back in the nineties, the Arkansas exhibit of grain and fruits was a revelation to the country, and since then her material development has been wonderful.

Rev. Dr. W. Moore Scott is Superintendent of Home Missions for the Synod, and he seems to be doing his work with the same energy and ability that ever characterizes his efforts. He reports that for the last 20 years the state has gained 34 per cent in population, while our Church has gained in the same time 140 per cent. Of the 22,000 Presbyterians in Arkansas, 60 per cent belong to our Church, 30 per cent to the Northern Presbyterian Church, and 10 per cent to the Associate Reformed, Cumberland, and United Presbyterians.

In analyzing the contributions to Home Missions from the various churches, we find that the largest church in the Synod, which has a total membership of 1,017, gave only \$77.26 to this cause. It is evident from a study of the amounts given per capita that the churches have not yet grasped the wonderful field opened to them. A study of Dr. J. C. Williams' annual report shows, however, that they are making progress, and that the real awakening will soon come. He and Dr. Scott are evidently planning in a systematic way that is bound to tell upon the future growth of this promising Home Mission field.

A state, as rich in soil and minerals as Arkansas, is bound to be crowded some day with an enterprising population. The church that is ready to receive them will be the church that will secure them.

A WISE LAW

The recent Legislature of this State added to our laws many thousand new ones, according to the secular press. As law-abiding citizens, the multiplicity of law does not directly concern us. We only fear lest the number of them and the carelessness with which they are made and executed, may take from them the respect that should be attached to all laws.

There was one, however, that deserves the special commendation of all who desire the welfare of our State. Mr. Z. V. Turlington, an elder of the Presbyterian Church of Mooresville, N. C., and one of the most useful men in our Synod, is the author of the addition to the State prohibition law, by which the buyer of whiskey is deemed equally criminal with the seller.

Under the law as it stood the rich man could tempt the poor white man or negro to sell him whiskey; yet when the sale was found out, the rich buyer went free, while the seller could be sent to the roads.

We have in mind one of many instances in this and other cities, where a poor man in his desire for gain brought whiskey to the home of one of the leading business men of the city. The seller was caught, the liquor was supposed to be poured out, though oftentimes such is a rash supposition, but the rich man's name was suppressed by the daily papers, and even his street name was mentioned only by one paper, and that only once.

It is such discrimination in favor of the rich that is embittering the poor, and making the ground ready for a harvest of socialism and revolution.

Under the new law, both are to be treated alike, and the seller can be forced to tell to whom he has sold.

THE BIBLE SCHOOLS

They are springing up, North and South. There is the Moody Bible School, that is conducted by Rev. W. W. White in New York City, the School in Richmond, Va., and the one in Louisville, Ky. There are others in connection with other denominations.

There was a time when such schools were unknown, but their existence at the present time is a symptom of some great need among Christians.

Another noteworthy fact is that these schools are growing larger each year.

The question that arises in the minds of observing Christians is what does this state of affairs indicate?

He has been a poor student of Church and Christian life who does not see in this innovation a symptom of some disorder in the religious life of the Church. The great majority of professing Christians love the old Book as God's Word, and have no difficulty in accepting it as inspired by the Holy Spirit. They do not bother themselves over the criticisms that those who are wise above what is written make. When they find that the influence of such critics has affected so many of our seminaries, they call for teachers who still believe in the old doctrines and revere the old Book in its entirety.

It is a comfort to us of the Southern Church that thus far no such charges have been brought against any of our seminaries.

Unfortunately those outside of our bounds and those of other denominations know little of our seminaries, and because they seek soundness in doctrinal views are crowding to the Bible schools.

Of course we know that such is not the reason why many do attend. There are many, we acknowledge, who, by reason of age and also of early training, cannot spare the time to fit themselves to meet the requirements of the regular theological seminary. They therefore seek schools where the Bible only is taught.

After allowing for all this, we are confident that the crowded Bible schools owe their present popularity to the conviction on the part of believers that only at such schools can they find sound doctrine taught.

THE EVOLUTION OF A COLLEGE

For years the Mary Baldwin Seminary, of Staunton, Va., has been the pride of the Old Dominion. From its walls many generations of women have gone to carry its high ideals into the home life of the South.

Recently it has been placed under the control of the Synod of Virginia, and plans have been formulated to change it into a college. On January 16th the board in charge of the work held a long session. The new charter, received a few weeks ago, was read and accepted and by the terms of the charter the Mary Baldwin Seminary property passes to the board appointed by the Synod of Virginia. Dr. A. M. Frazer was elected president of the new board and Judge J. M. Quarles was made its secretary.

The principal, business manager and treasurer of the seminary each made a full report. These showed the condition of the academic work and social life of the school, business methods, and the condition of finances.

Dr. Fraser was then elected president pro-tem of the college, with Miss Marianna P. Higgins as principal; W. W. King, as business manager, and Hon. W. H. Landes as treasurer. An executive committee was appointed to conduct the school during the intervals between meetings of the board. Committees were also appointed on the framing of by-laws, the form of the future catalog, on curriculum, and on a site for the college plant.

The charter provides not only that there be a Mary Baldwin College but also a Mary Baldwin Seminary, these two institutions to be in separate plants as soon as possible.

The existing scholarships will be continued in the college. The college next session will have a full college course and college faculty.

The Synod of North Carolina wishes this new college God-speed.

Devotional

"THE MOST BEAUTIFUL VERSE IN THE NEW TESTAMENT"

What is it? Dr. John A. Hutton, of Glasgow, whose writings have attracted wide attention, makes answer in an article in the British Weekly, as follows: "If I were asked to quote the most beautiful short saying in Holy Scripture, I should hesitate between two—one in the New Testament and one in the Old. In the Old Testament, my choice would be: 'The eternal God is thy refuge, and underneath are the everlasting arms.' In the New Testament I should offer I John 4:16, not as translated in the Authorized Version indeed, but as it is translated in Weymouth, and as it always should have been translated: 'As for us, we know the love which God has for us, and we confide in it.' There you have the substance of all Christian theology, and the substance in the same breath of all Christian ethics. It is a saying compact of thought and philosophy and faith, all cast in a form of beauty so that the very sound of it augments the sense."

RESTING-PLACE FOR THE SOUL

Years ago there came to the late Canon Hoare, of Tunbridge Wells, a rich man, then in his old age, to arrange with him about his burial place, and after they had gone carefully over the church-yard, and had chosen the spot where he was to lie, Canon Hoare turned to him and said, "You have chosen a resting-place for your body, but have you yet found a resting-place for your soul?" Turning around and looking him full in the face, the old man answered: "You are the first clergyman who ever asked me that question." He went with Canon Hoare into his study, and, to make a long story short, he gave his heart to Christ, and found his resting-place, and in Canon Hoare's study to the day of his death hung a well-known picture representing the saving of a life from a wreck. It was the gift of the grateful man, who had found a resting-place not only for his body but for his soul. Ask yourself the question now, before you turn to another page, "Have I found a resting-place for my soul?"

TREMBLING SAINTS

In the early days of emigration to the West a traveler once came, for the first time in his life, to the banks of the mighty Mississippi. There was no bridge. He must cross. It was early winter, and the surface of the mighty river was sheeted with ice. He knew nothing of its thickness, however, and feared to trust himself to it. He hesitated long, but night was coming on, and he must reach the other shore. At length, with many fears, and infinite caution, he crept out on his hands and knees, thinking thus to distribute his weight as much as possible, and trembling with every sound. When he had gone in this way painfully half way over he heard a sound of singing behind him. There in the dusk was a colored man driving a four-horse load of coal across upon the ice and singing as he went! Many a Christian creeps tremblingly out upon God's promises where another, stronger in faith, goes singing through life upheld by the same word. "Have faith in God." "Whoso putteth his trust in Jehovah shall be saved."—The Expositor.

"THE DESIRE OF THINE EYES"

Ezekiel 24:15-18

(This poem was sent Dr. R. C. Reed in his recent bereavement.—Ed.)

"But God who willed
That I should tarry here a little while
In the dim outer courts, and speak His word
To many people, sent me that one star
Of earthly love, that I might be content
To stay awhile; that I might have one sweet
Tie to earth, to hold my eager soul
A little from the heavenly things which wooed
With burning glances, till they well-nigh drew
My spirit through the Gates.

And she was my delight
And comfort for a while, a little while,
Until God called her. He met me in the way,
And thus He smote me: "Son of man, behold,
I take from thee this day thine only one,
Thine heart's desire."

I knew that He
Would do as He had said, and take from me
My joy that day. And every pleasant look
Of earth and sky did smite me; ah! how soon
That gentle face would lie close hid from me
By the soft smiling earth, and her fair soul
Walk forth in white beyond that smiling sky
Where I could never see her:—Gentle face
And gentle soul both hidden, and my life
Made desolate.

And She had sung to me
Her last sweet song,—for she was strangely
calm
And lifted up. She did not weep, nor lean
On me, as she had done at other times,
For strength to bear His will; she seemed to
lean
Immediately upon the arm of God,
And need no other aid. But in that Hour
MY strength gave way; the gentle voice that
sang
Its last, last song so sweetly, seemed to steal
My manhood from me; and the wistful smile
That strove to comfort me,—the smile so soon
To be eclipsed in death,—did pierce my soul
As with a sword.

"It is not hard to die,"
She said, with that fair smile, "for God's sweet
will
Makes bitter things most sweet. In my bright
youth
He calls me to His side. It is not hard
To go to Him," But in my haste I said,
With aching heart,—
THEE—
I know it well. The captive-exile hastes
To leave the exile land. But it is hard
To stay behind alone, when our one star
Is quenched forever. Morn or eve shall bring
No word of thee to me, and days and nights
Shall make one empty night."
By my ruined home
I stand to speak for God, and stretch my
hands,
Emptied of their treasure, in God's name
To all the people. And the Lord alone
Himself doth comfort me.

And when at length
The evening-time of my long day shall come,
And God shall give me leave to lay aside
The Prophet's mournful mantle, for the robe
Of joy and light,—when at His Gate I find
An everlasting entrance, there my love
Shall meet me smiling. After my long day
Of storm and conflict, I shall feel once more
The joy of finding her awaiting me
At eventide, and drawing me to rest
With her in God. Then shall I hear at length
Her sweet voice singing to the harps of gold,
And see her crowned with joy. And He 'of
whom
She spake to me that night, the Son of God,
The saving King of Israel, shall dwell
With us, and be our God."

SALVATION BY FAITH OR "SLAVATION" BY WORKS

By Wm. C. Robinson, A.M., B.D., Th.M.

After turning over for some time and with some care the message of Dr. H. E. Fosdick's "Shall the Fundamentals Win" and the discussion that has arisen concerning it, I believe that the key to the matter is the old contest between two diametrically opposed plans of salvation. In his concluding remarks Dr. Fosdick first, negatively, defines the way of salvation by saying that the points at issue, to-wit, certain special miracles, the trustworthiness of Scripture, the atonement, the second coming of Christ, are not points upon which depends the salvation of human souls; and then positively he defines the way of salvation, "the one thing that does matter," as "that men in their personal lives and social relationships should know Jesus Christ." These statements together furnish a specific, dogmatic assertion of the way of salvation. An analysis of that plan of salvation shows that it removes from things needful for salvation two of the greatest proofs given to rational human beings for believing in Jesus Christ as the Son of God and the Saviour of sinners, i. e., special miracles and true Scripture. Dr. Patton used to narrow down the evidences of Christianity to these outstanding proofs, the resurrection of Christ, the conversion of Paul, and the Old Testament picture of the Messiah. The first two are special miracles; the three depend on the truth of Scripture. The great doctrine of the Person of Christ is ratified to us by two special miracles—the Virgin Birth evidences the Incarnation of God; the Resurrection marks out the Son of Man as God. Jesus constantly referred to the works which the Father had given Him to do—special miracles—as His credentials. Both Luke and John testify that their gospels are written to assure readers of trustworthy matters; while John in his epistle makes the acceptance of the truth of what he writes essential for entrance into fellowship with Christians, with God and with Christ. Dr. Fosdick, then, in brushing aside miracles and the truth of Scripture the strongest, the most clear-cut, and pragmatically, the most useful evidences which lead men to trust in Jesus Christ must esteem it a matter of little moment whether men think aught of the Person of Christ or whether they see in Him enough to cause them to entrust themselves to Him.

Examining the other matters, on which he says the salvation of human souls does not depend, we find that they are presented in the New Testament as the climax of Christ's saving work. The work of Christ in satisfying the law in its penalty and precept must be reckoned as covering His whole earthly life. But from both the active and passive standpoints the atoning death is the climax—He was obedient as far as death, and by that one act of obedience the many are made righteous; and He redeemed us from the curse of the law by being made a curse for us when He hung on the accursed tree. The New Testament writers—Matthew, Paul, John, Peter, author of Hebrews—and the Church holds that our salvation does depend on what Christ has done for us by His life and, particularly, by His atoning death. Christ's work in us begins with regeneration, continues through sanctification and glorification; but the end and climax of that work is found in the coming of Christ a second time apart from sin unto salvation. Then we are to be delivered from the bondage of corruption, our bodies redeemed and made like unto His glorious body, and we, ourselves, are to be like Him when we see Him as He is. By this blessed hope we are saved and in it we purify ourselves. Thus as to the last two matters we see that Dr. Fosdick denies as essential to the saving of human souls those things in which the saving work of Christ is found for us—the vicarious atonement—and in us—the second coming—reach their climax. The summation of the way of salvation as Dr. Fosdick treats it, negatively is that those things which furnish evidence to rational beings of the true nature and glory of the Person of Christ, and those things in which His saving work centers are not essential to salvation. The obvious inference from this negative treatment of the way of salvation is that faith in the Person and Work of Christ is not necessary for salvation—that we are not saved by faith in Him, in what He has done, and in what He is doing.

Looking at what Dr. Fosdick finds does matter more than anything else in the world, we find the essential for salvation transferred from Christ to us. The essential is in us. It is not a question of who He is or what He has done, but of what we are, of our personal lives and of our social relationships. It is not accepting Christ and His work, it is not God's accepting us for Christ's sake, it is not His imputing the righteousness and satisfaction of Christ to us, it is not our receiving and resting on Him and His righteousness by faith; it is our characters (compare Grant's "Perfected Personality"), our service, our

Contributed

knowing (having fellowship with and likeness to) Jesus Christ in our personal lives and social relationships. Thus our souls are made to depend for their salvation on ourselves—we rest on ourselves to save ourselves—we lift ourselves by our boot-straps to heaven.

Now the obvious question arises why call this liberalism when it is the putting of that yoke on our shoulders which Peter affirmed "neither our fathers nor we were able to bear?" Why call it modernism when Paul met it—salvation by works—in the Galatian Church before the first century had half closed? Let us see the issue squarely. To accept Dr. Fosdick's way of salvation means to give up justification by faith, to forsake the heritage of the Protestant Reformation, to surrender that principle for which and in which the Waldenses, the Hussites, the Lutherans, the Huguenots, the Dutch "Beggars," the Scotch Covenanters, lived and suffered and endured and fought and died. It means the definite rejection of the Protestant confessions. It means Fosdick and Grant are leaders and teachers to be preferred to Paul and John. Paul reiterates that by works we are not and cannot be saved; John offers life everlasting only upon faith. It means that any doctrines which are tied up with salvation by grace through faith must go—for instance John and Paul affirm that we know the love of God by the atonement (or propitiation—John) of Christ. Let every man who accepts Dr. Fosdick's plan of salvation know that he is tying himself to what the New Testament writers unequivocally call a counsel of despair. Let the Church know that her pulpit is being used for the dissemination of a plan of salvation which is opposite to that plan which her Confession teaches.

I believe that this is a square presentation of what Dr. Fosdick's sermon involves. May God give His Church grace to heed the exhortation of His Apostles, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." No! not even if you call that bondage "Liberalism."

Gettysburg, Va.

MISSION COURT

Every church that is doing work in foreign lands ought to have a home for its missionaries on furlough. On their return to this country they often find the homes of their parents broken up. Other relatives and friends are generally so situated that, much as they would like to have these devoted workers as their guests for a year, it is impossible. What are the missionaries to do? Without houses, without furniture, and with meagre salaries, how are they to provide for their year of "rest?" Various attempts have been made in the past to solve this problem, but always without success, because the method was wrong. It was reserved for the good women of the Church to devise the right plan and carry it out. They saw that what was needed was a rent-free building divided into a number of self-contained apartments, each comfortably furnished and conveniently arranged for house-keeping, where each family could make its own arrangements and live its own life at a minimum cost—a quiet, wholesome place, at some great center of the Church's life, with a pleasant social environment, where the children could have the benefit of the best day schools and Sunday Schools, where the missionary himself could have the assistance of some of the Church's great educational institutions in solving the problems of his own field and in freshening up on current theological thought and methods of work, where he could come into daily contact with large bodies of young men and young women who are preparing to work in foreign fields, and from which he could go easily as occasion demanded to visit and address the churches.

Such a place they found at Ginter Park, in the immediate vicinity of Union Seminary and the Assembly's Training School, and there they built Mission Court. Their interpretation of the need and their judgment as to the right plan were instantly and fully justified by the experience of the missionary families who first occupied it and by their spontaneous and hearty expressions of appreciation. The leading spirits in working out this act of justice to our honored and beloved missionaries are Mrs. J. C. Stewart and Mrs. George R. Cannon. To them and their zealous associates in all the Synodicals the whole Church is indebted for the successful solution of a long standing and difficult problem. Mission Court has not only lifted a load from the hearts of our missionaries, it has lifted a reproach from the good name of the Church.

The arrangement has proved to be so successful and so popular that there is need for an additional building. The building already in use furnishes accommodations for four families. There ought to be an additional building of the same capacity, and it would be a great relief and help to our missionaries if this could be erected within the next year. It is hoped that the Synodicals may take this on in addition to their other useful enterprises and provide the necessary means.

KEEPING THE RECORDS STRAIGHT

By Rev. Albert S. Johnson, D.D.

In the Earnest Worker of April, 1923, the following statement is made, speaking of the enlargements, etc., in Sabbath School Work:

"In a special report to the Assembly of 1922 we announced that we were moving in this direction as rapidly as financial conditions would permit. Several overtures to the Assembly asking for inclusion of catechism questions and additional Scripture texts were answered by referring to this special report as promising the needed features as soon as the departmental publications were taken into our own hands.

"This special report was not brought before the Assembly by the standing committee and the body was left in the dark as to our plans for improving all publications."

The facts in the case, which will be borne out by any member of the standing committee, are as follows:

A paper said to be the action of the Editorial Advisory Committee of the Committee of Publication and Sabbath School work was, at the last Assembly, at Charleston, W. Va., put in the hands of the writer as chairman of the standing committee, and by him, read to the full committee. Inasmuch as the matters involved were not familiar to the standing committee, Mr. Magill, Dr. Glass, Dr. R. A. Lapsley, and Dr. Theron H. Rice, were asked to speak on the paper. After hearing all these gentlemen, the chairman asked Dr. Rice, who was a member of the Executive Committee of Publication and Sabbath School Work, to formulate an answer to the above paper, which he kindly consented to do, and the following was his work, which was unanimously adopted by the committee (it being stated before the adoption that the paper had been written by Dr. Rice, and submitted without the change of a word). This paper was adopted by the Assembly without change, except that instead of an ad-interim committee, as advised by the paper submitted by Dr. Rice, the Executive Committee of Publication and Sabbath School Work was instructed by the Assembly to withhold action, and in the meantime to study thoroughly the whole question of lesson systems and lesson helps, and report its findings and any recommendations to the next General Assembly. The whole item adopted is as follows:

"In answer to the Editorial Advisory Committee of the Committee of Publication and Sabbath Schools relative to Uniform and Departmental (or Group) lesson and lesson helps to suggested changes, additions, and enlargements to our literature.

"We recommend the following: In view of certain serious consequences likely to be involved in any attempt to bring our Church to the adoption of Departmental Graded Lessons instead of the Uniform Lesson Helps at present almost universally in use among us, the Assembly instruct the Executive Committee of Publication and Sabbath School Work to adhere to the preparation and publication of the lesson helps at present being furnished the church, and that the Committee of Publication and Sabbath School Work be instructed by this Assembly to study thoroughly the whole question of lesson systems and lesson helps and report its findings and any recommendations which may seem wise to the next Assembly."

In reading this report before the Assembly, the chairman stated that the report of the Editorial Advisory Committee was in his hand, and that he would read it if the Assembly desired to hear it. No one called for this reading. The committee was represented at the Assembly by the Executive Secretary, and he could easily have had the paper read had he so desired.

The Minutes of the Assembly show that this "special report" was brought before the Assembly in the following words: "In answer to the Editorial Advisory Committee of Publication and Sabbath Schools relating to Uniform and Departmental (or Group) lesson and lesson helps, to suggested changes, additions, and enlargements to our literature, we recommend the following, etc."

The Assembly was not "left in the dark" as to plans for improving the publications, but specific directions were given as to study and recommendations, and the next Assembly will be abundantly able to know as to whether these instructions were carried out.

Charlotte, N. C.

By Rev. J. Mercer Blain, D.D.

A great deal of publicity has been given in our Church papers during the last few months to the establishment by the National Christian Conference last May of the National Christian Council. Much of this comment has been adverse to such an organization. I am one of those who are trying to keep an open mind as to the need of such a piece of machinery in our church work in China. So far as I have gotten in making up my mind I believe that it would be better to go in than to stay out. I would like to tell your readers something of the status of the question at present.

At the Charleston Assembly I was one of the missionaries who opposed the recommendation of the standing committee on Foreign Missions instructing the executive committee of Foreign Missions not to support such a council. Dr. Fraser is right when he says, in his article in the Christian Observer of November 15th, that one ground of opposition was that we did not know that such a council had been formed. When he read his cable this point was put out of court as no one questioned the fact stated in the cable, namely, that the National Christian Council had been formed. Dr. Fraser then goes on to say that in view of the subsequent action of the North Kiangsu Mission against the council it is evident that "the advocates of that recommendation in the Assembly were not so ill-informed" as some imagined. When the standing committee drew up this recommendation, however, they did not know of the formation of the council and could not have known it because the action of the National Christian Conference, at that very time in session in Shanghai, had not been reported. They were no better informed than the rest of us. What they knew about the council was the opinion of an individual or individuals as to what the Council would be if it were formed. Dr. Fraser will likely not remember that my speech followed Dr. Richardson's and that what I insisted on was that the Assembly should not go on record either approving or disapproving the council, about which none of us knew anything, and that no action should be taken on information from any one individual or group except the official Missions of the Church. This was and is the only safe course and the Assembly took it and cut out the proposed recommendation.

What now is this council, the formation of which is stirring up so much discussion? The council was appointed under the following resolution in the National Christian Conference: "The conference, with a view to carrying forward its work, making provision for dealing with matters which concern the Christian movement throughout China, and promoting co-operation, resolves to appoint a National Christian Council. It is understood that matters of doctrine and ecclesiastical polity lie outside the province of the N. C. C. In regard to other matters the functions of the council shall be advisory, but it is intended that the council should act on behalf of the co-operating churches and missions in matters which concern their common interest, when it has been ascertained that the action taken will be in accordance with the wishes of the co-operating bodies." The council is to have certain functions, among others: "(1) To foster and express the fellowship and unity of the Christian Church in China and the realization of its oneness with the Church throughout the world, and to provide opportunity for united prayer and corporate thought toward this end; (2) To help make the central position of the Church in the Christian movement more generally recognized and accepted."

At the annual meeting of the North Kiangsu Mission, in August, 1922, a resolution strongly condemning the council was adopted and sent to the meeting of the Mid-China Mission, in October. The latter failed to concur in this resolution of its sister Mission, but after full discussion decided to postpone the vote on the question until the next annual meeting. Those in favor of trying the council moved to postpone especially because it gives a year in which to observe the working of the new organization and to find out what the Chinese brethren think of it, for after all this is the Chinese Church, which we are helping to build.

One reason that has been emphasized against the council is that, should we approve it, we would be helping to put the church into the hands of the "Modernists." Indeed one of our church papers has gone to the extent of remarking that the Church would like to know the names of missionaries who refuse to join in a resolution against the council, at least hinting at the opening of a black list. I agree heartily with the opinion expressed in the January number of the Missionary Survey that the approval or disapproval of the council is a question, not of theology or views of the Bible, but solely of mission or church

policy. There has been much criticism because the conference did not adopt a credal statement as a basis on which the council was to be formed. I suppose that by that was meant, did not adopt a creed to which each member elected to the council should subscribe. The author of the motion for such a statement was Mr. D. E. Hoste, the director of the China Inland Mission, who is recognized as one of the leading conservatives in China and is prominent in the Bible Union. The statement adopted by the conference in lieu of Mr. Hoste's motion has been quoted a number of times, but it is well to quote it yet once again: "We, the members of the conference, joyfully confess our faith in, and renew our allegiance to God, the Father Almighty, Jesus Christ, His Son, our Lord and Saviour, who loved us and gave Himself for our sins, and the Holy Spirit, the Lord and Giver of Life; and acknowledge our loyalty to the Holy Scriptures as the supreme guide of faith and conduct, and to the fundamental Christian beliefs held by the churches to which we severally belong. The conference, however, is not constituted as a church council with an authority to pass upon questions of doctrine and of church polity or to draw up a credal or doctrinal statement of any kind. While the conference believes it to be a matter of vital importance that the Church of Christ in China should be established on a basis of true faith and sound doctrine, it recognizes that the authority to determine what are the essential affirmations of the Christian faith lies with the several churches of which those attending this conference are members. Any National Christian Council which may be appointed by this conference will not in any sense be a church council, and therefore not competent to exercise ecclesiastical functions. It will be an advisory body which will seek to carry forward the work of the conference and to bring the representatives of the different churches and missions in China together, in order that they may mutually enrich one another through common counsel, and will take action in matters of common interest only when it has reason to believe that the action will be in accordance with the wishes of the co-operating bodies." It is interesting to note that Mr. Hoste speaks of this statement as follows: "As I have read and considered the wording of this statement I am bound to confess that in some important respects it is superior to the suggestions that I proposed. * * * It stands to reason that if we are going to wait until we can get a statement which will meet the exact and particular opinions, views and judgment of every member of this conference, we shall never get it and in the end we shall get nothing." In concluding his address Mr. Hoste said that he hoped that all in the conference would see their way clear "in the presence of God to rise and unanimously record our beliefs as set forth in this resolution."

The council is composed of 100 members, more than half of whom are Chinese. It is safe to estimate that an overwhelming majority of these are conservative in theology and in their views of the Bible. Of the 40 odd foreign missionary members there are probably some who are decided modernists and perhaps others who would not agree with us on every point, but is that a reason for our staying out of the council? At least eight of the missionaries are members of the Bible Union, yet they are willing to work with those who disagree with them on theological points. Up to date, as reported from the office of the National Council, 23 organizations have formally approved the council. Others have reported that they have referred the matter home, some have said frankly that they approve, but are unable to assist financially at this time, many have not yet acted. So far as reported, the North Kiangsu Mission is the only one that has acted adversely. Among those approving are the China Council, which represents all the Northern Presbyterian Missions in China; the China Inland Mission, which is the largest mission in China; the American Baptists, North; the American Board; the M. E. Church, North; the Protestant Episcopal Church; the London Mission, and the Southern Methodist Conference, which includes both Chinese and missionaries.

It seems to the writer that the council is very similar to the Federal Council of Churches at home. There must be many in it that are far from agreeing with us in all our views of the Bible, yet that does not constitute a reason for keeping out. Of the 37 overtures sent up to the Charleston Assembly concerning the Federal Council, only nine asked that the Church withdraw from the council. The Pan-Presbyterian Alliance, both the American and European sections, must have not a few who disagree with us on Biblical interpretation and theological questions, yet our Church has always been prominent in the Alliance, and rightly so. No doubt there are those in the new federal union into which the last Assembly entered that are also at variance with us on these points, yet we rightly consented to the union. The names of the overwhelming number of commissioners who voted to remain in the Federal Council have not been called for, that they may be branded as heretics.

Objection has been made to the council on the ground

that many Chinese leaders, both pastors and laymen, oppose it. It is not easy to find out just what the Chinese do think of it because the Chinese bodies that have acted have not reported to the office of the council. It is said that what is known as the Independent Church is decidedly contra, but it is a fact that the founder of that organization and also one of its other preachers are members of the council. It is claimed that the Chinese who favor it have been influenced by foreign propaganda and that they are not men of long religious experience, nor are they the ones who have built up the church, but mainly young men educated abroad in "liberal" institutions and holding radical views. On the other hand it is said that active pastors are against the council. I can speak of only what I have myself seen and heard, namely, the action of Hangchow Presbytery. This is one of the older Presbyteries and has in it several of our oldest and most experienced ministers, men who have preached the Gospel for 30 years or more, with a sprinkling of younger men many of them well educated and progressive. We have three men who were educated in part in America, one is a graduate of Dr. White's Bible School, in New York and two are graduates of Princeton Seminary. If any of these hold radical views, we have not yet found it out. The question of the National Christian Council came before the Presbytery in the reports of its delegates to the conference. Not a missionary made a speech. The Chinese not only approved the plan, but one of its senior members moved, and it was carried, that the churches be asked as far as practicable to make some contribution to the expenses of the council.

The question of the amount of money it will take to run the council is set forth as a strong reason against it. The budget for 1923-24, as printed in their Bulletin, is less than \$61,000 silver, or about \$31,000 U. S. currency. They say frankly that it will probably run up to as much as \$90,000 silver in three years, but this depends on their future plans. They report that they already have contributions amounting to \$7,000, and that the salaries of the two foreign secretaries are provided for at least for the present. It is possible to lend our moral support to the council and make no contribution in money, if we really cannot afford the latter. The Southern Presbyterian Church does not usually do things in this way, however, the Federal Council being a notable and regrettable exception to the rule for this year. If all the Protestant bodies or even a large majority of them go into the council, the share of each will not be much. Indeed, if the council is a really valuable asset in the establishment of the church and in bringing it to a position of influence in this great country, the price paid will not be considered large. Should it prove to be a useless organization in these respects, it would be high at any price. Taking the church as a whole throughout China, the growth has been very slow and it has not reached the place of influence that we should have expected it to attain. Any new plan that promises help should be very seriously considered.

The National Christian Council seems to be an established fact. At present the two Chinese secretaries are beginning the work of organization, and it is expected that the two foreign secretaries will enter upon their duties in the early spring. Definite plans for the work of the council will be considered at the full meeting in May. The question is, Is the strong body of Southern Presbyterians, thoroughly conservative in theology, accepting and teaching a whole Bible, progressive and up-to-date in policy and method, justified in staying out and withholding its influence? That is our problem. The objections offered do not seem to the writer to justify it. I confess that I shall watch with deep interest the practical workings of the council and trust that by the next annual meeting of our Mid-China Mission we shall have enough light to show plainly the will of God in the matter. In the meantime I hope that the Assembly will refrain from expressing an opinion until it has before it the actions of both Missions.

Hangchow, China, January 29, 1923.

Suchowful, Kiangsu, China, January 4, 1923.

To the Editor of the Presbyterian Standard,
Charlotte, North Carolina.

Dear Brother:

In your issue of September 27, 1922, I note your request that the Church would like the names of those who voted in the minority at the North Kiangsu Mission meeting, on the question of our Mission co-operating with the National Christian Council. I wish to send you my name. I am one of them.

The debate was a very friendly one on the floor of the Mission. Our Mission, like others, differs at times on questions of policy, but the minority has the grace to abide by majority rule. It is with no thought of protesting against the action of the Mission that I write to you but solely because your question would seem to imply

... a stigma rests upon those who voted in the minority ... the seven dissenting brethren"—as you call them.

... ere are some of the reasons that made me hesitate to ... the only visible tie that binds us to the 350,000 ... testant Christians in China. The Council was chosen ... ollows: Seventy-five of the members were nominated ... he delegates in attendance upon the National Confer- ... e, meeting in denominational groups last May. Prac- ... ally all of these delegates had been chosen by their ... ective Missions and Churches. The whole assembly ... rwards ratified these nominations, and these 75 mem- ... then nominated 25 others, who were also elected by ... h whole body. With such a vast constituency in 18 ... ovinces, speaking different dialects, and the mission- ... ars representing different nationalities from Europe and ... erica, it is no easy task to find a good basis of repre- ... entation. Whether this is the best basis that could be ... oved, I do not know. It certainly seems to have ... en a fair basis. So, one reason I believe that we should ... ooperate is that this China Christian Council has been ... esentatively chosen.

... ow, as to the personnel of these 100 members. They ... ude many missionaries and Chinese Christian leaders ... gnized for their conservatism, and who are well ... wn in China. What proportion should be classified as ... servative, and as liberal as to their doctrinal views, I ... ot know, but I think that it could be shown that the ... rnal complexion of the missionary part of the ... ouncil is similar to that of the missionary body as a ... ole.

... s to what the Council will do, of course, no one can ... definitely. The general purpose of the organization is ... o-ordinate some of the activities of the missionaries ... he churches. Some problems can only be solved by ... king together, such as: the white slave trade; opium ... other social evils; illiteracy; the preparation of many ... ds of literature; the survey of unoccupied territory; ... idance of over-lapping on the part of new Missions ... to enter China. Occasionally there arises a great need ... some such agency to voice the Christian conscious- ... of the great body of believers, as when some years ... ome prominent Confucian leaders tried to make ... fucianism the state religion. Should any one wish ... tudy this question dispassionately, literature is avail- ... e, covering much of the above program.

... veryone admits that there is no more conservative ... rd in China than the China Inland Mission, with ... ut 1,000 missionaries, by far the largest Mission in ... na. Eight members of this 100 now serving on the ... ional Christian Council, are from this conservative ... ion and their Chinese constituency. Marshall Broom- ... a missionary author of note, attended the National ... vention as a representative of their home Board. He ... ritten his impressions in their publication, "China's ... lions," August, 1922. The following is one paragraph ... is report which refers to the Council:

As some may desire to know more specifically what ... functions of this new National Christian Council will ... we may say that it is to provide a bureau of infor- ... ion, to conduct and publish surveys of the field, to ar- ... ge for special seasons of prayer, to plan for subse- ... nt conferences or conventions, to serve as a central ... y whereby all the Christian forces in China may ex- ... se themselves unitedly upon great moral questions, ... h as the opium and morphia curses, etc. No one so- ... y can do these things adequately, for no one body has ... erto been authorized to speak for the whole. It ... also be noted that it can only take action in matters ... mmon interest when it has ascertained that such ... on is approved by the co-operating bodies."

The Bible Union of China is an organization where ... line-up is distinctly on doctrinal grounds. I have ... n a member from the beginning, and believe in it with ... y heart. It is needed as a protest against modernist ... ence in China, and also for constructive work. About ... per cent of the missionary body have enrolled as mem- ... s. In the Bible Union we have an organization for ... ing together all those who think alike on the great ... ammentals. In the National Christian Council we ... e another great organization for getting together all ... se who think alike as to the methods of working, in ... ing done the things that the Church as a whole wants ... e. It is quite true that the doctrinal statement adopt- ... y the National Conference, which elected the National ... istian Council, does not go as far as most of us who ... members of the Bible Union would like to see. On ... other hand, most, if not all of the activities that come ... er the scope of this co-operative effort, do not depend ... the doctrinal views held. Again, such a body could ... dly go farther than reaffirming the doctrinal stand- ... s held by their respective churches. The following is ... doctrinal statement adopted, practically unanimously— ... re were less than a dozen of the thousand present who ... ot vote in the affirmative.

We, the members of the Conference, joyfully confess

our faith in and renew our allegiance to, GOD the Father Almighty, JESUS CHRIST His Son, our LORD and Saviour, who loved us and gave Himself for our sins, and the Holy Spirit, the Lord and Giver of life; and acknowledge our loyalty to the Holy Scriptures as the supreme guide of faith and conduct, and to the fundamental Christian beliefs held by the churches to which we severally belong. . . . While the Conference believes it to be a matter of vital importance that the Church of CHRIST in China should be established on a basis of true faith lies with the several churches of which those attending this conference are members. Any National Christian Council which may be appointed by this conference will not in any sense be a Church Council, and therefore not competent to exercise ecclesiastical functions. It will be an advisory body which will seek to carry forward the work of this conference. . . and will take action in matters of common interest only when it has ascertained that the action taken will be in accordance with the wishes of the co-operating bodies."

There is plenty of room for Christian brethren to differ on this question. There are certainly some good reasons for not being represented in the council, and there are also good reasons for being represented. It is a question to be studied and decided on its merits. Certainly the Council will not do everything in the way we would like to have it done. That is obviously impossible in any concerted action.

Now, if our two Missions refuse to co-operate, just where does it leave the Southern Presbyterian Church in China? There are more than 50 Protestant Boards and agencies at work in China. Some of these boards have as many as eight Missions. To date, December 21st, the North Kiangsu Mission is the only Mission of these 200 Missions that has refused to co-operate. Some Missions have not yet taken definite action, our own Mid-China being one of these. Several have decided to co-operate, but have notified the Council that they cannot assist in financing to any great extent. Only one member of the National Christian Council has declined to serve. The above information was given me by the office of the National Christian Council, at my request. This Council, whether we join it or not, is a going concern. Our decision to stay out means shutting ourselves off from fellowship with 7,000 missionaries, and 350,000 fellow Christians. Shall we do this for no other reason than that we fear some one at some time will put something over on us? This decision does not seem to me to be the wise one, nor the courageous course. Fifty-one members will certainly hold the balance of power and not one clique.

The best possible place to let our light shine—to bear witness to the truth as we see it—is in this lineup of the Christian forces now working in China. The great conservative element in this committee of 100, and in the constituency which they represent, need us, and we need them. I think no one questions that the rank and file of the Church of Christ in China is overwhelmingly conservative, and these 100 are their accredited representatives; besides we can certainly withdraw at any time. We owe a duty, not only in regard to what we can get, but in regard to what we can give to all that love our Lord in sincerity and in truth; without compromising the truth. We need to present a united front in opposing this terrible heathenism, for the forces of evil are surely united. Are we willing to go before the whole world and say that we are not willing to even try to co-operate with our Christian brethren?

I quote in this connection the closing paragraph of a report issued by Rev. Chas. R. Erdman, D.D., of Princeton Theological Seminary, who was a delegate to the Missionary Convention. This report was published in the Missionary Review of the World, August, 1922. Dr. Erdman's strong conservative stand is too well known to need any comment. I wish there was room to publish his whole article. Dr. Erdman appeared before our Bible Union and delighted us all with his spiritual and conservative messages.

"On the adjournment of the National Conference, this new National Christian Council was at once organized. Obviously its work is experimental and no one can predict exactly the form which Christian co-operation in China will assume in the future; but in case this Council realizes the hopes with which it has come into being, it will surely receive the cordial support of the missionary societies of the churches. All who are laboring for the evangelization of the Chinese will eagerly further the work of any agency which proves effective in uniting the Christian forces, in developing a self-supporting and self-propagating church, and in hastening the proclamation of the Gospel of Christ to all the unreached millions of China."

Very sincerely yours,

(Signed) F. A. Brown.

AN ERROR IN MATH

My Dear Standard:

In an editorial in your issue of March 14th you say that since the Progressive Program was instituted in our Church our gifts have increased from four million to nearly twelve million dollars, but that in the meantime the increase in professions of faith has dropped from 42 per cent to 14 per cent. There must be something wrong somewhere. I believe that it is in your arithmetic. I have been making a few computations and the results have been very different. Our Church adopted the Every Member Canvass at the Assembly of 1910. I suppose it would be fair to say that the Progressive Program dates from that time, though it has not always borne that name. I have taken the past three years and the three years prior to the Assembly of 1910 and have found that the percentage of additions to our Church on profession as related to the total membership of the Church is as follows:

1908—5.4 per cent.	1920—5.5 per cent.
1909—5.7 per cent.	1921—6.6 per cent.
1910—4.7 per cent.	1922—5.8 per cent.

Average for the three years, 1908-1910—5.26 per cent.

Average for the three years, 1920-1922—5.96 per cent.

I think you will find these figures correct and they are not quite as discouraging as the figures you give. In fact I think they are fairly encouraging when we remember that as a church grows larger it is increasingly difficult to maintain its percentage of growth, and when we remember that we have been living in a demoralized world. Besides the figures do not include the foreign mission work and the reports seem to indicate that the foreign mission work is growing more encouraging each year.

With hearty good wishes, I am,
Very cordially yours,
Walter L. Lingle.

(The editor has always been weak in Math. These figures, however, he took from the Stewardship Committee, believing that figures are always truthful).

DR. ROBERT DICK WILSON TO VISIT THE ORIENT

The readers of this paper will be interested to know that plans have been matured to send Rev. Robt. Dick Wilson, Ph.D., D.D., Professor of Semitic Languages at Princeton Theological Seminary, to the Far East.

Dr. and Mrs. Wilson will sail from San Francisco, March 22nd, arriving in Yokohama about April 15th. Dr. Wilson will probably speak first in Tokyo, and then journey to Kobe, where he will deliver a series of lectures under the auspices of our own Theological Seminary, of which Dr. S. P. Fulton is president.

Going to Korea, lectures will be given in Seoul and in Pyeng Yang, at the Union Methodist and Union Presbyterian Theological Seminaries, respectively, and from thence Dr. and Mrs. Wilson will go to China and Dr. Wilson will lecture in a number of institutions and later at summer conferences. The general subject of his lectures will be: "The Trustworthiness of the Bible," considered philosophically and historically in the light of Dr. Wilson's own research in the field of the Semitic languages. Those who heard him at Montreat last summer know how powerful are the sledge hammer blows that Dr. Wilson strikes for the authenticity, historicity and general trustworthiness of the Bible. His blows are powerful because they are simple facts that cannot be disputed that go to prove that the old views of the Bible are based on truth and that the arrogance of many radical critics is ill-advised and not based on facts. Dr. and Mrs. Wilson will be gone about six months. The prayers of the Church will doubtless follow them in this great work, that the native Christian students may be helped and that those missionaries who, unfortunately, have come to feel that the Bible cannot be defended by any adequate scholarship, may be reassured and be brought back to a belief that the Scriptures of the Old and New Testaments are God's own revealed Word of Life!

NO SPECIALS NEEDED

"I don't seem to have a single thing to be specially thankful for this year," said Monica, but she looked cheerful nevertheless.

"Isn't that fact, itself, something to be thankful for?" asked Uncle Kenneth. "I take it that you haven't been cured of any serious illness, you haven't been rescued from any special danger, you haven't had any loved one given back to you from the verge of death. But isn't that something to be thankful for? Not any of these dreadful things have happened to you, you haven't needed any of these special deliverances?"

Yes, that surely is one of the great blessings of life that we often lose sight of—to journey pleasantly through a fruitful land where sun and showers fall evenly.—Queens' Gardens.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Mrs. F. Louise Mayes—To Synodical Presidents—It is with deepest feeling of sadness and personal loss that I write to tell you of the home-going of our dear friend and co-worker, Mrs. F. L. Mayes, who departed this life on the morning of March 16th. A telegram from her son has just reached this office, saying that interment will be in Mayesville on Sunday morning.

Mrs. Mayes contracted a heavy cold on her way to Houston Convention. She was fairly well at the meeting, but at Little Rock was compelled to take to her bed for the last day, and have the attendance of a physician. He assured her that she did not have influenza but was simply suffering from a severe cold, and she went on to the Jacksonville Convention, feeling better.

She was able to make her address at Jacksonville, but upon reaching Charlotte, was able to attend only the first session of the convention, leaving for her home the afternoon of the first day.

The strenuous round of the convention was too much for her frail strength, and this, coupled with the cold she had contracted, doubtless led to her last illness.

I need not tell you what a charming companion and sweet friend Mrs. Mayes was during those active days of the conventions, and I find myself filled with regret that we did not realize how frail she was, and prevent her attempting to carry out so taxing an itinerary.

Mrs. Mayes was a woman of rare intellect and of great sweetness of spirit, and in her home-going, our Auxiliary has sustained a great loss.

Hallie P. Winsborough.

Three Bees—Are You to Fly in April—Ready to gather the golden honey will be the Three B's—BLUE BLESSING BOXES—sometime this month. Let your Auxiliary have them early, that no sweetness of the first springtime flowers of your new year may be lost. Price 2c each, 20c a dozen, \$1.50 a hundred, from The Woman's Auxiliary of the Presbyterian Church in the U. S., 256-259 Field Building, St. Louis, Mo.

"That Little Gray Book"—In a demure dress of gray, an attractive little book is giving a beautiful new vision of the Bible principle of Stewardship to many women who had no conception of its deep significance before.

"Christian Stewardship"—Six Bible studies written especially for women by Mrs. S. H. Askew, shows how God is the owner of all, and how the possession of life should be the Administration of all for God.

The book is an excellent guide for a Woman's Bible Class or for a devotional at any woman's meeting. Price 15 cents. Order from General Assembly's Stewardship Committee, Presbyterian Church in the U. S. or the Woman's Auxiliary, Presbyterian Church, 256-259 Field Building, St. Louis, Missouri.

A Gold Circle Auxiliary in Indian Presbytery (Old Goodland Church in Oklahoma)—The Auxiliary office has just received the following touching letter which will be of interest to all:

Yesterday was our last meeting for present church year. A grand-niece of Mrs. Mary Sample Hotchin was allowed the privilege of pasting, rather affixing, the Gold Seal on our Chart, which has met the requirements for the Standard of Excellence.

It was a touching meeting. One of our older members, who is also the only charter member of the old Aid and Missionary Society organized by Mrs. E. R. Allison, St. Charles, Mo., 1894, still living, tried to express her joy in seeing the Gold Seal put on, but could not say much, just wept for joy.

We of the Auxiliary are sending it to you to keep, of course we love it. The little red seals—if they could only tell you of the struggles, heart-throbs and prayers of our members to reach this goal. We know it is the first of its kind to reach the Standard in Indian Presbytery, and some of our members say it is the first in Oklahoma.

We send it to you with our love, and we are trusting to keep our Auxiliary up to same Standard another year.

We thank you for so much of real help and encouragement and we do love the Auxiliary plan, its work and all departments of it. Each year our women are becoming more and more interested in the work of our whole Church.

Very sincerely, in His name,
(Signed) Mrs. J. P. Gibbons.

Goodland, Okla.

P. S. This Auxiliary was organized April, 1921.

Birmingham, Ala.—The regular annual luncheon of the Woman's Auxiliary of the Southern Highland Presbyterian Church was held on March 19th in the Sunday School building. One hundred and twenty women assembled for a buffet luncheon and the hearing of the year's reports. The pastor, Dr. William Ray Dobyns, presented prizes of \$25 and \$15 to the two circles averaging the highest percentage in attendance at all regular Auxiliary meetings during the year, attendance on the Foreign Mission Study Class, which was held in each circle, and the reading of the book, "Sunrise in Aztec Land." The prizes were offered only a few weeks before this meeting and much interest was shown by all circles. The treasurer's report showed that

\$5,000 had been received during the year, all of which came from free will offerings. The six regular circles, girls' circle, and business women's circle all made splendid reports. The girls' circle is the most recently formed in the Auxiliary. Their activities were varied and a great interest was manifested. The new year will open with two girls' circles, a senior circle composed of the girls in college and out of school, and the junior circle made up of girls in high school. The business women close the second successful year of organization. They met once each month during the year and were served with a delightful dinner each time by different circles. The secretaries of causes each reported their activities during the year, notably among which were: the holding of the Foreign Mission Study Classes in February by the Foreign Mission Secretary. The sending of several boxes of clothing to Mrs. Sloop at the Crossnore School; and the holding of Home Mission Study Classes in November by the Secretary of Assembly's Home Missions. The giving of \$103 toward the furnishing of the new dormitory at the Orphan's Home in Talladega by the secretary of S. P. and C. Missions. The holding of a beautiful Christmas program by the secretary of Christian Education and Ministerial Relief. The sending of delegates to the Synodical and Montreat Young People's Conference by the Secretary of Young People's Work. The distribution of 84 prayer calendars by the Secretary of Literature. The holding of a prayer meeting each week, and a regular Bible Class taught by the pastor, by the Secretary of Spiritual Life.

The president gave a most interesting resume of the work of the year. "The Pageant of Progress" was most effectively presented in May and an offering of \$118 for Miss Dowd's School in Japan was received. The women assisted in the Educational Campaign securing about one-third of the pledges obtained in the church. Dinners were served twice to the officers of the church, once each month to the Men's Fellowship Club and the Business Women's Circle, and two receptions for the congregation were given. In January the Auxiliary was greatly blessed by the coming of Mrs. Margaret T. Russell from the Assembly's Training School in Richmond, for a series of Bible studies to which the members of every woman's organization in the churches of Birmingham were invited.

Thus closes the year of work which each member feels has been a great blessing to her as she has taken her part in the work. The ever-present interest and inspiration of the pastor served to inspire all to reach forth to higher things and the splendid leadership of the president, Mrs. Edwin Sellers, has enabled the Auxiliary to reach each the goal that was set for them.

The new year opens with equally bright prospects as the new officers are about to take their place.

The Executive Committee of King's Mountain Presbyterian Auxiliary met in all-day session with the president, Mrs. R. S. Abernethy, Lincolnton, N. C., on March 10th, with 15 ladies present.

The object of the meeting was to arrange a program for the approaching Presbyterial to be held in Olney Church, Gastonia, April 24 and 25, beginning Tuesday evening with adjournment Wednesday evening. Delegates expecting to attend kindly confer with Mrs. T. G. Tate, Gastonia, R. F. D.

Mrs. R. A. Ramsauer, Secretary.

"A Golden Jubilee"—Those who have a weakness for the antique will be interested in learning that there is a woman's society in this Synod that claims 100 years to its credit, and that they propose to celebrate their "Golden Jubilee" on April 18th and 19th of this year.

This society was organized in Alamance Church, Guilford County, N. C., in the year 1823 during the pastorate of Rev. Eli W. Caruthers. What the Woman's Auxiliaries are doing now this society at that distant day did in a most efficient way.

During the War between the States it had to suspend temporarily, but in 1873 it was revived by Mrs. W. J. Tidball, the wife of the pastor, Rev. W. J. Tidball. It has continued ever since.

On April 18th and 19th, 1923, they propose to celebrate their Golden Jubilee in a two days celebration. All the friends and former residents and members are cordially invited to attend.

Rev. Wade Smith, of the Church by the Side of the Road will be the principal speaker on the 18th.

Those expecting to attend will notify Mrs. W. A. Sharp, the president, 328 Gorrell St., Greensboro, N. C., in order that accommodations may be provided for them.

Harmony Presbyterian Auxiliary will hold its 17th annual meeting, April 12-13, at Bishopville, S. C.

Mrs. T. C. Peden, Synodical secretary of Young People's Work is to be one of the speakers and if possible the local Auxiliaries are asked to send the secretary of this cause to the Presbyterial.

An interesting program has been planned and a full representation is desired.

The representatives are expected to arrive on the evening of the 11th as the first session will be held at 10 a. m., April 12th.

Names of representatives should be sent at once to Mrs. J. F. Stuckey, Bishopville, S. C.

Miss Bettie Aycock, Rec. Sec.

Meetings of Presbyterial Auxiliaries of Tennessee: Columbia, April 25-26, at Mt. Pleasant, Tenn. Nashville, April 27-28, Nashville, First Church. Memphis, May 1-2, at Jackson, Tenn.

Margaret McNeilly,
Sec. Synodical Auxiliary of Tenn.

Order of Business for Amending and Adopting, Auxiliary Constitution and By-Laws—

(Note: Mrs. Shawhan, president of the Woman's Auxiliary, of the Government Street Church, Mobile, past president of the Alabama Federation of Women's Bible Classes, author of a series of parliamentary helps, and for four years a member of the faculty of the Woman's School of Missions at Montreat, N. C., her lectures on correct parliamentary procedure have had an enthusiastic reception.)

(Note: The Chair should stand while introducing and disposing of each item of business but always resumes her seat after assigning the floor to any one else. During debate she should be seated and give close attention to the speaker on the floor.)

Chair, rising, says: "The next business in order is hearing reports of special committees. You will please listen to a report of the committee on constitution and by-laws."

Committee Chairman, rising, says: "Madam President (await recognition), as chairman of the committee on constitution and by-laws I beg leave to submit its report:

The committee appointed to revise the constitution and by-laws, has agreed upon the following revision which conforms with the established standards. The committee has directed me to report the same and move its adoption."

Chair, rising, says: "It is customary to have two readings, one as a whole by the reporting chairman, and another seriatim, but with the consent of the assembly (Pause), the reading of the constitution and by-laws as a whole, will be dispensed with and the articles will be taken seriatim. (Pause). If no one objects, the chair says, you will please listen to the reading of Article I of the Constitution."

(Committee Chairman, rising, reads first article.)

Chair, rising, says: "Are there any amendments proposed to this article? (Pause). If not, the next will be read. You will please listen to the reading of Article II."

(Committee Chairman, rising, reads second article.)

Chair, rising, says: "Are there any amendments to this article? (Pause). If not, the next will be read. You will please listen to the reading of Article III."

(Committee Chairman, rising, reads third article.)

(Note: No vote is taken on adopting the separate articles, the Chair putting to vote ONLY the proposed amendments offered to the articles or sections. When all seven articles have been thus read and amended, the whole constitution is still open to further amendment.)

Committee Chairman, at close of reading, "Madam President (await recognition), I move the adoption of the constitution" (in case of amendment, say, "As amended").

Member, sitting, says: "Madam President (without recognition), I second the motion."

Chair, rising, says: "It has been moved and seconded to adopt the constitution. Are there any amendments to any part of the constitution? (Pause). If not, all in favor say Aye, opposed No. The Ayes have it and the constitution is adopted. You will please listen to the reading of Article I of the By-Laws."

(Committee Chairman, rising, reads first article.)

Chair, rising, says: "Are there any amendments to this article? (Pause). If not, the next will be read. You will please listen to the reading of Article II."

(Committee Chairman, rising, reads second article.)

Chair, rising, says: "Are there any amendments to this article? (Pause). If not, the next will be read. You will please listen to the reading of Article III."

(Committee Chairman, rising, reads third article.)

(Note: When all the articles have been thus read and amended, the whole by-laws are open to further amendment. The by-laws are read, amended and adopted as a whole, exactly like the constitution.)

Committee Chairman, at close of reading, says: "Madam President (await recognition), I move the adoption of the by-laws" (in case of amendment, say, "As amended.")

Member, sitting, says: "Madam President (without recognition), I second the motion."

Chair, rising, says: "It has been moved and seconded to adopt the by-laws. Are there any amendments to any part of the by-laws? (Pause). All in favor say Aye, opposed No. The Ayes have it and the by-laws (in case of amendment, say, as amended) are adopted."

When amendments are proposed use this form.

Member, rising, says: "Madam President (await recognition), I move to amend Article II by adding the words," (mention words in amending.)

Member, sitting, says: "Madam President (without recognition), I second the motion."

Chair, rising, says: "It has been moved and seconded to amend by adding the words (mentioning words in the amendment). Are you ready for the question? (Pause). All in favor say Aye, opposed No. The Ayes have it and the amendment is adopted. You will please listen to the reading of Article III."

(Note: Amendments to Articles and sections are treated in just this way.)

Mecklenburg Presbyterial meets April 11-13, beginning with the evening session, at Philadelphia Church. It is earnestly requested that the names of the delegates from each society be sent as soon as possible to Mrs. L. W. Brown, Matthews, N. C., R. F. D., stating when they will arrive and by what train. This will be of great convenience to the hostess church and will shorten the registration period. Recording Secretary.

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

Here it is! The advance news about the North Carolina Young People's Conference, for which we have been looking for some time, has been furnished. Mr. Garth, chairman of Synod's Committee of Sunday Schools and Young People's Work, moves along quietly and then "all of a sudden" he gives out some interesting information. Now, just listen to what he says about the plans for the conference at Davidson, June 12th-19th. To begin with, Rev. R. C. Long, of Gastonia, will be the program manager. All who know of his fine work at

West Avenue know that he will keep the program moving briskly. Dr. Samuel Glasgow, of Knoxville, will have charge of the vesper services and personal conferences just as last summer. This means that we will have some splendid talks and leadership, and some of his good humor mixed in at other times. Dr. Robert Yost, of King's College, will have the Senior Bible study, and Mrs. S. H. Askew, Decatur, Ga., who writes part of our Sunday School literature, will have the Junior Bible study. Other study leaders will be announced later. Among those who will give special addresses will be Dr.

Homer McMillan, of our Home Mission Committee in Atlanta; Dr. Flournoy Shepperson, Chester, S. C.; Dr. H. G. Hill, of Maxton, N. C., who edits the Sunday School comments on our page, and Dr. C. M. Richards, of the Davidson Church. Local arrangements will be handled by the same local secretary as last summer, assisted again by a corps of Davidson students. The forecast indicates a splendid conference. A larger attendance than last year is being arranged for, and the conference will be well worth attending. Watch for further news!

Sunday School

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

APRIL 1, 1923

THE WALK TO EMMAUS

Lesson: Luke 24. Printed Text: Luke 24:13-31

GOLDEN TEXT—"Why seek ye the living among the dead? He is not here, but is risen."—Luke 24:5, 6.

SCRIPTURE LESSON

1. And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three-score and fourscore furlongs.
2. And they talked together of all these things which had happened.
3. And it came to pass, that while they communed together and reasoned, Jesus himself drew near, and went with them.
4. But their eyes were holden, that they should not know him.
5. And he said unto them, What manner of communications have ye these, that ye have one to another, as ye walk, and are talking together?
6. And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there these days?
7. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: who was condemned to death, and have crucified him.
8. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.
9. Yea, and certain women also of our company made us astonished, which were early at the sepulchre;
10. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.
11. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but they saw not.
12. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:
13. Ought not Christ to have suffered these things, and to enter into his glory?
14. And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.
15. And they drew nigh unto the village whither they went; and he made as though he would have gone further.
16. But they constrained him, saying, Abide with us; for it toward evening, and the day is far spent. And he went in to tarry with them.
17. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.
18. And their eyes were opened, and they knew him; and vanished out of their sight.

SHORTER CATECHISM

- Q. 30. How doth the Spirit apply to us the redemption purchased by Christ?
- A. The Spirit applyeth to us the redemption purchased by Christ by working faith in us, and thereby uniting us to Him in our effectual calling.

After His resurrection Jesus revealed Himself only to His disciples. To the unbelieving Rulers, Jews or Gentiles He did not manifest Himself at all. They had condemned, rejected and crucified Him and He left them to themselves. He had warned them, "While ye have not believed in the light that ye may be the children of light." He showed Himself to His real disciples, individually and in companies. He appeared first to the loving Mary Magdalene and secondly to the repentant Peter. He manifested Himself to the apostles assembled separately. In our lesson He is revealed to the two disciples going to Emmaus, a village some 7½ miles from Jerusalem. We will consider Jesus Seeking Disciples in Trouble; His Inquiring as to Their Causes of Sadness; Their Report of Events at Jerusalem; He Rebukes Their Unbelief and Expounds the Scriptures; He is Revealed to Them in the Breaking of Bread.

I. Jesus Seeking Disciples in Trouble

He joins them on the way as "they communed one with another and were sad." Their hopes had been crushed, their Master had been cruelly slain, and they were in the most dismay and distress. This breathes in the words, "But we trusted that it had been He who would have redeemed Israel." Jesus is wont to visit His people when in affliction. The loving Mary Magdalene was in stress, saying, "They have taken away my Lord and I know not where they have laid Him." Therefore the risen Saviour first appeared unto her. The penitent,

denying Peter was in great grief of soul. Therefore the Lord gave him an early interview. Christ went to the house of Jairus, the ruler, because the shadow of sorrow and death rested upon it. He came to the home of the sisters of Bethany when Lazarus died that He might bring sympathy and efficient consolation and help. He habitually seeks His disciples in distress, and says, "Call upon me in the day of trouble and I will deliver thee."

II. Jesus Inquires into the Cause of Their Sadness

He shows an interest in their troubles and invites them to tell their griefs. We have a High Priest that can be touched with the feeling of our infirmities, having been tempted in all points like as we are, yet without sin. When John the Baptist was slain "His disciples went and told Jesus." The telling relieves the burdened heart, and we are charged, "Cast thy burden on the Lord and He shall sustain thee."

III. They Report Events at Jerusalem

They do not recognize Him and deem Him a stranger in the city if He has not heard of the remarkable facts known there. They describe Jesus as "a Prophet mighty in word and deed before God and all the people." They represent their rulers as arresting, condemning and causing Him to be crucified. They sadly refer to Him as He whom they hoped would have redeemed Israel. They declare that certain women of their company had been to the sepulchre that morning and found it empty and had been told by an angel that "He was not there but had risen." They affirm that some of their own number had gone to the grave and found even as the woman had said, "but Him they saw not." Such was the perplexing and saddening report made by these two disciples.

IV. Jesus Reproves Their Unbelief and Expounds the Scriptures

He had told the apostles repeatedly beforehand that He would die and how He would die, and described in detail the shameful treatment He would receive. He also had predicted that "On the third day He would rise from the dead." But while profoundly conscious of His death they entirely overlooked the joyful part of His prophecy, His resurrection. The fulfillment of the prediction respecting His death should have assured them that His resurrection was equally certain. The same Divine power that could lay down His human life at pleasure could assume it when He pleased. They needed therefore stern rebuke for unbelief. Unbelief is a heinous sin because it charges God with falsehood. Jesus then in "Moses and all the prophets expounded to them the things concerning Himself." It must have been a sublime, comforting and satisfying discourse.

V. He is Revealed to Them in the Breaking of Bread

It was late in the evening and He appeared about to continue His journey. They courteously invited Him to spend the night with them. He consents and at the table when He blesses and breaks the bread, their eyes are opened and they recognize the Lord. The blessing and breaking would naturally remind them of the Lord's Supper, intended to symbolize and predict His crucifixion. But the death made visible in symbol and fact was not more foretold than His third day resurrection. It was not surprising that they knew Him before He vanished from sight.

In times of controversy it is well for the friends of faith and freedom to keep cool. It is not the warlike and strident virtues that we need to emphasize, but the deeper, elemental, Christian factors of openness of mind, humility in the quest of truth, brotherly love and mutual sympathy.

You can move a pebble with your toe, but try it with a rock. Gladstone called the Bible "the impregnable rock of the Holy Scriptures."

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

THE LORD'S DAY

- M., Apr. 2—Wise to Rest: Exod. 20:8-11; 23:12.
- T., Apr. 3—Wise to Worship: Ezek. 46:1-3.
- W., Apr. 4—Sabbath Blessing: Isa. 56:1-7.
- T., Apr. 5—Unwise to Traduce: Neh. 13:15-22.
- F., Apr. 6—Unwise to Criticise Good: John 9:1-14.
- S., Apr. 7—Unwise Superstition: Col. 2:16-23.

Sun., Apr. 8—Topic: What Are Wise and Unwise Uses of the Lord's Day? Isa. 58:8-14; Ps. 118:24.

What is the value of the Sabbath?
What is your idea of a well-spent Sabbath?
What is your idea of an ill-spent Sabbath?

The Sabbath is the pearl of days. It is like a beautiful gem in a gold ring. God gives us six days for work and play, but He reserves one day, a whole day, for Himself. He called it the Sabbath day, for Sabbath means rest.

The fourth commandment says, Remember the Sabbath day to keep it holy, and it declares that God made the world in six days, and rested on the seventh, and for that reason, He hallowed the day, and commanded man, His creature, to rest that day also.

The Lord created man so that a rest of one day in seven is required by man's body and soul. Unceasing work, day in and day out, week in and week out, never ending for months and years, will finally wear out the human body. It is better to rest one day in seven, than work for a long period seven days of each week, without stopping, and then take a long rest. The frequent rest is better for man than long rests.

The Sabbath is good for man's mind. The constant employment of our mental powers without a weekly rest will tire and dull the brain, and bring weariness and unhappiness to the mind. The Sabbath introduces new thoughts and new feelings, and the mind rejoices in the change.

But most of all, the Sabbath is necessary to man's spiritual nature. Without question, the highest employment for the human soul is to engage in the worship of God. Praise to God for His great power and gratitude for His great goodness, in song and prayer, brings the most exalting feelings to the soul. It was especially for this reason that God appointed the Sabbath. The best and most useful people in the world are those who turn aside to the worship of God on the Sabbath, and useful people are the happiest.

Unwise Uses of the Sabbath

Since the Sabbath is so useful for our physical, mental, and spiritual nature, it is very unwise to do anything that will hinder our body and soul in the needs, which the Sabbath can alone supply. Let us speak of some ways of using the Sabbath that are unwise.

It is unwise to take the Sabbath for idle sleeping, and lounging. It is unwise to stock our minds with funny papers and secular news, and crowd out the Bible and spiritual thoughts. It is unwise to loaf at drug stores, and street corners, and hear unclean and useless talk, or engage in it. It is unwise to spend the hour of worship riding around in automobiles, and going from one town to another when we should be at God's house on His day. It is unwise to travel on railroads on Sabbath, for we not only waste God's time, but we compel others to do so. It is unwise to use the Sabbath afternoons to go to parks, or to the woods, or play golf, or to use the Sabbath for our own amusement. Isaiah said we are to turn our feet away from doing our own pleasure on God's holy day.

Why is it unwise to do all these things? Because God claims the Sabbath as His own, and to take it for our own

pleasure is like robbing God, and God will certainly punish the man, or the woman, the boy or the girl, and the nation that robs him of His day.

Wise Uses of the Sabbath

It is wise to use the Sabbath for rest from worldly employments and recreations. We need the rest for body, mind, and soul. It is wise to worship God on the Sabbath, to go to Sunday School, church, and young people's meeting, and mingle our voices in song and prayer, and to study the Bible with our fellow men. It is wise to keep at home for the most part of the day, for the Sabbath is the great cement for home ties and home affection. It is wise to read religious papers, religious books, and the Bible on the Sabbath. It is wise to listen only to music that fits in with the day, and to cut out noise, and jazz. It is good to use the Sabbath for visiting the sick, and carrying the Gospel to prisoners. It is wise to spend much of our time in thinking about our sins, and praying that God may help us overcome them.

Why is it wise to use the Sabbath day in such good employments? Because, to use it so will surely bring God's blessing on our own hearts and on others. It will reap a reward of honor and usefulness, for God has always honored every man and every nation that kept His Sabbath day holy.

BANNER POINTS

NORTH CAROLINA CHRISTIAN ENDEAVOR UNION

June 1, 1922 to June 1, 1923

- 1. Monthly Service Program24
2 credits for each report received on time, or
2. Efficiency Chart 6
2 credits for each 100 points attained on chart.
3. Four Square Chart 8
2 credits for becoming a One Square Society.
4 credits for becoming a Two Square Society.
6 credits for becoming a Three Square Society.
8 credits for becoming a Four Square Society.
4. Denominational Chart 5
1 credit for each 20 per cent attained on the chart. (Societies in denominations which do not have a denominational chart may claim these credits after making a canvass for subscriptions to their denominational papers).
5. Missionary Giving10
Minimum requirement for these credits is \$1.00 per year per active member. To denominational missions in addition to contributions directly to the church.
6. Support of the State Union 5
5 credits when a society pledge has been paid to the state treasurer.
7. Personal Stewardship13
1 credit for each 20 per cent of the active members enrolled as Comrades of the Quiet Hour...2
1 credit for each 20 per cent of the active members enrolled in the Tenth Legion5
3 credits for each Life Work Recruit3
8. Leadership Training Courses 4
2 credits for each course completed.
9. Representation at the State and District Conventions 5
10. Organizing a new society 5
5 credits may be claimed when the new society has been organized three months.
11. New Members 5
5 credits for enrolling new members equaling 25 per cent of the number on roll June 1, 1922.
12. Subscriptions to papers10
1 credit for every two subscriptions to the Christian Endeavor World5
1 credit for every five subscriptions to the Dixie Endeavorer5

REPORTERS' HONOR ROLL

- Carey P. Lowrance, Mooresville.
Paul W. Rawlins, Greensboro.
Miss Eunice Long, Greensboro.*
Miss Minnie Hopkins, Concord.*
Miss Leila Hubbard, Lumber Bridge.*
Miss Elizabeth Kirkland, Route 5, Durham.
Miss Aline Whitener, Hickory.
Miss Maud Little, Charlotte.
Mrs. Z. V. Turlington, Mooresville.
Miss Bess D. Arrowood, Morganton.
Miss Kate Sutton, Fayetteville.
Mrs. W. H. Howell, Wilmington.*
Miss Bessie Cox, Lowell.
Eugene Brown Morgan, Concord.
Miss Rachel Beall, Durham.
Miss Anne Sample, Hendersonville.
J. M. Carr, Davidson College.
Miss Ruth Beard, Cornelius.
Miss Lillie Gilcland, Greensboro.

Church News

ARMENIAN RELIEF

Received for this cause: Nut Bush Church, \$5.00.

WEEKLY NEWS NOTES FROM BARIUM

The conditions at the Sprunt infirmary are very much improved. We have had no new cases of measles during the past week, so are hopeful that we are to escape from further trouble along this line.

Miss May Self, the trained nurse who has been with us since Christmas, left for her home in Lincolnton more than a week ago.

Mrs. John Q. Holton's many friends throughout the State will be sorry to know that she was called to Bedford, Va., Monday, on account of the death of her mother, Mrs. Anspaugh. Mrs. Anspaugh was only sick a very short time, so her death came as a great shock to Mrs. Holton. Mrs. Holton has the sincere sympathy of her many friends at Barium.

Mrs. S. A. Grier spent the week end in Hickory, the guest of Mrs. W. B. Ramsay. The occasion of the visit just at this time was the 50th anniversary of the Hickory Church. Mr. Grier was an elder in the Hickory Church before coming to Barium, and was also invited to attend, but was prevented by his duties here. Mrs. Grier was enthusiastic over the delightful time.

Mr. Johnston is on a business trip to Tarboro. He expects to visit the Masonic Orphanage at Oxford on his way home.

We had quite a touch of Winter this week, and are very much afraid it has cut our peach crop short.

Miss Chambers and her family of boys are happy to be back in their new old home after being housed in Howard cottage for quite a while. As you know Synod cottage has been in the hands of the workmen; hence the term "new old home."

The clothing boxes are beginning to come in, and every week some of the children are made happy.

FORECAST OF E. M. C. IN NORTH CAROLINA

Judging from the reports which are being received daily at the office of the Synod's Secretary of Stewardship, the Every Member Canvass in the Synod of North Carolina the present year was decidedly the most successful in the history of the Synod, from the viewpoint of both current expense and benevolent fund pledges. Almost without exception those who have sent reports of the canvass to this office have accompanied the same with statements regarding increased interest in the canvass upon the part of the congregations in the objectives of the campaign and increased amount in the pledges made.

Among the most encouraging features of the reports received are those touching the large increase in the number of tithers secured in the synod during the past year, the large increase in the number of family altars reported, and the increased interest in evangelism which is evidenced in all sections of the Synod. Since the first of January reports have been received which show the addition of more than 700 tithers to those already recorded in the office of the secretary. Many of the tithers' cards which had been signed and returned to this office show that those who signed them are members of other than the Presbyterian Church, this fact showing that the seed thus sown is bearing fruit not only in the Presbyterian Church but in others, as well.

Included among the reports of distinct interest regarding the Every Member Canvass is that from the West Avenue Church, Gastonia, of which Rev. R. C. Long is pastor, the membership of this church is 220 and the report of the canvass shows that 210 of these members made pledges during the canvass. The quota for current expenses for this church was \$2,980 and the amount pledged was \$3,700, which was \$14.09 per capita. The quota for benevolences was \$1,320 and the amount pledged was \$1,400, or \$6.36 per capita. There are 74 tithers in this church.

The reports received from the First Church, Winston-Salem, the First Church, Wilmington, and the First Church, Salisbury, all indicate the canvass of this year the best of any yet taken, with decidedly increased interest upon the part of the membership. The same facts are true of the reports received from Greensboro, Statesville, and other places in the Synod. The reports which are being received from the church in the rural sections of the Synod show also that the canvass of this year was attended with larger and deeper interest upon the part of both canvassers and the other members of the churches than has been evidenced previously, and that larger and more liberal pledges were made. The reports from the rural churches constitute a feature of more than usual interest regarding the canvass and they have brought distinct encouragement regarding the pledges to all of the causes included in the same.

PERSONAL

A postal card, dated February 27, 1923, from Cairo, Egypt, brings the information that Rev. M. B. Lambdin, former pastor at Montgomery, W. Va., now on a tour of the Holy Land was at that city, at that date, and that he would leave the next day for Jerusalem. There are few men who will get more out of such a trip than our brother Lambdin.

NORTH CAROLINA

Winston-Salem—Last Sunday, March 18th, by unanimous vote Reynolda Presbyterian Church extended a call to Dr. D. Clay Lilly, of Lexington, Ky., to become its pastor. For several years Dr. Lilly was pastor of the First Presbyterian Church here. He is chairman of the Stewardship Committee of the Presbyterian Church in the South.

Fourth Creek Chapel—There was a congregational meeting of Concord (Loray) Presbyterian Church Sunday afternoon, March 18th, at Fourth Creek chapel for the purpose of organizing a branch congregation. Messrs. J. Watt Summers and June Stevenson were elected elders and Messrs. W. C. Wooten and J. P. Gray deacons. Rev. S. L. Cathey is the pastor.

Charlotte—Rev. W. H. Frazer, D.D., assisted Rev. J. G. Garth at Seversville last week in a meeting, preaching each night to excellent crowds. Mr. Garth preached at 3 p. m. on Prayer, and conducted several services for children. The church was greatly revived. Ten persons were added to the church by letter with others to follow. This church has been holding six cottage prayer meetings each week for over two months, preparing for the meeting.

Charlotte—On last Sabbath the cause of Near East Relief was presented in practically all the churches of this city regardless of denomination. Very able and moving addresses were made and the people responded to the appeal with liberal offerings. In some cases the speakers were natives of the persecuted countries, in other cases they were secretaries of the National Relief Committee; in nearly every case they were men who had visited the stricken region in question and knew whereof they spoke. Congressman Will D. Upshaw, of Georgia was one of the speakers. Dr. Voris, of the Northern Presbyterian Church, one of the secretaries of this cause, was another distinguished speaker who made a wonderful appeal for the cause. Over \$12,000 was raised in cash and pledges in the Charlotte churches with other contributors to be heard from later. The treasurer of this cause for North Carolina is Robt. A. Brown, 901 Citizens National Bank Building, Raleigh, N. C. A minimum amount of the money contributed goes to administration expenses as many of the men who are serving on the committee give their services free of charge, practically all of it therefore goes direct to the support of the orphaned children of the Near East.

Statesville, First Church—Mr. F. A. Sherrill announced at the Sunday morning service at the First Presbyterian Church that \$65,000 was in hand and that \$10,000 additional had been subscribed toward the building fund of the new church. The \$65,000 represents the donations of 13 members of the church, each giving \$5,000. Mr. N. B. Mills, chairman of the finance committee, states today that the committee has the promise of several other donations of like amount. The purpose is to raise \$200,000.

Greensboro, First Church—The members of our Church will be interested to know that the treasurer of our Building Fund has in bank over \$72,000 towards the new church building. We think this is a fine start and when we remember the good pledges that have been made and are ready to be paid, our treasurer, Mr. Thacker, is to be congratulated on his fine work, and all the members of our Church will be delighted to know that we have this amount as a good start towards our new building.—Bulletin, First Church.

Gastonia, West Avenue Church—This church on March 18th from one to three p. m. over-subscribed by six per cent its quota for both current expenses and benevolences for the coming year. It is interesting to note also, that this church has overpaid by ten per cent all of its benevolent apportionments for the year 1922-23. The report to the spring meeting of Presbytery indicates an addition of 28 members by profession and 25 by letter. Other items of interest are: 45 family altars, 75 tithers, a church paper and "Survey" in every home and "every member of the church at work." Two additional deacons and one elder have recently been ordained and installed. Rev. Roswell C. Long is pastor of this church, which has 220 resident and 20 non-resident members.

The Clinchfield Presbyterian Church has just closed one of the most successful revivals ever conducted in this field.

Rev. Leonard Gill, Synodical evangelist led our forces in the campaign and rendered a fine service. Mr. Gill knows how to hit sin from every angle, and he strikes direct with tremendous blows. But while he is unsparing and uncompromising with sin anywhere, he is very sympathetic with the sinner, and knows how to apply the healing remedy to the open wound with fine effect. The good work was interrupted just at the high-tide of interest and enthusiasm because of previous engagements that required Mr. Gill to hasten on, but in spite of interruptions and the short time there were nearly 50 professions and reconsecrations. Twenty-six of these were received into the church last Sunday and others are expected to follow. The climax of interest was reached on Sunday afternoon, when, with the assistance of Rev. J. C. Story, of Marion, we installed three elders and two deacons, with very impressive services.

This provides a working organization that will be able to plan for a worthy and definite objective for the future. This is a promising field for the Presbyterian Church and with the splendid support of the Synod and Presbytery continued we all hope to report progress that will fully justify our faith and the larger investments needed for the kingdom of our Lord in this place.

Thos. L. Klutz, S. C.

Davidson—The Every Member Canvass is not complete to date, but the indications are that the congregation will subscribe the full amount called for by the local church budget, i. e. \$4,200 for current expenses and \$5,000 for benevolences. This of course is exclusive of large subscriptions yet payable to a fund needed in building the annex to the church and in large subscriptions to the \$600,000 campaign for the rebuilding of Chambers and for an increase in the endowment fund.

The annex occupied for the first time last Sunday is a seating capacity of between 250 and 300, the new opera chairs leaving space for others number 9. The new section has been neatly carpeted and a whole fits in well with the other sections of the building, now having a seating capacity of about 60. The lower floor, a semi-basement, serves the main purpose of supplying additional Sunday School class rooms and of providing a place for social and social gatherings as occasion demands. The entire cost of the annex is not far from \$10,000. Thus enlarged the church should meet all demands upon it for some years to come, when some generous munus or other well-wisher may have it in his heart to erect a \$50,000 or \$75,000 building as a memorial to a loved one or as a testimony to his affection for the college and his zeal for the greater glory of God.

On Sunday Rev. Dr. Melton Clark closed his series of Life Work services with three excellent sermons, notably the one at the 11 o'clock service, which delighted everybody with its earnest message, its simplicity of statement, its beauty and aptness of illustration and its timely pronouncements as to what is involved in a truly consecrated life. The series of services were by no means without fruit,—quite a number of the young men expressed for the first time their purpose to devote their lives to religious work, missionaries of one type or another in the home or in the foreign field.

Gastonia Co-operative Standard Sunday School Training School—The Presbyterians and Methodists of Gastonia completed on March 24th their first Co-operative Standard Training School for S. S. teachers and workers. The fact that more than 250 from the two churches were enrolled in the school and that the majority of these took the examination for a certificate leading to a diploma, indicates the success of the school. The school was a real school of methods under the joint direction of Prof. T. Carr, Synodical Superintendent of Sunday School and Young People's Work in North Carolina and Rev. O. V. Woolsey who occupies a similar position in the Methodist conference. The school began on Sunday, March 18th and concluded on the 23d. Twelve sessions for each of the six courses were held.

The faculty of this school was the best that could be secured in the State. "Sunday School Organization and Administration" was taught by Prof. H. E. Pence, of Trinity College. Prof. C. T. Carr, one of the school's directors taught a large class in "The Principles of Teaching." The following specialization courses each had a good enrollment: (1) Intermediate and Senior Organization and Administration," by Mrs. B. H. Bunch, of Raleigh; (2) Junior Lesson Material and Teaching," by Miss Virginia Jenkins; (3) "Primary Lesson Material and Teaching," by Mrs. G. W. Green, and (4) "Beginner Lesson Material and Teaching," by Mrs. C. L. Van Loppin.

The school motto: "Training Takes Time, Take Time for Training," was well carried out. It was an inspiration to see the leading business men and women of the city diligently at work night after night to grasp the essentials of Sunday School work. In the opening afternoon there were workers present from 24 churches in the county. The churches co-operating in the school from the city of Gastonia were the Main Street Methodist, First Presbyterian, West Avenue Presbyterian, East End, West End, Franklin Avenue, Ranlo and Trinity Methodist, and Armstrong Memorial and Olney Presbyterian.

By a unanimous vote of all who attended the school, the same plan will be used again next year. In addition to the fine training for those who attended, and the tremendous impetus that the school gave for better work in the local Sunday Schools, one of the by-products was the fine feeling of interdenominational fellowship that was fostered which will make for the betterment of the city in the days to come. The school met in the new Young People's building of the Main Street Methodist Church, which is perhaps the most complete plant in the State for Sunday School work. Under the leadership of their genial and high-souled pastor, Rev. W. A. Lambeth, the school had everything in the way of comfort and encouragement that could be asked. Rev. G. R. Gillespie, of the Armstrong Memorial Presbyterian Church, secretary of the school, directed the publicity in a most efficient manner. On Thursday night following the class sessions, the entire school was pleasantly entertained in the social rooms of the First Presbyterian Church by the Business Women's Bible Class, assisted by Dr. J. H. Henderlite, who at all times was one of the most enthusiastic workers in the school.

Roswell C. Long.

Gastonia, Armstrong Memorial Church—Kings Mountain Presbytery, in session at Gastonia, March 15th, granted the request of the Armstrong Memorial Chapel to be organized as a church. Time will be March 25th, at 3:00 p. m. Commission: Rev. J. H. Henderlite, Rev. R. C. Long, and G. R. Gillespie; Elder J. F. Jackson.

This church is a development of the aggressive congregational work of the First Presbyterian Church. A number of years ago, under the direction of the First Church session, afternoon Sunday School work, with Dr. C. E. Adams as leader, Miss Lois Freeman and Bertha McLean and other faithful members of the congregation as helpers, was begun in a small way in what was then known as the Clara Mill community. For eight or nine years this work was carried on by the faithful workers who refused to become discouraged in the face of hard work and shifting numbers, until the fall of 1918, when the present pastor of the First Church, Dr. J. H. Henderlite, had a vision of the possibilities of the field and led the way into a more aggressive work.

The pastor was supported by his people, and in 1918 Rev. G. R. Gillespie became congregational evangelist, working in this and other parts of the city with consecrated wisdom. At the death of Col. C. B. Armstrong his family paid the cost of the new building, and it was named "The Armstrong Memorial Church." It is a memorial also of a wise pastor, a loyal congregation, an earnest assistant pastor, and a devoted elder.

It is seldom that one sees such unselfishness on the part of pastor and people as has been shown in this instance.

Gastonia, First Church—The Men's Bible class had their annual dinner on the night of February 27th, when 250 men of the church sat down to an elegant dinner served by the ladies, in the social room of the Sunday School building. Dr. Henderlite, the class teacher, acted as toast-master. Rev. Wade C. Smith, pastor of the Church by the Side of the Road, Greensboro, made the principal address. Mr. Smith is at his best at such a gathering. For more than an hour he held the undivided attention of the men, and his address made a deep and lasting impression. Altogether this was the best event of the kind in the history of the class.

The recently organized Men's Club of the church is starting off in fine fashion and bids fair to prove a very strong factor in the life and work of our church. The purpose of the club is practical close-at-hand service. Although no pressure has been brought to bear to swell the membership and Dr. Henderlite stated plainly that the club was formed for real work, nearly a hundred men have asked to be enrolled and all seem genuinely interested. Already they have set to work in carrying out plans for reaching the men of the city who are not Christians or church-goers.

Interest in Christian Endeavor is growing among our young people. The attendance upon all three societies has been good throughout the winter. Mr. Gamble and Mr. Barr, of the Davidson student body, spent Sunday, March 11th, here, and made some very helpful talks to the Endeavorers, and their visit will do real good.

The Presbytery of Kings Mountain met in the Gastonia First Church, March 15th, and appointed a commission for the organization of the Armstrong Memorial Church on the afternoon of March 25th. This is a mission of the Gastonia church which already has handsome brick building and has prospered greatly under the care of the assistant pastor of the First Church, Rev. G. R. Gillespie. It will begin with more than 150 members and has prospects of rapid growth. Mr. Gillespie will serve the new church as pastor and will also continue as assistant at the First Church, with special care of the out-stations in the industrial sections of the city, where he has during the past four years or more done a work of remarkable influence and success.

At this meeting Presbytery also granted the church at Kings Mountain permission to prosecute a call for the pastoral services of Rev. Dr. I. S. McElroy, of Columbus, Ga. The Presbytery will heartily welcome Dr. McElroy as a most valuable accession to its membership.

According to the schedule made out by Mr. J. B. Spillman, Synod's secretary of stewardship, practically all the churches of the Presbytery have in the past three weeks been visited by "flying squadrons," consisting of four ministers each, in the interests of the Progressive Program and the Every Member Canvass.

Fiftieth Anniversary of Hickory Church—On Sunday, April 18th the First Presbyterian Church of Hickory, N. C., celebrated its Golden Anniversary with appropriate services, the entire day being given up to observation of the founding of this church. Cards of invitation had been sent out to every member of the former years, and special invitations to the members of the immediate families of the charter members as well as to those of former pastors, so that a home-coming occasion was combined with the birthday of the church.

At the morning service, the sermon was delivered by Rev. W. W. Moore, D.D., LL.D., president of Union Theological Seminary, Richmond, Va. It is of interest to note that Dr. Moore preached the sermon at the dedication exercises of the present church on December 2, 1906. Upon the occasion of the 50th anniversary, Dr. Moore delivered a splendid sermon of the kind for which his scholarly equipment is noted. Dr. Moore chose for his text the 13th verse of the 4th chapter of II Timothy, "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." Following the life and training of Paul, Dr. Moore told of his habits and of his learning, and carried his discourse up to the time of Paul's prison life, at the time of the epistle having been written to Timothy. He showed that Paul being an old man, felt the need of his heavy

cloak, as winter was coming on, and he desired the books for his companionship, but most of all he wanted "the parchments" for the comfort of his soul. So in this letter he asked for comfort for body, for mental food, and for spiritual needs. Dr. Moore urged his hearers to read only the clean books, such as those of Sir Walter Scott, and begged that "the one Book" be kept in the home and be given the supreme place in the life of the people.

The sermon of the evening service was delivered by Rev. John G. Garth, of Charlotte, N. C., the only living ex-pastor of the church. Mr. Garth was for more than ten years active in the pastorate of the Hickory church, resigning this pulpit to enter overseas work with the Y. M. C. A. at the time of the war. An accident in Charlotte, while he was attached to Camp Greene, made it necessary for him to spend many months in the hospital, and prevented his going abroad. Mr. Garth is greatly beloved by the Hickory congregation and it was a pleasure to have him back on this occasion. In his sermon, Mr. Garth, like Dr. Moore, drew his subject from the life of Paul and spoke in a forceful manner of the evidences of Paul's conversion and religion. Just as Paul felt that Jesus Christ had been crucified for him, so must we, said Mr. Garth, accept the faith that Christ died for us and should make our lives serviceable in the cause of Christ.

Especially fine music was rendered at both the morning and evening services, a male quartette having been selected for the day, and solo being offered by Mrs. John Geitner at the morning service, and a duet by Miss Mary Ramsay, a daughter of a former pastor, and Mr. Connolly Gamble. The congregational music was exceptionally good.

During the afternoon the regular annual every member canvass of the church was not crowded out, but was entered into with even more enthusiasm than ever, about 30 men going out into the different parts of the city and suburbs, calling at the homes of the members of the church. The result was that the budget for current expenses and the quota for church benevolences for the coming year have been taken care of, and it is expected that a substantial increase will be shown when all the reports are in.

One of the most interesting parts of the program of the day was the church history, written by Dr. W. B. Ramsay, clerk of the session, and a sketch of the Woman's Auxiliary by Miss Amelia McComb, Auxiliary Historian, which was read at the morning service by Dr. Ramsay. This was later presented to the congregation in printed form, so that a permanent souvenir of the day is in the hands of the members and friends of the church. This booklet contained complete records of all pastors, supplies, elders, deacons, and other officers of the church, as well as the present organization. The present pastor of the Hickory Church is Rev. Edward M. Craig, D.D., who was called to the church as successor to Rev. J. G. Garth, and became its pastor on May 25, 1919. Dr. Craig has accomplished a wonderful work in the Hickory congregation, and during this pastorate 186 new members have been received into the church. The membership now numbers 355, with 326 enrolled in the Sunday School. The total gifts of the year are estimated to reach \$8,500. The church has no debts of any kind. It now owns one of the most valuable pieces of property in the city and is in every way regarded as in a healthy condition, and as Dr. Ramsay said in his history, "Today we are better prepared for a forward work than ever before, and we pray for God's continued blessing upon us."

SOUTH CAROLINA

Harmony Presbytery will meet in stated session at Salem (B.R.) Church, April 10th (Tuesday), at 11 a. m. W. H. Workman, S. C.

Chester—On Sunday, March 25th, the following were elected to the eldership of Purity Church. Dr. W. R. Wallace, H. R. Woods, S. M. Jones, A. L. Gaston.

Chester—The nice new manse of Purity Presbyterian Church is now occupied by the pastor, Rev. Flournoy Shepperson, D.D., and his family on York Street. The new property represents an outlay of \$20,000, and the manse is complete in every detail. The church is now closing the best year it has ever had, and large plans are made for next year.

Latta—Rev. E. C. Bailey has resigned as pastor of the Latta Church to take effect May 1st, at which time he goes to Accomac, Va. Several months ago he announced his intention to either rest from work this summer or to go elsewhere. His relationship both to the community and church has been of a most fortunate character. It is with regret that we receive his decision to go elsewhere; and we predict that his place will be hard to fill. His sermons have been of the very highest order and all of his work has been of a constructive nature. He has an interesting family and their life to the community has stood for something "worth while."

M. M. M.

Piedmont—The Presbyterian Church closed its church year with a gracious revival led by Rev. W. H. Miley, Synodical evangelist. For two weeks Dr. Miley preached earnestly and with the manifestation of God's Spirit. His chorus director, Mr. Furman Betts, completely won the confidence and cooperation of the community. Besides being a splendid director he is a fine soloist. Their presence was wonderfully appreciated. Some of the visible results of this meeting are 19 professions of faith, over 100 reconsecrations, and two life-service re-

(Continued on page 10)

News of the Week

The Council of State, of North Carolina, will soon inaugurate the new building programs of State institutions. The contracts will be awarded.

According to a recent decision of the Supreme Court of this State, the Turlington Act does not repeal the old quart law. The new act makes prohibition more drastic instead of less.

Asserting that the controversy between girl and boy students at the University of North Carolina over the construction of a girls' dormitory apparently has been settled, W. N. Everett, secretary of state, and a member of the building committee of the institution, stated a special committee has been appointed to consider plans for the proposed building.

A possible disagreement in the N. C. Highway Commission has developed. Charges of discrimination against W. S. Fallis, purchasing agent, were made, but he was exonerated by the commission. Then W. C. Wilkinson, of Charlotte, announced that the matter was not settled, while Chairman Page says that it is. The following appeared recently: W. S. Fallis, who, as purchasing agent for the state highway commission, was given a clean bill of health by the commission last week in a resolution declaring that investigation of charges brought by Charlotte automobile dealers had developed nothing reflecting on the integrity of Mr. Fallis, resigned as purchasing agent.

Income tax collections, in spite of a slow climb daily, seem certain to fall a half million dollars below the \$3,500,000 estimated by the state budget commission. The state department of revenue reported total collections of \$2,662,000, and that most elaborate of responsible estimates at this time does not place the ultimate total at more than \$3,500,000. Some 3,000 returns are yet to be filed under extension.

Confronted with a cement famine which, it is stated, may seriously handicap road construction in the state during the next year, the state highway commission is now considering the establishment of a cement factory somewhere in western North Carolina.

Three new state parks will be sought by the North Carolina geological and economic survey as the result of its semi-annual meeting. Dr. Joseph Hyde Pratt, director, was authorized to enter negotiations for the procurement for use as parks of Grandfather mountain, Linville Gorge in Burke county, and Fort Macon, in Beaufort inlet. The state's only park at this time is situated on Mt. Mitchell. A state inn is also proposed to be built on Mt. Mitchell.

Connection of America and Asia by a tunnel across Behring Strait was suggested by Prof. William Hung, of the history department, Peking University, in a luncheon address at the City Business Club.

The stockholders of Lowell Cotton Mills charge the officers of the company with malfeasance of office and diverting of funds. The suit involves \$792,869.39.

Galli Curci, renowned colatura soprano, will sing at the Charlotte auditorium on Wednesday evening, May 2nd, according to the announcement made by officials of a Charlotte organization who have made arrangements for her appearance here.

Peach growers in Georgia suffered heavy losses by the freeze of Monday night, but there will be a good sized crop of fruit in the belt, federal and state crop officials stated.

Public statements made by officials of the United States government to the effect that substantial alterations had been effected in British capital ships to increase their battle range, and defensive armaments, were formally corrected by both the state and navy departments.

Prediction that President Harding will be a candidate for re-nomination, will be selected as the republican standard bearer and will be re-elected, was made by Attorney General Daugherty, pre-convention campaign manager for Mr. Harding in 1920 and since then his chief political adviser.

CHURCH NEWS

(Continued from page 9)

cruits. These men left a host of new friends who will always cherish the memory of their visit. This has closed a year of active evangelistic effort. Near 70 additions to the local church have resulted

from the year's work. This represents a year's gain of 65 per cent in membership.

The every member canvass was made March 18th, and the budget subscribed in two hours.

J. Blanton Belk, Pastor.

Chester—Addressing a large gathering of the men of Purity Church, Thursday evening, March 15th, at their annual banquet and meeting Rev. M. E. Melvin, D.D., of Chattanooga, Tenn., secretary of the Stewardship committee of the Southern Presbyterian Church, emphasized man's relationship to property, showing that instead of owing we owe. Dr. Melvin is one of the foremost speakers of the Southern Presbyterian Church and his eloquent message on Stewardship brought out many new and interesting ideas. Mr. A. M. Aiken was toastmaster. Toasts were responded to by Rev. Flournoy Shepperson, D.D., pastor of Purity Presbyterian Church; John A. Hafner, a Field Secretary of the Stewardship Committee of the Southern Presbyterian Church; and Dr. W. R. Wallace.

In addition to the flow of oratory a splendid musical program was rendered. The quartet from the Columbia Theological Seminary of Columbia, Miss Essie Orr, and Mr. Henry W. Sanderson, organist of the church, rendered a number of selections.

The banquet was served by the Woman's Auxiliary of the Church. Following the banquet and speeches men of the church were organized into a body, conforming with the plans of the General Assembly. Dr. W. R. Wallace was elected president; Mr. J. Boyce Bankhead, secretary, and Mr. William McKinnell, treasurer.

Forward Step by South Carolina Presbytery—Mr. J. J. Adams, Laurens, S. C., has been elected treasurer of South Carolina Presbytery to receive and disburse all money given to benevolent causes by the churches of the Presbytery. He begins his work on April 1st.

Church treasurers are expected to remit by check so that no receipt will be necessary.

They are requested to send all money contributed for benevolent causes on the day following the last Sunday of the month.

While the treasurer will keep a special record for gifts to special objects which will be forwarded as the donor directs, it is the earnest desire of Presbytery that no church or individual make such gifts until the church has given its full quota. After a church has paid its full quota to all benevolent causes it is hoped that many will make large gifts and if they so desire, may specify these for special objects.

It is the hope of the Presbytery that by having a central treasurer money that is often kept in hand by a church treasurer for a long time with the expectation of forwarding it when it reaches a considerable sum, will be remitted at the end of each month, no matter how small the amount may be. Almost half of the amount contributed to each benevolent cause reaches the treasurer of that cause during the month of March. Many thousands of dollars in interest could be saved if treasurers of congregations sent what is on hand at the end of each month and the Presbyterial central treasurer may be the solution of this problem.

H. Waddell Pratt, S. C.

Box 331, Columbia, S. C., Mar. 24, 1923.

APPALACHIA

Asheville Presbytery meets in regular spring session, West Asheville, N. C., May 1st, 8 p. m.

W. S. Hutchison, S. C.

Horse Shoe, N. C., March 22, 1923.

KENTUCKY

Louisville, Woodland Avenue—The new auditorium of the Woodland Presbyterian Church was dedicated Sunday, March 11th, at 3 p. m. The sermon was preached by Rev. Henry H. Sweets, D.D. A former elder, Mr. T. B. Talbot, and three former deacons, Rev. S. W. McGill, Rev. C. A. Ray, and Rev. W. T. McElroy, assisted in the services of the day. Mr. Ray and Mr. McElroy preached at the morning and evening services, at which 26 persons united with the church. Nine of these were by letter, and the others were by re-affirmation and profession.

The seating capacity of the church is 500, and the cost \$50,000. With the Sunday School buildings, which were erected ten years ago, this church is now well-equipped for its growing work.

On Tuesday evening, March 13th, a musicale and social were given, to which all the Presbyterian churches of the city were invited. On Wednesday evening, March 14th, about 500 people of Parkland gathered for a union prayer meeting, which was followed by an enjoyable social.

WEST VIRGINIA

The Presbytery of Kanawha will meet Tuesday, April 24th, 1923, at 8 p. m., in the Ruffner Memorial Presbyterian Church, Charleston, W. Va. Rev. L. E. McElDowney is pastor of this church. His address is 1700 Quarrier St., Charleston, W. Va.

J. B. Morton, S. C.

Clifftop—The evangelist of Greenbrier Presbytery, Rev. J. E. Flow, D.D., has recently closed a two weeks' meeting at Clifftop, W. Va., a mining town in Fayette County. Many Christian people re-consecrated themselves and there were 26 professions of faith in the Lord Jesus Christ. One lady united with the Baptist Church and 13 united with the Presbyterian Church and others will follow. Since Dr. Flow

began last October to devote all his time to evangelistic work there have been 181 conversions and a large proportion of them have been grown men and women. Commissions have been appointed to organize two churches in fields where he has held meetings. The Presbytery of Greenbrier is vigorously pushing its evangelistic and home mission work.

Educational

Flora Macdonald College—Miss Mamie McElwee, of Statesville, N. C., supervisor of young people's work of the Synod of North Carolina, and Miss Sadie Buckland, missionary from Chunju, Korea, visited the college last Monday and Tuesday. On Wednesday night, Miss Buckland addressed the student body, telling of her experience in Korea and giving vivid descriptions of country-life scenes there.

The question selected for the inter-society debate on Saturday night, March 24th is, Resolved: That the United States should cancel all Allied War Debts. Speakers for affirmative, Misses Annie Lee Funk, Epsilon Chi; and Annie Mae Campbell, Zetesian. For the negative, Misses Elizabeth Brannen, Zetesian; Mary McCulloch, Epsilon Chi.

The basketball championship games are now in progress, and the results thus far are, Freshmen winners over Juniors and Seniors; Sophomores winners over Juniors and Seniors. The last two match games are scheduled for Friday, March 23d when Freshmen will play Sophomores, and Juniors and Seniors will match each other.

On Monday night, March 26th, Flora Macdonald was very fortunate to have for the evening's entertainment, "The Chastening," a play by Charles Rann Kennedy, featuring Mr. Kennedy, Edith Wynne Matheson (Mrs. Kennedy), and Margaret Gage. This is one of the biggest things of its kind that the college has ever secured, and a capacity house is expected for this event.

The Dramatic Club is having daily rehearsals in preparation for a play which they expect to give in the near future for the entertainment of the student body and faculty.

A fortnightly recital will take place Friday, March 20th in the college auditorium with music pupils of the various departments taking part.

A six-weeks course of study of the little booklet, "The Vanguard of a Race" has been substituted for that length of time in place of the Wednesday evening prayer services. The student body is divided into bands of 12 to 14 girls, each with a leader, while this is in progress. The course is intended to help broaden the outlook on the racial questions.

Oglethorpe University—This week has seen the consummation on the campus of Oglethorpe University of what is perhaps one of the most beautiful acts of pure sentiment in the annals of American educational institutions. Oglethorpe as planned and founded has been the work of a group of individuals, having had no State legislature or Church court or millionaire or large body of wealthy alumni to whom appeal could be made. It was realized from the beginning that in many instances the founding of the institution would mean real sacrifice, and in the building plans a most beautiful location was set aside for the Founder's Tower wherein was to be a specially beautiful Founder's Room, and in this room on a suitable lectern was to be a Founder's Book containing the names of the men, women and children who founded Oglethorpe University. In the course of time, Mr. J. T. Lupton gave the Founder's Tower which is commonly regarded as the most exquisite bit of college architecture in the Southern states, and in it is the Founder's Memorial Room, a room 20 feet square with a granite floor and limestone walls and Gothic windows, and now the lectern—or reading table—which is the gift of the Peter and Burghard Company, of Louisville, Ky., has arrived and has just been set up by Gus Straub, that staunch old master mason who has aided in the construction of all of the buildings on the Oglethorpe campus.

The lectern is a beautiful piece of workmanship, being of gracefully carved limestone. It is set in the center of the room and on it shortly will be placed the Founder's Book in which, alphabetically arranged under states and towns, will be forever kept the names of those who are building the institution. Students and visitors already know this room as a sacred memorial chamber, the students having adopted as a tradition the removal of their hats when they enter it.

In pure sentiment, this act of gratitude on the part of the authorities of Oglethorpe and of appreciation of the sacrifice of their friends has been rarely, if ever, equalled in the history of universities and colleges anywhere. It is proposed to keep this book, renewing the pages from time to time, forever as an undying memorial to the generosity of those who have aided and are still aiding the institution. The buildings of Oglethorpe University are built so as to endure indefinitely into the ages, and doubtless when it shall have been forgotten where Atlanta's present sky-scrapers were located, this memorial, more imperishable than bronze or marble slab, will bear witness to the love and generosity of the founders of Oglethorpe University. In the front of the book will be the members of the Board of Founders and following them will be the names of the women on the Woman's Board, followed in turn by the donors from all over the world. There are something like 5,000 of these names and they have subscribed over \$1,000,000 to the University.

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CHILDREN

"NEBRASKA"?

Dear Standard:
 I am a little boy nine years of age. I go to school; I am in the fourth grade. My teacher's name is Miss Julia McClock. I like her fine. I have a pet puppy, his name is Neb, and when he is asleep if I take a straw and tickle him on the nose he will jump up and bark and growl. I will close now.
 Your friend,
 Clarence Holland.
 St. Paul, N. C., R.F.D., 4.

A NEW CHURCH

Dear Standard:
 I am a little girl 13 years of age. I am in the eighth grade at school. My teachers are Misses Hackett, Bradley, and Tarpley. I like them fine. My Sunday School teacher is Miss Betty Tarpley. I have recited both the child's and the shorter catechism and have received my Testament and Bible. Our pastor is Rev. W. C. Brown. We all like him fine. We are building a new Presbyterian church. It is not yet completed but we hope to be in it soon. I have two brothers and one sister. Please do not let my letter reach the wastebasket as I want to surprise my family.
 Your friend,
 Kathleen Dew.
 Raeford, N. C.

HAS A LITTLE AUNT

Dear Standard:
 I am a little girl nine years old. My birthday was last Monday. I go to church at White Plain Presbyterian Church. I like to go to school. I am in the third grade. I have another little brother and a sister. I am the oldest. I like to go to my grandmother's at Laurinburg. My little aunt, Evelyn Jackson, has written lots of letters to the Standard. I will close by asking a question: "Who was the oldest man in the Bible?"
 Your unknown friend,
 Annie M. Warner.
 Council, N. C.

STAYING WITH GRANDMA

Dear Standard:
 This is the first time I ever sent a letter to a paper, and I do hope you will print this one for me. I can't write myself, as I am just four years old, but I love to have the stories and letters in the Standard read to me. I don't live in Marion, but in Winnsboro. I am staying with my grandfather and grandmother here because my mother is sick in a hospital in Charlotte. My grandfather preaches in the Presbyterian Church here, and I go to Sunday School every Sunday. Miss Sophie Richards teaches me.
 Your little friend,
 Catherine Mobley Caldwell.
 Marion, S. C.

ATTENTION, MR. McLEAN!

Dear Standard:
 I am a little girl 11 years old. I am in the fourth grade at school. My teachers are Miss Sue Tate and Miss Ophelia Carter. I like them fine. We have Sunday School every day in our school and are going to have school all summer because we live on Burkemont. Please put my letter in your paper because I want Mr. MacLean in Greenwood, S. C., to see it. He

was my pastor. I am going to say the Catechism Easter for a prize, so I had better close and study it.

Your little friend,
 Mullie Walker.
 Burkemont, N. C.

LOVES "UNCLE BOGGS"

My dear Standard:
 I have a doll that can talk and one that can sleep too. Their names are Johnnie Martha Marshall and Frances Elliott Springs. I go to Sunday School every Sunday and hear my papa preach. "Uncle Boggs" has just been to see us and I showed him all my playthings. I love him. I am six years old and my mama is writing for me. I can write a little bit.
 Sue Tylor Jopling.
 Lancaster, S. C.

THE M. T. I. SECRET SOCIETY

"Free at last," yelled Sid as he rushed madly out of the big school door on the last day of school. "Come on, let's whoop it up. Let's crowd six months of fun into two. Let's make things interesting."

And that very day in the hut we had built in the corner of Drew Atterbury's back yard, us four boys started the "Make Things Interesting" club, the M. T. I. First we thought we'd name it the "Whoop It Up" club, but the initials, W. I. U., didn't sound so good as M. T. I. Later, though, we thought any letters would have been better than the ones we chose. People began guessing what they meant. Jack's big sister said we certainly had chosen the right name. We really were the most terrible imps in town. Drew's big brother called us mysterious talking ignoramuses, and Aunt Sophia said of course we called it the Empty I club, because we each brought an empty I to each club meeting—judging from the amount of eats we got away with anyhow.

Naturally this joshing bothered us some, specially as we were feeling so set up and important. But we didn't let on we were bothered. Not us. We just smiled in a dignified and pitying way and went right on making things interesting.

First we set down the things that we usually do in the summer—swimming, tennis, fudge-making and hiking. Then regretfully we added to this list grass-cutting and store-going. Six things to make interesting—the last two almost impossible. That's what we thought then.

* * *

Well, we decided to keep our eyes and ears open and learn all we could about these things—even look 'em up in newspapers or magazines or the encyclopedia if necessary. Any one who brought in anything interesting that we could use would be president of the club next month. For the first month we didn't have a president, none of us naturally having any credit marks to begin with.

As it turned out we didn't have any president the second month either. So many marks were crowded onto the piece of paper, they were in such a jumble you couldn't tell which belonged to whom. Anyhow we didn't need a president. The club was getting on great without one—better'n with one, probably, no one being jealous that way. Our six things we'd started out to make interesting were getting there all right. Instead of just splashing around in the river or paddling dog-fashion or maybe ducking and coming up choking and sputtering with the insides of our noses and throats smarting like sandpaper, we were really learning to swim. Starting at the beginning, we learned to breathe rhythmically like it told in a magazine. We all took hold of hands and stood up in the water with just

our heads out. Opening our mouths, we took deep breaths of air. Closing our mouths, we squatted down in the water all together and breathed the air out of our noses until little bubbles came in the water. Then up we came for more air. Then we learned to keep our eyes open all the time except just the second they strike the water. I'd never even thought of opening my eyes under water before, and it feels great, the cool water against your eyeballs. Now we're learning the crawl stroke and the flutter kick. We're going to have races across the river soon.

With tennis and fudge-making and hiking, we improved just the same, and it was heaps more fun. It's wonderful when you're really interested in anything, how news about it just comes flocking to your ears or comes springing out at your eyes from a newspaper or magazine. Even grass-cutting got quite exciting. By the time we got our lawn mowers sharpened and fastened on attachments we read about in the Scientific Weekly and tried speeding instead of loafing, it really was interesting. So interesting that we got excited trying to beat each other's records. To do this we had to have more grass to cut. So we cut the neighbor's—getting paid for it, of course. And doing it so quickly, we made such a lot of money that my dad called us the "Money Trust Incorporated." We sort of liked that, though, and decided to use the money for new bathing suits. Our old ones were awful shrunk and faded and all spotted over with little white moth-holes.

And store-going—we changed that, too. We took turns, one of us doing it each day for all four families. With the help of two wire baskets fastened on Jack's wheel, all the things could be carried at once. And say, we learned how and where to pick out the best fruits and vegetables. The neighbors began giving us their orders, too. And we made more money that way.

But on the fifth of September our flourishing young club had a setback. School started. The club went into mourning. We tied a black ribbon to the baseball club. We hung the flag at half-mast. Us boys were dressed in our old bathing suits with stripes painted on them round and round, black stripes. We were just wallowing in gloom.

"We should have worn them to school today," Sid said real spunky. "And tramped in lockstep like a chain gang. It's a prison right enough. Hard labor six hours a day for ten months, to say nothin' of home-work. For no crime neither, 'cept bein' a boy," ended Sid bitterly.

"Yep," Jack put in miserably; "but so long as we got to do it, couldn't we try to make even arithmetic and geography and all the rest interesting, like we did grass-cutting and store-going?"

"Fat chance," muttered Sid. Then followed a dismal silence. But before the meeting was done we decided to give Jack's suggestion a month's trial.

An we honestly did try. And we discovered some really passable reasons for almost every study. Writing, for instance, when you come to think of it, is mighty important. You need it all your life. And nothing looks greener than an ugly, wobbly kind of a handwriting. Specially your signature. You can't type-write that. Then geography, the study of the earth and its inhabitants. We never thought before that it was all discovered little by little and slapped onto the map. It must have been fun hunting out a little piece more to stick into the geographies. I bet Columbus had a thrill when he opened the new geography fresh from the press and found his America on the map.

* * *

Then we decided knowing something about the earth might come in handy to us when we became champions in swim-

ming or tennis. Knowing something about the countries where the tournaments were to be held. Knowing enough to find them anyhow. And arithmetic, if we'd know more about that. And say, it was more fun when the teacher gave a hard question expecting you to drawl out, "I don't know," to not only answer her question but add something to it we'd read in some other book or magazine. I surprised Miss Baker once or twice that way myself.

A month went by in just no time at all, and our report cards were handed out. That night we were to have a meeting of the club. But before we could even start the club meeting Sid climbed up and ripped the black ribbon off the baseball club and tied the red and yellow bow back in place. After that he raised the flag from half-mast. After that he dragged out the striped bathing suits, and said coolly: "I move we make a bonfire of these."

We were so surprised we could do nothing but stare at Sid—Sid who had always hated school the worst of all and who was our leader.

"Sure," replied Sid in answer to our stares. "When I took home my report card my father nearly fainted with surprise. And you know how husky he is. Then mother, she was so tickled she got rattled and made both apple pie and chocolate cake for desert. And my little sister, she kept looking at me as if I was the tower of Pisa. Gee! This club ain't in mourning. No, sirree! This club's going to celebrate."—Dora Dexter, in *The Continent*.

THE SHINIEST DIME

One little girl had five little dimes;
 She had counted them over a good many times,
 And again and again she had left her play
 To plan how to spend them for Christmas Day.

For papa and mamma and baby boy
 And grandpa and grandma would all enjoy
 Her little gifts as much as a score
 Of other presents that cost far more.

Four of the dimes were dull and old,
 But one that was shining and new,
 I'm told;
 And once the little girl said to a friend,
 "This new one is almost too pretty to spend."

At last the Christmas shopping was done;
 The dimes were spent—yes, every one;—
 And Annette seemed the happiest girl alive
 As she hurried home with her parcels five.

She had a secret for mother's ear.
 "I bought a nice present for papa dear,
 And for grandpa and grandma and baby, too!
 But I spent the shiniest dime for you!"
 —Jessie L. Dritton, in *St. Nicholas*.

Lady (purchasing thermometer)—
 "And would you be so kind as to set it at 65, because that's what the doctor says I'm to keep the room at."—
London Opinion.

Marriages and Deaths

MARRIED

Sykes-Holland—At the residence of the bride's father on the 22d day of March, Mr. Hasel Sykes and Miss Vannie Holland, both of Godwin, N. C., were united in matrimony, Rev. T. C. Croker officiating.

DEATHS

MISS JANE CAMPBELL

Inasmuch as our Heavenly Father has called from our midst our friend and fellow-worker, Miss Jane Campbell, we, the members of the Woman's Auxiliary of St. Pauls Presbyterian Church, wish to express our appreciation of her life and work among us.

The spirit of her service was that of an humble Christian, and though quiet and unassuming in manner, her cheerful disposition and gracious spirit won many friends.

The necessity of others made a strong appeal to her heart, and she was ever a friend to the poor.

She loved her church, and until her condition became too feeble, was a faithful attendant upon its services. Through a long, useful life, she was honored and loved by all who knew her, for her strong Christian character.

We miss her, and deeply sympathize with loved ones who miss her so sorely.

Mrs. A. R. McEachern.
Mrs. L. A. McGeachy.
Mrs. L. L. McGoogan.

MARGARET ELLA THROWER

In the silent watches of early morn, March 12, 1923, the Death Angel gently bore the spirit of Miss Margaret Ella Thrower from earth to Heaven.

For thirty-seven years, though frail in health, Margaret lived to cheer and bless the home. Her very frailty sweetened and purified her refined soul, keeping her "unspotted from the world," and endearing her not only to her family circle, but to all who knew her. Little children particularly were drawn by her patience with, kindness toward, and interest in them. Her home was often the scene of happy gatherings when Margaret was a child with children of the neighborhood, giving them her interest in play and sympathy in in trouble.

Since the death of their mother, four years ago, she and two sisters had lived alone, and it was Margaret who kept the home fires burning, and who with her gentle Christ-like life filled that home with a sweet peace and radiance, the memory of which will go with the now lonely sisters down through the years,—a blessed heritage of countless value and sacredness.

Never was she heard to murmur, always appreciative of and made happy by the smallest kindness; her life was an example of Christian cheerfulness and sunshine. Her faithfulness, toward her church and missionary circle was constant; her heart was always present, although her body might be absent, kept away by its frailty. The Christ whom she professed at an early age and acknowledged by uniting with the Presbyterian Church, was her pattern, her all in all until

God called her to be forever with Him where,

"We know He will but keep
Our own and His until we fall
asleep."

For the bruised and broken hearts we pray the comfort of God's Holy Spirit; to Him who doeth all things well we give thanks for the beautiful life of this loved one, and thanks for the gift of His Son which enables us to say "Margaret,

'Thou, in the likeness of thy Lord shall shine,
And He shall bring the golden crown of thine—
Good-Night.'"

M. McG.

DR. GEORGE ALEXANDER GRAHAM

Dr. George Alexander Graham, son of Dr. Neill and Elizabeth (Cromartie) Graham, was born at Elizabethtown, Bladen County, N. C., February 28, 1852. During his childhood his parents moved to the old Whitehall community on Cape Fear river, where he attended the local schools and later went to Clinton High School. After studying medicine under his father he took one year in the Medical College at Louisville, Ky., then completed his course at the University of New York, where he graduated in 1875 with the degree of M.D. After his graduation he located at Cedar Creek, in Cumberland County where he practiced his profession until 1878 when he returned to his old home at Whitehall and took charge of his father's practice. Here, for eighteen years, as a beloved physician, he ministered to the people, his practice extending over a large portion of Bladen County. In 1896 he moved to Warsaw, in Duplin County, where he labored until he came to Raeford in 1900 and was associated with the late Dr. A. P. Dickson in the practice of medicine and in the drug business. In 1912 he decided to retire from the practice of medicine, and accepted the position of secretary and treasurer of the Hoke Realty Loan and Trust Company, which he handled with splendid success until he was forced by failing health to retire from active service about eight years later. During the last three years there was a gradual decline in his health until the end came and he passed to his eternal reward February 1, 1923. On January 4, 1877, Dr. Graham married Miss Cora James Cromartie, daughter of P. L. and E. J. (Faison) Cromartie, of Bladen County, who was his constant companion and helper, never being separated as long as one week at a time, during the forty-six years of their married life. Her devotion and faithful ministrations to him during his last sickness were the subject of comment by many admiring friends. Besides his widow he leaves two sisters, Mrs. Mary A. Stevens, of Councils, N. C., and Mrs. Janie Russ, of Wilmington, N. C., with other relatives and a host of friends to mourn their loss. Dr. Graham inherited and perpetuated in his life the high ideals of a noble ancestry. On both sides his ancestors were of the pure Scotch origin, running back through James Graham, Marquis of Montrose. He was a second cousin of the late Dr. Kidder Graham, president of the University of North Carolina and of Miss Mary Owen Graham, president of Peace Institute in Raleigh. He was recognized in the community as a

man of fine judgment, good common sense and high ideals of justice and truth between man and man. His advice was often sought on business, political and religious matters.

He took a lively interest in civic affairs and was interested in every cause that was for the good of his State and community, but was too modest to even consider accepting any political office. He had a prominent part in the movement which led to setting off the new county of Hoke from parts of Cumberland and Robeson counties in 1911, and was a member of the committee that decided on the name for this county.

By the kindness of heart, his sense of humor, his integrity of character and his clean, pure life, Dr. Graham drew to himself many warm friends. During his last long illness he said it was worth all of the suffering he endured to see that he had so many faithful friends.

In religion Dr. Graham was a Presbyterian of the strictest sort. While generous and respectful toward the views of others he believed firmly in the truth of the scriptures as interpreted by the standards of his own Church. He was a ruling elder, and served as clerk of the session in the Raeford Church about 20 years. He also served many years as superintendent of the Junior and Primary department so the Sunday School, in which he was deeply interested. He was well posted on the Bible and religious literature and kept in touch with the various activities of the church to which he was a liberal contributor. A valuable citizen, a beloved physician, a noble Christian man has gone from us. Who can measure his influence for good?

Servant of God, well done!
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy.

The session of Raeford Presbyterian Church, bowing in humble submission to Him who doeth all things well, hereby records its deep sense of loss and sorrow at the death of our beloved friend and co-laborer. He served well both God and his fellowmen, and his works do follow him.

We shall miss his kindly greeting, his wise counsel and his faithful service. To Mrs. Graham and the relatives we extend our heartfelt sympathy and prayers. It is ordered that this sketch be recorded in the minute book, that it be published in the Presbyterian Standard and a copy sent to Mrs. Graham.

Signed:
J. W. McLaughlin,
D. S. Poole,
McLean Campbell,
Committee of Session.

Build on resolve, and not upon regret,
The structure of thy future. Do not
gripe

Among the shadows of old sins, but let
Thine own soul's light shine on the path
of hope

And dissipate the darkness. Waste no
tears

Upon the blotted record of lost years,
But turn the leaf, and smile, or, smile, to
see

The fair white pages that remain to thee.

It is a gracious form of speech that puts the means of grace and the hope of glory together as matters for thanksgiving. The right use of the means of grace keeps bright that hope always.

HAVE YOU?

By Emilie H. Caldwell

Have you ever noticed, sonny, when
the robin builds his nest,
Collecting straws and feathers, work-
at his very best,
That when his bill's not occupied, as
on his way he wings,
Every little bit, dear heart, he stops
awhile and sings?

Have you thought about it, sonny,
how when Jackson comes to
hoe
The garden, and the lot besides, just
one row after row,
If you stop right near the garden
gate, hidden from his view,
You'll hear a wordless, wierd old
tune?
That's Jackson singing too.

Have you thought about your wood-
pile, dear,—a countless lot of
sticks,
That seems to be quite mountain high
—and the boy who stamps and
kicks
When daddy wants a load of wood?
Or, if instead of this he'd do
Just a little bit of whistling,—and
yes,—some singing tool

You must try to learn this, sonny
boy,—and some "grown-ups"
must too:
When your task is hard, the day so
long, and the work is yours to
do,
You'll help yourself,—and others,—
and true happiness you'll
bring,
If with the job, you'll whistle some,
And really, truly sing.

BRIGHTEN YOUR HOME WITH A PIANO

Did you ever notice the difference between a home that is filled with music and one that has no music to drive away dull care and bring that feeling of contentment and joy? You realize what it means to your wife and daughters to have a piano and to be able to render beautiful music therefrom, don't you? You know that music is one of the greatest gifts to mankind, and that it means culture, refinement and better homes.

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

Read What It Means to You and Others

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

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

You have the privilege of trading in your old piano at its real valuation for a new one or a player-piano.

Don't delay longer. Get the Club's beautiful illustrated catalogue showing the many designs from which to choose and giving full particulars. Address Ludden & Bates, Standard Piano Club Dept., Atlanta, Ga. (adv.)

Story and Incident

HIS DAY

By Mildred Welch

"Come Stokes," said the judge to his friend, "come on in to the parson's study; he'll be kept talking out there quite a while yet. It's a pleasant kind of place with books and a comfortable chair or two. I have something on my mind and I want to get it off."

The banker followed the speaker into the minister's study. A fire burned in the grate and both men drew up their chairs. "Great things aren't they, these 'Fathers and Sons' banquets?" said Stokes, a small, slenderly built man with grizzled hair and keen blue eyes. "Queer, isn't it, you think you know your own boy, seeing him as you do every day for twelve or fifteen years and then comes along an affair like this and my son gets up to respond to a toast and tells how he thinks fathers could help their sons along and I sit and stare at him. He isn't the boy who slams the doors and dog-ears the books and wears out endless shoes. He is a person with a will, a mind and a character of his own, and yet he is alarmingly like me."

"That's it," assented Arnold, one of the city's ablest lawyers and for some years a judge, "we can even see it ourselves, they are so like us—and how about the model? Say, old man"—he put his hand on his friend's knee—"would you say that this affair this evening, its spirit of fellowship, its success was due to any one man more than another?"

"Why of course," came the quick decisive answer, "we wouldn't have been here at all if it hadn't been for the parson. Brainerd was the whole thing."

"And such a thing as three hundred fathers and boys of every class and position sitting down to supper together, couldn't have been seen in our church before he came here," said Arnold. "You have brought up the very point I'm after, the reason for my bringing you here."

"Let's have it," said the other, "or Brainerd may interrupt us."

"Well, it is just this business of appreciation, the people we show it to and the ways we express it. Why, you see it in the very days we keep. There is Mother's Day—our mothers, God bless them. And Children's Day with its sunshine and songs and flowery symbolic gates through which the little ones pass. Then Memorial Day with its dim and dear memories and now Armistice Day with its two-minute's poignant silence in which we hear the world's heart beat. Birthdays and wedding days and a lot of others, all in memory of something infinitely dear and precious to the human spirit. And now here is a new one, a 'Fathers and Sons' annual banquet, the main purpose of which, I take it, is the developing of mutual appreciation between fathers and their boys. But, as far as I know, no one has even thought of finding a day when we may express appreciation of what any true minister of God means to his church, his community, to his State and country."

"No," said the banker, "we just accept it as we do the rain from heaven and fruitful seasons that fill our hearts with food and gladness—as a matter of course."

"Yes," Arnold went on, "The men with whom everything that is dear

and tender and beautiful in life from infancy to the grave, is most closely associated—their service we take as merely our right and go our road."

"Do you know, Stokes, just as a lawyer, I used to wonder why Paul in his great arraignment of that hard old Roman world, included in his summing up as one of their great sins, this charge — 'neither were thankful.' But I think I understand now. When we do not appreciate the true and eternal values of life and do not even see why we should, it is because we have become spiritually blind and deaf—a more terrible catastrophe than physical loss of sight and hearing because we need not have it unless we choose."

"Go ahead," said the banker, "I imagine it is not just increasing Brainerd's salary you are driving at. I like to see you worked up, Arnold. It is not exactly the judicial spirit but—"

"But," retorted Arnold, "you will remember that I am Judge of the Juvenile Court where a man's human sympathies have a chance to deepen and grow. I don't have to preside over any of your miserable civil money cases."

"You look like the parson himself when you are roused, Arnold—fire in your eyes and a swell in your voice. But here I am waiting. Tell me about it." And he slipped farther down into the big chair and settled himself to listen.

"Well, here's a bit of my life I've never told you, though you know I had known Brainerd before he became the pastor of this church."

"Yes, I've always wondered what lay behind that speech of yours when you seemed to suggest that if we didn't try to get him here this church would have sinned away her day of grace."

"She would have, too," smiled Arnold. "Twelve years ago, I had finished by law course and after a hard struggle was getting a start, when I had a breakdown and the doctor ordered me to a farm and out of door life for six months. I went to a big blue-grass farm in Kentucky and through the long summer days and the glorious autumn weather, I was quite content to ride over the broad spreading fields, herding sheep, driving stock and caring for the blooded horses. But when the winter came the family moved to town. I boarded with the tenant, caught a heavy cold and by and by pneumonia set in. I had weathered the crisis but was not getting better when the doctor came in one day. "It's no go, young man," he said. It's a home and a woman's hand you are needing and I have brought my prescription with me." He opened the door and called. Brainerd came in. Weak, as I was, I noticed that he was a man about my age and he had that still shining kind of look in his eyes you know as well as I do. He came directly to the bed and said in his easy friendly way. "Dr. Matthews is one of my members. I am pastor of the church in town. We think you need a change so we have come after you." I was too sick to have protested and they did not wait. They wrapped me in blankets, rugs and robes, put me on a stretcher and carried me out to the waiting Ford and drove me to the manse. Brainerd, his wife and doctor put me to bed and the doctor left.

I was quite ill for awhile but when I grew stronger I asked the doctor to find me some place to stay for I did not want to be a burden on these kind people any longer. But the doctor positively refused to let me be moved and Brainerd and his wife in-

sisted on my staying on: And I was glad, Stokes. You can't imagine what the warm, friendly atmosphere of that little white manse meant to a young fellow with no near kinsfolk, sick, lonely and in debt for his education. So I stayed on and when I was stronger, spent my days in the little living room downstairs and slowly my eyes began to see. I think I must have had a kind of half-baked idea that a preacher's job was an easy one. I thought of it in terms of two sermons a week and a prayer-meeting talk, a funeral now and then and weddings, the fees of which bought the wife's bonnets; other odds and ends like Sunday School and visiting sick people and opening the woman's missionary society with prayer. A nice, easy, safe respectable job, but not anything could demand

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"\$1,000 and the manse," he said. "A few of us," (I had already seen that he had a warm friendship for the preacher and his wife), "I'm glad it is only a few, think \$1,000 is a munificent salary and that with it we are fully paying for all Brainerd's time, his long and expensive education, the books he must have if he is to grow, his devotion and consecration, his prayers at the bedside of the sick and the dying and his spiritual power won through much wrestling in the dark

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hours. There are even a few who think it entitles us besides to the service of his wife, the free right to criticize everything she says, does and wears, to know exactly what goes on inside the manse, what wages the cook gets, how the \$1,000 is spent, if the minister and his wife ever fall out and if the children are properly disciplined. You see I am often questioned on my visits," there was a twinkle in his eye. "But there are a great many of us," he went on, "who know that no amount of salary could ever pay for the service of a man like Brainerd. How can money pay a man who on Sundays brings the living Christ before his people in such a simple, human way that we see and hear and touch Him and then goes out to live the pattern of that Life before our eyes along all the common ways of men?"

"The very books I saw on Brainerd's study shelves opened my eyes, Stokes. There were, of course, the minister's usual tools; commentaries and books of reference, church histories and lives of missionaries, the Old Testament in Hebrew, the New Testament in Greek and versions in modern speech. But there were other books, books of travel and biography, the great books of the ancients and new books on science and philosophy, some of the very ones I had hoped to buy, books that widen the horizons of a man's mind and heighten and deepen his hunger for knowledge and his passion for truth. 'How do you do it?' I asked one day, picking up a magazine read perhaps only by the inner circle of the thinkers, 'the quiet ones in the land.' Brainerd replied: 'I am a minister's son and Marian is a minister's daughter. We grew up with books. She went to college too—and well, plain clothes, simple furniture, plated silverware—one arranges those things, as the French say, but books, one cannot live and grow without books!'"

"And so, Stokes, I began to see the inside of the real minister's life. The congregation only sees the outside as it touches them personally, they do not know its inner and secret springs. Brainerd's study had an outer door besides the one opening on the living-room. My room was directly over it and sometimes I heard till long past midnight not words but the low murmur of voices. But one night, there came the sound of hard, dry sobs tearing themselves out of a man's heart and another night it was a woman's voice I heard—weeping. One morning at breakfast, seeing Brainerd looking pale and worn, I burst out (we were warm friends by this time) 'See here, Brainerd, you can't keep this up, you know. Do your people think you can run the church, study, preach, visit the sick, bury the dead, be the leading spirit of every forward movement in the town, answer a dozen outside calls a day and sit up half the night besides listening to their troubles?'"

"Someone else seems to have been sitting up half the night," Brainerd answered. "Sometimes, Arnold, I think perhaps that outer door is the symbol of a minister's best work, an unseen and an unknown ministry to wounded souls who come for comfort in the friendly dark, knowing they are safe from curious eyes and tongues. Marian knows they come and go, but she is never curious, she asks no questions." And a look of perfect understanding passed between the husband and wife. "Wounded souls," I said it over to myself, "so this is a part of every true minister's life, this unseen ministry to men and

women who come to the servant, as long ago under other skies than ours a teacher in Israel, troubled in spirit, once came to the Master when the night was dark and the spring winds were blowing about the streets. I couldn't tell you, Stokes, what there was about life in that little manse that made such an impression on me. John Brainerd and his wife, the two children, a boy of five and a girl of three, seemed to me the most human, normal people I had ever known. You never thought of them as 'good'—you only knew they were lovely and wished you did not have to go away. But I learned there, Stokes, how fine a thing a home may be when the human elements in it are harmonized with the will of God that outer and material things seem in some strange way to become attuned to it too, so that the prayer of the old Greek philosopher—'O God make me beautiful within and that which is without to conform to the inner man'—is made possible in Christian experience and becomes true not only of the spirit and body but of a home and those who live there."

Arnold rose and leaned his tall form against the mantel. "It was twelve years ago, Stokes. I was on the threshold of life then and my assets

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ere; a good education, my profes- sion which I had nearly wrecked my health in getting, and the years be- fore. I had no money, I did have debts. I had no family or influential friends to push me and—"And after twelve years," his friend interrupted, "you stand at the head of your profession and you are the beloved Judge of the Juvenile Court."

"If I am, it was because of something that Brainerd and his wife passed on to me in those weeks I was with them. I can't express what it was in words but it was a living, vital thing. They had it and they handed it on to me." He paused.

"I have been thinking for some time that we owe it to ourselves to increase our pastor's salary," said the banker. "Just one more thing, Stokes. A few days ago I suggested it to a wealthy woman of our church and she said: 'Of course he ought to have a living salary, but don't you think, Mr. Arnold, that a minister's spiritual power is heightened by the discipline of doing without luxuries, that sacrifice is a divinely ordained part of a minister's life.'" "What did you say?" "I did not say anything," answered the Judge. "I only looked at her a long minute and changed the subject. Now listen. A lady sum- mering in that small town with three children was taken suddenly ill. She was a stranger and when she died Brainerd took charge of everything, brought the little ones to his wife, made all the funeral arrangements and was the sole stay and solace of the grief-stricken children until their father could come from Oregon. I had fallen asleep on the couch in the living room one day and roused to

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hear voices in the study. Brainerd was saying: 'Here is a letter, Marian, from our Oregon friend. He writes very gratefully and he sends a check for \$50 begging me to use it for some comfort or pleasure—says he just had to express his gratitude in some way.' There was a moment's silence,—she was reading the letter. Then she said: 'We couldn't spend it on ourselves, could we? It is the price of grief—but, oh John, we can give it in her name to ease some old minister's last days.' My eyes were closed but I knew he smiled. 'Trust you for that, Marian—No, we could not use it for ourselves.'

There was a silence in the little study and then the business man said: "I wonder if your wealthy friend or you or I could have been trusted with—the price of grief?" "Not I," said Arnold, "but here is what I have been coming to all this long while. That you and I and other men and women whom we can associate with us, shall undertake to see that not only Brainerd but any other minister who serves this church, shall have his day. By 'his day,' I do not mean one day in the year when we will have speeches and toasts and give him a purse and then go our old way forgetting. But that we shall make actual and real the thing we promise when we call a minister—and that you may be free—and all the rest of it."

"When my boy, my only child, was ill with scarlet fever some years ago," said Stokes, "Brainerd sat with me in my den all through the long night until the child came back to us at dawn—It is not only the salary, is it Arnold?" "No, the salary seems to me to be only the outward and visible sign of the amount of our inward and invisible grace. It will mean for us a steadily growing and deepening appreciation of all that the true minister of God means to us, to our homes, our town and State and country, a warm friendly sympathy that backs him up all along the line—so that he may be free. Free from care and worry, free from anxiety about his children's education, about the future, about an old age and illness. Free to grow, free to pray with and for us, to comfort us, to guide us in all the lovely paths of peace, free to light the lamps in our own and our children's hearts—free to be all that God meant when He sent our minister to us."

Both men gazed into the embers of the dying fire. Then came the sound of footsteps along the passage. "There he is," said Arnold, but the banker said: "There was a man sent from God whose name was John."

* * *

(This story may be had in leaflet form by sending your name and postage to the Executive Committee, 410 Urban Building, Louisville, Ky.)

CHRISTIANITY A PRACTICAL THING

Religion takes a drunkard and makes him sober, a thief and makes him honest, a wicked man and makes him good. This it is that counts most in the extension of the kingdom of God among men. We are living in an age when all theories must be severely tested. So it must be with our religion. It must stand the test in the laboratory of the world. In the life that it produces does it proclaim its worth. It is good to realize that it thus meets the requirements of the age.—Philippine Observer.

No man has a right to do as he pleases unless he pleases to do right.

A SIMPLE MAN'S SIMPLE CREED

Elisher—he's our hired man— Allows there ain't no better plan Of circumventin' woes an' cares Than smilin' when y' come down-stairs.

Elisher smiles an' fore you know The rest of us is smilin', so Ketchin'-like it is! My law, It flits from him to me an' maw, An' then across to Uncle Dri Or Mary Ellen mebbe; why, I've seen it set the pup A-waggin' fore the sun was up! Then bimeby, as like as not, Some man will pass that's mebbe got A mortgage that his crops can't fetch, But like enough the man will ketch Elisher's smile an' drop his frown, An' tote the smile away to town. An' peddle it where, bein' wuss, The people need it more than us! The feller at the griss-mill gits The spirit of the smile—it flits Across and through the blacksmith's door, An' breezes through the general store. Because Elisher's smile is jis' As ketchin' as the pink-eye is! An' then the feller brings it back At night along the back-urds track; An' scatters it on either side The Country Road, both far an' wide, Until, by the time when we get in From work, the smile is back agin! Back home again!—an' seems t' bless, Elisher for his cheerfulness. "Because you smiled," it seems to say, "The world has had a holiday!"

—John D. Wells, in Ex.

Clergyman—"I brought back the secondhand car I bought from you last week. It is too obstreperous."

Dealer—"What's wrong? Can't you run it?"

Clergyman—"Not and stay in the ministry."—Motor Life.

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"Great Scott, man, aren't you killed?" he cried.

"No," Mose replied, dusting off his clothes, "I guess dat concrete pavement musta broke mah fall."—Youngstown Telegram.

Poetry Isn't Golden

Poet—Would that my muse might soar aloft and, cleaving the empyrean blue, find words to sing the glorious glory of your hair of burnished gold. Maiden (titan-haired, but prosaic)—That sounds very pretty, Mr. Scribbers, but do you know the difference between your poems and my hair?

Poet—Ah, a conundrum. I give it up. What is the difference, O fairest of your sex?

Maiden—Well, my hair's red.—Seattle Post-Intelligencer.

"Yes, sir, I always goes to church when you preaches."

"I am glad to hear that, but why when I preach? Why not every Sunday?"

"Because I'm always sure of getting a good seat when you preaches, sir!"—The Passing Show (London).

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"Excuse me; but hadn't you better stay here?"—Everybody's Magazine.

Agent—When are you going to pay for that sewing machine I sold you?

Mrs. Deerie—Pay for it? Why, you said that in a short time it would pay for itself!—Kansas City Star.

Some School Answers

Some amusing examples of American school children's "Howlers" are provided by recent examination papers in New York. Here are a few choice specimens:

"A vacuum is a large empty space where the Pope lives."

"In India a man out of a cask may not marry a woman out of another cask."

"Elaine gave Lancelot an omelet before he departed for the tournament."

"Parallel lines are the same distance all the way and do not meet unless you bend them."

"An angle is a triangle with only two sides."

"The qualifications for citizenship are that you must be neutral born or made."

"Gravitation is that which if there were none we should all fly away."

"Louis XVI was gelatined during the French Revolution."

"Horse power is the distance one horse can carry a pound of water in an hour."

"Guerilla warefare is where men ride on guerillas."

"Tennyson wrote 'In Memorandum.'" —Selected.

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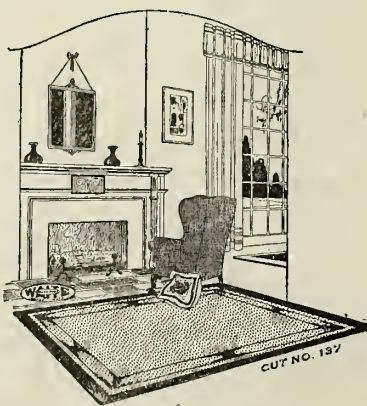
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Representing the Presbyterian Church in the U.S.

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Rev. R. C. Reed, D.D., Columbia, S. C., Editor

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EDITORIAL

UNIFORMITY OF WORSHIP

WE recall that when Elizabeth came to the throne the English Prayer Book was revised and put into the shape in which it has come down to us. Then Parliament passed an Act of Uniformity, which required that all worship should be conducted according to the Prayer Book. The imperious young queen was inflexible in her demand that the Act should be strictly enforced. Many of the Bishops did not wish to comply with it. They had spent a season of exile on the continent and had come under the influence of the Reformed Churches of Switzerland, where the worship of the church had been reduced to Apostolic simplicity. They had come to like this manner of worship. When they went back to England, and were told that they could not preach unless they would put on the gown and surplice; that they could not baptize a baby unless they would make the sign of the cross on its forehead and breast; that they could not celebrate the Lord's Supper unless they would partake of the elements kneeling, some of them rebelled. One or two went to prison rather than wear the gown and conduct the service after the manner prescribed. But the Queen was head of the Church, and she was like her old daddy, Henry VIII, a hard and unyielding head. The Parliament had created a Court of High Commissioners to be her agent or instrument in enforcing her will. It was near akin to the Spanish Inquisition. It made life very wretched for those who refused to conform to the Prayer Book. By this means the worship of the English became stereotyped and so remains to this day. The Episcopal Church in this country has inherited its form of worship from the mother church in England. Consequently there is great uniformity of worship in the Episcopal Church. The Prayer Book, which contains the order and forms of worship, is an official book, and all the preachers are expected to confine their ministrations to the prescribed rules.

We have grown up with a prejudice to that manner of worship. We have sympathized with those Bishops of the English Church who contended for liberty. We have been disposed to say hard things against the stubborn queen who made them all wear the same clothes that the Catholic Bishops and Priests had previously worn, and to conduct the worship substantially after the same pattern that had been in use for a thousand years under the rule of the Pope. We still object to this particular pattern of worship. But as to the matter of uniformity, our feelings have undergone some change in these latter days. There has come to be too much latitude in our Presbyterian churches. Liberty has degenerated into license. All of our Presbyterian churches, North and South, have Directories of Worship. The general plan of these Directories has come down to us from the Westminster Assembly. That original Directory of Worship was adopted to take the place of the prescribed ritual in the Episcopal Church. While it allowed the minister more liberty than was permitted by the English Prayer Book, it was meant not only to be a guide, but also to secure uniformity of worship in the Presbyterian Church. In all Presbyterian churches, the Directory of Worship is a part of the constitution of the church. It has been passed upon by the Presbyteries and adopted precisely in the same way in which the Form of Government and the Rules of Discipline have been adopted. The design has been not merely to help the preacher by furnishing him guidance, but to set limits and bounds to his public ministrations. The Directory

is a covenant between all who are ordained to preach in the Presbyterian Church, in which they agree to conduct the worship after this fashion.

Do our preachers regard the Directory of Worship as having any binding force? Do they all read it? We raise this question because we hear it said sometimes that in some sections of the country when one goes to the Presbyterian Church to worship he is tempted to believe that he has made a mistake and has entered an Episcopal church. In our own church perhaps innovations have not gone so far, but there are considerable variations. When we go to some of our city churches to preach, we are furnished with the order of service. It is very properly taken for granted that without such special coaching we shall lose our way. In addition to the doxology at the beginning there is the gloria, and the choir will come in at the close of the invocation with the chant of the Lord's Prayer. Then perhaps there is responsive reading, and it may be that the Apostles' Creed will have to be recited. The collection, or offering, is another thing to be considered. It may come before or after the sermon. It may or it may not be prayed over. When no instructions have been given in advance, we have thought best, in order to avoid the possibility of an awkward blunder, to beckon to one of the officials and have him come to the pulpit during the singing to furnish needed information. We grew up at a time when it was not deemed necessary to consecrate the offering by a special prayer. We have thought that there might be equal propriety in offering a dedicatory prayer over some of the other acts of worship. For example, when a soloist has entertained the congregation with an artistic performance, not a word of which has been understood, it might be as well to tell the Lord that the performance was meant as an act of worship, and we hope He will accept it and bless it.

We think our Directory of Worship is entitled to more consideration. We ought to have such measure of uniformity as that we shall always feel at home when we go to a Presbyterian church to worship.

OUR MISSIONARIES AND "THE NATIONAL CHRISTIAN COUNCIL"

Last week we devoted much space to two letters from our missionaries in China, who evidently feel that they have been wronged by a remark of the editor. In giving an account some time ago of the refusal of the North Kiangsu Mission to cooperate with "The National Christian Council" of China, we mentioned the vote, twenty against the step and seven in favor of it; and then we added that the Church at home would like to know the names of the seven.

Three of them have written, and our curiosity is satisfied, and contrary to what they apparently expect, we do not propose to hold them up as heretics, or to put them on a black-list.

Our confidence in their piety and soundness has not been impaired. We believe that they were sincere and conscientious in what they did. They have done good work and by their self-devotion they have earned the confidence of the Church at home, and we would say nothing to destroy that confidence.

We realize that men, separated by land and sea, must be unable to view any question alike. What we wish is that they will try to regard this question as we see it on this side of the water. We realize that when men are fighting heathenism in all of its horrors, they will welcome any ally that comes to their help, and that when they are facing such a danger, the fact that the man whose elbow touches their's and whose help brings them relief, does not believe in every respect as they do, is a matter of less importance than it would be if their surroundings were different.

Over here we face another danger. We see

rationalism creeping into the churches of the land, and seminaries teaching heresy, and denying the divinity of Christ. The faithful in every denomination are realizing the need of separation from these men, and of the danger of any compromise with evil.

When we see our missionaries, for the sake of a doubtful advantage, willing to have fellowship with the same school of doubt, we feel aggrieved.

Such is the feeling, not only among our ministry, but among the rank and file, with the result that the contributions to the cause are falling off. We have heard of more than one liberal giver who has declared that he will give no more, as long as he sees this tendency to compromise with error.

Knowing, as we do, this general and growing feeling, and seeing the deficit increasing each year, we are compelled to utter a word of warning to these brethren.

While we can see the advantage to the missionaries of a united body all working to the same end, we believe that ultimately our men would fare better by presenting a compact front against the claims of rationalism. Think what an impressive witness it would be to say to men, that though we may be helped by compromising with error, or even by associating with those holding it, we intend to obey the great Apostle, when he says, "Come out and be ye separate."

Polycarp relates that when the Apostle John was entering a public bath in Ephesus, he learned that Cerinthus, who denied the divinity of Christ, was present, and that John cried out, "Let me escape at once, lest the roof fall upon us."

When we learned that some of our missionaries were associating in a union with men who denied the divinity of Christ and doubted the resurrection of Christ, we too were anxious lest the roof fall upon them.

The Southern Church was born in a desire to witness for the spiritual character of the Church of Christ, and we have ever been a witness-bearing Church. Let us, whether at home or abroad, continue to witness for the great fundamentals of our faith, even though we be in an apparently hopeless minority.

"PEREGRINE PAPERS"

There is in all books of travel a certain sameness, which inclines most readers to pass by on the other side. The Guide Books generally furnish the material of such books, which accounts for their proverbial dryness.

These papers of travel are in a class to themselves. As far as we have had experience along this line, they are unlike anything on land or sea.

The author is Rev. Dr. W. H. T. Squires, of Norfolk, Va., the pastor of Knox Presbyterian Church. It is printed in attractive style, on the best grade of paper, from clear type, with wide margins and a complete index. There are more than 30 illustrations, some of real merit. So much for the mechanical work of the book, but what shall one say about the contents.

Dr. Squires in this book of travels, does not try to link his chapters, but he visits each place on his journey and weaves around it every-day stories, giving it a local flavor and seasoning his story with enough gossip to give it a piquant flavor, which adds much to one's enjoyment.

We opened the book with that feeling so common to reviewers, "Here is a job I must get through." We had not read many pages before we realized that it was a book out of the ordinary, full of seasoning, the Attic salt predominating. Bible lands become more real, and our Lord Himself in His human nature is nearer to us than ever.

The price is \$1.50 postpaid, and it can be ordered from our Richmond Committee of Publication.

THE DEVELOPMENT OF THE SPIRITUAL LIFE

The most serious criticism of the Salvation Army that we have ever heard, was they did nothing to develop the spiritual life of their converts. They gathered them from the slums and from among the outcasts of men, and in that respect they excelled the churches. They, however, did nothing to develop the new life implanted, so that too many of the converts are like the seed that fell among thorns, but failed to be nourished.

Dr. James H. Taylor, of the Central Presbyterian Church, Washington, D. C., is one pastor who fully realizes the need of deepening the spiritual life of the Christian. In a pastoral letter sent to his people he lays special emphasis upon the cultivation of spiritual life. To this end he lays em-

phasis upon Bible reading, family worship, religious instruction of the children of the family, personal prayer, church attendance, reading of church papers and missionary literature, the keeping of the Sabbath, and greater liberality in supporting the Lord's work.

It is true that the Great Commission laid upon the Church the duty of evangelizing the world, and under that commission the Church is seeking at home and abroad to bring men to Christ.

However, during the same period, between His Resurrection and Ascension, He reminded Peter, and through him the other disciples, that he must feed His lambs and His sheep.

After men are brought into the church they

THE BURNING BUSH

By C. J. McCombs

The burning bush doesn't mean anything
Unto any man, be he peasant or king,
Unless he has a mind and a will
To turn aside, and just be still,
And listen to God.

The world is full of many a burning bush,
If we would turn aside, and look, and hush
All our foolish fears and complaining,
Look around and see the bushes remaining,
Sent down from God.

We pass many blessings all unseen;
We do not mean to, but we're between
The forces of good, and the forces of evil,
With a personal God and a personal devil
Pulling to and from God.

So the only way for us to rise
From this sinful world to our home in the skies
Is to turn aside and not repine,
But take time to consider things divine;
Ordained of God.

The way to receive the blessing of the Lord,
Is to put our trust not in Jonah's gourd;
But to search His word, try His plan to meet,
Turn aside and take our shoes from off our feet
And listen to God.

Yes, the burning bushes are all around,
But to see them look up, not down on the ground;
Just turn your eyes heavenward, and inspiration get;
Then you can work in contentment, you won't have to fret:
Just work with God.

If we didn't consider these bushes commonplace,
As is so apt with our frail human race;
If fewer were Marthas, and more were Marys,
And not seek these bushes to find only berries,
But to find God's truth.

Be still then my soul, and listen to your God,
For it is a long, rugged path over which you've trod;
But through the rest of the way talk to Him about it,
First learn His will, then to others shout it;
Then tell them of God.

must not be left without food, else they will be dwarfed in their spiritual life. One of the most encouraging signs of our times is the manifest awakening even among business men, to the need of old-fashioned family religion, which manifests itself in Bible reading and family prayers.

THE MORAL RESPONSIBILITY OF THE SECULAR PRESS

There is a prevalent idea among the people that the religious press is alone in its responsibility for the morality of the people. When you remember how limited is the circulation of the religious press, as compared with that of the secular paper, you can easily see how much more important it is that one should inculcate morality as much as the other. One comes once a week, and is read by only a few in a family, while the other comes daily, and is read by nearly every one in the home.

When the church paper preaches morality, it is

too often regarded as "shop talk," a matter of course; but when a secular paper preaches the same, the readers conclude that it is sincere, and the effect is all the greater.

We are proud of the secular press of our State, in this respect. While now and then some would-be cynic who imagines that a slur on religion is a short road to a reputation for independent thinking, tries to pose as a critic of religion, in the main our editors are God-fearing men who use their great influence for the advancement of the religious life of the State.

The press of this city is showing this spirit to an increasing extent. The cause of prohibition has a great defender in the two papers of Charlotte. Then we have been struck with the changed tone of the Observer's editorials. In the past its support was rather neutral—that is, it kept hands off never defending the wrong, it is true, yet never actively fighting for the right. Now it is quite emphatic in the expression of opinion and thus it deals some heavy blows for the right.

A recent editorial on Prayer would have done credit to any church paper.

What we say of the Charlotte papers could probably be said of all. However, since the war, the secular papers demand cash instead of trading with the result that we have only a short exchange list, as cash is never too abundant in our money till.

Devotional

THREE KINDS OF JOY

There is, first, the joy of acquisition, whether of postage stamps or old china or more money. There is, second, the sleek, substantial joy of possession. But we never master the first letters of the alphabet of joy until we have bled into the veins of others some part of our selves. This is the joy of redemption. One of the quaint legends come down to us from Palestine says that in heaven the first notes heard at dawn are trumpet-tones of joy. Heaven is glad because the language its inhabitants speak is unselfishness. When Lucifer became self-seeking, he fell. And when that fallen son of the morning was asked what he missed most in his exile, he replied: "I miss most the sounds of the trumpets in the morning." Selfishness poisons its own cup; commi-hari-kari; kills the joy it seeks.—George Clarke Peck.

And the Christ of history, the exalted Son of God, a living Presence with us today. Not remote but ever near, He walks by our side in all life's experiences. Not only enthroned in heavenly glory

"But warm, sweet, tender, even yet
A present help is He,
And faith has still its Olivet
And love its Galilee."

Such is our wonderful Saviour, a Friend with human heart of sympathy who has trod our pathway and touched with the feeling of our infirmities; a Shepherd who gave His life for the sheep in an all-atoning sacrifice; an Advocate who represents us with all-prevailing power before the throne of the Judge Eternal; a Champion who can break the power of cancelled sin and the prisoner free; a Victor who can smite death's threatening wave before us; a Lord in which we see the beauty and glory of the face of God. We are called upon to confess Him with lip and life. To us to live is Christ. Knowing Him, we have eternal life. We have all our soul needs in Jesus. There is no substitute for Him. None can share His throne in our hearts. The King is His who is the Christ—the anointed King. Our joy is in Him, where all fullness dwells. We can say with Charles Wesley, "Thou, O Christ, art all I want," our daily life should be one of close, constant communion with Christ.—R. Ditterich, in N. Y. Advocate.

For a traffic caution or a general admonition against thoughtlessness, "Safety first" is eminently useful. As a life maxim it may be altogether pernicious. "Safety first" would have negated the challenge of Luther, voyage of Columbus, and the Wesleyan revival. It would have palsied all the great adventurers of the ages. O program of "Safety first" there would be no Cromwell, no Lincoln, no Roosevelt to remember with pride and emulate with joy. Nay, no Cross for the lifting of mankind. When life's sublime voices summon, and its lines are drawn, one may need to fling caution to the winds, for the saving of his own soul, to say naught of humanity's stake in his adventure. "He that findeth life shall lose it, but he that loseth his life for my sake shall find it unto life eternal."—George Clarke Peck.

THE FOOTNOTE TO JOHN 9:38

By Prof. Addison Hogue

A recent editorial in this paper (October 11th) called renewed attention to the astounding foot-note to the above passage as found in the American Revised Version. Our blessed Lord had just declared Himself as the Son of God; making the statement to the man to whom He had restored sight. The man "worshiped Him," and (as so often in the Revised Version) a foot-note explains that "the Greek word denotes an act of reverence, whether paid to a creature or to the Creator." But—distressing to relate—in this place the note reads "Whether paid to a creature (as here) or to the Creator." Bad enough, in all conscience, even if it was an unintentional error for: ". . . to a creature or (as here) to the Creator."

But taking it at its very worst and assuming that some person with Unitarian beliefs slipped the words "(as here)" into this foot-note, it strikes me as a gross injustice for anyone to argue on so slender a basis that "the American Revision was prepared under the unconscious influence of Unitarians;" for there are other places where the same statement could have been made, but was not, e. g., in Matt. 2:11, the wise men "Saw the young child and Mary his mother, and they fell down and worshipped him." The foot-note is given as it was first quoted above (no "as here"), though this would have been a capital opportunity for the Unitarian influence to inject its poison, because here was the little baby recently born into the world, and apparently a "creature" as much as any other infant.

Another unexcelled opportunity presented itself in Heb. 1:6: And when he again bringeth in the first-born into the world he saith, And let all the angels of God worship him. Here the foot-note is entirely lacking, leaving readers to the natural association we have of "worship" as being an act of homage rendered to the Deity; and the absence of the foot-note carries with it the assurance that the first-born was very God. Why did Unitarian influence overlook such a passage as this? You will find steadily that the explanation (in the foot-note) of "worship" is omitted when God is the object of worship. A Unitarian would accord with us in that, but to let the author of Hebrews teach that the Son was to receive the same worship was a remarkable oversight indeed.

I wonder how many readers of the New Testament ever noticed that place in John 9:3 until someone called attention to it. I had owned my present copy for 12 years, and had (as I thought) passed every word in careful review, comparing the two versions with one another and with the Greek text; but I never noticed it until a minister of unusual scholarship in the New Testament showed it to me, and he himself had never seen it till someone showed it to him. Those of my readers who use the American Revised Version—may their number increase!—can easily erase the obnoxious words; and as they do it they can ask themselves why that Unitarian was so cowardly as to tuck his reprehensible statement away in a fine-print foot-note? Why didn't he find some place in the body of the text where it would be seen and read of all who should use this version? This one unadmittable instance is just about the slenderest basis I ever knew of, on which to condemn a great and noble work.

Let me make a comparison between the obscurity of his foot-note and a passage in Exodus, in which the old version flagrantly dishonors God by making Him tell the Israelites to "borrow" jewels of gold and jewels of silver from the Egyptians before their flight from Egypt. Of course there was no intention of returning what was thus borrowed, and in the 37th Psalm we are told "The wicked borroweth and payeth not again." How shall we explain the glaring discrepancy? Simply thus: The old version had there a Hebrew word *shaal*, which means *ask* or *ask for*, and in 82 places (see Young's Concordance) it is so translated; but in five places they rendered by our word "borrow;" and of all the 87 places to choose from, what must they do but take a place like that in Exodus, and make God seem to connive at dishonesty! Is it fair, then, to say that the old version was made under the unconscious influence of dishonest men? Away with such a thought. The Revisers, of course, removed this gross blunder and thereby have removed a difficulty that has greatly disturbed many a loyal and loving heart. This principle that guided the old translators, viz: to use different English words for the same Hebrew or Greek word when the meaning remained the same, has been a serious impediment in comparing Scripture with Scripture. The great Dr. Broadus in his matchless commentary on Matthew says (p. 512): "The careful student of the English Bible . . . has been misled a thousand times, either imagining two passages to contain the same Hebrew or Greek word when they do not, because the English has the same word, or failing to learn, in highly important cases, that two passages do

Contributed

contain the same word in the original, because the English has rendered differently. It is of course impossible to translate the same Hebrew or Greek word in every case by the same English word; but wherever this can be done with due regard to the meaning, it is a grave fault to neglect it merely for the sake of gratifying a certain fastidious taste in English style." But precisely this "grave fault" was made a regular principle by the old translators, and in countless instances they have thereby obscured the real meaning, sometimes seriously so; the worst of all being "borrow" for "ask for" in Exodus.

Mr. Editor—or Messrs. Editors—we are not old enough to be unwilling to surrender former beliefs when better ones are clearly revealed to us; and we know perfectly well that in the lapse of more than three centuries a vast amount has been learned by diligent and reverent study, research, explorations, excavations, discoveries, etc. The opposers of the Revised Version seem to base their opposition almost entirely on "the majesty of the style" of the old version, and on their unwillingness to change from phraseology endeared to them by familiar and tender associations. These reasons might avail and prevail in the case of hymns; but in the case of God's inspired Word—never!

Washington, D. C.

THE AMERICAN REVISION

The first formal meeting of the American scholars who constituted the American Revision Committee, took place on October 4, 1872, and the General Assembly of 1922 recommended the celebration of the semi-centennial of this interesting occasion. Many such celebrations have been held in various places, in which emphasis has been placed upon the value of the work of the scholars who composed this committee.

As a student under Dr. Philip Schaff, and at his invitation, it was the privilege of the writer to attend a meeting of most of these American revisers, and a number of the most eminent of the English members, and to hear addresses from most of them as they were introduced by Dr. Schaff. At that time, and on many preceding occasions, we heard glowingly presented expressions of hope that the projected revision might be of great value to the Bible-loving world.

We can sympathize with Dr. William Elliot Griffis, an article from whom appears in another page, in the interest and regard he manifests for Dr. Philip Schaff. Our seminary life was brighter and more profitable by reason of the exhilarating and scholarly instruction received from him. All who received his instruction are sure to remember him with great affection and regard.

We can also agree with Dr. Griffis in what he says of the value of the reverent students of the Bible to be found in the Revised Version. It would have been the marvel of the century if those men had not been able to add something to the accuracy of the translation. They had the advantage of some additional manuscripts of importance. They had the advantage of three additional centuries of comment and study by scholarly and faithful students of the Scriptures. Above all, they had the advantage of the Authorized Version itself, which for three centuries has been the most illustrious example and fountain of pure and beautiful and exact English in the world. In some ways they took advantage of the helps that came to them. That they did not rise to their full opportunity must not be laid to the charge of any unwillingness on their part. They were scholars, but they evidently did not have the touch which made them able to produce the best and most acceptable English.

As one who sat during a whole year in Dr. Schaff's class-room and listened to his charming efforts, it has always been our profound impression that he would undoubtedly have been very helpful in revising Martin Luther's German version of the Scriptures. And so we agree with Dr. Griffis in his estimate that this latest version "can not hope to compete, in music to the ear when read, with the charmed spell of the three centuries' use of the Version of 1611."

As a help to students, in the library and class-room, this recent version has acknowledged value, but for use in the pulpit, the family, and for personal delight in devotion, it is largely a lost opportunity, and no force or authority can make it displace, in the popular heart and in the service of the sanctuary, the beloved Authorized Version.—Herald and Presbyterian.

The wealth of a Rockefeller can not heal a broken heart and the wisdom of all our universities can not turn into the paths of righteousness a wayward soul. Men can be born again only through religion. To make men over is the real purpose and function of the churches.

"CHRISTOS ANESTI"

By William A. Lloyd, of Sydney, Australia

Knight of the Order of the Holy Sepulchre, ex-Australian forces in the Near East during the Great War, Representative in Turkey of the Liverpool "Courier," Correspondent with the Greek Army in Asia Minor and Thrace—1919-1922, Member of the Constantinople Committee for the Liberation of the Pontus, etc.

At the close of 1921 in the course of my work it became necessary for me to visit certain parts of Asia Minor situated in the war zone. There were no boats running on account of the danger. The Greek authorities in Constantinople very kindly placed a destroyer at my disposal, the "Nike" ("Victory"). Before leaving Constantinople the American Near East Relief representatives there asked the Greek authorities if the "Nike" might call at Derindje, in the gulf of Ismid, and load some relief stores for distribution to the Christian refugees in the Broussa district. The Greeks gladly gave the required permission.

We reached Derindje without mishap. While the "Nike" was loading I went ashore, and was courteously conducted over to the Near East Relief depot by the local representative. While talking to some of the refugees—men, women, and little children, I was surprised and delighted to meet an old friend—a Greek priest whom I had known many years previously.

He was just a typical Greek priest, like one meets everywhere in the Near East. His coat, once black, was now green with the rays of many summers, his hands were hard with toil, as were the hands of the Galilean fisherman, for his little flock were poor, and he shared their poverty. In imagination I can see him now, as I have so often seen him in reality, his kindly old wrinkled face eloquent testimony of a life of devotion and self-denial in the service of the little flock which Christ had committed to his care. My memory went back many years, and I could still see him holding aloft the Sacred Host, his face beaming with an heavenly radiance, still see him at the Horea Pyle—the Beautiful Gate of the Altar—imparting his blessing to his spiritual children. And as I recalled the beatific vision, I clasped both his hands. Reversing the usual process, for, in the East, it is customary to kiss the hand of the stewards of the Holy Mysteries, he would have kissed my hand. But I would not allow that, and when we had both mastered our emotion, he told me the story of the long years since we had met.

And this is the wonderful story the old priest told me. A band of Turks had one day descended on his village. There was the usual scene of murder and outrage. The Turks forcibly abducted many of the young women, and even little girls of tender years. Better, far better, had they shared the fate of their parents. Together with a remnant of his little flock, he had managed to escape. For days they had wandered foot-sore and weary, living on herbs and the leaves of trees. Some of them died by the way, and were laid to rest with the rites of the church they had loved so well in life, and for which they had suffered so cruelly during the long Turkish night. At last some of them refused to go any further. The old priest reasoned with them, and told them of the sufferings of the Man of Sorrows. But they would not listen to him. "There is no Christ," they said, "He is dead, and it is better that we die, too, and end all our misery."

Then, shortly afterwards, by accident the little band stumbled on the tracks of some American Near East Relief workers. When the old priest saw the American flag, he pointed to it, and with the tears streaming down his face, cried, "See, my children, it is not true, He is not dead—*Christos Anesti!* Christ is risen." When the weary wanderers understood what had happened, they fell on each others' necks and sobbed, "*Alithos Anesti!* He is risen indeed."

And the story of the old priest is by no means exceptional, as all who are familiar with the work of the Near East Relief in these stricken lands will tell you.

It is customary in all countries to associate the flag with military and naval victories. We decorate those who have shown valor on the field of battle, and raise monuments to the fallen. This is good, and it is only natural that we should honor those to whom we owe so much. But there is other glory than military or naval glory, and we sometimes forget this fact. There is the glory of the little mother who stays at home, patiently awaiting the return of the loved one. All the glory and the sacrifice is not confined to the field of battle. But in all my experience, in all my reading, I have never heard of a greater tribute being paid to any flag than that of my old Greek priest. I shall never see him again, but I shall never forget him.

Providence willed that I should owe allegiance to another flag, but every time I see the Stars and Stripes I raise my hat to his memory, and to the honor of the Flag that symbolized to him, and to that little band of martyrs, the Risen Christ—*Christos Anesti!*

THE SEVEN BLACK SHEEP

A public demand has been made for the names of the seven men in the North Kiangsu Mission, that voted in favor of the National Christian Conference for China. These names are open to the world and are to be found on page 17 of the minutes of the North Kiangsu Mission for 1922. They are "Sydenstricker, Morgan, Armstrong, Brown, McFadyen, Crenshaw, Lancaster." These minutes can be obtained and it would not be a bad plan for those who want to comment on our affairs to procure a copy and acquire some information before they resort to public excoriation.

The writer was detained by sickness in his family from attending the last mission meeting, else he would have voted with the Seven and made it Eight Black Sheep—and proud would he have been of his company.

What is going to happen to these Seven is not yet clear, but now that their names are published, they are evidently in for some sort of castigation. Perhaps they will be recalled and disciplined by their respective Presbyteries. Of what have they been guilty?

The National Christian Conference of China, last May, to which let us remember that the North Kiangsu Mission itself sent delegates, representing 7,000 Protestant missionaries and more than 350,000 Chinese Christians, voted by an overwhelming majority for the establishment of a Christian Council. The North Kiangsu delegates did not approve of this action and presented a report disfavoring the same which was adopted by a vote of 20 to 7. Are these Seven who voted for a visible link between themselves and the great army of missionaries and Chinese Christians to be held up as objects of public condemnation?

One thing is certain: no matter how worthy of blame and contempt they may seem to the brethren who are on the other side of the Pacific, their stand in no wise prejudiced them in the eyes of the Twenty who outvoted them. Yet the slur cast against them would lead the uninformed reader to infer that they were dangerous characters, unworthy of the confidence of the Twenty, and only worthy of being kept by them under the closest surveillance. And if it can be shown that the Twenty have put the Seven into positions of high importance, then the Twenty are more to be assailed than the Seven. Examine these same minutes and see how the Seven are regarded:

First is Dr. Sydenstricker, the senior member of this mission, who has just been transferred to Nanking, where he will work in connection with the seminary. Would the Twenty have sent a dangerous heretic to teach their students?

Second is Dr. L. S. Morgan: and on page 26 we read, "Dr. Morgan was elected by a rising vote to be chairman of the mission meeting next year." The Twenty are evidently not much afraid of him, either.

Thirdly, Rev. O. V. Armstrong is made chairman of the examining committee and a member of the ad interim committee for another year, in which offices he would have ample chance for mischief.

The fourth, Rev. F. A. Brown, was appointed by this same meeting as a member of the committee to investigate Nanking Seminary for heresy. If he is unsafe, the Twenty are simpletons. Mr. Brown is also made chairman of another Union School board.

The remaining three, Messrs. McFadyen, Crenshaw and Lancaster, have been made the sole members of the mission's most important committee, the extension committee, into whose hands the plans for all purchases of land and the erection of buildings must be put. It is a horrible thought that not one of the Twenty is on that committee to watch these three against whom all honest people are warned!

The last mentioned, Mr. Lancaster, is also a professor in Nanking Theological Seminary.

It will also be seen on page 17 that the mission courteously allowed the Seven, if they desired, to write letters expressing their disapproval. So far as I know the Seven accepted the will of the majority without protest. They did their best and were willing to let it go at that. But it is hardly to be expected that they will submit tamely to being held up to public condemnation. And if long association with the Twenty permits a guess at their feelings, I venture that they will unanimously resent any slurs cast upon their Seven brethren.

On page 14 of these same minutes the Seven appear again as a solid phalanx and this time it is on the question of the women of the mission being allowed to vote. The stand of the Seven on this great question is exactly what would be expected of them. They are not afraid of the 7,000 missionaries and the 350,000 Chinese Christians, nor are they afraid to admit to the counsels of the mission those splendid Presbyterian women whom the Church has sent out to this great work, a finer, nobler, more efficient company than whom exists nowhere on earth.

And this time the Seven are not alone. Six of the Twenty joined their ranks and the vote was a tie—13 to

13. As a tie vote is a lost one, it might have been expected that these 13 would have appealed from it—but No! They are content to bide their time, assured that the next time we get a vote on the matter we will go over the top with a cheer!

Likewise the Seven have a firm hope that on the question of the National Council more of the Twenty will gradually see the light and will be glad in time to join hands visibly with that noble army of missionaries and Christians, close association with whom is our glory and our joy.

Finally, the missionary body is, and cannot be anything else than, a faithful reflection of the home church. Its members are drawn from the same sources, educated at the same colleges, graduated from the same seminaries and ordained by the same Presbyteries that select ministers for the home pulpits. There are certain timorous brethren who because of an unsound man here and there are afraid that the very foundations of the righteous are being destroyed. The writer is glad to express his calm, serene and ever-deepening confidence in this magnificent army of missionaries, and the praying, giving Church at home, who together are carrying out the greatest missionary program ever installed since the deliverance of the Great Commission, "Go ye into all the world and preach the gospel unto every creature."

(Signed) T. B. Grafton.

Haichow, China, January 30, 1923.

"EXCEPT THEY BE SENT"

By Nelson Bell, M.D.

Wont you "listen in" and hear the appeal coming to you from all of our mission fields for reinforcements? The call is insistent, it is urgent, it is piteous in its earnestness. From whom does it come? From the missionaries who see the need, who are working in the harvest field, so white to the harvest. From the men and women representing you who are breaking under the strain. The call comes even more urgently from the natives themselves. Men and women of our Church, you have the knowledge of God's love in your heart, you have been saved by Jesus, will you not share that knowledge and that salvation with a lost and ruined world?

Here is the appeal: There are now thirty-two (32) of the choicest young men and women of our home church who are ready to go. Nor does their willingness to go consist simply in a realization of the need. They are trained men and women who have taken the courses prescribed, to fit themselves for the highest type of service in their respective fields. And best of all, they are men and women who believe in and are going out to preach and teach the fundamentals of the faith. In this day of unbelief and infidelity, at home and abroad, our Church has a peculiar witness to bear and a wonderful opportunity.

Now friends, what are you going to do about it? The solution lies with you. If you will agree to pray earnestly, to pray daily, to pray definitely for this object, it will be accomplished. Money is needed to send out these men and women. Millions of dollars are being wasted by the members of our church. Let us all covenant together to pray the Lord of the harvest, that He will arouse us, and others, and that the means necessary may be given, so that these new workers, so urgently needed, may be sent out this summer.

"How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

HOW CAN IT BE DONE

We imagine it would be hard to find a teacher anywhere who is not familiar with the phrase attributed to the Roman Catholic Church: "Give us a child until he is seven and we care not who has him afterwards."

In her articles, "Juniors and Life Service," printed in leaflet form by the Committee of Christian Education and Ministerial Relief, Mrs. Askew reminds us of Barrie's saying: "Nothing that happens after one is 12 matters very much," and the child psychologists are writing it down in tons of books that the trend the young life takes is generally settled by the sixteenth year. We have heard it and read it and know it, but we have been very slow to do anything about it, but now at last we are ready, at least seriously to try, to do something.

The Department of Christian Education has a detailed and comprehensive plan through which it hopes to include every one from the baby sleeping in his cradle to the grandmother knitting by the fireside, in its far-reaching campaign for Life Enlistment.

The first step the Department of Christian Education would suggest is that each church appoint a permanent Life Enlistment Committee, choosing for it its finest, most gifted and spiritual leaders. The next step would be to send to the office (410 Urban Building, Louisville, Ky.)

for the literature explaining the plan and giving suggestions for carrying it out.

THE BIBLE IN THE SCHOOLS OF CHATTANOOGA, TENN.

By C. F. Evans, Southern Secretary United Society of Christian Endeavor

The Bible has been taught in the Chattanooga, Tenn., High School, the two Junior Highs, and the eleven Grammar Schools, since last September, and in each school the Bible course is very popular.

This work is being done by Miss Rachel McAllister, a Christian Endeavorer of the First Christian Church of Chattanooga, under the direction of the Pastors' Association of the city.

Much emphasis is being placed on the Bible stories, and on memory work, but above all a wholesome reverence for the Book is being instilled in the minds of these young people, and as a result the Bible is no longer looked upon as simply for old people, but the student proudly brings his Bible to school, the same as any other school book would be brought.

In a recent session, which was opened by prayer, a young chap said the Lord had certainly answered a prayer for him, as when his mother was quite ill he asked the Lord to make her well, and she fully recovered.

A little girl in the second grade said her Jewish playmate said she did not believe in Jesus Christ, because her mother had told her not to. This little girl replied, "Your mother is wrong about it, and Jesus is the Son of God because it says so in John 3:16."

Many of the children have learned to ask a blessing at the table, and in many instances the practice is being carried into their homes. One boy said he guessed he could ask a blessing at his home, as his grandpa used to do it, but the practice had been stopped since his grandpa's death, and asked the prayers of the pupils, and later reported he was asking the blessing at every meal.

Miss McAllister reports that hardly a day passes but what some student reports having accepted Christ and becoming a member of some church.

In one school a "Sunshine Club" has been formed, and several visits have been made to an Orphans' Home.

The placing of the Bible in the day schools is a great forward step, and the work of Miss McAllister is yielding splendid returns.

VIRGINIA'S SYNODICAL CONFERENCES AT MASSANETTA SPRINGS

The Young People's Conference

The summer conference season will open at Massanetta Springs with the Synodical Young People's Conference, July 16th to 22d.

Where in the Synod of Virginia is there a more ideal place for conference work than at Massanetta Springs? It is located in the beautiful Shenandoah Valley, four miles east of Harrisonburg, on the famous Valley pike. Its climate, its beautiful mountain scenery, its close proximity to the famous Natural Bridge, the Luray Caverns, and Virginia's historic battlefields makes it an ideal place for our people to go.

The Young People's Conference program should appeal strongly to the leaders of young people in our Church, as well as to the young people themselves.

Bible study will be an outstanding feature of the Massanetta Young People's Conference. There will be possibly 15 classes conducted by trained teachers who are experienced leaders in young people's work. The organized clans or groups around which center the social and spiritual life of the conference will be again emphasized.

Choice should be made by those who attend, from the following text-book classes: Foreign Missions; Home Missions; Sunday School; the Young People's Department; Auxiliary Organization and Administration; Christian Endeavor and Methods with Young People.

A series of evening addresses will be given by Rev. J. G. Venable, D.D., of Norfolk, Va.

The devotional service each morning will be conducted by Rev. W. L. Carson. The conference music will be led by Rev. S. K. Emurian. Those who attended last summer will remember with pleasure this feature of the conference program.

The recreational life of the conference is one of its most helpful features. An attractive program of recreation will be under the direction of Mr. C. R. Warthen. Swimming, mountain climbing, tennis, basketball, volleyball, baseball and competitive games, as will best promote the aim of the conference, will be arranged.

The Standard Training School

The Standard Training School for Church and Sunday School workers will follow the Young People's Conference, with only one day's intermission. This school will open on July 24th, and close on July 30th. There will be classes under skilled instructors covering the different departments of the Sunday School. Several general and

special units will be taught, taken from the Standard Diploma Course.

Rev. W. H. T. Squires, D.D., of Norfolk, Va., will conduct the Bible Hour during this school.

Rev. Henry Edward Tralle, D.D., New York, N. Y., has been secured for a series of addresses on the Sunday School. He is a teacher of wide experience, and editor of national reputation.

Mr. Marion Lawrence says of him: "I thank God for Dr. Henry Edward Tralle. He is one of the safest and sanest and best Sunday School leaders in all the country."

Pastors and church leaders should begin now to plan to attend these conferences and to have their churches well represented.

Rev. T. K. Currie,

Supt. of S. S. and Y. P. Work, Synod of Virginia.

REPORT OF THE GENERAL ASSEMBLY'S AD INTERIM COMMITTEE ON VACANCY AND SUPPLY

The special attention of ministers and elders is called to the Report of the General Assembly's Ad Interim Committee on Vacancy and Supply. The plan recommended is substantially the one that has been in operation in the Presbyterian Church, U. S. A., for about ten years.

It is the testimony of the Assembly's Committee of our Sister Church that the Presbytery that adopts and works the plan finds a very large number of its troubles disappearing. The number of vacant churches and ministers without charge has been greatly reduced since the plan was put into operation, and hundreds of thousands of dollars have been saved to the benevolent causes; for vacant churches always fall behind in their contributions. This fact justifies the additional expense incurred and the assignment of this expense to the budget of the benevolent causes.

This report is published subject to revision, and criticism and suggestions are invited and will be carefully considered by the Committee.

R. F. CAMPBELL, Chairman.

1. Your committee would recommend the creation by the General Assembly of an Executive Committee of Vacancy and Supply with a paid secretary, who shall give his whole time to the prosecution of the work. The election of this committee and secretary, and the rules governing their work shall be according to those governing other executive committees.

2. That the salary of the secretary and necessary expenses of the committee shall be provided for in the budget for benevolences.

3. That the General Assembly approve the following plan for Synods, Presbyteries and Sessions:

A Definite Plan for Handling Vacancy and Supply Under the Presbyterian Form of Government

There shall be an Executive Committee of Vacancy and Supply composed of three members who shall be elected by the Presbytery for terms of three years each, except that in the initial election one member shall be chosen for a term of three years; one member for a term of two years; and one member for a term of one year.

Time of Election

After the inauguration of the plan, the election of members of this committee shall annually be the fixed order of business for the hour of 10:30 a. m. on the second day of the regular spring meeting of Presbytery (or other definitely appointed hour), except that in case of the removal or resignation of a member of the committee, Presbytery may take immediate steps to fill the vacancy thus created by electing a member to serve for the unexpired term.

Manner of Election

Nominations shall be made only by ballot, each member of Presbytery voting for three persons regarded by him as specially fitted for membership on this committee, and the six persons who on this initial ballot receive the highest number of votes (if so many receive votes), shall by the moderator be declared to have been duly placed in nomination by the direct vote of the Presbytery.

Election shall be by ballot. On the first electing ballot the nominee who receives the highest number of votes, providing that he has received a majority of all votes cast, shall be declared elected a member of the committee to serve for three years. In like manner the nominee receiving the second highest number of votes shall be declared elected for two years, and the nominee receiving the third highest number of votes shall be declared elected for one year. However, should it be found that any of these three persons failed to receive a majority of all votes cast, then the name of the nominee who on the same ballot received the lowest number of votes shall be dropped and a second ballot taken, and this course shall be followed until three persons are duly elected.

Vacancies in the membership of the committee shall be filled in the same manner. On the initial ballot each member of the Presbytery shall vote his choice of persons to fill the vacancies on the committee, and from those receiving the highest number of votes the moderator shall declare duly nominated a number of persons equal to twice the number to be elected (if so many receive votes), and no ballot shall at any time be counted which does not contain a number of names equal to the number of members of the committee to be elected at that particular time.

Election of Chairman

From the members of the committee thus chosen, Pres-

bytery shall without nominations and by ballot elect one person to serve as chairman of the committee for a period of one year, or until the next spring meeting of Presbytery. If after the vote is taken it shall be found that no member of the committee received a majority of all votes cast, then the name of the member receiving the lowest number of votes shall be dropped from further consideration in connection with the chairmanship and another ballot taken. A chairman shall be regularly elected at each spring meeting of Presbytery.

Duty of Church Sessions

Wherever the session of any church in the Presbytery shall have knowledge that a vacancy in the pastorate of that church is soon to occur, it shall be the duty of the session to promptly convey this information to the chairman of the Presbyterial Committee of Vacancy and Supply and the committee shall take immediate steps to adequately provide for the supply of the pulpit and the proper care of the work of the Church when it shall have become vacant. (See also Article 5 of the following section).

Status of the Vacant Church

Any church of the Presbytery becoming vacant shall by virtue of that vacancy be under the care and direction of the Committee of Vacancy and Supply of the Presbytery. If the church or group of churches is under the supervision of the Home Mission Committee, it shall be the duty of the Committee of Vacancy and Supply to call into consultation the Superintendent of Home Missions of the Presbytery, or, if there be none, the chairman of the Committee of Home Missions.

(1) The Committee of Vacancy and Supply shall nominate to Presbytery a minister to serve as moderator of the session of the church during its period of vacancy.

(2) It shall be the duty of the Committee of Vacancy and Supply to see that the pulpit is properly supplied until a pastor is chosen, and remuneration of such supply shall be at a rate approved by the said committee.

(3) If the Presbyterial committee does not have knowledge of a suitable minister who is available for immediate consideration for the pastorate, then the committee shall promptly report this fact to the office of the Executive Committee of Vacancy and Supply of the General Assembly, in order to secure therefrom information as to men located elsewhere who may be available and adapted to the needs of the vacant field.

(4) All correspondence in regard to the vacant churches of the Presbytery shall go to the Presbyterial Committee of Vacancy and Supply, which committee shall make all appointments of ministers to preach in the vacant pulpits of the Presbytery, whether as temporary supplies or as being under consideration for pastorates.

(5) Each vacant church shall at all times have the right through its session or committee regularly appointed, to be heard before the Committee of Vacancy and Supply in regard to any matter related either to the temporary supply of its pulpit or to the location of a pastor and suggestions or recommendations thus presented by the church shall always be given first consideration by the committee.

(6) The Presbyterial Committee shall seek to avoid all "candidating" in the sense of putting one minister against another in competition for a vacant church. When a minister apparently suited to the needs of the field has been appointed to visit and preach before the congregation, he shall be regarded as the only man then under definite consideration by the vacant church. The committee may arrange for him to return and fill the pulpit on additional Sabbaths, but when heard as often as the situation seems to demand, the matter shall then promptly be disposed of by the congregation, either by the issue of a call, or if there is not sufficient unanimity to make this advisable, then by definite elimination.

Duties of the Chairman

In addition to the duties ordinarily attached to this office and those growing out of the foregoing provisions, the chairman of the Presbyterial Committee shall render service as follows:

(1) He shall promptly report vacancy conditions in the Presbytery to the office of the Executive Committee of Vacancy and Supply of the General Assembly, these reports to be of such character and furnished at such intervals as the Assembly's committee may desire.

(2) He shall report fully on the work of the committee at each regular meeting of the Presbytery and at such other times as Presbytery may determine.

Expenses

Presbytery shall provide for the ordinary expenses incurred by this committee by annually including in its financial budget an amount equal to the estimated expense of the committee in the proper prosecution of its work.

Amendments and Suspensions

This plan may be amended by a two-thirds vote of the members of Presbytery enrolled at any regular meeting, said amendment having been proposed in writing at a previous regular meeting.

The operation of this plan or any part of it, may in any

specific case be suspended only by the vote of two-thirds of the members of Presbytery enrolled at a regular meeting.

Synod's Committee of Vacancy and Supply

In addition to the Assembly's Executive Committee, the Presbytery's Committee and the Committee in the Vacant Church, the General Assembly suggests to the Synods the establishment in each of a Committee of Vacancy and Supply, which shall be composed of the chairmen of the committees of the Presbyteries in the Synod, with one of their number, appointed by the Synod as chairman of its committee. This committee shall meet at least once a year at the meeting of the Synod for conference on matters that come under their purview as chairmen in their respective Presbyteries.

It was further decided by the committee to publish in the Church papers this report and invite comment and criticism thereon.

(Signed) R. F. Campbell, Chairman.
P. C. Clark, Clerk.

**"FAITHFUL UNTO DEATH"
The story of a Mexican Colporteur**

By Rev. A. H. Mellen, Secretary American Bible Society Mexico Agency

It happened in the year of our Lord 1923. He lived in his own little home in a village in the mountains in southern Mexico, and he was killed by a mob of wild fanatics on the night of January 31st. A letter from a missionary in the same district says: "His activities had aroused the ire of the fanatics for some time, and his unwise denunciation of the Romanists for having parades in the streets brought matters to a head." Of course we will not forget another man named Stephen who was also unwise. He took the consequences of his deeds and his words, and now we call him a martyr.

On January 30th a priest came from another place and preached on some saint who would deprive the Protestants of all power to resist if they were attacked. Two nuns had also come to stir up the women. On Wednesday night a secret meeting was held, and at 11 o'clock they surrounded the house of the man who had been selling Bibles. When the doors were forced, this man was very calm, and said to his wife: "If they want to kill me, I am ready to die for Christ; I will wait for you in heaven." One of his brave friends came to help him, and was also taken off by the mob. Both men were shot at the edge of the village and the bodies terribly mutilated. Neither the head nor the heart of the colporteur could be found by faithful friends who went to bury the remains, and the supposition is that they were carried off as trophies. Such a thing does not seem possible. All the people in the village who are known to be in sympathy with the Bible have fled from the place. Eye witnesses of the incident have found their way to the city of Mexico and have visited the office of the American Bible Society and reported the tragedy. The spirit of the native Christians is very fine.

(Issued by American Bible Society, Bible House, Astor Place, New York City).

WHO WANTS TO HELP?

By Henry H. Sweets

In recent years the Southern Presbyterian Church has been thinking and praying more constantly and earnestly concerning its ministry.

There is a great need for a large increase in the number of trained, capable preachers, pastors and missionaries. Each year as high school, college and university training develops and extends to an ever-increasing number of young men and young women a higher type of intellectual and spiritual leadership is needed.

There has just come from the press one of the most stimulating and helpful books of recent years, "Being a Preacher," by our own versatile and gifted preacher, Rev. James I. Vance, D.D., which is a publication of the Sprunt lectures delivered by him at our own theological seminary.

The reading of this book will tone up our ministers, help them more faithfully to present the joys and opportunities of this great and happy work and to lead young men and the parents of our boys to a clear conception of the Gospel Ministry.

We are exceedingly anxious to see that this book is in the hands of everyone of our ministers and of all of our candidates for the ministry. One minister on a very modest salary has written: "If you are to get up a fund, put me down for \$5 of the amount. You must devise some way of putting this message in the hands of every minister of our Church." We like the suggestion. We believe there are many men and women in the Southern Presbyterian Church who would like to have some part in this work. If so, write to the Department of Education for the Ministry and Mission Service, 410 Urban Building, Louisville, Ky.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

"A Golden Jubilee"—In our last issue we had a notice of the celebration that Alamance Church is to hold this month in honor of the founding of their women's society one hundred years ago. To that notice we would add the following information sent us by Mrs. W. A. Sharpe, of Greensboro, the president:

Orange Presbyterial and the Centennial of Woman's Work will have a joint meeting in Alamance Church on April 18-19. The 18th will be taken up with the exercises of the Presbyterial and the 19th will be the day of the Centennial exercises. Dr. Wade Smith will make his address on the 19th.

Schedule of North Carolina Presbyterial Meetings

—Presbyterial, Time, and Place of Meeting:
 Albemarle, April 5-6, Farmville.
 Fayetteville, April 10-11, Sanford.
 Mecklenburg, April 12-13, Philadelphia Church.
 Orange, April 17-18, Alamance Church.
 Concord, April 19-20, Statesville.
 King's Mountain, April 24-25, Olney Church.
 Wilmington, April 26-27, Mt. Olive.
 Miss Corine Puett, Mrs. W. B. Ramsay, Committee.

Fayetteville Presbyterial delegates arriving in Sanford after 1 p. m. on April 10th, will go directly to the church. The opening session will be at 3 p. m. The program for the Presbyterial bids fair to be a very full and attractive one. Miss Clarabel Williams will conduct the Bible hour and the Presbyterial speakers will be Dr. Mary Martin Sloop, of Crossnore; Jos. B. Johnston, of Barium Springs; Mrs. R. L. Ryburn, of Shelby; J. B. Spillman, of Charlotte; Rev. J. Hoyt Miller, of Africa. Fayetteville Presbyterial will be glad to welcome Dr. Gilmore, formerly of Virginia, now pastor of the Sanford Church. The closing services of the sessions will be at noon, April 12th.

(Signed) Mrs. W. A. West.

Notice! Women of Presbyterial. If any one has a Home or Foreign Mission study book they do not care to use any more, won't they bring or send to the spring meeting of the Presbyterial so they may be passed on to those who have not had a chance to read them.

Secretary of Literature,
 Mecklenburg Presbyterial.

Chapel Hill, N. C. Auxiliary—This Auxiliary has grown in numbers and interest so that they have recently adopted the circle plan. In the last few weeks they have used the Mission study book, "Sunrise in Aztec Land," with Mrs. M. H. Van Hecke as a most efficient and inspiring leader. The class was conducted on four successive Mondays, being divided into periods, though important points being assigned to and emphasized by members to whom they had been assigned. Being so thoroughly presented the study period was exceedingly interesting and valuable. The society is to meet all its obligations to the various causes, and its work therefore is constantly developing.

Concord Presbyterial will meet at Statesville, N. C., at 2:30 p. m., April 19th, following a meeting of the Executive Committee at 11 a. m., of the same date. Sessions will be held through the evening of April 20th.

The program promises to be helpful and interesting. It includes evening addresses from Rev. J. Hoyt Miller, of our Congo Mission, Mr. J. B. Spillman, of Charlotte, and Mr. Jos. B. Johnston, of Barium Springs. Mrs. W. B. Ramsay, of Hickory will have the Bible hour of each day, and Mrs. Archibald Currie, of Davidson will teach methods of mission study in Auxiliaries and Sunday Schools. The day sessions will be devoted largely to business, conferences, and reports from the Auxiliaries, and it is hoped that each Auxiliary and Society in the Presbyterial will be represented. Names of delegates and hour of arrival should be sent to Miss Margaret Turner, Statesville, N. C., chairman of the Committee on Hospitality.

Cornelia Shaw, Secretary.

Y. P. Reports! Leaders of Y. P. Societies and Secretaries of Y. P. W., please take notice! Has the Young People's Society in your church sent in its report? If not, you can help by seeing that it goes in right now, today, to the secretary of Y. P. W. of your Presbyterial. This is your opportunity to be of service to the young people under your leadership. Why today? Because all reports must be in the secretary's hands before Presbyterial meets and Albemarle (the first) meets this week. So please hurry up those reports.

It is not too late to send in the money for the Y. P. specials.—\$1.50 for S. S. Missionary Fund and \$2.00 for the College Fund for Barium Home. Giving to these special funds counts 25 per cent in the Merit Cup Contest. Send this and your report to secretary of Y. P. W. in your Presbyterial as follows:

In Albemarle, Mrs. Walter G. Sheppard, Farmville.
 In Concord, Miss Bessie Arrowood, Morganton.
 In Fayetteville, Mrs. Charles Rose, Fayetteville.
 In King's Mountain, Miss Mary Ragan, Gastonia.
 In Mecklenburg, Mrs. J. H. Suttonfield, Box 124, Pine Bluff.
 In Orange, Mrs. Alma Hcadcn, 500 Jones St., High Point.
 In Wilmington, Mrs. J. M. Harvey, 19 N. 7th St., Wilmington.
 The contingent fee of five cents per member is past

due. Send to the secretary of Presbyterial Y. P. League.

In Concord, Miss Lena Salvagest, Valdese.
 In Fayetteville, Miss Bonnie Bulla, Sunnyside.
 In Kings Mountain, Mrs. Dave Hall, Belmont.
 In Mecklenburg, Miss Marguerite Cashion, Charlotte.
 In Orange, Miss Rachel Beall, 619 Morehead Ave., Durham.
 In Albemarle, Mrs. Walter G. Sheppard, Farmville.
 In Wilmington, Mrs. J. M. Harvey, 19 N. and 7th Sts., Wilmington.

Let us see that reports, contingent fee, and Y. P. specials are sent in promptly and then let us begin planning for the Y. P. Conference. The dates are June 12th-18th; the place Davidson College.

Yours in His service,
 (Mrs. D. H.) Eliza Patterson Shaw.

Presidents of Local Auxiliaries, Fayetteville Presbyterial—My dear friend:

As we are nearing the close of another church year, I want to thank you for your co-operation with me in the Orphanage work. Through the efforts of our faithful women we have accomplished much for this cause, but there are still many more things to be done. We hope next year to bring all the cottage up to the standard set by the beautiful new building made possible by our women.

Will you not impress upon your women and upon your entire church membership the very great need for a splendid collection each month for the support fund? One Sunday in each month set aside for this collection will help greatly in the maintenance of the orphanage.

I hope that you have elected an orphanage secretary in your Auxiliary. If you have not, please do so at once and send her name to Miss Barnett at Barium Springs.

May God bless your Auxiliary in all its efforts for good.

Sincerely in His name,
 Myrtle Page,

(Mrs. J. R. Page, Orphanage Secretary, Fayetteville Presbyterial.)

The Albemarle Presbyterial will meet at Farmville, N. C., April 5th-6th.

Mrs. Goode Cheatham,
 Sec.-Treas., Albemarle Presbyterial.

The twenty-fifth annual meeting of Bethel Presbyterial Auxiliary will be held in Oakland Avenue Church, Rock Hill, S. C., April 12-13. Mrs. J. B. Gaston, 320 Oakland Ave., Rock Hill, S. C., is chairman of the Hospitality Committee.

Mrs. Jno. T. Stevens,
 Corresponding Secretary.

Mrs. Mayes—(We extend deepest sympathy to the women of the South Carolina Synodical in the passing of their beloved president and to Mrs. Winsborough with whom, as chairman of the Woman's Advisory Committee Mrs. Mayes was so intimately associated. To her son and daughter may the Master Himself speak the "Peace be still," and comfort them as one "whom his mother comforteth."—Ed.)

Mrs. Fannie Louise Mayes, former state regent of South Carolina Daughters of the American Revolution, and one of the best known women of the state, died at her home here on Manly Street yesterday morning about 9:45 o'clock following an illness of pneumonia which she contracted about three weeks ago.

Mrs. Mayes was the daughter of the late William Hudson, a well known railroad engineer of the lower section of the state. She was reared in Sumter County and was married in early life to Dr. C. F. Mayes, of Mayesville, where they made their home for some years prior to Dr. Mayes' death about 30 years ago. About 25 years ago she moved to Greenville and made her home with her brother, R. C. Hudson, well-known business man of this city. Besides her brother, she is survived by two children, Charles F. Mayes and Miss Mary Mayes, both of Greenville.

In addition to her prominence in the work of the Daughters of the American Revolution, both in Greenville and throughout the state, Mrs. Mayes, throughout her life took an active interest in the work of the Presbyterial Church of which she was a devout member since childhood. At the time of her death she was a member of the Fourth Presbyterial Church of this city, and was teacher of the woman's Bible class there.

"She was chairman of the advisory board of the Woman's Auxiliary of the Southern Presbyterial Church, and just prior to her illness she attended meetings of the Auxiliary in Little Rock, Charlotte, Jacksonville, and other places. Upon her return from this trip she became ill. During the past 10 days her illness became critical and though every possible service was rendered by physicians and nurses, the end came yesterday morning.

"Mrs. Mayes was president of the South Carolina Synodical of the Presbyterial Church, and in addition to her church work took an active part in various community and civic affairs. Her death yesterday is a source of deep regret to her numerous friends throughout Greenville and South Carolina.

"The Nathaniel Greene chapter of the D. A. R., of which Mrs. Mayes was regent for several years, will attend in a body the services at the home this morning."—Notice from Local Paper.

Only 25 Cents! If you want to get 12 installments of enthusiasm, information, fun and real "get up and get," just send 25 cents for a year's subscription to Tex-Mex Reflector, Kingsville, Texas. You'll never regret it. Do it now!

Mrs. Winsborough.

"Our Trip to Chilpancingo"—Seven o'clock on a January morning in Mexico City is a chilly hour! One can scarcely believe their eyes when they see the flowers blooming, the trees and grass green, when one is perfectly willing to wager that the mercury is far below the freezing point. It was on such a morning that Mrs. William Wallace, a missionary of the Presbyterial Church, U. S. A., and I, wended our way to the Union Station of that great city, and boarded a train on our way to the remote town of Chilpancingo, one station of our Church that is 75 miles off the railroad.

Our train was a local, with the ordinary day-coaches seen on such trains in the United States. The people, of course, were most interesting, being of all varieties, complexions and stations in life. Everybody was wrapped up to their eyes, shivering and cold. No sooner, however, had the sun got well above the horizon than the air began to warm up, and by the middle of the day, our wraps became uncomfortably heavy.

No more charming companion than Mrs. Wallace could have been found. She has been a missionary for 27 years in Mexico. Her first mission station was at Chilpancingo, and the trip to her was a romantic pilgrimage back to the place where she came as a bride more than a quarter of a century before, and which she had not visited in many years. She was cheery and bright, ready for any emergency and splendid company.

The scenery between the city of Mexico and Iguala is the most beautiful anywhere in that section of Mexico. The wonderful snow-capped mountains, "Ixta" and "Poco," as they are called in short (for which the foreigner is deeply grateful), towering in all their magnificence first on one side of the train and then on the other, as we wound our way in and out round the base of the mountains towering on each side. Picturesque villages were at frequent intervals while often only a station marked the railway connection with the large city which would be perhaps a mile or even two back toward the mountain. Towns do not move to the railway stations in Mexico!

Groups of women were at the car windows, offering all sorts of tempting viands for the consumption of the hungry travelers, and as there was no diner, these edibles were quickly sold. Many carried pitchers of pulque which the men drank eagerly, even some women not disdaining a mug full. A sip of this stuff disclosed a flavor very much like liquid yeast and created wonder that anybody could enjoy such a beverage.

Most picturesque were the large fields of maguey, a century plant from which the pulque is made. It grows to a stately height, and in symmetrical rows acre by acre on each side of the road, and is, of course, a source of valuable income to the owner of the land. When the plant is ripe for drawing the pulque, the heart of the plant is scooped out, leaving a large bowl which rapidly fills with juice. This is gathered by men who make a business of gathering pulque. Their method of procedure is more interesting than sanitary! A tube is inserted in each end of an inflated pig's bladder, one tube is put into the pool of pulque in the heart of the plant and the other into the gatherer's mouth. He draws in his breath and with it the pulque, until the bladder is full, when both ends are tied up and it is ready to carry away to be seasoned and allowed to ferment, when it is ready to be enjoyed!

Mrs. Wallace soon discovered a friend of a friend among the passengers, in the person of a tall and muscular Englishman, a mining expert, who was on his way to a remote mine, and who was to go part of the journey with us over land toward Chilpancingo. He added very much to our enjoyment being a unique and interesting character, a man of education, who had spent many years in Mexico. He entertained us by legends and stories, by song and jokes, and finally escorted us to the rear platform of the coach to witness the wonderful canyon through which we passed for an hour or longer. No chairs being available, we seated ourselves flat up on the train platform and from that vantage point viewed one of the most magnificent scenes to be witnessed anywhere. Mountains towered on each side so high that it was impossible to see their top without peering out under the roof of the car. Trees of strange foliage grew up the sides of the mountains and the railroad tracks formed simply a thread at the bottom between two mountains. The conductor of the train obligingly joined us to point out in a small cavern at the side of the track the "finger of God," an odd formation of stalactite in the shape of a huge hand.

Mrs. Wallace had her handsatchel well stocked with tracts and passages of Scripture, which she distributed to the wondering natives at the station through which we passed.

The afternoon passed quickly, and at six o'clock we found ourselves approaching the town of Iguala where we were to spend the night, before taking the jitney early in the morning for Chilpancingo. The platform at Iguala was crowded with the waiting population of that town, and a brass band was doing its best to drown all conversation as the train pulled in. We soon learned that the honored guest for whom the band was playing were two negro—a man black as one of ours from the Delta and a young woman so white that it was difficult at first to see any traces of negro blood. These two seemed theatrical attractions who were to appear at the opera house that night, and an especial automobile was waiting for them and preceded by the band they made their triumphal entry into the city. Our automobile followed closely behind, so we had the pleasure of seeing almost the entire population of Iguala before we had reached the hotel!

(To be continued.)

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

We are glad to have this week a letter from Mr. J. M. Harvey, who is doing a fine work down in Wilmington Presbytery. Ten new Sunday Schools and more than 400 new Sunday School scholars is news that is very encouraging.

We made a mistake last week in giving information about the speakers for the North Carolina Young People's Conference. Instead of Dr. H. G. Hill, of Maxton, we will have Dr. W. E. Hill, of Fayetteville, who is recognized as a facile and informing speaker.

Now, just listen! We have secured a dandy big dining hall for the conference. The Davidson College authorities have granted us the use of the college gymnasium. A covering will be put over the valuable gym floor and we will have plenty of room to have an enjoyable time while we are at meals. A kitchen will be provided in the basement and plenty of good things will be served, including ice cream every day, 'n everything (almost). Kings Mountain, Concord, and all the other Presbyteries can sing and yell all they want to, and we won't have to take turns with the Presbyteries in the "big dining room" or the "little dining rooms." Hurrah! Now you just ar-

range to come along and enjoy the inspiration and fellowship, June 12-19.

The ladies inform us that report blanks have been sent to the North Carolina young people's societies and these are requested sent to the Secretary of Young People's Work in each Presbytery, as follows: Albemarle Presbytery, Mrs. Walter Sheppard, Farmville; Concord, Miss Bessie Arrowood, Morganton; Fayetteville, Mrs. Chas. Rose, Fayetteville; Kings Mountain, Miss Mary Ragan, Gastonia; Mecklenburg, Mrs. J. H. Suttonfield, Box 124, Pinebluff; Orange, Miss Alma Headen, 500 Jones St., High Point; Wilmington, Mrs. J. M. Harvey, 19 N. Seventh St., Wilmington.

Sunday School

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

APRIL 8, 1923.

ABRAHAM, THE HERO OF FAITH

Lesson: Genesis 12:1-25:8; Hebrews 11:8-19. (A Survey of Abraham's Life.) Printed Text: Gen. 12:1-5; Heb. 11:8-10, 17-19.

GOLDEN TEXT—"Abraham believed God, and it was counted unto him for righteousness."—Rom. 4:3.

SCRIPTURE LESSON

Gen. 12:1. Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.

4. So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

Heb. 11:8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10. For he looked for a city which hath foundations, whose builder and maker is God.

17. By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises, offered up his only begotten son,

18. Of whom it was said, That in Isaac shall thy seed be called:

19. Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

SHORTER CATECHISM

Q. 31. What is effectual calling?

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel.

Abraham is termed in the Scriptures "The Faithful and the Friend of God." He exercised a faith in God's character, word, promises and power, that was remarkable in its strength, constancy and influence. He walked with God and communed with Him as friend with friend. Yet Abraham's faith was not absolutely perfect and failed to operate sometimes under severe trial. But faith in God and His Word was the dominating principle of His life, and our lesson mentions some illustrations of its controlling power. We will consider Abraham's Call; The Promises Enforcing It; Some Manifestations of His Faith; Faith Produced Obedience.

I. Abraham's Call

He was called of God to a complete separation from an idolatrous country, citizenship, kindred and friends. This was needful for God to carry out His intentions as to him and his descendants. The same is true as to pious people now. The Divine command is "Come out from among them and be ye separate and I will receive you and be a Father unto you, and ye shall be my sons and daughters, saith the Lord of hosts." For Abraham to leave his native land, his home, his friends and his relatives permanently and to carry with him all that were specially dear to him to a strange land of which he knew nothing, was undoubtedly a severe test of his faith and obedience. How God called Abraham, whether by an audible voice or by a vision, we are not informed, but He made His meaning clear. The Lord still calls men by His providences, His Word and His Spirit, to separate from the ungodly in heart and life and to engage in His worship and service.

II. The Promises Enforcing His Call

Jehovah stimulates Abraham to obey by "exceeding great and precious promises." He promises to "make of him a great nation." The Israelites have been a great nation, have furnished some of the noblest men known to the race, have rendered some of the greatest services to mankind found in the annals of time. Not merely his

natural descendants, but his spiritual seed, those trusting the Christ in whom he believed constitute a great multitude that no man can number. God promises to "make Abraham's name great." His name is known and revered among the Arabs of the desert, by the Israelites, the chosen nation scattered throughout the world, and amid all the Christian nations of the earth. The Lord promised to "bless them that blessed Abraham, and to curse those that cursed him." This He did during the lifetime of the patriarch and afterward among his descendants in Egypt. The Lord promised that "In Abraham and his seed all the families of the earth should be blessed." His chosen people, Israel, gave to mankind the inspired Scriptures, the promised Christ, Gospel tidings, Divine law, and all the blessings of the religion of Jesus.

III. The Manifestations of Abraham's Faith

It was first shown in his departure from his native land and all that it contained, carrying with him all that he could influence. He took with him his wife, Sarah; Lot, his nephew; and all their substance and household adherents. His father, Terah, started with him for Canaan, but died in Haran. But Abraham and his company finally reached Canaan, the land chosen of Jehovah. Abraham here revealed his faith by remaining as a sojourner in this land of promise. He made no attempt to provide a permanent home, but he and his immediate descendants abode in tents and owned no part of the land, save a purchased burying place. Though the land was promised as a heritage for his seed, he made no attempt to take possession till the time appointed of God. A third revelation of his faith was that he "looked beyond the present life to a city that hath foundations whose Builder and Maker is God." The final trial of Abraham and proof of his faith was the offering of his beloved son, Isaac, as a burnt offering, to be slain by his own hand and laid upon the altar.

IV. Abraham's Faith Produced Obedience

The first command given him to leave his native country and all that it contained, involved serious sacrifices, yet he promptly obeyed because he trusted Jehovah. The requirement that he abide in Canaan as a sojourner was attended by some deprivations because he had no permanent home. But he obeyed the Divine will because he trusted Jehovah's assurance that he had an abiding and resplendent home in a better world. The command to offer Isaac as a burnt sacrifice on the altar was the sternest test of his trust, love and loyalty to Jehovah to which he had been subjected. Yet faith and love triumphed.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

BECOMING EDUCATED

- M., Apr. 9—Study Nature: Job. 26:1-14.
- T., Apr. 10—Study the Bible: Acts 17:10-15.
- W., Apr. 11—Study Yourself: Heb. 3:12-19.
- T., Apr. 12—Practice What You Know: Luke 11:46-54.
- F., Apr. 13—Read: Eph. 3:1-7.
- S., Apr. 14—Meditate: Ps. 77:10-20.

Sun., Apr. 15—Topic: How Can We Become Truly Educated? Prov. 4:1-9.

Why should we seek education? What part has religion in education? To what uses should we put education?

A child's education begins at home. A right thinking father and mother will give much time to teach their children. Little minds begin to grow in infancy, and parents can teach small children valuable information, and train their minds to start aright in thinking, in self-control and in noble ideas, so that wise heads may sit on

young shoulders. And as they come to school age, they will encourage them to take all the schooling they can get, learning not only to read, write and figure, but to pass the high school, and if possible to go to college.

Every day a child stays in school is worth money. The United States government says, each school day is worth \$9.02. A child that stays out of school is losing money, unless he makes \$9 a day. A high school graduate will earn twice as much as an uneducated-day laborer. A college graduate will earn much more than a high school graduate. A child with no education has one chance in 150,000 of becoming distinguished. With an elementary education he has four times the chance to become distinguished; with a high school education, has 87 times the chance of a day laborer; with a college education he has 800 times the chance.

What is an education? It is the training of the whole man or woman so that they may become informed, skillful, wise, noble, true, and good. Solomon calls it getting wisdom, and declares that wisdom will bring honor, and long life, and happiness. Solomon had in mind what he says in Prov. 1:7, The fear of the Lord is the beginning of wisdom. For reverence and faith in God are the true foundations of all education.

The Object of an Education

What do we go to school for? To train the mind and body so that they will perform the tasks of duty, and make the pleasures of life a real joy to us. The mind has the faculties of reason, memory, imagination, consecration, and conscience. All these are capable of development. The reason can be trained to penetrate and understand problems and weigh conclusions. The memory collects, retains, and delivers the facts we learn. The imagination combines facts, and pictures new and interesting things to our minds. The power of concentration enables us to keep our minds centered on facts, till the reason can understand them, and the memory can impress them. Our conscience enables us to see that there is a right and wrong phase to all knowledge. It is God's monitor, He has left in the soul, to keep us from sin, and help us to love the truth and holiness, though we need the aid of God's Spirit for the conscience, because we are limited by our sinful natures.

Education Is Not Complete Without Morals and Religion

The great facts of education are drawn from nature, man, and the Bible. Nature teaches us science, such as mathematics, geography, chemistry, astronomy, geology, and so on. The facts we learn from man are grammar, language, civics, psychology, and philosophy. The facts we learn from the Bible are about God, His creation, providence, government, and about sin, and redemption through Jesus Christ. Our education is not complete without the great truths the Bible brings to us. For it tells us the facts necessary for this life and the life to come. It teaches us honesty, purity, faithfulness, kindness, sympathy and love, and inspires us to live for a high and holy purpose. All knowledge of science, literature, and art, are worth little, if our hearts and consciences are not properly trained.

Education Is the Training of All Our Powers

Learning the facts of science, literature and art must be coupled with the training of our physical powers, or they will be worth little to us in life. We must train the eye to observe all the details we see, the ear to hear, and listen carefully to all that is said, the hand to guide the pen, or the brush, or the tool, and to be quick in action. We must cultivate the memory to be accurate and retentive. We must compel ourselves to read worthwhile books, and not indulge our imaginations too much with fiction and stories. We should talk with intelligent people whenever we have the opportunity, and listen to their advice and experience, for we may learn much from them. We must be industrious and faithful, and employ

our time well. We should preserve our health with great care, for a weak body is a poor companion to a trained mind. We should early choose a noble calling for our life, and train ourselves carefully for it, keeping it steadily before our minds and watching lest we be wishawashy, changing from one thing to another, which is certain to destroy our preparation, and defeat our object to be useful and happy.

Let us remember, as boys and girls, that our education begins with our A B Cs. As Samuel Johnson says, "Much may be made of a Scotchman if he be caught young," and if it is true of a young Scotchman, it is true of young Americans too.

TRAINING SCHOOL FOR SUNDAY SCHOOL WORKERS AT HICKORY

The Methodists and Presbyterians are combining their forces at Hickory for the week of April 8-13 and will put on a Co-operative Standard Training School for the Sunday School workers of both denominations.

Mr. O. V. Woosley, conference superintendent for the Methodists, and Claude T. Carr, Synodical superintendent of N. C. Synod, will be joint educational directors. They will have a course of five units consisting of "The Teacher," "The School," "The Life of Christ," "Primary Organization and Administration," and "Junior Organization and Administration."

The first session will be held on Sunday afternoon at 3:00 o'clock and during the rest of the week will be held at 7:30 in the evening, the classes meeting for two 50-minute periods broken by a 20-minute intermission, during which time a worship program, and various departmental activities will be demonstrated.

The enrollment will consist not only of the Hickory workers, but will include those of the near-by towns and surrounding communities. C. T. C.

MR. HARVEY, OUR SUNDAY SCHOOL MISSIONARY WRITES OF HIS WORK

As a Sunday School Missionary in Wilmington Presbytery, I am glad to report that the work is on the upgrade in our eastern North Carolina section.

The great cry for efficiency today has brought to us from the General Assembly a chart for Sunday School workers, called the "Standard of Efficiency." We are trying to bring before our schools by this chart their weakness and their strength, and help them to measure up to the 100 per cent of the standard. We have at present only two schools reported as having accomplished this aim, though it is within the reach of both large and small schools if they are willing and eager workers in the Master's service. Immanuel and the First Church of Wilmington are the two Gold Seal schools.

We held a Standard Training School in Wilmington during February in conjunction with the Methodist schools of the city, six units being taught. About 250 attended and 63 Presbyterians and 52 Methodists did the required work through the whole week of instruction, and received certificates.

Ten Sunday Schools have been organized in our Presbytery the past year, totaling about 430 scholars.

Search and teach the Scriptures, from the cradle to the grave, is our cry, and we are praying for a great harvest. Wilmington, N. C. J. M. Harvey.

A CARR-LOAD OF SUGGESTIONS FOR ENDEAVORERS

Commenting on an article by Mrs. A. J. Howell in a recent number of the Standard on Endeavorers and the church services, we have the following letter from Mr. Chalmers Carr, son of Mr. C. T. Carr, our Superintendent of Sunday Schools and Young People's Work:

Dear Editor: In our Mooresville Senior C. E. Society we have tried with a great deal of success a plan somewhat similar to the one Mrs. Howell tells about. Our society, like the one at Vineland, is compelled to use the main auditorium for its meetings. Instead of having them before the church service we have them immediately following. The meetings are bright and snappy and we never have any trouble holding the crowd. We also find that by using this plan more of the members have started coming to the evening worship. In fact by far the greater number are regular attendants at this service.

Very often we have special programs and the whole congregation remains, thus greatly encouraging us in our work.

If the young people's societies are looking for better results at their weekly prayer meetings I think that this plan will help them.

Sincerely,
Chalmers R. Carr.

The Christian Endeavor Society at Cornelius, N. C., held its Dixie Endeavor Day pageant on Sunday, the 25th. A score of Davidson College students were present, including a quartette. An audience that packed the church contributed a splendid sum for the advancement of Southern Christian Endeavor work.

Church News

ARMENIAN RELIEF

Received for this cause:
A Friend ----- \$ 1.00
Tenth Avenue Church ----- 30.71
Mr. and Mrs. Wilson ----- 10.00

GENERAL ASSEMBLY'S TRAINING SCHOOL

The catalogue of the school is now on the press, and will shortly appear. It discloses the fact that 120 students have been enrolled from 15 states and District of Columbia and Korea. Senior class has 43, Junior class 65, and Specials 12. They came from the following: Alabama, 3; Arkansas, 1; D. C., 1; Florida, 6; Georgia, 12; Kentucky, 6; Korea, 1; Louisiana, 4; Mississippi, 4; Missouri, 1; North Carolina, 12; South Carolina, 13; Texas, 12; Tennessee, 8; Virginia, 34; and West Virginia, 2. Commencement exercises will be held in Schaeffler Hall on the evening of May 7th.

THE DEATH OF MRS. F. L. MAYES

When the North Carolina Synodical met in Charlotte, one of the most striking addresses was made by Mrs. F. L. Mayes, of South Carolina. Again she appeared during the Laymen's Convention when it met in Charlotte, and each appearance deepened the impression already made.

The sad news of her death will bring sorrow to her many friends and admirers among the women of the Synodical.

She was a most charming woman of the old type, famous in the South, and withal she was a consecrated Christian.

The Woman's Auxiliary will feel her loss the more as the years go by.

The Lord's workers may die, but His work goes on.

THE N. C. STATE SUNDAY SCHOOL CONVENTION

The Sunday School workers, from Murphy to Manteo, will gather at the First Presbyterian Church, Winston-Salem, N. C., on April 10-12, 1923.

An attractive program has been prepared:

1. Song Festival—A "Song Festival of the Twelve Months" will be presented on Thursday night, April 12th, by the Sunday Schools of Winston-Salem.

2. Parade—Members of Men's Bible Classes and other Sunday School men of Winston-Salem, and all men who attend the convention, will march in a Sunday School parade at 7:15 o'clock, Thursday night, April 12th.

3. County Officers' Fellowship Meeting—There will be a "Supper and Fellowship Meeting" from 6:00 to 7:30 o'clock, Tuesday night, April 10th, for all county and township officers.

4. Separate Division Conferences—Wednesday and Thursday afternoons, April 11th and 12th, will be devoted to special conferences for Children's, Young People's, Adult, and Administrative Division workers.

Delegates to the convention will be entertained free in private homes for lodging and breakfast. They must provide themselves dinner and supper.

For further information write to Chas. M. Norfleet, Winston-Salem, N. C., or to D. W. Sims, 304 Masonic Temple, Raleigh, N. C.

THE DEATH OF REV. JOHN F. MCKINNON

As we go to press we learn that Rev. John F. McKinnon died March 30th, at the Rutherfordton, N. C., hospital, after a week's illness.

He was buried at the Brittain Church, of which, in connection with Union Mills and Duncan's Creek Churches, he was pastor. The funeral services were conducted by Rev. J. C. Grier, of Rutherfordton, and Rev. W. A. Murray, of Shelby, N. C.

He was born in Jefferson County, Fla., and educated at Davidson College, N. C. He was licensed in 1894 by Enoree Presbytery, and ordained the same year by the same Presbytery.

He was engaged in educational work for part of his ministry, but also he was stated supply, Second Church, Augusta, Ga., and pastor of Long Cane and Little Mountain Churches, in South Carolina. He worked in Florida, and then came to this Synod, where he engaged in educational work at Westminster School.

When he died he was pastor of Brittain, Union Mills, and Duncan Creek Churches.

WEEKLY NEWS NOTES FROM BARIUM

The manager of the Broadway Theatre of Statesville brought the play, "When Knighthood Was in Flower," out here Monday morning and showed it in the auditorium. The children and workers enjoyed it very much indeed.

Little Joe's Church has had a new coat of paint on the inside. We will have preaching in it next Sunday. The services have been held in the school auditorium while the church was in the hands of the painters.

The Grier house was so badly damaged while being moved that it will be necessary to do quite a bit of work on it. The Griers have moved into Howard Cottage to live while the work is being done.

Our walks are being improved. The campus and walks have suffered very much on account of the great amount of hauling that has been necessary on account of the building that has been done.

Mrs. John O. Holton, who was called home last week on account of the death of her mother, returned to her work Monday.

The ladies of the First Church, Charlotte, sent a bookcase and a nice lot of books for the first floor sitting room in the Woman's Building. The girls on this floor are very much pleased with this splendid gift.

NORTH CAROLINA

Winston-Salem—Rev. D. Clay Lilly, D.D., has accepted the call to the Reynolda Presbyterian Church of this city, which was extended him some time ago.

Salisbury, Church Street Church—This congregation of colored people is erecting a new brick edifice. The congregation is composed of some of the most worthy colored people in this city.

Salisbury, Second Church—Rev. Eugene Alexander, of Raeford, has moved to Salisbury and has taken up his work as pastor of this church. Mr. Alexander begins his pastorate under favorable auspices. The Second Church is located in one of the most desirable residential sections of Salisbury and it is believed that it has a great opportunity for expansion, as scores of new homes are being erected in that vicinity.

Salisbury, First Church—As the church year closes, there is probably more activity in this church than at any previous period in its history. Thirty-eight new members have been received in the last few weeks. The every member canvass was a spiritual blessing and the amount of money pledged was far larger than in any previous canvass. About 125 men and women are in the adult Bible classes. A new building for a young men's class is nearing completion. The Foster-Vance evangelistic services begin April 2nd and much interest is already in evidence. Much personal work is being done. Dr. J. S. Foster, of Winston-Salem, will assist Dr. Clark during the first week of the services, and Dr. James I. Vance, of Nashville, will assist during the second week. Careful preparation has been made for these services, and the church is at work.

Shearer—This little church, whose Sunday School is much bigger than the church, has just added two Sunday school rooms to its building. Much of the lumber and nearly all the labor was contributed by members of the church and friends in the community. The ladies followed the carpenters and gave the church a good cleaning. The addition and a coat of paint greatly help the looks of the building.

The church has subscribed its full quota to benevolences. F. A. Barnes, Pastor.

Charlotte—Westminster Church departed from its usual order of services on last Sabbath by holding a beautiful afternoon song and devotional service in place of the usual evening service. The church at the appointed hour, 5:00 p. m., was filled to capacity with members and friends of the congregation. The pastor, Rev. W. B. McIlwaine, Jr., made an appropriate and beautiful address, directing the thoughts of all to the Risen Christ. Beautiful music rendered by the splendid choir of the church, led by Mrs. Lilian Holmesly Bott, soprano, and with organ, flute and violin accompaniment, was rendered. The entire service was full of a devotional and spiritual fervor in keeping with the spirit of the day.

Charlotte—In the Second Presbyterian Church on Sunday, March 25, 1923, and in connection with the graduating exercises of the Sunday School, the pastor, in behalf of the Session and the Sunday School, presented a gift to Miss Margaret Rankin in the following words:

"I am charged with a pleasant responsibility. I hold in my hand a beautiful platinum bar pin set with diamonds which the Session and Sunday School have asked me to present to one whom they delight to honor.

"If any one connected with this school has been of more service to it than another it is the one who is to receive this pin. She is directly responsible for the foundation of our Primary department, and presided over it for many years. Under her experienced management it has grown to great importance. Hundreds of children love her and have been taught by her and when she goes to heaven—which I hope may not be for a long time yet—the joy of it will be increased many fold by the welcome she will receive from multitudes of little ones who will put their warm arms around her neck and their wet kisses upon her cheek.

"Miss Margaret, in behalf of the Session and Sunday School I give you this pin. May you live long, longer than I have time to tell in number of your years, ever beloved and loving may you be. And when at last old time shall lead you to your grave, goodness and you fill up one monument."

Charlotte, Caldwell Memorial Church—On last Sunday afternoon the Sunday School of this church observed its annual commencement and promotion day with a very attractive program with a large congregation that filled the main auditorium and overflowed into the Sunday School room. A feature of the program was the splendid response of graduates in the primary department to questions on the catechism propounded by the audience. The graduates of the junior department sang a part of the catechism which has been set to music. Written review work and maps of Palestine drawn by members of the Young People's League were displayed. The rewards for the best map work were given to Janice Bierman, first; Elizabeth Alexander, second, and John Barrier, third. Members of the beginners department were dressed for the occasion in white caps and gowns, those of the primary department in green caps and gowns, and the juniors in black caps and gowns.

This church, with its beautiful new plant, and its zealous and popular pastor, Rev. G. F. Bell, is growing rapidly in numbers and in useful service to the part of the city in which it is located, and in nothing is this growth more evident than in the Sunday School of the church. Over 50 officers and teachers, with Elder W. E.

Price, as superintendent, were installed on last Sabbath, and the records of the school show an enrollment in all departments, from cradle roll to home department, of 583 members.

Gastonia, Olney Church—This church has recently subscribed in full its benevolent and increased its current expense budget so as to come full support. It is also interesting to note that during the year it has overpaid its apportionment to every cause, built a new manse, and raised its full quota to the Davidson College fund. The church will report 210 members to Presbytery; Sunday School enrollment, 223; added by profession and letter, 66; total contributions to all causes, \$5,000. The Kings Mountain Presbyterian Auxiliary will meet with this church April 24-25.

Bluff-Godwin-Fayetteville Presbytery—We have been on this charge about nine months and feel that we are pleasantly situated. We are now occupying the new manse which has been built in the last four months. On moving in this week we found that somebody had been inside before turning the keys over to us and had literally stocked the pantry with just what we needed to begin housekeeping in our new home. This was the work of the Ladies' Auxiliary No. 1 and No. 2 of the Bluff Church. This makes the third pounding we have received since coming here.

It is a pleasure to serve such kind-hearted and thoughtful people. About a month ago we went out and found a number of ladies too far from Wade to do much in the Auxiliary. We got them together and organized them into Circle No. 2, and this circle is partly responsible for the good pounding we got this week. This new circle is beginning work in earnest and we hope their influence in the church will be felt in the new year now coming in. May God bless both circles and make them prosperous in their work. T. C. Croker.

Mount Airy—Beginning Sunday March 4th and continuing through March 12th, Rev. William Black, D.D., and his singer, Mr. Andrew Burr, conducted special evangelistic services in our Flat Rock chapel. The meeting was a marked success in every way. One especially pleasing feature of the meeting was that the Tesh school nearby attended each morning service in a body. During the meeting there were 30 additions to the church in profession of faith and three by certificate. On the last night of the meeting a commission of Orange Presbytery was present and organized the chapel into the Flat Rock Presbyterian Church. The new church started with 63 charter members. Mr. H. D. Monroe was elected the first ruling elder, and the deacons elected were Mr. James Thompson, Mr. John McKenzie, and Mr. D. J. Midkiff. The every member canvass has been made with splendid results, and a pulpit committee has been elected to have charge of supplying the church with services of worship until a pastor can be secured. With the assistance of the Home Mission Committee it is hoped that a pastor can soon be located in this community, which is largely composed of families connected with the granite industry of Mount Airy.

Announcement is made from the office of the North Carolina Sunday School Association that four of America's most noted Sunday School specialists have been secured to take part in the program of the State Sunday School Convention, in Winston-Salem, April 10-11-12.

Dr. LeRoy Dakin, Brooklyn, N. Y., pastor of the Baptist Temple, and chairman of the adult committee of the International Sunday School Council of Religious Education, is an authority on the work of the organized adult Bible class, and will do special work along that line.

The services of Mr. E. R. Stanford, Nashville, Tenn., an expert in work with teen-age boys and girls in the Sunday School, have been secured. Mr. Stanford is superintendent of the Intermediate-Senior department of the Sunday School Board, Methodist Episcopal Church, South.

Miss Wilhelmina Stoker, Auburn, N. Y., professor of religious education in Auburn School of Religious Education, Auburn Theological Seminary, will be the specialist for the work in the children's division. Miss Stoker will also give lectures on "The Daily Vacation Bible School," and the "Week-day School of Religious Education."

As previously announced, Dr. Marion Lawrence, consulting general secretary, International Sunday School Council of Religious Education, will be one of the convention speakers. Dr. Lawrence needs no introduction to Sunday School workers, as his name is a household word throughout the Sunday School world.

State Sunday School Convention—"We want you and expect you to come, and you will receive a real Winston-Salem welcome to the State Sunday School Convention, Tuesday, Wednesday and Thursday, April 10-11-12," is the announcement being sent to Sunday School workers over the state by the Winston-Salem committee on arrangements. This committee is composed of 12 of Winston-Salem's prominent Christian business men, with Mr. Jas. M. Norfleet as chairman.

Plans are being completed and programs are being sent out for the convention, and according to the report of D. W. Sims, general superintendent of the State Sunday School Association, a large and representative attendance of Sunday School workers from many parts of the state is expected.

"In arranging the program for the convention," said Dr. Sims, "the committee kept in mind Sunday Schools of every class and condition. Workers from all Sunday schools, city, town, village and country; and from schools of all sizes, large, medium, small; and from schools with good buildings and equipment, and the one-room school with no equipment at all, will find something helpful at the convention."

Wednesday and Thursday afternoons, April 11th and 12th, will be given over to conferences on different departments of the Sunday School. Conferences for work-

ers with children under 12 years of age will be in charge of Miss Wilhelmina Stoker, professor in the School of Religious Education, Auburn Theological Seminary, Auburn, N. Y.; conferences for workers with young people between 12 and 24 years, will be under the direction of Mr. E. R. Stanford, Nashville, Tenn., superintendent of Intermediate-Senior work for the Southern Methodist Sunday School Board; adult Bible class workers will be led in two conferences by Dr. E. LeRoy Dakin, Brooklyn, N. Y., pastor of the Baptist Temple, and chairman adult committee, International Sunday School Council of Religious Education; superintendents, pastors, and other general Sunday School officers, will have the privilege of being in two conferences with Dr. Marion Lawrence, Chicago, consulting general secretary of the International Sunday School Council of Religious Education.

On Thursday afternoon, April 12th, it has been planned to have a "one-room school" session, in which all subjects discussed will deal with the problems of the one-room Sunday School. Some of the most capable Sunday School workers of the state will help with this session.

Plans are being completed for a parade of members of Men's Bible classes and other Sunday School men of Winston-Salem, and all men delegates to the state convention on Thursday night, April 12th, at 7:15 o'clock. It is expected that about 2,000 men will be in the parade.

A special feature of the closing session of the convention on Thursday night, April 12th, will be a "Song Festival of the Twelve Months," given by about 200 children from various Sunday Schools in Winston-Salem.

Each Sunday School in the state is requested to send three delegates, besides pastor and superintendent, to the convention. However, the delegation is not strictly limited, and it has been announced that as many as go will be welcome. All pastors, Sunday School superintendents, and officers of county and township Sunday School Associations, are delegates by virtue of office. Delegates will have free entertainment for lodging and breakfast in private homes in Winston-Salem.

The railroads have granted a round trip rate of one and one-half fares, certificate plan, for the convention, provided as many as 250 people travel to the convention over the railroads, and present certificates for validation in Winston-Salem.

State Superintendent D. W. Sims reports that a number of counties are endeavoring to work up large delegations to the convention. It is expected that this will be the largest and most representative Sunday School convention held in North Carolina in recent years.

St. Andrew's Church, Wilmington—Early in March Dr. J. Ernest Thacker and his evangelistic singer, Mr. Thos. B. Roddy, of Chattanooga, Tenn., came to St. Andrew's Church for a two weeks' meeting. It was Dr. Thacker's first visit to us, although he held a meeting in Wilmington in one of the other churches several years ago. St. Andrew's Church has not had an evangelistic service of this type for a long time, and with the months of preparation which preceded this meeting, the ground was thoroughly prepared for just the kind of work Dr. Thacker did. The church used all legitimate means of advertising the meeting, including paid space in the newspapers, slides in the moving picture shows, large placards placed all over the city, besides several thousand cards printed, carrying an invitation to the meeting. These were given out by the members and personal workers. The result of this work was that from the start large numbers of people gathered to hear Dr. Thacker each day and night.

The meeting was primarily for St. Andrew's membership, and a splendid work was done by these two consecrated leaders, Dr. Thacker and Mr. Roddy. The church was thoroughly revived, its membership interested as never before, and the spiritual life of the entire membership deepened. However, in addition to this the meeting extended beyond the bounds of our membership, and practically every protestant church in Wilmington was touched through this meeting. Dr. Thacker emphasized that while it was a meeting under the auspices of a Presbyterian church and intended primarily for the membership of that particular church, still the meetings were inter-denominational in character. Ministers and members of the various denominations attended in large numbers.

Dr. Thacker needs no word of commendation to Southern Presbyterians, but we feel that we can bear this word of testimony, that he, in spirit, message, manner and method, is an evangelist who, under God, will do the largest possible amount of good in the church, with the least possible offense to anyone concerned. He is ideal in his relationship with the pastor and with the people. His preaching is sane, spiritual, and absolutely scriptural. Mr. Thos. B. Roddy sings the Gospel with unusual power. He is a man of deep consecration and a personal worker who, in season and out of season, endeavors to lead people to accept Jesus Christ as their Saviour. Under his leadership two choirs, one of young people and one of children, added greatly to the interest of the meeting. The first Sunday afternoon of the meeting a large mass meeting was held in St. Andrew's Church for young people. The second Sunday afternoon Dr. Thacker held a meeting for men and boys. At this meeting the largest number of men and boys ever assembled in St. Andrew's Church came together to hear Dr. Thacker speak on "What Constitutes a Fool." There were fine results from this meeting.

In addition to these meetings led by Dr. Thacker and Mr. Roddy, Mrs. May Dixon Thacker, the consecrated and gifted wife of Dr. Thacker, spoke twice. On Sunday afternoon she spoke to all the women and girls of the city, delivering her famous lecture, "The Human Touch." This meeting was held in the Grace Methodist Church, and a large congregation heard her speak. Every available seat was taken. Women of the different denominations of the city were asked to take part in the exercises. Mrs. Thacker spoke with great power and effect. Her message is one greatly needed in this day and time by everyone, and especially by that class of women who are restless and who feel that their sphere lies outside of the home. Mrs. Thacker herself is in every sense of the word a modern woman, but she understands thoroughly just what relationship women should sustain to the best

things of the old order and the best things of this new day. On the following Monday morning she spoke to a large congregation at St. Andrew's Presbyterian Church on "God's Creation and Christian Science." Mrs. Thacker has spent years in thoroughly surveying the field of Christian Science and digesting its teaching. She speaks with authority on the subject. She admits once having been very much attracted by the system, and therefore can lay bare its falsity with far more sympathy than one who has always been antagonistic to it. As you listen to her in this great lecture you are compelled to feel that here is one who, though dealing in love, lays bare this entire pernicious system of teaching. Many of the prominent Christian Scientists of the city came to hear her, among them one of the leading Christian Science healers. Mrs. Thacker's contribution to the entire series of services had no small part in the great success of this meeting.

The late Dr. A. D. McClure, so well known throughout the Southern Presbyterian Church, was pastor of St. Andrew's for 29 years, and we feel that in this meeting we could truthfully say that "he being dead yet speaketh." The blessing extending to all the churches of the city through this meeting is strong evidence of the personal touch which he maintained with the city of Wilmington. J. E. Purcell.

SOUTH CAROLINA

South Carolina Presbytery will meet in the Abbeville Church, Monday, April 23d, at 8:00 p. m. H. W. Pratt, S. C.

Spartanburg First Church, under the leadership of its new pastor, Dr. Henry Wade DuBose, is developing commendable liberality in supporting the benevolences of our church. Recently Secretary Egbert W. Smith spent a Sabbath with us and very interestingly and forcibly presented what he saw of our missions in Africa and in Japan. The "Self-denial week" following, our people, as a free-will offering outside of their regular weekly offerings, contributed over \$1,100 for foreign missions.

The Sunday morning after the Laymen's Convention at Charlotte, which the pastor and many members attended, the Men's Bible Class promptly pledged \$2,700 to send out one of the waiting missionaries to the foreign field. And in the every member canvass, on the 18th of March, although the budget fixed by the officers of the church was \$35,000, much larger than ever before, the canvassers in one or two hours secured pledges for about \$33,000, the remaining \$2,000 it is expected to obtain from members who could not be reached that afternoon.

At Columbia, the capital of the State, Billy Sunday is now conducting one of his famous revival campaigns, marked by the usual profound and widespread interest. The huge tabernacle, holding 8,000, is constantly crowded to overflowing, and people from all the surrounding country as well as the city are flocking thither to hear the great evangelist preach the plain Gospel of Christ. Some pleasing features of the campaign are that the Columbia newspapers, circulating all over the state, publish his sermons every day and make prominent reports of all the services. The new governor of the state, Hon. Thos. G. McLeod, has taken public part in the exercises, welcoming the evangelist at the first service, joining the "trail-hitters" in consecrating his life anew to the Saviour, and making the opening prayer at one of the great assemblies; the president of the State University, Dr. W. D. Melton, is the chairman of the executive committee, and the student of our Theological Seminary, the University, and the Female Colleges, frequently attend.

Charleston Presbytery will meet in Summerville, S. C., April 24, 1923, at 8:00 p. m. Alexander Sprunt, S. C.

Columbia Theological Seminary—The Program for the commencement exercises at Columbia Theological Seminary has been completed.

The Baccalaureate Sermon will be preached on the morning of Sunday, May 6th, by Rev. Alexander Martin, D.D., pastor of the Oakland Street Presbyterian Church, of Rock Hill, S. C.

The Sermon before the Society of Missionary Inquiry will be preached by Rev. Walter L. Caldwell, D.D., pastor of the Woodland Street Presbyterian Church, of Nashville, Tenn.

The Board of Directors will meet on Tuesday, May 8th, at noon.

The Inaugural Address of Rev. James B. Green, D.D., as Professor of Theology will be delivered on Tuesday evening, at 8:00 p. m.

The Graduating Exercises will be held on Wednesday at 11 a. m. Hon. John T. Brantley, President of the Board, will preside. The diplomas will be presented and the address to the graduating class will be made by President Wells.

Kentyre Church, Pee Dee Presbytery—A series of services were conducted in this church during the week preceding the every member canvass, by the pastor, Dr. A. H. Atkins. While the weather was threatening the congregations were large. Many expressed themselves as being highly pleased with the sermons. They were on such subjects as kept the mind of God's people on the every member canvass. Some of the subjects were the following: The Bible, Consecration, Obedience, Neglect. A debt of \$1,000 had rested on the manse for several years. The officers determined to take steps at once to pay the debt.

Preceding the meeting held at Kentyre Church, a meeting of a week was held at the Hamer Mill Chapel. There were some additions to the Hamer Church and 25 or 30 of the mill people promised to have family worship. The mill chapel is proving to be quite a feeder of the Hamer Church.

The Christian Endeavor Society of Kentyre Church has about 50 members; most of the members are young people. Four of the boys have decided to study for the ministry.

News of the Week

The condition of Lenine, the Russian premier, is again causing anxiety, says a Riga dispatch to The Times. It is reported that he lay for nearly a week motionless, during which time his temperature and pulse were almost normal. But on Monday a change for the worse occurred; his temperature rose and his pulse became accelerated, and breathing difficult.

Smuggling aliens into the United States in air planes has become a serious problem to the immigration authorities, according to the second assistant secretary of labor, Robert Carl White, who has been visiting the Mexican border from Tiajuna east to El Paso. Chinese especially are being brought in air plines from Mexico into this country.

The democratic national committee agrees with Senator Simmons that the tariff duty on sugar is responsible for the increase in price to the American consumer. The rate as 1.7648 cents a pound has enabled cane and beet sugar people to exploit the consumer. The beet people charge the cane people and the cane people charge the beet people.

The sudden rise in the price of sugar is worrying the republicans. Everybody has to have a little sugar. All Americans are aroused over the boost.

Investigation by the United States tariff commission into the relation of the tariff rates on sugar to the present increased sugar prices was ordered by President Harding.

The question of the reimbursement of the United States government for the cost of the maintenance of the American army on the Rhine, was brought somewhat nearer settlement at a long conference between Elliott Wadsworth, the American representative, and the financial representative of the allied powers. Big differences, however, are still preventing complete agreement.

Wholesale erection of new railway crossing signs will be required of the railroads prior to July 1st, the date on

which the new "Stop, Look and Listen" law, enacted by the late General Assembly, becomes effective. The law directs every motor vehicle to stop before proceeding over a grade crossing, and it directs the railroads to erect signs "40 by 50 inches," painted red and calling attention to the "North Carolina Stop law," these to be placed 100 feet from each crossing.

The longest session of the South Carolina Legislature since reconstruction times came to an end shortly after 7:00 o'clock, March 24th, when both houses of the General Assembly adjourned sine die after a session of 75 days. The appropriation bill for 1923, carrying \$7,279,000, was ratified at 4:20 o'clock, and was immediately sent to the governor.

Samuel D. Nicholson, United States Senator from Colorado, died in Denver, March 24th. Carcinoma, or cancer of the liver, caused his death. He had been ill for nearly a month.

Northern negroes are up in arms and threaten to bolt the republican party. Certain of their organizations have sent saucy letters to Senators Lodge, Curtis and other senate leaders, charging them with half-hearted support of the Dyer anti-lynching bill.

Senator-elect Earl B. Mayfield, of Texas, is going to give the democrats some unhappy hours. He is called the Newberry of the democratic party. The republicans are getting ready to make a big-to-do over the Mayfield contest. They expect to make it a stand-off for Newberry.

The state ship and water transportation commission, holding its initial meeting, set sail upon the program of investigation into Governor Morrison's proposal for state owned ship lines and adequate terminal facilities. Meeting for the first time also was the new and enlarged state fisheries commission board, which will have control over the expenditure of a half million dollars in the rehabilitation of the fish and oyster industries.

R. M. Miller, Jr., Charlotte capitalist, was elected chairman of the ship commission, with Dr. D. D. Carroll, of the university, as secretary.

The North Carolina College Conference has concluded its fourth annual meeting. President W. J. Martin, of Davidson College, was elected chairman of the conference for the ensuing year, succeeding Dr. Howard B. Rondthaler, Salem College. N. W. Walker, of the university faculty, was re-elected secretary.

Atlantic Coast Line announces an improvement program involving the expenditure of \$26,000,000, a large part of it to be spent at and in the vicinity of Savannah. R. A. McCranie, general superintendent, said.

Radio broadcasting from the Brazilian Centennial exposition at Rio de Janeiro, was heard by one of the United States government stations at Honolulu, 8,000 miles away, establishing a new distance record, it was announced at the Western Electric Company's offices.

In New York, four bandits hurled a cobble stone through the double window put up by David Gumbiner after his Broadway jewelry store had been robbed of \$20,000 three years ago, and, amid a spray of bullets, fled in a bright yellow taxicab with \$25,000 worth of gems.

Governor McLeod signed the appropriation act of the Legislature of South Carolina, passed as the closing work of the session which ended Saturday. The governor approved all items of the measure except the famous Todd claim, an item of \$15,811, to pay Senator A. W. Todd, an architect, for a replica and plans of an enlarged capitol proposed by him in 1912.

The acquisition of the Morris and company packing interest by Armour and company, through a subsidiary has been completed, according to an announcement by J. Ogden Armour, chairman of the board of Armour and company. The North American Provision company, subsidiary of Armour and company of Delaware, was named as the firm acquiring Morris and company's business.

Sensational advances in potato prices took place in Greenville, Mich., March 24th, when local buyers advanced their bids from 75 cents to \$1.00 and \$1.10 a hundredweight. These were the highest prices of the season. The Greenville market is one of the largest in Michigan.

TIME AND PLACE OF MEETINGS OF PRESBYTERIES

The General Assembly will meet at Montreat, N. C., Thursday, May 17, 1923, at 11 a. m.

The churches should send to the spring meetings of Presbyteries the following: (1) Sessional Records; (2) Statistical Reports; (3) Sabbath School Reports; (4) Narrative; (5) Presbyterial Assessment (or Commissioners' Fund); (6) Report on Systematic Beneficence; (7) Reports from all Societies.

SYNOD OF ALABAMA

Presbytery	Place of Meeting	Time, 1923	Stated Clerk
East Alabama	Prattville	Tu., Apr. 10, 7:30 p. m.	W. S. Patterson.
Mobile			
North Alabama	Fifth Ave. Ch., Birmingham	Tu., Apr. 10, 7:30 p. m.	W. C. Clark.
Tuscaloosa	Uniontown	Tu., Apr. 10, 7:30 p. m.	R. E. Fulton.

SYNOD OF APPALACHIA

Abingdon	Rock Spring Ch., Lodi, Va.	Tu., Apr. 17, 8:00 p. m.	C. R. Lacy.
Asheville	W. Asheville Church, Asheville, N. C.	Tu., May 1, 8:00 p. m.	W. S. Hutchison.
Holston	Rogersville, Tenn.	Tu., Apr. 10, 7:30 p. m.	L. McF. Courtney.
Knoxville			

SYNOD OF ARKANSAS

Arkansas	Jonesboro	Tu., Apr. 17, 8:00 p. m.	D. A. McNeill.
Ouachita	Malvern	Tu., Apr. 10, 7:30 p. m.	John T. Barr.
*Pine Bluff	Star City	Tu., Apr. 10, 7:30 p. m.	J. H. Morrison.
Washburn	1st Ch., Fayetteville	Tu., Apr. 10, 7:30 p. m.	F. A. Bradshaw.

SYNOD OF FLORIDA

Florida	Milton	Tu., Apr. 10, 7:30 p. m.	D. J. Currie.
St. Johns	1st Ch., Arcadia	Tu., Apr. 17, 7:30 p. m.	J. H. Davis.
*Suwanee	Westminster Ch., Jacksonville	Tu., Apr. 10, 2:00 p. m.	E. W. Waysonville.

SYNOD OF GEORGIA

Athens	Hartwell	Tu., Apr. 10, 8:00 p. m.	S. J. Kirtledge.
Atlanta	Gordon St Ch., Atlanta	Tu., Apr. 24, 2:30 p. m.	L. D. King.
Augusta	Penfield	Tu., Apr. 10, 9:15 p. m.	James Thomas.
Cherokee	Lafayette	Tu., Apr. 17, 7:30 p. m.	F. K. Sims.
Macon	Fort Valley	Tu., Apr. 17, 8:00 p. m.	Carl Barth.
Savannah	Brunswick	Tu., Apr. 10, 8:00 p. m.	A. L. Patterson.
Southwest Georgia	Climax	Tu., Apr. 17, 8:00 p. m.	E. P. Mickel.

SYNOD OF KENTUCKY

Ebenezer	Madison Ave. Ch., Covington	Tu., Apr. 10, 7:30 p. m.	W. W. Morton.
Louisville	Bardstown	M., Apr. 9, 7:30 p. m.	W. H. Hopper.
Muhlenburg			
Paducah			
Transylvania	1st Ch., Lawrenceburg	M., Apr. 9, 7:30 p. m.	P. L. Bruce.
West Lexington	Maxwell St. Church, Lexington	Tu., Apr. 17, 7:30 p. m.	S. M. Logan.

SYNOD OF LOUISIANA

Louisiana	Norwood	Tu., Apr. 10, 7:30 p. m.	D. F. Wilkinson.
New Orleans	Bogalusa	Tu., Apr. 17, 8:00 p. m.	Louis Voss.
Red River	Natchitoches	Tu., Apr. 10, 8:15 p. m.	J. F. Naylor.

SYNOD OF MISSISSIPPI

Central Mississippi	Canton	Tu., Apr. 10, 7:30 p. m.	E. W. Foxd.
East Mississippi	Ripley	Tu., Apr. 10, 7:30 p. m.	W. A. Downing.
Meridian	Leaksville	Tu., Apr. 17, 7:30 p. m.	H. M. Jenkins.
Mississippi	Brookhaven	Tu., Apr. 10, 7:30 p. m.	S. C. Caldwell.
North Mississippi	Cleveland	Tu., Apr. 10, 7:30 p. m.	F. R. Graves.

SYNOD OF MISSOURI

Lafayette	Pleasant Hill	Tu., Apr. 10, 8:00 p. m.	R. L. Cowan.
Missouri	Fulton	Tu., Apr. 10, 7:30 p. m.	A. A. Wallace.
Palmyra	LaBelle	Tu., Apr. 3, 7:30 p. m.	R. M. Firebaugh.
Potosi	Chaffee	Tu., Apr. 10, 7:30 p. m.	J. E. Kerr.
St. Louis	1st Ch., St. Charles	Tu., Apr. 10, 7:30 p. m.	W. M. Langtry.
*Upper Missouri	Liberty	Tu., Apr. 10, 7:30 p. m.	C. P. Browning.

SYNOD OF NORTH CAROLINA

Albemarle			
Concord	Lenoir	Tu., Apr. 10, 7:30 p. m.	E. D. Brown.
Fayetteville	Highland Ch., Fayetteville	Tu., Apr. 17, 8:00 p. m.	E. L. Siler.
Kings Mountain			

Presbytery	Place of Meeting	Time, 1923	Stated Clerk
Mecklenburg	Caldwell Mem., Charlotte	Tu., Apr. 10, 8:00 p. m.	C. C. Anderson.
Orange	Church by the Side of the Road, Greensboro	Tu., Apr. 10, 8:00 p. m.	D. I. Craig.
Wilmington	Elkton	Tu., Apr. 10, 8:00 p. m.	W. P. M. Currie.

SYNOD OF OKLAHOMA

Durant	Caddo	Tu., Apr. 17, 7:30 p. m.	E. H. Moseley.
Indian	Sandy Creek Church, Filmore	Tu., Apr. 10, 7:30 p. m.	B. Columbus.
Mangum	1st Ch., Cheyenne	Tu., Apr. 10, 8:00 p. m.	J. W. Moseley.

SYNOD OF SNEDECOR MEMORIAL

Colored

Central Alabama	Ann St. Ch., Mobile, Ala.	Th., Apr. 12, 7:30 p. m.	I. C. H. Champney.
Central Louisiana	Ethel		
N. & S. Carolina	Mt. Pelier Church, Rowland, N. C.	Th., Apr. 5, 2:30 p. m.	G. S. Alford.

SYNOD OF SOUTH CAROLINA

Bethel	Blacksburg	W., Apr. 18, 8:00 p. m.	F. H. Wardlaw.
Charleston	Summerville	Tu., Apr. 24, 8:00 p. m.	Alex. Sprunt.
Congaree			
Enoree	Lickville Ch., Pelzer	Tu., Apr. 3, 8:00 p. m.	E. P. Davis.
Harmony	R. F. D. 3		
Peo Dee	Bennettsville	W., Apr. 11, 3:00 p. m.	A. H. McArn.
Piedmont	Seneca	M., Apr. 16, 8:00 p. m.	Robert Adams.
South Carolina	Abbeville	M., Apr. 23, 8:00 p. m.	H. W. Pratt.

SYNOD OF TENNESSEE

Columbia	Pulaski	Tu., Apr. 10, 7:30 p. m.	Clyde Johnson.
Memphis	Purdy School Church, Purdy	Tu., Apr. 17, 7:00 p. m.	J. H. Lumpkin.
Nashville	Gallatin	Tu., Apr. 17, 7:30 p. m.	W. C. Alexander.

SYNOD OF TEXAS

Brazos	Bryan	Tu., Apr. 17, 2:00 p. m.	C. S. Ramsay.
Brownwood	Proctor	Tu., Apr. 24, 11 a. m.	Malcolm Black.
Central Texas	1st Ch., Waco	Tu., Apr. 17, 7:30 p. m.	S. J. McMurry.
Dallas	1st Ch., Dallas	Tu., Apr. 10, 8:00 p. m.	J. G. Varner.
Eastern Texas	1st Ch., Orange	Tu., Apr. 10, 8:00 p. m.	S. M. Tenney.
El Paso			
Fort Worth	Itasca	Tu., Apr. 10, 7:30 p. m.	J. M. Sedgwick.
Paris			
Texas-Mexican			
Western Texas			

SYNOD OF VIRGINIA

East Hanover	Tabb St. Ch., Petersburg	M., Apr. 16, 8:00 p. m.	W. S. Campbell.
Lexington	Waynesboro	Tu., Apr. 17, 3:00 p. m.	W. C. White.
Montgomery	Westminster Church, Lynchburg	Tu., Apr. 17, 8:00 p. m.	L. W. Irwin.
Norfolk	Lafayette Ch., Norfolk	Tu., Apr. 10, 2:00 p. m.	R. B. Grinnan.
Potomac	Central Ch., Washington, D. C.	Tu., Apr. 17, 8:00 p. m.	Wm. H. Woods.
Roanoke	Spring Garden Ch., Chatham, R. F. D.	Tu., Apr. 10, 8:00 p. m.	F. M. Allen.
West Hanover	Amherst	Tu., Apr. 17, 8:00 p. m.	C. F. Rankin.
Winchester			

SYNOD OF WEST VIRGINIA

Greenbrier	Ronceverte	M., Apr. 9, 8:00 p. m.	J. B. Flow.
Kanawha	Ruffner Memorial Ch., Charleston	Tu., Apr. 24, 8:00 p. m.	J. B. Morton.
Tygart's Valley	Phillippi	Tu., Apr. 17, 8:00 p. m.	L. B. Hensley.

*Pine Bluff—Reports by chairman on: Arkansas College, Presbyterial and Assemblage Missions; Sunday School Extension; Bible Cause; Laymen's Movement; Systematic Beneficence, etc.

*Suwanee—The afternoon will be occupied with a conference on Evangelism.

*Upper Missouri—Meals served on "Harvard Plan," i. e.: Bed and breakfast; meals served noon and evening by Christian Endeavor Society.

CHILDREN

THREE MORE WEEKS OF SCHOOL

Dear Standard:
I am a little girl 12 years old and going to school. I am in the fifth grade. The name of my school is Bain Academy. My studies are history, spelling, English, reading and geography. My teacher's name is Miss McPherson, she is a good teacher. Our school goes out in three weeks. Hoping to see my letter in print. With good wishes to all of the little folks, I am, your friend,
Sarah Louise Ashcraft.
Matthews, N. C.

A NICE TEACHER

Dear Standard:
I am in the fifth grade and I am studying hard. I have a good teacher, her name is Miss McPherson. My studies are reading and primary geography and spelling and history.
From your unknown friend,
Alice Costner.
Matthews, N. C.

MISSES LITTLE BROTHER

Dear Standard:
I am a little girl seven years old, I go to Sunday School every Sunday. My teacher is Mrs. Sanderson. I go to school every day. I am in the second grade. My teacher's name is Miss Baker. I haven't any brothers or sisters. My little brother died on January 8, 1922, he was three years and four months old, oh, I miss him so much, his name was Martin Van, Jr. I will close for fear of the wastebasket.
Your little friend,
Janie Kathleen Hardie,
Vineland, N. C.

A BABY BROTHER

Dear Standard:
This is my second letter to you, I am a little girl 12 years old, I go to school at Springfield, my principal's name is Mr. Ira Turnley. I like him very much. I go to Sunday School at Union Church, my Sunday School teacher's name is Miss Cassie McLaughlin. About three weeks ago Mr. Lassiter came over to Union Church and reached one night for us. My baby brother has been sick, but he is some better now. I will close, hoping to see my letter printed very soon.
From your friend,
Lillie Muse.
Cameron, N. C.

SEVEN YEARS OF SUNDAY SCHOOL

Dear Standard:
I am a little girl 12 years old and go to the First Presbyterian Church here. I am in the Intermediate Department of the Sunday School and my teacher is Mrs. A. L. Cromartie. The Sunday School superintendent is Mr. Chas. J. Rose. Our pastor is Rev. W. E. Hill. I am a member of the Church and go every Sunday morning and night. I have recited the child's catechism and I received my testament as well as my Bible by the time I was seven years old. I have been going to Sunday School seven years without missing a Sunday and I have won prizes for reciting the most hymns one year and the most Bible verses another year. I am in the

eighth grade, or first year of High School at school and I study Latin, algebra, spelling, civics, English, and Irving's Sketch Book. I hope you will print this letter because I want to surprise some of my friends and relatives.

Your new friend,
Vera Buckingham.
Fayetteville, N. C.

THE STORY THE PENCIL TOLD

By Madge Bartlett, Age 11

One day as I sat alone in the school room, I heard a voice speaking, "Would you like to hear my story?" I looked around and saw only a stubby little pencil lying on a little girl's desk.

This is the story the pencil told me: One time the wood in me was growing in a beautiful dark forest. Some men came and searched about and selected the best trees. These were cut and sent to the river. There a great many of them were floated down the river together to a large mill. They were sawed and planed and shaped.

The lead in me came from a mine far under the earth. Men brought me up to the daylight and I was sent to a factory and shaped and placed inside of the wood for a pencil.

The tin about my eraser also came from a mine; and the rubber in me came from a rubber tree in far off Africa.

All of these things it takes to make a pencil. Then when I was made into a pencil and painted a bright yellow I was shipped to a store in Mint Hill.

One morning I was lying in the show-case longing to get out into the world when I tripped a little girl with bobbed hair and bought me for a nickel.

"At last I'll be happy," I thought. But it was far from true, for the little girl cut me with her knife, and then she made me work hard on her tablet all the day. She often bit me, and once she lost me for awhile.

The worst thing of all happened today though, for she brought home another new pencil and I am "deserted."

"Alas" sighed the worn-out pencil, "How sad it is to be old and forgotten."

Matthews, N. C., R. D

LITTLE DOG THAT SANG IN THE CHOIR

Long, long ago in our own country, there lived a little skye terrier that had been taught to do tricks. His funniest trick was to stand on his hind legs and sing. His family were musicians. He was the particular pet of Natalie's grandmother. Natalie as you may know, is a big girl now and goes to college. When she and her brother were little, they loved to hear this story about their skye terrier that learned to sing.

You see, Natalie's grandmother, to whom the dog belonged, sang in the church choir. Her mother, who was Natalie's great-grandmother, not only sang in the choir, but was the choir leader.

In those days there were many, many churches without organs. There were many good ministers who thought it was wrong to have organs in churches. The choir leaders then used what were called pitch-pipes to pitch the tunes with. Before the choir began to sing, the choir leader would sound the proper note on the pitch-

pipe so the choir would begin to sing on the right key.

Great-grandmother used to sound the note on her pitch-pipe in her church because she was the leader of the choir. It seems that the choir often had rehearsals at great-grandmother's house. Grandmother, who was a school-girl then, without dreaming of being anybody's grandmother, sang soprano in the choir. There was always so much music in their home, with rehearsals and all, that she thought the little skye terrier should learn to sing too.

So she taught him to stand on his hind feet and sing, "Ow-oo-oo-oo wow-ow-ow oo-oo-oo," dog fashion. It was the best he could do.

The dear little old-fashioned children of long ago used to laugh until they almost cried sometimes when they listened to grandmother's little dog sing like that, up and down the scale. It was great fun for every one to see the little dog stand on his hind feet and sing with his little fore paws waving in the air as if he were trying to beat the time.

At home, whenever great-grandmother lifted the pitch-pipe just for fun to sound a note, the little skye terrier was ready to sing and the children were always more than ready to laugh.

In those long ago days all good folks went to church every Sunday morning rain or shine. Then, as now, small dogs stayed at home. No one dreamed that grandmother's little skye terrier would ever think of such a thing as going to church to sing in the choir. The family of course knew that he would trot along to church if he had a chance because he never liked to be left at home alone. Some one always tried to be sure to shut the little dog in his house when it was church time.

One Sunday morning the family were late in starting for church. Great-grandmother knew that she simply must not be late for services because she was leader of the choir; so she walked ahead with the others, fast as she could travel, leaving grandmother to lock the doors, shut her pet in his little house and come later, when she was ready.

Grandmother hurried, but best she could do, she was late that morning. She was so late she would not walk down the long aisle to sit with the choir. Instead, she slid into a pew near the door and was glad she could do it so quietly.

The choir sat on a long wide platform back of the pulpit, facing the congregation in that old time church. They were about to begin the singing of a hymn when grandmother entered. Perhaps if it had been prayer time or sermon time or during any other part of the church services, Natalie's pretty grandmother might have noticed her little dog had followed her. She didn't know it though, and was thankful as she could be that she hadn't disturbed the minister and the congregation by coming in so late.

Grandmother had no more than seated herself before the choir rose to sing. It was perfectly still in the church when great-grandmother, dignified as she could be in her Sunday silk and best bonnet, lifted the pitch-pipe and sounded the note so the choir could begin singing the hymn in the right key.

The very second that note sounded, some one who shouldn't have been singing in the choir that morning, piped in with a shrill little song, the only song he knew:

Ow-oo-oo-oo — wow-oo-oo-wow-wow-oo!"

And there was grandmother's little skye terrier, standing on his hind legs on the platform, in front of great-grandmother, waving his fore paws and singing in church!

The children tittered. Little girls and boys immediately had to put their faces in their mother's laps to keep from laughing aloud. Grown folks tried not to even smile, but some of them turned as red in the face as pretty young grandmother herself, because they tried so hard to keep from bursting with laughter.

Great-grandmother had to pipe two or three times more on the pitch-pipe before the choir could straighten their faces, steady their voices and sing. The good minister, the only one who could not see the little dog, was shocked; but poor great-grandmother was so mortified she longed to sink through the floor.

Now it happens that Natalie's great-grandmother was a gentle woman with perfect manners. She never lost her temper and she never scolded her children as some old-fashioned mothers did, and she had never been the spanking kind. She could spank a child if it were necessary, but usually she just didn't.

Great-grandmother said that at first when the little dog piped in like that, she felt like sinking through to China. The next minute though, when the choir behaved so badly, and nobody looked solemn except probably the minister, and when an usher picked up the little dog and put him out, great-grandmother said afterwards, that then and there, right in church, she felt exactly like SPANKING somebody—HARD.

By the time services were over, great-grandmother felt better and didn't even scold grandmother for unintentionally disgracing the family.

You may be sure though, that the little dog never again had a chance to sing in a church choir—Frances M. Fox, in Presbyterian Banner.

TRUE STORY OF JENNY WREN

It was a long time ago, as you will know when I tell you that William III was then King of England.

There was war during that summer of 1690, and the poor soldiers suffered very much. Upon the eve of one great battle they were so tired after one of their marches that they lay down for a short sleep, when it would have been much better and wiser had they remained on the watch for the enemy.

Among the men was a little drummer boy, whose eyes, like those of his elders, were fast shut; who knows that he might not have been dreaming of his mother, his home his brothers and sisters?

Just before he fell asleep he had been eating his rations, and some crumbs of bread had dropped on the head of his drum. A little wren, perching in one of the trees beneath which the soldiers were reposing, espied these crumbs and flew down to secure them.

As she hopped about on the parchment of the drum, the tapping of her beak awakened the lad. He opened his eyes, and was startled by the sight of the enemy advancing. He had just time to beat the signal of alarm, which awoke his comrades and put them on their defense.

The skill of King William won him that battle of the Boyne on July 1, 1690; but it the "Jenny Wren" had not chanced to rouse the little drummer boy, the fortunes of that day would have been quite altered.—Ex.

Marriages and Deaths

MARRIED

Thornton-Gillespie—At the manse of the First Presbyterian Church, Huntsville, Ala., on February 22, 1923, by Rev. Neill G. Stevens, Mr. Kirby Thornton, of Huntsville, Ala., and Miss Ethel Gillespie, of Madison, Ala.

Hundley-Stewart—At the manse of the First Presbyterian Church, Huntsville, Ala., on March 4, 1923, by Rev. Neill G. Stevens, Mr. William May Hundley and Miss Annie Lee Ellen Stewart, both of Belle Mina, Ala.

Carmichael-Gressette—At the manse of the Kentyre Church, Hamer, S. C., March 7, 1923, by Rev. A. H. Atkins, Mr. Hubert L. Carmichael, of Dillon, S. C., and Miss Zynetta Gressette, of St. George, S. C.

Atkins-McEachern—In the Beulah Presbyterian Church, Hamer, S. C., February 23, 1923, by Rev. A. H. Atkins, father of the groom, Mr. William Robinson Atkins and Miss Ethel McEachern, both of Hamer, S. C.

DEATHS

Fleming—Renwick Woodrow Fleming passed away Feb. 4, 1923, at his home in Number 3 Township, Cabarrus Co., N. C. Born February 20, 1859, he was married October 29, 1907 to Miss Laura May Morrison, of New Brunswick, Canada. He was a prominent and esteemed citizen and a member formerly of Bethpage Church and more recently of Gilwood. His wife and one sister, Mrs. C. O. Gillon, of Concord, N. C., survive.

MRS. SALLIE KNOX CRAVEN

Resolutions adopted by the Woman's Auxiliary of Back Creek Church:

Whereas, it pleased our Heavenly Father, in the loving counsel of His Holy Will, to call from her earthly labors to eternal rest our beloved friend and co-worker, Mrs. Sallie Knox Craven therefore be it resolved:

1. That we bow in humble submission to His Holy Will.

2. That her loving face and sweet smile will be missed in our Auxiliary, especially in the circle of which she was a member.

3. That as a testimony of our affection and appreciation of her, this memorial notice be inscribed in our minutes, and a copy sent to the church papers for publication.

Mrs. S. E. Sloop.

Mrs. S. B. Hart.

Mrs. G. A. Brown.

MRS. EMMA SOUTHERLAND

We, the members of the Woman's Auxiliary of Grove Presbyterian Church, Kenansville, N. C., do lovingly pay this tribute of respect to the memory of our co-worker, Mrs. Emma Southerland, whom God called to heaven on December 3, 1922.

Be it resolved:

First: That we point with pride to her record as a member of this organization; her hearty co-operation, her devotion to her church.

Second: That we call on each member of this Auxiliary to emulate the humbleness of her spirit; the cleanliness of her speech; the purity of her thoughts; the Christlikeness of her character.

Third: That we extend our deepest sympathy to the son, daughter,

and little granddaughter, and assure them of our sense of grievousness in their bereavement.

We will miss the sunshine and kindly ways she possessed.

Fourth: That a copy of these resolutions be placed on our minutes, and a copy be sent to the members of the family and a copy be sent to the Presbyterian Standard.

Mrs. R. V. Wells.

Mrs. Geo. W. Oldham.

Miss Daisy Jones.

REV. M. McG. SHIELDS

One of the most cherished memories of my life is the fact that Rev. Malcolm McGilvary Shields, the prince of preachers, was my friend,—close, intimate and loyal. Words fail me in expressing some appreciation of his character and his life's work.

Although cut off in his prime, he rendered more service to the Master in the energy and enthusiasm of his intensely useful career than the average man who lives three score years and ten.

Malcolm McGilvary, the son of Mr. and Mrs. D. P. Shields, was born near Priest Hill, two miles east of Carthage, Moore County, N. C., October 9, 1865.

He grew to manhood in those days following the Civil War. He learned the values of life in the hard school of necessity. While doing his share of the farm work he dreamed of a useful life in the great outside world. He prepared himself for college in the local schools and at Union School.

After graduating from the University of North Carolina, he was associated, for two years, with his brother-in-law, Rev. W. F. Watson and Mr. J. F. Cole, in the Carthage school. He was eminently successful as a teacher. During this time, he also served as the successor of Prof. W. J. Stuart, as superintendent of Public Instruction of Moore County. Failing health compelled him to give up school work.

Following his school work, he studied law for a while with the law firm of Black and Adams; but the call to the ministry becoming so insistent, Mr. Shields took up the study of theology under Rev. Angus R. Shaw, D.D., who was at that time pastor of the Carthage Presbyterian Church. While engaged in this study he preached occasionally at Culdee Presbyterian Church. Later he took theological training at Union Theological Seminary.

Mr. Shields first accepted the call to the pastorate of Union, Cameron, and White Hill churches. One year later he accepted the work as evangelist of Person County. After two years of diligent work in this field, he accepted a call to the Burlington Church, which he served acceptably for five years. His largest pastorate was the First Presbyterian Church, Gastonia, N. C. He served this church with success for seven years. Mr. Shields resigned this pastorate to accept the position as evangelist and superintendent of Home Missions in Albemarle Presbytery. He did a great constructive work in this Presbytery. Feeling, however, a desire to re-enter the pastorate, two years later he accepted a call to the Park Avenue Presbyterian Church, Norfolk, Va. This church grew rapidly under his earnest leadership.

In 1908 he became evangelist and superintendent of Home Missions for the Synod of North Carolina where for five years he labored to put the work of the Synod upon a business basis. He met the difficulties and

problems of this work with wisdom and prudence, infusing into the work his abounding energy and enthusiasm; and now, ten years after he gave up the work, it has enlarged amazingly along the lines he laid down.

After three insistent calls, Mr. Shields accepted a similar position with the Synod of Georgia. In eight and one-half years he did a wonderful work in this Synod in laying foundations for the future growth of our beloved Church through the length and breadth of the State in developing the weak churches; in occupying and organizing new churches at strategic points, in securing pastors for vacant churches; in the many successful evangelistic meetings he held; and in unifying the work of all the Presbyteries into a State-Wide effort.

Mr. Shields was the fine product of what has made so many matchless men of God in the past, that is, Presbyterian training in a Godly Scotch home. Burns in the "Cotter's Saturday Night" pictures such a home:

"Then kneeling down to Heaven's Eternal King,

The saint, the father, and the husband prays."

"From scenes like these Old Scotia's grandeur springs,

That makes her loved at home, rev'd abroad."

As a preacher Mr. Shields had a rare gift of expression in that he spoke fluently, clearly and distinctly with the force of profound conviction and a sublime faith in God. He was a painstaking and a careful student of the Holy Scriptures. He had the natural gifts of an evangelist in his earnestness as a preacher,—burning with the fiery zeal of Paul (II Cor. 5:20), "Now then are we ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God,"—he brought conviction to his hearers.

Mr. Shields' preaching was characterized by sound doctrine. He had no sympathy with clap-trap methods, or temporizing with sin. With him sin was sin, be it among the rich or poor, the learned or ignorant, a deadly poison that kills the soul. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." He preached Christ and Him crucified without the fear or favor of man.

Mr. Shields was a man of unusually fine executive ability. He was a good organizer in all lines of church work; having the happy faculty of choosing the right ones for the right places and getting them to work. His organizing ability is seen in his results of his work both as pastor and as superintendent of Home Missions in Presbytery and Synod.

Mr. Shields had a pleasing, gentlemanly manner, and an attractive personality. Kind-hearted and of tender sensibilities; he was a wonderful pastor; for the heavy-hearted, the sorrowing and the troubled ever found him ready to listen in warmest sympathy; and the help he has given by sympathy of heart and hand can never be recounted in this world.

As a man Mr. Shields upheld the right and eschewed the evil. His contempt for the little, the low and the mean together with his stern denunciation of wrong-doing in all places both high and low; his uncompromising attitude towards sin in every form marked his preaching and the life he lived among his fellow men.

Possibly the nobility of his life never shown brighter than in his

home. Mr. Shields was a loving and thoughtful husband, a devoted father, honored and revered by his children. His fatherly care extended to the orphaned children of his sister whose death together with that of her husband, Rev. J. L. Wicker, 1899 left their children to the tender care of this man of God. Loving and thoughtfully he provided for them and their education as he did for his own. They now join with his own children in calling him blessed.

On December 29, 1887, Mr. Shields married Miss Hattie Shaw, the daughter of the saintly Dr. John Shaw, an elder for years in the Carthage Presbyterian Church.

To this union were born five children, three of whom survive their beloved father: Rev. Harold McQueen Shields, pastor of the Lafayette Park Presbyterian Church, Norfolk, Va.; Mr. Ernest Shields, of Decatur, Ga. and Miss Catherine Shields a senior in Agnes Scott College. He also leaves three brothers: Mr. D. R. Shields and Mr. Benjamin Shields, of Carthage, N. C., and Mr. D. R. Shields of Gastonia, N. C., and two sisters, Mrs. John P. Sinclair, Carthage, N. C. and Mrs. R. J. McIlwaine, of Monroe, N. C.

Mrs. Shields with her three children and widowed sister, Mrs. Mamie Wicker, are left saddened in the home in Decatur, Ga. May the God of the fatherless and of the widow overshadow this home with His loving presence.

Though dying in the prime of life Mr. Shields had become one of the most prominent ministers in the Southern Presbyterian Church. Strong in the pulpit, strong in the parlor, strong in the courts of the church, his influence will continue to grow as the years go by upon the foundation which he laid in two Synods for the future development of our beloved Church.

On September 8, 1922, the tender hands of loving friends gently laid him to rest in the family plot under the shadow of the Carthage Presbyterian Church, his home church, there to await the hour when he will come forth clothed in matchless immortality to be forever with the Lord.

"How blest the righteous when he dies!"

When sinks a weary soul to rest;
How mildly beam the closing eyes,
How gently heaves th' expiring breast.

"Life's duty done, as sinks the clay
Light from the load the spirit flies
While heaven and earth combine to say,

"How blest the righteous when he dies!"

J. K. Roberts

"Look not mournfully into the past
It comes not back again. Wisely improve the present. It is thine. God forth to meet the shadowy future without fear and with a manly heart—Inscription in an old German church.

A sound ideal for the Church's practical activity is that doing nothing out of harmony with its own foundations, it shall do all that is possible to adapt itself to the conditions under which it labors.

FOR SALE—Drug Store in town in Piedmont section of South Carolina for sale. The owner wants to retire from business and will sell reasonable. Address, Druggist, care Standard.

Story and Incident

THE MYSTERIOUS WAY

Was Not an Easy Way, but the End was Glorious

Through the open window in the doctor's waiting-room Helen Gale heard the impatient honk of her husband's automobile horn; yet it caught to her ears none of the usual use of hurry. Indeed, the sound seemed almost of another world, a world where she had rushed nervously from task to task, that she might never keep her husband waiting or bring down upon his head one of his bursts of impatience.

All that was over now. She seemed to have entered a new life in which things like Richard's temper made no difference. With intention-deliberation she fastened her eyes carefully before opening the outside door. The act was symbolic, though she hardly realized it herself.

Richard Gale, his fingers drumming senseless upon the wheel, started the car before she was fairly seated. "You've been long enough," he said lightly.

No longer than necessary. I had waited.

Well, our ride is spoiled. Do you know you've been in there an hour and ten minutes? You could have gotten some cough-drops at the drug-store anyhow, and saved a fee. What did I say?"

Helen looked up, but her husband's eyes were on the road. Her lips were set quite steady.

"He gives me—two years."

"What do you mean?"

He looked at her now, and the car merely escaped the curb. Then he turned abruptly into a side street, and closed the throttle. "Two years?" he questioned.

"Unless I go to different climate," he answered quietly.

"Why didn't you say that in the first place?"

His voice was irritable, and Helen smiled tiredly. They were going slowly aimlessly she thought, used to her husband's rapid driving.

"Since I can't go," she said, "it makes no difference, does it?"

"Who says you can't go?"

Despite his gruff tone she saw that he spoke with difficulty, and tears sprang to her eyes.

"Do you know what it would cost? There's no chance in the world that we can do it. No, Dick, I made up my mind at once. I'll take my two years and make the best of them rather than be a burden."

Richard did not answer. Their road led again into the highway, and if from habit he opened the throttle; and they sped on too rapidly.

Once, when they passed close to another car, Helen winced, but stifled the protest on her lips; and after a while Dick went more slowly. It he did not speak, and it was not natural for Richard to be dumb. His wife wondered dully just what was passing through his mind. Used as she was to his impatient outbursts when anything disturbed him, his silence frightened her, and at last from pure nervousness she spoke.

"Dick—"

He turned quickly, as one roughly awakened. Even his eyes looked zed.

"We must go home," she said gently. "It's time for supper."

"Supper?"

"Yes. You—you don't like it to be late, and I was going to make a salad."

"Never mind the salad, but we'll go back now if you're tired."

This thought for her comfort brought a lump into her throat. She laid her hand on his, which grasped the steering-wheel.

"Let's forget it, Dick," she said bravely. "We'll go on as if nothing had happened as—as long as we can. When I give out, I'll go to a hospital. I know you don't like sickness in the house."

He turned then, and gave her a long, long look; but his expression never changed.

"Doctors are not infallible," he said.

Helen sighed. This was the Dick she knew. No opinion counted save his own. With a sense of despair she visioned the months ahead, heard her husband's impatient voice urging her to do things for which she had no strength. If she could get away from it, even for a few weeks. Her hand, which had been clasping his, dropped limply to her knee.

Two hours later Richard went out. Lying on her bed in the darkness, she remembered with something of a shock that it was he who had got the supper and washed the dishes. Such a thing had never happened in the ten years of their married life. During the simple meal he had made a rather pitiful attempt at conversation, though he had not mentioned the subject that was in their minds. He had been relieved when the meal was over,—that was plain to her,—and had insisted that she go to bed at once. Later he had stood at her bedside, hat in hand.

"Are you afraid to be left alone?"

Helen smiled. She was afraid, but in the many evenings he had left her he had never asked the question. Now she evaded it. "Shall you be gone long?"

"Not longer than I must. I shouldn't go if it wasn't necessary."

He bent awkwardly, and kissed her cheek, while she clung for a minute to his hand. Somehow the mute caress had told her more than words.

As for Richard Gale, after an hour with the doctor he went to see his half-sister, Sarah Flint. Sarah was a gaunt New England spinster, 15 years older than himself; and Richard had often wondered why Helen liked her. He went to her now as a sort of refuge.

"You mean," she said as he finished speaking, "that she'll die if she doesn't get away?"

He winced at her blunt stating of the case, but nodded.

"Then she must go at once. I've saved a little."

"I don't want your savings!" burst from him almost angrily. "I guess I can take care of my own wife."

Sarah looked at him, and her lip curled. If you'd taken any care of her at all," she replied cruelly, "she'd not be where she is now."

He started up as if to leave her, but she forced him to sit down.

"You might as well know the truth, Richard," she said grimly. "I've often wondered how the poor girl stood it."

"Stood what?" The words came against his will.

"Your impatience, your hurry, your unreasonable disposition and demands, your temper. For years she's lived over a volcano, hurrying, hurrying all the time, that you might never be kept waiting. I've pitied her always, but—if I'd guessed how things were going—"

She turned away, but not before her astonished brother had seen the tears. He had not supposed there were any tears in his sister's heart. The sight surprised him to the point of obliterating the anger that had risen at her words.

"I must get back now," he said dully. "I was going to ask you to come tomorrow and help her. It won't pay to find a housekeeper when she'll go so soon. I'll see to the breakfast, but if you'll come later—"

"I'll come," said Sarah.

* * *

Helen Gale lay on her little balcony in Colorado, looking off at a scene that had grown dearly familiar with the passing months. Plains led to rolling mesa; the mesa lead to hills. Pike's Peak, snow-crowned by a Sep-

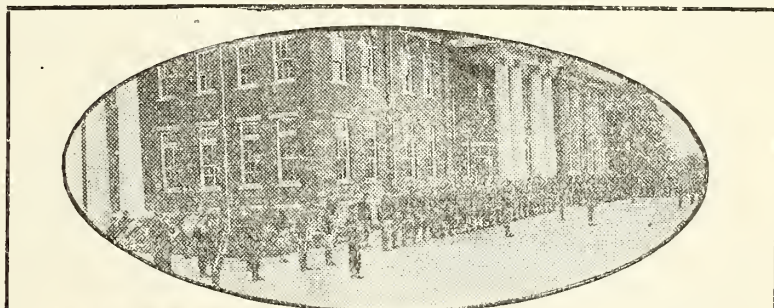
tember storm, towered above them against a background of clear blue sky.

Helen drew a deep breath of contentment. She never tired of the outlook from this balcony where she had spent her days and nights for 19 months. She would miss it sadly; yet for weeks the thought of what it was all costing had subtly troubled her, since she no longer needed the care of nurse and doctor.

At first she had not cared. It had seemed so unbelievably good to be where there was no rush and hurry, no possible demands upon her strength. For months she had been content to lie there watching the shadows on the mesa, the snowcapped peaks, the birds that fluttered to the feeding-board beside her bed. Such tame, friendly little birds! And for the first time, in years she had a chance to read to catch up with all the things she longed to know about.

Then there had been Dick's letters. They made her laugh, even when the tears weren't far away. She hadn't dreamed that he could write such letters. They told minutely of the doings of the neighborhood—described Mrs. McCarty's Easter hat, and mentioned carefully what the Hale twins weighed. No funny detail, however unimportant, seemed to escape him. This was a Dick she had never known. In all the months no word of complaint had edged its way into his closely written pages. He even refrained from disagreeable comment upon Sarah, with whom he was living; and Dick had never been able to endure his sister's company.

It was all a part of the miracle that had given her these months of peaceful rest, months that had turned her, face about, on the road to health. They called her the prize patient of the sanitarium. No disheartening setbacks had barred her way, perhaps because she had obeyed orders like a



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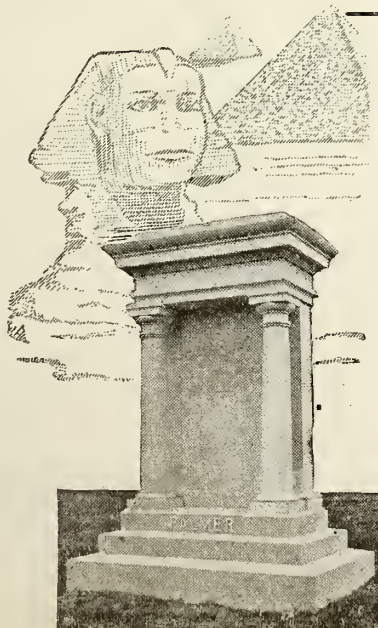
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soldier. For it was natural for Helen to obey orders. She had obeyed them doggedly for years, in order to keep the peace. She smiled at the thought that her husband's dictatorial ways had been a help to her recovery. Another year under these blue skies, and she might within reason lead a normal life. The doctor had told her so that morning. He heartily approved her plan of hiring a room and porch in some suitable locality. It would be better for her now to have more do do.

For with new strength had come homesickness. In the first months of weakness and fatigue she had not felt her exile. Now she longed for familiar faces. She ached for the touch of her husband's hand. She did not believe that his temper would ever hurt again after these months alone. His expenses would be lighter from now on. Perhaps he could come to see her. She would write at once, would tell him all the good things the doctor said about her, and—

"Ready for a caller, Mrs. Gale?"

The nurse's voice broke in on Helen's reverie, and she turned with a smile. A caller meant one of the other patients. They had a way of flocking to Helen's balcony.

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"I was going to write a letter, but it's too late for today's mail. Send 'em along."

The nurse departed. Helen heard her door open and a hesitating step within. "Come out," she called. "The mountains are wonderful today. If you'll bring a chair— Why, who —"

Richard was standing in the doorway! He stood quite still, as if he dared not touch her, as if the months that they had spent apart had built a wall between them which he could not scale. But Helen was on her feet; and at her outstretched arms the wall crumbled, was down, and his lips were on her cheek.

She moved away after a moment to look at him, but it was Dick who spoke.

"How different, how well, you look! I thought for a moment that I'd got into the wrong room. "You're rested, aren't you?"

She drew him down beside her, where she sat on the edge of the bed.

"When did you come?"

"Just now. We're going for a ride. Where'll I find your things?"

She laughed at his hurry. It all seemed dearly natural.

"Can't you wait, Richard? I—I haven't got my breath yet. And I can't wear this negligee—"

"Yes, you can. Put on a coat or something. I like you in that pink thing, but—if you're tired—"

He sat back resignedly, and she laughed as she slipped an arm across his shoulders and pressed her cheek against his sleeve.

"Oh, but it's good to see you! I even like your being in a hurry. It seems like home. Well, I'll go, if you're crazy for a ride; but I'd rather be alone with you. I—"

"That's why I'm hurrying," he interrupted. "I want to get where I can look at you without the fear that some nurse or doctor or patient will butt in and see how silly I've become. Can't I help you dress, if you insist on dressing?"

"But if there's a chauffeur to hear every word we say—"

She arose, hesitating; and he said quickly, "I'm my own chauffeur, and if you could hurry just this once—"

Helen laughed, but noticed that he waited patiently while she slipped into the gown in which she had parted from him so long ago.

"At least, I haven't sent you any dressmaker's bills," she said laughingly, then sobered, noticing how shiny was his old serge suit.

Later, seated beside him in the car, she protested that he was going toward the town. "If you turn to the right—"

Dick smiled. "I know where I'm going. I'm quick at learning landmarks. It's a great country, isn't it?"

He made a gesture that included hills, plains, and crags; and she answered tenderly, "It is now that you're here, too."

"You've missed me—a little?"

Something in his voice made her choke. She could not speak; and he lifted her hand, and held it close beneath his own upon the wheel. They skirted some bluffs, and turned into a grove of willows, beyond which stood a small white bungalow facing the hills. Helen gave a cry of pleasure.

"What a darling place! I've never come this way before. And the view —"

She was looking back at the vista of snow-capped hills. When she

turned, her husband had stopped the car before the little house.

"You like it?" he asked gently.

"Who wouldn't? It makes me want to go to housekeeping. I wish we could look inside."

"No special reason why you shouldn't," he answered smiling. "It's yours, Helen."

"Mine!"

For just a moment she thought it

was a joke; then, as she stared at him, understanding came, and with it sudden tears.

"Steady, old girl," said Dick quietly. "It's only a house."

But Helen knew as she went to her new domain—as she laughed and cried at sight of her own books, a picture, and shabby old loved furniture—that it was much, much more than just "a house." She sat down

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ly on her husband's knee. Now tell me, tell me everything. I'm dazed. How could you do it all in just a day? It isn't possible." Dick laughed. "Who's impatient now? Well, dear, I may as well confess. I've been here—all the time." Her eyes were big.

"What do you mean?" "For a moment he gazed thoughtfully into space. Then: "Just that. I found I couldn't have you so far away. I pulled up stakes, and followed you after a few months. That's all." "But—your letters!" Helen was crying a little wildly. "And if you were here, and—and never came to me—"

He saw her agitation, and, arising, carried her to the couch, and laid her down. "You mustn't let me tire you the next thing. Lie still, and I'll explain." He sat beside her, his hands clasped around his knee, brows knit, as if he were trying to think just what to say. It was Sarah who made me see

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myself," he began slowly. "You know"—he smiled grimly—"Sarah doesn't handle folks with gloves. That night, Helen, the night you found what the trouble was, I went to her. She told me a few things then."

"What things?" "Just that your whole condition was due to—me. That's all."

"I—I don't quite understand."

"Gee! You ought to! I see it now myself, how I've nagged and hurried you till you hadn't time to breathe. Even that last day, when you were at the doctor's hearing that awful thing, I sat there in the car cussing because—because—"

"Let's—forget it," said Helen gently.

He sprang up, pacing up and down the little room.

"No, I shan't forget it—ever. I don't want to. If I did, I might slip back. And Sarah wouldn't let me forget it. She ground it in day and night till I thought I'd go crazy. And all the time I knew it was true as truth, and it hurt—hurt even more than did your absence. But I couldn't stand having you so far away. I decided to leave, to take a chance. I had bonds I could sell, which would keep you going for a year or two. But Sarah—"

He sat down again, covering his eyes as if to shut out some memory.

"She said I was a coward, that, if I bothered you, I'd spoil everything. She said—terrible things. I can't forgive all of them. But in the main they were true. I saw that, if I did see you, and—and got impatient at your progress, or urged you to do things you ought not to do, it wouldn't be playing the game.

"So I've kept away; but it was something, Helen, to know that—that, if you should get worse, I could be with you. I saw the doctor, of course. He"—Dick flushed—"he knew why I kept away, and—"

"But—the letters," gasped Helen, still unbelieving. "You told me everything. All about the neighbors, and—"

Richard laughed. "Oh, that was easy. Sarah sent on the news, and what she didn't send I invented. Those letters were all the fun I had. I dated them ahead, and sent them to her to mail, and she sent on yours. You didn't know I had such an imagination, did you?"

"And—and you never caught even a glimpse of me all this time?"

Her voice was breathless, and Dick reached for her hand.

"That was my job, wasn't it? to learn patience? It wasn't easy, Helen; but I needed the discipline, I suppose. And, when I got discouraged, I tried to remember that I was really fighting for you, not myself. I don't say I'm cured. I suppose there are storms ahead of us even now; but—but things won't be as they were before, dear; I promise that."

And Helen knew, with a glad lifting of her heart that he spoke the truth. Storms there might be, and disappointments; but her husband was no longer the impatient boy whom she had married. Her eyes swept round the little room, which meant, she knew, self-sacrifice on his part and thought of her. Those words of Cowper's,

"God moves in a mysterious way His wonders to perform,"

were on her lips, but she said only,

"I think we both needed to learn patience, Richard."

He did not speak; and, though he recognized the words for what they were, the fabrication of her generous heart, they healed his hurt. Words would not come; but, as his eyes met hers, she read in their earnest depths the promise of better things.—Christine Whiting Parmenter, in C. E. World.

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The difference is that a statesman thinks he belongs to the State, and a politician thinks the State belongs to him.—Duluth Herald.

An authority on the fuel situation declares that we must "learn to eke out by burning oil, gas, electricity, and what not." We are glad he mentioned the what-not. Mary, hand us the axe."—Boston Transcript.

Dutch girls dress like their mothers; but it is just the other way around in America.—San Diego Sun.

"Maud tells everything she knows."
"Yes, it wouldn't be so bad if she would stop there."—Judge.

A couple of city men were playing golf when they saw an old gentleman looking at them wistfully. They asked him to join the game, which he did with alacrity. He was mild in speech and manner and played well. But once when he had made a fozzle he ejaculated vehemently the word: "Assouan!"

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The fourth time he said this one of his new-made friends said:

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He was a Presbyterian clergyman.—Pick Me Up.

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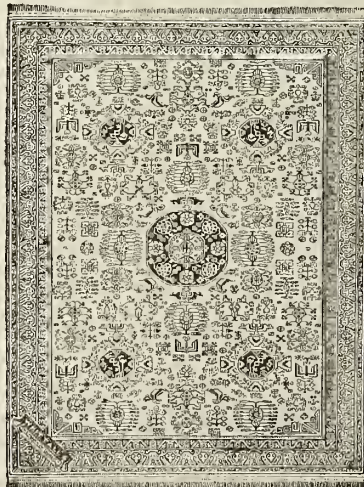
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Representing the Presbyterian Church in the U. S.

Ev. J. R. Bridges, D.D., Charlotte, N. C., Editor

Rev. R. C. Reed, D.D., Columbia, S. C., Editor

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EDITORIAL

AN INFALLIBLE BIBLE

THERE is a very close connection between one's views of evolution, and his views of the Bible. When a man becomes a pronounced evolutionist, he is very apt to begin to pick flaws in the Bible. Dr. James Woodrow was a notable exception. He accepted the theory of evolution with the one saving and significant qualification—it must not conflict with the Bible. He stood for the inerrancy of the Bible. In his famous address which got him into trouble he said: "I have found nothing in my study of the Holy Bible and of natural science that shakes my firm belief in the divine inspiration of every word of the Bible, and in the consequent absolute truth, the absolute inerrancy, of every expression which it contains from beginning to end." How very different is this language from the utterances of many of those who occupy high places in the Church, and who pose as champions of evolution and of the "Higher Criticism." These never tire of telling us how the dogma of verbal inspiration, and the consequent dogma of the infallible truth and divine authority of the whole Bible, are a millstone about the neck of the Church, and are repelling the young men and women who have been educated in the science of the day and trained to scientific habits of thought. As Dr. Fosdick puts it, "The New Knowledge and the Old Faith cannot dwell together in the same mind." Yet we hazard nothing in saying that Dr. Woodrow was a far more patient, painstaking and profound student of both the Bible and Science than nine hundred and ninety-nine out of every thousand of those who so persistently insist that great harm is being done by efforts to propagate the old-time faith in an inerrant Bible. Dr. Woodrow's presentation of the theory of evolution is the clearest and most plausible we have ever seen. On the other hand, more than one of his most capable pupils told us that he did more than any one else to confirm them in their belief in the plenary verbal inspiration of the Bible.

We are not concerned, however, just now with the truth or falsehood of the theory of inerrancy. We are thinking of whether it is desirable to have a Bible which should be absolutely inerrant. One of our friends, who has given up his childhood faith in a Bible that was free from errors, told us recently that the Bible was much more precious and useful to him since he had found that he was under no obligation to believe all that it teaches. It is such a comfort to throw overboard much of the Old Testament that sorely vexed his conscience and taxed his faith. Genesis is so much better as a store-house of myth and folk-lore and the traditions of primitive man for which God is not responsible, than as a historical narrative in which one must believe or impute mistakes and falsehoods to God. What a relief to free God from all responsibility for the flood, and from ordering Abraham to sacrifice Isaac, and from ordering Joshua to exterminate the Canaanites. You see the Bible was given only for religious purposes, and it answers this end all the better when you acquit God of all those things charged up against Him which are hurtful to His character. So they argue. They have a much better Bible when they have one whose teachings they feel at liberty to accept or reject as suits their taste. Their attitude toward the Old Testament is like that of some of Christ's hearers. When they run up against something which they do not like, they say: "This is a hard saying; who can bear it?" Overboard it goes.

Is such a Bible better than an infallible Bible?

We are prepared to say that it is better than no Bible; but is it better than a Bible to which we could give our absolute confidence, believing everything it says? We think not. Grant that the Bible was not given to teach science, or history, or geography. Would it not be great, if it always told precisely the truth when it had occasion to mention matters lying in these realms? Religion has to do with the invisible world. We have to receive all that is said about God and the world to come by faith. We have no way of putting what is said to the test of our senses. Would it not be fine if those on whom we are dependent for religious knowledge would prove themselves absolutely trustworthy by telling the truth and nothing but the truth when telling us about matters of history and geography? We can check them up here, and if we always found them accurate, it would help our faith to rest in their words when they soar entirely beyond our reach? "If I have told you earthly things, and ye believe not, how shall ye believe when I tell you heavenly things?" He who said this was a great reasoner. There seems to be much force in His logic. Applying this logic to the Old Testament, are we not found to say that its religious value is weakened just to the extent that it tells us earthly things which are not true? If the Bible is not inerrant, it is not as good a book as we had supposed it to be. We are not ready to assent to our brethren who have outgrown the old Faith, when they tell us that they are offering us in their amended and reconstructed Bible a better book than the one we have.

CRYING PEACE, WHEN THERE IS NO PEACE

Our blessed Lord is the Prince of Peace, and at His coming the angels sang of peace and good will to men. Yet this same Lord told His followers that He came not to send peace, but a sword. The promised peace will come hereafter. The Church has never had peace, because her great work is to destroy the works of the devil, and that cannot be done by soft words.

All over the Christian Church in this land today men are dividing into two bands—one for peace, and the other for war. One is temporizing with evil, lest it become worse, while the other is fighting it on all occasions. They see that the foundations are being destroyed, and the devil, by means of rationalism, is undermining the Church and destroying the faith of many.

We have been warned that the agitation of such questions will react upon our benevolences, and that we should keep silence. We feel that the reaction is due to the conviction upon the part of our people that our leaders are disposed to temporize with this evil for the sake of peace, with the result that the deficit in one branch of our work is steadily growing in its indebtedness.

A lesson can be learned from our Methodist brethren. Some time ago Dr. Rankin, of the Methodist Church, went out to China as a lay worker, but after a short stay, he discovered that many of their missionaries were tainted with rationalism, which found expression in the denial of the Virgin Birth, of the miraculous in the Bible, and of the bodily resurrection of Christ. He called attention of the Bishop to this condition, but received no encouragement. He returned to this country and made complaint before their Mission Board, but was rebuked. He then toured the Southern States, but found that a large number of the ministers were tainted with the same heresy, and that the editor of the Methodist Quarterly was among them. Interest in the Centenary and Educational program has waned to such an extent that their leaders are seriously alarmed over their financial outlook. The Southern Methodist, published at Memphis, Tenn., is boldly calling upon the orthodox to band together and save the church.

Our own Church is by no means as deep in the mire as this, but our missionaries, who are really sound in their faith, and against whom, with one exception, no charges have ever been brought, are disposed to make light of any danger that may arise by entering a council that is composed of men holding almost every form of unbelief. They feel that the danger arising from such union is trifling compared with the advantages to be derived by a united front against the enemy.

Without, in the least, impugning their orthodoxy, we, in common with a large number in the Church at home, believe that they are mistaken, and that they will, in the end, help their cause more by remembering that there can be no concord between Christ and Belial.

THE MODERNISTS ON THE DEFENSIVE

That the charge of being false to their acceptance of the Confession of Faith, brought against those accepting and teaching the Modernist views of the Bible, is touching the quick is seen in their attempts at defense. The issue has been squarely put, "You accepted the Confession of Faith and the Catechisms of this Church as containing the system of doctrine taught in the Holy Scriptures," yet you are preaching that which is in plain contradiction and therefore you are false to your vows.

A man may know that this charge is true, yet he is unwilling to be held up before the public as a liar, so he naturally seeks some defense.

According to that most excellent journal, "The Presbyterian," of Philadelphia, Dr. W. P. Merrill, pastor of the Brick Presbyterian Church, of New York, who is also the teacher of the Confession of Faith in the Union Theological Seminary, New York, has recently made a great discovery in the Confession of Faith.

Paul spoke of "the mystery which had been hid from ages and from generations, but was now made manifest to his saints."

This discovery of Dr. Merrill's is a mystery that is more mysterious than any Paul found—that truth which has been hid in the Confession since the Westminster Assembly, but recently made manifest to this particular saint, who solemnly vows one thing and teaches another.

It seems that in his effort to preserve his consistency, Dr. Merrill has found a hidden truth in the Confession, one that has escaped the eyes of all who have studied it since 1643. He has found that the Confession, instead of being a compact system of truth, is composite, teaching two creeds, one external and legal, and the other spiritual and vital. One regards the Bible as a law-book infallible in its authority, while the other recognizes its authority as resting ultimately in the soul of man, as led and illumined by the Spirit of God.

According to this discovery, a man who subscribes to the Confession can subscribe to either creed. "You pay your money. You take your choice."

Such shifty dodging of responsibility may not appeal to a deadened conscience, but to men who seek the truth, no matter where it leads, it is shocking.

Intellectual honesty may be a rare gift in these progressive days. It is certainly a gift to be cultivated by all men, especially by those who are of the household of faith.

A CORRECTION

It is never pleasant to call attention to an error, especially one that would indicate that the editor knew nothing of what he was writing, yet in order to keep facts correct, it is often necessary to confess that an editor, like Homer, sometimes nods, and writes that which is an error.

In our issue of March 28th, in writing about the Bible Schools, we located the Moody Bible School in New York, and we also stated that it was conducted by Dr. W. W. White. How such a statement was penned we cannot explain. We, in common with nearly all Presbyterians, know that the Moody School is in Chicago, and the White Bible School is in New York. It was written when the pen was doing one thing and the mind was absorbed in something else, and it proves that every man should follow the example of the Apostle who wrote, "This one thing I do."

Lots of people make a good living who make a very poor life.

A NEW TRACT ON BAPTISM

Dr. E. C. Murray, of St. Pauls, N. C., has published a tract on Baptism that our people will find enlightening. It covers twelve pages, yet is rich in clear argument. He proves conclusively that baptism was an old rite among the Jews, and that Christian baptism was no new form to the church. Those who live in a community where this is a live subject will find this tract invaluable for meeting all gainsayers. It costs only three cents and can be ordered from our Richmond Committee. He has tried to develop the one essential idea in a clear line of thought. It is logical enough for the student, yet simple enough for the common reader. Buy it and try it.

SUMMER CONFERENCES

It does not seem very long ago when the idea of a summer gathering place was suggested by Dr. Howerton and others of this Synod. The idea rapidly took root with the result that the Mountain Retreat Association was organized, and such has been its popularity that today it is known all over our Church and has become the clearing house for all plans of church growth.

Texas Synod next organized an encampment at Kerrville, which also has passed the experimental stage.

The next in order was the Massanetta Springs Conference of the Synod of Virginia.

I FOLLOW A FAMOUS FATHER

I follow a famous father,
His honor is mine to wear;
He gave me a name that was free from shame,
A name he was proud to bear.
He lived in the morning sunlight,
And marched in the ranks of right.
He was always true to the best he knew,
And the shield that he wore was bright.

I follow a famous father,
And never a day goes by
But I feel that he looks down to me
To carry his standard high.
He stood to the sternest trials
As only a brave man can;
Though the way be long, I must never wrong
The name of so good a man.

I follow a famous father,
And him I must keep in mind;
Though his form is gone, I must carry on
The name that he left behind.
It was mine on the day he gave it,
It shone as a monarch's crown,
And as fair to see as it came to me
It must be when I pass it down.

—Edgar A. Guest.

Now the "Ozark Assembly" makes its claim upon the ministers of the Southwest, having already one year to its credit.

We are glad to see this idea of a Summer Conference growing, just as we welcome the fact that whereas, a few years ago, a summer vacation for a country preacher was considered an unnecessary indulgence, and was grudgingly granted only in exceptional cases, but now no church is so poor as to refuse to grant it. The truth is, it is assumed in a call, though no mention is ever made of it. They have found that it pays. It gives the pastor and people each a rest, and they come together in the fall refreshed and ready for work.

For what are men better than sheep or goats
That nourish a blind life within the brain,
If knowing God, they lift not hands of prayer
Both for themselves and those who call them friends?
For so the whole round world is every way
Bound by gold chains about the feet of God.

To know thy bent and then pursue,
Why, this is genius—nothing less.
But he who knows what not to do
Holds half the secret of success.

Devotional

THE WORLD-TRANSFORMING LIFE

A young Japanese, admitted to the study of Dr. Parks of St. Bartholomew's Church, New York City, asked abruptly, "Sir, can you help me to find the beautiful life?" Dr. Parks answered:

"Do you wish to talk with me about religion?"
"Sir, sir. I want merely to find out about the beautiful life."

"Have you read the Bible?"
"Yes, sir, I have read some, but I don't like the Bible."
"Have you ever been to church?"

"Yes, I have been twice, but I don't like the church. I am trying to find the beautiful life. Many of you people do just as our Japanese people do; they are bad, they cheat and tell lies, yet they are all Christians. That is not what I want; I do not want your religion. But there is something I want. I cannot tell what it is; I call it the beautiful life, and they told me perhaps you could tell me about it."

"Where did you hear about it?"

"I never heard about it, but I saw a man in a boarding house in San Francisco, soon after I landed—a poor old man, not an educated man like myself, who had studied in the University of Japan, and now am studying in one of your great universities; a poor man he was, a carpenter, but he had what all my life I have wanted. I thought it might be in the world, but I never saw it in my own country; I call it the beautiful life. How can I find it? This old man went about helping everybody; he was always happy, he never thought about himself. I knew him three weeks, and watched him all the time, and felt that I must have what he had. I have seen some other people who have had it. I do not know what it is. It cannot be your religion because you do not all have it."

Dr. Parks read to him the thirteenth chapter of First Corinthians, that beautiful "love chapter" that means so much to us, and asked, "Is that it?"

"Yes, perhaps; it sounds like it. But how can I get it?"

Then Dr. Parks told him very simply the story of the perfectly beautiful life, and said, "Now you have just to follow that life."

As his visitor left, he gave him a copy of the New Testament.

"Can you not give me a more modern book? You know Japanese are very up-to-date."

"No, it is not in any other book. This is the one Book you need. Study it, and pray that light may be given you to live this beautiful life."

Two years later the young man again visited Dr. Parks hurriedly just before leaving for San Francisco called to an important position in his native land. His message was already written on his radiant face. "Sir I have found the beautiful life; I have found Jesus." Then he went back to Japan to tell his own people of that life.—Wilbur F. Crafts, in Northwestern Christian Advocate.

A GOOD MOTTO

We saw this motto in a Sabbath School room: "In Life it is just as important to forget some things as it is to remember others. So don't Forget to Remember and also Remember to Forget." Of that babyish brooding over slights even the common-sense worldling says: "Oh forget it." And Christ says, "If ye do not forgive, God will not forgive you!" So forget wrongs done to you great or small; want of appreciation of you, whether by friends or foes! Turn your memory inside out and empty into oblivion, grudges, sore toes, thin-skin, pin-pricks or sword thrusts. Cultivate the forgiveness that fully forgets. That is Christ's.—Eastern Methodist.

We are all approaching that dread tribunal. However diversified our paths, they all converge toward that common centre. The young, with their elastic tread, are striding to the judgment; the old, with their tottering limbs, are creeping to the judgment; the rich, in their splendid equipages, are driving to the judgment; the poor in rags and barefooted, are walking to the judgment. The Christian making God's statutes his song, is a pilgrim to the judgment; the sinner, treading upon the mercy of Jesus, and trampling upon His blood, is hastening to the judgment. "We must all appear before the judgment seat of Christ."—Richard Fuller.

THE VALUE OF DIFFICULTIES

By Rev. Carl B. Craig

mentations 3:27: "It is good for a man that he bear the yoke in his youth." Hebrews 12:11: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." The complain of difficulties and adversities. Nobody shun them; we all shun them. We groan and sweat and pity ourselves because of them. But when we think it through, are not our trials and difficulties our greatest blessings—the emery wheels of life that grind our dull souls and make of them something fine and useful? When we examine God's Word, we find the philosophy underlying all the teaching concerning trials of His children.

The Testimony of History

Character and achievement are born of effort, and are usually begotten of difficulty. If there were no obstacles to be overcome, no privations to be endured, no obstacles to be surmounted, what incentive would be to strive? or what school of preparation would be for further advancement? We need not be surprised to find that the great souls and great accomplishments in history almost invariably have been those who in life had a handicap. I do not mean that achievement is the special prerogative of the poor and afflicted, certainly a reasonable success is possible for anyone who has a grain of talent and is willing to work. But I assert that history conclusively proves that nearly all the greatest men rose, through privation, hardship, and adversity by effort. Luther, a miner's son, had to fight through tremendous difficulty and opposition all his life. Erasmus, contemporary and scholar with Luther, sold the plates off his back to buy Greek books. Lincoln split and did any sort of honest work to prepare himself for the time when his opportunity should come. Roosevelt, handicapped by a weak body, developed a robust physique and strong traits by vigorous exercise. Think of the prominent men of your acquaintance and see if there was not some handicap in early life as to lack of money, educational advantages, or health, which they had to overcome. Was it in spite of these difficulties or because of them that these became great? Was it through suffering and discipline in meeting these very difficulties that they developed the resources of character to do greater things later? Therefore I assert that it is the apparent disadvantages, rather than many so-called advantages, that develop real manhood and womanhood.

How Earthly Parents Regard this Principle

Do you agree that this principle is a true one. Now you will point out a strange condition. Countless American parents recognize the truth of this principle in the abstract, but when it comes to applying it to their own flesh and blood, they absolutely disregard it and then wonder why the results. They say, "We had a hard struggle when we were young, and now that we are able, we will shield our children from hardship and the difficulties we encountered, and give them every advantage." It sounds noble and unselfish. In fact, it is brainless policy. Beginning with infancy, they load their children with too many play-things, later with every sort of pleasure and luxury that their consciences and pocket-books will permit. They give them clothing and pleasures which they really cannot afford but are necessary, they say, because other children have them; and all the time shield them from responsibility worthy of the name. After a few years, when selfishness, willfulness, and moodiness begin to appear in their children, these parents wail, "We can't stand it. We scrimped and sacrificed and did without for our children might have the very best, and they don't turned out as we wished. They don't seem to be responsible or willing to take or feel any responsibility, everything done for them is merely a matter of course with them, they are self-centered, and not even considerate. They just can't understand it." "Whose fault is it, the child's? To some extent, yes, but more these parents'. True, some of them were really unselfish, or meant to be, in making this colossal error. In fact, they were too short-sighted, too proud, or too selfish to be willing to take the trouble to shield their children things. Selfishly, it was so much easier and more pleasant to let the children have their way than to exercise a bit of firmness and deny them. Selfishly, it was so much easier to do for them, to teach or coerce them to do for themselves. Again, it is such a pleasurable feeling to think of themselves as unselfish in denying themselves money for the children's pleasure. On the other hand, it was really selfishness or selfishness that made them do this very thing. In any case, it is a sadly mistaken policy. To indulge or spoil a person in youth is one of the worst and most detrimental things that one mortal can do for another. It is the privations, the denials, the diffi-

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Contributed
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culties met, overcome, or endured, that develop character, not the lavishing of gifts. The very finest training that it is possible to give is the discipline of restraint and denial. To do otherwise is to allow a softer, less self-reliant, less happy, and more self-centered child to develop.

The Yoke in Youth

"It is good for a man that he bear the yoke in his youth." Would Joseph ever have been the man he was, but for the discipline of Egyptian captivity in youth? Would David have been the character he was, except for his early shepherd experiences and his exile career in Philistia and at the Cave of Adullam? In spite of his own experience, we see David make the very same mistake of which we have been speaking. He gave Absolam every advantage, except that finest advantage of the discipline of restraint and denial. He gave Soloman every advantage in training that unlimited wealth could purchase. Soloman was wise, but none too strong. He was cultured, but lacked the virility of his father's character. Take down your history books and search for the names of sons of great men. They are not there. Is it not because all too often they are denied the blessed discipline and hard knocks that did so much toward developing their fathers?

How our Heavenly Father Carries out this Principle

This principle is plainly enunciated in scripture. We are told that the afflictions and trials of the godly, sent or permitted of God, are for our discipline and development. If we had our way, we'd choose the smooth and even path, but God, in His love and wisdom, is too merciful to let us walk always that way. It is too dangerous to us spiritually. There is a "destruction that wasteth at noon-day," when our sky is bright and all seems prosperous. Sometimes it is the destruction of our sense of dependence upon God, with the centering of our affections upon other objects. Again, it is so easy in prosperity to be selfish, to pass the unfortunate by on the other side with only a casual glance. So God permits pain and difficulty to bring and keep us close to Him. Some suffering is punitive, as when we suffer the rewards of our own misdeeds. "He that soweth to the flesh, shall of the flesh reap corruption." But the afflictions of God's children are corrective and disciplinary rather than punitive and serve to make us purer, holier, and stronger. They are but a phase of God's love to us. "Whom the Lord loveth, he chasteneth and scourgeth every son whom he receiveth." Parents, please notice the next verse. Here God gives us the proof of His Fatherhood and as the proof of our relation as children to Him, the very fact that He does chasten us, that He denies us things we want, and gives us things we do not want. "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." How far the practice and philosophy of many earthly parents differ from that of our Heavenly Father with His children! We learn here that lack of restraint and discipline of us would mean lack of love and lack of recognition by our Heavenly Father; while chastening is in reality God's love shining on us, a part of the "All things that work together for good to them that love God."

The Chastening Rod

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward, it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." No one need say that affliction is pleasant to bear; it isn't. Nevertheless afterward, the child of God does recognize that it was for his good. David testified, "Before I was afflicted, I went astray, but now will I keep thy word." Voicing the experience of thousands, he says, "It is good for me that I have been afflicted." The grain of sand cutting into the raw flesh of the oyster is the nucleus of the costly pearl. Paul's thorn in the flesh was very painful, but he came to see that God permitted it for his good. Rising to still greater heights of faith, he says, "Our light affliction, which is but for the moment, worketh out for us a far more exceeding and eternal weight of glory." Even the Son of God was made perfect through suffering, and the law of His Kingdom is "No cross, no crown."

Peaceable Fruits

What are some of the peaceable fruits of righteousness that God's chastening worketh in us? One is patience. It is by submitting, yielding, bearing, that we learn this grace. Sympathy is another. It is the grafted tree that bears the best fruit. It is the soul that has felt the pruning hooks of adversity, that really feels another's

woe. But above all, faith in God. Chastening trial and adversity tighten our trust in God. As a little child, stumbling in the darkness, grasps more firmly the hand of his parent, so we grasp the hand of our Father as we pass through the dark places.

Wrong Effects

Would that it were always true that trial makes better. Sometimes it makes better, and sometimes people permit it to harden their hearts. We hear it said that some persons must be very good because they have had so much sorrow. It does not necessarily follow. Peaceable fruits from chastening come only to those "which are exercised thereby." Under adversity, some complain and question the goodness of God. To such, suffering brings little profit. Some nurse their sorrows and shut out from their view all the varied blessings that God is pouring down upon them so lavishly. And some are rebellious and bitter under affliction, harden their hearts against God, and lose all spiritual blessing. Others, under chastening, trust God. Though they may not always be able to see His purpose, they draw near unto Him and learn of Him, and God embles these. These are the pure gold that have come through the Refiner's oven.

Behind a Frowning Providence

Then is it not plain that even our difficulties and chastening are permitted for our development? They are to the Christian what the whetstone is to the razor, the pruning hook to the fruit tree, the furnace to the crude ore. Then blessed be God, all merciful, who in His wisdom and love, does not withhold from us our share of the discipline of difficulty, sorrow, and adversity, but who sustains us in it, that we may make of these very trials, mounting stairs to still higher planes of living.

Laurinburg, N. C.

THE ONLY BOOK NEVER OFF THE PRESS

By Frank H. Mann, General Secretary, American Bible Society

Four hundred and sixty-seven years ago the first book was printed from movable type. That book was the Bible, and it took five years to complete the task. One of these books sold recently for \$50,000. Today great presses printing for the American Bible Society are turning off copies of the Gospels at the rate of 10,000 an hour to be sold anywhere in the whole world for one cent each. In the intervening years the Bible has never been off the press. It has had a steady run for more than four centuries. Yet if all the Bibles printed in all the years since printing was invented were available today, there would not be enough to supply the world's present population. The present rate of production of Bibles is not as great as the birth rate. Large portions of the population of the world are still unable to get the whole Bible or even a main part in their native tongue.

It must be said to the credit of the Church that a vast work has been done in giving the Bible to the world. In whole or in part the Bible has been translated into 770 languages or dialects. During the past decade the Bible has appeared in a new language on an average of every six weeks. In the past century some 550,000,000 copies of the Scriptures have been prepared by the Bible Societies. Millions of dollars have been given by the Church for this great task. Thousands of consecrated men have given themselves in sacrificial service.

But still the fact remains that the Book is undelivered. When the Bible Societies are asked for an explanation, their answer is immediate, direct and simple: "It could be delivered in hundreds of languages to millions of people if paid for." It is merely a matter of dollars and cents. The scholarship of the Church is equal to the gigantic task of translation if it can only be made available. The mills are equipped to furnish the paper and the presses to print the sacred words if only funds are at hand to meet the expenses. The man power and woman power of the Church are adequate for the task of distribution. In the most literal sense all that is wanting is money to finance the venture.

No phase of the Church's task is so basic as that of giving the Bible to all men everywhere. It is probable that no other phase of the Church's work produces so large a return for the same amount of money and service. And yet the Church has never given as generously to this part of its work as it has to other branches of its missionary program. The percentage devoted to Bible work in the benevolent program of the Church as a whole is not something of which the Church may boast. If a great wave of generosity were to sweep the Church in behalf of the Bible Cause, it would bring a revival of spiritual life to her membership. This thing is fundamental to the Church's success as a spiritual force in the world.

Nor have the stewards of great wealth seemed to realize the unlimited opportunity for far-reaching service presented by the Bible program. The really conspicuous

gifts made during the first hundred years of this work could be counted in the proverbial way on the fingers of one hand. No one has come forward to create a foundation for Bible circulation as has been done in behalf of other worthy enterprises such as public health, education, music, literature and art. After a century of operation, the total endowment of the American Bible Society, which is second in importance to no other American institution, is less than two millions of dollars, yielding an income of less than \$100,000. May God stir the hearts of those whom He has richly endowed with material things to see this work as an opportunity fraught with vast possibility for human betterment and spiritual advancement.

CONCERNING LAYMEN'S ASSOCIATION

By R. D. Haislip

The Layman's Association is a recent institution in the Presbyterian Church. It has been formed by the voluntary association of church members and members of congregations not members of the church, to give scope for the activities of Christian laymen in promoting the interests of the church. The constitution of the Presbyterian Church does not provide for such organizations; nowhere in it is there suggestion of such, and to give such organizations authority to do specific acts, it will be necessary to amend the constitution, certainly as to the powers of Presbytery, Synod and General Assembly. No doubt the session, under its general powers by which it exercises supervision over the spiritual conduct of the individual member, may consent to the organization of such a body to operate within the bounds of the individual church, and may exercise supervision over the association when formed.

Notwithstanding this limitation of authority on the part of church courts, laymen's associations to operate within Presbyteries have been recognized, and these associations have assumed various functions through the use of which they have ventured to exercise authority not exercised by the Presbyteries themselves. The whole thing is an exotic growth on the church, and if it is encouraged to extend its authority and its operations, it may become a serious problem within a few years to determine where the actual authority in the Presbyterian Church resides.

No doubt the laymen's associations have at times materially aided in efforts to promote the church's interests, especially when the efforts of these laymen were wisely directed. There can be no question that at times the activities of such associations have interfered with the orderly progress of the churches, depending somewhat on the discretion and modesty of the laymen, and the forbearance of pastors and church sessions.

It is conceivable that the ambition and aggressiveness of laymen clothed with authority granted or assumed, may lead them so to encroach on the field of labor of the pastors and sessions as to cheapen these, and to render them incapable of exercising that control and supervision over the individual flocks which the constitution of the church contemplates they shall have and exercise. It is submitted that this tendency in places has already been quite apparent, causing no little anxiety to those who have watched with concern the progress of the movement.

The object of this paper is to express the view that if laymen's associations are to have the wide sweep of authority and action which they have been exercising, it ought to be brought about by regularly adopted amendments to the constitution, carefully setting out their functions, and correlating them to the functions performed or to be performed by those bodies already constitutionally existing.

The writer of this, who is a layman himself, if you call a ruling elder a layman, believes that great good may come of a layman's association organized and operating strictly within a congregation, and under the guidance of pastor and session, but beyond that he doubts whether there is a proper field for such a body of men. If it is insisted that a wider field must be found for the activities of laymen, there might be an arrangement made whereby Presbytery shall name a committee to organize a body of laymen within the Presbytery to visit vacant churches and to hold meetings, and if need be conduct Sunday Schools, especially in new territory. It might select these men by taking them from among volunteers for the work. In this way no church would be responsible for what was done, as the men were not representing the individual church. It would relieve churches of responsibility for the laymen's associations that now unite to form a layman's association of a Presbytery. The movement as it stands today is in fact a revolutionary movement, which ought not to be extended until the subject shall have been fully considered by the whole church, and the constitution of the church changed to fit the changed state of affairs.

Staunton, Va.

BIRMINGHAM THEOLOGICAL SEMINARY

By Rev. O. G. Jones, D.D.

The Southern Presbyterian Church has three theological seminaries—Union, Columbia, and Austin; also a joint ownership in Louisville.

All these seminaries are on the border of our church territory.

The Texas seminary is in the extreme West; Union and Columbia on the Atlantic border, and Louisville is near the Indiana line.

This leaves the great center of our Church, comprising the states of Arkansas, Mississippi, Alabama, Tennessee, Georgia, Louisiana, and Florida, with no seminary within its bounds.

If Birmingham should be taken as the center of a circle with a radius of 325 miles, the circumference of which would include these states, the great bulk of the population of the South would be within this circle. There would be 16,000,000 people, 165,000 of whom are Presbyterians.

The circle would include the greatest home mission territory of our Church. It would include the largest cities of the Southland—Memphis, Nashville, Chattanooga, Knoxville, Atlanta, Savannah, Augusta, New Orleans, Macon, Mobile, Little Rock.

One who travels over these states is impressed with the wonderful progress that has been made, also with the untold possibilities which yet lie dormant.

With a vision of what may be accomplished in this section in the next few years along material lines, one who looks to the future in spiritual things must realize that it is possible to make this the strongest and most influential section of our Church.

Our people come largely from the Carolinas and Virginia. They are of the same Scotch and Scotch-Irish Presbyterian stock.

While in some sections there is refinement and culture of the highest type, yet it is true that great sections of the circle are undeveloped. They have been neglected and passed by in religious and intellectual development.

In the establishment of our colleges and seminaries this section has not been considered.

Before the Civil war conditions were such as to necessitate the establishing of our colleges as they are today.

Dr. Hezekiah Balch and Dr. Samuel Doak established Tusculum and Washington Colleges in east Tennessee; King College was established later at Bristol. Hampden-Sidney, Davidson and Clinton were located in what is now the eastern part of the territory occupied by our Church.

Southwestern University, at Clarksville, is the only college that has been located so as to effectively reach the large territory within this circle.

Because Louisville Seminary is closer to this section than any other seminary, Louisville is filling most of the pulpits of our churches. Although the Louisville Seminary is located on the border, and is largely controlled by our brethren of the North, it is doing a wonderful work. When Southwestern is opened up at Memphis, I believe Louisville Seminary will have a still greater part in forming the religious status of this large proportion of our Southern Church.

But Louisville, even if we had control, is too far removed to do work effectively.

We need to lay aside local preferences and prejudices, and as wise statesmen in the Kingdom of God, establish a seminary in the heart of the great Church we love!

If one doubts the need of a central location for a seminary, let him try to get a supply for the summer from Union or Columbia; or let him try to get members of the faculty as speakers at conferences. The distance to be traveled and the cost of the trip usually prohibit it.

Very few of the choice young men from Union have come into this territory the last few years.

The Carolinas and Virginia gain where we lose.

If the Church is wise she will place in the center of this territory a theological seminary second to none in America. She can never adequately develop these states until she does.

Some one will be sure to say, "We have too many seminaries already." That may be true, but they are all on the border. It will take money, of course it will, and hard work too.

The only questions we should consider in deciding a matter of this kind, are: Is it right? Is it needed? Should it be done, to promote the growth and development of our Church and the advancement of His Kingdom in the world?

If these questions can be answered in the affirmative, then the call will appeal to every loyal Presbyterian and consecrated child of God.

The fact that a task is hard has always been an incentive to action to those who delight in doing valiant service.

If some wise, forward-looking man of God, to whom He has given money, and a vision, would make an offer to establish a theological seminary in the heart of the Southern Presbyterian Church, we believe it would be the greatest step toward the evangelization of the Southland our Church has ever made.

Pontotoc, Miss.

ON THE ATTENDANCE OF MINISTERS AND RULING ELDERS UPON THE MEETINGS OF PRESBYTERY

(At the Fall meeting of our Presbytery it adopted the report of a committee appointed at the Spring meeting "On the Attendance of Ministers and Ruling Elders upon the meetings of Presbytery." I inclose a copy of this report, thinking that it will be of general interest and hoping that, should you see fit to publish it, it may be used to encourage sessions and Presbyteries to be faithful to their duty as the time for Spring meetings approaches.—Geo. R. Faw.)

1. To the Sessions of the Churches of Wilmington Presbytery:

Dear Brethren: We, your brethren, have been appointed a committee to address this serious message to you. The attendance of ruling elders from our churches is so often small and so many of our churches are so often not represented at the meetings of Presbytery, that Presbytery feels called upon to raise a note of solemn admonition that this is the neglect of a solemn duty and the occasion of serious loss to our elders and churches. The very soul of our Presbyterian polity is the parity of the teaching and ruling elders and their joint responsibility for Presbyterian counsel and conclusion. Presbytery solemnly enjoins on its churches to have elders capable of discharging the duties of their office, and upon the sessions to elect representatives to each meeting of Presbytery and see that these representatives attend the meetings for which they were chosen. It is earnestly hoped that this letter will stir you to do your duty in selecting and sending ruling elders as representatives to each meeting of Presbytery."

2. That the attention of the churches be called to the fact that the expenses of representatives to Presbytery are to be paid by the churches they represent. See Paragraph 58, Book of Church Order.

3. That the Presbytery suggest that the ruling elders of a church be elected in rotation to represent it in Presbytery.

4. That all representatives take it as a matter of solemn duty to attend the entire session of Presbytery.

5. That the stated clerk be requested to write ten days before the regular meetings of Presbytery urging every session to advise its pastor and elder to attend Presbytery and remain to the end of the session.

6. That all the ministers try to show a personal interest in the ruling elders and give them a larger part in the counsels of Presbytery.

ANOTHER INSTANCE OF "KEEPING THE RECORDS STRAIGHT"

In the Standard of March 28th there appeared the following statement: "There is Moody Bible School, that is conducted by Rev. W. W. White, in New York City, etc." In some way there has been a bad mixing of facts in the case. Moody Bible School is in Chicago, and not in New York, and Dr. W. W. White is not connected with it. Dr. White is president of "The Biblical Seminary in New York," an interdenominational seminary founded in 1900 as a demonstration of the fact that in the training of Christian leaders it is necessary to combine with the highest theological attainments a first-hand comprehensive knowledge of the Bible itself. If the article meant to imply, in its first paragraph, as it seemed to do, that the Biblical Seminary, or the school of which Dr. White is president, is Presbyterian, there is again a mistake. It is an international, interdenominational seminary, the students last year coming from 28 states and 21 countries, representing 35 denominations.

This school could certainly not owe its popularity to the fact that students who lack early training can enter and complete the course. The scholarship of the school has always been high and according to a recent ruling, the student body of next year can have only 15 per cent who are not college graduates, and these must have the equivalent in some form. The department of theology, with highest academic standing, offers courses approved by the regents of the university of the state of New York as leading up to the degrees of S.T.B., S.T.M., and S.T.D.

In the thought of the article that there is a greater desire for the study of the Bible itself, there is, it seems to me, at least one secret of the growth in the student body and the popularity of the Biblical Seminary. The curriculum there is Bible-centric, having the direct in-

tensive study of the English Bible as the organizing principle of the curriculum, both contributing to the material for the other subjects as well as drawing upon them for its own use. Direct study of the Bible together will remove many denominational differences, strengthen Christian fellowship, and help greatly in the advancement of the Kingdom.—Marion Wilcox, graduate of the School of Missions, Biblical Seminary in New York, 1922.

SHOULD THE NEXT ASSEMBLY ERECT AN EXECUTIVE COMMITTEE ON VACANCY AND SUPPLY?

By Chas. D. Gilkeson

I notice in a recent issue of the Standard the tentative report of the Assembly's ad-interim committee on Vacancy and Supply and the action of the committee inviting comment and criticism.

In the fall of 1902, to go back no farther for a recognition of this problem that has long confronted our Church, there appeared in one of the issues of the Seminary Magazine a strong article, from the pen of the late Dr. M. L. Lacy, of Greenbrier Presbytery, on "The Evil of Vacancies." Largely as the outcome of that article, the Presbytery of Greenbrier overtured the Assembly of 1903 to appoint an ad-interim committee to study the matter and report to the Mobile Assembly. The overture was granted but the committee appointed made no report. The Mobile Assembly appointed a new committee, with Dr. J. D. Leslie as chairman. This committee recommended in substance (the Minutes of 1905, containing this report, are not at hand) that the Assembly's Committee of Home Missions should gather the facts as to vacancies and available men, function as a bureau of information and act as an intermediary. This action is, I suppose, still in force, but if so it's a dead letter.

In 1911 the Synod of Virginia erected a "Bureau of Ministerial Supply" to deal with the question of vacancies within its own bounds. This bureau, composed of the superintendents of Home Missions in each Presbytery (or the Presbyterian chairmen, where there was no superintendent) was directed to study the questions involved and formulate its own methods of work. This bureau, with an ever changing membership, continues in existence, and, by holding together for 12 years, under many disadvantages, has justified its right either to live or to be displayed by some broader and more efficient agency. From the first the members of this bureau recognized that the Synod is too small a unit in which to operate with success and that it was impossible for a man, with his hands full of other work, either to develop or work a broader plan. Some time ago the bureau began to inquire into plans in use in other churches holding the Presbyterian form of government. Of all the plans investigated, that in use for a number of years in the Presbyterian Church, U. S. A., seemed to offer most in the way of relief.

On recommendation of the bureau, the Synod of Virginia overtured the Assembly of 1922 to erect a committee on Vacancy and Supply, and at the same time directed the bureau to accompany this overture with the plan it had in mind, though the plan itself formed no part of the Synod's overture. The ad-interim committee that makes the tentative report appearing in the Church papers of February 21st is the outcome of this overture, and it appears from this report that the plan that this committee tentatively recommends is "substantially the one that has been in operation in the Presbyterian Church, U. S. A., for about ten years."

The recommendation of this paper to place this matter in the hands of an executive committee with a paid secretary appeals to the writer as not only wise but, in the light of past experiences, the only thing worth trying. If we are to get anywhere with any plan to improve conditions it must be by turning this matter over to some one who can give his undivided time and attention to it, supported by a committee to which has been assigned this specific service. If the plan accomplishes anything at all in lessening the number and shortening the length of vacancies, the returns in contributions to the benevolent causes alone will more than pay the expenses of the office.

Surely there is no need to discuss the evils of vacancies—they are in evidence on every side—or the inefficiency of the present methods of meeting them—illustrations of this might be given by the score—some stupid, some painful, some disreputable. Some writer has characterized our present method of finding pastors for vacancies as "the happy-go-lucky" method, which is too near the truth to be amusing.

Many of the practices of our Church courts are Congregational, not Presbyterian, and the present policy of the Presbytery to "keep hands off" until a church has called a minister and the mischief, if mischief has been done, has passed beyond remedy, or of "standing by" and watching a church flounder in the seas without offering

any concerted aid, or of letting a church drift without proffering any help, is certainly not good for the church—and is not Presbyterian.

A careful study of the paper will reveal, I think, that the plan does not contemplate that the Presbytery's committee will dictate to the churches as to whom they shall call, but guide them, will not forestall them in their choice of a pastor, but keep them from lagging, will not relieve the churches of their privileges or responsibilities, but will help them.

It is too much to expect of any plan that it will solve the whole problem, but if this plan promises to help solve it, it is worthy of our most careful consideration. This is a most important matter, worthy of the best thought of our strongest ecclesiastics, for anything that will help solve this question of supplying vacancies or shortening them will help to solve every other problem that confronts the Church.

The committee has invited comment and criticism. If you know anything of the workings of the plan in our sister church, give the committee the benefit of your knowledge. If the plan commends itself to you as wise and workable or if it appears to you to be useless, or revolutionary, or dangerous, speak out and give your reasons.

Do we need or do we want an executive committee on Vacancy and Supply? Let us have an open discussion on this paper between this and the time for the meeting of the Assembly, when it will come before the Assembly. This, I understand, is what the committee asks for right now—before it makes up its final report.

Winchester, Va.

A PROGRESSIVE PROGRAM

(From a Winston-Salem newspaper we take the following article on the coming of Dr. Lilly to that city and the progressive program he has outlined for the church he is to serve. We feel this will be of interest to our readers.—Ed.)

Friends of Dr. D. Clay Lilly in this city and throughout the state will be interested to learn that he has determined to return to North Carolina to lend his effort for the advancement of the cause of the Church and the community and state in general. At a recent session of the Reynolda Presbyterian congregation a call was unanimously extended to Dr. Lilly to become pastor of that church. After deliberation the session of the church has been notified that the call has been favorably considered and Dr. Lilly has asked that the communication following below be presented to the congregation as expressing his decision and desires in accepting the call. It is also understood that conditions at his present charge at Lexington, Ky., and at the local church will be so shaped as to permit his coming to take up his residence at Reynolda about July 1st.

The message from Dr. Lilly which will be communicated to the Reynolda congregation and friends tomorrow is addressed to the congregation, and reads as follows: My Dear Friends:

My heart has been much moved by your cordial action in calling me unanimously to become your pastor. I have for some weeks given serious and prayerful attention to this call, and have been led to accept it. I hereby convey this decision to you, subject to the authority of the West Lexington Presbytery, to whose jurisdiction I am subject.

I should like to put before you the reasons which have led me to this decision.

The pastorate of your church is a most inviting one. The congregation is made up of young and progressive people. You have a vision of a large service to be rendered and you are willing to labor zealously in the work of the Master. It will be a pleasure to work with you as preacher and pastor.

You are located adjacent to a most attractive Home Mission field, and one in which, for many reasons, you have a very deep personal and abiding interest. The western part of Orange Presbytery, embracing the counties of Forsyth, Rockingham, Surry, Stokes, Wilkes, Ashe, offers one of the finest opportunities for a high type of Home Mission work of which I have any knowledge. I know that you are ready to undertake an important ministry to these fine people and it will be a joy to lead you in such a service.

There is yet another great department of church work in which we can labor together. I hope to see the Reynolda Church become a most important conference center.

There is a much needed service for the church which, at present, is not being undertaken by any one. It is that of gathering together and organizing for effective service, a group of representative scholars from colleges, universities, theological seminaries and the pastorates, who will concertedly study the present-day problems of Christianity.

Christian faith today is assailed from two important centers of intellectual power, viz: The radical criticism on one hand and the materialistic theories in the realm of science and philosophy on the other. The church must not fail to make an adequate intellectual defense against these attacks. The intellect must always have a large place in religion. With this in mind we shall invite representative scholars from the fields of modern scientific theory and others who are at home in modern critical methods and results. More particularly these men will be chosen from the departments which are most closely related to the religious problems of the day, viz: Biology, Sociology, Education, Psychology, Archaeology, Biblical Criticism and Apologetics. They would meet here in a conference as our guests once a year, and would continue their special and individual work from one conference to another. They would have as their purpose and spirit an honest and courageous approach to the present-day problems of Christianity.

By way of illustrating the vital importance of such a conference I will say that I conceive that some of the first tasks which they would undertake could be along these lines:

(a) To find the weak places in our defensive literature and to take steps to strengthen these at once. To discover what subjects should be written of in a defensive way and to encourage the writing of these books. To suggest to universities and theological seminaries that they make arrangement by which it will be possible for their men to write such books. To increase the number and value of Apologetic Articles in magazines and papers.

(b) To examine with thoroughness the whole series of text-books of our entire American educational system to discover any unwarranted statements and assumptions which are damaging to the faith of immature students. To call attention to these that they may be corrected.

(c) To make careful survey and study of the plan of giving thorough religious instruction to the children in our public schools, as an accredited part of their school work, and to encourage this in so far as is seen to be fruitful and sound.

This plan proposes that the churches at their own expense shall provide suitable teachers of religion for those children whose parents desire it, and that this teaching shall be done so thorough that the school authorities will accept it as a part of the work required to complete the school course.

This seems to promise a way out of our present difficulty arising from the American plan of entirely separating the work of the Church from the State, with its disastrous consequences, the separation of education and religion. This proposed plan is worthy of the best thought of the Church today.

These and other important matters will engage the attention of these men of the conference from year to year.

The Reynolda Church will be proud and happy to render this unique service to the Church by making possible such conference.

It is because of these visions of progressive service which you have in mind that I am looking forward with real joy to fellowship with you in such work as your helper and pastor.

Cordially yours,
D. Clay Lilly.

The congregation to which Dr. Lilly is coming is located on the splendid estate, Reynolda, the home of Mr. and Mrs. J. Edward Johnston. Mrs. Johnston has for several years been planning this far-reaching program, which not only contemplates a progressive program for the Reynolda congregation which will touch the people throughout the northwestern section of North Carolina, but will also be a power throughout the state and develop an influence for effectual Christian work that will be felt throughout the South.

With the coming of Dr. Lilly it is expected to begin immediately the development of these plans, initial steps for which have already been taken. The program was discussed in detail upon a recent visit to this city by Dr. Lilly and he comes with an enthusiasm which bespeaks steady progress in maturing the plans upon which Mr. and Mrs. Johnston and members of the congregation have definitely determined.

I am determined, God helping me, that no man shall rob me of my faith. I won't hide it away. I'll keep it right around with me, if I can. I will see that it gets exercise. I will feed it all I can, so that it shall not starve. I won't force it if I can avoid it, and make it weedy and weakling. It shall say no things it does not believe. When in real danger, if I can, I will go to some one stronger than I to help to keep it safe. But when that necessity arises to whom shall I look for help? Surely, directly to him who I believe gave it to me. For I know whom I have trusted, and I am persuaded that he is able to keep it against that day.—W. T. Grenfell.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

To the Presidents of the Local Auxiliaries—Dear Friends: This time last year we were looking forward with interest to the "Birthday Party." What a wonderful success that was! The plans made at the very beginning were fully carried out, and Miss Dowd's School in Japan has a new building under construction, and a beautiful gateway and lodge marks the birthplace of the Auxiliary at Montreat, both the gifts of the Auxiliary to the Equipment Fund.

This year the call has come for another celebration, and the Auxiliary has accepted the challenge of the Synodical of Texas to raise \$25,000, to match an equal sum from them, for the erection of a School for Mexican Girls in Texas. This gift will be brought to the May meeting of the Auxiliary and will be over and above our regular gifts to Assembly's Home Missions. We want to make it at least equal to the Birthday gift sent to Japan.

We will have a charming program, a "Mexican Fiesta" at every Auxiliary in May. Advance sample program and invitation card have been sent out. The regular programs which will soon be ready also contain music and words for the songs. Programs are free.

Start right now to get ready for it! Order invitation cards for every woman in the congregation, price 50 cents per 100. Put the program in the hands of a committee or circle that will make a success of it. Appoint a committee on decorations and one on social hour.

Let's get joyfully to work to make the May meeting the best of the year. Announce the Fiesta at the April Auxiliary meeting, and talk it up. Tell of the appalling need of the School for Mexican girls.

Don't wait until the last moment to prepare. Get ready now. Let's give the Mexican girls of Texas as good a chance as we gave the girls of Japan last year. Let's do it.

Faithfully yours, H. P. Winsborough.

"The Essential Truths of Christian Faith and Practice"—A small volume of Bible Studies has just been issued by Mrs. Albert L. Berry, of Chicago, called "The Essential Truths of Christian Faith and Practice." To the author the world seems "cumbered with much serving" and social service the order of the day everywhere, to the detriment of the "one thing needful."

In these studies Mrs. Berry endeavors to influence the reader to choose the better part, and presents briefly yet forcefully the foundations of our faith and suggestions for the practice of it.

The first four studies deal entirely with fundamentals. First, the Bible itself, the authority for the story of the plan of salvation; second, God the Father and Creator, and God the Son; third, God the Holy Spirit; and fourth, Salvation, man's need of it and God's plan.

The remaining six studies deal with man's acceptance of this plan, his response in faith to the revelation of God, his practice of prayer, his service to God and its rewards.

The studies are brief and easily understood and make an admirable text-book for a Bible class. Each chapter is followed by a set of questions on its context.

The book is priced at 50 cents a copy and may be had from The Woman's Auxiliary, 256-259 Field Bldg., St. Louis, Mo. M. I. S.

Bible Studies—Very attractive in its title and general contents is the booklet of Mrs. E. L. Russell, entitled "Bible Studies of Business Women for Business Women." Mrs. Russell is a Bible teacher and the field secretary of the Assembly's Training School at Richmond, Va. Her long familiarity with the stories of Bible women has enabled her to present them concisely and sympathetically.

In the 12 lessons many types of women are studied, and as many varying occupations, from the woman of despised Samaria drawing water at the well, to Esther, queen of rich and powerful Persia.

The story of Ruth the gleaner is given in three studies; Mary and Martha the home-makers are considered in two studies; Esther, queen and diplomat, in two. The other characters are Rahab of Jericho, Priscilla the tent-maker in business with her husband, Phoebe the messenger, and Lydia the seller of purple.

This little book is excellent material for devotionals or for Bible study at any woman's meeting, but is of especial interest to circles of business women or young girls. It may be had for 25 cents from The Woman's Auxiliary, 256-259 Field Bldg., St. Louis, Mo. M. I. S.

Standard of Excellence for Presbyterials—The Standard of Excellence for the Presbyterials will be determined this year by adding the percentages of the local Auxiliaries and striking an average. For instance:

A Presbyterian having 25 Auxiliaries, of which	
10 reach 50% =	500
5 reach 60% =	300
10 reach 80% =	800

25 reach 1600

Therefore, 1600 divided by 25 = 64, and the average percentage for the Presbyterian is 64%, making it a Blue Circle Presbyterian.

Mission Methods or The Little Blue Book—Do you want the children of your Sunday School to look forward eagerly to the "Five Minutes for Missions" every Sunday?

Send for Mission Methods and read of novel and appealing ways of teaching Missions to children!

Is your Junior Christian Endeavor Society growing stale and uninteresting? Just try the "Little Blue Book" for remedies!

Do you want a novel way to illustrate missionary needs to your Auxiliary? You will find it in "Mission Methods." This attractive little volume by Miss Carrie Lee Campbell is just off the press and will prove a veritable mine of gold to wide-awake workers.

You cannot afford to be without it! Order now from The Presbyterian of the South, Richmond, Va.

Mrs. W. C. Winsborough.

Charlotte, N. C.—Caldwell Memorial Church is located in the Elizabeth section of Charlotte, being accessible for the Piedmont, Plaza, Elizabeth, The Pines, Colonial Heights and Myers Park sections. Its aim is to become the home church of these and other nearby neighborhoods.

With its new church edifice, remodeled Sunday School room and annex completing the church buildings, it is to be splendidly equipped.

The Woman's Auxiliary is the women's organization of the church and all ladies of the congregation are urgently asked to become affiliated with it.

On March 8th, at a meeting of the Auxiliary, the installation of officers was conducted, the pastor, Rev. G. F. Bell, officiating.

Charlotte, N. C.—The Woman's Auxiliary of Tenth Avenue Presbyterian Church held the first meeting of the new year Monday afternoon in the Sunday School room of the church. Mrs. R. W. Mitchell conducted devotional exercises, using as her theme "Putting First Things First." Rev. J. F. Ligon, the pastor, installed the new officers and circle leaders, and also delivered the charge to the general membership, after which he made a most earnest address on effective team work.

The women of Tenth Avenue Church raised over \$2,000 last year by their own efforts.

Charlotte, N. C.—The initial meeting of the Woman's Auxiliary of the First Presbyterian Church was held Monday afternoon at 4 o'clock in the church parlor, Mrs. Parks Kirkpatrick, the newly-elected president, presiding. Mrs. E. M. Cole led the devotional, selecting several key verses of Scripture of benefit and help to all.

The newly proposed budget for the year 1923-1924 was presented in an original manner. A large pie cut in proportionate slices and labeled with the cause which it represented was brought in by the treasurer, Mrs. George Hanna. Then the several secretaries of the causes claimed their respective slices, explaining in a few words the needs and work of their departments. Mrs. E. M. Cole represented the budget party; Mrs. H. H. Orr the foreign missionary sect; Mrs. Rankin, assistant home missions; Mrs. W. B. Taylor, S. and P. home missions; Mrs. A. S. Johnson, Southern extension missionary work; Miss Ward, Bible cause and miscellaneous; Mrs. Alston Morrison, specials; Christian education and ministerial relief, Mrs. F. Fowler. This gave a very entertaining description of the proposed work of the year.

Miss Abernethy, of Dillingham, N. C., gave a short talk on the work with which she is associated in the mountains, emphasizing the characteristics and sterling qualities of the mountaineers.

Mrs. Kirkpatrick introduced the speaker of the afternoon, Rev. M. F. Daniels, with a few appropriate remarks. Mr. Daniels' address on "Courage, Co-operation and Enthusiasm," was one which held his hearers intensely interested throughout. He is a speaker of much force and earnestness.

The Auxiliary begins the new year with great hopes for a strong and fruitful organization under the leadership of the following officers. President, Mrs. Parks Kirkpatrick; vice-president, Mrs. E. M. Cole; treasurer, Mrs. George Hanna; secretary, Mrs. James P. Stowe.

The Woman's Auxiliary of the First Presbyterian Church is in the ninth year of its existence, and has grown from year to year in membership. During the past two years, especially has it made progress, under the leadership of Miss Annie Wilson.

Charlotte, N. C.—With nearly 300 women present, the Woman's Auxiliary of the Second Presbyterian Church held its annual meeting in the Sunday School building immediately in the rear of the church, the women assembling in the Men's club room.

The retiring president, Mrs. W. R. Wearn, presided. Dr. McGeachy conducted the devotional service with which the meeting was opened, and installed the new officers, secretaries and circle leaders. He also delivered the charge to them and to the general membership of the club, after which he made a short, but most earnest and impressive talk to the women, his subject, "The Winning of Souls This Year." "The Lord's work," he said, "must be put first by the members of the Auxiliary."

J. B. Spillman, secretary of stewardship for the Synod of North Carolina, followed Dr. McGeachy. He spoke on "Stewardship in the Home," laying the burden of this stewardship upon the women in the home.

The Woman's Auxiliary was established by Mrs. Edmund Bullard, and her committee. She is secretary of social activities in the Auxiliary.

"Our Trip to Chilpancingo"—(Continued from last issue.)

The innkeeper and his wife met us graciously, and showed us to a very comfortable room on the first floor, with a long French window opening out on to the street, having iron bars reaching from the floor to the ceiling. A good Mexican supper was heartily enjoyed and plans formulated for the start next morning at five o'clock. Before going to our room, however, the innkeeper warned us to close our windows tightly. We protested that the window had iron bars, but he replied that the hotel had been robbed three times in the previous two weeks, that the iron bars made no difference whatever, as the robbers pried them apart, sprayed chloroform into the room to put the occupants soundly to sleep, and then with a pole on the end of which was a hook, proceeded to draw out between the bars every article of clothing, bedclothing, rugs, etc., which the room contained. It seemed this was the usual procedure of the robbers in that section! You may imagine we closed the windows without further discussion! We slept all night with the doors and windows both closed and arising at four-thirty next

morning, we vowed with fervor that the next time we would take the fresh air and robbers!

Promptly at five a. m., the five-passenger car came to the hotel, and into it were packed eight grown people, four suit-cases, five large bundles while one man stood on the running board all the 75 miles! It was not so uncomfortable as it sounds, because ten miles of our road led us up the bed of a dry river and as we bumped over the mountainous stones, we could not jostle because we were packed in so tightly. On our return trip in the same fashion, a young Mexican bride and her husband sat on the front seat with the driver and the girl passed the hours singing Mexican songs in a very sweet voice, to the great delight of everyone in the machine.

Eight o'clock found us on the banks of the Balsas river. Here we found an Indian hut made of palm stalks and thatched with palm leaves. This was our breakfast room. Two Indian women and an Indian man were busily engaged in cooking eggs, tortillas and beans and frijoles, and brewing an abominable concoction which they called coffee. A wooden box which was suspended from the roof-pole held a brown-faced baby and a dear little black-eyed girl about five years old stood looking with wide eyes at the intruders! After breakfast all of the baggage, numerous burros and many bundles were loaded with the passengers on to a flat bottom boat which was poled across the river to the opposite side, where another Dodge car was waiting for us. The journey was delightful, the scenery most beautiful and the road very good except for the ten miles where it had not been completed. Two o'clock found us at the door of our mission in Chilpancingo.

The people of this town are almost all pure blood Indians and the town is clean and has about thirty thousand inhabitants. It has an interesting history, as in Chilpancingo the first constitution for the Republic of Mexico was adopted. It is also the capitol of the great state of Guerrero. The mission work there was under the charge of the Presbyterian Church, U. S. A., for a quarter of a century, but ten years ago, they were compelled to give it up and since that time, there has been no missionary there until Mr. and Mrs. Williamson and our Mexican minister, Mr. Rudolpho Torres, went there a year ago. Our building is a good substantial stone building, but was in a dreadful state of despair when our missionaries arrived. It was used as barracks by the revolutionary soldiers, and almost every bit of interior woodwork of any kind had been used for fuel.

With the courage characteristic of our missionaries, Mr. Williamson set to work to make the building habitable. He repaired the chapel and made it most attractive for public worship, and had men working on the rooms for the proposed school when we were there. As in all Mexican buildings, the house is built round an open patio, in which we found growing oranges, lemons, pomegranates and a beautiful poinsettia plant, while in the center was an attractive basin and fountain. Mr. Williamson and Mr. Torres proved royal hosts in the absence of Mrs. Williamson who was at the hospital at Puebla for an operation. They have in Chilpancingo a group of Christians which form the foundation for what will in time be a strong church. They had a good Sunday School, attended by many bright-faced, clean little children, and as soon as the building is repaired, the day and boarding school is to be opened, under the direction of Miss Katherine Gray, of Texas.

The cordial and kindly welcome given to the visitors was characteristic of these people and greatly appreciated. There were many who remembered Mrs. Wallace, although even after the lapse of so many years, and welcomed her back with cordial greetings.

Mr. Williamson has a field here that is larger than one-fourth of all the state of North Carolina. Although Chilpancingo is his headquarters, he will be riding over the mountains to many stations in his territory, and will, in the course of time, establish outposts that will be independent churches. He selected this remote field voluntarily and is devoting his splendid talents to building up the Kingdom in that part of Mexico.

Provision has been made in the building for the opening of a clinic for Mrs. Williamson who is a trained nurse, and thus Chilpancingo, the most remote station in our Mexican missions, will have educational, medical and evangelistic work at once.

Rev. Rudolpho Torres, pastor of the Mexican Church, was formerly a student at our Texas-Mexican Institute, and of our Theological Seminary at Austin. He is a man of attractive personality and deep consecration, and will do an outstanding service for the Master in this Indian town, where the people are less priest ridden and more open minded than in less remote cities.

H. P. Winsborough.

FREE LEAFLETS

We have leaflets bearing on the subjects treated in the Year Book of Programs.

They are for free distribution from your literature table at Auxiliary meetings.

Tell us the average number in attendance and we will send these leaflets each month for fifty cents a year to cover postage.

Write to

The Woman's Auxiliary
256-259 Field Building
St. Louis, Mo.

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C.

EDITOR'S LOOKOUT

Your editor and another of the Davidson College students have worked today at Woodleaf and Cooleemee and have had a real big, busy day. Besides teaching a Sunday School class at Woodleaf, we have made two Christian Endeavor talks and conducted two workers' conferences on methods of work. The Woodleaf Society has been running for some time but the work is new at Cooleemee. It is encouraging to see new societies being started and the older societies striving to build up their work. Both these societies are planning to send delegates

to the District Convention at Concord, April 14-15.

We have some interesting reports this week from the young people. We are glad to include the report from the organized Sunday School class at Durham. More reports from such organizations are desired for our page.

That is a remarkable list of activities reported by the Church of the Covenant young people of Greensboro. We could give only a bare outline of the fine work they tell of. Won't some of the other societies join our growing band of reporters? There is a nice certificate offered for those who report.

Mr. Frank P. Wilson, North Carolina Endeavor Sec-

retary, has been busy around Mecklenburg County the past week. Beginning on Easter Sunday at Sugar Creek with a joint meeting of the Sugar Creek, Mallard Creek, and Newell Societies, the second largest of such meetings Mr. Wilson said he had addressed, he covered also St. Paul, Bethel and other points. Come again, Friend Wilson!

The leaflet for the North Carolina Young People's Conference has been issued, and tells about the good things offered the young people as "seven days of rare privilege." We believe it and hope you will, and will plan to come.

Sunday School

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

APRIL 15, 1923

JOSEPH, THE PRESERVER OF HIS PEOPLE

Lesson: Gen. 30:22-24; 37:2-50:26. (A Survey of Joseph's Life.)
Printed Text: Gen. 45:3-15.

GOLDEN TEXT—"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."—Exodus 20:12.

SCRIPTURE LESSON

3 And Joseph said unto his brethren, I am Joseph: doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you, to preserve life.

6 For these two years hath the famine been in the land; and yet there are five years, in the which there shall neither be eating nor harvest.

7 And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not.

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast.

11 And there will I nourish thee, for yet there are five years of famine, lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen, and ye shall haste, and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover, he kissed all his brethren, and wept upon them: and after that, his brethren talked with him.

SHORTER CATECHISM

Q. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification, adoption and sanctification, and the several benefits which in this life do either accompany or flow from them.

Our lesson enables us to contemplate one of the most admirable characters of Old Testament story. Joseph, the oldest son of Jacob and Rachel, had fine intellectual gifts, attractive physical qualities, excellent moral graces, and a most useful earthly career. His life of 90 years on the earth was marked by trial and triumph, by adversity and prosperity, and in every condition he manifested a fidelity to God and man, to truth and duty rarely equalled. Indeed, Joseph and Daniel are two of the noblest and most winsome characters described in the sacred Scriptures. In many points of resemblance Joseph is an impressive type of Christ. We will consider, Joseph Revealed and Reconciled to His Brethren; His Sending Into Egypt; Why His Father's Family Must Remove There; Joseph's Message to His Father.

I. Joseph Revealed and Reconciled to Brethren

Judah had made a touching appeal for the release of Benjamin, and Joseph, melted down, could no longer control himself. He commands all strangers to depart and leave him alone with his brothers. Then he says, "I am Joseph; doth my father yet live?" He desires to be again assured as to his father's life and welfare. His brethren are amazed and rendered speechless by finding in this ruler of Egypt their wronged brother Joseph. They do not know how he may use his power to visit penalties for gross injuries inflicted on him in his tender youth. But Joseph has a nobler nature than they supposed, and intended to use his power not to punish but to save and bless. He invites his brethren near and says, "Come near unto me, and they came near. And he said I am Joseph, your brother, whom ye sold into Egypt." "Now be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life." He does not mitigate their crime, but would not have them

despair. He afterwards gave all his brethren a kiss of peace and reconciliation and wept upon them. Then they talked with him.

II. Why Joseph Was Sent Into Egypt

His brethren sold him into slavery into Egypt to rid them of his presence, pious example and reproofs, as well as from greed of gain. But God had His own higher and more gracious purposes to subservise by Joseph's going to Egypt, and he had the grace and vision to discern this. He says, "God sent me before you to preserve you a posterity in the earth and to save your lives by a great deliverance." Joseph had been sent not only to minister to the needs of the Egyptians and to preserve his own father's family, but to accomplish other designs of Jehovah respecting Israel. These had been revealed by God years before to Abraham, the founder of their nation. The Lord told him that "His seed should be strangers in a strange land," that they should be grievously afflicted "and should finally come forth with great substance." In Egypt Jacob's family and Abraham's seed was greatly favored, wonderfully developed, and largely prospered. After Joseph's death they were enslaved, persecuted and subjected to cruel toil. They were delivered by Moses with marvelous judgments, and spoiling the Egyptians, they departed with enlarged possessions. In the land of Egypt, where Jacob's seed were carried by Joseph, the Lord by prosperity and adversity, by promises and almighty power, prepared Israel to be the custodians of the sacred Scriptures and the channel for imparting Messiah and salvation to mankind.

III. Why Jacob's Family Must Remove to Egypt

Joseph tells that "There shall be five more years of famine, during which there should be neither plowing nor harvest." They must therefore come not only to gratify and comfort their aged father, but for the preservation of the lives of themselves and their children. They must also remove for the development of their nation and for fulfilling the gracious designs of Jehovah concerning themselves and mankind. "Known unto God are all His works from the foundation of the world." By the agency of all creatures, good and bad, and by all actions, evil or excellent, He accomplishes His grand and gracious designs.

IV. Joseph's Message to His Father

To comfort and encourage Jacob, Joseph sends him by his brethren a varied and loving message. He charges them to tell him that "He is the ruler of Egypt," that he shall be settled near him, that the best of the land shall be his, and adapted to the wants of his flocks and herds." He directs them to tell him of "all my glory in Egypt," and of all that ye have seen and "ye shall haste and bring down my father hither." He tells them to assure his father that "he speaks to them in their own tongue" and therefore he is his long lost son, Joseph. He speaks of his social position and his glory in the land, not in a boastful spirit, but to assure his father of his ability to perform his promises and to cherish his family in his father's declining years. Faithful all his life, in every station, Joseph fully verified these generous assurances.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

TRAIN FOR LEADERSHIP

M., April 16—Moses' Training: Acts 7:30-36.
T., April 17—Abraham Trained: Heb. 11:8-10, 17-19.
W., April 18—Joshua: Exod. 24:12-18.
T., April 19—Paul: Gal. 1:11-23.
F., April 20—Jeremiah: Jer. 1:1-10.
S., April 21—The Apostles: Matt. 4:18-25.

Sun., Apr. 22—Topic: Train for Leadership. Exod. 3:7-12; 4:10-12.

When God has a work to do, He always prepares a man or a woman to do it. Here we have Moses, God's great leader of his people to the promised land. Later, He raised up Deborah, who led the Children of Israel to victory. God is still needing leaders for His work, the redemption of the world from sin. He needs ministers to lead the church as preachers and pastors; He needs leaders in Sunday School work; He needs leaders in young people's work, in laymen's work, in woman's work; He needs missionaries in home and foreign lands, and social welfare workers.

Where is God going to get these leaders? As the older leaders pass away, who are going to take their places? Of course, God expects the young people who are just coming into manhood and womanhood to say, Here am I; send me. And if you are willing, God will give you work to do, and He will give you strength to do it.

Schools of Leadership

If we recognize God's call to us, then the days of our youth are but days of preparation for answering that call. Thus Moses was prepared in Egypt and Midian for his work. Our homes, our schools, our young people's societies, our clubs, are all schools to prepare us for leadership. There we learn the great principles of character, which is the basis for leadership. Without good, true, strong characters, our leadership will be constantly under suspicion, or weakened by lack of confidence in us on the part of those whom we shall lead. Here in these schools for leadership, we constantly learn the details of our future task. The playground is a fine school for leadership, and all love to follow the boy or girl who knows the game, plays it fairly, puts enthusiasm or "pep" into it, and is willing to share the honors with their playmates. Wellington, the conqueror of Napoleon, was once a high school boy at Eton, in England, and after the battle of Waterloo, he was at a cricket match, and as he watched the game, he remarked to a friend, "The battle of Waterloo was won here." All school boys and girls should realize that their school days are a preparation for life and leadership.

How to Train for Leadership

Most men and women are willing to belong to the common herd, because they do not wish to pay the price of leadership. They let others do their thinking, while they follow meekly behind. Perhaps some one will say, Everybody can't be leaders. But don't worry. The vast majority of people are too lazy and selfish to undertake leadership, and especially is this true of Christian leadership. Let our boys and girls resolve to be leaders, and good leaders, at that. Now, let us put down some rules for making a good leader.

1. Learn to do the actual work you will lead in, so you will know how to show others, or know if the work is being done well or not. Many a preacher who succeeds, used to sweep the church, ring the bell, do Sunday School work, lead in boys' prayer meetings, and so on. Some people envy the railroad president, but 30 years ago he was probably a section hand. He knows what work is.

2. Stand ready to take orders. The general of an army didn't put on his epaulets the first day he spent in service. No; he shouldered a rifle, and obeyed commands. Before one can command, he must obey.

3. In Christian work, be willing to do what you can. Make a start at something. Stonewall Jackson's first public prayer was, O Lord. But he started, and became gifted in prayer. You will never be a leader unless you do what you can. Moses almost lost his leadership because he at first refused to start.

3. And don't get discouraged. If at first you don't succeed, try, try again. You will make mistakes, but study the mistakes, so you may avoid them the second time. Persevere, be determined, ask God for help, and you will grow in the power to do what you wish.

4. Be studious of your work. A leader must always

stay ahead of those he leads. Think up new ways of doing the same thing. Watch others at work, and observe how they do it. Imitate them, and improve on the way they do it. A leader must not get in a rut, and be satisfied to stay in it. Change things, have some variety in meetings, social games. If life gets monotonous, we tire of it. Nature is beautiful because it brings in so many changes in scenes and seasons. So a leader must study and learn more and more. It is hard work, but it pays in success and happiness. Ellice Hopkins says, Genius is the capacity for taking pains. John Elliott, the missionary to the Indians, said, Prayer and pains, with faith in Jesus Christ, will do anything. Let us then combine study with prayer.

5. Be sympathetic with the people you lead. Don't be stuck up, and impatient. Teach them, encourage them, comfort them, and put yourself in their place, so you may feel as they do. They will respond to your sympathy and will follow you with all the greater joy to meet your approval.

Nearly anyone can be a good leader if he or she will only be willing to try hard enough.

FAYETTEVILLE ENDEAVORERS OBSERVE DIXIE ENDEAVOR DAY

Mr. Garton Pearce, of the Highland Presbyterian Church, Fayetteville, N. C., sends us the following from the Fayetteville Observer, with request that it be printed:

"Did you see the kite that flew from the top of the Huske Building at 5:00 o'clock Saturday afternoon? If so, did you know what the words 'Dixie Endeavor Day, March 18th,' meant on the kite? All over the South, March 18th, was set aside as 'Dixie Endeavor Day,' and it was duly observed by the Senior C. E. Society of Highland Presbyterian Church. Promptly at 7:00 o'clock Sunday evening the pageant 'Thelma' was presented to a large audience. Thelma is a young girl who is not interested in C. E. and its work. Two girls on their way to the C. E. meeting stop in and invite her to go along, but she scornfully refuses. The girls leave her and she falls asleep and dreams of the great work that is being done through the different departments of C. E. She awakes just as the girls return and relates her dream. She becomes thoroughly interested and they tell her something of the C. E. work in Dixie.

"One of the most enjoyable features of the evening was the music furnished by Miss Frances Green at the organ, Misses Louise Steele and Louise Williams as violinists. Miss Nannie Morse sang 'Have Thine Own Way,' and Mr. Shubert, accompanied by Mr. Long, played a very beautiful violin solo.

"The Junior Endeavorers were well represented and took part in the meeting by a recitation and song. Those taking part in the pageant were Misses Emma Hutaff, De Luke Pinkston, Helen West, Elizabeth Clark, Elizabeth Pearce, and Annie Clark, and Messrs. Duncan Shaw, Jim Clark, Garton Pearce, and Hugh Pinkston.

"An offering of \$15.00 to help carry on the work in Dixie was taken up."

NEWSGRAMS FROM OUR YOUNG PEOPLE

The Church of the Covenant Endeavorers, of Greensboro, N. C., gave the Dixie Endeavor Day pageant at the evening church service. Four Endeavor boys served as ushers and several Endeavorers were in the choir. Posters, newspaper notices, and the church bulletin had been used in advertising the meeting and an audience that crowded the church and made a liberal contribution to Dixie C. E. work.

The afternoon of the same day these Endeavorers had held a service at the county work house, taking with them the wife of one of the prisoners. The young people also took with them magazines, gospels, and flowers, the flowers given by the State C. E. Union's superintendent of prison work, Miss Annie Wilson Mebane.

This society uses the missionary programs sent out by Mr. Edward Grant, of Nashville. During the month of March the members contributed to the State and Dixie C. E. work, to the Presbyterian C. E. Home Mission work at Beechwood Seminary, and to the support of the C. E. foreign missionaries. Also, by request of Rev. Paul Berman, of the Jewish Mission at Baltimore, they donated \$35.00 toward the cost of an organ for his evangelistic street meetings.

Miss Rachel Bcall, of Durham, tells us some interesting things about her Sunday School class of 16 young men in a mill district. These members are supporting a native evangelist in Africa, a real sacrifice on their part. The class has taken provisions and supplies to needy families in the community.

During the revival services in the church several of the class members brought their girl friends to Christ, and one boy brought his father. The class is reading "David Livingstone, the Pathfinder," and several members are attending a night school and making progress along many lines.

Church News

DEATH OF REV. J. ANDREW SMITH

Rev. J. Andrew Smith died in Statesville, N. C., on April 5th, and funeral services were held on the 6th. Mr. Smith was originally a minister of the Associate Reformed Presbyterian Church and about 15 years ago he was pastor of the A. R. P. Tabernacle in this city.

After he entered our Church he was engaged in evangelistic work, but after a severe stroke of paralysis he could only fill vacant pulpits when called upon. He was a devoted servant of his Lord, and success attended his preaching.

Attention!

Will the stated clerks of all our Presbyteries send the numerous overtures which they will be sending up to the approaching General Assembly to Rev. R. C. Reed, 1419 Richmond St., Columbia, S. C. He expects to sustain a very intimate relation to these overtures, and desires to avail himself of the earliest possible opportunity to get acquainted with them.

THE PRE-ASSEMBLY EVANGELISTIC CONFERENCE

For several years our Atlanta Committee has arranged to devote Wednesday, before the opening of the General Assembly, to an Evangelistic Conference.

This year, owing to the fact that the members of the Assembly cannot reach Montreat till Wednesday afternoon, it has been decided to devote Wednesday evening to this cause, instead of the entire day.

The Hon. William Jennings Bryan has accepted an invitation to speak at this meeting.

HOME MISSION RECEIPTS

Statement

The books which closed on March 31st indicate a remarkable year for Assembly's Home Missions in various respects.

1. For the first time in 22 years there has been a decrease in receipts, compared with the previous year, of \$20,030.20.

2. It has been a year of large increase in gifts from Progressive Program sources amounting to \$13,688.10. Churches, Women's Auxiliaries, Sabbath Schools, all creditably exceeded the previous year—even legacies were larger. The decrease is entirely accounted for by a few large individual gifts of the former year unbalanced by similar amounts this year.

3. For the first time in ten years we closed the year with a deficit amounting to \$35,000. This was not due to any change of policy in our avowed determination to live within our income. It was not the result of any miscalculation of the cost of the work. It was not caused by any inefficiency in management. It was due solely to the necessity of larger expenditures to save our investments in unfinished buildings. If there had not been this decrease in receipts, notwithstanding this large outlay for equipment, there would have been practically no deficit. In view of our past record in financing successfully the work, we are confident the Church will not regard even this as a violation of its injunction to limit our operations to our income.

4. It has been another year of remarkable gatherings. The number of additions on profession of faith through our Home Missions agencies total 9,211, about the same as last year. As the additions five years ago from the same sources were but little over half that number the increase is equivalent to nearly 100 per cent.

5. The only disconcerting feature of the year is the fact that the amounts coming through the Progressive Program are about \$270,000 less than the apportionment approved by the Assembly for the Cause. This is due largely to the lack of sympathetic attitude on the part of some pastors and churches, and consequently a proportion of its 16 per cent was diverted to other causes. Our chief complaint is that this small percentage is still further reduced by some sessions to Presbyteries and Synods—doing great injustice to Home Missions and greater damage to denominational growth. If the same consideration and sympathy were given Assembly's Home Missions as to the other benevolent agencies of the church, we could have equipped our missions, largely increased our activities, and the whole Church would have received the benefit in large denominational gains.

In conclusion we thank the Church for its confidence and our generous constituency for their substantial support, and we enter the new church year with courage, faith and renewed effort in the service of Christ and the Church.

S. L. Morris, Secretary.

SOUTH CAROLINA

Bethel Presbytery meets in Blacksburg, S. C., Wednesday, April 18th, 8 p. m.

F. H. Wardlaw, S. C.

Nazareth—The membership of this church for the last year reports five elders, six deacons, 156 communicants, six additions, raised \$4,687 for all purposes, and has 114 Sunday School enrollment; and faces the new church year with implicit confidence in

the leadings of our Unfailing Lord. Rev. C. O'N. Martindale is the pastor; and there is much to encourage us to press forward.

Reidville—The year just closing shows that the church has seven elders, six deacons, 186 communicants, 11 additions, 144 Sunday School enrollment, raised \$4,300 for all purposes; and with cheerful heart looks to the Giver of every good gift for all needed guidance and blessing for the year ahead. The pastor is Rev. C. O'N. Martindale; and our joint yearning is to win more lives to Christ and the Church.

Antioch—Another year's work finds us with four elders, four deacons, five additions, \$899 raised for all purposes, and 113 Sunday School enrollment. Rev. C. O'N. Martindale, preaches for us two Sunday afternoons out of every month. As our Lord has helped us, so will He, we are sure, as we look to the days to come. We have much to spur us on to new ventures for Christ.

Chester—In the absence of Dr. Shepperson, pastor of Purity Presbyterian Church, Rev. J. R. Bridges filled his pulpit, Sunday, April 1st. He found one of the best organized churches and Sunday Schools that he has seen for a long time. Mr. A. M. Aiken is the superintendent of the school, and to it he is giving his best efforts. The congregation was representative of the Chester people, which is only another way of saying that it was composed of some of the finest people of South Carolina. The editor fully enjoyed his visit.

Greenwood—Last Sunday's bulletin contained the names of 51 new members, received since the last communion. During the past four months, we have had the pleasure of receiving into the membership of this church 76 new members.

The services of Mr. M. C. Dendy, a senior at the Presbyterian College, at Clinton, and a candidate for the ministry, have been procured for the coming summer. Mr. Dendy will assist with the Young People's Work of this church.

Reidville—On the afternoon of March 21st, Rev. W. M. Clark, of Chunju, Korea, gave us an interesting slide lecture on the people and work in the land where he labors, which was greatly appreciated. On the night of March 28th a most graphic and informing and spiritually quickening lecture on "The Great Pyramid" was given us by that good and able brother, Rev. Geo. F. Robertson, D.D., of Bristol, Tenn. Any church would profit by securing his services.

Clinton—The baccalaureate sermon will be preached at the Presbyterian College of South Carolina, Sunday morning, May 27th, by Dr. John W. Douglas, of Baltimore. The sermon before the Y. M. C. A. will be preached that evening by Rev. J. A. MacLean of Greenwood.

The new catalog has been received. It shows an enrollment for the year of 188. It is going to be impossible for the college to accommodate next year all students applying for admission. The college expects to build a handsome new dormitory, but it cannot be ready for use by September. Students desiring to enter college next fall should apply at once.

Anderson, First Church—The pastor and session of the church had the pleasure of publicly welcoming 24 into the membership of the church, in the presence of a congregation that completely filled the house. All of these except one, united on profession of faith, and nine received the sacrament of baptism also. There was also one infant baptism. This was followed by the regular communion service.

At the evening hour, the choir presented an unusually attractive program of Easter music before an audience that packed the church to its utmost capacity.

The church has enjoyed a very successful year, and is making large plans for the future. Five Endeavorers, accompanied by the pastor, attended the State Christian Endeavor Convention at Florence, April 6th to 8th.

R. F. Kirkpatrick, Pastor.

Columbia—Through the thoughtfulness of the First and the Arsenal Hill Presbyterian churches and the faculty of Columbia Theological Seminary, all the ministers of the Synod of South Carolina were invited to attend the Billy Sunday meetings in Columbia, March 26-30, and to hear lectures from Professors W. M. McPheeters, R. C. Reed, J. M. Wells and H. R. Murchison, with the expense of entertainment provided for in a large measure by the above mentioned churches.

It is scarcely necessary to say that the occasion was greatly enjoyed and much benefit was received from the soul-stirring sermons of Dr. Sunday, the splendid music, the instructive lectures of the Sunday party and especially the lectures of the faculty of the seminary, the meeting of the ministers together, and by no means least, the delightful hospitality and Christian fellowship of our hosts. While no formal meeting of the ministers was held to tender thanks for benefits received, privately I was asked to express our gratitude for the kindness shown by our Christian brethren to the members of the Synod, which I now do in this public manner.

W. I. Sinnott.

Enoree Presbytery met at Lickville Church, near Pelzer, S. C., on April 3, 1923, and was opened with a sermon by Rev. R. M. Phillips, the retiring moderator. Nineteen ministers and 21 ruling elders were present.

Organization—Rev. F. B. Estes was elected mod-

erator and Rev. R. M. Phillips, temporary clerk.

Commissions—Commissions reported the organization of a church of our faith and order at Simpsonville and the installation of Rev. J. S. Lyons, Jr., as pastor of Greenville Fourth Church and of Rev. H. W. Dubose, D.D., of Spartanburg First.

Educational Institutions—Favorable reports were made from Chicora College for Women, Thornwell Orphanage, Presbyterian College of South Carolina, and Columbia Seminary.

Local Home Missions—Increasing interest is being manifested in the work of Home Missions in Enoree Presbytery. Nearly all its churches are supplied and special attention is being paid to the weak and destitute places. Rev. J. F. Matheson, Union, S. C., is chairman of the committee and Rev. J. K. Roberts, Conestee, S. C., superintendent.

Sermon—The Presbyterian sermon was preached by Rev. J. G. Walker on "The Atonement," after which the sacrament of the Lord's Supper was celebrated.

Assembly Causes—Presbytery heard and considered interesting reports on Home and Foreign Missions, Christian Education and Ministerial Relief, Publication, Sunday Schools and Young People's Work, Sabbath and Family Religion, Church Societies and the Narrative.

Foreign Missionary—Rev. George A. Hudson was recommended to the General Assembly's Committee as an evangelist in China.

Commissioners—The following commissioners were elected to the General Assembly, to wit: Rev. J. G. Walker, Greenville, S. C., and Rev. F. B. Estes, Lockhart, S. C., principals; and Rev. H. W. DuBose, D.D., Spartanburg, S. C., and Rev. C. G. Gunn, Winnsboro, S. C., alternate ministers; and ruling elders W. M. Stenhouse, Greenville, S. C., and J. V. Askew, Mt. Tabor, S. C., principals; and C. L. Woodside, Pelzer, S. C., and S. C. Stribling, Gaffney, S. C., Alternates.

Next meeting—Fairview Church was chosen as the place and October 30, 1923 at 7:30 p. m., as the time of the next stated meeting.

Adjourned meeting—Presbytery decided to hold an adjourned meeting in Greenville First Church on May 15, 1923 at 12 m.

Vote of Thanks—By a unanimous, rising vote Presbytery tendered its thanks to the people of Lickville Church and community for their generous hospitality. S. C.

NORTH CAROLINA

Rutherfordton—Our every member canvass for the new church year, shows a marked increase over last year, in the number of the members who signed the pledge cards.

The report from this church to Kings Mountain Presbytery shows 17 additions during the year, and present membership of 179.

Pastor's salary, current and miscellaneous expenses, amounting to \$2,300, and about \$1,800 for benevolent causes have been paid. R. G. H.

Hickory—This church has had a year of great encouragement. There have been 70 additions, 21 on profession of faith. The church has paid its benevolent quota and went beyond in everything, amounting to \$4,371. The total gifts of the church amount to \$9,742. The membership is 362, with 324 in the Sunday School. The every member canvass was made in less than two hours and the figures now show the quota subscribed for both objects, current expenses and benevolence.

Wilmington, First Church—The officers of this church have adopted a plan of organization, in the carrying out of which they confidently ask for the help of the congregation. The plan consists of the sub-division of our church territory into districts, and the assignment of an elder and a deacon to each of these districts, to be the special visitors of the church families living in that district. In their ordination vows the officers of the church assume very definite and solemn obligations toward the members of the church. In a large congregation it is almost impossible for any officer to know all the members of the church. By assigning two officers to a smaller group of the members by district, we make it possible for each officer to discharge his official obligations. It is hoped that there shall be set apart several Sunday afternoons during the year when general visitation will be undertaken. Between times the officers will endeavor to keep in close touch with the members of their respective districts. In this it is assumed that all members will cordially co-operate with the officers. The plan may thus be the means of knitting the congregation together in close ties of fellowship, and of greatly increasing our efficiency as a church.

Laurinburg—In February, Laurinburg had a feast of good things in the preaching of Dr. W. E. Hill, of Fayetteville, for ten days. The services were held in the Methodist Church, the Presbyterian and Methodist churches holding the meeting jointly.

Mr. Frank P. Allen, of Charlotte, conducted the singing. All North Carolina Presbyterians who have been privileged to hear Dr. Hill know that he is a preacher of unusual ability, one of our very finest. But perhaps few know what a treat is in store for any congregation who have the privilege of hearing him in a series of evangelistic services. Dr. Hill preaches the Gospel with a force and logical directness that is well nigh irresistible and withal, there is a charm of personality and true eloquence of style in preaching that give every single sermon a gripping power. There were a number of professions of faith. Eight joined the Presbyterian Church as a result of those services. In spite of many deaths and removals, Laurinburg

Church has now reached the 400 mark in membership. We have much to be grateful for. Our senior C. E. is only two years old, but already numbers about 75. Under the presidency of Mr. C. E. Beeman and now of Mr. Floyd McLean, it is doing wonders in developing leadership among our young men and women.

One class of ladies with an average attendance of 12, the Willing Workers, contributed \$927 during the past year to benevolent causes. Our Auxiliary is doing splendid work in every way, also contributed \$3,700 during the past year, a portion being for the new Sunday School building.

The Building Committee has employed an architect who is drawing plans for the new Sunday School building which we hope will soon be under partial construction. Cor.

Spray—Last Sunday morning was the greatest day in the history of our church. It was communion Sunday and more members were present than any time during the year. Eight persons were received into the church. Our every member canvass was the best we ever had. An increase of over 50 per cent over last year both for current expenses and benevolence, and in addition to this the church has secured an assistant for the pastor, Miss Annabel Jones, Fletcher, N. C., a graduate of Biblical Seminary, N. Y., formerly White's Bible School, who is now on the field and is making plans to lead the church in an intensive Bible study. Miss Jones has already won the hearts of the people and the outlook for a fruitful year is bright.

Miss Annie Walker, of Graham, N. C., has been working with us on the Leaksville field since November 1st and has done a wonderful work. One man in the community made this statement, namely: "I would be willing to pay her salary rather than see her leave the field." The following is partial report of what Miss Walker has done:

1. 240 rural visits made.
 2. Organized one Christian Endeavor Society.
 3. 25 Sunday School services held.
 4. Lead 20 Christian Endeavor services.
 5. Organized a prayer meeting for the first time.
 6. Held a Sunday School together during the winter months for the first time.
 7. Prepared a Thanksgiving program.
 8. Gave a Christmas pageant.
 9. More than doubled the enrollment in two Sunday Schools.
 10. Organized a mission Sunday School.
 11. Made 28 religious talks.
 12. Got men to come to Sunday School who had never attended it before.
 13. Organized a "boys' club."
 14. Conducted a Bible story hour for children each week.
 15. Was the means of the church getting a church playground.
 16. Besides assisting in all the preaching services.
- Rev. J. W. Clegg, of Greensboro, N. C., has also been working with us since October 1st, and has done a great work, preaching two and three times every Sunday, assisting in Sunday School, Christian Endeavor and prayer meeting. Mr. Clegg for the month of March alone, made 102 visits and collected for benevolences for the past year in the Leaksville field over \$275. J. S. Cook.

ALABAMA

First Presbyterian Church, Huntsville—At a congregational meeting held in this church on March 25th, after due notice had been given, the following additional officers were elected: P. W. Lowndes and A. P. Bean, elders; R. L. Adair, S. A. Cramsey, and J. C. Green, deacons.

After a month's preparation the every member canvass was made on March 18th, and the quota assigned this church has been pledged, while a few members have not been canvassed.

GEORGIA

Cartersville—The year that has just closed has been a good one with our church. Twenty-five have been received into the church; 14 by profession, and 11 by letter. Nearly \$5,000 was contributed to all causes, including the local expenses of the church. The Christian Endeavor has grown and in developing the activities of our young people is doing a splendid work. Our pastor, Rev. L. C. Vass, is the Scoutmaster for the Boy Scouts. The every member canvass was made by seven teams on the 18th. A few absent ones and those that were sick yet remain to be seen. We believe that when the final results are tabulated we will have done better than we did last year.

Columbus—On April 1st an unusually interesting service was held in the First Presbyterian Church of Columbus, Ga. The weather was fine and the big auditorium of the old church was filled almost to its capacity. The Sabbath before had been observed as "Decision Day" in the Sabbath School and in response to an appeal by Dr. McConnell, our acting pastor, quite a number of the young people professed faith in Christ. Nineteen of them were received into full communion of the Church at this service. Besides these, four adults were received from other churches, one of them, a young soldier from "Fort Benning," who had been reared a Roman Catholic. A lady, whose family has prepared the bread and wine for the sacrament supper for half a century, said "There were more communicants present than there ever had been in the history of the church." The service was a most delightful one in every way.

Dr. McConnell announced a "surprise service" for the evening hour. It was held in the Sabbath School

room in order that it might be informal. The object was to begin the new church year with new church life in harmony with the new life in the world of nature. The room was filled with an interested congregation, the service was in the nature of an open forum and was a real surprise to every one present. Dr. McConnell, in a brief talk, outlined work that might be done which was followed by suggestions from a number of the church officers and as a result a church on the Alabama side of the river that has been vacant a long time will be resuscitated, and supplied by one of the elders of the Presbyterian Church, and several afternoon Sabbath Schools established in different sections of the city, one of them for the negroes, one of the deacons offering to give a lot for that purpose. The Christian Endeavor Society under the leadership of Mr. T. B. Hay, a seminary student, will furnish the teachers for these schools.

A few weeks since the deacons fixed as their goal for the present year \$30,000 to be divided equally between home expenses and benevolences, and provided in their budget for the expenses of the Sabbath School so that all contributions of the school might go to benevolences and the children be instructed in regard to the nature and importance of these causes.

Recently, the support of some half dozen out-stations in Africa have been undertaken by classes in the school and individuals in the church. A field of almost limitless possibilities awaits the coming of a wide awake active aggressive pastor.

There is undoubtedly a revival of religion in our old First Church, which has come about under the calm and spiritual leadership of our acting-pastor, Dr. McConnell.

TENNESSEE

First Church, Nashville—Eighty-one new members were welcomed into the church on Easter Sunday. During the past year there have been 261 accessions, 131 on confession of faith and 130 by certificate.

Tennessee Young People's Conference—Time: June 19-26. Place: Ovoca, Tenn.

An excellent program of worth and inspiration is being prepared to meet the needs of the young people.

Synod's Committee—Rev. L. R. Walker, D.D., Franklin, chairman; Rev. J. L. Sherrill, Covington; Rev. J. N. Jackson, Lynnville.

Synodical Auxiliary Committee — Mrs. Chas. S. Kinkead, Nashville, chairman; Mrs. Bruce Cochran, Columbia; Mrs. Warren Newsome, Memphis.

VIRGINIA

Union Theological Seminary, Richmond, Va.—Rev. Charles L. Goodell, D.D., of New York, author of The Price of Winning Souls, Heralds of a Passion, and other stimulating books on pastoral and personal evangelism, made one of the most helpful addresses to the students on this subject last week that it has ever been their good fortune to hear. Evangelism is Dr. Goodell's specialty, and he has kindly promised to come again and speak on the subject more fully at a later time. This was his first visit to our seminary, and he was greatly interested in the spacious site and substantial buildings of the institution, especially in Schaffler Hall, the model Sunday School building, which is a memorial of his old friend, Dr. A. F. Schaffler.

Union Theological Seminary in the course of its 113 years of life has accumulated quite an assortment of anniversaries. The next one to be celebrated will be of unusual interest. It is the 25th anniversary of the location of the seminary at Richmond, Va. A committee has been appointed to prepare for a suitable observance of this occasion and plans are being made which promise a happy time for all who may have the privilege of being in attendance. The principal speaker will be Rev. Robert F. Campbell, D.D., Asheville, N. C. The address to the Society of Missionary Inquiry will be delivered by Rev. Egbert W. Smith, D.D., Executive Secretary of our Foreign Mission Committee. Dr. George Summey, of New Orleans, of the Class of 1873 will preach the annual sermon to the graduating class, and the address to the graduating class on behalf of the board of Trustees will be made by Rev. J. R. Bridges D.D., of Charlotte, N. C. Other speakers will be the Governor of Virginia, Hon. E. Lee Trinkle, and six other very prominent ministers and laymen. The exercises will be spread through the four days of the commencement period May 6th to May 9th.

South Boston—This church has enjoyed a ten days' meeting in which the pastor was assisted by Rev. D. K. Walthall, D.D., of Waynesboro. A deep interest pervaded the meetings and 25 persons made profession of faith in Christ. Sixteen united with the Presbyterian Church on Sunday, April 1st.

The reports for the year are encouraging: All quotas for benevolences have been overpaid and the every member canvass this year surpasses former records.

The quotas for the ensuing year have been pledged and a number of members yet to be heard from. The heating plant in the church and Sunday School building has been installed and paid for, with a wholesome balance in the treasury to the credit of the current expense fund. At a recent meeting of the session, an increase of 20 per cent to the pastor's salary was recommended.

Assembly's Training School—The event of the student body year occurred this afternoon at the Assembly's Training School.

(Continued on page 10)

News of the Week

Lord Roberts, the noted British exponent of the League of Nations, says that some kind of association of nations is now needed, and that if we can devise a better league he will favor it.

The Democrats are hopeful of the next election of a President. They propose to make normalcy and the tariff the principal issues.

The known dead in the tornado which struck Pineville and vicinity, across the Red River from Alexandria, La., reached 14, with the arrival of a train bringing the bodies of eight persons killed at Pineville and a sawmill settlement a mile east of that town.

Clashes between French soldiers and German workmen at the Krupp plant resulted in the death of five or six of the Germans and the wounding of about 30.

Striking evidence of prosperous business conditions were furnished in earnings figures for the first quarter made public by a number of industrial corporations.

Beginning April 2d the wages of all operatives of the Highland Park Manufacturing Company, Charlotte, N. C., will be increased 10 per cent.

Charlotte, N. C., will have a Ford assembling plant that will employ 700 men whose daily pay-roll will total at least \$4,200, and that will turn out 75,000 cars annually, provided the Southern class freight rate investigation known to the Interstate Commerce commission as docket 13494, results favorably for this territory. The plant would occupy eight or ten acres of ground.

The six army airplanes which left San Antonio, Tex., a month ago on a 6,000 mile flight to Porto Rico and thence to Washington, landed at Bolling field, April 4th, bringing to successful conclusion one of the most remarkable pioneer flights ever attempted by the army air service.

Samuel Rea, president of the Pennsylvania Railroad Company, asserts in his annual report to stockholders that the government's railroad regulatory policy, which since 1908 has allowed a return upon the railroad investment, averaging only about four per cent per annum, for this 15-year period, is not regulation, but confiscation of the investment.

The biggest crowd that has attended a Confederate Veterans' reunion in 20 years will be present in New Orleans, according to Carl Hinton, of Denver, Col., adjutant-in-chief of the Sons of Confederate Veterans. Mr. Hinton warned the committee in charge of providing quarters for the visitors, that unless they revised their figures they were going to find themselves swamped.

Sixteen thousand persons took part in the Easter program at the Home Moravian Church, Winston-Salem, N. C., at daybreak, engaging in a ceremony held by Moravians through more than a century and a half.

Adjustment of attorney's fees in the railroad suits, effected by Governor Morrison, leaves the state and counsel in agreement on a \$15,000 fee for Judge W. P. Bynum, of Greensboro; \$5,000 for former Governor Locke Craig, of Asheville, and \$5,000 for Thomas D. Warren, of New Bern.

A score of persons are said to have been injured, some of them fatally, a hundred or more large buildings blown down and property damaged to the amount of \$100,000 by a tornado which cut a path a half-mile wide and between seven and ten miles long through eastern Wake County, N. C., shortly before 8 o'clock p. m., according to reports.

The president of the naval committee of the French senate, Gustave de Kerguezec, in a statement to the Associated Press advocated the summoning of a further naval armament conference which would have for its object the actual scrapping of the big navies of the world. "I guarantee, in the name of the French parliament, that France will suppress her entire fleet if the other powers will do likewise."

Monsignor Constantine Butchkavitch, vicar-general of the Roman Catholic Church in Russia, condemned to death for willfully opposing the soviet government, has been executed by a firing squad.

Judge William E. Dever, running on the Democratic ticket, was elected mayor of Chicago over Arthur C. Lueder, Republican, by a plurality of 103,748, according to complete unofficial returns.

CHURCH NEWS

(Continued from page 9)

After prayer by the vice-president, Miss Hill, the president, Miss McLaurin, read the vision of Zechariah 4, comparing the junior and senior classes to the olive trees which are not large nor beautiful but fruit-bearing, and said that whatever the graduating class and the school had accomplished had been "not by might, nor by power, but by the spirit of Jehovah."

The usual annual reports were then made by the retiring officers:

Miss Cornelia McLauren, Sumter, S. C., president; Miss Jessie Woods Hill, Fulton, Mo., vice-president; Miss Frances Glasgow, Lexington, Va., secretary; and Miss Gladys Pugh, Greensboro, N. C., treasurer.

A rising vote of thanks was given Miss Pugh and Miss Marguerite Park, Chattanooga, Tenn., for their invaluable voluntary service in keeping a book and stationery room for the convenience of the students.

In a spirit of prayer the real business of the afternoon followed: The election of officers for the year 1923-24, resulting in the choice of the following: Miss Eva Harris, Brunswick, Ga., president; Mrs. Janie Garrison, York, S. C., vice-president; Miss Margaret McElwee, Rock Hill, S. C., secretary; and Miss Elizabeth Edwards, Dallas, Tex., treasurer.

The student body's sincere appreciation of the unselfish service of the retiring officers and its welcome to the new was voiced by Miss Frances Worth, of Davidson, N. C.

One of the Students.

KENTUCKY

From the Kentucky Christian Endeavor Field—The first of our March conventions was that of the Thirtieth District held in Central Presbyterian Church, Princeton. This district comprises the six counties lying between the Tennessee River and the Trade water, and from the Ohio to the Tennessee state line. It was organized last October with but 12 societies on its roll. Since then it has organized seven new societies and found eight that had never been reported to the State union. There is no finer spirit of co-operation or enthusiasm to be found anywhere than in this youngest of the Kentucky districts. The officers elected when the district was organized were re-elected. Mr. A. L. Boatwright, of Hopkinsville, is the president, and Miss Aurine Wilkins, of the same town, secretary. The state convention May 11-12-13 will be held in this district, in Hopkinsville.

The second Sunday in March the field secretary made a visit to the society in Eddyville prison. This society has 11 committees, all of which have good reports to make. A fine program had been arranged for the coming of the field secretary, and at its close the Christian Endeavor invitation was given and eight men signed the pledge of membership. A short service was held in the annex, where three men are awaiting the electric chair.

Georgia Dunn, Field Secretary.

Heidelberg—On Sunday, March 25th, we closed a delightful series of evangelistic services at the Beechwood Seminary at Heidelberg, Ky. Professor Saucier, the principal, and his splendid corps of teachers rendered valuable aid. Two services were held daily in the school building. At the morning services all the pupils, about 100, attended in a body and gave splendid attention. The evening services were well attended by the people of the community. More than a hundred homes were visited and in practically all a short service was held consisting in reading and expounding the Word, also song and prayer. The people showed great appreciation. Thirteen united with our church, three others who made profession of faith will unite with other churches.

Beechwood Seminary is one of our Assembly's schools and has been assigned to the Christian Endeavor Society as its special work. Under the leadership of Prof. W. A. Saucier the school is doing a good work. We are in need of a church building at this place. If you want to spend some of God's money which you may chance to have, I know of no better way to spend it than by helping these good people build a place of worship.

H. L. Cockerham, Evangelist.

LOUISIANA

New Orleans—At its spring communion, last Sunday, the Third Church, Dr. George Summey, pastor, had the largest congregation it has ever had in its present building, and the session announced the names of 35 new members received, one of the largest gatherings ever enjoyed by the church.

MISSOURI

St. Joseph, First Church, Rev. Bunyan McLeod, D.D., pastor. A most delightful series of meetings came to a close on Sunday, April 1st. Dr. J. G. McAllister, of Louisville Seminary, conducted the meeting. The church was greatly blessed by his wonderful Bible exposition.

The church closed a very successful year, reporting 50 additions and a membership of 702. It contributed \$30,041 for benevolences and \$104,953 for current expenses, making a total for all purposes (including Sunday School building), of \$134,994. Of the above amount the Woman's Auxiliary contributed \$17,175, of which \$6,337 was for benevolences.

The reports from every department were most gratifying, and a fine spirit of optimism prevails throughout the entire church.

MISSISSIPPI

Jackson, Central, Rev. R. E. Hough—The last service in the old building was held on the evening of March

25th. This building has been the only home of the congregation, and has been in use for about 25 years. Owing to the growth of the congregation and city a new site and building had to be secured. The new location is at West Capitol Street and Grand Avenue, one of the very choice locations of the city, and the building now nearing completion is not only handsome and substantial, but designed to care for all the organizations of the church after the latest approved plans. A manse has been erected on an adjoining lot and is occupied by the pastor's family. The congregation will hold services until the completion of their new church building in the Junior High School auditorium, which is near the new building.

Tupelo—The Christian Endeavor Society of the First Presbyterian Church of Tupelo, under the leadership of Miss Katherine McAlpine, superintendent, entertained the young people of the Presbyterian League of East Mississippi Presbytery with a banquet at the church, Friday night, this being the first of a series of meetings to be held in this church the 23d, 24th, and 25th.

The Sunday School auditorium of the church was thrown open and decorated for the occasion with festoons of ivy and baskets of yellow johnquills and ferns and lighted with yellow candles in brass and crystal candlesticks. Covers were laid for 85. After the invocation and welcome by the pastor, Rev. F. R. Dudley, the toastmaster, Sam T. Watts, Jr., took charge of the meeting, and after a few appropriate remarks, introduced Carlton Godsey, president of the local society, who expressed a welcome from the young people of that organization, which was responded to by Wayne W. Gray, of Pontotoc. Then followed a short program:

What the Christian Endeavor Means:

To the Future Church—Miss Margaret McCann, Columbus.

To the Young People of the Church—Clarence Cline, Tupelo Military Institute.

Reading—Miss Frances Motlow.

Music—Miss Anna Belle Reese.

The Comrades Sunday School Class—S. B. Murray, A. & M. College.

Quartet—J. A. Thompson, William Jones, R. L. McRaney, Fred Walker, Pontotoc.

Announcements—Bertrand Downing, president East Mississippi League.

Mr. R. L. Landis, Synodical Superintendent of Young People's Work, then briefly outlined the plans for the summer conferences of the league, one to be held at Mississippi Synodical College, at Holly Springs, June 5th-12th, the other at Hattiesburg Normal College, July 10th-19th. Some of the speakers of these meetings will be Dr. Wood, of Canton; Mrs. Margaret Russell, from Richmond, Va.; Miss Nancy White, of Atlanta, Ga.; Dr. Vander Meulen, from Louisville Seminary; Dr. Sweets, and Dr. Melvin. Plans are being made for more than 200 delegates.

During the last two years there have been seven volunteers for the ministry and 20 volunteers for definite Christian work from these conferences.

Late in June delegates from the entire Southern League will meet in annual conference at Montreat. This league comprises all organized class work, Westminster Leagues, Local Christian Endeavorers, Boy Scouts, Girl Scouts, Campfire Girls and all other young people's organizations under the care of the Presbyterian Church.

The League of East Mississippi Presbytery was organized last June at Chickasaw College, Pontotoc.

Cor.

WEST VIRGINIA

Bluefield—This Church has extended a hearty and unanimous call to Rev. Warner H. DuBose, of Lewisburg, W. Va., to become co-pastor of the church, and take charge of the work in South Bluefield, the most beautiful and rapidly growing residential section of the city. For almost a year now the church has been conducting Sunday School and Thursday evening prayer meeting in their new Sunday School building, and the prospects for growth are bright indeed. Mr. DuBose visited the field recently and expressed himself as pleased with the outlook, and approving the plan of work the church is following. His decision is awaited with interest by the congregation. S. W. Moore, Pastor.

PERSONAL

"The Pinnacles," the paper published in the interest of the Banner Elk School, devotes its March issue to memorials of Rev. Edgar Tufts, the beloved founder of the school. Banner Elk will begin its year's work in April with Mr. Edgar Tufts, Jr., in charge of the work, and we are confident Mr. Tufts will feel the need very keenly of the prayers and the support of the friends of the school as he enters upon his new and responsible duties.

DISTRICT OF COLUMBIA

Central Church of Washington—On communion Sunday, April 1st, six persons were received on profession, and nine by letter. Two of the six were grandchildren (one of them a namesake) of former Chancellor Robert B. Fulton, of the University of Mississippi, who for many years was an honored elder in the Presbyterian Church at Oxford, Miss.

The following persons have been elected as officers of the Christian Endeavor: President, Mr. Leland Hunt; vice-president, Miss Adele Allison; corresponding secretary, Miss Katherine Wright; recording secretary, Miss Katherine Matthews; treasurer, Mr. Arthur Van Meter; assistant treasurer, Mr. Willard Newton.

Potomac Presbytery is due to meet in this church, Tuesday night, April 17th, at 8:00 p. m. A. H.

CHILDREN

SECOND CLASS AT SUNDAY SCHOOL

Dear Standard:

I am a little girl eight years old. I go to school every day. My teacher is Miss Paddison. I like her fine. I am in the second grade. I go to Sunday School every Sunday. I have two sisters; one is ten and the other is five; their names are Janie Fairley Allsbrook and Frances Howard Allsbrook. Dear Standard, please do not let my letter reach the waste basket, as I want to surprise my mother and father.

Your friend,
Della House Allsbrook.

Tarboro, N. C.

A SURPRISE LETTER

Dear Standard:

I enjoy reading your paper very much. I read the stories and letters every week. I go to school every day; I am in the fifth grade. Miss Aline Reid is my teacher. I go to Sunday School too. Rev. J. H. Henderlite is our pastor. I want to surprise my grandmother and father. I will close for fear of the waste basket.

Your friend,
Elizabeth Williams.

Gastonia, N. C.

ADVERTISING A GOOD DENTIST

Dear Standard:

I am writing you a letter. I am eight years old. I went to Mooresville, N. C., on George Washington's birthday and got four teeth filled. Mr. Voiles filled them. I was in the chair about an hour and a quarter; he stopped once and said he was going to let me rest. I don't know if he stopped to let me rest or for him to smoke. If any of you cousins want any teeth filled I advise you to go to him; he sure is a fine dentist; he works so easy too. Well, my letter is getting so long Mr. Waste Basket might get it. I will close for this time. I want to surprise my father. Hope to see my letter in your paper.

Your friend,
Johnsie Archer.

Davidson, N. C.

A VERSE A DAY

Dear Standard:

I'm a little girl ten years old. I am in the fifth grade at school. My teacher is Miss Moseley. I like her fine; she teaches us a Bible verse every morning. I have three pet kittens: Tot, Toby, and Blacky. Blacky is seven years old and soon will be eight. I go to Sunday School every day I can.

Your unknown friend,
Burtie Brice Gettys.

Shelby, N. C.

RECEIVED A BIBLE

Dear Standard:

I am a little girl 11 years old. I go to school every day. I have six studies. My teacher's name is Miss Lula McPherson. I like her very much. I go to Sunday School every Sunday at Philadelphia Church. My teacher's name is Mrs. Clifford Phillips. I recited the Child's Catechism and received a Testament on September 25, 1921. I also recited the Shorter Catechism and received a nice Bible on June 11, 1922. Our pastor's name is Mr. L. W. Brown. We like him fine. Our Sunday School superintendent is Mr. C. S. Harkey. I will close by asking this question: Who had fifteen years added to his life in answer to prayer?

Your unknown friend,
Jennie Ruth Freeman.

Matthews, N. C.

LIKES PASTOR AND TEACHER

Dear Standard:

I am a little boy 11 years old, and in the fourth grade. I go to Sunday School, and my teacher's name is Mr. Benton. My pastor's name is Mr. Brown. I like them both fine. I will close.

Harry Keziah.

Matthews, N. C., R. D.

PLUM JAM

Paul and Penny had been sniffing under the kitchen windows and around the doorstep all morning, for there was a delicious smell in the air. Aunt Lydia, armed with a long spoon, stirred something in a big kettle on the stove. The stuff was dark red, and it smelled like fruit, spice and hot sugar, which it was.

"Aunt Lydia is making plum jam," Penny said wisely. "It will be done in a few minutes now, and when she gets ready to put it into the jar she is going to give us some, I think."

After awhile Lydia came to the door. "Paul and Penny," she called, "I want you to do an errand for me. I promised Miss Mary Ann Bigelow some excelsior to make nests with. Bring your express wagon to the entry door, and we'll pack it full."

At any other time the children would have run with joy to get the wagon, but now they went rather slowly. How could they wait for plum jam until they had made that long trip down to Miss Mary Ann's house and back? Still there was nothing else to do.

With sober faces they trundled the little wagon round to the entry door and helped pack it tight with excelsior.

"Oh, wait a minute," Aunt Lydia said when the load was on. "I've just remembered." She leaned over and made a little hole in the excelsior; then she went into the kitchen and came back with something in her hand. "Give this to Miss Mary Ann with my compliments," she said.

To Miss Mary Ann with her compliments! Paul and Penny looked at each other in dismay. Were they not to have any plum jam after all? For here it was, dark red and shining in the crystal jar, so delicious looking that they felt sure they could eat the whole quart.

The wagon creaked dismally as they walked down the road to Miss Mary Ann's. It seemed to whine, "Plum jam, plum jam," in a sorrowful voice.

Paul and Penny were very solemn; but when they had gone halfway they forgot their woe, for a forlorn-looking little dog came out from behind a hedge and showed plainly that he wanted to make friends. Paul and Penny could not resist him.

"He is a stray dog," said Paul. "And half starved, too. Let's name him Frowsy."

"Oh!" cried tender-hearted Penny. "Do you suppose Aunt Lydia will let us keep him?"

As they neared Miss Mary Ann's house Paul began to sniff. "I smell something sour," he said.

Penny wrinkled her nose. "Just like vinegar," she answered. "It makes me want to sneeze. What can Miss Mary Ann be cooking?"

Miss Mary Ann came out to meet them as they stopped in front of the kitchen door. She held up both hands. "There!" she exclaimed. "I should have let Aunt Lydia know. Mr. Barnes gave me plenty of excelsior out of his store. You can just take the load back to her, Paul and Penny, for her own hen's nests, though I thank her just the same."

"Yes'm," said Paul and Penny. "Do you see our new dog, Miss Mary Ann?"

But just then the new dog caught sight of Miss Mary Ann's cat under a rhododendron bush. With a dash he was into the bush, and with another dash the cat was out of it. Then across the yard they went, a brown streak and a yellow.

"Dear, dear!" said Miss Mary Ann. "Call him off, children, while I run back to my kettle."

It took five whole minutes to quiet Frowsy and to soothe the feelings of the offended cat. When Paul and Penny came back to the kitchen at last, Miss Mary Ann was in the pantry. As they started off again with the wagon she put her head out of the window. "Tell your Aunt Lydia that one good turn deserves another," she called.

"One good turn deserves another," Penny repeated obediently. "Oh, look, Paul; he's just crazy to go after that cat again!"

They hurried out of the yard, and Frowsy forgot the cat and hurried after them. As they came in sight of Aunt Lydia's house the same delicious smell of hot sugar came wafting out.

"Plum jam!" cried Paul.

Penny stopped short in the lane. "Oh, Paul, we forgot to give that jar to Miss Mary Ann!"

This was dreadful. It had been bad enough not to want Miss Mary Ann to have the jam, but to forget to give it to her was worse still.

Paul began to dig into the excelsior. "There is no use in pulling the wagon all the way back," he said. "I'll carry the jam down."

Penny looked on wistfully as he lifted the jar. Then she and Paul had the surprise of their lives. The jam had changed! Instead of being a rich, dark red, it was a distinct green. What had happened to it? What could have happened in that short time?

"It has soured," Penny said in awe.

"The sun must have been too hot," said Paul, ruefully.

Frowsy was the only cheerful one of the trio when they reached the kitchen door.

"Well, well," said Aunt Lydia. "Back with a stray dog and all the excelsior? What does this mean?"

Paul explained about the excelsior. "And, Aunt Lydia," he went on, "We—we are bringing the jam back too. We—it—" He gulped and could get no further.

"We forgot to give it to Miss Mary Ann," finished Penny. "Besides," she added sadly, "it soured on the road."

"Soured?" cried Aunt Lydia. "Nonsense, Penn!" she stooped and lifted the jar. "Why, this isn't jam at all," she said. "It's green tomato pickle."

Paul and Penny could only stare.

"How did you come by green tomato pickle?" Aunt Lydia asked. "Speak up, Paul and Penny."

"We didn't come by it, Aunt Lydia," Paul said. "The jam just turned into it."

"Did Miss Mary Ann send any message?"

"No'm," said Paul. Then he added: "Oh, yes, she said: 'Tell her that one good turn preserves another.'"

"Deserves another, Paul," corrected Penny.

Miss Lydia shook with laughter. "Now I know what happened," she said. "Miss Mary Ann took out the jam when you weren't looking and put in the pickle for me."

The two children looked tremendously relieved.

"This is our new dog," they plucked up courage enough to say. "Oh, may we keep him?"

"Well, I suppose so," answered kind-hearted Aunt Lydia. "And now go wash your hands, and then come into the kitchen and get your lunch."

Paul and Penny laughed for pure joy when they sat down to the table, for Aunt Lydia was spreading slices of loaf bread with golden butter, and after the butter came thick spreadings of rich plum jam.

"But you sent the jar of jam to Miss Mary Ann," Penny said with a puzzled look.

Aunt Lydia laughed again. "And do

you think, my little town-bred Penn, that I made only one jarful of jam at a time?" she said.—Ex.

THE ACORN CHAIR

Baby was sitting in her little new oak chair she had gotten for her birthday.

"When that little chair was an acorn it never, never would have dreamed that some day a little red-headed girl would sit in it," I said to her.

Baby's eyes popped wide open.

"An acorn! My chair an acorn?" She looked at me and laughed, for, you see, she thought it was a joke.

"Yes; that chair was an acorn once," I repeated, "and I'll just give you a history of that chair's life, for it has lived a long, long time, though not always as a chair, it is true.

"One day an acorn fell from an oak tree to the ground, and was buried under some leaves, and bless you, it took root!

"Then it did just like it was a seed, and it began to grow and grow and grow, till it was a tree.

"A great big oak tree it was then, not an acorn any longer, and it had taken a great many years, too, to grow to be such a tree.

"It was such a fine tree, some men admired it one day and what do you think they did?"

Baby shook her head.

"Why, they cut it down and hauled it off to a saw mill. Then this tree was cut up or sawed into lumber.

"So you see, it wasn't a tree any longer, but now it was lumber, and it was shipped to a factory.

"Then at this factory it was cut and sawed and hammered and glued, till it wasn't lumber any more, but a dear, comfortable little chair!

"It took yet another trip, and was sent to the store here, where your father bought it for you, and here you sit in it!"

"My! all the names and trips this chair had before it was a chair!" said Baby. Then she laughed and added, "And I am in an acorn!"

"Yes, and you are sitting up in a tree," I said, "and then you are sitting on some lumber, and yet all the while you are in a dear little oak chair!"—Child's Hour.

THE TWO MOONS

One spring evening young Piggy Wig decided that he would slip out of the pen and take a walk in the woods all by himself. When it began to grow dark he wished himself at home, but he kept on going, for he was full of curiosity.

He looked up through the trees and saw the moon shining. "The moon will keep me company," he said to himself.

After a while he came to a little brook; he was much interested, for he had never seen a brook before. "It's water anyhow," he thought.

As he leaned over the bank to drink he was astonished to see the moon in the water.

"Why, it's fallen out of the sky," Piggy Wig said. "I wonder how that happened!"

He leaned still farther over the bank and tried to catch the edge of the moon between his teeth and so draw it ashore. But while he was trying to save the moon it seemed to grow paler; soon it disappeared.

Piggy Wig looked up to see if it had gone back to the sky; but no, he saw nothing but a mass of dark clouds. He ran up and down the bank for a while, and at last he saw the moon in the water again.

"Poor moon," he said. "Your face is all wrinkly; you are crying, and no won-

(Continued on page 13)

Educational

Queens College—Beginning this year the alumnae association of Queens College will start the custom of letting each alumnae luncheon be the occasion for the reunion of all classes whose numerals end with the same digit as the current year, as for instance the 1923 banquet will feature reunions of the classes of 1913, 1903, 1893, etc. In 1924 the classes of 1914, 1904, etc., will hold their reunions, and so on. This arrangement will eliminate the complaint so often heard, "Well, I'd like to go to the luncheon, but I don't know whether there will be any of my old crowd there," as it will guarantee the presence of a number of the old crowd. The association would greatly appreciate it if any member of the classes in question who happen to read this notice would advise any other members of the class whose address she happens to have, of this action. In this way a live reunion can be worked up.

Flora Macdonald College—The first of the graduating recitals was given on Monday night in the college auditorium at 8:00 o'clock, when the Misses Louise Mandeville (Sylvester, Ga.), graduate in voice, and Murphy Hall (Lumberton, N. C.), certificate in piano, gave a joint recital, assisted by Miss Lula Morrison, accompanist. Both of the young ladies presented four groups of numbers, and the Misses Ruth Vardell and Maie Sinclair accompanied Miss Mandeville in the rendering of the number, "Ave Maria."

The annual Junior-Senior reception was held Monday night. The college parlors, libraries, first floor rotunda, Senior tea room, and dining hall were all decorated for the occasion in Japanese style, wisteria, cherry blossoms, chrysanthemums, and colored Japanese lanterns being used for this effect. Music was rendered throughout the evening by Misses Virginia Ashlin, pianist, and Virginia Frank, violinist. Two Japanese pantomimes, given in costume, were very effective and highly enjoyed. Refreshments were served in the college dining room, where numerous tables, each set for two couples, were placed at intervals. Visitors were present from Wilmington, Charlotte, Chapel Hill, Greensboro, Florence, (S. C.), Lumberton, Raeford, etc., also quite a number from town.

The newly elected officers for the Zetesian and Epsilon Chi Societies were installed Saturday night at the meetings of the respective societies.

Dean C. G. Vardell, Jr., and Mrs. W. B. Robeson will give a recital on May 1st in Concord, N. C., at the First Presbyterian Church, under the auspices of the Cabarrus County Alumnae Association.

The original marble slab which marked the grave of Flora Macdonald, in Kilmuir church-yard, Isle of Skye, Scotland, and presented to the college last summer upon the occasion of Dr. Vardell's visit to Scotland, has been received and placed in the college rotunda. The slab is 28 by 29 inches and contains the following inscription: "The preserver of Prince Charles Edward Stuart will be mentioned in history, and if courage and fidelity be virtues, mentioned with honor."

Basketball championship was won by the Sophomores in last week's match games, this being the second year that class has come out the winning team. The Varsity team was chosen by the Athletic Board on March 24th and is composed of the following: Misses Faires, Carr, White-side, Frank, Vardell, and Patten. These girls each received an athletic letter (the Flora Macdonald "M") for their prowess in the sport. The Varsity-Faculty game on Saturday afternoon was highly amusing as well as enjoyable; Faculty, enjoying special rules, won out by a slightly higher score.

An "open meeting" of the Charles Vardell, Jr., Music club took place in the First Presbyterian Church of Red Springs Thursday night, March 29th, with a well-prepared and very enjoyable program rendered by the various members of the club, consisting of vocal and violin solos, organ and piano selections, choruses, etc.

A students' recital, held in the college auditorium, Friday, March 16th, was participated in by the following: Misses Nelle Britt, Ga.; Sallie Scott, Va.; Linda Cook, Amanda Brown, Mary Shaw, Louise McCallum, and Pauline Edminston, North Carolina.

Dr. Isaac Yonan, former commander of the Syrian army and now representing the Near East Relief work, made an intensely appealing address Wednesday evening at the chapel service, telling of the appalling conditions existing among his people as a result of the atrocities of the Turk, and asked the student body of Flora Macdonald to reach a helping hand to those in such dire distress as he described. It was decided at a student body meeting last evening to adopt one of the orphans of the stricken area as Flora Macdonald's "little brother," and the college will be responsible for the welfare of one of these helpless ones.

Dr. Vardell spoke before the forum meeting in the Pinehurst Club House on Sunday night, the occasion being a memorial service for the late ambassador to England, Walter Page.

Davidson—The spring or Easter recess was marked at Davidson by Junior Speaking or Junior Week Celebration. The program was one of the most elaborate and ambitious ever put through by third year men. Beginning Thursday night with "movies" and on Friday staging a class flag raising, oratoricals of a high order, baseball with a visiting team. Oak Ridge, dramatics at night, and then on Saturday class football, a reception in the afternoon given to the entire student body by the fraternities, and in the evening an extravaganza or cabaret with a great variety of plot and incident, on Sunday continuing to enjoy a good program, this one of a religious order in a beautiful and appealing sermon by Rev. Dr. Richards, with a special musical program at "Y" service in the afternoon in which the visiting young ladies took part, the Junior celebration was first to last one in which the class may take a just pride.

Two representatives from each of the four literary so-

cieties spoke on Friday morning, these being Messrs. H. M. White, C. E. Hodgin, R. H. Smith, Warren Cox, A. M. McBryde, D. B. Walthall, Paul J. Story, L. D. Elkins. Appointment to a place on the commencement program fell to Messrs. Cox, Elkins, Smith, and Walthall, with Story as alternate.

The student body was privileged to hear last week an address of outstanding merit and of unusual interest by Mr. John Todd, of the widely known firm, Todd-Robinson-Todd Engineering Corporation of New York. Mr. Todd was introduced by his friend, Rev. J. C. Rowan, of the class of '04, who knew Mr. Todd while pastor at Camden, S. C., where Mr. Todd spends part of his winter. The address was filled with striking examples of men who had succeeded and of those who had failed, and why. The hour was a notable one for all the young men who were privileged to hear it.

Hampden-Sidney College—Recently four young men, students from our Union Theological Seminary, came and spent three days on the campus. They conducted several services and held numerous conferences with the students. We always look forward to the visits of the young men from the Seminary.

Dr. W. T. Thompson was with us on last Sabbath, and brought two most helpful messages directed especially to the students. Dr. Thompson is a great favorite with Hampden-Sidney men.

Mr. Abner Robertson, president of the Hampden-Sidney Y. M. C. A., is this year the president of the Southern Regional Council of Student Y. M. C. A. organizations. This council exercises jurisdiction over the college associations of 11 states.

Two fine additions will be made to the Hampden-Sidney faculty for the coming session. Prof. Charles S. Sydnor, a son of Dr. G. G. Sydnor, of Charles Town, W. Va., and an alumnus of Hampden-Sidney, will take the chair of History and Economics. For several sessions he has been doing post-graduate work at Johns-Hopkins University. He comes well equipped for his work.

Prof. D. M. Allan, another alumnus of Hampden-Sidney, will take the chair of Philosophy and Psychology. For two years he has been doing post-graduate study in philosophy and psychology at Harvard University. Professor Allan is thoroughly furnished for the work of this chair. For the last four years Dr. Massey has been teaching philosophy and psychology in connection with English Bible, but the growth of the college demands a division of the work, and from this time forward Dr. Massey will give his entire time to English Bible, and Professor Allan will have full charge of the department of Philosophy and Psychology. This will greatly strengthen both departments. Both Professors Allan and Sydnor are strong Christian characters, and Hampden-Sidney counts herself fortunate to have them in the faculty.

On March 16th the annual praise service was held in College Church. The offering amounted to well over \$300.

Union Theological Seminary, Richmond, Va.—The Seminary professors do a great deal of outside preaching and lecturing in addition to their daily schedule work with their classes.

Dr. W. L. Lingle preached every afternoon last week in Dr. Cecil's church. Dr. W. T. Thompson has been preaching by request on Wednesday evenings for a week or two in Episcopal churches in the city. Dr. W. W. Moore has recently been giving Bible lectures twice a day for a week in Dr. Fraser's church, at Staunton. Dr. Edward Maek is this week giving his Stone Lectures at Princeton Seminary, dealing with the fascinating subject, "The English Versions of the Scriptures." It is a subject which he, with his opulent scholarship and rare literary taste, is exceptionally well qualified to handle, and his lectures should by all means be published.

Dr. T. C. Johnson, whose "extra" work is the acting pastorate of the Ginter Park Church, announced Sunday that there had been 70 accessions to the membership of the congregation during the year. This church was organized in the Seminary chapel in 1907 with 16 members. It has had a notable growth, the membership being now 373. It has an ideal place of worship and ideal facilities for its flourishing Sunday School in Schaffler Hall. It is a well instructed, active and liberal congregation and one in which the church at large feels peculiar interest, because in addition to the remarkable character and work of its resident membership it includes during the Seminary session the 250 students at the Seminary and the Training School, in whom the hope of our whole Church for the future so largely centers.

Presbyterial Theological Seminary of Kentucky—Sunday, March 25th, was a busy day for the Gospel team composed of the Louisville Seminary quartet, and Mr. Thos. B. Talbot, Secretary of Home Missionary work in the Kentucky mountains.

These men conducted services in the State Reformatory at Frankfort, Ky., at the invitation of the officials of the institution, at 9:00 o'clock in the morning. An audience of 1,400 men greeted them. Chaplain Hoffman presided and called upon the quartet for several selections. They responded with good old Gospel songs and conveyed their message to the men whose lives are limited by prison walls. In song they told of "The Riches of Love in Christ Jesus," and how "He Lifted Me," and gave other messages of love and life.

Mr. Talbot then spoke on the subject, "Influence," using as his text, "No Man Liveth Unto Himself." In his own unique way he brought many a ray of sunshine to the lives of these men, and with the humor, which is typical of Mr. Talbot only, he soon won his way into the confidence of his large audience. One minute he had the men breaking forth into a roar of laughter, and the next he would lead them into a more serious trend and drive home a worthwhile truth. Illustrating the possibility of influence for bad by the story of "Bob" Ingersoll's life, he showed the wonderful influence for good in the life of Dwight L. Moody, "A man who walked with God."

Immediately after this service, in company with the chaplain and the warden, the team went to the women's

section. Twenty-nine women were present and it was a service long to be remembered by those who attended. The quartet sang several selections which were well received by the inmates. Mr. Talbot gave his message of cheer, using the key-word "Watch." He made a strong plea to those present to keep their hearts right with the Master. It is our prayer that some soul may have been brought by these messages to the decision and determination to lead a life for the Master.

At 11 o'clock the men attended the First Presbyterian Church and were cordially welcomed by the pastor, Rev. Pelgrin. The Seminary quartet again took part in the service and their songs were very much appreciated by those present.

After traveling 50 miles back to Louisville the team went out in the evening to hold services in the Mt. Tabor Church, a few miles from New Albany, Ind. A fine audience greeted them and an inspiring service was held. Mr. Talbot had kindly consented to go with the quartet, and so he gave his message in addition to the Gospel message in song.

All in all it was a big day and we hope a day of results for the Master's Kingdom. C. M. Hanna.

"BEING A PREACHER"

"A poor business but a great calling," is the way one who is at once a real preacher and a great preacher, justly describes the work of the Gospel ministry. With characteristic charm of style and felicity of expression, Dr. Vance exalts this high calling. He speaks of that which he knows, and voices the hopes and experiences and memories of one whose faith has been tested in the crucible of life.

His appeal is big and compelling. There is no room for that which is petty or unworthy. His loyalty to the Gospel message enables him to speak with authority and his sound judgment, his broad sympathy, and his keen imagination enable him to sense the present need and to speak helpfully to the men of today.

"Being a Preacher," the James Sprunt Lectures for 1923, which were recently delivered at Union Theological Seminary, Richmond, Va., by Rev. James I. Vance, D.D., of Nashville, Tenn., should be widely read because it has a message and an appeal to all.

Every minister and prospective minister ought to read this book for stimulation and refreshing. A wise man once advised every minister to read at least one good book on Homiletics each year. This is a good one. The young candidate who seeks to invest his life so that it will bring in the largest returns for the Kingdom will here catch a new inspiration and a new glimpse of the glory of this vocation. The man in the thick of the fight who is perhaps unconsciously dissipating his energies will be steadied and brought face to face with the eternal realities which he is called to proclaim. The older man who under heavy burdens has perhaps lost the glow of the early vision will see afresh the golden picture and feel anew the thrill of a wondrous grace.

The officers of the church and the others who sit in the pew will find the book exceedingly interesting, and the reading of it will make for a better understanding of the preacher's life and work, and, in consequence, for a more sympathetic and intelligent co-operation. The greatest calling has been worthily portrayed.

Chas. E. Diehl.

WHAT IS RIGHT WITH THE CHURCH?

Every now and then some critic tries to tell us what is wrong with the Church. A writer in the Lutheran answers with the question, "What is right" with it, and cites some things that ought to be said in answer to the question.

First—The Church has a generous heart. With all the coolness of individual church people, it is the Church and the organizations and the peoples that have come out of Church influence that are doing the mass of benevolent work of the world.

Second—The Church stands for a worthy life. Notwithstanding all that has been said about hypocrisy, the Church has furnished and still does furnish the finest examples of manhood and womanhood.

Third—The Church is the one institution which assumes the responsibility of transmitting the whole Bible to man.

Fourth—The Church presents the world's greatest character. It has been noted that in certain groups today Christ is popular, but the Church is not. That the Church holds forth a Christ better than herself as her authoritative head is more than any other institution is willing to do, however much admiration it may claim for him.

Fifth—The policy of the Church is to back every movement for the betterment of humanity. She should have co-operation, not abuse, for that effort and interest.

Sixth—The Church's philosophy at bottom is not 'other worldliness' but the wisest of every day practicality. Her teachings are the only ones that stand the hard test for men and nations in all the affairs of life.

Seventh—The Church is right in her play upon the deep things of the soul. When all other things have been tried and found to fail, and the human heart yearns for faith, for satisfaction in prayer, for repentance, for forgiveness, for godliness, for hope restored in this life, and for hope in death, it is the Church that leads to the 'peace that passeth understanding.'

Marriages and Deaths

MARRIED

Wilhelm-Hager—At the manse of Hopewell Church, Mecklenburg County, N. C., April 1, 1923, by Rev. R. S. Burwell, Mr. F. E. Wilhelm, of Cornelius, N. C., and Miss Blanche M. Hager, of Lemley Township, Mecklenburg County.

Schmidt-Dinwiddie—At the home of the bride's parents, in New Orleans, La., March 28, 1923, by Rev. George Summey, D.D., the grandfather of the bride, Professor Alfred Schmidt, of the Warren Eastman Boys' High School, New Orleans, and Emily Dinwiddie, eldest daughter of Dr. Albert B. Dinwiddie, president of Tulane University, and Mrs. Carrie Summey Dinwiddie.

DEATHS

JOHN T. WOMBLE

John T. Womble, aged 69, for many years a beloved and honored elder in Mount Vernon Springs Presbyterian Church, passed to his reward on January 28, 1923. Mr. Womble never married. He was a successful farmer, a man of exemplary piety, and was a devoted member of his church. Having ample means, his greatest pleasure in life seemed to be found in helping those less fortunate. More than one man has been enabled to secure a home by his timely assistance. The bulk of his estate of \$20,000 was left to the church and its causes, including Barium Springs Orphanage. An attentive listener, it was his custom to take notes of his pastor's sermons that he might meditate upon them later. Toward

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the last, when he knew from the condition of his heart that he might soon be called home, he was asked by a friend if he had any dread of death. He replied that he had not the slightest, but that it seemed to him a glorious thing to pass on. We who knew and loved him feel that we shall meet him in a little while.

There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.
Jonas Barclay, Pastor.

CHILDREN

(Continued from page 11)

der." He thought to himself: "I must get somebody to tell the wise little old man to put it back into the sky."

Though Piggy Wig had often heard of the little wise old man, he did not know exactly where his home was. Walking on and on, Piggy Wig came at last to Black Biddy's house. Black Biddy herself opened the door.

"O Black Biddy," cried Piggy Wig, "the moon has fallen into the brook and is crying. Let's ask the wise little old man to put it back."

Black Biddy agreed, and the two set off together.

On the way they stopped at Pip Rabbit's house. Pip came to the door rubbing his eyes.

"O Pip Rabbit, come with us," Black Biddy cried. "The moon has fallen into the brook; Piggy Wig saw it there. We must hurry and tell the wise little old man, so he can put it back into the sky."

Pip Rabbit flopped his long ears and wiggled his long whiskers until he was wide-awake. Then he went down the road with the others.

After a while they came to Pussy Cat Mew's house. Pip rang the bell, and Pussy Cat Mew came yawning to the door.

"Something dreadful has happened, Pussy Cat Mew," said Pip. "Piggy Wig saw the moon fall into the brook. Come with us; we are going to ask the wise little old man to put it back into the sky."

Pussy Cat Mew locked the door carefully, and away they all went.

Presently they came to Dog Rover's house. Pussy Cat Mew rapped at the door, rat-a-tat-tat, rat-a-tat-tat. Dog Rover came stumping sleepily to the door.

"O Dog Rover, come with us," cried Pussy Cat Mew. "Piggy Wig saw the moon fall into the brook and heard it crying because it can't get out. We must hurry and tell the wise little old man, so he can put it back into the sky."

Dog Rover glanced back longingly at his cozy bed, but he did not refuse to join his friends.

At last the company reached the house of the wise little old man. Dog Rover rang the bell, and the little old man answered.

"O wise little old man," cried Dog

Rover as he wagged his tail vigorously, "do please come with us. Piggy Wig with his own eyes saw the moon fall into the brook. He says it is crying and wailing down in the water because it can't get out. Do come and put it back into the sky."

The little old man put on his cap, picked up his walking-stick, scratched his chin thoughtfully, and went off with his friends.

They walked and walked. The road was dark, for the night was cloudy. But at last they reached the brook.

At first Piggy Wig could not find the moon at all; he went running up and down the bank in dismay. But at length the wind blew away some of the clouds, and the air became brighter, and all at once Piggy Wig cried, "Here it is! Here it is! Here is the moon drowning in the brook just as I said."

The wise little old man came hurrying and stared into the brook; then he straightened up and stared over his left shoulder; and then he began to laugh. He laughed and laughed until the tears rolled down his cheeks and he had to hold his sides. "O my! O my!" he gasped.

All the other animals were shocked. How could he laugh like that when the poor moon was in such a fix?

The little old man tried hard to stop laughing. At last he wheezed, "Look up over your left shoulders. O my!"

The other animals looked up over their left shoulders. "The moon's in the sky!" they cried all together.

"It generally is," said the little old man as he wiped his eyes. "But you folks were so solemn that I thought something really had happened. O my! O my!"

Then Black Biddy and Pip Rabbit and Pussy Cat Mew and Dog Rover all began to laugh. They laughed and laughed until the tears rolled down their cheeks.

"Piggy Wig was so sure about it that we believed him," they gasped. "Oh, what a joke!"

But it was no joke for poor Piggy Wig. He could not understand what had happened. Why were they all laughing? And how, oh, how could the moon be in two places at once? He stared up at the moon in the sky and then he stared down at the moon in the brook, and then he burst out crying.

"Boohoo!" he wailed. "I want to go home! I want to go back to my nice home where there's only one moon!"

All the others felt sorry for him; they stopped laughing, and the little wise old man explained to him just what had happened.

"You see, Piggy Wig," he said, "that isn't the real moon in the water, but—well, just a sort of picture of it. The real moon has been hiding behind clouds most of the evening."

Piggy Wig brightened up at that. "Maybe it was just playing a trick on me," he said.

"Sure enough," cried all the rest.

Then Blacky Biddy and Pip Rabbit and Pussy Cat Mew and Dog Rover and Piggy Wig and the wise little old man all went trotting back to their homes.

My, but Piggy Wig was glad to get to his home!

Just before he wiggled into the pen he looked up at the moon over his left shoulder and kicked up one foot and winked.

"Hey, old moon!" he said, "You fooled me once, but you won't fool me again!" —Mrs. Besse M. Stager, in The Youth's Companion.

A representative government is one that elects six men in favor of a thing and six against it and wonders why something isn't done.—Warren Chronicle.

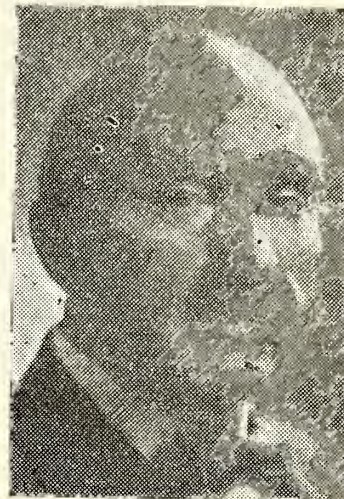
A platitude is just an epigram you have heard before.—Atlanta Constitution.

DR. E. C. BROOKS HEADS CLOTHING DRIVE IN STATE

State School Head Asks North Carolinians to Save Human Lives by Sending In Cast-off Clothing.

A campaign for old clothing, to keep Armenian sufferers from freezing to death next winter, will be held during the last week of April in every county in North Carolina, announcement has just been made from State Headquarters of the Near East Relief in Raleigh.

Dr. E. C. Brooks, State Superintendent of Public Instruction, has



DR. E. C. BROOKS

been appointed State clothing chairman for this drive, which will come to its climax May 1. Josephus Daniels, honorary State chairman, and Col. George H. Belamy, State chairman of the financial campaign, will actively assist Dr. Brooks.

Most of the county chairmen who raised their quotas in the campaign just ended for money to feed these children and refugees, will handle this campaign for old clothes. It is pointed out that housewives in their spring cleaning will be more than glad to get rid of this cast-off winter clothing, and at the same time save human lives thereby.

Lack of clothing was so acute last winter that, in spite of the generosity of the American people, hundreds of women and children were found who had dragged themselves for miles suffering from acute rheumatism and pneumonia, simply for lack of clothing. Others just froze to death by the wayside. North Carolina made a generous response last year, but some of the other states failed to do their duty by humanity.

May 1st has been designated as "Bundle Day" by Dr. Brooks, and everyone in this county is asked to take or ship their cast-off winter clothing to the Near East Relief county chairman, or send it by parcel post or freight to the Near East Relief Clothing Warehouse, Raleigh, N. C.

Dr. Brooks believes that everyone should have at least one complete suit of clothing which they are about to cast-off for the winter, and points out that if sent to the Near East Relief this suit will save a human life in the battle between Christianity and Mohammedanism. Every complete suit of warm clothing—coat or sweater, trousers, heavy socks, shoes, heavy underwear, woolen shirt and cap, or the equivalent in women's clothing will save a life.

North Carolina's goal is set by Dr. Brooks as 30,000 lives.

You must be an overcomer or be overcome. "Be not overcome of evil." How can you help it? "Overcome evil with good."

Story and Incident

AMONG THE LOWLY

"Grammie, I been a good boy today?"

Hester Graham looked at the four-year-old questioner with a tender smile. She held on her lap her little granddaughter, a year younger than the boy, and was preparing her for bed.

"Yes, Harlie," she answered, "Grammie's good little man."

Harlie was already undressed. His face was clean-scrubbed, and he was clad in little striped pajamas, faded, but also clean. He balanced himself perilously on the railing of his crib.

"Maybe," he remarked cautiously, "maybe I didn't be all time good! Maybe I runned away to Mrs. Merton's house when you didn't say might I."

"Yes, Harlie did yun away!" corroborated little Maisie. "Count my toes, G'ammie! Say 'Iss little pige went to market.'"

"But you won't go again without asking Grammie, will you, dear?" said Hester. "I'm glad you told me about it. You knew you ought not to go, and you feel better now that you've told me."

"Yes, I guess so!" said Harlie. "But

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you mus' let me go when I ask you, 'cause I do like Mrs. Merton's big boy so much. He's a nice big boy, and he made me a top today 'at'll spin! Made it out o' just a empty spool."

"Spin wound and wound!" put in Maisie. "Say 'Iss little pig'—say it, G'ammie, please!" And she held up a little bare foot, the pink "piggies" wiggling.

Long after the two babies, dearer, perhaps, than her own had been, were tucked into bed, and were sweetly sleeping, Hester sat near them, sewing. Until a late hour her lamp was burning, this night and every night, for upon her devolved the care of these little ones, all that was left to her since their mother died. The money she earned doing washings, plain sewing, and mending must pay for the small rent in a poor part of the mill village where she lived, buy fuel, and feed and clothe herself and them. Kind friends donated many a little "outgrown" garment for the children, and contributions from vegetable gardens; and these Hester accepted with pleased gratitude and no feeling of humiliation, knowing how gladly she herself would have helped them had circumstances been reversed.

By dint of careful planning, her rent money was always ready when the landlord called, and she bought only what she had money to pay for. When any one offered commiseration over her necessity to support the little ones, she answered that they were her joy in living; that life would seem a desolate thing without their love and companionship.

A little anxiety crept into Hester's thoughts as she glanced from time to time at her little grandson, his face moist and rosy in slumber. The big boy he "did like so much"—Jimmie Merton—was not altogether such a youth as she would want Harlie to admire, she feared, though Mrs. Merton, his mother, was a good neighbor and an old friend. For Jimmie had of late seemed secretive and sullen, and his companions, she judged, were questionable. Would she be able, as the years passed, to safeguard her little lad, to bring him up to the noble manhood she craved for him?

"Dear Lord, help me," she prayed. "Give me the wisdom I need."

When at last her tired eyes warned her that she must go to rest, the clock in the little kitchen was on the stroke of eleven.

Sometime in the night she woke, and lay listening—for what? She did not know. Had she been asleep? Yes, for the moon had been shining when she blew out her light, and now darkness shrouded the room. Had she heard a noise? A light breeze stirred the window curtains, but surely that had not wakened her. She could hear the soft, regular breathing of the little ones, so there could be nothing amiss with them. With heart-beat quickened, she listened intently.

Yes—that was a soft, shuffling footstep in the next room. Over the threshold it came creeping, and she could dimly see the slow movement of a dark form. Suppressing a frightened gasp, she fortified herself by inwardly repeating:

"The Lord is my defense and my deliverance. I shall not be greatly moved."

In the darkness of the night, the dim form moved to Hester's bureau. The top drawer was noiselessly opened, and its contents fumblingly examined.

With cautious slowness Hester drew from under her pillow the flash-light she always kept within reach at night, then suddenly poured its circle of light upon the intruder.

Her fears dissolved, for, through attempted disguise, she knew the figure which stood shrinking in the flash-light's glow; but horror and sorrow made her sick at heart.

"What are you doing here?" she questioned, in firm, clear voice.

There was no answer.

A grotesque figure it was, indeed, that stood half crouching in the light, imma-

ture, shambling. Pitiful, it looked to the mature woman who watched.

The vizor of the boy's cap, turned wrong side before, hung over the back of his neck, and his face was covered with a strip of black cloth, with two jagged slits for eyes. His feet were swathed in rags, to muffle his footsteps into silence.

"Why did you come here?" Hester's clear voice asked.

Still no answer, but the figure made a quick move toward the door.

"Stop!" commanded Hester. "Stop, Jimmie Merton! I want to talk to you."

A half-cry broke from the lips behind the strip of black cloth, and the lad stopped.

"How—how did you know?" he faltered, his voice scarce above a whisper.

"Poor, foolish boy," was Hester's answer, "having seen you every day of your life, almost, how could I help knowing you, even though your face was covered? Did you think I wouldn't know your size and build, your stooping shoulders, your clothes? Why, only last week, your mother sat in my kitchen and put that darker patch on the knee of your overalls!"

The boy's hand instantly—involuntarily, it seemed—covered the patch, as if to blot out a piece of incriminating evidence.

"Pull off that silly makeshift of a mask, and take off your cap," said Hester. She sat up in bed, reached for a knitted shawl that hung over the rail of Harlie's crib, and drew it around her shoulders.

Jimmie Merton took off the mask and

cap, as she directed, and stood before her, a big, awkward boy of fourteen years, shifting from one swathed foot to the other, plainly frightened, yet trying to look defiant.

"Light the lamp there on that little table," directed Hester; "the matchesafe is close beside it. There, that's better," as he complied with her request. "Now we can see each other as we talk."

"I got to go," Jimmie mumbled. "Mother might miss me."

"You should have thought of that before. Sit down in that chair. How did you get in here? The doors were locked."

"I—the kitchen window"—

"Why did you come?"

"I ain't goin' to talk! I tell you I got to go home. It's bedtime."

"Yes, and long past. Oh, Jimmie, you poor child! you poor child! If you came to steal, you came to a poor place, but whatever I own, I would have gladly given it to save you from crime. Perhaps you don't realize it, but it is crime! Jimmie, I was with your mother when you were born, and I remember how she looked at you with her eyes all shining—her face was young, and plump, and pretty then—and said, 'My baby boy!' Pleased as she was, I believe she'd rather have had you die then, before her eyes, than to know you'd grow up to be a thief."

The boy turned away his face, cringing at the word, but not before Hester had seen a tear drop on the patched overalls.

"Don't tell her!" he said. "And don't you tell my father. He'd whale me—"

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there wouldn't be a whole bone left in me."

"Tell me all about it, Jimmie?" pleaded Hester. "You used to sit in my lap and tell me things when you were a little fellow."

"What's the use—you'll just send me to jail!" he blurted out despairingly. "But Ted Carson would have done it anyway, so it don't make no difference."

"No, Jimmie, I sha'n't do any such thing—or to reform school, either. But if you will tell me what you wanted and why Ted Carson has anything to do about it, perhaps I can help you. Haven't I always been good to you, Jimmie?"

"Yes!" he answered, "you have, and"—He covered his face with his hands in shame.

In silence Hester waited, while a struggle went on in the boy's mind.

"Help me, Heavenly Father, to help this poor sinning child—one of Thy 'little ones,'" she prayed.

"I'll tell you!" Jimmie said. "First to last, and the whole thing. Honest, Mrs. Graham, I never meant"—The already drooping shoulders suddenly sagged lower. "You won't believe me."

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"Yes, Jimmie, I believe you will tell me the truth. Go on. You were saying"—

"I didn't mean no harm, not in the first place. I thought father was mean to me, making me be in early nights, like I was six years old. And when the fellows laughed at me for it, I begun climbing out over the shed roof, after the folks thought I was in bed. Ted Carson—you know his father's one of the mill bosses—he's older'n I am, an' I felt proud to have him notice me. So when he wanted me to play some gambling games with him and some others, I—I did it, an' we—oh, I'm ashamed and sick o' the whole business now! One night I couldn't hardly climb up over the shed roof to my room. I don't know what it was we drank, but it made me dizzy! Well, with one thing an' another, I owe Ted six dollars an' forty cents, an' he says he's got to have it right off, an' if I don't get it for him he'll have me arrested, an' tell my folks all the things I've done." Despair was on the young face, and the boy's fingers locked and unlocked nervously.

"Ted told me," went on the low, shamed voice, "to get the money out o' father's pocketbook; said 'twould serve him right for not giving me more to spend. I couldn't do that, an' I couldn't ask him for it, an' Ted wouldn't wait for me to try and earn it, so—so"—

"Go on, Jimmie! So you thought you could 'borrow' it from me, did you?"

Jimmie looked up quickly, wonder in his eyes.

"That's just it!" he exclaimed, unbounded relief in his tone, never dreaming, any more than had Hester when she uttered them, that the words might be sarcasm. "How did you understand? I didn't s'pose anybody would. It's—it's awful to have to tell you, but 'twas like this." He rushed on rapidly, his words jumbling together, seeming to fear his courage would fail before he finished. "It's the first of the month, an' I knew you'd have your seven dollars ready for your rent now, an' I wanted to ask you to lend it to me, but I didn't dare to, 'cause I didn't dream you would, so I—I—ah, I was a mean sneak, an' I come here to get it anyway. But I was goin' to pay you back! I thought maybe you'd think you'd lost the money somehow."

"How did you know I kept it in the top bureau drawer?"

"I heard my mother say to another woman once, 'I don't know how she manages, but Hester Graham always has money in her top bureau drawer to pay her rent and buy her food and fuel. Well, I figured that when the landlord come an' found you didn't have his money, he'd be willin' to wait 'count o' you always bein' so prompt. An' I meant to pay Ted, an' then earn the money some way an' put it back in the drawer again where you'd find it."

Hester was listening eagerly, believing what he said, as she had promised.

"Thank God, Jimmie, that you didn't really mean to steal it!" she exclaimed. "But, oh, child, think of the sin and the danger you have been in! Thank God, too, that He woke me when you came in. Jimmie, do you know what I am going to do?"

"No, I—I guess I wouldn't blame you, whatever you done."

"I am going to lend you the money you need to pay Ted Carson, and when the landlord comes tomorrow, ask him if he will wait a few days."

"No," cried Jimmie, "you can't mean that! I'd feel too mean. I'll just tell Ted to go ahead an' do whatever he's a mind to."

"You will take it," insisted Hester. "Ted would not do anything about it, I fancy, for he would not want his own misdeeds known, but I want you to pay him, and start new! Keep away from boys who tempt you to do wrong, and believe that your father is trying to do

what is best for you when he wants you at home at night."

"I know it!" said the boy. "I've been a fool. I don't know as I'll ever be anything else. If I try to do anything, the fellows'll say"—

"What do you care what they say? You can take a step up higher, and set your face toward the right. It will take courage to keep going, but you must just hold up your head, straighten your shoulders, and be a man; such a man as your mother wants you to be—such a man as God meant you to be. Jimmie, do you know it is hard to bring a boy up right, in a town like this?"

"I guess it is," the boy admitted soberly.

"I was wondering, only this evening, as I sat here sewing, if I could guide my little Harlie in the right way, as he grows up." She looked at him narrowly, then added, "You can be a help to me with him, Jimmie."

"Me!" the boy exclaimed, startled. "I

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s 7:28 pm	f 8:36 am	f 9:26 am	9	--- Sanitorium	36	f 6:26 pm	s 3:05 pm	s 8:02 am
f 7:34 pm	f 8:39 am	f 9:30 am	10	--- Montrose	35	f 6:22 pm	f 3:00 pm	f 7:58 am
f 7:46 pm	f 8:51 am	f 9:38 am	13	--- Timberland	32	f 6:13 pm	f 2:45 pm	f 7:48 am
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	f 11:12 am	f 10:56 am	40	--- Skibo	5	f 5:00 pm	f 12:18 pm	
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should think you'd want to keep him away from me, Mrs. Graham!"

"I confess I have been feeling a little that way lately," said Hester, "but, Jimmie, you're going to turn over a new leaf. Harlie likes you, he says you are 'a nice boy,' and he was pleased with the top you made him today. Little boys like older boys for friends—and if you will, you can help my little Harlie to keep clear of pitfalls."

The boy's face was incredulous, but alight with hope.

"You must go now," Hester told him, "but I want you to come over some time tomorrow, and we will talk things out together. Now go to that top drawer. In the further left-hand corner is a little box. Take the seven dollars you will find there."

Jimmie's face was working strangely. "I can't take it—I can't! I'd feel too mean!" And he burst into tears, his shoulders shaking with great sobs.

"Hush," warned Hester, "you'll wake the children. You will take the money, Jimmie, and that will start our partnership together, for we've got to plan all sorts of things to help you and Harlie about traveling on life's road in the best and happiest way."

After Jimmie Merton had gone, carrying with him the few hard-earned dollars that were to play so large a part in his regeneration, Hester sank back on her pillow trembling, shedding thankful tears.

Her heart swelled with a strange joy, a heavenly compassion and love. So might the Holy One of Nazareth have felt when He touched the leper and healed his foulness, sending him forth into newness of life.

"I thank Thee, I thank Thee, for giving me this work to do," she prayed. "May Thy wisdom direct me, and as I help this poor child, so may he help my little Harlie. Thou who hast been our dwelling-place in all generations, keep us all in that safe abiding-place, and fill us with the joy of Thy salvation."—Lena B. Elingwood, in Zion's Herald.

If my faith is wrong I am bound to change it; if it is right, I am bound to propagate it.

Sparkles

An Italian who kept a fruit stand was much annoyed by possible customers who made a practice of handling the fruit and pinching it, thereby leaving it softened and often spoiled. Exasperated beyond endurance, he finally put up a sign which read: "If you must pincha da fruit—pincha de cocoanut."—Hhe Crow's Nest.

Buek—Can you give definition of an orator?

Private—Sure. He's a fellow that's always ready to lay down your life for his country.—American Legion Weekly.

They call prices prohibitive because they never take a drop.—Philadelphia North American.

Flying Start

An old yokel saw a motor car for the first time in his life. It came dashing up the main street, and disappeared in a cloud of dust. "Well," said the yokel, "the horses must ha' bin goin' a good speed when they got loose from that earriage."—Brisbane Mail.

London doctor now comes forward with the cheerless news that women are too weak for housework. Well, the men are not strong for it, either.—Philadelphia Inquirer.

Second Round

"Waiter, I came in yesterday for a steak."

"Yes, sir. Will you have the same today?"

"Why I might as well if no one else is using it."—Jaek Canuck.

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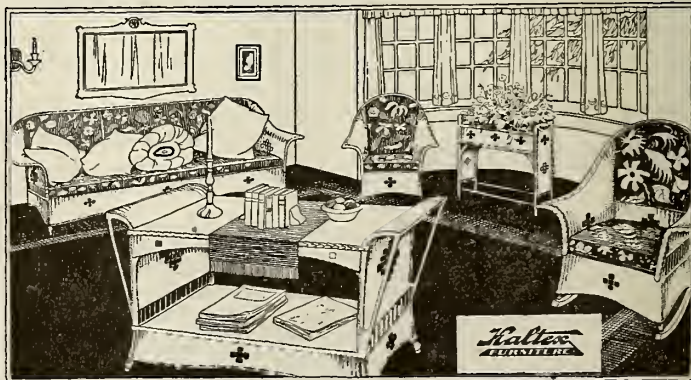
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Rev. R. C. Reed, D.D., Columbia, S. C., Editor

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EDITORIAL

FAMILY RELIGION

THE family is the oldest and most important institution. It has its counterpart in heaven. God is the Father and all the redeemed of all ages are His children. The gathering place of those who fall asleep in Christ is the Father's house. The heavenly condition has its beginning here. Paul speaks of the "whole family in heaven and in earth." It is one family, living in different environments, but bound together by common ties and sharing in common privileges and blessings. That part of the family, which "has crossed the flood," dwell in the Father's presence. Worship is their ceaseless employment. Not that they are forever engaged in formal acts of praise, but their service is worship. They are forever joined in loving fellowship with the Father and Son, and adoration is the breath of their being.

Can it be that any part of the family here on earth should be so destitute of religious sentiment as to make no provision for its daily expression? Religion is that which links them to heaven. It is the one thing that fits them for heaven. How unthinkable that it should find no place in the daily life.

If parents are Christians, they must wish their children to be Christians. This desire finds expression with us when we bring our children and formally consecrate them to God in baptism. We claim a place for them in the Church. We base this claim on the gracious covenant in which God says, "I will be a God to thee and to thy seed after thee." If we do not wish our children to be God's children, His loyal and loving children, this ceremony is converted into a solemn mockery. But if we do wish them to be Christians, we should keep them mindful of this fact, and how can we do this so well as by praying with and for them.

Of course, natural affection can be counted on to do much for the welfare of the children. But God does not think this can be depended on without His guidance. Hence He gives instructions to all the members of the family, to husbands and wives, to parents and children. The specific instruction to parents is to train their children in the nurture and admonition of the Lord. Our children are God's children. He has not only told us how he wishes them trained, but has provided the means—the Bible and prayer. How can we claim His promises in behalf of our children if we fail to use the means?

The greatest enemy to godliness is worldliness. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." If we believe this should we not guard against the danger of having our children put the world with all its attractions and allurements in the first place in their thoughts and lives? Think of a Christian family in which all the talk is about worldly interests, and all the planning and efforts have that direction. The father rushes through breakfast to get to his business. If he takes time to read anything it is the morning paper. No Bible reading, no prayer, no recognition of God. How can the children ever suspect that he is chiefly concerned for their spiritual and eternal interests? Is there any religious atmosphere in a home like that? Is there any visible evidence that we should seek first the kingdom of God and His righteousness?

There are difficulties in the way of family worship. So there are difficulties in the way of our getting anything that is worth the having. Difficulties in the way of our getting our daily bread. "In the sweat of thy face, thou shalt eat bread."

But we are willing to pay the price. It is a question as to how much we prize a thing as to whether we will be deterred by the difficulties.

One difficulty is timidity. Many parents are like the old Scotchman whose little boy begged him to have family prayers. "But Robbie, I can na pray." "Just tell the Lord that," said the boy, "and that will do for a beginning." We should overcome this timidity. What is there to be ashamed of? Nothing unless there is a daily life inconsistent with prayer. The thing then to be ashamed of is not the praying but the life. The devil's children are not ashamed to serve him, not ashamed to use the name of God profanely. Surely we should not be ashamed to use it reverently.

A common objection is lack of time. This is the flimsiest of all objections. We have all the time there is. It is only a question as to how we shall use it. If we are sensible, we will give it to the things which we deem most worth while. Suppose that every prayer offered at the family altar in the morning meant five dollars, would we find time for a wee bit of a prayer? Suppose that every omission meant a spell of sickness and a doctor's bill, would we not let something else wait while we gave five minutes to the morning prayer? People who have no time for morning prayer really mean that they have no time to waste on prayer. They mean that they can use the time on something else to better purpose.

How much would it mean to our homes, to all the interests of society and the state, if there were a family altar in every Christian home? Why not one in your home?

NO UNSOUNDNESS IN THE FOREIGN FIELD

For several years our Church has been concerned lest the unsound views, said to be prevalent among the workers of other churches in the foreign field, should affect the views of our own men.

Two Assemblies have authorized the Nashville Committee to make a thorough investigation of the views of the workers. Elsewhere will be found a report from the Committee, which we hope all will read.

The Kiangsu Mission has reported, and they have found that in the University where report had connected unsoundness with the faculty, there were three teachers, unsound in their views, according to our Standards, one being a foreign missionary of another church and the other two being native teachers. The other seven men of the faculty were perfectly satisfactory.

The Mid-China Mission has completed its report, but our Executive Committee has not yet received it.

The investigating committees of the two Missions met in joint session and agreed unanimously to certain recommendations that they will make jointly to the Seminary Board of Directors in June "with the view of getting such a declaration from the other co-operating missions as would remove the trouble and suspicion which hangs over the Seminary."

With regard to the National Christian Council which the North Kiangsu Mission refused to join, our Committee at Nashville will hold in abeyance the request of this Mission that no appropriation be granted for its expenses, for the present. They will wait till the Mid-China Mission reports.

It behooves us all at this time to pray for Divine guidance that all differences between our workers be adjusted, and that they abstain from all entangling alliances with any who do not recognize the inspiration of the Word, the deity of our Lord, and His atoning death, and that we do not allow any rumors to affect our interest in this great cause.

THE CONTRAST

For hundreds of years God's people have had the Bible, and have believed that its messages were God-inspired. The children were taught its truths at their mother's knee, and they stored their memories with its blessed words. The young men cleansed their ways by its lessons and sought to measure up to the standard found in its pages. The sick found comfort to endure, and looked confidently to the future set forth in this Book. Believing in this Book, men and women have met with songs of triumph the tortures of martyrdom.

In these latter years its foes have been those of its own household. Once its enemies boldly denied its truths, and openly charged that it was a fraud from lid to lid.

Now those who profess to teach it, and who have taken a solemn vow to uphold it, are trying, not to deny its truthfulness, but to trim down its lessons and to undermine its authority.

The forces denying its infallibility are growing, not only in numbers, but also in influence. Once it was the blatant blasphemer, then came the moral man, then the professing Christian, and now the teacher in the theological seminaries, presenting the strange paradox of a man employed to teach the truth of the Bible to young men who are to teach it to others, and seeking in every way to take away from the Bible its divine authority, and making it depend for its influence over men upon the force with which it appeals to his reason.

Recently we read two books, written by two men in New York, one a professor in a theological seminary and the other the president of a Bible Training School. One dealt with the origin of the New Testament, especially the Gospels, while the other discussed the Resurrection of Jesus Christ. One was Rev. E. T. Scott, D.D., Professor of Biblical Theology, Union Theological Seminary, New York City, and the other was Rev. W. W. White, D.D., President of the Biblical Seminary, New York City.

After reading the first book, we felt as if we had been breathing impure air. The Gospels had become a collection of facts, gathered by men, independent of any divine guidance, differing very little from other legends, and with the disappearance of their inspired authority. He of whom they wrote had become a creation of the imagination, and like Mary Magdalene, we cried out, "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him."

When we took up Dr. White's book, it was refreshing to breathe the atmosphere of devotion under the influence of which it was written. Here is a man who not only teaches the Bible, but he teaches that it is an infallible Book. He does not place the results of man's reasoning against Paul's statement that "All Scripture is given by inspiration of God," and upon the strength of what man thinks, cast overboard cherished beliefs of the ages.

It is not only sad to think that a teacher of Biblical Theology should thus reason away the book he teaches, but it becomes a tragedy when we realize that the young men whom he fills with such views are each year becoming a part of the Presbyterian ministry, and that many of them are being sent to spread the same poison among the heathen.

In view of this danger, is it any wonder that there are many among us who view with alarm any alliance or co-operation between our workers in the foreign field with those who preach another Gospel? Knowing their faithful and self-denying works, there are many over here who are jealous over our men with godly jealousy. They fear lest by any means, as the serpent beguiled Eve through his subtilty, so their minds should be corrupted from the simplicity that is Christ.

THE WEAK POINT IN PROHIBITION

That prohibition does not fully prohibit, we are all ready to confess. Yet we claim that in this respect it is no worse off than any of the commandments of the decalogue or laws of the land.

There are laws on our statute books that are broken, yet no one, for that reason, argues that they should be repealed. The prohibition law seems to have been singled out as a special object of attack, because its enforcement runs contrary to the appetite of men of every class.

There are many reasons why it does not prohibit more than it does, among which we might mention the fact that many of those employed to enforce

it have never been in full sympathy with the law, or else because the breaker of the law has money enough to close the eyes of the officers whose duty it is to convict them. We do not mean that this connivance is general, because it is not, but we mean that there are some officers of the law who are not averse to being bribed. They are generally men whose salaries are too small to place them beyond the temptation to add to their income by closing their eyes to such violations of law.

The weakest point in the law of enforcement is the international law that prevents any country from exercising jurisdiction over foreign ships outside of the three-mile limit. As a result our Government seems powerless to enforce its own laws, because in defiance of law, a fleet of rum runners infest our long coast line, and land whiskey when they please. While the British Government has declined to allow police jurisdiction to extend 12 miles from our shores, as requested by our Government, it has expressed its willingness to co-operate with us in curbing liquor smuggling. Though this offer was voluntarily made, as far as we know, our Government has made no practical response to this offer. Though this offer is known, our prohibition authorities are claiming that the three-mile limit is what renders all their efforts useless.

A Florida judge like Abou Ben Adhem, may his tribe increase, has taken the bit between his

THE PASSERBY

By John Jordan Douglass

I saw Him pass amid the hurrying throng,
When noontide lay upon the trembling trees;
When, seeking rest, the thrush had lost her
song
Amid the echoes of the wandering breeze.

I saw Him cool an infant's fervid brow,
And bind the wounds that hate and anger
gave;
His presence sweetened like a scented bough;
He taught the world to suffer and be brave.

I saw Him cheer the sad and heal the lame,
And bid a tear-stained visage weep no more;
His sunlight gleamed like gold where'er He
came,
And glory shone around the weak and poor.

O Prince of Peace, thou art among us yet,
Where grief and hunger still hold shadowed
sway;
Thy gentle eyes with pitying tears are wet,
Would God, the world bid thee with it stay!

Wadesboro, N. C.

teeth, and punished one of those liquor smugglers who trusted to the three-mile limit.

We have a law, and if our Government would boldly say that this international law in this case must give place to this national, no nation would question our right.

THE TRIALS OF A BISHOP

The meaning of the term, bishop, varies according to the denomination over which he exercises authority. In the Presbyterian Church it does not differ from presbyter or elder. The parity of the ministry is one of the principles of Presbyterianism. In the Methodist Church the bishop is a superintendent with extraordinary powers. In the Romish and Episcopal Churches the office is held in direct succession from the apostles, it is claimed.

Just at present, the office in the Episcopal Churches of New York is not a soft one, though the backbone of one bishop seems softer than a bishop's backbone should be. New York seems to be a breeding place for all kinds of ecclesiastical revolts and heresies. This is not surprising when we remember that Union Seminary, once a Presbyterian training school for our ministry, has cut loose from the Presbyterian Church and has now in its faculty representatives of other denominations.

The Baptists in the person of Dr. Fosdick have their problem. The Presbyterians in the session

and membership of the church employing Dr. Fosdick, have theirs, and the Episcopalians in the person of Dr. Grant have theirs. Their bishop uttered no uncertain sound when Dr. Grant's views were first made public, but he has since shown an unwillingness to grapple with the problem there. Now while he is trying to find some way out of the difficulty and escaping a heresy trial, another one of his charges is wandering off. Rev. Wm. Norman Guthrie, who is in charge of St. Mark's-in-the-Bowrie, New York City, recently had a service in honor of Amen-Ra, the sun god of Egypt. A space was curtained off and a dim religious light cast a soft glow over a kneeling audience while Brother Guthrie chanted a service to "Amen-Ra, Lord of the thrones of the earth,"

(Continued on page 10)

Devotional

HOW FAR WE MAY TRUST THE LORD

For many years I have been a professor of the religion of Jesus Christ, and had truly believed that in His hands might safely be trusted all our soul's interest. To Him I had prayed, and unto Him rendered thanks. When sickness came and the dark shadow of death approached those who were dearest to me, my faith ventured another step, and I prayed not only for the salvation of the child, but that it might be restored to health; beyond this I never used to go. That wide field of temporalities, where the Christian finds his trials, his defeats or his conquests, to me was practically beyond the care of the Almighty. The every-day business of life I dared to transact without praying to Him for success in it or asking Him to guide me. Thus I passed through several years of extensive business transactions with almost unvaried success, and was esteemed rich.

But the terrible financial crises which fell so suddenly and with crushing force upon every part of the country, brought embarrassment for me also. My property was not lost; my securities had not depreciated; and my name had not been dishonored; yet I owed money; not in large sums; only such sums as I ordinarily could have obtained in an hour. The times were very hard, my neighbors were begging for loans; still I felt confident that I could obtain what I needed from any of several quarters. The time of payment came nearer, and with it the pressure grew harder; and, more than all came that universal distrust which made men doubt even their own flesh and blood. I applied to one after another for temporary loans and went away disappointed. Then I attempted to sell property, which at another time would have found ready sale and at its full value; but now it would not sell at any price. The money must be paid; a business reputation, which had cost years of labor and many sacrifices, was at stake, and to preserve it I was willing to give all the wealth that I possessed. But no one of my friends could or would help, and none would buy.

I had but a day left, and went home at night with a sad heart. My dear wife was as devoted and faithful as ever, and when I saw the sweet joy that my coming gave her, I thanked God for the gift of such a wife. My only son came with beaming eyes to tell me of his success in his school examination, which had that day taken place. His joy was contagious, my heart was softened, and I thanked God for that child. Then little Ellen came, the youngest, so fair, so innocent and happy, and climbed up into my lap; in her little hand my heart became a harp of sweetest melody. Again I thanked God for His infinite and constant love. And with the prayer a blessed thought came into my mind: "You are discouraged; you have applied to friends for relief; you have used all the means in your power to obtain it, and have been everywhere disappointed. Why not go to your Father in heaven?"

This seemed to be whispered not into my ear, but into my heart. It seemed to me to be a suggestion from above, and I followed it. That night I prayed that the Lord would relieve me from my embarrassment; and no one who has not experienced the same feeling can tell what burden that prayer removed or how much courage it gave me. "The Lord is my Shepherd," came constantly into my head, and up to my lips for utterance. A sweet and refreshing night's sleep was enjoyed, and in the morning I went to my office—without money, it is true, but with a faith and hope that felt no place for fear, and patiently awaited for the fulfillment of its desire. Before that day had gone, a gentleman to whom I had before applied and who refused me assistance, called and asked me what amount of money I required. I named the sum; and he sat down and made out his check for that amount. That day my debts were paid, my property was saved, my business reputation was preserved—and, best of all, I that day learned to trust the Lord in temporal matters as well as in spiritual concerns.—Selected.

"REAL RELIGION"

By Rev. C. O'N. Martindale

The title is derived from a fresh book of revival sermons delivered on the twentieth visit of Gipsy Smith, lay evangelist, of the Wesleyan Methodist Church (England). Here are treated—The Agony and Joy of Salvation, the Faith that Saves, the Marks of the New Birth, the Spirit-filled Life, the Model Christian, the Model Church, the Real Kingdom, Seed-time and Harvest, Strength and Beauty, Jesus and the People, Christ in the Home, Paul Teaching in the Inquiry Room, Bearing and Sharing. Here one gets a pure taste of "Real Religion" sure enough, the messages driving home the Bigness of Being a Christian, which one can never be without effort and joy; which one cannot be without a faith that convinces of sin and leads to repentance and reforms life. If you are a Christian, you know it, the marks of the new birth being unmistakable. (I John 3:3, 7; 4:4; 5:4, 5; 3:14 and 4:7; 5:18; 4:12, 13; Gal. 4:5, 6, 7; Rom. 8:14-16).

The great need of all Christians today is the Holy Spirit; He makes the saint; He makes people fearless of the devil; He enables us so to witness for Christ as to woo and win others into the Kingdom.

To be like Christ is to be a common-sense Christian. That is Christianity; and wherever it is, it seeks to get rid of sin and is devoted to righteousness. This is the model for the individual.

In the model church people love to pray, are united, show generosity, are characterized by grace, and have spiritual power. The officers are good, choice, Spirit-filled men—knowing everyone in the district around the church, attending its services, watchers and hunters for souls, supporters of the minister, with lives open toward heaven, putting first things first, and resisting the worldly drift. This church is arrestive, outstanding, convincing, converting in its power. It is not the bricks and mortar and cement and stone-work which constitute the church; it is the living, redeemed, sanctified people who have fellowship with their Lord. You are the church.

In the Kingdom of Christ, represented by the church, we get rightness of life, reconciliation with God, and spiritual joy. We reap in kind and amount as we sow, not only in this but succeeding generations, and in the great beyond.

To be a Christian is the noblest, the strongest, the most useful, the most beautiful thing in the world. The man who goes forth to live life as it ought to be lived, who is linked to eternal things, who walks with God in daily companionship, will grow in grace, in strength, and in beauty until the angels envy his character. People who think it weak to be a Christian are badly mistaken, as they readily find out on a trial of it.

You are not a Christian if you are a church member only. You are not a Christian unless you are Christ's man or woman or boy or girl; unless you have been born again; unless sin in your life has been given up. You have no right to that holy title of "Christian" until you are Christ's. Then you will not need a label, when you are born again everybody will know it. A "nominal" Christian literally means one who is "unreal."

For your own and others' sakes you ought to be a Christian, one that not only bears the name, but has the Spirit of Christ. And a Christian concerns himself with the sinful and lost, the sick and the suffering, the tried and troubled, the blind, lame, and halt, to bring them to Christ.

Above every place in the world be a Christian in the home, remembering it is far easier for the children to be Christian when the parents are Christians. The worst thing of all in the home is a Christless woman. Here the opportunity to mold and fashion the child in the likeness of Christ is greatest; and carelessness here will lead the child to become one of the worst of beings. A real home is where righteousness, love, peace, joy, God is; Christ is its corner-stone.

What is the sin that has kept you from Christ all these years? God gave His Son to make it possible for you to be saved. Your faith is a mockery if you still cherish your sin. Your faith is false if it does not mean absolute surrender. Whatever divides you from Christ you must positively give up before Christ will become what He wants to in your life. When you submit to the unalterable conditions, and surrender your whole heart to the keeping of Jesus Christ, you will have your own experience of real religion, and not another's. If you want Christ as your Lord and Saviour, empty your hands, your heart, of everything that is evil, and take Him as yours, the world's Greatest Lover.

If we are to share with Christ we must bear with Christ. It means far more to be a Christian than the average professor seems to realize. It means to become a partaker of the Divine nature, of the Divine sufferings, and of the Divine glory—no more, and no less. To multitudes of people it means a very little thing to be a Christian. It does not cost anything to be one, the

Contributed

standard is so lowered, one comes in and slips out of the church so easily. Our religion is a sickly, sentimental, sanctimoniousness, instead of being vital, life-giving, a terror to evil-doers, its presence a rebuke, its authority commanding, resisting, and holding in reverence and holy awe. We have lost much by our inconsistency.

The name Christian does not belong to you until you have inbreathed, taken in, absorbed, conformed to, become a part of, the Divine nature—so that you remind men of Christ, and they feel that with you they are living with Christ's man, Christ's woman, Christ's boy, Christ's girl. They must recognize Christ in you the hope of this life and the hope of glory. For the Christian to live is Christ, i. e., is for Christ to live in and manifest Himself through you. How are we revealing Christ to the world about us? If we partake of His nature, we will share in His sufferings as well as in His glory to come. Religion is no cheap affair. It costs something to be a Christian. Christ is worthy of the best.

Reidville, S. C.

"THE SOUTHWESTERN PRESBYTERIAN UNIVERSITY"—WILL IT BE THE SAME?

By Rev. W. C. Clark

Our people have responded liberally to the appeal to give to the cause of Christian education. It will gratify many if they can be fully assured that the ideals of the past are to be preserved in the future—in the new institution. Recall some of these ideals as embodied in the charter secured by Dr. Palmer and his associates. The S. W. P. U. was to be a Christian institution in which instructors should be Christian men and in which the Bible should be taught as a part of the regular course of study.

It was to be a Presbyterian school, that is it was to be owned and directed by Presbyterians, but on the broad platform of liberty of conscience and non-interference with private convictions.

It was to be a university in which, ultimately, the various professional branches should be taught, and in which were taught scientific, academic and theological branches, and the hope was held out that law and medicine would be added.

It was to be an institution in which the students pursuing theological branches should be closely associated with the students engaged in the study of other branches.

It was to be an institution under the influence of the ideals held by our own Church.

Will the new school be such an institution? That of course will depend largely upon the character of the men who manage it. There are some indications which do not point very much in this direction. For example, it is not to be called Christian, nor Presbyterian, nor university, and the emphasis is not laid upon instruction in the Word of God, and the divinity school has been "suspended," notwithstanding the wonderful demonstration given, in its graduates, of the beneficial results from the association of ministerial students with those taking other branches.

Then too there have been some indications that the ideals of our church are to be disregarded or overlooked.

The trustees have gone out of the large circle of graduates from this and kindred institutions, to find a president, and there has been a disposition to link up with an institution not fully under our own control. It must be seen, from these statements, which cannot be denied, that the prospects are not very encouraging for the preservation of those principles and ideals which were so earnestly sought in the establishment of the Southwestern Presbyterian University.

Now is the time for the directors of this institution to determine, and let the public know, just what they mean shall be the character of the school to be established at Memphis. Unless it is to be decidedly Christian, it will not be worth much. Unless it be Presbyterian it cannot claim the loyalty of Presbyterians. Unless it is to be more than an ordinary college it will fall short of realizing the hope entertained by its founders. Unless the several classes of students be trained, in close association with each other, they will miss the mutual benefit which they could render each other. And unless the men who direct and teach them prize the principles which we hold dear, the young men who go there are not likely to be taught to prize and maintain these.

These are grounds for fearing that the far-reaching effects of any radical departure from the plan of the wise men of the past may prove hurtful to the peace and usefulness of the Church we love.

"A word to the wise should be sufficient."

JUSTICE TO THE SMALL CHURCHES

In the Standard recently appeared an article under the title of "Some One to Blame." Speaking of some figures that were displayed on the walls at Synod, two paragraphs run as follows:

"It was shown that last year there were 155 churches in which there were no conversions; 109 churches in which there were no Sunday School scholars; 245 churches that had no evangelistic services; 159 churches that decreased in membership; 132 that decreased in the number of children in the Sunday Schools; 272 in which there were no family altars.

"This is a sad picture of the Church of God, one that makes men wonder why such churches do not dissolve. They are not doing the work that the Lord committed to them, and therefore they are really doing harm."

It is said that statistics do not lie; but sometimes statistics, as tabulated, do make false impressions, which is bad for the cause of Christ. It might be supposed that the churches that have no family altars, that have had no "evangelistic" services; that have no Sunday Schools, that have reported no 'conversions,' that have added no members, and that have decreased in membership, are in the main the same. But such a surmise would be far from the facts. There are churches that have family altars in a large per cent of their families, that run Sunday Schools the best way they can, or know how, that have held real 'evangelistic' services from Sunday to Sunday, and yet for a year, or more, have reported no 'conversions' or additions on profession of faith, but have actually decreased in membership. Who is to blame?

The second paragraph quoted, the beginning, is an unjust and unwarranted conclusion, that reflects uncharitably on many faithful and God-serving small churches. For example, let us take a concrete case. The church in mind we will call Philadelphia. Though that is not its real name, it is a real church, and the facts that are about to be given are real facts. In this church of Philadelphia, at least 60 per cent of the families have family altars. At least 70 per cent of its male members will lead in public prayer. It maintains a fairly alive Sunday School and Christian Endeavor Society. During the year it tried to hold a protracted meeting, but the rain, snow and freezing weather forbade. Twice a month it holds services that are usually "evangelistic," according to the Scriptural meaning of that word; and yet during the year it counted no "converts" or additions on profession of faith, but has actually decreased in membership.

What is the explanation? First, in churches, as well as in wheat fields, there is sowing time, and there is harvest time. This church has had its sowing time, and then its harvest time in which all that could reasonably be expected, considering that there are other denominations which have claims, were gathered in, so that Philadelphia has had to sow again, and wait for another harvest to grow.

But, second, during the last three or four years this church, being in a rural district, has had to dismiss at least one-fourth of its members to other churches, who have moved to various towns. Among the members it dismissed were half of its elders and deacons, besides others of its most enterprising and useful people. In the families dismissed were children coming on, some of whom have joined the churches in the towns to which they had moved, but who, had they not moved away, would doubtless have been counted as additions to the Church of Philadelphia. More recently, a large family of this church, with children, some of whom were members, and some not quite old enough to unite with the church, have moved to a community in another state, where there was neither a church nor a Sunday School. But being brought up to consider the church the most vital interest of life, they have organized a Sunday School and secured a minister to preach for them occasionally; and out of this beginning we may hope that another church will grow.

In short, the Church of Philadelphia has had to give up much of its harvest, for which it had labored for years, to other churches; and with the part it has lost, has gone the best of its seed corn; and this church is only one among many. There are many others that could tell a like story; and with the continual drift of so many of the most enterprising country people to the towns, as the years come and go, we may expect this story to be repeated over and over again. But "not doing the work that the Lord committed to them?" Shame on the accusation! They are doing some of the best and most important work upon earth. They are continually feeding many of the town churches with fresh life and vigor of truest Christian manhood and womanhood; and it is nothing short of a reproach that their service to mankind and trying ordeals in the kingdom of Christ, are not better understood and more truly appreciated.

Many of us like to do hard and necessary work; but we are all more or less human; and under such criti-

cisms as statistical tables often call down upon small and struggling churches, when the fruits of their labors are added to other churches, instead of to themselves, we are liable to become restless, and seek fields where, instead of losing credit for what we have done, we too can get some credit for what others have done.

Is it not time to quit whining, or harping with a doleful twang on small churches that sometimes report no "conversions" during a whole year? It is not honoring the Lord's work. It is not doing justice to those who are patiently laboring in such fields. It is not encouraging them to stick to their work, or enticing others to take it up; and it is hardly manifesting the Spirit of the Master who praised, not the great and showy churches—Ephesus, Thyatira and Laodicea, but their poor little struggling churches of Smyrna and Philadelphia. If we wish to carry on our mission work most successfully, we must learn to labor, and sometimes to wait, trusting in the Lord, "who giveth the increase."

A Country Parson.

"WE'LL CALL IT A DAY"

An Interesting Letter from Soonchun, Chosen, Asia
By Miss Anna Lou Greer

I wonder if you, in the homeland, ever think of just the part each of us as individuals play in the work as a whole, out here. I am going to ask you to spend the day with me as I think this is the best way for you to know of our medical work. Since I was up twice during the night, I wished this morning at 6:00 o'clock that I might sleep a bit longer, but today, as other days, will be a busy one, so I must be about my work promptly. My first trip to the hospital is at 6:00 a. m. Breakfast at 7:00 or 7:30, and then I am ready for the day's work.

First we will go over the charts with the night nurses and ask about all the patients, then a trip to the cellar, where lamps are filled, rice given out—I know almost to the grain how much is needed—soap and lye for the day's wash. Then we stop in the clothes room where the nurses are waiting for the day's supply and for any special orders. The old woman is ready to settle for the marketing of yesterday and get money for today. I'll give her an extra yen as this is the day we give the charity patients meat, a great event in the week for them. While at prayers an emergency operation comes in; we are in the operating room about an hour; mother and baby doing nicely, but if they had not come to us both would have answered the death call. We will go to the clinic now as I want you to see a baby that comes for treatment; the baby is a month old and a regular job; I would guess she weighs not more than three pounds.

I hear the postman's whistle, and as I had letters a few days ago telling me three packages were on their way to me, I am anxious to see what he has. He looks like Santa Claus with so many interesting looking packages. There are sponges and bandages for the hospital from Charlotte, N. C. Our women made supplies to win the war against Germany; how appropriate to help in the same way to win the war against Satan! There are pecans from Texas, and the nicest "package of trash" from a lady in Montgomery, Ala., containing the very things needful for preparation for annual meeting. How could we get along without our friends to assist and cheer us on the way!

Now come back to the clinic; this little boy has not walked for months on account of a bad burn on his leg; we will have to operate, but think of the mother's joy when she returns after a few weeks and finds her only son walking again.

It is lunch time; one of the nurses calls me to see an old lady who has just come in and is suffering very much. Dr. Chung has gone to lunch so I examined her throat, as she says she has swallowed a fish-bone; I can just touch it with the tip of my finger; I can get it with curved forceps; but look, it is not a fish-bone, but a needle she swallowed while eating rice. She looks very much relieved. Now to finish lunch and then to the operating room for about two hours.

The secretary is now ready to report on the day's work. There were more than 30 in clinic and six new patients admitted to the hospital, four of them charity. People ask us why we take in so many charity cases when we find it so hard to keep within our budget, but how can we turn away those who need treatment most. It is 5:00 o'clock and we will have time to do a little visiting. Let's call on the wives of our elders; they always seem glad to see us.

Supper is at 6:30 and then usually a meeting of some kind. I cannot go this evening as we have three morphine fiends as patients and they require a great deal of my attention. While looking after them I will write a letter and read a bit, things I do not have time for during the day.

I make my last visits at the hospital at 10 o'clock and then say good-night to my nurses.

Do not think that this is an unusual day's work; it is not, and I have not mentioned several interruptions, such as settling a fuss between a Japanese and a Korean patient, a call from the deacons to help care for a poor old man and his wife, comforting a little boy after hurting his sore finger when changing the dressing.

It is a busy life, but a great joy comes to our hearts when we realize Christ's message was for us when He said, "Inasmuch as ye did it unto one of the least of these ye did it unto me."

(Any letter with five cents postage, or postcard with two cents postage, addressed to Miss Anna L. Greer, Soonchun, Chosen, Asia, will reach her in due course of mail.)

MONTREAT YOUNG PEOPLE'S CONFERENCE

June 19-28, 1923

By Gilbert Glass, D.D., General Superintendent

The program of the Montreat Young People's Conference will present certain interesting and outstanding features for its seventh session, June 19-28.

Careful attention should be given to these changes by churches that are planning for delegations to Synodical Conferences and to Montreat.

Age Limit—The age limit to Montreat has been advanced to 18 through 26 instead of 16 through 24 as in previous years. This has been done in view of the rapid development of the Synodical Conferences and their adequate programs for younger groups. The program has been planned to meet the needs of those who are ready for advanced leadership courses. Adult leaders of young people will also find interesting and helpful study courses and conferences. Note carefully the leadership courses listed below.

Group conferences for consideration of life and service problems, methods in organization of young people's work, and the challenge of the Church and Kingdom of God to the dedication of life and resources. These group discussions will supersede the open parliament or general discussion period of former conferences. Practically every member of the conference will thus be given an opportunity to discuss these most vital matters in a constructive way.

The morning service of devotion will be conducted by Dr. W. Taliasterro Thompson, Professor of Religious Education in Union Seminary, Richmond, Va. Dr. Thompson's special qualifications for this and other conference leadership are well known.

Conference Bible study will be conducted by Dr. M. Ryerson Turnbull, of the Assembly's Training School for Lay Workers. Dr. Turnbull is particularly well fitted for stirring enthusiasm of young people for the study of God's Word and also for guiding them into the use of best methods.

Text-Book Courses—All delegates will be required to enroll in one of the following text-book classes:

Foreign Mission Course: "The White Fields of Japan." Teacher, J. Woodrow Hassell.

Home Mission Course: "The Child and America's Future." Teacher, Miss Nancy F. White.

Sunday School Course: "Story Telling." Teacher, Miss Elizabeth McE. Shields.

Sunday School Course: "Organized Class and Department for Young People." Teacher, Miss Anna Branch Binford.

Christian Endeavor Course: "Expert Endeavor." Teacher, Dr. R. F. Kirkpatrick.

Christian Education Course: "Education for Successful Living." Teacher, Mrs. R. B. Willis.

"Religious Education, Its Aims and Organization," Dr. W. T. Thompson.

"Methods of Missionary Education," Mr. E. D. Grant.

"Supervised Recreation," Mr. C. R. Warthen.

The clan organizations which will constitute a most important feature of the conference will be under the direction of the following adult leaders: Rev. J. J. Murray, Dr. E. E. Gammon, Rev. R. W. Miles, Rev. S. K. Phillips, Miss Julia Lake Skinner, Miss Clarabel Williams, Miss Irene Hudson, Miss Janie McGaughey, Miss Gertrude W. White, Mrs. B. H. Bunch.

Rev. Wesley Baker will be director of the conference program, and will give particular attention to the development of clan programs of activity.

Recreation: The afternoon programs of recreation will be, as usual, a most attractive and helpful part of the conference. In addition to the tournaments and competitive games, such as basketball, volleyball, baseball, tennis, there will be opportunities for mountain climbing, swimming, and recreational and social diversion. Please note, however, that no outside trips will be allowed during the conference period, so do not plan for a trip to Mt. Mitchell or other nearby points during the conference.

The Vesper services which have always been of deep and permanent devotional value in these conferences, will be under the direction of Dr. H. H. Sweets.

Inspirational Addresses—The following inspirational speakers have been secured for the evening addresses: Dr. James I. Vance, Dr. William Kay Dobyns, Dr. F. T. McFaden, Mrs. W. C. Winsborough.

Conference music will be under the direction of Mr. C. T. Carr, an experienced musical director, and popular superintendent of Sunday School and Young People's Work in the Synod of North Carolina. Mr. Carr will be assisted by a good piano accompanist, yet to be announced.

All delegates should bring clothing and equipment for outdoor life and athletic activities. The Montreat regulations with regard to bathing suits will be rigorously enforced. Life guards will be on hand during the afternoon hours set apart for swimming and the lake cannot be used by delegates except during these hours.

Young people should bring their kodaks and get interesting pictures of conference scenes and groupings. These will be valuable as souvenirs of the conference and for entrance in the contest for the best conference picture.

Information about railroad rates and hotel reservations will be furnished on application for registration at the Richmond office. Hotel rates for the conference will be \$2.00 a day for room without bath, and \$3.50 a day for room with bath on the basis of two in a room.

All delegates should arrive at Black Mountain, N. C., the Montreat railroad station, not later than the afternoon of June 19th.

Do not seek to make room reservations direct with the Montreat management. Reservations will be made in the order that registrations with conference fee of \$3.00 for each delegate are received at the Richmond office.

Conference programs giving detailed information and suggestions will be sent to churches, and we will gladly furnish additional quantities on request.

The matter of sending well selected delegations of young people to summer conferences is of very great importance in the development of work in the local church. Church leaders should give thoughtful attention to the selecting of delegations, and the programs of Synodical and Montreat Conferences should be carefully studied with a view to meeting the needs of young people of different ages and training. Representation from different churches to the Montreat Young People's Conferences will be limited as follows:

Three delegates for the first 100 in church membership, and one additional delegate for each additional 100 in membership or fraction thereof.

Do not delay in making your plans for summer conferences. Registrations for the Montreat Young People's Conference should be made on or before June 1st. Send names of delegates with checks for conference fee, \$3.00 for each delegate, to Gilbert Glass, Chairman, Box 1176, Richmond, Va.

PRAY THIS THING THROUGH

By S. W. McGill

In 1920 the Presbyterians of Alabama, Mississippi, Louisiana, and Tennessee, subscribed a total of \$1,400,000 for the establishment of a Christian college for the Mississippi Valley, at Memphis, Tenn. All of the amount subscribed is past due. The amount paid totals \$653,000. The amount past due and unpaid is \$747,000.

A splendid site has been secured. Contracts have been let and buildings are being erected. There is not money enough in hand to pay for the contracts that have already been let. There would be money enough for a good beginning provided Presbyterians pay what they promised. It is generally understood that when this is done another million dollars must be provided to establish Southwestern on a substantial basis.

Our sister denominations are experiencing great difficulty in collecting what their people promised in their big campaigns. It has become necessary for our sister denominations to begin their campaigns all over again to secure the payment of what was pledged. This will involve great additional expense. Shall Presbyterians be compelled to resort to another campaign to get what we promised we would give? We hope not.

The original campaign in 1920 was pushed to a successful completion through the leadership of the pastors together with the prayers of pastors and people. If we are to complete what our Church has so splendidly begun we must pray this thing through. It is already being suggested that other denominations may establish colleges in Memphis even before we Presbyterians complete our project. Memphis is the most strategic location in the Southwest for a Christian college.

Without further ado we Presbyterians ought to pay what we have so splendidly promised. We undertook the task in prayer. We must now Pray and Pay.

Louisville, Ky.

REPORT OF COMMITTEE OF FOREIGN MISSIONS TO THE GENERAL ASSEMBLY ON ORTHODOXY ON THE FOREIGN FIELD

The Executive Committee called the attention of the last Assembly to rumors which had become a matter of public discussion concerning the prevalence of unsound teaching on the mission field, and to the letter that had been addressed by this committee to all our Missions asking them to make a thorough investigation and report on this subject in order that we might report the facts as found to the General Assembly. As the investigation was incomplete at the time of the last Assembly, the committee was instructed to carry it to completion as soon as possible and report to this Assembly.

In the committee's letter to the Missions sent before the meeting of the Assembly they were asked to report as to the existence of unsound teaching, either in the preaching of missionaries or in the mission schools, especially those in which we were co-operating with other Missions.

All our Missions have complied with this request of the committee except those of East and North Brazil. It may be said, however, that there are no union schools in the bounds of those Missions, and that no rumor has ever reached the committee casting suspicion upon the doctrinal position of any of their members.

Campinas Theological Seminary is within the bounds of our West Brazil Mission. In this seminary we co-operate with the Mission of the Presbyterian Church, U. S. A., and with the Brazilian Presbyterian Church. The Mission reports that there is no unsound teaching in that institution nor in the preaching of any of the members of the Mission.

The Korean Mission reports that a special committee had been appointed and was conducting an investigation, but the report of that committee has not yet been received.

Our African Mission seems to have misunderstood our request and responded by sending a list of questions to which satisfactory answers should be required of all future appointees to that field.

Recognizing that it possesses no ecclesiastical functions, the Executive Committee does not feel authorized to set up other doctrinal tests for appointment than those contained in the Assembly's Manual, one of which is that every appointed missionary for every field is required to subscribe to the doctrinal standards of our Church. We deem it worth while to say, however, that the list of questions proposed by the African Mission indicates a strong type of conservative orthodoxy as characteristic of that Mission.

The Japan Mission reports that it finds nothing for criticism or justifying anxiety in regard to the teaching or preaching of any of its members.

The Mexico Mission reports that in the Union Theological Seminary at Mexico City, Clarke's Theology had been used in teaching a class of three English-speaking students, but that its use was immediately abandoned when objected to by our Mission, and Strong's Theology, a thoroughly conservative work, was substituted in its place.

The vogue of Clarke's Theology in Mission institutions, which seems to have been quite extensive, is perhaps due to the fact that it is written in a style clear and simple and easily understood by those having only an imperfect knowledge of English, and that it has been difficult to find another theological work in English comprehensive enough to be used as a text-book of which this is true to the same extent.

China is the field in which rumors of unsound teaching have attained the greatest notoriety and it was chiefly in reference to that field that discussion was had on this subject in the last Assembly. For this reason in carrying out the instructions of the Assembly a special letter, dated June 6th, adopted at the first meeting of the committee following the meeting of the Assembly, was addressed to our China Missions, requesting them to make a thorough investigation and to make reports based on full Mission action.

Both Missions have complied with this request. The investigating committee of the North Kiangsu Mission was appointed at the regular meeting of the Mission held in August, and its report which was submitted to the Mission and adopted by circular letter has been received. This report implicates no member of the Mission in any charge of unsound teaching. It does raise a question concerning the views expressed by three members of the teaching staff of Nanking Seminary, one foreign member representing a Mission of another denomination and two members representing the Native Church, as affecting their qualifications for the chairs they occupy. The doctrinal position of the other seven members of the faculty on the field was found to be satisfactory.

The Mid-China Mission also appointed an investigating committee at its regular meeting held in October. We are informed by the chairman of the North Kiangsu Com-

mittee, and in other letters from the field, that the report of the Mid-China Committee has been completed, but at this date, April 10th, when our annual report to the Assembly must be adopted and go to the press, the official report of this action of the Mid-China Mission has not been received.

We are also informed by the chairman of the North Kiangsu Committee that since making out their separate reports the investigating committees of the two Missions have met in joint session and have come to a unanimous agreement as to certain recommendations they would jointly make to the seminary board of directors at its meeting in June, "with the view of getting such a declaration from the other co-operating Missions as would remove the trouble and suspicion which hangs over the seminary."

We confidently expect that the separate report of the Mid-China Mission and also the report of the joint meeting of the two Mission committees will be received in time to be laid before the Assembly in a supplemental report.

In presenting the matter to the Assembly the committee would state that in its judgment the careful and faithful manner in which the Missions have dealt with this matter up to the present time entitles them to our fullest confidence that in their further dealing with it they can be trusted to safeguard in every possible way the interests of evangelical truth, and to have full regard to the historic position of our Church on such questions as the Deity of Christ and His vicarious atonement, the inspiration and authority of the Holy Scripture, and their inerrancy as our rule of faith and practice, and as to the spiritual mission of our Church.

And inasmuch as it will not be possible for the Missions to present to the board of directors of the seminary the proposals on which they have agreed until the regular meeting of the board in June, we would recommend that the matter be left in the hands of the Missions to complete the task in which they have been engaged, and to make full report to the next Assembly through the Executive Committee of their findings and of the results of their labors.

The National Christian Council

On its adjournment the National Christian Conference, held at Shanghai in the month of May, set up a National Christian Council composed of representatives to be appointed by the Missions and the Native Churches, the purpose of which is to furnish an organ of communication in connection with matters of interdenominational character, and to facilitate arrangements for co-operative work. The Chinese Recorder for February reports that up to that date 23 Missions had voted approval of the organization and program of the Council. Our North Kiangsu Mission voted adversely on the question of membership in the Council and issued a statement that has been published, giving the reasons for its adverse vote, among which were the expensiveness of the Council and the lack of what were deemed to be adequate safeguards for ensuring doctrinal soundness in its membership. Our Mid-China Mission voted to postpone for a year the decision of the question of approval or disapproval. Meanwhile the Executive Committee has deemed it proper to comply with the request of the North Kiangsu Mission to make no appropriation for the expense of the Council and to take no action on the subject pending final action on their relation to the Council by both Missions on the field.

THE PRIME MINISTER

Helensburgh Reminiscences of Mr. A. Bonar Law

Named after the saintly Dr. Andrew Bonar, the son of a New Brunswick Presbyterian minister, brought up by kinsfolk whose name was honored in the Free Church of Scotland, Mr. Bonar Law's traditions are essentially Presbyterian. The Premier's mother was one of the old Kidston family, closely associated with Helensburgh West United Free Church. Indeed, it was largely owing to the generosity of the Kidstons of Ferniegair that the church and manse, as well as the beautiful glebe on which they stand, were saved for the Free Church at the time of the Disruption.

Standing in front of the manse, looking at the church tower over the tall trees, Dr. Rainy once exclaimed, "Leitch, you can sing with the Psalmist, 'Unto me happily the lines in pleasant places fall!'" These pleasant places are remembered by the Premier and his family, not only for their beauty, but for their "gorgeous hide-and-seek trees."

A Conservative in politics, Mr. Bonar Law has always been a Liberal in theology. In the eighties, when the "Robertson Smith Case" distracted the Free Church, William Leitch, minister then of the Tron Church, Glasgow, and "champion of William Robertson Smith," was called to Helensburgh West Free Church.

There he found a keen young business man who made time to help his minister by teaching in Sunday School and debating in his church's literary society. When his relatives of the stern old school expressed the fear that "the new minister might be in with the organ and out with the Bible," this young optimist tranquilly remarked, "I think not." The optimist was Andrew Bonar Law.

How he delighted in the remark of an old friend in the congregation, who had vehemently protested against the introduction of the organ, "Bonar, I am afraid I am going to like that thing!"

Not that Mr. Bonar Law advocated instrumental music in the days when an organ was considered a tremendous church innovation. By no means. He did not object to it; on the other hand, he was serenely content with a distinctly "old-fashioned" church service. He is not musical, and says so frankly. Indeed, he has been known to "nod" at the opera, and he decidedly prefers a game of chess to a concert. But the sermon Mr. Bonar Law gives his attention to must be abreast of the times. His preacher must live in the world as well as in the study. If a sermon in Helensburgh was worthy of absorption, Mr. Bonar Law absorbed it. "You know your Bible," once said another famous man to him. "I know my old minister's Bible better," was the characteristic reply.

One sermon the Premier actually took unto himself was on the text, "He gave them their request, but sent leanness into their soul." Many years after hearing that sermon, Mr. Bonar Law, in his Rectorial Address in Glasgow, made effective use of it. He was talking on "Success," a subject on which he had lectured to his church's Guild in Helensburgh, and he pointed out that a man must narrow his interests and occupations to gain his end. He has not been afraid to wear himself out in the service of the State—and now he is Prime Minister.

In those far-off Clydeside days, his minister was wont to look on "clever young Law" as one of his most eloquent hearers. His faith in him was indeed unbounded. The story goes that, on Mr. and Mrs. Bonar Law's wedding day, Dr. Leitch prophesied that "the bridegroom would be Prime Minister yet!" The older Helensburgh folk like to talk of that wedding today, of how lovely the fair, golden-haired bride looked, amid the masses of daffodil decorations, behind which the choir sang their very best—for was not the bride one of their former members? The bonnie bride was Miss Annie Robley, eldest daughter of Mr. Harrington Robley, then one of the leading elders in Helensburgh West United Free Church.

The friendship between minister and rising young Member of Parliament deepened as the years wore on, and when, in the course of Mr. Bonar Law's parliamentary career, it became impossible for Helensburgh to be more than a place for holidaying, he came to his old friend with the request that his name might be allowed to remain on the communion roll of the church. "Let it go, Doctor, when you go," he added. So it remained for over 30 years. Little did they dream that in after years Jim and Charlie Law would ask that their names be put on that other sacred roll of the church in which they were baptized—the Roll of Honor of the Great War.

The "little Bonar Laws" always took an intense interest in the children's sermon and hymn at church service, often lying in wait at the manse gate for the minister, just to ask, "What would it be next Sunday?" Their favorite hymn was always "The World Looks Very Beautiful and Full of Joy to Me." Just a few short years later, Charlie and Jim made the supreme sacrifice, and in the black days of the war the congregation sang in their old church, "for remembrance," their old favorite, closing with the verse:

"Not even death can harm me,
When death I meet one day,
In Heaven I'll follow Jesus
All the way."

Surely that was written for the boy soldier!

Mr. Bonar Law's Helensburgh church pew was a full one. The beautiful mother, the four boys, then the rosy-cheeked little girl, so eager always to be beside her father. It is easy to recognize in her Lady Sykes, the Premier's eldest daughter, who has indeed been "beside her father" since her mother's death in 1907. Miss Katherine Law was the baby then; now she is the hostess of 10 Downing Street.

The Guild of Helensburgh West United Free Church is singularly fortunate in having had as its chief lecturer the Prime Minister. A lecture such as Mr. Bonar Law once gave on "Thomas Carlyle" proved him to be a litterateur as well as a politician. Another, "The House of Commons as I see it," showed that in those early Westminster days the onlooker was missing no points in the game—the game of which he is now made captain. A keen Liberal remarked about that lecture, that the member for Blackfriars seemed to be trying to get at the best side of the honorable members of the House. Yes, Mr.

(Continued on page 10)

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Enoree Presbyterian will meet at Fountain Inn Tuesday, April 24th, at 3:30, continuing in session through the 27th.

A Letter from Mexico—(A few weeks ago Foreign Mission Day was observed in the Second Church, Charlotte, in a most interesting way, the ladies of the First Church uniting with those of the Second in presenting a unique and instructive program. "Sunshine in Aztec Land" was used as the basis, which of course means Mexico was the subject. Mrs. Jeff R. Palmer, who was then the secretary of Foreign Missions in the Second Church Auxiliary, sent Mr. Ross, the author of the book, a copy of the program. In return she received the following appreciative letter from Mr. Ross.—Ed.)

La Mision Presbiteriana En Mexico,
Aportodo Postal 117 Bis.,
Mexico, D. F., Mexico, March 28, 1923.

My dear Mrs. Palmer: I thank you with all my heart for your letter enclosing the program for your Foreign Mission Day. It makes us very happy to see the interest in Mexico this year. With a few more services and days spent studying like the day you spent in Charlotte soon the whole Church will be informed and aroused.

I wish you would thank all who made the day possible. We always expect the best from a Presbyterian center like Charlotte—you have not disappointed us.

We can never thank North Carolina enough for sending us so many missionaries. We have more from North Carolina than from any other state. Mr. and Mrs. Williamson, who are from Steele Creek Church, are unusually fine missionaries.

You perhaps know that we have recently had a visit from Mrs. Winsborough; I hope you may hear her give a report of her trip.

With very best wishes, I am, Sincerely yours,
(Signed) W. A. Ross.

Charleston Presbyterian Auxiliary held its 17th annual meeting at Crockettville, Hampton, S. C., P. O., April 3-4. The full program was interesting, and meetings were well attended. There were several inspirational addresses, as well as important business, the principal item of the latter being the adoption of a new constitution. Reports of the president, cause secretaries, and standing committees testified to the growth of the work. Five "Institutes" were held during the year, 12 Bible classes, 24 prayer bands, 32 mission study classes, 19 volunteers for life service reported.

At the first session, Tuesday morning, a memorial service was held in memory of our beloved Synodical president and chairman of the woman's advisory committee of the Southern Presbyterian Church, Mrs. F. Louise Mayes, a woman of beautiful Christian character and rare spirit. At the afternoon session Miss Ruth B. See gave an impressive address on missions in Brazil, where she has been working 23 years. On Wednesday the community worker, Sarah Gray, gave an account of work done among colored people on the coast islands. Mr. Fleming, from Thornwell, made a touching appeal for the proposed Baby Cottage at the orphanage. Mrs. Willis gave a stirring talk on Christian Education and Ministerial Relief, stressing the Student Loan Fund which aids boys and girls to attend college. Rev. and Mrs. A. P. Toomer conducted instructive devotionals. The hostess Auxiliary furnished special music and hospitable entertainment, which was appreciated. The next meeting is to be held at Knox Church, Charleston.

Following officers were elected: President, Miss Amey N. Allen, Charleston; vice-president, Mrs. J. G. Murray, Edisto Island; recording secretary, Mrs. Parker E. Connor, Edisto Island; corresponding secretary, Mrs. Alex. Sprunt, Jr., Charleston; treasurer, Mrs. O. H. Bissell, Charleston; historian, Mrs. S. G. Stoney, Charleston; cause secretaries: spiritual life, Mrs. Henry Rankin, Walterboro; foreign missions, Mrs. L. A. Beckman, McClellanville; Assembly's home missions, Mrs. A. P. Toomer, Beauford; local home missions, Miss T. C. Hutson, McPhersonville; C. E. and M. R., Mrs. D. P. Junkin, McClellanville; S. S. Ext. and Y. P., Mrs. G. L. Mikell, Edisto; literature, Mrs. E. J. Tuton, Hampton; orphanage, Mrs. J. P. Clarke, Charleston.

Marion S. Connor, Sec.

Bethel Presbyterian—We are indebted to the President of the Auxiliary of Bethel Presbytery, S. C., for a copy of the program of the annual meeting of the Auxiliary which is being held this week in Oakland Avenue Church, Rock Hill. We hope to give our readers later a full account of this meeting, which we are sure from the program will be decidedly worth-while.—Ed.

Albemarle Presbyterian—The 25th annual session of Albemarle Presbytery was held at Farmville on April 4, 5, and 6. Farmville is a beautiful town and a perfect setting for a church meeting, but it is the charm of her people that will linger in our memories. The theme was "Stewardship," and after hearing Mr. Spillman plead for "God's Tithe" and a systematic giving to all of the "causes" as apporportioned by our General Assembly, we felt that hereafter hysterical giving would be lessened if not done away with, and that we would have a strong realization of our obligation to those dependent on our gifts.

The keynote of the meeting was Spirituality, and in everything that was said and done our president faithfully held up this side as the mainspring of our works, the source of all Christian graces.

Being our 25th anniversary, Mrs. B. R. Lacy gave us a resume of our work from the first missionary union to our present Auxiliary with its members over a thousand strong.

Bible study was emphasized and all of us felt that it was a great privilege to have four studies under Miss Clarabel Williams, of Wilmington.

Mrs. Woodrow Hassell, of Japan, showed us Japan's door wide open for the Gospel with not enough missionaries to begin to reach the whole people. While we listened our hearts burned within us to go over and possess the land for Christ.

To know Dr. Homer McMillan is to know Assembly's Home Missions, to hear him is to hear Assembly's Home Missions. A debt of gratitude we owe him for his wonderful presentation of this cause.

Close attention was given every speaker, but the most acute interest was aroused when we were told of our Synodical Orphanage at Barium, with its 300 children, the Mexican at our back door, the negro at our elbow, and the neglected missions in Albemarle Presbytery.

The following resolutions were adopted:

"To include Barium in our budget and to ask each circle to give one dollar (\$1.00) per month more than they are now giving for its support. To help establish a girls' school in Mexico. To promote all good feeling possible between the white people and negroes and to ask that a colored delegate be sent from each locality in the Presbytery to the conference to be held for them in Charlotte on June 7th, and to advocate supporting a home missionary in Albemarle where there are now only seven for this urgent need."

The Young People's Work is one that carries gravest responsibility and gives deepest concern, and we feel sure no one could have handled the subject better than did Mrs. Bunch. Earnestly will we pray for others, but it is, "O Lord, save my child or I die."

Being brought face to face with the "Failure of the Church" to measure up to her responsibility and opportunity, many resolved to go home and do better.

All Auxiliaries seemed full of enthusiasm and well organized; more tithers are evident; more family altars and prayer bands are being established; more study books are being used and all are determined to inform themselves on the various activities of the Church. Very few Auxiliaries failed to send a delegate and it was quite gratifying to note the increase.

Mrs. S. N. Harrell, Mrs. H. L. Hicks, and Mrs. Goode Cheatham were elected delegates to the Synodical.

The next meeting of Albemarle Presbytery will be held in Raleigh. Mrs. Goode Cheatham, Sec. Treas. Albemarle Presbytery.

Attention! Presidents and Treasurers of Local Auxiliaries!—Please remember that the offering at the "Mexican Fiesta" for the Mexican Girls' School is to be sent by the local treasurer to your Presbytery Treasurer. It will then be credited to the quota expected from your Presbytery. Please note this carefully.

The Woman's Auxiliary, Presbyterian Church, U. S.
256-59 Field Bldg., St. Louis, Mo.

The Mexican Fiesta!—Celebrate May with a fine meeting! Order free programs for this most interesting occasion (seven copies sufficient for any Auxiliary). Attractive invitation cards in Mexican flag colors, 50 cents per hundred! Order now before the supply is exhausted. Do It Now!

The Woman's Auxiliary, Presbyterian Church, U. S.
256-259 Field Bldg., St. Louis, Mo.

What About the Girls!—(What a Mexican girl thinks about the need of a school for the girls of her race).

All the readers of the Survey know we have had a school for Mexican boys at Kingsville for the last 10 years and there boys have been doing splendid work. But what about the girls?

Through all these years they have seemingly been forgotten and neglected just as the Mexican women have been for centuries past. We wonder why? Is the Mexican boy any better than the Mexican girl? Why don't we give the girl the same opportunity? Is the Mexican girl not worth our time and money?

I have the opportunity of watching dozens and dozens of these girls every day, going to some unworthy place to work and thus increase the family income, and as I watch them week by week and month by month, year in and year out, without a chance in this world to better their condition, a pang of sadness comes to my heart, and I ask myself this question: Why don't people help the Mexican girls? And when I say these girls have no chance of improving their situation, I do not mean that these bright, intelligent girls are not able to, but I mean that their mental capacities are not, and never have been developed, and therefore they cannot use them to a great extent. Then, when these girls marry, their situation does not improve, for they are not likely to marry educated men, and therefore their misery increases; they then lead lives of slavery.

If an uneducated girl marries an educated man he soon discovers her ignorance and her lack of high ideals of life. He soon finds out that she does not know what her rights are, and finally loses all respect for her.

But we must not only educate the girls for their own personal good. We must remember the boys at our Christian school. Soon the time will come for those boys to choose life partners, and not one in a hundred will remain single. Now if the girls are not educated along with the boys, what can we expect our boys to do? There are only two alternatives. They will either marry the non-Christian educated girl, or they will marry the Christian non-educated girl. Whichever one they choose will prove disastrous.

We must, should, and will, God helping us, give these girls an opportunity which they will promptly grasp, to make their future brighter and happier by giving them a Christian school where their bodies, minds and souls will be so developed as to render untold service to the Mexican race.

San Antonio, Tex.

(Quoted from the Missionary Survey)

Some Careless Comments About the Mecklenburg Presbyterian Meeting—Women who have been going to Presbyterian meetings for years agree that the nineteenth meeting of Mecklenburg Presbytery, held at Philadelphia Church, April 11 to 13, 1923, was one of the very best the Presbytery has ever had, considered from the viewpoints of program, attendance, hospitality, interest and the spirit of the meeting.

Mrs. J. M. Black, of the hostess church, gave a most heartfelt and earnest "welcome" to the visitors, and made each of them feel that they were expected, and had been especially planned for. It was most fitting that the "response" to the welcome should be given by Mrs. Parks Kirkpatrick, now of the First Church, Charlotte, formerly a member of Philadelphia Church. Her father, Rev. Wm. McDonald, was pastor of this church for 25 years, and in the course of her most interesting speech Mrs. Kirkpatrick told that the Woman's Missionary Society of Philadelphia Church was organized the day she was born.

Everybody knows that Philadelphia was "one of the seven churches" that was here before the Revolutionary War, but the only visible sign of even approaching old age to be noticed about Mrs. Kirkpatrick was her purple hat, the wearing of purple being a very frank acknowledgment that one is no longer young.

Mr. J. B. Spillman's enlightening talk on the making of a "budget"—that bugaboo of woman's work; Dr. Frazer's two Bible studies; Miss Margaret Rankin's talk on colored work, and a practical demonstration of a proper Auxiliary meeting, given by the ladies of the Second Church, Charlotte, were outstanding features of Thursday's program.

Friday morning was largely given to the hearing of reports from the Auxiliaries of all the churches. In spite of opinions to the contrary, this is one of the most interesting and important things on the program, certainly the most interesting to the trembling delegate who has come, perhaps, all the way from Monroe just to give this report. Time was when they were so scared that you could not hear what they were saying three seats away, but now each delegate marches up to the front, faces the congregation and speaks right out; and they are an inspiration to those who hear. Some years ago a woman's club Presbyterian woman, attending a Presbyterian meeting, said the reports were the dullest things she ever heard. It may be just as true now as it was when Paul wrote his first letter to the Corinthians, that "not many wise, not many mighty, not many noble," not many bright, not many interesting, are called to do the Lord's work—they are presumably in the woman's club, writing papers on "When and Why to Swat a Fly"—and the marvel still is, what God does, with what He chooses to do it with. It's wonderful how "Mrs. Sloop," of Crossnore, can attract the men. They bobbed up from everywhere around when she was announced as the after-dinner speaker, and she almost talked the clothes off their backs.

After the election of officers, it was found that the vice-presidents "had it," there being six women elected to this office. Keeping a finger on the president's pulse being about all that's expected of a vice-president, and with five other people to help you, it must be a particularly nice job to be on, in this Presbytery. If things go well, you could claim a generous share of the glory; if they go badly, you could assume your most detached air, prove an alibi, and blame it all on the other five.

Mrs. Baird has made a fine president, unselfish and untiring in her efforts, and because of her work and loving interest, many new societies have been brought into the Presbytery Auxiliary. She is a most gracious and encouraging presiding officer.

Rev. L. W. Brown, present pastor of Philadelphia Church, and Mrs. Brown were most attentive and cordial to all visitors, and the supply of good things prepared by the ladies of Philadelphia for the delectation of the "inner woman" seemed unlimited. To some present this brought up the rather painful contrast between city and country hospitality. Given, a woman's meeting in the city, the country women are invited, probably, "two from each congregation," and they are given a sandwich and a cup of tea. Given, a woman's meeting in the country, the city women go out in carload lots—the country women would be awfully disappointed if they didn't—and you'd think, to see us at lunch time, that "little Billy Goodin' had come, A-eatin'! an' a-eatin'! an' a-eatin'!" And it takes just as much dough and fruit and energy to make a pie in the country as it does in town!

The next meeting of the Presbytery will be held in Caldwell Memorial Church, and everybody is expecting great things under the able leadership of the new president, Mrs. J. B. Spillman. Pattie Morris Cole.

Mecklenburg Presbytery—The following officers were elected at the recent meeting: President, Mrs. J. B. Spillman, Charlotte; first vice-president, Mrs. J. M. Boyce, Polkton; second vice-president, Mrs. C. W. Tillet, Charlotte; third vice-president, Mrs. Hargett, Monroe; fourth vice-president, Mrs. W. E. Milton, Albemarle; fifth vice-president, Mrs. J. W. Stork, Mt. Gilead; sixth vice-president, Mrs. Marshall French, Rockingham; recording secretary, Mrs. M. E. Peabody, Charlotte, R. F. D. No. 8; corresponding secretary, Mrs. Connor Reid, Charlotte, R. F. D.; historian, Mrs. J. W. Zimmerman, Charlotte; foreign missions, Mrs. L. W. Brown, Matthews, R. F. D.; S. S. extension, Mrs. Lucy T. Russell, Laurinburg; Assembly's home missions, Mrs. C. H. May, Morven; secretary of literature, Mrs. E. V. Irvin, Charlotte; S. P. & C., Mrs. C. C. Anderson; orphanage, Mrs. W. B. Hodge, Charlotte; spiritual resources, Mrs. Arthur Craig; treasurer, _____.

The winning of a Gold Star by an Auxiliary is a real achievement and is not accomplished without labor and sacrifice. To the societies of Thomasboro and Seversville go the honor of having reached this golden distinction during the past year.

Under the direction of Miss Annie Wilson the ladies of the First Church, Charlotte, put on a model circle meeting. The ladies of the Second Church, Miss Margaret Rankin, presiding, put on a model Auxiliary meeting. These meetings were very instructive, especially to the societies that have come into the Presbytery during the year.

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

The advance leaflet of the Young People's Conference of the South Carolina Synod shows some fine things in store for those who go to Clinton, June 11-17. The daily schedule shows that plenty of instruction, inspiration, entertainment, and recreation have been planned for the time between "rising bell" at 6:30 a. m. and "lights out" at 10 p. m.

The conference leaders and speakers include Rev. R. F. Kirkpatrick, D.D., vice-chairman of the All-South C. E. Extension Committee and pastor of the First Church of Anderson; Rev. W. T. Thompson, D.D., of Union Semi-

nary; Rev. R. A. Lapsley, Jr., of Columbia; Rev. Melton Clark, D.D., of Columbia Seminary; Miss Earline Cox, home missionary, Bennettsville; Mr. S. Wilkes Dendy, former South Carolina C. E. field secretary, now at Columbia Seminary; Rev. J. P. Marion, D.D., Sumter; and a number of other fine leaders.

Dr. Marion, chairman of the committee in charge of the conference, advises that not less than 200 delegates are expected. Board for the week will be provided for \$10, and the registration fee will be \$2.

In January we had an article giving the four points in the contest for the "Merit Cup" to be given at Davidson in June to the Presbytery in the Synod of North Caro-

lina, and the society in the Presbytery, that makes the best record in the contest, 25 per cent being awarded for each of the four points attained. This contest is promoted by the Young People's League, which is designed as a federation of all existing young people's societies and not as a local organization in the individual church, as some have supposed. We have had articles on three of the points: Home and Foreign Mission Study, and contributions to the College Fund for Barium and for our Sunday School Missionary. The fourth point is a 10 per cent increase in membership. The societies should not overlook this important phase of their activity and of the contest.

Sunday School

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

APRIL 22, 1923

MOSES: LIBERATOR AND LAW-GIVER

Lesson: Exodus 2:1-19:25; 32:1-33:23; Duet. 34:1-8. (A Survey of Moses' Life.) Printed Text: Exodus 14:10, 13-22.

GOLDEN TEXT—"Fear ye not, stand still, and see the salvation of the Lord."—Exodus 14:13.

SCRIPTURE LESSON

10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace.

15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud of darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon dry ground: and the waters were a wall unto them on their right hand and on their left.

SHORTER CATECHISM

Q. 33. What is justification?
A. Justification is an act of God's free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ, imputed to us, and received by faith alone.

When Israel, departing from Egypt, reached the Red Sea, they were pursued by Pharaoh and the Egyptian forces. The tremendous judgments, especially the destruction of the first-born in every Egyptian house, visited upon Pharaoh and his people made them willing, nay even glad to let them go. But they recovered from the terror inspired by their calamities and determined to follow Israel, to bring them again into bondage. They needed again to be reminded that they were struggling against not an enslaved nation, but Jehovah of Hosts. "Who hath hardened himself against God and hath prospered." "Woe to him that striveth with his Maker!" Israel was seemingly in a desperate condition. Behind them was a powerful and enraged enemy, on either side mountains, and in front a storm-tossed sea. We will contemplate Israel Crossing the Red Sea; The Agencies Employed; The Protection Given; The Results Secured.

I. Israel Crossing the Red Sea

It was physically impossible without Divine aid. But the nation crossing the sea, with Jehovah's help, was a very different thing. It was not only possible, but assured. It is thus with many other things in the kingdom of nature and in the kingdom of grace. Man by his unaided efforts can not make a crop or bring forth food out of the earth. But human beings, with Divine help from the sunshine, the showers and in other ways can secure abundant harvests. Man alone can not convert a sinner into a saint nor evangelize the world, but mankind, with Divine co-operation, can not only transform the individual but cause "the knowledge of God to cover the world as the waters cover the face of the deep." As in Israel's crossing the Red Sea, it demands faith, prayer,

human effort, under Divine direction, and the co-operation of Jehovah.

II. Mark the Agencies Employed

They were human and Divine. Moses and Israel "cry unto the Lord." They earnestly pray and trust in Him. Moses, in token of his faith, is required to stretch forth his rod over the sea. That rod was a symbol of Jehovah's power and had previously been used to work wonders in Egypt. God had promised them a dry path through the sea, but He commands them to "go forward." They must walk to the sea and through the sea. Jehovah sends "a strong east wind" to pile up the waters and make a dry path. But the path is made step by step as they advance. The crossing is done by night, and the Lord gives them light from the cloudy pillar. The Lord gives them what they can't supply: ability to trust, light from heaven, and power to remove obstacles, but He requires of them faith in Him, obedience to His commands and the use of their faculties.

III. The Protection Given

Israel at the Red Sea not only encounters obstacles to progress, but are endangered by a mighty and vindictive enemy. The forces of Egypt are combined for their conquest or destruction. But they have the assured protection of the Almighty. The cloudy pillar which usually went before them giving shade by day and light by night, changed its position and went behind them, producing darkness for the Egyptians and giving light to Israel. The light enabled them to keep their prepared path, and the darkness shielded them from the enemy. The Lord also piled the waters like a wall on either side of them and prevented any side attack. Jehovah also fought against the Egyptians. He glanced at them from the cloudy pillar, and that glance, like an electric bolt, paralyzed and terrified them. He also took off their chariot wheels, hindered their flight, and commanded Moses again to stretch forth his rod that the waters might return and swallow them up. The sea, restored to its strength, drowned the whole host; not one of them escaped.

IV. The Results Secured

Grand effects were produced by the overthrow of Pharaoh and his haughty army. Israel was completely delivered from the sea and from their pursuing foes. Their faith in Jehovah and His servant Moses was also confirmed at the very outset of their wilderness pilgrimage. The pride of Pharaoh and Egypt was humbled. The resistless power of Jehovah was illustrated and the folly of contending with Him was demonstrated. By this judgment the nations of the earth have been taught for centuries that God's people are secure, under all circumstances, and that no nation, however powerful, can oppress Jehovah's hosts with impunity. God is glorified in protecting and providing for Israel, and in judgments visited upon the haughty enemies of himself and people. But alas, Israel and the world are slow to learn and remember these important lessons.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

MY DENOMINATION

- M., April 23—An Evangelistic Force: Rom. 1:8-16.
- T., April 24—Citizenship: Tit. 3:1-8.
- W., April 25—For Truth and Principle: I Tim. 1:18-20.
- T., April 26—Missions: Rom. 1:1-7; 3:28-31.
- F., April 27—Benevolence: Matt. 25:34-45.
- S., April 28—Faithfulness: Luke 16:10-13.

Sun., Apr. 29—Topic: What My Denomination Has Meant to the World. I Peter 2:9-12.

What is the origin of our denomination?

What vital truths has our denomination stood for? How has our denomination benefited the world?

We belong to the Presbyterian Church, and we get our name from the fact that our church is governed by elders, or the older men of the church, who are elected by the congregation, to rule the church. This was the form of the Old Testament Church, and was adopted by Christ and the apostles as the form of the New Testament Church. The Greek word, presbyter, means an old man, whence the name of the church.

When the Roman Catholic Church grew to be so powerful that it absorbed nearly all the other churches, the rule by elders was discontinued, except in a few communities and countries, like the Waldenses, in Italy, and the Culdees, in Scotland. The Catholic Church was ruled by priests and bishops. But when Martin Luther started the Protestant Reformation in the sixteenth century, and the churches declared they would not submit to the rule of Rome and its pope any longer, but would decide all religious questions by the Bible alone, the office of elder was restored. This Presbyterian movement was begun by John Calvin, at Geneva, Switzerland, and spread rapidly, over France and Scotland. In these two countries, the Presbyterians became very strong, though they were persecuted with great severity, so that the Presbyterians of France, who were known as Huguenots, were driven out of the country. Many of those not martyred, found a home in America. Some went to Scotland, where they and many Scotch Presbyterians had to suffer yet more for their faith.

There are over 80 kinds of Presbyterians in the world. We belong to the denomination popularly known as the Southern Presbyterian Church. This church started in 1861, when the Northern Presbyterian Assembly, at Philadelphia, decided that all ministers who did not take an oath of allegiance to the Union government of the United States was a rebel, and should be required to quit preaching, the Southern Presbyterian preachers got up and left, and organized the new church in 1861.

Presbyterianism has done a good many things for the world. Let us hope that the young people of our Church will some day study what our Church has accomplished very carefully. We have space only for a list of a few of these things.

What Has Presbyterianism Done for the World

1. It joined with other Protestants in overthrowing the rule of priests in the church, and their subjection of the people to church regulations, for which they had to pay money. The Protestants declared we were saved by God's grace, and not by baptism, that every man could read the Bible for himself, without permission of the priest, and the Presbyterians said the church should be ruled by elders as the apostles commanded.
2. The Presbyterians believed in civil liberty and religious liberty, and when they could not have this liberty in Europe, they came to America, and the war of the Revolution was supported by them. In one battle of the Revolution, an American general found his army had run out of paper to make wads for the guns of his soldiers, so he ordered his men to enter a church nearby, and take the hymn books and use the pages for gun wads, as he cried, "Give them Watts, boys." Watts was a Presbyterian writer of hymns.
3. The Presbyterians were the first to establish colleges for higher education in America, and they have ever since been noted for an educated ministry and educated people.
4. The Presbyterians have always been loyal to the Bible as the Word of God, and they have always preached God's sovereignty in the affairs of men.
5. The Presbyterians have ever had a high regard for the Sabbath day, and have observed it in their homes, and resisted the desecration of it by others.

6. The Presbyterians have had a reputation for family religion, and the proper discipline of their children, and many of our great men and women have come from the Presbyterian homes.

Let the rising generation of Presbyterians see to it that the glory of the past shall not be dimmed by weakness, failures, and sins against God.

Let us continue to make the Presbyterian Church glorious for its doctrines, its church life, its home life, and its influence in the world.

NEWSGRAMS FROM OUR YOUNG PEOPLE

The Senior Endeavorers of the Lowell, N. C., Presbyterian Church recently had a very effective program called "Laying the Ghosts." A meeting advertised to begin on time was opened 15 minutes late. One by one during the meeting, as the same old songs and the same lack of orderly program and definite preparation were imposed upon the audience, several ghosts came in bearing placards. These were "Song: Same old song, number 341;" "Leader only 15 minutes late;" "Clippings: we always read 'em;" "Special number; stayed away;" "Sentence prayers: call on the pastor." A stirring talk by the leader showed how the society was haunted by ghosts, as evidenced by slipshod preparation, general slackness, etc. A placard was then hung on the curtain behind which the ghosts had retired, naming that place the "Abode of the Dead." Make them stay dead!

The annual report of the Senior C. E. at St. Pauls, N. C., relates some fine work. Junior and Intermediate societies have been organized. A Home Mission Study class was held in December and the season of prayer observed, with studies in stewardship used in the devotionals. "Unfinished Tasks" was the mission book studied. In this study a millinery exhibit was held, each member being presented with a cutout of a Mexican sombrero with the aim of the lesson written on them. A fine Christmas social at the manse; a Foreign Mission study by the Seniors and Intermediates in February; self-denial offerings of \$99 during the two mission study classes; a camp breakfast with steak, scrambled eggs, coffee, and bread; and an Expert Endeavor study now being conducted; make a fine set of accomplishments.

The March report of the North Carolina C. E. Union's Monthly Service Program Superintendent, Miss Maud Little, of Charlotte, shows some interesting items. Five hundred letters were sent. A hundred and ninety-five report cards were received on time, showing that 97 societies observed Dixie Endeavor Day and 98 sent contributions for C. E. work. The total on efficiency chart ratings showed 2,175 points on the Dixie Four-Square Chart, 1,504 points on denominational charts, and 4,014 on the C. E. Missionary Chart.

On March 28th the Junior C. E.'s of the Lumber Bridge Presbyterian Church celebrated the birthday of Junior C. E. work. After a delightful Easter egg hunt the Juniors assembled in the church parlor. Here they found an elaborately decorated birthday cake with candles. Forming in single file the Juniors dropped one penny for each year of their lives into a bank, then each lighted a candle on the cake. After cutting the cake and enjoying light refreshments, the kiddies departed, the contents of the bank being assigned for C. E. extension.

The Gaston County Christian Endeavor Union held its fifth quarterly Rally in the First Presbyterian Church, Gastonia, N. C., April 6th, with 360 in attendance. The banner to the society having the largest number present was awarded to the New Hope Senior society, that for the largest percentage to the Cherryville Senior society, for the second quarter.

Mr. C. T. Carr, superintendent of Sunday School and Young People's Work, was present at the Rally and led the singing. An interesting feature of the program was a 20-minute model Christian Endeavor prayer meeting, very effectively presented by the Belmont Senior society.

Officers elected to serve during the coming year were: Rev. R. C. Long, Gastonia, president; Miss Etta Baker, Lowell, first vice-president; Mr. C. J. Rhodes, Cherryville, second vice-president; Miss Melva Gullick, Belmont, secretary-treasurer; Miss Helen Ragan, Gastonia, superintendent of Junior societies; Miss Elizabeth Martin, Gastonia, superintendent of Intermediate societies; Miss Lena Wilson, Gastonia, superintendent of quiet hour; Mr. C. L. Spencer, Gastonia, superintendent of Tenth Legion.

The Endeavorers of the First and Second Presbyterian Churches of Mooresville, N. C., joined on March 25th with the young people's societies of the other denominations in a joint meeting. Talks were made on "Higher Thinking," "Higher Living," and "A Closer Relation Between the Young People of Our Churches." Mr. S. H. Price, of the First Church society, spoke for the Endeavorers.

Church News

PULLMAN ACCOMMODATIONS TO THE GENERAL ASSEMBLY

Commissioners living near any of the following cities may secure Pullman accommodations to Black Mountain, N. C., or Asheville, N. C., by writing to the District or Division Passenger Agent of the Southern Railway given below. If as many as 24 or more make application, a special Pullman will be arranged for them.

Atlanta, Ga., V. L. Estes, District Passenger Agent, Southern Railway.

Birmingham, Ala., F. F. Forth, Division Passenger Agent, Southern Railway.

Chattanooga, Tenn., W. C. Spencer, Division Passenger Agent, Southern Railway.

Louisville, Ky., B. H. Todd, District Passenger Agent, Southern Railway.

Memphis, Tenn., C. A. DeSaussure, Division Passenger Agent, Southern Railway.

New Orleans, La., G. C. Robson, District Passenger Agent, Southern Railway.

Richmond, Va., F. H. Poston, District Passenger Agent, Southern Railway.

St. Louis, Mo., T. J. Connell, District Passenger Agent, Southern Railway.

Washington, D. C., S. E. Burgess, Division Passenger Agent, Southern Railway.

Be sure to write in good time to secure your Pullman accommodations.

These agents will also be glad to assist with your ticket, and furnish any information desired with reference to fares, schedules, connections, etc.

Commissioners west of the Mississippi River will receive full information as to fares, schedules, Pullmans, and connection at the various gateways mentioned above. The same conditions as to through Pullmans, as mentioned above, are good in this territory.

J. D. Leslie, Stated Clerk.

WHAT THE ASSEMBLY HOME MISSIONS REPORT

They raised \$523,401.66, an excess over last year's receipts of \$20,030.20

The General Assembly apportioned to this cause \$720,000, but they received only \$450,558.80, \$269,441.20 less than they should have received.

Owing to this deficit and the need of much building necessary, they, for the first time in 10 years closed their books with a small deficit.

They supported 936 missionaries, including 271 unsalaried wives. The various nationalities served remind one of Pentecost. Mexicans, Cubans, French, Italians, Bohemians, Hungarians, Syrians, Chinese, Jews, Indians, Caucasians and Negroes.

We have no reason to criticize our Home Mission secretaries, because they not only have done a great work, but they have done it at the low cost 5.9 per cent.

NOTICE OF THE MEETING OF THE GENERAL ASSEMBLY

The Sixty-Third General Assembly of the Presbyterian Church in the United States will convene at Montreat, N. C., Thursday, May 17, 11:00 a. m., 1923. The opening sermon will be preached by Rev. R. C. Reed, D.D., retiring Moderator.

The Stated Clerk will be in the auditorium Wednesday afternoon and Thursday morning for the purpose of enrolling commissioners. Commissioners will please present their commission to the Stated Clerk as soon as possible after arrival at Montreat.

J. D. Leslie, Stated Clerk.

THE ACHIEVEMENTS OF THE AUXILIARIES

The recent meeting of the Mecklenburg Presbyterian broke all previous records. The attendance was especially gratifying, there being present 500 visitors and delegates. Gradually the various church societies are entering the Auxiliary, and thus covering the interests of the seven causes of the Church.

The wisdom of utilizing the energy of the women in church work is shown by the fact that they raised the past year \$600 more than ever before, the total being over \$43,000. The membership has also increased by 300, and 11 new Auxiliaries have been organized. While all of the women have worked hard and all deserve credit, special mention should be made of the work of the president, Mrs. J. G. Baird, to whose energetic leadership this wonderful record is largely due. She seems to have imparted her enthusiasm to her fellows, so that the Presbytery of Mecklenburg bows in grateful acknowledgement of what has been done.

We begin to understand better what Paul meant when he spoke of "those women which labored with me in the Gospel."

CHANGE OF ADDRESS

Rev. E. Wayne Thompson has changed his address from Sparta, N. C., to Bel Air, Maryland.

NORTH CAROLINA

Gastonia, Armstrong Memorial Church—On April 1st, this church organized as a self-supporting church of 161 members on March 25th, over-subscribed its current expense and benevolent budget of \$2,110 and enters upon its infant year with five

elders, ten deacons and young people's council. Rev. G. R. Gillespie will be installed as pastor on the first Sunday in May.

Wilmington Presbytery—This Presbytery has issued a Home Mission Bulletin which is an excellent piece of printing, and gives a pen picture of Home Mission activity in this Presbytery where the fields seem ripe for the harvest.

Monroe—On last Wednesday night Rev. F. R. Riddle, of Columbia, Synodical Secretary of Home Missions of South Carolina assisted by Mr. D. H. Buie, of Red Springs, N. C., closed a ten-day meeting in the Monroe Presbyterian Church. It was a meeting that will live long in the memory of this congregation and be of lasting good to the community. These men impressed everyone with their deep earnestness and spirituality and won the hearts of all who heard them. During the last quarter 66 members have been added to the church, 33 of which came as a result of this meeting.

Salisbury, First Church—This church has enjoyed special evangelistic services for two weeks, beginning April 2d, and ending April 15th. Three able preachers have been with us and services were held twice each day. Dr. J. S. Foster, of Winston-Salem, N. C., Dr. L. S. Fulmer, of the Salisbury Normal Institute and Dr. James I. Vance, of Nashville, Tenn., assisted the pastor, Dr. Byron Clark, and large audiences attended the services. There were several hundred reconsecrations and there will be a number of additions to the church. We never heard finer sermons than these brethren preached and the spiritual life of Salisbury was deepened.

St. Paul Church, Charlotte—One of the best meetings ever held in this church closed on Sunday, April 1st. The preaching was done by Rev. M. F. Daniels, superintendent of our Home Mission work in Mecklenburg Presbytery, and continued for ten days. The attendance was good throughout the meeting, and the preaching was clear, sound and forceful. Our church was helped wonderfully. As a result of this meeting there were 32 additions to this church, 27 on profession and five by letter. Of those who came in on profession several were heads of families. We give all the praise to God for this outpouring of His Spirit.

S. B. Lyerly, Pastor.

Greensboro, First Church—It is very gratifying to know that this year the support of two Home Missionaries was included in our budget and Rev. R. H. Stone and Rev. E. G. Clary are our representatives in Home Mission work. Rev. R. H. Stone is a young man of our own Presbytery and comes from one of our Home Mission churches. He graduates in May from Union Theological Seminary and will take charge of our mission work in Ashe County.

Rev. E. G. Clary is a graduate of Union Seminary and has been doing mission work for the past two years. The field of his work includes the whole county of Wilson and he has already opened up six stations and is having Sunday School and Church services regularly.

Mecklenburg Presbytery—Rev. M. F. Daniels, the chairman of Home Missions in Mecklenburg Presbytery has been authorized by Presbytery to issue a monthly bulletin.

The first copy has been received. It is called "The Reflector," and is intended to reflect the work of the Home Mission workers.

The first number is bright and readable. If supported by those in Presbytery who are interested in Home Missions, it will be a valuable assistant to the energetic chairman.

The Standard wishes it "God Speed," and will do all it can to help it in its mission.

Our progress in Presbytery's Home Mission work has been wonderful.

Let each one help to add to this progress. There remains much land yet to be occupied.

The Davidson College Presbyterian Church feels that it has made a liberal contribution toward the rebuilding of Chambers in the most generous gift that comes from Mr. F. J. Knox, a beloved elder and for many years clerk of the session, and his wife, Mrs. Elizabeth A. Knox, who today told the committee waiting on them that they would give \$5,000 to build the Knox Bible Hall to be used by Rev. Dr. C. M. Richards as a teacher in the department of the English Bible and related subjects. The gift is regarded by all who know the givers as in keeping with their usual liberality and the keen interest that Mr. and Mrs. Knox have through a life-time manifested in all that makes for religious education and the spread of Christian truth in the home land and in foreign lands. Mr. Knox has for a very long period of time been conducting in the Davidson church a Bible class for women, which he has taught with marked acceptability and if possible with increasing popularity as he grows older. This gift to the college of a Bible hall where the Bible will still be taught when he has gone hence is a most fitting and effective way to insure that his work and his influence and that of his good wife shall continue to abide as the years roll on.

Kings Mountain Presbytery held its spring meeting in Cherryville Church. Its opening session Tuesday night, April 10th, consisted of sermon by retiring moderator, Rev. R. C. Long, roll call of ministers and churches, and election of officers. Rev. George R. Gillespie, of Gastonia, was elected moderator, Rev. T. G. Tate, of Olney, temporary clerk, and Rev. W. J. Roach, of Lowell Covenant, permanent clerk to assist stated clerk.

Rev. Dr. I. S. McElroy, Columbus, Ga., was received from Macon Presbytery and commission appointed for his installation as pastor of the Kings Mountain, N. C., Presbyterian Church. Presbytery overruled the General Assembly for the appointment of a full-time Christian Endeavor superintendent for North Carolina. The committee on young people's and Sabbath School work was granted permission to raise from churches and Sunday Schools of Presbytery \$1,000 for the creation of a manse erection fund. A special day to be known as "Presbytery Day" was appointed to the young people's societies of the Presbytery.

Rev. J. J. Harrell, of Bessemer City, Rev. George R. Gillespie, of Gastonia, elder S. C. Reid, of Ruthersfordton, and elder C. L. Spencer, of Gastonia were the principals elected as commissioners to the General Assembly in May.

Rev. and Mrs. A. T. Banks and their people, ably assisted by the people of the Methodist and Lutheran Churches, were admirable and most hospitable hosts.

SOUTH CAROLINA

Sumter, First Church — Summary of Disbursements, 1922-1923:

Foreign Missions	\$1,869.00
Assembly's Home Missions	745 00
Local Home Missions	700.00
Christian Education and Ministerial Relief	375.00
Sunday School Extension and Publication	120.00
Educational Institutions	791.44
Bible Cause	64.00
Orphanages	717.65
Current Expenses and Presbyterial Tax	2,344.63
Pastor's Salary	3,000.00
Miscellaneous Contributions	2,440.49

Lickville—Probably one of the most delightful and interesting meetings of Enoree Presbytery came to a close here today. The Presbytery convened on Tuesday night, and notwithstanding the wet weather the attendance upon the service was large.

The youngest pastor in the Presbytery, Rev. F. B. Estes, was made Moderator. The reports showed gratifying growth for the year in all of the churches.

Intense interest was taken in the earnest discussions of the Presbytery on the many phases of its work.

Rev. J. F. Matheson, chairman, Union, made an exhaustive report on home missions, showing the rapid growth and growing interest throughout the Presbytery in this work. All churches now have pastors, and the Presbytery requested to furnish funds to enable the Home Missions committee to occupy strategic points which just at this time offer great opportunities for development. The report of Rev. J. K. Roberts, superintendent of Home Missions, was heard with interest.

Rev. J. G. Walker, Greenville, chairman of Sunday School, Young People's Work, made a thoughtful report of activities in these departments. Presbytery directed that a conference of superintendents be held in the Greer Church, on May 3d; that a conference of C. E. and Young People's Leaders be held in three counties during the spring; that three county Sunday School institutes be held during the year, and one standard training school at some central point during the year. Rev. J. K. Roberts, also superintendent of this work made an interesting address on the above report.

Probably one of the most interesting discussions of the Presbytery occurred during the report of Rev. J. K. Roberts, chairman of General Assembly's Home Missions, on the subject of colored evangelization. The discussions were led by Rev. C. G. Gunn, Rev. W. A. Hafner, Gaffney, Rev. J. F. Mattheson, Union, Rev. C. O'N. Martindale, Rev. T. W. Sloan, D.D., and Rev. J. S. Lyons, Greenville, and Rev. J. M. Wells, D. D., president of Columbia Seminary.

Rev. H. W. Dubose, D.D., of the First Church, Spartanburg, made an excellent report, as chairman of the committee on Foreign Missions. Prof. Morton, of Converse College, gave an address on Mexico, and the progress of the Gospel in the land of the Aztecs.

Rev. Messrs. F. B. Estes, Lockhart and J. G. Walker, of Greenville; and elders, W. M. Stenhouse, Reedy River, and J. V. Askew, Mt. Tabor, were elected commissioners to the General Assembly which meets in Montreat May 17, 1923.

The hospitality of the Lickville people was unbounding; and the Presbytery was deeply sensible of the fine and cordial entertainment given by the church and community.

Presbytery will meet in adjourned session in the First Presbyterian Church, Greenville, on Tuesday noon, May 15th; and in regular stated session, in the Fairview Church, October 30, 1923—Greenville Piedmont.

Harmony Presbytery, Salem Black River—This satly old church, in the beautiful moss draped grove of ancient pine and oak, was honored yesterday and today by the annual spring meeting of Harmony Presbytery. This is the third time in 35 years that Presbytery has been entertained by this church, 1888, 1906, and 1923. The attendance each day was more than at both of the former meetings. This is due to automobiles, and better roads. Salem congregation though fewer in numbers than in either of the former years, entertained the delegates and visiting friends with bountiful picnic dinners, and in their homes with gracious hospitality fully up to the traditions of this once wealthy and cultured community.

Harmony is one of the oldest, if not the oldest Presbytery in the State. It has several times been divided to form other Presbyteries, the latest when Congaree Presbytery was organized about 10 years

ago. It was the home Presbytery of Dr. J. Leighton Wilson, for 18 years a missionary on the West Coast of Africa in the forties and fifties of the last century, and who was secretary of Foreign Missions of the whole Presbyterian Church before the secession of the Southern Church in 1861, and then of the Southern Church for many years until retired on account of the infirmities of age. It was likewise the home Presbytery of Dr. Hampden C. DuBose, perhaps the most distinguished missionary that the Southern Church has sent to China. Dr. Wilson was the most active leader in breaking up the African slave trade. Dr. DuBose was the leader in the fight on the opium traffic in China. Both were noted as statesmen of the first order as well as preachers of the Gospel who brought many heathen in to the Kingdom. It is gratifying to know that this old Presbytery, meeting this time in the second oldest church within its bounds (the old Williamsburg Church at Kingstree is the oldest), is not only keeping the "home fires" bright and planting new churches in the destitute places, but also has some of its choice spirits, men and women, ministers, teachers, and doctors, carrying on the great work that Dr. Wilson and Dr. DuBose gave their lives to establish.

There are 32 churches and 14 pastors in the Presbytery. Of the ministers 13 were in attendance, and 25 elders, a most remarkable attendance. Only one pastor was absent, and only seven churches not represented. Tuesday the Presbytery was called to order by the retiring moderator, Rev. R. H. Ratchford, who preached the opening sermon. The Lord's Supper was celebrated. Dr. Hammond and Dr. McIver conducted this solemn service. The number of communicants was the largest that had assembled in this church in perhaps a half century.

Rev. L. K. Martin was elected moderator and Rev. R. L. Grier temporary clerk. Rev. W. H. Workman is stated clerk. Under the capable handling of the machinery by the officials the work of the church court moved very smoothly. The various committees in their reports showed that most earnest and diligent study had been given to the subjects under consideration. The financial side of the Home Mission work has been hit like all business in this section of the State where the ravages of the boll weevil and the heavy rains of 1921 and 1922 have hardly been equaled anywhere else.

Tuesday afternoon, Rev. D. M. Douglas, president of the Presbyterian College of South Carolina, made a most instructive and hopeful report of present activities of the college at Clinton. Outside of the one million dollar educational fund, he has been guaranteed 35,000 of \$75,000 needed for a new dormitory to accommodate 100 additional students. There are 180 there now, all that the college can accommodate at present. Dr. Douglas is hopeful of getting the other \$35,000 by commencement in June, which will insure the building by the time the college opens in September. The advance enrollment indicates that there will be students to fill the new dormitory when it is ready for occupancy.

Dr. R. A. Lapsley, Sr., of Richmond, Va., reported on the work of the organized adult Bible classes and the home department of the Sunday Schools. Dr. Lapsley is the editor of the Adult and Home Department Quarterlies. This work is fast getting all the membership of the churches into the Sunday Schools, their aim being to have all members studying the Bible. He outlined the splendid team work that is the outgrowth of this system, and the bringing into the church of many that would not otherwise be reached by the Gospel.

The call of the Lake City Church to Rev. R. W. Park, now a senior at Columbia Seminary was found in order and the call placed in his hands. Thirty-one of the 32 churches sent up a narrative of the state of religion. One church reported that every family has family worship. Two churches reported that there is no worldly conformity among their members. Twenty-five churches reported the pastor's salary paid in full. It seems that every church has some arrangement for regular services. The next meeting of Presbytery will be held at the Williamsburg Church in Kingstree.

The report of the Stewardship Committee showed that a total of \$73,000 was contributed for local causes as against \$68,000 for the previous year, but the benevolent causes showed a falling off of about the same amount as the increase in local support. Several churches reported their apportionment to all causes paid in full. Several reported that the Every Member Canvass for this year shows the apportionments pledged in full. The Georgetown Sunday School reported that every cause of the Church was supported with its contributions. An overture to the General Assembly which meets in May at Montreat, N. C., calls for a careful investigation of the orthodoxy of all of the Church's missionaries in China. This action was due to reports that some of these missionaries are leaning toward the doctrine of modernism. Rev. L. L. Legters who has for some time been laboring outside the bounds of the Presbytery was refused permission to continue such labors further. Rev. J. P. Marion resigned as a trustee of Chicora College and Rev. L. B. McCord

was elected in his place for the term to end in October 4, 1923.

Rev. W. R. Pritchett was elected commissioner to the General Assembly and Rev. R. L. Grier alternate. Mr. M. B. Wilson, of Mayesville was elected elder commissioner and Mr. D. E. McCutchen, of Indiantown alternate. Dr. Hammond offered a very complimentary resolution of thanks for the hospitable entertainment which had been accorded to the Presbytery. This was adopted by a rising vote. The business was finished with the reading and approval of the minutes. The meeting was closed with sermon by Dr. McIver of the Bishopville Church. This series of meetings will long be remembered by the people of the old "Brick Church."

E. W. Dabbs.

Charleston, Second Church—Under the pastorate of Rev. J. W. Hickman, this church is making fine progress. There were 70 additions last year, a majority upon profession of faith; 34 joined last quarter. Mr. Hickman has been holding evangelistic services in the Gordon Street Church, Atlanta.

Union—The report of the year's work of the First Presbyterian Church of this city made at the recent meeting of the Enoree Presbytery was a splendid one and received favorable attention at the Presbytery. The pastor, Rev. John F. Matheson, gives the following information:

Received into membership the past year 42, 23 by confession of faith and 19 by letter, making total membership to March 31st, of 215.

Contributions for the past year for church causes were as follows:

Foreign Missions, \$1,716; Assembly Home Missions, \$1,124; Local Home Missions, \$774; Congregational Home Missions, \$25; Sunday School extension and publication, \$103; Educational Institutions, \$1,719; Bible cause, \$30; Thornwell Orphanage, \$521; making a total to benevolences of \$6,346, while other expenditures amounted to \$3,792, the entire expenditures of the Church for the past year being \$10,138, making a per capita contribution of \$47.15.

Allan Nicholson.

ADVANCE FINANCIAL STATEMENT

Executive Committee of Foreign Missions of the Presbyterian Church in the United States

The Executive Committee of Foreign Missions presents its advance summary as follows:

Appropriations Regular		
Budget	\$1,124,019.85	
Appropriations Special		
Budget	148,997.93	\$1,273,017.78
Receipts and Credits:		
Regular Budget	\$1,065,385.20	
Special Budget	148,997.93	1,214,383.22

Deficit on Regular Budget for the year	\$ 58,634.56
Deficit March 31, 1922	\$ 251,704.49
Gains in Adjusting accounts and appropriations for Exchange Guarantees	60,928.64
	190,775.85

Deficit March 31, 1923 \$ 249,410.41

The gain of \$60,928.64 in the Deficit Account was mostly due to the fact that uncertain exchange conditions in several of the missions compelled us to carry balances last year to safe-guard this year and the final working out of the accounts resulted to our advantage.

The comparison of income with the year 1921-22 is:

	1922-23	1921-22
Living Donors	\$1,146,204.48	\$1,210,742.02
Legacies	43,757.38	57,170.58
Income from Invested Funds	20,217.45	10,587.06
Other Sources	4,203.91	2,824.20

\$1,214,383.22 \$1,281,323.86

The full analysis of the result of the year will be set out in the Treasurer's Report.

Edwin F. Willis, Treasurer.

Nashville, Tenn., March 31, 1923.

FIRST REPORT OF EVERY MEMBER CANVASS SYNOD OF NORTH CAROLINA

J. B. Spillman, Secretary of Stewardship

One hundred and fifty of the 508 churches report an increase in benevolent subscriptions of \$43,417 over subscriptions of last year, and many of these are partial reports. There has been a very gratifying increase in Family Altars and Tithers in many churches. Reports coming in show that this canvass was a more thorough canvass than the previous one. Reports to April 14th are as follows:

Presbytery	Quota of Church Reporting	Ben. Subscription This Year		Ben. Subscription Last Year		Tithers		Family Altars	
		No.	Amt.	No.	Amt.	1922	1923	1922	1923
Albemarle—12 of 49 Chs.	13,769	631	\$ 11,188	667	\$ 11,043	101	101	27	70
Concord—26 of 62 Chs.	48,921	2,099	45,124	2,086	38,065	242	343	142	174
Fayetteville—30 of 119	57,593	1,664	45,115	1,813	31,615	187	239	144	164
Kings Mtn.—12 of 38	38,528	1,617	29,421	1,492	24,293	154	163	47	93
Mecklenburg—28 of 86	73,231	2,016	64,821	2,655	50,248	194	424	153	196
Orange—20 of 89	64,976	1,648	64,123	1,848	57,463	140	343	146	154
Wilmington—22 of 65	57,916	1,424	51,074	1,541	52,763	101	338	108	175
	\$354,934	11,099	\$308,866	12,102	\$265,449	1,119	1,974	789	1,026

Educational

Flora Macdonald College—The official commencement program is as follows: Saturday, May 19th, 5:00 p. m., Senior Class Day Exercises, Woodland Theatre. Sunday, May 20th, 11:15 a. m., Baccalaureate Sermon, College Auditorium, by Rev. J. E. Purcell, Jr., pastor St. Andrews' Presbyterian Church, Wilmington; 6:30 p. m., Vesper Service, Woodland Theatre, College Campus, Dr. C. G. Vardell; 8:00 p. m., Sermon before the Y. W. C. A., Presbyterian Church, Rev. J. E. Purcell, Jr. Monday, May 21st, 8:00 p. m., Concert by the Conservatory of Music, College Auditorium. Tuesday, May 22nd, 9:00 a. m., Meeting of Board of Trustees; Meeting of Advisory Boards; 10:30 a. m., Business Meeting of General Alumnae Association; 4:00 p. m., Reception and Exhibits Departments of Fine and Household Arts; 8:00 p. m., Senior Class Play, "Midsummer Night's Dream," College Auditorium; 10 p. m., Alumnae Banquet, College Dining Hall. Wednesday, May 23rd, 10 a. m., Graduating Exercises, College Auditorium. Address.

A quarterly concert was given on Monday night by the pupils of the Music department, in the auditorium.

Miss Anna Spencer Daniel, head of the Domestic Art department, died on Saturday evening, April 7th, at 9:00 p. m., at the Baker Hospital of Lumberton, where she had been a patient for some time. The immediate cause of her death was septicaemia. Present at the hospital at the time of her death were Miss Patty B. Watkins, dean of the faculty, Mrs. J. H. Glenn, and Miss Nan Robert, of the faculty, and a sister of Miss Daniel, who reached her bedside a few minutes before death came. The remains were carried to Farmville, Va., on Sunday morning accompanied by Mr. Hiram Grantham, of Red Springs, and Miss Nan Robert. Funeral services were held on Monday, April 9th, at 3:00 p. m., at the home, and were conducted by Dr. Vardell. Services at the grave were conducted by Dr. Vardell, Dr. Rankin, of the Presbyterian Church, and Dr. Spooner, of the Methodist Church. The floral tributes were many and beautiful. The faculty, student body, and domestic art students sent special designs as a tribute of love and affection.

Queens College—Through the columns of the Standard I wish to say a few words about the Queens College annual banquet this year.

Please, "old girls," note the time—Saturday of commencement week, May 12th; and place, the college dining hall. Cards will be mailed to all members a week in advance, and I wish to urge you now to work up a reunion of your class, sign the card, with date of your graduation, and mail to the secretary. We will have one of the brightest lawyers of the state—an alumna of Queens—as principal speaker. There will be toasts by other distinguished alumnae, songs and plenty of good fellowship. Besides there will be report of the year's work. You will be surprised and delighted to know the number of valuable books which have been added to the college library. This has been the chief work of the association this year. So, for fear you will miss something, get in touch with your class now and arrange to come.

I would like to urge especially reunions of classes 10 years apart from present year—1923, 1913, 1903, 1893—as we will take notice each year of the 10-year period. Our infant class, one year old, we are expecting 100 per cent strong. There is nothing which revives our loyalty and interest in our alma mater as meeting there once a year, so let's give Dr. Frazer and Miss McLean a real "storm party."

Our marching song will be (sung to chorus of Tip-terary):

"It is not far to our Queens College,
It is not far to go;
It is not far to our Queens College,
The dearest place we know.
Good-bye to home and duties,
Welcome alumnae fair;
It is not far to our Queens College,
And I'll be right there."

(Signed) Mrs. Jno. D. Shaw, Jr.,
President Alumnae Association.

Mary Baldwin Seminary—Being one of the now comparatively few persons conversant with the efficient work of the Mary Baldwin Seminary, in Staunton, in its earlier stages, I have been asked to say, through the Presbyterian Standard and other papers, a few words about the proposed Mary Baldwin Woman's College for higher education, to be at the same place but further from the center of the city.

Having known for much over a half century the beneficent, Christian educational service of the seminary for the young womanhood of our Church, and others, far and near, I am gratified to know that the Synod of Virginia has decided on placing the higher institution in a contiguous location, and under the immediate control of those who have long been deeply interested in the seminary.

I think it will, by no means, lessen the influence or attendance of the older school; but will in all probability tend to increase both. The traditions of the past and the influences of the present will combine to make the new institution desirable for those who seek higher education, without the sceptical atmosphere of some of the colleges for women in different environments and under very different auspices. Knowing of some sad cases of loss of faith in securing supposedly superior advantages, has deeply impressed me. Surely no more favorable environment than this center of staunch Scotch-Irish Presbyterianism, with such trustees, and with such a leader and organizer as Dr. Frazer can be found.

Parke P. Flournoy.

Union Theological Seminary—Twenty-Fifth Anniversary of its location at Richmond. Mention was made

last week of plans for the observance of this anniversary. The names of Dr. Robert F. Campbell, Dr. George Summey, Dr. Egbert W. Smith, Dr. J. R. Bridges, and Gov. E. Lee Trinkle were published as participants in this celebration. It is now announced that in addition to the foregoing there will be a number of addresses bearing on the relation of the seminary to the work of the Southern Presbyterian Church and on its significance as a factor in the life of the city of Richmond.

On Tuesday, at 4:00 p. m., the principal address of Dr. R. F. Campbell will be preceded by two brief addresses. Rev. J. J. Gravatt, D.D., rector of Holy Trinity Epis-

(Continued on page 12)

News of the Week

Rev. William Sunday has closed his great meeting in Columbia, S. C. Thirty-seven thousand people heard him in four services the last day. Mr. Sunday was escorted to the train at 10 o'clock at night by the 800 ushers of the tabernacle organization. The men drew Mr. Sunday's car through the streets to the station with ropes attached to his car, and along the streets stood delegations from the public schools, the university and the two colleges for women and many citizens, who sang songs of the tabernacle and shouted and waved good-bye to the evangelist.

At the close of the service Dr. Melton, chairman of the Columbia committee, presented Mr. Sunday with a check for \$25,002, the gift of the people of Columbia.

The new Fisheries Commission of this state held its first regular meeting last week. The board elected J. B. Dixon full-time chairman at a salary of \$3,600, M. L. Willis, secretary, and John A. Nelson, fisheries commissioner, at a salary of \$3,600 and a subsistence allowance of \$240 annually. The commissioner was authorized by the board to employ inspectors and other officers necessary for the proper conduct of the business of the commission.

Judge Julian Mack, of the federal court of Tampa, Fla., ignored the three-mile limit law, and sentenced five men, one the owner of the boat, to a year and a day in the federal penitentiary, and the other four \$200 each. The case was appealed.

President Harding is about to appoint a Kansas man to the Federal Reserve Board. He has let it be known that he will not name a Southern man, as he claims that the appointment of J. G. McNary, of El Paso, Tex., was blocked by the votes of Southern Senators.

Thomas E. Cooper, former president of the defunct Liberty Savings Bank of Wilmington, and J. C. Rouark, former cashier, have been arrested and held in the sum of \$5,000 each for their appearance at Raleigh. They are charged with issuing certificates of deposit without delivering the money.

Wages cannot be fixed by law, the supreme court, dividing five to three, held in a case brought to test the constitutionality of an act of Congress fixing minimum wages for women and minor girls in the District of Columbia.

United States Senator Carter Glass, of Virginia, told the Women's Democratic Club that the League of Nations would be an important issue of the next presidential campaign. He declared that the attitude of the Democratic party on the league was unchanged and that he was in favor of it "body and soul, with or without reservations."

As an avowed protest against the execution of the prelate, Butchkavitch, put to death because he opposed the revolutionary doctrines of the soviet, the state department has withdrawn the authorization under which Ekaterina Kalinin, wife of the Russian President, had planned to pay a visit to the United States.

W. A. Ryan, manager of sales, Ford Motor Company, Detroit, according to advices, announces that the company's Charlotte branch has won first place in the national campaign of the Ford Motor Company to increase its retail sales 100 per cent for the six months ending March 31, 1923, over the corresponding six months last year.

The United States Steel Corporation announces a wage increase of 11 per cent, effective April 16th, for day laborers employed in the manufacturing plants of its subsidiary companies, with an equitable adjustment for other classes of labor in those plants. More than 150,000 employees are affected and the increase, it is estimated, will add approximately one-half a million dollars to the weekly pay roll.

The first crate of strawberries appearing on the market at Whiteville, N. C., Columbus County, sold for \$25, and the grower, Duff McPherson, won a \$10 cash prize offered for the first crate.

The second crate brought in was sold by L. O. Sellers for \$18.

Gen. William B. Haldeman, of Louisville, Ky., was elected commander-in-chief of the United Confederate Veterans at the closing business session of the annual reunion at New Orleans, and Memphis, Tenn., was selected as the 1924 reunion city.

Although considerable irregularity was apparent in the chief financial markets during the past week, reports from industrial districts showed that the strong upswing in business is being continued. Pig iron production is at a new high level for all time and a similar condition probably exists with regard to steel.

The car in which they were riding was badly shot up and Miss Rosalie Bowen and Miss Mary Gwinn, young women of Asheville, N. C., miraculously escaped death when they failed to halt as ordered to do so by a group of federal prohibition officers on the Greenville-Asheville highway about 20 miles north of Greenville, S. C. Prohibition officials in Greenville County having agreed to pay for damages to the machine, and in order to avoid further publicity, Miss Rosalie Bowen and Miss Mary Gwinn, Y. W. C. A. workers, will take no steps to prosecute the officers.

EDITORIAL.

(Continued from page 2)

Ancient of Days, Lord of the Ages, Upstayer of things that are, Foremost of the Gods, Lord of truth and righteousness, Begotten of the Gods, Maker of men and beasts and birds." He further expounded the "Gospel of Osiris" and held up "Queen Isis" as a prototype of the Virgin Mary.

He explained these extraordinary procedures on the ground it exemplified the unity of religion.

The Reverend Mr. Guthrie goes far beyond Dr. Grant, and makes the problems confronting Bishop Manning such that if he is going to deal with them in a way that will count, he must strengthen his spinal column and assert his episcopal authority in a way that will show that he means business.

We Presbyterian bishops have had no experience in exercising any such authority, but this bishop would like to change places with his reverence for a day.

THE PRIME MINISTER

(Continued from page 5)

Bonar Law was always far too big a man to act as "the gentleman with the duster."

The Premier is generally accepted as level-headed, far-seeing, resourceful. These and many other statesmanlike qualities are allowed him, but to these virtues his friends add—sincerity, temperance, kindness, and sympathy. The fellow-feeling with the grief-stricken made the Chancellor of the Exchequer in the war "wondrous kind." "The Scotch brother in Canada"—"the old Glasgow schoolfellow"—"for the past's sake"—such appeals to find out for his fellow-sufferers some pathetic details, omitted by officialdom, never failed. Often the carefully-collected typewritten information had a few sympathetic lines added by Mr. Bonar Law himself, in his own characteristic "scrawl," for the sake of "auld lang syne."—Marion C. Cameron, in "The Record," Edinburgh, February, 1923.

BE NOT AFRAID

Beside the dead I knelt for prayer,
And felt a presence, as I prayed.
Lo! it was Jesus standing there;
He smiled, "Be not afraid!"

"Lord, Thou hast conquered death, we know,
Restore again to life," I said,
"This one who died an hour ago."
He smiled, "She is not dead."

"Asleep then, as Thou didst say,
Yet Thou canst lift the lids that keep
Her prisoned eyes from ours away."
He smiled, "She doth not sleep."

"Yet our beloved seem so far,
The while we yearn to feel them near;
Albeit with Thee we trust they are."
He smiled, "And I am here."

"Dear Lord, how shall we know that they
Still walk unseen with us, and Thee,
Nor sleep nor wander far away?"
He smiled, "Abide in Me." —Selected.

CHILDREN

HER FIRST LETTER

Dear Standard:

This is my first letter to you. I go to school and to Sunday School at Springfield. I like my school teacher very much. Miss Effie Bailey is my Sunday School teacher, I like her too. I will close. From your unknown friend,

Maud McDonald.

Cameron, N. C.

LIKES THEM BOTH

Dear Standard:

I am a little girl 12 years old, in the sixth grade, and I go to school at Springfield. My teacher's name is Miss Margaret McLauchlin, I like her fine. I go to Sunday School at Union. My Sunday School teacher is Miss Cassie McLauchlin. I like her fine.

Your unknown friend,

Leta Crutchfield.

Cameron, N. C.

THE TWINS ARE DARLING

Dear Standard:

I am a little girl 11 years old. I am in the sixth grade in school. My teacher is Miss Felton, we love her very much. I have three sisters and two brothers. Two of my sisters are twins; I think they are darling. My father is the superintendent of our Sunday School. My Sunday School teacher is Mrs. McCormick.

Your friend,

Catherine Ann McInnis.

St. Pauls, N. C.

SURPRISE FOR DADDY

Dear Standard:

I am a little girl six years old. I go to Sunday School every Sunday. My teacher is Miss Annie Jarvis; I like her fine. Our pastor is Rev. H. B. Searight, we like him. I hope this will not reach the wastebasket, for I want to surprise my daddy.

Your little friend,

Sophia Jane Ross.

Washington, N. C.

A NICE SWING

Dear Standard:

I am a little girl seven years old. I go to the Presbyterian Sunday School. I have a big swing; it is a long rope and a pillow at the end and I get up on top of a hill and swing off.

A new little friend,

Madge Blanding Taliaferro.

Atlanta, Ga.

THE BEST THERE IS

Dear Standard:

I am a little boy seven years old. I have a little sister five years old, her name is Ruth. We do not go to school. Mother teaches us at home. We go to Sunday School. Miss Sue Woodward is our teacher. We love her very much. She gave us a valentine party and an egg hunt. Dr. Grier is our preacher. We think he is the best preacher there is. I know almost all of the catechism. Ruth and I like to read the letters and the stories in the Standard.

Your friend,

Tom Worth Crowell.

Newton, N. C.

HOW GRANDMA USED TO PLAY SCHOOL

It was raining hard, so grandma knew she would find the children up in the playroom. She wanted to ask Ethel where she had put her scissors that she had borrowed that morning and had forgotten to return.

She did not go to the playroom often as it was on the third floor and it was hard for her to walk up so many stairs. But she needed the scissors so badly just then that she made the effort and after several rests along the way, finally reached the playroom door and knocked loudly enough for the children to hear her.

When they opened the door and discovered who their visitor was they were delighted, for they loved her dearly and she always entered into whatever they were doing as if she were as young as they. And she could tell such wonderful stories, mostly about when she was a little girl up on a big farm in Vermont, that the children never tired of hearing them and always begged for just one more.

"What are you doing, my dears, playing school?" asked grandma after she had glanced around and had seen the dolls arranged in front of tables. "My, what fortunate little girls you are to have so many dolls and playthings! I'm afraid you wouldn't have enjoyed playing school the way I used to do when I was your age. But I had good times and I guess I was just as happy as you are, for it was my favorite game and I played whenever I had a chance."

"Oh, grandma, please tell us a story about it," begged Ethel as she led grandma to a chair. "But I thought everybody played school in the same way."

"Yes, I guess they do as far as a teacher and scholars are concerned—but they don't always have the same things to play with. You have so much and we had so little. You have everything and we had nothing. That's the difference. I wonder how you'd like to play school if you had no big playroom all to yourselves, no beautiful dolls, no desks and tables, no story-books, and only a slate and pencil."

"Why, how could you play school with out any of those things?" asked Rosalie. "I shouldn't think it would be any fun."

"Oh, it was the make-believe things that helped us out, I guess. And then, besides, we didn't know anything about the things that you have today, so we didn't miss them."

"But what did you have, grandma, that made you like it so?"

"Well, I guess it was what we called our dolls, but they were not much like yours, my dears. You see, my father's farm was way up in the hills a long way from the cities and so we didn't have many things that came from the stores. Father didn't go to town often, and besides, there wasn't much money to be spent on us children, so we had to get along with what was made at home."

"But who could make dolls for you at home?" asked Rosalie, who had never had a doll that was not bought at the store.

"Your great-grandmother made the first one I ever had, a little rag dolly, something like your raggedy Ann. Later on I made some for myself, and then your great-grandfather made the ones I liked best of all and the ones I am going to tell you about that I played school with."

"Were they all rag dolls that you had?" and Ethel looked rather pity-

ingly at her grandmother as she thought of her own collection of beautiful dolls.

"No, Ethel, there was only one rag doll for each of us girls and they soon were the worse for wear with much handling, and mother didn't have time to make us any more. Mothers on farms were very busy those days."

"Well, what was the kind you made yourself?"

"Wooden dolls—but I don't suppose you would call them dolls at all, for they were only sticks of wood. You see, there were always great piles of split wood in the yard all summer, waiting to be stacked in the woodshed for the winter. I used to spend days looking them over and picking out the pieces that were thin and crooked, with knobs at the end that looked like heads. After I had found a half dozen or so that satisfied me, I used to carry them down to my favorite apple tree in the south orchard and there I played school day after day and was as happy as any little girl in Vermont."

"But I shouldn't think pieces of wood would have looked anything like dolls," said Ethel in a tone that showed she was anxious to hear more of the story.

"Well, they didn't exactly, at least not like one of your dainty dolls. But you see one of my older brothers, who was very clever with his knife, cut eyes and a nose and a mouth in the head of each piece of wood and I put pieces of cloth round them for dresses and gave each one of them a name, and they made the best kind of scholars you ever saw. And there on the green grass under the blue sky we sang our multiplication tables and our geography lessons over and over all through the long summer."

"What were the dolls' names?" asked Rosalie.

"Oh, I don't believe I can remember them all, it was such a long time ago. But my two favorites were always Mehitabel Ann and Roxanna Rose Ann, named after my favorite aunts."

"Now there was only one trouble with these dolls and that was that they wouldn't stand up unless I propped them against the trunk of the apple tree. I never said anything about this to anybody, but my father must have noticed it when he went by the tree so often and saw me playing school there, for before the summer was over he made me some dolls that would stand alone. And of what do you suppose he used to make them?"

"Oh, tell us quickly!" said Ethel. "I know we could never guess."

"Well, it was an old bedstead that he found up in the attic."

"But, grandma, how could he possibly make dolls from a bedstead? That sounds even funnier than your sticks of wood."

"Yes, I suppose it does, dear, but let me explain a little more. The old bedstead in its day had been a very beautiful one and its four slender posts were hand carved, each with a top shaped like a pineapple.

"Now without telling any one what he was doing, my father one day carefully sawed off these posts about ten inches from the top. You see that gave plenty of length for the bodies, the narrow part for the necks, and the heads on top. These he painted and polished out in his workroom in the barn, and one morning when I went down to the apple tree to play school I could hardly believe my eyes when I saw the four lovely new dolls standing there as straight as I could have stood myself. There was no word of explanation and if I had be-

lieved in fairies I should have said they had left the dolls there in the night.

"I'm sure that never, until I was grown up, anyway, did anything give me so much happiness as did those pineapple-top dolls. I played with them as long as ever I played school and even until I was a big girl I kept them in my room and played with them once in a while. And if you'll believe it, when I was married I took one of them to my new home and my first little girl played with it."

"But how did you ever find out who made the dolls for you?"

"Well, it was by accident. A day or two after I discovered them I happened to hear father and mother talking together out in the milkroom. First mother said, 'But why in the world did you ever spoil a perfectly good bedstead to make silly dolls for little Sarah Jane?' And father answered softly, 'Well, the old bed wasn't good for anything and we weren't using it and I knew what fine dolls the tops would make. And I'd do most anything for little Sarah Jane. She does love dolls so and plays school so contentedly with them down in the orchard! Why, she'll be teaching a real school before we know it. She's a born teacher if ever I saw one.'"

"And did you teach a real school, grandma?" asked Rosalie.

"Yes, dear, until your grandfather persuaded me to give it up and go to live with him."

"Oh, tell us about your real school, please," begged Ethel.

"Not today. We'll save that for another story. I have some sewing downstairs to finish. And you will want to go on with your school. There's your mother calling me now."

So Ethel and Rosalie helped grandma down the stairs and then went back to the playroom and started playing school again. But they didn't get very far, for they spent the rest of the morning talking over what grandma had told them and they decided they were very fortunate little girls to have so many real dolls instead of just wooden "make-believes." —Gertrude Fisher Scott, in *Zion's Herald*.

BREAKING OLD MR. T. BOARD'S HEART

Frances Margaret Fox, in *The Continent*

Long, long ago back of Grandpa's house in the country was a little brook narrow enough to step across when you went down a pretty green slope on one side and up a pretty green slope on the other, as Sally's mother always did when she was a little girl.

"No one ever thought to put a board across the brook to walk over when I was a little girl and lived here," mother told her small Sally and Flora and Tommie and baby Dick the time they came visiting and found a wide board laid from one bank of the pretty stream to the other.

Next day Sally made a discovery. "Oh, do come!" she called to the children. "Grandpa's bridge is a teetering board. Come and try it."

They came and tried it. By clinging to one another and giving little lumps they made a jolly sort of a teetering board of the bridge. Up and down, up and down they went with gay little springs and jumps, and the board went with them and seemed as merry as they.

"I believe our little old teetering board has a cheerful heart!" Flora

(Continued on page 15)

Marriages and Deaths

MARRIED

Huff-Wyatt—At the residence of the bride's mother, in Greenville, S. C., April 8, 1923, by Rev. E. P. Davis, Mr. William H. Huff and Miss Evelyn Wyatt.

DEATHS

D. ANGUS McINNIS

1908

1922

Resolutions adopted by the Intermediate class of Galatia Sabbath School:

Whereas, Almighty God, our heavenly Father, in infinite wisdom and love has seen fit to call from our midst, our beloved president and classmate, D. Angus McInnis.

In his death our class has lost a valuable and faithful member. We miss his presence, association and friendship. As co-workers we resolve:

First, That while we bow in humble submission to God's will, we express in these resolutions our sense of loss both to the church and community.

Second, That we assure the members of the bereaved family of our sincere sympathy and earnest prayers that the God of peace and comfort may comfort their sorrowing hearts.

Third, That a copy of these resolutions be spread upon our minutes, a copy sent to the family and a copy sent to the Presbyterian Standard for publication.

Isabel Ray,
Fanny Monroe,
Cleo Wood,
Carl Andrews, Committee.

MRS. VIRGINIA P. LASATER

Whereas, God in His infinite wisdom, has seen fit to remove from our midst, our beloved friend and co-worker, Mrs. Virginia P. Lasater, we, the members of the Woman's Auxiliary of the Broadway Presbyterian Church desire to extend to the bereaved family our heart-felt sym-

pathy, feeling that they are comforted in the knowledge that she has finished her task and entered into eternal rest.

We miss her. She was a true friend, a good neighbor and loyal to her Lord and Master.

Therefore be it resolved: That we bow in humble submission to His will.

That we cherish the memory of her pure Christian life.

That as a testimony of our affection and appreciation of her a copy of this memorial notice be sent to the family, to the church and county papers and a copy inscribed upon our minutes.

Mrs. D. E. Shaw,
Mrs. J. C. Davis,
Mrs. Nettie McLean.

W. E. McCALL

The officers of the Presbyterian Church, of Matthews, N. C., feel deeply the loss that they have sustained in the death of our faithful and beloved elder, Mr. W. E. McCall, who died February 2, 1923. We can say of him as Jonathan once said to David, "Thou shall be missed for thy seat will be empty." Whereas God in his mighty wisdom has taken him from the church he loved. Be it resolved:

1. That we bow in humble submission to the divine will of Him who doeth all things well. The Lord gave, the Lord taketh away. Blessed be the name of the Lord."

2. That we extend to the bereaved family our heart-felt sympathy, feeling that they are comforted in the knowledge that he has finished his task on earth and entered into eternal rest and his friends will meet him again.

3. That a copy of this resolution be written upon a page of our minutes and a copy sent to the bereaved family and a copy published in the Presbyterian Standard.

CHARLES J. MARTIN

Whereas, Mr. Charles J. Martin has been a member of the Executive Committee of Home Missions of the Presbyterian Church in the U. S. for 22 years, and has been chairman of this

committee for nine consecutive years,

And whereas, he has brought to this office a devotion to the cause of Christ and His Kingdom, a readiness of heart and hand, a business foresight and ability far above his fellows, and a consecration to service unsurpassed.

And whereas, God in His wise and loving providence has removed him from his sphere of service into His Kingdom of Glory, we the Executive Committee of Home Missions of the Presbyterian Church in the U. S. do hereby resolve,

First, That the cause of missions throughout our entire Assembly and the devoted servants who labor under the auspices of this committee, have lost a friend wise in counsel, and unstinted in his labor of love.

Second, That the Executive Committee of Home Missions has experienced the loss of a dearly beloved friend and fellow-servant of Christ, a loss which is felt not only in the capacity of members of same committee, but which each of us feel likewise as an acute personal bereavement.

Third, That the first page of our report to the General Assembly be a memorial page, embodying the following expression:

IN MEMORIAM

CHARLES J. MARTIN

Born February 22, 1859

Served faithfully as member
of the Executive Committee

Twenty-two years

Presided as Chairman

Nine successive years

Since June 10, 1914

Entered into rest March 30, 1923
"The memory of the just is Blessed."

—Prov. 10:7.

Fourth, that a copy of these resolutions be presented to Mrs. Martin, and that a copy be spread upon the minutes of this committee, and that copies be furnished to our church papers for publication.

Fifth, That we extend to his distressed family our deepest Christian sympathy in their great sorrow with the assurance that we share their loss

and suffer with them in their bereavement, but are comforted in the abiding confidence that he has entered upon the rewards of the faithful.

With us his name shall live,

Through long succeeding years;
Embalmed with all our hearts can give,

Our praises and our tears."

B. R. Lacy, Jr.
S. L. Morris.
W. M. Everett.

WHY DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Springs liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

Shivar Springs,
Box 3H, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name _____

Address _____

Shipping Point _____

(Please write distinctly.)

EDUCATIONAL

(Continued from page 10)

copal Church, on behalf of the Christian forces of Richmond, will speak of the influence of the seminary on the religious life of the whole city. Rev. Russell Cecil, D.D., for the Presbyterian Ministers' Association, will make an appraisal of the contribution of the seminary to the work of the Presbyterian Churches of Richmond.

At 8:00 p. m. of the same day the address of the Governor of Virginia will be made. Appearing on the platform at the same time will be Mr. John Stewart Bryan, leading business man, editor, churchman, neighbor and friend of the seminary, who will make an address on what Union Seminary means to the civic and commercial life of Richmond.

Four moderators will speak on this occasion. They are Rev. Thomas Cary Johnson, D.D., LL.D., of Richmond, moderator of the Synod of Virginia; Rev. E. D. Brown, D.D., of China Grove, N. C., moderator of the Synod of North Carolina; Rev. L. B. Hensley, of Beverly, W. Va., moderator of the Synod of West Virginia; Rev. J. W. Tyler, D.D., of Winchester, Ky., moderator of the Synod of Appalachia. These are the four Synods which own and control Union Theological Seminary.

Lees-McRae Institute—The 23d session of Lees-McRae Institute, Banner Elk, N. C., opened Thursday, April 12th, with a splendid attendance. For several days previous cars and wagons had been arriving from all directions, bringing girls and teachers. By Wednesday night the two dormitories were ringing with the voices of happy-faced girls. The "old girls," happy to greet each other again after the four months' separation, were expressing their joy over their return, were visiting the "new girls" in their rooms, playing games with them, and doing all in their power to help the teachers in their task of getting things into working order again.

The eight "old teachers" are heavy hearted this year over the loss of our leader and friend.

Over in the upper corner of the cemetery, near the church which he loved so well, and near the school for which he worked and prayed 23 years, is the resting-place of Mr. Tufts, a spot very dear to us all, a mound covered

with a blanket of beautiful bronze galax leaves, with fresh flowers at the head.

Frequent visits are made there by little groups of us, and as we stand there, looking back over his years of service, and thinking of what his life has meant to us and this whole section, we thank our Father for it, and we take courage and try to face the future with faith and confidence.

Dr. Robert King, of Kingsport, Tenn., is to open the school with an address in the auditorium of our new North Carolina building, but there will be a notice of this later.

Will you not remember in your prayers Mr. Tufts' son, who is taking up his father's work so bravely; the faculty and the student body of Lees-McRae? And will you not send us material help this year? Remember that we need your prayers.

Banner Elk, N. C.

Montreat Normal School—The Montreat Normal School was favored Sunday, March 25th, by having Dr. W. J. Martin, president of Davidson College, to deliver an address on the subject, "Having the Mind of Christ." The address was well adapted to the needs of the student body and was most timely and effective.

On Sunday, April 1st, Miss Sadie Buckland, missionary from Korea, delivered two addresses to the students, on missions in Korea; both of the addresses were most pleasing, instructive and inspiring. There are 17 volunteers for life service among the students in the school. These young women are earnest and consecrated and represent a high type of Christian womanhood.

On Saturday afternoon, March 30th, the faculty gave a beautiful reception in honor of Miss Buckland and Miss Clark, sister of one of the teachers.

On Monday night, April 2nd, the Junior class gave a reception to the Senior class. The decorations and refreshments were carried out in the class colors, green and white, and the whole affair was beautiful in design and execution.

The Montreat Normal has not been extensively advertised and many would be surprised to know the high standard which the school has attained in its brief history. It has a faculty of nine consecrated Christian teachers, all but one having their college degrees; it has

an enrollment of over 90 students, over 70 of these being boarders. The Montreat Hotel is full to its capacity with students and teachers. The chapel and class rooms of the Anderson Auditorium are used for chapel and class rooms for the school.

The Montreat plant and management serve the school without charge and the major portion of the teachers' salaries are paid out of a scholarship fund given for this purpose. In this way the best service is rendered at the least possible cost. The school is doing work of a high order and yet the charge to the girls is but little more than nominal, the greater portion of the girls paying only the actual cost of table board. There are furnished rooms and class rooms for 350 students in the two hotels and Anderson Auditorium. As soon as funds are provided to pay a sufficient number of teachers every room can be easily filled with students. No money can be spent for Christian education to better advantage than that which is being invested in this institution. We urgently need just now funds sufficient to pay the faculty in full this year, and contributions to this end will be highly appreciated.

Chicora College for Women—The commencement exercises at Chicora College for Women will be held this year earlier than usual, and will be opened with the annual music week. The program of music week will begin May 7th, and close May 12th. The commencement program will begin May 13th and will continue through the 14th.

Rev. Alexander Sprunt, D.D., pastor of the First Presbyterian Church of Charleston, will preach the baccalaureate sermon, and Rev. T. C. Skinner, D.D., pastor of the First Baptist Church of Columbia, will preach the annual sermon before the Christian Endeavor Society, both of these coming Sunday, May 13th.

The annual Alumnae Association meeting and luncheon will take place Monday, May 14th, at 1:00 o'clock, and the class day exercises will be held that afternoon at 5:00 o'clock.

The graduating exercises will be held the night of the 14th and the annual literary address will be delivered by Rev. J. B. Green, D.D., professor of theology at the Columbia Theological Seminary. Diplomas will be awarded to 21 graduates.

YOUR CAST OFF CLOTHES WILL SAVE LIVES

Pneumonia and Acute Rheumatism in Armenia Can Be Stamped Out Next Winter by Discarded Garments From North Carolina and America

An appeal to all Tarheels to contribute articles of clothing which they cast off for the winter to the saving of human lives in the Bible lands, is going out this week from headquarters of the Near East Relief in Raleigh.

Josephus Daniels, honorary State chairman; Col. George H. Bellamy, State chairman; Governor Morrison and 25 other members of the State Executive Committee of this great humanitarian organization, are asking North Carolinians to make a special effort between now and May 1st to contribute at least one complete set of warm clothing each.

Dr. E. C. Brooks, State Superintendent of Public Instruction, is State clothing chairman this year, in active charge of the work. Dr. Brooks has set the State's goal as the saving of 30,000 lives, which means that this many complete suits of warm clothing, in which there is still some wear, must be contributed.

May 1st has been designated as "Bundle Day" by Dr. Brooks, and so declared in a proclamation to the people of the State by Governor Morrison. Schools, churches, women's organizations, and clubs of all kinds are asked to take or send as much clothing as possible to the local Near East Relief chairman, or to ship it by parcel post or freight to the Near East Relief Clothing Warehouse in Raleigh.

In spite of the generosity of Americans, many women and children were found last winter who had dragged themselves for miles, suffering from acute rheumatism or pneumonia, simply for lack of clothing. Others just simply froze to death.

Dr. Brooks and the State committee are especially desirous of receiving as many as they can obtain of coats, trousers, dresses, sweaters, wool gloves, mittens, boots and shoes, shop-worn garments, blankets, sheets (for bandages), new cloth or garments, and any heavy warm clothing in which there is still some wear.

The Near East Relief cannot use laces, silks, veils, chiffons, evening clothes, satin slippers, muslin underwear, high-heeled shoes, straw or frame hats, or silk stockings. If any considerable quantity of these articles are available, it is suggested that a community sale or auction be held and the proceeds turned over to the Near East Relief county chairman or sent to Robert A. Brown, State treasurer, 901 Citizens Bank Building, Raleigh, N. C.

WANTED — Pupil nurses for the Rocky Mount Sanitarium, at Rocky Mount, N. C. High School graduates preferred. For further information, apply to the Superintendent.

"UNDERSTANDEST THOU?"

"Understandest thou what thou readeest?" (Acts 8:30) Bible readers require "Dummelow's Bible Commentary" in order to get the best in the reading and study of "The Book of Books." "Dummelow's Bible Commentary" is authoritative, comprehensive, usable. Size 5x8x2 1-2. 1,200 entertaining, inspiring, educative pages. Price postpaid \$3. J. T. Norsworthy, The Book Man, Gastonia, N. C.

Story and Incident

THE CHURCH OF THE LIGHTED LAMPS

Elizabeth Cheney, in N. Y. Christian Advocate

Many years before the late war an American woman who loved the byways of Europe better than the highways, found herself at dusk in a small village in the mountains which form a natural rampart between Saxony and Bohemia, just above the pass where the River Elbe, after meandering aimlessly in the latter country, suddenly seems to gather force and purpose to reach the far-away Northern Sea.

She entered the village on foot, alpenstock in hand, and a small kit of actual necessities on her back, gloriously independent—in her short tweed skirt and jacket, stout boots and little green felt hat with its eagle's feather—of wind and weather, of time-tables and porters and even of the traveling companion who does not see eye to eye with one's self, but wants to do the other thing and go in the opposite direction. She was a trifle short of breath from the last steep incline of the path as she entered the outskirts of the village, and sat down to rest for a few moments on a flat rock by the wayside. The western sky still held something of the dying glory of a magnificent sunset, and against the dimming rose and faded gold the towering summit of the mountain loomed savagely above the ranks of dark firs and the ruins of a mediæval castle which was silhouetted on its projecting crag, the once proud protector of the clustered roofs on the small plateau below it. In the midst of the short, narrow streets was a paved square surrounded on three sides by small shops and a primitive inn, but on the side toward the mountain a flight of wide, worn stone steps led up to a church of rough-hewn stone with a low belfry. As the woman saw the lights begin to gleam in the windows of the villagers she rose reluctantly, for the evening star in that clear air seemed very near, and the music of the Elbe far below sang with the star of the goodness of God.

The traveler made her way quite confidently to the inn. She knew what to expect. It would be rough but scrupulously clean, with walls and floors of unpainted boards. There would be a thick, soft feather bed daily beaten and sunned, coarse homespun linen smelling of the mountain grasses, a huge, red feather puff, quite pleasant to think of now that the autumn wind was rising. For food she would find a thick vegetable soup, brown bread thickly sprinkled with anise seeds, and cheese of goatsmilk. She had her own tea in her kit, and some loaf sugar. She was greeted cordially at the door of the Green Eagle, and her understanding of the dialect was quite sufficient for the interchange of information. "Madame, the high-born, has come to visit the castle? It is indeed a wonderful castle, though few tourists seem to know about it. In the morning Johann will take her all over it. Yes, the village is not Catholic, but Lutheran from the time of the Great Elector of Saxony. Martin Luther himself had visited the castle—in fact had been in hiding there."

The Lamp Carriers

After supper the traveler went up to her room, which overlooked the square. The church bell was ringing for service, and out from the narrow streets came people, sometimes in twos or threes, often singly, and each bearing a quaint little object which in the dimly lighted square she could not identify. She resumed her hat and coat and slipped down into the street. Then she made out that the objects were iron or bronze lamps of ancient design, little oil lamps with wicks,

perchance such as the wise and foolish virgins had set out with to meet the bridegroom. She noted also that although the bell still pealed for service, only the steps to the church were lighted. Gradually a faint glow outlined the long windows. She was about to follow the steady stream of church-goers, when a house door slammed loudly behind her and a woman stepped down hurriedly, also bearing a lamp. She was a little late, for the sound of the choral, solemn and rich and sweet, floated down into the square. The traveler could not restrain her curiosity, and begging a thousand pardons, accosted the woman, saying, "Please, I am a stranger. Will you tell me why you carry a lamp to church?"

The woman paused with a slight air of impatience. "Won't you walk along with me?" she said, "for I am late. You see there's no other way of lighting our church. It is a very old custom in this

village, for when the duke who lived in the castle in 1550 built the church, he endowed it and put into writing his wish that the folk should each bring his or her own lamp. He even furnished the lamps. The church loans them to the families year by year as they have need. It's a queer thing, madame, and it is not convenient, but we've never departed from the old custom."

"I should think it would keep people from attending the evening service," said the visitor.

"Oh, no, it works just the other way," said the woman. "You see it is called 'The Church of the Lighted Lamps.' Everybody that goes makes it a little brighter, and when a body is tempted to take her ease and stay at home, a body remembers that the dear old church needs everybody's lamp, and if your lamp isn't there there's so much less light; there's a lack that only you can make up for. We

**STATEMENT
MANHATTAN LIFE INSURANCE COMPANY
NEW YORK CITY**

Condition December 31, 1922, as Shown by Statement Filed

Amount of Capital paid up in cash	\$ 100,000.00
Amount of Ledger Assets December 31st of previous year, \$19,301,711.41; Total	19,301,711.41
Premium Income, \$2,055,293.45; Miscellaneous, \$1,224,175.73; Total Disbursements—To Policyholders, \$2,488,409.43; Miscellaneous, \$956,749.50; Total	3,279,469.18
Business written during year—Number of Policies 3,682; Amount Business in force at end of year—Number of Policies 34,311; Amount	\$ 3,445,158.93 10,485,305.00 71,418,185.00

Assets

Value of Real Estate (less amount of encumbrances),	\$ 4,033,304.36
Mortgage Loans on Real Estate	6,608,767.73
Loans made to Policyholders on this Company's Policies assigned as collateral	4,061,561.39
Premium notes on Policies in force (of which \$9,287.50 is for first year's premiums)	177,767.15
Net Value of Bonds and Stocks	3,516,578.00
Cash	527,551.08
Interest and Rents due and accrued	440,809.95
Premiums uncollected and deferred	194,158.76
All other Assets, as detailed in statement	16,395.10
Total	\$19,776,893.62
Less Assets not admitted	70,218.82
Total admitted Assets	\$19,706,674.80

Liabilities

Net Reserve, including Disability Provision	\$17,945,609.55
Present value of amounts not yet due on Supplementary Contracts, etc.	221,534.39
Policy Claims	82,343.71
Dividends left with Company at interest	11,711.39
Premiums paid in advance	10,215.81
Unearned Interest and Rent paid in advance	80,705.27
Commissions due to Agents	11,174.80
Estimated Amount payable for Federal, State, and other Taxes ..	53,500.00
Dividends due Policyholders	21,140.58
Amounts set apart for future dividends	186,151.23
All other Liabilities, as detailed in statement	477,440.37
Total amount of all Liabilities, except Capital	\$19,101,527.10
Capital paid up in Cash	\$100,000.00
Unassigned funds (surplus)	505,147.70
Total Liabilities	\$19,706,674.80

Business in the State of North Carolina During 1922

	ORDINARY	
	No.	Amount.
Policies on the lives of citizens of said State in force December 31st of previous year	768	\$ 1,306,318.00
Policies on the lives of citizens of said State issued during the year	38	108,925.00
Total	806	\$ 1,505,243.00
Deduct ceased to be in force during the year	51	\$ 106,799.00
Policies in force December 31st	755	\$ 1,398,444.00
Losses and Claims incurred during year	8	9,902.00
Total	8	\$ 9,902.00
Losses and Claims settled during year	8	\$ 9,902.00
Premium Income—Ordinary		\$42,586.08; Total \$ 42,586.08

President, Thos. E. Lovejoy; Secretary, M. De Mott; Comptroller, F. D. Kirven; Actuary, W. N. Stanley; Home Office, New York City. Attorney for Service: Stacey W. Wade, Insurance Commissioner, Raleigh, N. C.

STATE OF NORTH CAROLINA
INSURANCE DEPARTMENT
(Seal)

Raleigh, February 28, 1923.

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Manhattan Life Insurance Company, of New York City, filed with this Department, showing the condition of said Company on the 31st day of December, 1922.

Witness my hand and official seal the day and date above written.

STACEY W. WADE,
Insurance Commissioner.

light our lamps at a torch in the ante-room, and set them in sockets in the book-racks in each pew. The pastor sees every empty socket and knows whose face and whose lamp should be right there where there's a shadow and no face at all. You see we each have our very own place and there can't anybody else occupy it, and there's the socket for one's own lamp, and one is missed so much if one stays away, besides missing the blessing. We need the blessing to tide us over from one Sunday to the next."

They had reached the foot of the steps. "Won't you come in?" said the woman kindly. So the traveler went along, and watched the woman kindle her wick at the torch, and they entered softly into the church, for prayer was being offered, and sat down on a bench by the door. While another choral was sung she thanked her companion, who moved forward and entered her own pew. It was in shadow until she came, for all the sockets but hers were empty. The traveler herself moved forward into the last pew. That too was unoccupied, and she noted that beside each empty lamp socket, under a small glass plate, was a name written on cardboard. The place where she sat belonged to one Anna Lindenbaum. Somehow her mind recalled a line in John's Gospel, "He calleth his own sheep by name," and yet another lovely phrase from an epistle, "The Lord knoweth them that are His." She wondered quaintly if the Lord missed Anna Lindenbaum's little lamp.

The Church Needs Everybody's Lamp

When she returned to the Green Eagle, before retiring for the night, the traveler wrote a letter to her sister, Mrs. Harvey Olcott, in the Middle West. The letter arrived late one winter afternoon, and Mrs. Olcott read it aloud to her husband at the dinner table, between the salad and the dessert. Mr. Olcott was an usher and

a member of the official board in the First Methodist Church, and his wife was an active worker in the Ladies' Aid Society, but they had both drifted out of the habit of going to the mid-week prayer meeting. At first their consciences had disquieted them a little, but after awhile they did not think any more about it. More people stayed away than went anyhow. Then they began to accept invitations for Wednesday night, and to invite guests for Wednesday night, and for them the most vital part of the church work no longer existed.

Silence reigned as the wife folded her sister Marion's letter and slipped it back into its envelope. It was an awkward silence, and to break it Mrs. Olcott said with a nervous little laugh, "Isn't Marion just the queerest girl to go poking about in such impossible places?" But her remark fell unheeded. A sentence from the letter was repeating itself in her husband's consciousness. "The dear old church needs everybody's lamp." Even while Ellen Olcott spoke, she too was listening perforce to another phrase, "We need the blessing to tide us over from Sunday to Sunday." She had almost forgotten there was such a thing as a "blessing." She used to know what it was, that tender warming of the heart, that breath from the heavenly hills, that peace which quieted and strengthened the weary spirit. She had found nothing to take the place of it.

She also lapsed into silence, and as they rose from the table and made their way to their accustomed easy chairs before the blazing hearth in the library, the church bell made itself heard in the stillness.

Which Shall it Be?

"Anything on for tonight, Nell?" asked her husband.

"Nothing special," she replied. "I

Speaking of Survey Week

Dr. W. W. Moore, President of Union Theological Seminary, Richmond, Va., says:

"The Church owes a vast deal in every way to the devotion and zeal of our Christian women, and not the least of the valuable service they are rendering is their canvass for an increased circulation of the MISSIONARY SURVEY. If they meet with the large success they deserve it will mean an increase of interest and vigor and fruitfulness in all the work of the Church."

Survey Week Comes May 6 to 13

As in the past, the Woman's Auxiliary is asked to conduct this canvass.

Make it a real success.

Think What It Would Mean

To have the SURVEY Coming Regularly to Each Home of your Church

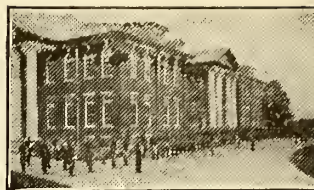
During Survey Week make a special effort to put your Church on the Survey Honor Roll by getting one subscriber to every five resident Church members

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The Missionary Survey

Box 1176

Richmond, Va.



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THE PRESIDENT, GUILFORD COLLEGE, N. C.

WHERE TO GO TO COLLEGE?

There are three major considerations that determine the greatness, or the potential greatness, of an educational institution.

1. The Plant, including grounds, library, classrooms, laboratories, and apparatus.
2. The Faculty.
3. The Student body and its democratic standards.

In addition to the thirty-four buildings already on the campus, the State of North Carolina is this year putting \$1,650,000 into new buildings and equipment. The library of 150,000 volumes is spending \$24,000 annually for books and periodicals. Eight thousand volumes were received in 1922-1923, and one thousand and five magazines and learned journals were received on subscription.

The Faculty numbers 128 of the country's best scholars. Speaking of the student body of the University, Mr. Sherwood Eddy, of Yale University, who has spent the major portion of his life studying in four continents, said, that with one exception, it was the most seriously thoughtful and democratic group of students he had ever known.

Registration for fall quarter, September 25, 26, 1923.

For further information address

The Secretary to the President
UNIVERSITY OF NORTH CAROLINA, CHAPEL HILL, N. C.

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Nujol
A LUBRICANT—NOT A LAXATIVE

thought of 'phoning the Fowlers to come over for bridge."

"Well, suppose we step around to the prayer meeting?"

"Of course I'll go with you, Harvey, but I'll feel like a fish out of water."

"But we belong to the church, Nell, every Wednesday night, and if it has come to the pass, as it certainly has, that, first, we do not want to go, and secondly, we will feel out of place there, it strikes me that we've pitched our tent on dangerous territory, and had better face our present relation to God."

Mrs. Olcott had already risen to get her hat and coat.

"Here we go with our lamps," said her husband, smiling, as they went down the steps.

True it was as they entered the place of prayer a certain brightness seemed to attend them, for the face of the pastor lighted up as he saw them, and other hearts kindled joyously, and their own souls, which had been starving, unrealized by themselves, felt that it was good to be there. And when the time for testimonies came Harvey Olcott arose and told the story of the Church of the Lighted Lamps.

Before 10 o'clock they were again seated before their library fire, and Mrs. Olcott, pen in hand, was turning the leaves of her engagement calendar. For weeks ahead there was an entry for every Wednesday night, bridge parties, dinner parties, theaters and receptions. She was resolutely drawing a line through them all.

CHILDREN

(Continued from page 11)

exclaimed gleefully, and how the children laughed!

"Let's have him for one of our friends," Sally suggested. "His name could be Mr. T. Board, and folks that didn't know his first name was Teetering might think it was Thomas!" Sally could read in the first reader.

After that when they went to dance on the bridge they said they were going down to play a game with Mr. T. Board, and Mr. T. Board certainly seemed to enjoy the fun and grew more springy every day.

When mother sat on the grass under the apple tree on the bank of the little brook, with the children close beside her, she used to tell stories about what happened when she was a little girl, and of course Mr. T. Board could hear if he chose to listen. Sometimes in that lovely place mother talked with the children about loving God and being good. Of course if Mr. T. Board had ears, he could hear if he chose to listen because it was always so still when mother talked solemnly about the love of God for little children and about being good. Mr. T. Board certainly might have heard it all, if—

"He is a good old Mr. T. Board," Tommie said one day. "He has never bounced one of us into the water."

"Prob'ly he thinks we are berry good children," baby Dick said.

When they stopped laughing Sally shook her head at Dick. "I believe," she insisted, "that Mr. T. Board has a 'berry' soft heart."

Next day was Sunday. Mother got the children ready for church early. She dressed them in their Sunday best and tied Tommie's big necktie, just so, and then kissed them all because they were her babies and looked so sweet.

"Now go," said she, "and sit quietly under the old apple tree while mother gets ready for church. And, children, please do not romp and play because I wish you to be spotless when I take you to grandpa's church."

Hand in hand the four walked

across the grass and sat down under the old apple tree. After a minute baby Dick said,

"Mr. T. Board looks berry lonely."

"Somebody ought to have scrubbed him up for Sunday," Tommie added. He is wearing his same old play-day clothes."

"Let's walk over and say howdy to him," Flora suggested.

"I don't suppose that could do any harm," Sally agreed.

Then slowly, as if they were walking down the aisle in the white country church, Sally, in her white dress and blue sash, Flora, in her white dress and pink sash, Tommie and

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8:00 pm	9:55 am	9:53 am	19	Rae ford	26	s 6:00 pm	s 2:25 pm	7:30 am
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f 10:43 am	f 10:31 am	f 10:31 am	31	Hope Hills Jet.	14	f 5:22 pm	f 12:50 pm	
f 10:53 am	f 10:40 am	f 10:40 am	34	Fenix	11	f 5:13 pm	f 12:38 pm	
s 11:00 am	s 10:46 am	s 10:46 am	36	Clifton	9	s 5:08 pm	f 12:33 pm	
f 11:12 am	f 10:56 am	f 10:56 am	40	Skibo	5	f 5:00 pm	f 12:18 pm	
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Baby Dick in their white suits with red bows tied under their chins, all walked in their white socks and black patent leather slippers, straight into temptation.

Mr. T. Board gave a warning creak when Baby Dick stepped upon the bridge. Afterward, Sally was sure he was trying to say:

"Oh, children, children, why don't you obey your beautiful mother and sit quietly under the apple tree until she is ready for church! Oh, children!"

Anyway, they didn't; and in three minutes they were playing with Mr. T. Board whether he wished to play or not as merrily as if it were Saturday morning instead of the lovely country Sabbath. Those four children clung together and danced up and down harder and harder, until—they broke—Mr. T. Board's—heart!

With a crash his heart broke square in two in the middle, and down went the children to the bottom of the brook! They bumped their heads, they bumped their toes and all four were dripping wet.

"Look at us," wailed Sally. Grandpa, grandma and mother looked. They heard the crash and the screams and came running in time to see the four walking up the little green slope toward the house.

Quickly and silently mother and grandma changed the children's clothes and took them to church.

And in grandpa's pew that Sunday morning, four little children wore on the outside their Monday gingham; on the inside they wore hearts that were sad—as the minister could plainly see. But their four hearts were not broken square in two like Mr. T. Board's because before sunset they laughed again.

Sally is a grandmother herself now, and she told me this story only the other day. She says that if you do anything you know is really wrong, you will never, never forget it. And that may be worse than what happened to poor, tender-hearted Mr. T. Board.

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"Yes."

"Well, he lifts that five or six times an hour."—Victorian.

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That he is a boofle-ofle, lumpy-dumpy, so he is.

That he mussen ky!

That he has rosy-posy tootsy tootsy-wootsies!

How big he is.

Where his curls are.

Who's a tunnin' itsy bitsy lump o' sooda.

How the mooly-cow goes.

That he is knowing for his age.

That he is Gamma's b'essedest angel!

How the rooster goes.

That he must pat-acake pretty for the ladies.

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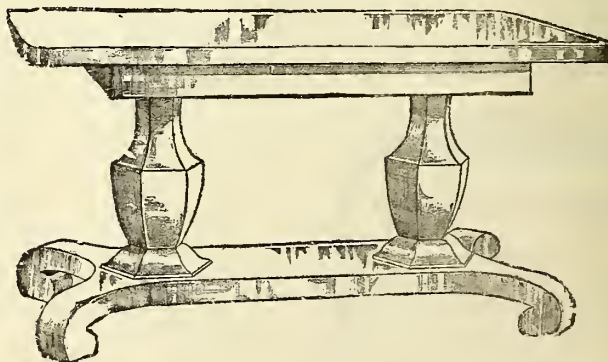
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EDITORIAL

REPORT OF COMMITTEE OF FOREIGN MISSIONS

The report of our Committee, which appeared last week, will be read with great interest, and we think with great satisfaction by the Standard's whole family.

There have been disturbing rumors in the air. Our Church is sensitive, and justly so, to the approaches of Modernism. "The old-time religion is good enough for us." The faith of our fathers not only satisfies us, but rejoices our hearts. We are neither looking for anything better, nor do we desire anything better. Hence we guard with jealous care our precious heritage.

The Standard has been among those apprehensive ones, and we have so expressed ourselves.

This report of the Committee should quiet all apprehension. It is evident that our sentinels are not asleep at their post. They are able to report that in the foreign field there are no enemies within our lines. Our missionaries are standing in the "old paths," and they are keeping a close look-out for any "false brethren" who might "come in privily and spy out our liberty."

When great interests are based on the confidence of the people, it is a matter of first importance that nothing be permitted to shake that confidence. We should be exceedingly cautious about exciting apprehensions.

As some charge that we in our zeal for sound doctrine in the foreign field, have weakened that confidence by recent editorials, we take pleasure in saying that such was not our purpose. On the other hand we urge our readers to study this report, given last week, and instead of criticism, let us all unite in wiping out the deficit and sending forth to the fields the young people who are waiting. Let us remember that it is easier to awaken than to allay apprehensions.

It is easier to fire a sedge field than it is to put it out. We have two organized agencies for watching over the orthodoxy of our missionaries. One of these agencies consists of the missions on the field. These are composed of members who are under vows to the Church. They are all under covenant bonds to preach the doctrines which we bid them preach. If rumor touches one of them, we should give it no hospitable entertainment till we have heard officially from the body. This much is due to the missionary. Rumor flies fast, and the further it flies the stronger it grows. It should be arrested and held in durance vile till it can be confronted with official statements from the mission. If the mission is divided in its judgment, both sides should be heard, but it should be heard first of all by the Executive Committee. This is the other organized agency for guarding the orthodoxy of our missionaries. To this Committee the missionaries have given their pledges, and from them they have received their commission. Their first responsibility is to the Committee, and through it should make their voice heard. The Church should not forget that the Foreign Mission Committee is not the same thing as the secretaries. Besides the secretaries, there are fourteen members on the Committee, all conservatively orthodox, and several of them what we are fond of calling hard-headed business men, high-class ruling elders. This committee should be the mediating body between the missions and the General Assembly. If the mission as a whole, or if any part of it, even one member, is not satisfied with the way the Committee decides matters brought before it, appeal can be taken to the General Assembly.

By this orderly method of procedure, both the orthodoxy of the Church is safeguarded, and the

confidence of the Church is maintained. It is to be hoped that pending questions can be held in abeyance till these organized agencies have an opportunity to pass on them. When we are looking at matters on the opposite side of the globe, it is easily possible that we may not see all sides of them. The National Christian Council is a case in point. To us at this distance, it wears rather a dangerous aspect. Our North China Mission prefers to hold aloof from it. The Mid-China Mission is taking time to give it a close study. We can safely leave them to form their judgment from a viewpoint much more advantageous than the one we occupy. So in reference to other matters. We should avoid hasty judgments. We can afford to wait the well-considered actions of our missions as these are brought to us by our vigilant Foreign Mission Committee. Obviously at present there is no reason for alarm, but rather reason for thankfulness that the great cause so dear to our hearts, so dear to the Saviour, is being safely guided and guarded.

THE DOCTRINAL EPIDEMIC

Literally an epidemic is something that affects the people in mass. It is generally applied to diseases that spread among the people. We sometimes stretch the meaning of the word and apply it to an emotion that sweeps over the land. Figuratively we say an epidemic of fainting sweeps over a room when several faint at once, or when in the case of a fire, an audience springs to its feet and trample each other in their efforts to escape, we call it figuratively an epidemic of fear.

By the same stretch of the imagination we speak of the epidemic of false doctrine when all over the land, as at present, men are discarding old beliefs and accepting strange doctrines, for no other reason than it gives them an intellectual standing, and proves that they are not like sheep following their ancestors in their beliefs.

In the present instance this epidemic is affecting the people not so much as it is the ministry, who are the teachers of the people, and for that reason it ought to give us the more concern.

The student of human beliefs will tell you that seldom in the history of man have the beliefs of men been more unsettled.

There are various causes for this instability of belief, the chief among which is the contagion of fear. Men hear of other men giving up old beliefs, and they then begin to fear lest these men may be right while they are wrong.

Just at the present this unrest is manifesting itself in every denomination, and it takes many forms of unbelief, though when reduced to its last analysis it is simple rationalism, the testing of every belief by reason, and the rejection of the belief, if reason cannot understand it.

It had its day in the eighteenth century, and in the shape of deism it undermined the faith of many.

We find this new form of unbelief in every land, in England and Scotland, and in our own land.

The facts of the birth of Christ, His death as a substitute for man, and His resurrection, together with the infallibility of the inspired Word, are all tested by reason, and so trimmed down and divested of the miraculous that they are fit only for the scrap heap. The pulpit is especially active in spreading these strange doctrines, seemingly unconscious of holding up to men a Saviour who is not divine and therefore cannot save. Their position reminds us of what the Latins would call a "Lucus a non lucendo."

In England they are fighting over the verbal inspiration of the scriptures. In the London Missionary Society the divergence of views is so sharp that the Dean of Canterbury has severed his connection with this society.

In this country it is also spreading, and we read

N. C. Library Dept.

of one prominent man after another giving up cherished beliefs and joining the crowd.

In the Methodist Church, South, there is much feeling on the subject, and the faithful are beginning to organize as a defensive measure. In the Baptist churches they are organizing unions for the same purpose. In our own Church this evil is as yet in an undeveloped stage. Here and there we hear of some one who is beginning to waver, but the rank and file is still true to the old faith.

Let our ministers and people remember that while no court of the Church can control what a man believes, it can control the question whether he can teach his unbelief in one of the pulpits over which it has jurisdiction.

Our great hope is that this epidemic, like the flu, may have its day and then subside, as it has done in other ages of the Church. If science can isolate this germ as it is said to have done with the flu germ, we will forgive its attack upon the faith of our fathers.

Let us hope that our young ministers will stand by the old doctrines, and cling to the old truths by which their fathers and mothers lived, and in which they triumphantly died. Let their reputation for intellectuality rest upon something more reasonable than the rejection of old truths. Remember what Paul wrote to the Corinthians, those worshippers of worldly wisdom, "We are fools for Christ's sake," and also that their faith should not stand in the wisdom of men, but in the power of God.

THE WORK OF THE MINISTRY

The ministry in apostolic times had full directions for their work. Especially in the Pastoral Epistles we find their duties clearly laid down. That they were expected to work is very evident. The apostles themselves, when they asked for the appointment of deacons who should serve the tables, said that they would give themselves "continually to prayer and to the ministry of the Word."

Though since then in every age and in every church there have been found men who shirked work and did not give themselves energetically to the ministry of the Word, as a class they have been faithful to their duties. In their desire to fulfill their office they have evidently overdone their duty, with the result that in the large churches they have had to decide between giving up or becoming physical wrecks.

When the apostles defined their work as giving themselves continually to prayer and to the ministry of the Word, they did not have in mind the many duties of this age that are crushing the life out of the city pastor. Since that day, especially in the modern church, there has been such a multiplication of the machinery of church management that only the strongest men have been able to stand up under it. As a result many are dropping out and the church is thereby suffering. This great evil is the direct result of the mechanical conception of the church. Originally it was to preach the Gospel and to bring men to Christ. Now it seems to be patterned after the great commercial organizations. Its duties have increased, and now, in addition to looking after the souls of men, the care of their bodies has also been added. We have the social Gospel, a phase of work that deacons were expected to look after, with the result that the minister's duties remind us of the demands made upon the Prince of Wales, in England.

We hear a great deal about getting back to the simple Gospel. No doubt many of the modern preachers long to get back to the original duties of the apostles, when the minister could confine himself to praying and preaching, and did not feel called upon to run the affairs of the city or the state.

"HERE AM I, SEND ME"

About 30 of our young people have answered the Lord's call, "Whom shall I send?" and to the Church they are saying, "Here am I, send me," so that upon the Church rests the responsibility of this delay, this neglect of willing service.

In another column will be found a statement from our Nashville Committee that if any church, auxiliary, or individual will pledge as much as \$300 per annum of new foreign mission money, or more if possible, one of these thirty will be assigned who will sail when the whole \$2,700 is pledged.

Let every steward of the Lord's money examine his accounts. Perhaps he may find that there is

some of it that can be wisely invested in one of these thirty young people.

THE LAW OF SUPPLY AND DEMAND IN THE MOVIES

The decent people of the country have been trying to control the moving picture display. They propose, and in many places do have censors, whose duty it is to see that nothing obscene shall be shown.

Mr. Hayes, however, much as some may criticize him, seems anxious that the industry shall be elevated and made a means of public benefit. His critics, we feel sure, do not fully realize the difficulties he has to encounter, among which may be mentioned the cupidity of the leading men and the popular craving for the salacious. The man-

IN THE HOUSE OF THE RULER

By Margaret E. Sangster

There was woe in the house of the ruler,
The dear little daughter was ill.
Like a lily she lay on her pillow,
All pallid and frozen and still.
The flush of the fever had left her,
And faint came the fluttering breath;
Till at last, in the sight of her mother,
She slept in the silence of death.

Her father had gone for the Master—
The Master whose touch brought relief;
Whose step at the door would mean healing,
Whose presence would banish their grief,
Ah, why had he traveled so slowly,
Why tarried so long and so late;
Till the angel who walks in the shadow,
Had come in the darkness of fate?

Keen rose the sad wail of the mourners,
And one who bore tidings ran fast,
"Thy daughter is dead, and the hour
When the Master might save her is past."
But sweet was the voice of the Master:
"Fear not, she shall yet be made whole."
And faith, like the tide of great waters,
Rolled in on the man's smitten soul.

Then swift to the home that was stricken
Came the rush of a throng at the door.
"Make way, for the Master comes hither;
"Stand out of his path, we implore."
Then the crowd fell apart at his bidding,
And hushed, they awaited the word
That should come from the dim, latticed chamber,
Whence the sobs of the mother were heard.

At the couch of the dear little maiden,
Stood Christ with a light in his face,
That somehow brought heaven's own glory
To brighten the sorrowful place.
He spoke and his accents were kingly,
As one who held tryst with the skies.
In his hand he took hers and said softly:
"Wake, daughter, I bid thee arise."

There was joy in the house of the ruler;
They lifted their praise to the name
Of Jesus the blessed, whose presence
Brought gladness wherever he came.
The dear little daughter was with them,
Their only, their sweetest, their own,
And the song in their hearts was the deeper,
That it followed the cry and the moan.

agers of the movies often defend their actions by pleading that they give the people what the people want, and that therefore the blame for offensive pictures lies with the people. While we are no defenders of these managers, we must confess that it has always seemed to us that they were nearer correct in their contention than our people were disposed to give them credit for.

Last week, in this city, this was shown. A picture was to be presented to which the city censors and the Public Welfare Officer objected. They insisted that it be withdrawn, and he, in order to justify himself, put the question to his large audience. Of that large audience only two voted against it, thus showing that the public was indeed getting what the public wanted. The case was taken to the Recorder's Court, who, after thinking over the matter all night, decided the next day in

favor of the indecent show. We mention this case to show that the real blame for indecent shows is with the public. If they want clean shows they can get them. We must confess that we cannot suggest any way of cleansing our movies, except by cleansing the audience.

What may impress censors in one place may seem harmless to those in another place, and what may be turned down by the censors may be upheld by some judge. There is evidently no fixed standard of moral cleanness.

After all, in reforming the movies as well as in doing away with war, we have to fall back upon the Gospel of Jesus Christ. When He dwells in every heart, all men will see alike.

Devotional

"LOVE NEVER FAILETH"

It never goes out of fashion. It is never cast aside like an antiquated robe. It is fit and beautiful in every time and season. It adds some light to the light of childhood. It adorns life's prime. It beautifies old age. It is a lovely garment that moth and rust can never consume and that death itself cannot destroy. We may take it with us through "the valley of the shadow," and we may wear it on the resurrection morning. It is always in fashion. "Love never faileth."—J. H. Jowett.

SEEN IN A BETTER LIGHT

The young woman sat sewing in a cool and shaded sitting room. She was in doubt as to which was the right side of the material which she had basted together. She appealed to the members of the family who were present. After some deliberation they all agreed on what they believed was the right side.

The young woman went on with her sewing, but in the morning when she carried the dress into a room on the sunny side of the house she saw that she had made it wrong side out. If, in the beginning, she had carried it into a better light, she would not have had to rip the dress and make it over.

In all our perplexities the best thing to do is to take them into a better light. A few minutes spent in prayer with our heavenly Father will enable us to see the puzzling problems in a clearer atmosphere.—Queen's Garden.

A SOUL'S QUEST FOR A FRIEND

Life is spent in a search for sympathy and understanding. We have many needs in this world—food, clothing, shelter, and a chance to work. But the great need is some one who is a true companion of the soul, receiving the confidences and confessions we long to make, giving back the encouragement we require, the affection without which we go famished through the years. Such a friendship is hard to establish. It demands time, and trust, and full appreciation of virtues as well as sensitiveness to the defects, but always an unflinching love that forgets the evil and treasures the good. Stevenson says in a fine paragraph: "In this world of imperfections we gladly welcome even partial intimacies. And if we find but one to whom we can speak out our heart freely, with whom we can walk in love and simplicity without dissimulation, we have no ground of quarrel with the world or God." Most of us have acquaintances without number, associates in groups, companions and comrades whose society is a comfort and a pleasure. But fortunate above most is the one who in all the fine intimacies of affection has a friend.—Exchange. "There is a friend that sticketh closer than a brother."

OUR TRUE WEALTH

In a public park in Manchester, England, is a statue to the memory of Joseph Brotherton, who represented that city in Parliament for many years. On it is this inscription: "My wealth consisteth not in the abundance of my riches, but in the fewness of my wants." Let us learn to make the most of the enjoyments we have, and not worry about those we have not. We have friends, and home, and health, and hope—let us enjoy them. We can, indeed, so educate our will power that it will focus our thoughts on the bright side of things, will lead us to see the good we have, until we shall attain such a spirit of happiness as will make us rich. The habit of making the best of things, of always looking on the bright side of things, is a fortune in itself. To make the least of our lacks, and to make the most of our present enjoyments, will go far toward giving us the riches of contentment—a good suggestion for ourselves and our people.—The Expositor.

CHINA'S CALL TO CHRISTENDOM

By Rev. Lacy L. Little

While the Student Volunteer Convention was in session in Kansas City, some years since, the following cablegram was received: "China is choosing her destiny. Why make it Christian?" Attached to this message were the signatures of C. T. Wang and several kindred spirits. C. T. Wang, the son of a Chinese pastor, completed his studies at Yale University and became a zealous Christian leader among his own people. When, under the republican Government, the first Parliament assembled, he was elected vice-president of the Senate. Since this Parliament was dissolved, he has occupied many positions of responsibility, steadily gaining ground in the esteem of his fellow-countrymen.

"China is choosing her destiny." What a wonderful destiny this is! Lord Woolsey, of the English Army, predicted some years since that the Chinese would eventually rise up as a great military power and conquer the world. Dr. Pentecost, the famous evangelist, has well expressed the possibilities of the future when he said: "It is no longer a question as to what we are going to do with the four hundred millions of China but as to what they are going to do with us." Better still is that fine sentiment of the sainted Maltbie Babcock: "Let us not talk so much about the 'Yellow Peril' as about the 'Golden Opportunity' now presented to the Church of Christ in China."

The reader will recall the fact that not many years since, the partition of China among the great powers of the earth was under very serious consideration. To the lamented Christian statesman, John Hay, then Secretary of State for the United States, more than to any other influence is due the credit, for the maintenance of the integrity of China and the "open door" or commerce with all the nations of the earth. It was he who said: "Whoever understands China and her people, socially, economically, politically and religiously, has a key to world-politics for the next five centuries."

The Call of China's Crisis

About one-fourth of the entire population of the globe, crowded together in an area only a little larger than that of the United States is now undergoing a wonderful transformation. A well-known writer on oriental questions describes the change as follows: "The last and strangest fact in Chinese history is that a nation that originated in time with Babylon and Assyria and advanced rapidly for several hundred years, a nation which ceased to grow some 25 hundred years ago, a nation which retained for all these centuries some living sap in its apparently dead branches, is now suddenly blossoming out and giving promise of large fruitage." Again, he writes: "If China simply adopts the material civilization of Western nations without accepting the spiritual life and moral discipline which underlie and are the cause of our material progress, then the new civilization will be rotten before it is ripe."

China styles herself "The Middle Kingdom." In years gone by—for many centuries, in fact—she regarded herself as the very center of the fairest civilization of the world, and all the other families of the earth were but the fringes thereof. She was "The Flowery Kingdom": within her bounds were to be found the choicest flowers of refinement and culture, and all the other nations were but the weeds of the field. At the hands of England and France and Germany and Russia and Japan, she has had a rude awakening, has been shamefully humiliated, has confessed her weakness and insufficiency and is crying out for help.

The leaders of these multitudinous millions are casting off the old, outgrown civilization, of which they had good reason to be proud, and are endeavoring to array themselves in the bright, new garments of the Western world. They find themselves sadly behind, in the onward march of the nations, and are making a strenuous effort to place their country alongside the great powers of the earth. At the beginning of the twentieth century railways were practically unknown in China. Now, more than 6,000 miles have been completed, including several trunk lines, while many other systems are being projected, to be constructed when a stable government has been set up. An elaborate network of telegraph lines is binding the 22 provinces into close communication with each other. A finely developed postal service is scattering hundreds of daily newspapers all over the land, and, as a result, the people are becoming more and more enlightened in the things of the outer world. Mining syndicates are being organized and China's immense mineral deposits are being laid bare. The telephone has been established in the leading cities, while electric lights are making their streets to shine with a new brilliancy. Silk filature and cotton factories, flour and cotton seed oil mills are becoming common in some of the large centers of industry. A wireless system has been established by which messages may be sent from Peking 1,500 miles to Canton, and a government line of aeroplanes is making its contribution to the new order of things.

Contributed

But there is another side to the picture: along with these instruments of Western civilization, which make for China's enlightenment, there are many other forces at work that aim at her destruction. While the importation of opium from other lands and the production of it within her own bounds has been prohibited, large quantities are being brought in by smugglers and the derivatives of opium are being scattered broadcast in the form of destructive medicines. Various kinds of spirituous liquors from foreign countries are adding their woes to those being wrought out by the intoxicating drinks of the natives. The writings of Darwin, John Stuart Mill, Herbert Spencer and Huxley are being widely distributed among the scholar class, which is already too well prepared for their reception by the agnosticism of Confucius. A new "Intellectual Movement" is being fostered by a number of the leading educators in government school circles, who are weary of the old systems of religion and are not satisfied with Christianity. They have determined to discard the whole lot, with the exception of certain ethical principles which appeal to them. These they will construct into a new moral code for China.

Such in bare outline is the crisis that confronts the Church of Christ in a land that is bristling with wonderful opportunities. Some years since, after hearing a report of conditions existing among the Chinese, President Wilson gave expression to the following, which is equally true today:

"Why, this is the most amazing and inspiring vision that could be offered to you, this vision of that great sleeping nation suddenly cried awake by the voice of the Christ. Could there be anything more tremendous than that? Could there be any greater contribution to the future momentum of the moral forces of the world than could be made by quickening this force which is being set afoot in China?"

The Call of the Chinese Church

Christendom, in answering China's call, must work through the Chinese Church. The divine plan for the extension of the Kingdom can only be carried out by the winning of disciples to Christ who shall be able to "teach others also." To what extent has the Church of the West been faithful in discharging this sacred obligation to the perishing millions of the East?

In 1807, Robert Morrison, the first Protestant missionary to China, arrived at Canton. For seven weary years he patiently toiled, in the translation of the Bible into Chinese and in the creation of an English-Chinese dictionary, before the first Protestant convert to Christianity was baptized. Later, other missionaries from Great Britain and the United States joined him, but their propagation of the Gospel was done under strict government control. In 1842, after 35 years of faithful toil, there were only six Protestant Christians in all the land. In 1922, the number of baptized Protestant converts is reckoned at 375,000. A Chinese Independent Church has been organized, with members enrolled from self-supporting churches in many sections of the country. The Chinese Christians who have been gathered in by representatives of the Presbyterian Church in various parts of the world have been bound together in Presbyteries and Synods and in one General Assembly for all China. The total enrollment of Chinese Presbyterians is from 75,000 to 100,000.

In May of 1922 a general conference was held in Shanghai, consisting of more than 1,000 delegates, chosen by the missionary organizations and the Chinese Church, in which the representation was about equally divided between missionaries and native Christians. This marked the first occasion on which the Chinese had been invited to take part in a general conference. The chairman of the conference was a Chinese of outstanding ability and the native brethren rendered distinguished service as members of the various committees. By general consent, the time has arrived when the Chinese Church should undertake in large measure the direction of affairs in the upbuilding of the Kingdom in China.

The membership of the Chinese Church has to a large extent been won from the ranks of the middle classes, but the number of men of influence who have professed Christ is rapidly increasing. Many men of high standing in government circles have announced themselves as favoring Christianity, while a few of this class have been enrolled as church members. Yuan Shik Kai, the first President of the Chinese Republic, said:

"I am a Confucianist, but I confess that our morals are not equal to the crisis."

Li Yuan Hung, who succeeded Yuan Shih Kai as president, and, after being deposed for a number of years, has been recently restored, said:

"Jesus is better than Confucius. We welcome the American missionary."

A famous quotation from Confucius is:

"Wei ts seng: Yien ts sz?"

Translated, this means:

"I do not know life:

How can I know death?"

This represents the attitude of the average Confucian scholar toward the future life. To state it somewhat more clearly, he means:

"I am not familiar with the mysteries of this life: why do you ask me about the life to come?"

What a privilege and responsibility to be permitted to proclaim to him One who announced Himself to be "The Way, the Truth and the Life!"

A notable movement, constituting a powerful call from the Church in China, has sprung up among the soldiers of the land. Gen. Feng Yu Hsiang, who has been called the "Stonewall Jackson of China," is at the head of this movement. One of the strongest impressions made upon his life as a young soldier was by the triumphant death of a young woman who as missionary to China perished under the Boxer sword, of which he was an eye-witness. Later, he was much touched by the kindness received from a medical missionary, who would accept no compensation for services rendered. His open profession of Christ was under the influence of Dr. John Mott and Mr. C. T. Wang, in the first year of the Chinese Republic.

Young Feng was steadily promoted until he was placed in command of a division of troops at Changteh, in Hunan Province. Here, under his influence and leadership, a notable revival of religion sprang up among his officers and men. A number of missionaries were called upon to take part in this movement. Perhaps Dr. Jonathan Goforth, of the Canadian Presbyterian Mission, was most abundantly used to reap the fruits of this wonderful quickening. The following is a part of his graphic description of his experience among these troops:

"Truly this army is more entitled to the name of Christian than any other army on earth. On the city gates, on prominent places on the streets, and on the walls of their own barracks, in large Chinese letters, appear the best sayings from their sages and the most telling passages from the Word of God, such as, 'God so loved the world,' 'A new commandment give I unto you,' 'Put on the whole armor of God.' I have seen these men carrying heavy loads of sand for road repairing; I have seen them at drill; I have seen them at their sports; and have never heard a foul word, nor a cross word, nor have I seen a cross look. They seem as happy as the day is long, and, as one missionary remarked, 'the officers are like a happy family of brothers.' You never see any idling or carousing on the streets. When they come into an audience there is no buffoonery. No audience could be better behaved.

"On the fifteenth day, we began the first meeting at 6:15 a. m., and baptized 960 men and, with the help of other missionaries, we held 11 communion services, at which 4,606 officers and men commemorated the dying love of their Saviour. The men who were baptized had been under instruction for at least a year. The general seemed wonderfully pleased to see his boys come forward in such numbers to confess the Lord in baptism. The colonels served every one all day and never seemed to tire. The joy of the Lord was their strength.

"The last meeting closed at 6:15 p. m. It was perhaps the greatest day of the Lord China has ever seen, but there are greater days ahead if the Lord tarry. May God inspire many young lives to come over to China and share in them!"

A remarkable incident occurred at an encampment of Shantung soldiers located at Shanghai. One day a dog wandered into this camp with some leaves of a book in his mouth. The soldiers caught the dog and read the fragment of the book. It was a portion of the Word of God. They became much interested and followed the dog to a Christian hospital near by and asked for more of this kind of literature. This was, of course, gladly given them. As a result Dr. Goforth and a Chinese evangelist visited this camp and 200 men were enrolled as enquirers. If God can so use the mouth of a dog to deliver His Word can He not use you and me?

The "New Thought"—usually called "Modernism"—is a real menace to the young church in China which sounds forth a veritable S. O. S. call to the Church of the Western world. In the opinion of the writer, the history of the Church of Christ all over the world does not record a finer opportunity ever presented for constructive, aggressive service than is offered to the representatives of our beloved Church in China by the onslaught of this new enemy of the Cross of Christ. Our well-known loyalty to the Word of God and to the vicarious atonement of His Son, the thorough-going preparation our young men and women are receiving in our schools of the prophets and our liberal attitude toward all other evangelical denominations give our Church a special fitness to answer this urgent call for help.

China has also her "noble army of martyrs" whose heroic death should stir our hearts to more sacrificial giving and living. During the Boxer outbreak of 1900, it is estimated about 15,000 Christians laid down their lives for Christ. Among these there is perhaps no more conspicuous instance of loving loyalty than was furnished by a Chinese preacher who was caught by these bloody-handed murderers and told that he must die because he was a follower of Jesus. He was not moved by the thought of death but began to exhort these hearts-of-stone to accept Jesus as Saviour. This enraged them so that one of the soldiers drew out the tongue of the young

preacher and cut it off with his sword. With bleeding lips and outstretched hands, he continued to plead with them in mute entreaty, when one of their number cut off his hands. Still, he stood before them, stretching out those stumps of arms until they cut him down with their swords.

Does not the blood of this faithful servant of Christ, together with that of the hundreds of other Chinese heroes who bled for Him, cry out to you and to me for help?

The Call of the Christless Chinese

While we rejoice over the 375,000 converts who have been enrolled under the banner of the Cross, let us not forget the well nigh 400,000,000 who wander in darkness and death! Let us not forget that every 24 hours 25,000 souls go down to death in China, nearly all of whom have no knowledge of the way of life! This constitutes the greatest "Macedonian Call" on earth, today.

"Through midnight gloom from Macedon

The cry of myriads as of one;

The voiceful silence of despair

Is eloquent in awful prayer;

The soul's exceeding bitter cry,

'Come o'er and help us or we die!'"

"AS YE GO, PREACH," OR PERSONAL EVANGELISM

(Matthew 10:7)

By C. E. Paxson

The literal obedience to this command of Christ was illustrated to me years ago, when, walking through a crowded street, with an evangelist, who was not only such in the pulpit but at all times and in all places, I heard him quote Scripture in rather a loud voice, addressed apparently to no one in particular, such as "The wages of sin is death;" "The gift of God is Eternal Life," etc. At first I did not understand his object, but he quoted the above Scripture in reply to a question from me. If, as we believe the Word of God is the imperishable seed of which when sown in the human heart through the ear, at least a part shall bear the wonderful fruit of eternal life, how we should take advantage of every opportunity to sow it. There are so many overlooked opportunities, like the above.

The Engineer's Device

I heard of a railroad engineer in Kentucky who was converted and desired to testify to others, but had but little opportunity, until the novel idea occurred to him of using his engine whistle to remind people of saving truth, so when passing through a town the startled dwellers at times would hear his whistle in short "toots" playing such familiar tunes as "I am so glad that Jesus loves me," or "Jesus loves me, this I know."

"Love Will Find a Way"

This old saying usually applied to earthly things is surely true of the most important things in life.

Rev. F. C. Spurr, of London, relates an instance unparalleled, I think, of a poor girl in Australia who found a way through obstacles apparently insurmountable. He says: "When I was in Australia, in my ministry for five years in Melbourne, I kept hearing stories about a woman, a cripple, and I never believed them. I did not think the stories could be true. And I went one day and took my eldest boy to see her. I went to offer comfort to her, but before I had been in the room ten minutes I found it was I who was receiving instruction, broken down, and dissolved in a flood of emotion. When she was 18 she was seized with a dread malady, and the doctor said to save her life he must take off the feet. Both feet went. They followed the disease up the body, took off her legs to the knees, still followed it up, and cut as far as the trunk. Then it broke out in her hands. The first arm went to the shoulder, and the second to the shoulder, and when I saw that woman, Miss Higgins, all that remained of her was a trunk, nothing more than a trunk. For 15 years she had been there. I went to offer comfort, but I did not know how to speak to her, or what to say. I found a room the walls of which were covered with texts all of them radiating, speaking of joy, and peace, and power, and I found that that woman from her room radiated such a power that scores, and literally hundreds of people had been converted or lifted through the letters she had written.

A Striking Illustration

She lay in bed one day and asked what she could do, a dismembered woman without a joint in her body. Then an inspiration came to her, and she got a friend who was a carpenter to come, and he fitted a pad to her shoulder, and then to that another, and a Swan fountain pen, and she began to write letters with it. And remember, when you write, you write with your arm. She had to write; there was no joint, she wrote with the whole of her body. There may be clever calligraphists in this place, but I will undertake to say there is no woman in this congregation who could write a letter one-half so beautiful from the

point of view of calligraphy as that woman wrote in my presence, almost like copperplate; and she had got 1,500 or 1,600 letters from people who had been brought to Christ through the letters she had written in that way from that room. And I said to her: "How do you do it?" And she smiled and replied, "Well, you know Jesus said that 'They who believed in Him out of them should flow rivers of living water; and I believed in Him, and that is all.'" My dear people, if God can do that for a woman like Miss Higgins, a dismembered creature, what can He do through you and through me?

St. Louis, Mo.

NORTH CAROLINA SUNDAY SCHOOL CONVENTION

The State Sunday School Convention, held in Winston-Salem, N. C., April 10-11-12, broke all past records for attendance at such meetings in this state, according to reports sent out from the state office in Raleigh. In all more than 1,500 people attended.

The total number registering as delegates to the convention was 1,234; of this number 735 were workers from out-of-town Sunday Schools. There were delegates from 48 counties. Among the delegates were 91 preachers, 112 superintendents, 480 teachers, and 551 other delegates.

Regional Conventions

The convention adopted a recommendation made by the executive committee to hold four regional conventions in the spring of 1924, and one general state convention again in 1925. These regional groups will be known as the eastern region, eastern central region, western central region, and the western region. The four groups are as follows:

Eastern Region—Chowan, Beaufort, Bertie, Camden, Carteret, Craven, Currituck, Dare, Edgecombe, Gates, Green, Halifax, Hertford, Hyde, Jones, Lenoir, Martin, Nash, Northampton, Onslow, Pamlico, Pasquotank, Perquimans, Pitt, Tyrrell, Washington, Wilson.

Eastern Central Region—Bladen, Brunswick, Cumberland, Columbus, Duplin, Durham, Franklin, Granville, Harnett, Hoke, Johnston, Lee, Moore, New Hance, Pender, Person, Robeson, Sampson, Scotland, Vance, Wake, Warren, Wayne.

Western Central Region—Alamance, Alleghany, Alexander, Anson, Ashe, Cabarrus, Caswell, Catawba, Chatham, Davidson, Davie, Forsyth, Gaston, Guilford, Iredell, Lincoln, Mecklenburg, Montgomery, Orange, Randolph, Rockingham, Rowan, Richmond, Stanly, Stokes, Surry, Union, Wilkes, Yadkin.

Western Region—Avery, Buncombe, Burke, Cherokee, Clay, Cleveland, Caldwell, Graham, Haywood, Henderson, Jackson, Macon, Madison, McDowell, Mitchell, Polk, Rutherford, Swain, Transylvania, Watauga, Yancey.

The officers elected for the ensuing year were: State president, J. B. Ivey, Charlotte; treasurer, E. B. Crow, Raleigh; president eastern region, R. B. Peters, Jr., Tarboro; president eastern central region, D. H. Dixon, Goldsboro; president western central region, W. L. Balthis, Gastonia; president western region, Thos. P. Pruitt, Hickory.

The following were elected as members of the executive committee: J. M. Broughton, Raleigh, chairman; M. A. Briggs, Durham; C. A. Brown, Asheville; W. A. Bullock, Rocky Mount; Jos. D. Cox, High Point; Josephus Daniels, Raleigh; J. E. Dillard, Murphy; T. S. Franklin, Charlotte; J. R. Hanby, Wilmington; Nelson Jackson, Jr., Tryon; C. F. Lambeth, Thomasville; F. C. Niblock, Concord; Chas. M. Norfleet, Winston-Salem; Hugh Parks, Franklinville; C. S. Starbuck, Winston-Salem; Gilbert T. Stephenson, Raleigh; A. E. Tate, High Point; C. M. Van Poole, Salisbury; R. G. Vaughan, Greensboro.

Facts About Last Year's Work

According to the report of D. W. Sims, general superintendent, 71 counties of the state are organized into County Sunday School Associations. During the year 66 of these held county conventions, in which a total of 1,264 Sunday Schools were represented by 16,500 people. Among those attending were 455 preachers, 572 superintendents, 3,146 teachers.

Besides the county conventions the state workers helped in 17 township conventions and one county institute, in which a total of 275 Sunday Schools were represented by 3,960 people. In these meetings were 162 preachers, 162 superintendents, 1,247 teachers.

A summary of the reports shows that during the year the state workers helped in a total of 84 county and township conventions, reaching 617 preachers, 713 superintendents, 4,393 teachers, the total attendance at all meetings being 20,460 people.

The first county in the state to open 100 per cent of the "County Aims" suggested by the state association was Rowan, which taught the standard early in March. Cabarrus ran a close second, reaching the standard the last of March. Other honor counties are Randolph, covering 90 per cent of the "Aims;" Vance, 80 per cent; Alamance and Guilford, 55 per cent; Wayne, 50 per cent.

TO THE MONTREAT GENERAL ASSEMBLY

Fathers and Brethren:

By resolution of the Charleston, W. Va., General Assembly the undersigned were appointed an ad interim committee "to prepare and submit to the Assembly of 1924 rules for the conduct of the business of the Assembly."

In compliance with the duty imposed on us, and the privilege granted us, we have prepared and herewith submit a "Manual of Rules of Procedure for the General Assembly," and attach and make this suggested manual a part of our report.

J. D. Leslic, R. C. Reed, W. H. Baker, Committee.

Manual of Rules of Procedure for the General Assembly

Organization

1. The General Assembly shall meet annually on the third Tuesday of May at 11 o'clock a. m. The Assembly shall meet at the place designated by the preceding Assembly; but in the event of an emergency preventing the meeting at such place, the moderator shall designate a place of meeting. The Assembly shall be opened with a sermon preached by the retiring moderator, followed by the celebration of the Lord's supper. The afternoon session of the Assembly shall begin at 2:30 o'clock p. m.

2. At the afternoon session after the reading by the stated clerk of the roll of the commissioners present and enrolled by him, a moderator shall be elected. Nominations for moderator shall be received, but only one speech not exceeding ten minutes in length nominating a candidate for moderator shall be made; and only one speech seconding a nomination not exceeding five minutes in length shall be made.

3. After all nominations have been made and seconded, the Assembly shall proceed to an election of a moderator in the following manner: If more than one candidate is nominated, the election shall be by ballot. The stated clerk shall have suitable blank ballots prepared and cause same to be distributed among the commissioners for use in the election. The stated clerk shall appoint two tellers to count and tabulate the vote and report the tabulation to him. The ballots of the enrolled commissioners shall be collected and delivered to the tellers by commissioners appointed by the presiding officer for such purpose. If there are more than two candidates and no candidate receives a majority of the votes cast, a second ballot shall be called; but the candidate who received the smallest number of votes on the first ballot shall be dropped as a candidate on the second ballot. In similar manner other ballots shall be called, if necessary, and after each ballot the candidate receiving the smallest number of votes shall be dropped as a candidate. An election shall be declared by the moderator when a candidate shall have received a majority of the votes cast by the commissioners present and voting. As soon as a moderator shall have been elected, he shall assume the discharge of his duties as moderator.

4. The moderator shall preside at all sessions of the Assembly except as he may temporarily invite a commissioner to act as presiding officer; he shall appoint all committees unless the Assembly otherwise prescribes; and he shall call the succeeding Assembly to order and preside over its sessions until a moderator is elected as provided by the rules in the Book of Church Order.

Standing Committees

5. Nominees for the standing committees shall be made in the following manner: Before the convening of the Assembly, the stated clerk shall divide the commissioners into ten sections or groups. The number of commissioners in each section shall be the same as far as possible. The moderator shall appoint a member of each section as chairman of the section. The sections shall be numbered one to ten inclusive. Each section shall be furnished by the stated clerk with a list of the standing committees and the number of the members on each committee the section is entitled to nominate to the moderator. The chairman of each section shall convene his section immediately on the adjournment of the afternoon session of the first day of the Assembly; and the chairman, after consultation with his section, shall nominate from among the members of the section, commissioners to serve on the standing committees as follows: On each of the committees, on Bills and Overtures, Judicial Business, Foreign Correspondence, Foreign Missions, Home Missions, Christian Education and Ministerial Relief, Publication and Sabbath School Work, Stewardship, and Synodical Records, two members, one of whom shall be a minister and the other a ruling elder; on each of the committees, on Theological Seminaries, Church Societies, Bible Cause and Minutes of the Council of the Reformed Churches, one member, which member, if nominated by an odd section shall be a minister and if by an even section shall be a ruling elder, on Training School for Lay Workers, Narrative of Christian Life and Work, and Sabbath and Family Religion, one member, which if nominated by an odd section shall be a ruling elder and if by an even section shall be a minister; and on the Committees on Audits and Mileage each odd numbered section shall nominate one member who shall be a ruling elder; and on the Committees on Devotional Exercises, Leave of Absence, and Thanks, the sections numbered two, four and six shall nominate a member who shall be a minister and the sections numbered eight and ten shall nominate a member who shall be a ruling elder.

6. There shall be only one standing committee on Synodical Records to which shall be referred for review the records of all Synods.

7. The moderator shall appoint the chairman and members of standing committees; and shall appoint as the members of these committees, the commissioners nominated to him by the chairman of the sections except he may make such transfers of nominees as he deems advisable. The moderator shall appoint and announce the standing committees as soon as possible. The moderator may assign to committees, commissioners who enroll on the second and third days of the Assembly; and commis-

ners who may not have been nominated to him by the chairman of sections.

8. The report of the following standing committees shall be presented and considered by the Assembly at the times and on the days following:

- (a) Foreign Correspondence, Saturday at 10 a. m.
- (b) Bills and Overtures, Monday at 10 a. m.
- (c) Foreign Missions, Tuesday at 10 a. m.
- (d) Publication and Sabbath School Work, Tuesday at 3:00 p. m.
- (e) Home Missions, Tuesday at 8:00 p. m.
- (f) Christian Education and Ministerial Relief, Wednesday at 10 a. m.
- (g) Stewardship, Wednesday at 3:00 p. m.

9. No partial report from a standing committee except from the committees on bills and overtures and foreign correspondence shall be received by the Assembly without the consent of the Assembly. All reports of committees shall be typewritten in seven copies by the Assembly's stenographers, and proof read by the chairman of the committee reporting. The duties of the chairman of a committee shall not be completed until he has edited carefully his committee's report after it is typewritten for errors in phraseology and grammar and shall have filed the required number of copies of the report with the stated clerk. The chairman of each committee shall also after the Assembly shall have acted on the report presented by him, incorporate therein at the proper place each amendment made by the Assembly to the report.

10. The report of a standing committee to the Assembly shall be as brief and concise as the recommendations of a committee will permit. The report shall only contain a brief preamble of the questions acted on by the committee and the conclusions and recommendations of the committee. Extracts and quotations from reports of an executive committee, a permanent committee, or an ad interim committee should be avoided except when required to make the report intelligible. Overtures shall be answered simply by reference to the number of the overture.

Stated Clerk

11. The stated clerk shall be elected for a term of three (3) years. He shall perform all duties required of him by the Book of Church Order, this manual and such other duties as may be imposed on him by the Assembly. He shall keep the minutes of the Assembly and be the custodian of all books, papers and documents of the Assembly, and prepare for and supervise the printing and distribution of the minutes and documents required to be printed and distributed. His salary shall be thirty-six hundred (\$3,600) dollars per annum, payable in equal monthly installments, and he shall be allowed a sum not exceeding four hundred (\$400) dollars for clerical assistance at the meeting of the Assembly; and such other sum as may be appropriated by the standing committee on audits for clerical help and office expenses between the meetings of the Assembly.

12. In the event of the death or the incapacity of the stated clerk to perform the duties of his office, the moderator may appoint an acting stated clerk who shall perform the duties of the stated clerk until the Assembly elects a stated clerk.

13. All reports of permanent and ad interim committees shall be delivered to the stated clerk by April 1st; and all overtures by May 1st in each year. The stated clerk shall have the reports of permanent and ad interim committees and all overtures printed in pamphlet form for the use of the Assembly. Each commissioner shall receive a copy of this pamphlet. All overtures shall be numbered by the stated clerk, and presented to the Assembly in the order of their numbering. The same order of numbering shall be observed in the minutes of the Assembly and in the printed copy of the minutes.

14. The annual statistical, Sabbath school, narrative and systematic beneficence reports from the Presbyteries shall be delivered to the stated clerk on or before May 1st, of each year. The annual reports of the executive committees shall all be printed together in a separate pamphlet for distribution, together with such other reports which the General Assembly may order to be printed with these annual reports. Each executive committee shall bear the expense of the publication of the part of this pamphlet containing its report. Synopses of these reports shall be omitted from the appendix to the printed copy of the minutes of the Assembly.

15. The stated clerk shall have charge of all arrangements for the meeting and entertainment of the Assembly. He shall secure, if possible, special railroad rates and accommodations and supervise all other matters for the comfort and convenience of the commissioners.

16. All churches which desire to entertain the Assembly shall officially notify the stated clerk at or before the convening of the Assembly; and he shall inform the Assembly of all invitations. All requests by persons desiring to address the Assembly shall be given to the program committee. The program committee shall consist of the pastor of the church entertaining the Assembly, the moderator, and the stated clerk.

Docket

17. The stated clerk shall prepare and print with the reports of committees and the overtures herein provided for, a docket embracing all the business expected to come before the Assembly, including all special orders of the day adopted in these standing rules. This docket is necessarily of a tentative character, subject to daily changes. The moderator shall follow as closely as possible this docket in order that standing committees may know when their reports shall be heard.

18. In the consideration of any question before the Assembly no commissioner shall speak more than once on the question. Each recommendation in a committee's report shall be considered a separate question. The chairman or the member of a committee presenting a report shall have the right to speak when presenting a report, to answer interrogations addressed to him by consent of moderator, and to conclude the debate on the pending question.

19. Popular meetings shall be held as the following:
- 3. (1) Home Missions—Tuesday night at 8:00 o'clock.
 - 4. (2) Foreign Missions—Wednesday night at 8:00 o'clock.

1. Publication and Sabbath School Work—Friday night at 8:00 o'clock.

2. Christian Education and Ministerial Relief—Monday night at 8:00 o'clock.

Standing Rules

20. These rules shall be standing rules and govern the procedure of each Assembly until amended or repealed. No rule shall be amended or repealed except by the concurring vote of two-thirds of the commissioners present and voting.

ADVANTAGES OF THE PLAN PROPOSED BY THE AD INTERIM COMMITTEE ON VACANCY AND SUPPLY

Should the General Assembly adopt the report of the Committee on Vacancy and Supply as published in the papers? The proponents of the plan suggested by this committee believe that it will, in a large measure, help to solve a most vexing problem. The chief reason for this belief is that it will be a return to Presbyterian polity in the matters of settling pastors. Theoretically the Presbytery has episcopal authority in the establishment of a pastorate. At present this episcopal supervision is not exercised and the church has lapsed into congregationalism. While the Presbytery still observes the formality of authorizing a church to call a minister and of placing the call in his hands, it has ceased to exercise the guiding power which it should use under the Presbyterian system. Neither does it use the veto power which, inferentially, it possesses. The local church is entirely independent in this particular unless it happens to be under the supervision of the Home Mission Committee. The plan proposes to put into operation the episcopal power of the Presbytery without in the least infringing upon the right of the membership of any church to have a voice in the matter. It will bring each congregation seeking a pastor into close touch with Presbytery's Committee on Vacancy and Supply and promote the spirit of co-operation.

Do we believe that the Presbyterian form of government is the scriptural form? If so, it is the best and most practical. And have we learned by turning aside to independent or congregational practice that we have suffered a loss, and if so, what is the remedy? There is but one answer, a return to the practice of Presbyterian principles. If the plan is in harmony with the genius of our church, then it is the best. Then work it.

Its friends believe that it will serve to bring the church and the Presbytery into a closer relation and to vitalize the bond between them. It will beget sympathy and confidence between the two and enable those who are best fitted for the duty to serve the church. So general and manifest are the injuries to the church from the present congregational plan that it is unnecessary to emphasize further the importance of assistance and counsel from capable men to whom Presbytery shall delegate the task.

The evils of candidating so much decried will be avoided to the great benefit of both the ministry and the church. Also the evils resulting from a prolonged vacancy will be avoided to a large extent. Supplies will not be selected in the usual haphazard fashion, but under the authorized agency of Presbytery acting in concert with the committee appointed for that purpose by the session or by the church.

The duration of vacancies will be shortened, because the usual hit-or-miss efforts will be supplanted by intelligent systematic methods. The following advantages will accrue: It will save the church a loss of membership not only in the number of those who would come into the church under normal conditions but in the number of those wandering away into other pastures because there is no shepherd. It will prevent discouragement and division and demoralization of the membership. It will promote the spiritual life of the church and utilize its energy and resources. It will make available to the church the services of a number of capable ministers who, under the present system, are discouraged and tempted to turn aside from the ministry. In a sister church of like faith and order there were 400 ministers engaged in secular pursuit before this plan was put into operation. After it was adopted this number was reduced from 400 to 50.

There will be a great saving to the church in the matter of benevolence alone. A vacancy in any church means a decrease in benevolent contributions and in some cases the entire suspension of benevolent offerings. According to Rev. Walter H. Houston, D.D., the former secretary of the Committee on Vacancy and Supply in the Presbyterian Church, U. S. A., the yearly saving to the church in benevolences alone was \$100,000. This fact of itself should be sufficient to decide the question in favor of the proposed plan, especially in this age in which the emphasis is laid on practical results.

The old plan of supervising home mission churches alone made invidious distinctions which are contrary to our doctrine of the parity of the ministry, and which are hurtful to the church and to the ministry. The purpose and effect of the proposed plan is to put the wealthiest and poorest church on the same basis under the care of Presbytery's Committee on Vacancy and Supply, and

every minister from the least unto the greatest shall receive the sympathetic aid of men chosen by Presbytery because of their fitness for the duty. Briefly, the plan, if adopted and worked by all the Presbyteries and churches, will demonstrate the wisdom of the Presbyterian system by its practical results.

NEW TESTAMENT GREEK FOR BEGINNERS

By J. Gresham Machen, D.D., Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary. The MacMillan Company, New York, 1923. Pp. 285. \$2.20.

By Rev. Eugene C. Caldwell, D.D.

Union Seminary in Virginia may be pardoned for taking special pride in the fact that she had a part in starting Dr. Machen on his career as a writer of notable books. Several years ago he delivered the Sprunt Lectures at Union, under the title, "The Origin of Paul's Religion." These lectures were subsequently published in a handsome volume by the MacMillan Company, and already have passed through a second edition. The book attracted most favorable attention from American, English and European scholars. Since that time Dr. Machen has published two others books: Christianity and Liberalism, and New Testament Greek for Beginners. The last book has just come from the press. It is exceedingly handsome in its formation. The type is large and clear, the spacing is ample, and the binding is sturdy. It is a delight to the eye and to the hand.

It has been my privilege to teach the Greek New Testament for 17 years to seminary students. During that time I have been on a constant lookout for a suitable text-book. Heretofore I have found no book altogether satisfactory. Now, however, I believe I have found the very book I need. I know of nothing quite so good for beginners in New Testament Greek as Dr. Machen's book. I shall certainly use it in my seminary classes. In my opinion it excels every other book of my acquaintance for beginners in its treatment of the participles and the tenses, which is a matter of the greatest importance to the student of the New Testament. Dr. Machen has evidently put long and careful study into his preparation of the vocabularies and exercises. While dealing with only the essential elements of his subject, Dr. Machen, on many a page, leads the student by lucid explanations to an appreciation of the underlying spirit and genius of the Greek language.

The book is of great value for ministers as well as seminary students. I am thinking how helpful it would be if our ministers in the pastorate would renew their knowledge of Greek with such an attractive guide book. Such a study would fertilize the mind and brighten and freshen the minister's preaching. Dr. Machen has rendered a great service to New Testament students by the preparation of this fine text-book.

Union Theological Seminary.

WITHOUT A PREACHER

By Rev. S. W. McGill

The fact that the Southern Presbyterian Church does not have an adequate supply of preachers is pretty generally known. When this statement is made, however, it is sometimes said, "Oh, well, there are a lot of little churches that cannot support a pastor." Suppose we look at this:

- First Church, Montgomery, Ala.—Vacant.
- First Church, Pensacola, Fla.—Vacant.
- First Church, Birmingham, Ala.—Vacant.
- First Church, Columbus, Ga.—Vacant.
- First Church, Macon, Ga.—Vacant.
- First Church, Selma, Ala.—Vacant.
- Central Church, St. Louis, Mo.—Vacant.
- First Church, Lexington, Ky.—Vacant.
- First Church, Roanoke, Va.—Vacant.

That's only nine. The list includes some of the strongest and most important churches in the Southern Assembly. The list could be enlarged. Now how are these churches to be supplied with preachers? By creating vacancies in other churches.

The Christian college is the recruiting ground. The theological seminary is the training ground. Theological seminaries are sometimes charged with a lack of aggressiveness in enlisting men for the work of the ministry. Theological seminaries have no resources for this important work. With their pressing financial problems it is all the seminaries can do to continue their work of training men for preaching the Gospel.

The energies of the seminaries ought to be released for the two-fold work of recruiting and training men to preach the Gospel. Any organization without an adequate number of capable trained leaders will perish. Louisville, Ky.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

A Gold Star for Woodlawn—As we let our minds go back over our past year's work, we feel very proud indeed of what has been accomplished by the women of Woodlawn Auxiliary. There has been a marked increase in spirituality among our women during the past year. We have reached the gold star on the standard of excellence. The holding of the Woman's Institute at Woodlawn on last October helped to enable and inspire us to reach the gold star. We have 57 members, which is an increase of 12 over last year. We had an average attendance upon Auxiliary meetings of 42. Our girls' circle made the highest average in attendance both at Auxiliary and circle meetings. We've completed the study of three books of the Bible and Mrs. Askew's book on stewardship and have had three cottage prayer bands. We studied both the home and foreign mission study books. We found the number studying our foreign mission book not doubled, but trebled. Our ladies presented a little pageant on our home mission work during the Christmas holidays to the public which was both educational and inspirational. The number of homes subscribing to church papers this year has increased 33 1-3 per cent; also number of tithers and number of homes having family altars have increased 33 1-3 per cent. Our ladies have contributed over and above what they gave through the church envelopes, \$980, which is \$17 per capita. At our November meeting we gave a shower for Thornwell Orphanage, which amounted to \$135. Among the things donated that day was 14 new quilts. One lady pieced eight of them. Instead of having an Easter egg hunt for our children we sent 90 dozen of eggs to Thornwell Orphanage. We sent a delegate to the Young People's Conference at Clinton, S. C., and a negro woman to Atlanta. We also taught a negro's Bible class. We sent quilts and linen to Stuart Robinson building, in Kentucky, and some old clothes to Mrs. Sloop. During the whole year not a woman has refused to serve on the program, and not one refused to accept an office for the coming year.

Nine of our ladies attended the Bethel Presbyterial at Oakland Avenue Church, in Rock Hill, S. C., and came back filled with enthusiasm for the work. Mrs. L. H. Good, our delegate to the Presbyterial, gave a report of the Presbyterial to our Auxiliary at our April meeting, which was very interesting and inspiring.

Mrs. S. D. Good,
Secretary of Woodlawn Auxiliary, Sharon, S. C.

Bethel Presbyterial—The recent meeting of Bethel Presbyterial Auxiliary, held in Oakland Avenue Church, Rock Hill, S. C., brought to a close a quarter of a century's earnest and consecrated efforts on the part of the women of the church for the advancement of the Master's cause. If there was one particular thought underlying each and every deliberation at this meeting, it was the need of personal work, and the individual efforts of every woman as a "soul-winner."

Dr. Alexander Martin, in a few words of welcome, which he added to the cordial greetings of Mrs. Dunlap Roddey, attributed the growth and success of this woman's organizations to the fact that "information preceded inspiration."

Our president, Mrs. I. R. Hayes, of Kershaw, S. C., in her splendid address showed that the Auxiliary's work has grown spiritually, educationally and materially. The notable increase in prayer bands, Bible study classes, family altars and volunteers for life service attest to the fact that the spiritual life has deepened and broadened, while a greater interest in missionary study classes and all-day institutes give great cause for rejoicing at the impetus given the work along educational lines. A total of \$20,524 in gifts to all causes, with \$6,808 to foreign missions, an increase of \$12 per capita gift as against \$9 last year, and an increase in tithers leagues show that we are beginning to realize that we are but stewards of our earthly possessions. Two Auxiliaries, Woodlawn, of Sharon, and Zion, of Lowryville, deserve especial mention as having attained the gold seal on the standard of excellence. Our hats off to these two splendid bodies of women! Seven Auxiliaries reached the blue seal, and 12 the silver seal.

Dr. L. Ross Lynn, of Thornwell Orphanage, brought a very touching message to the Presbyterial of the great need at the orphanage for a building for the small children, there being no provision made to take those under school age. He laid before the assembled body the plans, that are as yet in an embryo state, for a baby cottage at this institution, to be built by the Synodicals of Georgia, Florida and South Carolina. This appeal met an instant response and aroused a sympathetic interest on the part of all present, and Bethel Presbyterial went on record as approving the plans so far developed. Dr. Lynn says there is already \$3,500 in sight for the furnishings of the cottage, and the first gift for it, a scrap book, made by the Junior C. E.'s of Kershaw, S. C., was presented on the floor.

The Sacrament of the Lord's Supper was administered by Dr. Alexander Martin, pastor of Oakland Avenue Church, just before which "That Old Rugged Cross" was beautifully sung by Rev. and Mrs. Watkins, of Delaware, Ohio.

Rev. Ray Riddle, who spoke on home missions in South Carolina, gave some startling statistics to show the great need of personal evangelism in this state. He said that "the church people must awake to the fact that there are thousands of lost souls in our own state," and bore out this statement with figures showing that there are 350,000 persons above nine years of age not members of any church. He gave "soul-winning" as the objective of woman's work and begged that each individual might become a missionary force in the church.

The Bible study hours conducted by Miss Jean DuPuy, of Assembly's Training School, and the model Auxiliary meeting originated and carried out through the ingenuity of Mrs. Andrew Bramlett, Synodical vice-president, were equally enjoyed. Memorial services for Mrs. J. J. Stringfellow, first historian of Bethel Presbyterial, and for

Mrs. Louise Mayes, our own beloved Synodical president, were beautifully and fittingly observed.

Miss Evelyn Fishbourne, one of our home missionaries from the mountain school at Canoe, Ky., completely won the hearts of her audience by her loveliness of manner and deep earnestness. She told many human interest stories of these mountain folk, whom civilization in its onward march has passed by. She asked for the concerted prayers of her hearers for a boy and girl who are leaders among the young people at this school and who have not accepted Christ. She also asked for prayers that an under shepherd may be sent to guide this little flock, who are struggling against almost unsurmountable difficulties to keep their "light shining in the clearing."

At the night session of the Presbyterial, Dr. F. M. Hawley, of Kershaw, S. C., delivered a very forceful appeal for more personal evangelism on the part of church members. Dr. Hawley is comparatively a new-comer to Bethel Presbyterial, and every one was delighted at the opportunity of hearing him.

Rev. J. Porter Smith, of Campinas, Brazil, brought a very earnest and serious message from the country which he characterized as "the land of the Christless Cross." In this country, he says, is found the cross everywhere, but great ignorance of Jesus Christ. With a surety of purpose and a masterly handling of his theme he undertook to show the fallacy of the Romanist religion and its utter failure in this great sister continent. He says that instead of a living, vital religion they have a devitalized system of formalism "which has deposed an institution between Jesus Christ and the sinner." He gave as a result of Romanism in these Latin countries, "unbelief and a moral and intellectual conscience that has become atrophied." He characterized this religion as a "man-made system blocking the way to Jesus Christ." He emphasized the great need of missionaries and voiced a deep appeal that we give more of our material substance that these may be sent to combat an influence which he says may not have the spectacular appeal of the savages in Africa, but is nevertheless an insidious force which is gradually engulfing these countries in a hopeless morass of formalism and darkest pessimism. E. S. S.

The 17th Annual Meeting of Harmony Presbyterial Auxiliary was held at Bishopville, April 12-13, with the largest attendance on record, the total registration being 173. The session was opened Thursday morning with communion service, conducted by Rev. D. M. McIver, assisted by the elders of the local church. Representatives from the sister churches of the town were present to extend greetings to the visiting women.

Mrs. S. D. Fraser responded to these greetings for the Presbyterial Auxiliary. Mrs. N. Y. Alford, of Wisacky, was the presiding officer and filled the place with ease and grace. Reports from the Presbyterial officers showed a wonderful improvement in correctness and punctuality of the local officers.

While there was a decrease of \$170 in total gifts to all causes, 11 of the 28 Auxiliaries, enrolled, showed an increase of \$848. There were eight blue (60%) Auxiliaries, and six silver (80%) and no gold; Manning attained the highest percentage (90%).

Institutes were held during the year in the following counties: Clarendon, Georgetown and Williamsburg. A one-day Presbyterial was held at Tirzah Church, Sumter County, immediately after the Synodical meeting in the fall.

A memorial service was held in honor of our beloved Synodical President, Mrs. F. Louise Mayes. Mrs. N. Y. Alford read a beautiful tribute to the life and work of Mrs. Mayes and the following resolutions were adopted: "Whereas, God in His infinite wisdom, called to her heavenly home, on March 16, 1923, the beloved president of our Synodical Auxiliary, and chairman of the Woman's Advisory Council, Mrs. F. Louise Mayes, we, the members of the executive committee of Harmony Presbyterial Auxiliary, in session at Bishopville, April 12, 1923, desire to express our sympathy and sense of bereavement in the loss of one who has endeared herself to us by her charming personality, her sweet Christian spirit, and her consecration to the Master's work.

Mrs. English McCutchen feelingly sang "Only Remembered by What We Have Done."

Mrs. M. P. Young, of Soochow, China, was the foreign mission speaker, and charmed her audience with a description of life on the mission field.

Mrs. A. M. Copeland was the representative from Thornwell Orphanage. She gave an insight of the life, work and needs of the orphanage.

Mrs. T. C. Peden, our Synodical Secretary of Young People's Work, presented her cause in a pleasing and earnest manner. She urged the local Auxiliaries to pray, plan and prepare for the Young People's Conference at Clinton.

Rev. H. C. Hammond, D.D., of Mt. Zion Church, delivered an able address on "How to Study the Bible."

Rev. R. A. Brown, D.D., of the Home Mission office, was the speaker for the evening services. Colored Evangelization was the theme. The local Auxiliary presented "A Mexican Fiesta" at the evening service also.

The following recommendations were unanimously adopted: (1) That we report favorably on the Baby Cottage at Thornwell Orphanage. (2) That each local Auxiliary put on this Mexican pageant. (3) That we endorse and heartily commend the conference for colored women to be held at Claflin University, Orangeburg. (4) That we endorse the address of Mrs. Peden most heartily. (5) That the local Auxiliary presidents use the secretaries of causes in the Presbyterial continually.

Mrs. J. H. DesChamps, chairman of our special, reported \$350 raised for the Training School scholarship fund.

Mrs. S. D. Fraser, of Oswego, was elected secretary of young people's work; Mrs. W. N. Wells, of St. Charles, secretary of literature, and Mrs. P. R. Keels, secretary of Christian Educational and Ministerial Relief.

Delegates to Montreat: Mrs. N. Y. Alford; alternate, Miss Annie Anderson. Synodical: Mrs. D. M. Boykin; alternate, Mrs. Jas. Reaves. Workers' Conference: Mrs. W. N. Wells; alternate, Miss Annie Mae Boykin.

A short installation service was held; Rev. D. M. McIver charged the officers and Rev. L. F. Martin the Presbyterial.

A rising vote of thanks was extended to the ladies of Bishopville for their gracious hospitality, after which the Presbyterial adjourned to meet at Lake City in 1924. (Miss) Bettie Aycock, Rec. Sec.

Report from Fayetteville Presbyterial—At the request of Mrs. J. M. McIver, I shall try to give a few gleanings from the annual meeting of Fayetteville Presbyterial, at Sanford, N. C., April 10th to 12th. The weather being ideal, there was a large attendance. The people of Sanford are truly given to hospitality, and treated us so royally that we are looking forward with pleasure to the time when they shall invite us to meet with them again. The opening meeting of the Presbyterial was held at 3:00 o'clock Tuesday afternoon, and was called to order by the president, Mrs. W. A. West, Fayetteville.

Greetings to the visitors were given in a very pleasing, whole-hearted manner by Mrs. L. S. Jones, of Sanford, and the response was given by Miss Lee, of Laurel Hill.

The Bible hour throughout the meeting was conducted by Miss Claribel Williams, of Orangeburg, S. C., who received her training for this splendid work at our Assembly's Training School at Richmond, Va. All who heard Miss Williams were impressed by her earnestness and consecration. Would that many more of our young women would take this training. Miss Williams gave an exposition of the Book of Acts, calling it the Book of the Acts of the Holy Spirit working through the Apostles.

Mrs. R. B. Willis, of Montreat, was sent by Dr. Sweet to present the cause of Christian Education and Ministerial Relief. She made a noble plea for the Christian College as a character-producing agency, and begged anyone in her audience who did not feel satisfied with her own life to get hold of the life of some young person, and plant in that life the things that were omitted in her own. Her plea for an adequate endowment fund to care for the aged minister and his family was very impressive.

Mr. Joseph B. Johnston, of Barium Springs Orphanage, thanked the members of the Presbyterial for all they have done for the orphanage, but he also showed us that there is much yet to be done. And between the lines of his address we could read the big, tender heart he has for all children—how intimately he knows the children in his care, and how well he knows their needs and their rights, and how nobly he is trying to provide for the development of the fourfold life of these orphan children. Let us rally to the needs of Barium Orphanage and provide clean, wholesome recreation for these children, as well as bread and meat.

Mrs. R. L. Ryburn, of Shelby, made an impressive address on "The Christian Home," comparing the Presbyterial Christian home of a generation ago with the one of today. She also stressed Sabbath Observance. There was sufficient warning in her address to cause all of us to "stop, look and listen."

Mr. J. B. Spillman, Secretary of Stewardship for the Synod of North Carolina, made an excellent address on "Stewardship," and showed us how to use the budget system in our Auxiliaries.

Mrs. A. M. Fairley, of Laurinburg, in her usual enthusiastic manner told about Elise High School, at Hemp, N. C., and made a plea for better support for this school than we have ever given it. With a record of 14 ordained ministers, seven candidates for the ministry, two Sabbath School missionaries, six volunteers for Christian service, many elders, deacons, Christian teachers, etc., among her alumni, what further reason do we need to give this school our most loyal support? Shame on us if we do not give liberally!

Mrs. H. M. McAllister, of Lumberton, told in a well prepared address the wonderful accomplishments of Flora Macdonald College, and made an earnest plea for funds and equipment to make this school an A-1 college. This is absolutely necessary in competition with the non-Christian schools of this grade.

The outstanding address of the whole meeting was given by Rev. J. Hoyt Miller, of our Congo Mission in Africa. His subject was, "Whence I Am and Why I Am There." He gave a thrilling description of that most interesting country and people.

We were especially grateful that Rev. Mr. Wilson, of Hemp, had brought over the boys and girls from Elise to hear this address. Mr. Miller's challenge to young men and women for service in Africa was so impressive that we feel it must have touched the hearts of many of his hearers, especially these boys and girls.

The reports of the secretaries of causes in the Presbyterial were very encouraging. More prayer bands have been organized, more people are studying missions, and these are more gratifying signs than increased collections.

The installation of officers was conducted by Dr. R. C. Gilmore, the pastor of Sanford Church. This was a most impressive, helpful service, and will enable those to whom it was addressed to enter into their new duties with a fixed purpose, an increased sense of responsibility, and a greater reliance upon God for help and guidance.

The closing exercise was conducted by Mrs. J. R. Page, of Aberdeen, the new Presbyterial president. She gave inspiring reports from the Laymen's Convention in Charlotte.

The officers of Fayetteville Presbyterial for the ensuing year are: Mrs. J. R. Page, Aberdeen president; Miss Della McGoggin, St. Pauls, vice-president; Mrs. A. G. Carter, Sanford, recording secretary; Mrs. Talbot Johnston, Aberdeen, corresponding secretary; Mrs. M. D. McNeill, Cameron, treasurer; Mrs. E. C. Murray, St. Pauls, secretary foreign missions; Mrs. Roland Hayes, Pittsboro, secretary Assembly home missions; Mrs. John Knox, Lumberton, secretary Ch. Ed. and Min. Relief; Miss Margaret McQueen, Dunn, secretary S. P. and C. home missions; Mrs. J. O. McClelland, Maxton, secretary literature; Mrs. A. H. Suttonfield, Pine Bluff, secretary young people's work and S. S. extension; Mrs. M. G. McGuire, Maxton, secretary orphanage work; Mrs. A. M. Fairley, Laurinburg, secretary Elise High School. Lena McClelland.

MISSIONARY SURVEY WEEK

MAY 6-13

Campaign by Woman's Auxiliary

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

We welcome this week a report from the young people of the Presbyterian Church of Sumter, S. C., and will be glad to have further reports from the young people of South Carolina.

Our Reporters' Honor Roll is printed again this week. Twenty-eight names are shown, an increase of nine since the last publication of the list. We welcome the new reporters and thank those who have reported more than once. Let's keep the news rolling in and build up the usefulness of the department.

The C. E. topic for the coming Sabbath is "What Our Denomination Has Meant to the World," helpfully discussed last week by Mr. Garth. This topic applies one of the cardinal principles of the Endeavor movement—

loyalty to the church, the local church in which the society exists, the whole church of which the local church is a part.

It is this strong feature that makes Christian Endeavor a world-wide organization, acceptable to and valuable to any particular denomination. At times some of our earnest Presbyterians feel that C. E. doesn't stress our denominational interests enough. Our Endeavorers should watch this and make sure that they are loyal first of all to our own great denomination. It has been the editor's experience that since he has been in C. E. work he has come to appreciate more the good points of other churches, but has at the same time come to know more about and to be prouder of his own church. Unless our Endeavorers are loyal to our own church first, they

fall short both of the ideals of C. E. and of the legitimate expectations of our own denomination.

But whatever the name under which our young people are working, they will find the topic for Sunday extremely helpful. The courage, wisdom, zeal and Christian power of the makers of our church are worthy of our highest admiration and sincerest emulation. Follow up your meeting with a class in Presbyterianism, taught by your pastor, if he has time, and by regular Bible reading, prayer and definite service. The world needs strong Presbyterians, strong Christian workers.

North Carolina Young People's Conference
June 12-19, Davidson, N. C.

Sunday School

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

APRIL 29, 1923

RUTH, THE FAITHFUL DAUGHTER

Lesson: The Book of Ruth. (A Survey of Ruth's Life.) Printed Text: Ruth 1:14-22.

GOLDEN TEXT—"Thy people shall be my people, and thy God my God."—Ruth 1:16.

SCRIPTURE LESSON

14 And they lifted up their voice, and wept again; and Orpah kissed her mother in law, but Ruth clave unto her.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods; return thou after thy sister in law.

16 And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God:

17 Where thou diest will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.

18 When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

19 So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi?

20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab; and they came to Bethlehem in the beginning of barley harvest.

SHORTER CATECHISM

Q. 34. What is adoption?
A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

In this lesson we have three types of womanhood. Naomi, whose name means "Pleasant," is one. She represents the old chastened, but real saint. She and her family had gone to Moab, because of scarcity of bread in the land of Canaan. They remained there ten years. They ought not to have gone to Moab. They thereby forsook the worship of Jehovah and accompanied with idolaters. The Lord could have taken care of them in Canaan. In Moab, Naomi lost her husband, her two sons, and what property they carried. She herself says, "The Lord hath dealt bitterly with me. I went out full but return empty." But she returns to her own land and the worship of Jehovah. Her daughters-in-law, Orpah and Ruth, must decide whether they will remain in their own land or go with her. Orpah's name means "hind," the female of the Reddeer. She seems to be a young woman, graceful, attractive, affectionate, yet wholly dominated by earthly considerations. Ruth, likewise young, winsome, loving, but spiritually minded, and having a supreme regard for Jehovah and His worship. We will contemplate Orpah's Choice; Ruth's Choice; The motives Controlling Her Choice; The Results She Attained.

I. Orpah's Choice

At first they both said "They would go with Naomi to her people." But when their mother-in-law told them of the sacrifices they would have to make, and how little she had to offer, Orpah could not stand the test nor endure the discouraging prospects. She kissed Naomi, for she loved her, but she left her and went back to her own land and people. Worldly ties, pleasures and advantages exerted their spell and controlled her choice and conduct. She had no vision of Jehovah's glory and of the blessings of His people both here and in a future life. Many amiable and attractive young women, strongly drawn towards the Lord and His people, walk in Orpah's steps and choose the world and its divinities instead of Jehovah and His service. They can't endure the trials of a godly life and do not realize that its delights far exceed its troubles.

II. Ruth's Choice

Ruth has to make a choice, too, and so has every mortal being. Her choice involves some painful sacrifices. She has to leave her native land, her former home, her famil-

iar scenes, her loved sister, and all her kindred. She has to encounter an unknown land, the company of strangers, poverty, fatigue and lowly toil. But grandly does she meet this crisis of her life and expresses her decision in words of sublime courage, God-given faith and extraordinary beauty. She says to the desolate, desponding Naomi, "Entreat me not to leave thee, nor to return from following after thee; where thou goest I will go, where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried; God do so to me and more also if aught but death part thee and me." Ruth's choice was as wise as that of Abraham or Moses and was indicated in language that only a devout and noble heart could dictate.

III. The Motive of Ruth's Choice

An important choice involving transcendent issues should be made under powerful motives. We generally make serious decisions under varied and combined incentives. Ruth's choice was doubtless in part due to her love for Naomi. She pitied her lonely and desolate condition, and could not bear to see her return to Canaan by herself and bereaved of all her family. But she had for her mother-in-law more than the love of compassion. She also loved her with the love of delight, because of the moral qualities and pious graces that she revealed. Even Orpah was drawn to Naomi by her excellent virtues, and though she departed she did so reluctantly. Naomi's sincere piety impressed Ruth favorably and she learned from her to love her land, her people and Jehovah. Ruth's choice was largely dictated by a changed nature, given her by the Holy Ghost. Otherwise she could not have said to Naomi, "Thy people shall be my people, and thy God my God."

IV. The Results Ruth Attained

She made many sacrifices, went a long journey to a strange land, endured poverty and encountered trial and toil. But the blessings secured more than compensated for all she suffered. She was kindly received at Bethlehem, and God raised up for her friends and benefactors. She comforted and sustained the aged and sorrowing Naomi. Boaz, Naomi's kinsman, commended and rewarded her toils. He also redeemed Naomi's land and provided for her a home. He was so impressed and won by Ruth's charms, virtues and pious graces that he made her his wife. She became the mother of Obed, who was the grandfather of David, and Ruth was the ancestress of Messiah and shared His glory.

Her choice led her steps to fair Canaan land.
Bestowed reward upon faithful toil.
Gave her a home in the land of the vine,
And linked her sweet name with the Saviour divine.
The fruits of her choice did not end upon earth,
But were joined with rich blessings of heavenly birth.
It set free her spirit from sin and from strife,
And wrote her dear name in the Lamb's Book of Life.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

A PRAYER PSALM

M., April 30—Prayer of Petition: Isa. 38:1-22.
T., May 1—Intercession: Gen. 18:23-33.
W., May 2—Thanksgiving: Ps. 8:1-9.
T., May 3—Communion: Matt. 17:1-8.
F., May 4—United Prayer: Matt. 18:19, 20.
S., May 5—Unanswered Prayer: Deut. 3:23-29.

Sun., May 6—Topic: Lessons from the Psalms. 5. A Prayer Psalm. Ps. 86:1-17. (Consecration meeting).

Why pray at all?
What help do we find in prayer?
Why should we pray for others?

God has created certain ordinances, or means of grace, by which Christians are enabled to grow in grace. Among these means of grace are the Bible, the sacraments, and prayer. The last of these, prayer, is subject for our meeting today.

What Is Prayer?

The Shorter Catechism defines prayer as the offering up of our desires unto God, for things agreeable to His will, with confession of our sins, and thankful acknowledgement of His mercies. Prayer is communion with God. We tell Him what we wish Him to know, not that He does not already know it, for He knows all things from the beginning, nor that we think we can alter His mind, for God is unchangeable in His purposes, but that we may just talk with Him, as our Father in heaven. It is our duty to pray, for God commands it, and besides, there is a natural instinct within us to pray, for we feel a deep need in our hearts that none but God can meet. As the old-time darkies used to sing, "I'm standing in the need of prayer." We are dependent on God, for we are His creatures. We are made in His image, with reason and conscience, and joy, and thus can commune with Him, as the lower animals cannot. God not only commands us to pray, but He has made the answer to prayer depend on whether we pray or not. So if we want a blessing we must pray.

The Parts of Prayer

A prayer may have several parts. First, there are adoration and praise, in which we acknowledge God as supreme, and speak of Him in the highest terms of praise. Then there are confession of sin, and supplication for His forgiveness. Thanksgiving is a part of prayer, as we thank Him for His goodness to us. And last are petition and intercession, in which we ask blessings for ourselves and others. We should learn to use all the parts of prayer, and not simply be beggars at the throne of grace.

The Forms of Prayer

We may use these parts of prayer in several forms. Prayer may be just in our thoughts and meditations, or it may be spoken. We may pray at regular times, morning and night, and maybe noon, or we may just let our hearts go up to God in prayer at any time of need, or joy. We may have seasons of special prayer. There is social prayer, or prayer with others, at church, in small gatherings, with two or three, or more. In public prayer one leads the rest in prayer, and we should carefully follow the one who leads us, whether it be the minister or someone else.

The Subject of Prayer

God's Word assures us we may pray for anything, just so we are willing for God to do as He wills. David, in the 86th Psalm, prays for guidance, strength, mercy, approval, and so on. We may pray for what we need—health, success, gifts, influence, opportunity, assurance, and other things. God does not limit the subjects of prayer, but we should especially pray for spiritual blessings.

The Conditions of Prayer

While we may present all our petitions to God, yet He has made certain conditions of prayer, and we need not expect the answers unless we meet the conditions God has set up. First, all our prayers must be for things agreeable to God's will. Next, we must ask in Christ's name, which also means we wish Christ to approve our requests. Then we must ask in faith, believing God will answer, as He promises. We must be penitent for our sins, and ready to forsake them. We must love our Christian brethren, and not be selfish in our prayers. We

must be ready to forgive our enemies, and to do them good. We must be ready to resist all temptations, and to try to please God by our lives and service.

The Lord's Prayer, Our Father which art in heaven, is the example for all our prayers, and as followers of Jesus, we should study His prayer, and make our own conform in parts and spirit to His.

AN ECHO FROM THE GASTONIA TRAINING SCHOOL

To Directors C. T. Carr and O. V. Woosley, Prof. H. E. Spence, Mrs. B. H. Bunch, Miss Virginia Jenkins, Mrs. G. W. Green and Mrs. C. L. Van Nopen, the pastors, superintendents, teachers and workers of all churches and Sunday Schools, Methodist, Presbyterian, Episcopal, and Baptist, are under lasting debts of obligation for the splendid methods of instruction during the week at the Main Street Methodist Church. These fine characters and splendid instructors will leave a most valuable legacy to Gastonians and people of the whole country in the constructive work they have done and the "sure foundation" erected for the coming generation. "May the Lord cause his face to smile upon them" and their work.—Gastonia Daily Gazette.

REPORTERS' HONOR ROLL

Eugene Brown Morgan, Concord.
Carcy P. Lowrance, Mooresville.
Paul W. Rawlins, Greensboro.
Miss Eunice Long, Greensboro.*
Miss Minnie Hopkins, Concord.*
Miss Leila Hubbard, Lumber Bridge.*
Miss Elizabeth Kirkland, Route 5, Durham.
Miss Aline Whitener, Hickory.
Miss Maud Little, Charlotte.
Mrs. Z. V. Turlington, Mooresville.
Miss Bess D. Arrowood, Morganton.
Miss Kate Sutton, Fayetteville.
Mrs. W. H. Howell, Wilmington.*
Miss Bessie Cox, Lowell.
Miss Rachel Beall, Durham.*
Miss Anne Sample, Hendersonville.
J. M. Carr, Davidson College.
Miss Ruth Beard, Cornelius.
Miss Lillie Gilleland, Greensboro.
J. M. Harvey, Wilmington, N. C.
Chalmers R. Carr, Mooresville.
Garton Pearce, Fayetteville.
Miss Annie Davis, Greensboro.
Mrs. Chas. Lilly, Sanford.
Mrs. E. C. Murray, St. Pauls, N. C.
M. DeLorme, Sumter, S. C.
Miss Elizabeth Falk, Maxton, N. C.
Miss Isabel Jean Lamont, Raeford, N. C.

NEWSGRAMS FROM OUR YOUNG PEOPLE

The Trinity Avenue Presbyterian Senior Endeavorers, of Durham, N. C., have an active personal workers' band of 25 members. Each week they conduct a prayer meeting in the homes of the community.

This society observed Dixie Endeavor Day on April 1st and contributed \$7.50 for the spread of Christian Endeavor in the South. This will entitle them to a pretty felt pennant and is a good showing for a society in a church of 115 members.

The Buffalo Christian Endeavor Society, near Sanford, N. C., with a membership of 25, observed Dixie Endeavor Day, April 1st. A large audience witnessed the pageant "Thelma" and contributed a nice sum to promote the Southern Endeavor work. This society is doing a good work for the church and community.

The Young People's Society of Christian Endeavor of the Presbyterian Church of Sumter, S. C., sends us some interesting news about its activities. Not only do the members begin each new year with a sunrise prayer meeting, but they keep busy during the year. Every Sunday afternoon a committee from the society holds services at Camp Alice (Tubercular Sanatorium), at the county jail, and at the county almshouse. Their financial budget for this year was \$150, and they have raised \$180.

The Midway Presbyterian Endeavorers, near Maxton, N. C., gave the Dixie Endeavor pageant, "Thelma," on March 18th so well that many wanted a second performance. Special music by Misses Alice Gattis and Mary Gluyas and Messrs. K. S. Monroe and Lee McFarland, with Miss Mary Stewart at the organ, added much to the program. The offering for the Southern C. E. work was \$11. Other recent contributions by this society have been a neat sum to Beechwood Seminary and the payment of a voluntary pledge to the State C. E. Union. An Expert Endeavor Class is now in progress.

Church News

ARMENIAN RELIEF

Received for this cause:
Miles Hampton\$ 3.00
McGee Presbyterian Church 52.00

CONCERNING RATES TO GENERAL ASSEMBLY

1. The Western and Southwestern Passenger Associations will place on sale Round Trip Summer Tourist Tickets to Black Mountain, N. C. (Black Mountain is the railroad station for Montreat), beginning May 15th, and on sale daily thereafter.

2. Ministers holding Clergy Permits from the Southwestern Clergy Bureau can use their permits going and returning. The Clergy Permit is generally cheaper than Summer Tourist Tickets in South-eastern territory.

3. Ministers holding Clergy Permits from the Western Clergy Bureau can use their permits to purchase through tickets to Black Mountain and return. It is not good for local trips in the South-eastern territory. A permit from the Southeastern Clergy Bureau may be obtained from Mr. W. H. Howard, chairman, Atlanta, Ga. The Summer Tourist Ticket is generally cheaper than Clergy Permit from the Western territory.

4. Ruling Elders all over the Church should use the Round Trip Summer Tourist Tickets to Black Mountain, N. C. See your railroad agent at once about a ticket. If he does not sell coupon tickets, ask him to secure one for you. It is necessary for you to avail yourself of this rate.

5. Trains from Richmond and contiguous points will come via Salisbury and will arrive at Black Mountain at 2:25 p. m., 10:35 a. m., 2:50 a. m.

6. Trains from St. Louis, Louisville and contiguous points will come via Morristown, Tenn., and will arrive at Asheville at 1:10 p. m.

7. Trains from Memphis will come via Morristown, Tenn., and will arrive at Asheville at 1:10 p. m.

8. Trains from New Orleans, Birmingham, Atlanta and contiguous points will come via Spartanburg, S. C., and will arrive at Asheville 8:30 p. m., 11:45 a. m. Commissioners from New Orleans may also come via Knoxville and arrive at Asheville 10:45 p. m.

9. Trains from Asheville to Black Mountain leave at 6:00 a. m., 2:25 p. m., 4:40 p. m., and 8:10 a. m. All these schedules are subject to change. Secure from your agent the correct schedule before leaving home.

10. A Pre-Assembly Meeting will be held Wednesday night.

For fuller information see agents and church papers.

J. D. Leslie, Stated Clerk.

A CORRECTION

Rev. E. G. Clary did not organize the six Presbyterian schools in Wilson County as stated in the Standard. This work was started by pastors, associate pastors and workers of the Presbyterian Church of Wilson, with the generous support of the Home Mission Committees of Presbytery (Albemarle) and Synod of N. C.

E. G. Clary.

A CORRECTION

In our issue of April 11th, in an editorial, we made reference to the growing indebtedness of the Foreign Mission Committee. It seems, according to Dr. E. W. Smith that there is no growing indebtedness, but that the debt is less than it was last year. We gladly make the correction, and congratulate the secretary that such is the case. Dr. Smith also states that the American Board, one of the oldest, largest and best mission boards in America report a decline on their receipts along every line. We are glad to give place to this information and to know that when we reported a growing deficit, we were mistaken.

SOUTH CAROLINA

Charleston, First Church — Beginning Tuesday, April 10th, a series of meetings will be conducted at the First Presbyterian Church, Tradd and Meeting Sts., by Dr. W. R. Dobyns, of Birmingham, Ala. Meetings will be held daily at 11 a. m. and 8 p. m. Dr. Dobyns is one of the most successful evangelistic speakers in the Southern Presbyterian Assembly, and the members of this congregation are invited to attend these services as far as possible.

Harmony Presbytery met April 10th in Salem (B. R.) Church. There were present 12 ministers and 25 elders. Opening sermon by retiring moderator, Rev. R. H. Ratchford. Rev. L. K. Martin was elected moderator; Rev. R. L. Grier, temporary clerk. Rev. W. R. Pritchett, of Indiantown Church was elected commissioner to the General Assembly with elder M. B. Wilson, of Mayesville Church; Rev. R. L. Grier, pastor of Mayesville alternate with elder D. E. McCutchen, of Indiantown Church.

Presbytery adjourned to meet in Lake City, Tuesday, June 19th to act upon a call of Lake City Church for R. W. Park. The next stated meeting will be at Kingstree, S. C.

W. H. Workman, S. C.

Greenville—On April 8th, in the Second Presbyterian Church, Greenville, the tower chimes were

dedicated to the worship of Almighty God in the presence of more than a thousand people. The chimes were purchased by the voluntary subscriptions of the members and are a valuable addition to the assets of the church. They will prove a blessing and a means of grace to the members of the church and to the community as they peal out the old hymns of the Christian faith. The musical program was elaborate and a cantata by Caleb Simper on "The Rolling Seasons" was rendered by 25 voices. The work of the church for the past year was one of the best in its history. It has 13 elders, 13 deacons and 512 members and contributed last year to all causes \$14,571. There were eighty additions; 50 by examination and thirty by certificate and a net gain of 63. Of the total gifts, the Sunday School contributed \$2,363 and the Women's Auxiliary \$2,031.

Charleston, Second Church—Under the pastorate of Rev. J. W. Hickman, this church is making fine progress. There were 70 additions last year, a majority upon profession of faith. Thirty-four joined last quarter. Mr. Hickman has been holding evangelistic services in the Gordon Street Church, Atlanta.

Dr. J. K. Frazer, of Galt, Ontario, a former pastor was expected to fill the pulpit April 15th.

The Gilbert Brackett Bible class held its sixth annual anniversary meeting on Monday afternoon, March 26th. Fifty members and guests were present to bear testimony to the efficient work which this organization is carrying on. The officers for the new year were elected.

The members of the congregation are asked to reserve the evening of Monday, April 23d, for the observance of "Church Night." At this time all the organizations of the church will make a complete report of their work for the past year and their plan for the future. This is one step in the direction of the unifying of the work of the church, by which it is hoped its efficiency may be greatly increased.

Bethel Presbytery met in Blacksburg, S. C., April 18, 1923, 8 p. m. Moderator, Rev. J. J. Brown; assistant clerk, elder Jas. S. White, of First Church, Rock Hill, S. C.

Received: Rev. T. M. Stevenson from Atlanta Presbytery and arranged for his installation at Zion and Uriel churches.

Licensed: Mr. J. W. Anderson and Mr. M. R. Williamson and dismissed them, the former to Athens Presbytery and the latter to Savannah Presbytery.

Received by letter from Mecklenburg Presbytery as a candidate for the ministry: Mr. Alex. M. Simpson.

Presbyterial sermon by Rev. F. Ray Riddle, on the subject: "The Final Authority of Faith and Practice." This sermon made a deep impression and Presbytery requested its publication in the Church papers.

Next regular meeting: September 18, 1923, at Olivet Church.

Overture: Bethel Presbytery respectfully overtures the General Assembly to meet in Montreat, N. C., that they instruct our Committee of Foreign Missions,

1. That they do not use the funds contributed to our Foreign Mission enterprise for the support of the National Christian Council inasmuch as, in our judgment, they have no right to do so.

2. That they refrain from encouraging said Council in any way whatever.

3. That they heartily endorse the Bible Union of China.

Done in Presbytery this 20th day of April, 1923. Blacksburg, S. C. F. H. Wardlaw, S. C.

Piedmont Presbytery met in Seneca, S. C., April 16, 1923.

Present, 12 ministers and 22 elders; moderator, Rev. J. B. Belk; temporary clerk, elder R. L. Parker; opening sermon by Rev. R. F. Kirkpatrick, D.D.; received, Rev. T. D. Cartledge from North Alabama Presbytery; licentiate S. H. Fulton from care of Pee Dee Presbytery; candidate G. W. Belk, Jr., from Mecklenburg, and candidate R. R. Craig from East Hanover. Candidate A. R. Craig was dismissed to care of Durant Presbytery; candidate H. R. Foster was licensed to preach; licentiate S. H. Fulton and candidate G. W. Belk, Jr., were examined for ordination, and commissions were appointed to ordain them. A commission was also appointed to install Rev. T. D. Cartledge as pastor of Westminster. The pastoral relations between Rev. I. E. Wallace and the Seneca and Richland churches were dissolved. An overture was adopted, asking the Assembly to have printed a blank form of pastoral call. Rev. J. B. Belk was elected trustee of Presbyterian College of South Carolina. The Presbyterial sermon was preached by Rev. Robert Adams, D.D., on Regeneration. Next stated meeting at Pelzer, S. C., October 2, 1923. Robert Adams, S. C.

Pee Dee Presbytery met in Bennettsville, S. C. April 11th, with 18 ministers and 27 elders present. Rev. R. A. Brown, of Atlanta preached the opening sermon.

Elder M. J. McInnis, of Lamar was elected moderator and Rev. J. S. Garner was elected temporary clerk. Rev. John McSweeney was dismissed to Piedmont Presbytery to become pastor of the church at Clemson College. Samuel Hewitt Fulton was licensed as a probationer. The licensure was conducted in a very impressive manner by his father, Rev. D. M. Fulton, D.D., of Darlington. Licentiate Fulton was dismissed to Piedmont Presbytery. James H. Caligan and Sidney F. Caligan of McColl and S. L. Smith, of Bennettsville were received under the care of Presbytery as candidates. The first two are sons of Rev. J. A. Caligan. The pastoral relation between Rev. E. C. Bailey and the church of Latta and Dumbarton was dissolved and Mr. Bailey was given permission to labor outside the bounds of

Presbytery until the next meeting. Rev. D. M. Fulton preached the Presbyterian sermon on The Jealousy of God. It was an excellent sermon and he was requested to publish the sermon in the church papers. Rev. D. M. Douglas, D.D., president of the Presbyterian College of South Carolina and Rev. S. C. Byrd, D.D., president of Chicora College for Women were present and addressed the Presbytery. A commission was appointed to organize a church at Marlboro. Presbytery decided to place a negro pastor-evangelist in the field, and aggressive Home Mission work in Horry and Florence counties was decided on. An adjourned meeting will be held in Bennettsville April 30th at 11 a. m. The fall meetings will be held in the Kentyre Church, October 23d, at 11 a. m. A. H. McArn, S. C.

South Carolina Starts the Dixie State C. E. Convention. (C. F. Evans, Southern Secretary, United Society of Christian Endeavor.) South Carolina fired the first shot in the battery of Dixie State Conventions, opening at Florence April 6, with 245 registered delegates.

Among the speakers were Dr. H. H. Pitzer, Chattanooga, Tenn.; Dr. G. A. Nickles, Charleston; Miss Mamie Gene Cole, Junior Field Secretary for Dixie; S. W. Dendy Field Secretary of South Carolina; Dr. J. M. Wells, President Columbia Theological Seminary; Dr. Howard S. Hilly, President Atlantic Christian College; Dr. R. F. Kirkpatrick, Vice-Chairman the All-South Committee; Dr. E. B. Quick, Atlanta, Ga.; Dr. Dudley Jones, Clinton, S. C., and Southern Secretary Evans.

Mr. Marshall Woodson, of the Columbia Seminary, directed the singing in his usual splendid way, and greatly helped the convention. He has become a definite part of the South Carolina conventions and will be greatly missed when he completes his Seminary work, as he will do this year.

The Columbia Seminary Quartette was one of the outstanding features of the convention, and delighted the convention time after time with splendid selections.

The Florence folk looked after every detail in a way that added greatly to the success of the convention.

The convention theme was "The Strength of Youth." The convention text was "I can do all things through Christ which strengtheneth me," and was placed on a large cloth sign at the front of the main auditorium. Dr. Nickles based all the devotional messages upon this theme, and greatly inspired the Endeavorers by his gripping messages.

The retirement of S. Wilkes Dendy as Field Secretary brought a cloud of sorrow over the convention, but since his retirement is caused by his heavy work in the Columbia Seminary the Endeavorers were willing to give him up, and as a slight expression of their appreciation and love presented to him a handsome purse of gold containing five valuable pieces.

State President Flannagan has won a great place in the hearts of the South Carolina Endeavors by his faithful work, and his renomination was received with hearty applause by the entire convention.

State Treasurer, Miss Virginia Taylor, brought the State Union to the end of the year with all bills paid and a balance for the new year.

The State Efficiency Cup was awarded to the McConnellsville Society. Its Efficiency Chart per cent is 911. The Effingham Society stood second in this contest.

The Intermediate Cup was awarded to the Hartsville Society. This society had 12 delegates in the convention.

The "Pep" luncheon Saturday noon had 225 present, with others turned away. The Intermediate banquet had 125 Saturday evening, and was a most unusual and interesting banquet in many ways. The Senior banquet was held at the close of the Saturday night session, and had more than 200 present. The Florence folk gave a highly enjoyable program during this banquet, which greatly added to the pleasure of the occasion.

One hundred and one subscriptions were received for The Dixie Endeavorer, with 86 more pledged.

The State Life Work Recruits gave a very impressive program at the Christian Endeavor hour, presenting a ladder with five rounds to illustrate their points. Starting at the bottom, the rounds were designated: "Study the Need," "Seeking God's Plan," "Save by Prayer," "Sacrificially Give," "Surrender Life."

One hundred and forty-one attended the early morning service Sunday, which was led by Dr. Kirkpatrick.

The next convention goes to Chester, April 11, 12, 13, 1924. The following officers were elected for the coming year:

South Carolina State Officers, 1923-1924: President, J. A. Flanagan, Bowling Green; Vice-President, Rev. R. F. Kirkpatrick, D.D., Anderson; Secretary, Miss Emmie Osteen, Chicora College, Columbia; Treasurer, Miss Virginia Taylor, 116 West Prentiss St., Greenville; M. S. P. Supt., S. Wilkes Dendy, 1600 Blanding, Columbia.

NORTH CAROLINA

Williams Memorial—On April 15th there were four additions to this church on profession of faith. Rev. Dr. A. R. Shaw has been supplying this church most acceptably.

Bessemer City—Beginning Monday night, March 12th, Bessemer City Church had the pleasure of a week's preaching by Rev. R. C. Long, of Gastonia. Every sermon was founded upon the beatitudes as recorded in the fifth chapter of Matthew, and directed towards deepening the spiritual life of the Lord's people. Our people were greatly pleased with

brother Long's simple and plain way of stating the old Gospel message and so were the brethren of other churches. At the last service 97 reconsecration cards were signed by members of some church and several were signed by Sunday School boys and girls who expect to make a public profession of their faith in Christ by union with the Church.

J. J. Harrell.

Monroe—At the evening service on last Sabbath, Rev. W. B. S. Chandler was installed as pastor of this church. A large congregation was present and the service was very interesting throughout. The installation sermon was preached by Rev. J. F. Ligon, pastor of the Tenth Avenue Church, Charlotte, and the charge to the people made by Mr. A. M. Gray, elder in the same church. The charge to the pastor and the propounding of the constitutional questions were by Rev. H. E. Gurney, of Providence Church, a former pastor of the Monroe Church. Mr. Chandler comes to the Monroe Church from a most successful pastorate at Dillon, S. C.

Belmont—This church sent up a splendid report to Presbytery, showing that last year was one of progress and growth along all lines. While there were only six additions to the church roll, nearly all the attendants at the services being church members, the various departments of the church show evidences of life and efficiency. Our quotas to all causes were fully paid and many of them were more than paid. The church gave \$5,528 to benevolences last year, an average of \$28 per member; \$3,064 to current expenses, making a total of \$8,582 or an average of \$44 per member for all causes. There are 193 members on the roll and 197 in the Sabbath School. On the third Sabbath of the month the pastor, Rev. J. T. Dendy and Rev. J. M. Walker, pastor of Steele Creek Church, exchanged pulpits and both enjoyed the exchange.

Charlotte, First Church—In the absence of Dr. Johnson, Rev. M. F. Daniels filled his pulpit last Sunday at the morning service.

Mr. Daniels as superintendent of Home Missions in Mecklenburg Presbytery delivered a Home Mission address which was rich in striking facts. Any church in the Presbytery would do well to have Mr. Daniels deliver this address to its people. It will pay in results.

Charlotte, First Church—At the communion service, on April 1st, 37 members were announced as being received since January 1st; 15 on profession and 22 by letter.

The church has had a remarkably successful year in regard to its benevolences. In 1918, the benevolences amounted to \$12,500; this year to almost \$69,000, against a budget adopted of \$28,000. Foreign Missions received \$19,786; Assembly's Home Missions \$7,279; Synod's and Presbytery's Home Missions amounted to \$7,779; Schools and Colleges \$14,400; Orphans' Home, \$13,180. The total amount raised for all causes was \$94,969. The pastor of the church, Rev. A. S. Johnson begins evangelistic services at the First Presbyterian Church, Fort Smith, Ark., on April 18th, and from there goes to speak twice before the World Conference on Fundamentals, at Fort Worth, Texas.

Greensboro—All of the services of the Church of the Covenant are interesting, but the service yesterday, was rather unusual. We had a father who came into the church on profession of faith, and was baptized, and with the reception of this new member, he and his wife presented their seven children for baptism, from six months of age up to 10 years.

One of the oldest and most honored ministers of our church told an official in this church, that it was the most inspiring baptismal service he had ever witnessed.

The church has just closed one of the most successful years of its 17 years of history. Twenty-four were received on profession of faith, and 50 were received by certificate. The contributions of the church amounted to \$20,450, which was \$49.50 per capita.

The church is located near the North Carolina College for Women, with its 1,400 students, and in a growing residential section.

On the 10th of May we celebrated our 17th anniversary.

Durham, Trinity Avenue Church—The every member canvass in this church was a success. The canvass was made by the C. E. Society. The church averaged \$13 per member. The C. E. conducts a prayer meeting in some home each Friday evening, lead by different members. This is bringing remarkable results. Many are brought into the Sunday School and Christian Endeavor this way. The young people never refuse to do anything they are called on to do. The Woman's Auxiliary under the leadership of Mrs. Rochelle has closed a fine year. Miss Rachel Beall's class is supporting a native missionary in Africa. This class is doing good work. The C. E. has decided to take one night every six weeks and devote it to the study of our mission fields until the entire seven fields are studied. The geography, the history, workers on the field, and the needs will be presented. The personal workers band is carrying out the spirit of the Master. In one evening a girl 14 years old made 10 calls doing personal work. In the past three Sundays 11 have been received into the church. Geo. L. Cooper, Pastor.

Gastonia—The past year has been one of the best in the history of this church, according to annual reports to Presbytery. The total Sunday School enrollment, including the outposts, is 1,434. There were 163 additions to the church, 101 being on profession of faith. The total contributions for all

causes were \$58,896, of which \$21,426 went to benevolences, and \$18,000 to the building fund; the balance being for the local work. The Woman's Auxiliary reported a membership of 105 and total contributions, \$3,437.

During the absence of Dr. Henderlite, who will spend the last part of April in Florida, helping in the Synodical evangelistic campaign, the pulpit of this church will be occupied by Dr. Egbert W. Smith, our Secretary of Foreign Missions, and Mr. J. B. Spillman, Secretary of Stewardship for the Synod of North Carolina.

Dr. C. G. Vardell, president of Flora Macdonald College, made a flying visit to the Alumnae Association of that institution in Gaston County, and on Sunday, April 15th, preached a strong sermon at the morning hour and, at night, made a very interesting talk on his recent trip to England and Scotland in connection with the unveiling of the Flora Macdonald monument on the Isle of Skye.

The Presbytery of Mecklenburg met in Caldwell Memorial Church, Charlotte, N. C., April 10, 1923. Present: 47 ministers and 53 elders.

Rev. C. H. Rowan, Moderator; Rev. S. A. Ewart, Temporary Clerk

Received: Rev. W. B. S. Chandler, from Pee Dee Presbytery; Rev. J. A. McQueen, from West Hanover Presbytery; Rev. J. A. Satterfield, from Montgomery Presbytery.

Dismissed: Licentiate D. C. Stogner to Enoree Presbytery; Candidate W. C. Neel to Greenbrier Presbytery; Candidate Coyte Hunter to Albemarle Presbytery; Candidate Edmund P. O'Conner to Cherokee Presbytery.

Licensed: D. C. Stogner of Columbia Seminary.

Received on examination: Edmund P. O'Conner as candidate for ministry.

Dissolved pastoral relations between Rev. G. B. Thompson and Waxhaw Church.

Overtures: 1. The Assembly to withdraw from the Federal Council of Churches of Christ in America.

2. The Assembly to list Boys' Societies with Young People's Societies rather than with Men's Societies.

Presbyterial Sermon: Rev. C. H. Rowan on "Deity of Christ."

Next Stated Meeting: Central Steele Creek, October 23, 1923.

Adjourned Meeting: Charlotte First Church, July 3, 1923 at 2 p. m.

C. C. Anderson, S. C.

Wilmington Presbytery met in Elkton Church, Elkton, N. C., April 10, 1923, and was opened with a sermon by Rev. J. J. Murray, the retiring moderator. Present, 21 ministers and 28 ruling elders.

Officers: Rev. D. M. McGeachy was elected moderator and Rev. R. E. McClure and ruling elder F. B. Johnson, temporary clerks.

Received: Rev. C. B. Heller was received from Concord Presbytery.

Sermon: The Presbyterial sermon was preached by Rev. D. T. Caldwell on "Evangelism," after which the sacrament of the Lord's Supper was celebrated.

Pastoral Relations Dissolved. The pastoral relation between Rev. J. R. Phipps and the Jacksonville Church was dissolved, also that between Rev. J. S. Crowley and Pearsall Memorial.

Commissions: Commissions reported the organization of a church in Bladen County and the ordination of Rev. J. K. Fleming. Commissions were appointed to install Rev. C. B. Heller pastor of Elizabethtown, Brown Marsh, Beth Car and Glengarry churches, and Rev. C. W. Davis, pastor of Southport and New Hope churches.

Candidate: Candiate B. F. Yandell was dismissed to the care of Congaree Presbytery.

Commissioners: The following commissioners were elected to the General Assembly, to wit: Rev. W. P. M. Currie, Wallace, N. C., and Rev. J. J. Murray, Wilmington, N. C., principals; and Rev. J. R. Phipps, Pollockville, N. C., and Rev. N. N. Fleming, Wilmington, N. C., and ruling elders F. B. Johnson, Clinton, N. C., alternate ministers; and D. L. Blue, Elizabethtown, N. C., principals; and Clarence Clark, Clarkton, N. C., and J. A. Salling, Wilmington, N. C., alternates.

Local Home Missions: In connection with the report on Home Missions, short but interesting addresses were made by Rev. J. M. McBryde, Rev. J. J. Murray and Mr. J. M. Harvey. Wilmington Presbytery is doing a splendid and aggressive Home Mission work through the combined efforts of Rev. J. J. Murray, superintendent, and Mr. J. M. Harvey, Sunday School Missionary. The fields are being better equipped and new territory being occupied. Rev. A. W. Crawford was present and made an excellent report and a strong appeal for Synod's work.

On the whole, the reports of the various Permanent Committees were encouraging and indicated that our churches are falling more and more in line with the Progressive Program.

Adjourned Meeting: An adjourned meeting of the Presbytery will be held in St. Andrews Church, Wilmington, N. C., April 19, 1923, at 11 a. m.

Next Regular Meeting: The regular fall meeting of Presbytery will be held at South River Church, on Tuesday, September 25, 1923, at 11 a. m.

Flat Branch—March 20th was a great day for the pastor, Rev. F. M. Bain and his family. During the afternoon flour, hams, and the many other good things that it takes to fill the store room were brought in as an evidence of their welcome, and the kind heartedness of this people. We feel that we are pleasantly situated among the Presbyterian Scotchmen of Harnette County. The new manse, which is a six room bungalow, built during the last few months, is a credit to any church and community. The members of the Flat Branch Church should be highly commended for this splendid piece

(Continued on page 10)

Educational

Union Theological Seminary—Arrangements are completed for the celebration of the twenty-fifth anniversary of the location of Union Seminary in Richmond.

On account of the crowded condition of the dormitories, due to the large number of students this session, it will be impossible to extend a general invitation to alumni and other friends of the institution to come to this celebration.

Looking forward to more ample arrangements next year for the still larger number of students who are expected to attend, the Executive Committee and the Board of Trustees have let the contract for an additional building to contain 16 rooms. This will be ready for occupancy at the opening of next session. The seminary will also acquire "Brightside," one of the buildings now occupied by the Assembly's Training School, and this also will be in readiness for seminary students in September. It is hoped that the additional accommodations provided by these two buildings will enable the seminary to take care of all the students applying for admission next fall.

With the acquisition of these two buildings, the seminary plant will consist of 18 buildings and 47 acres of ground. The first group of buildings in the new location numbered eight. Looking back over the 25-year period since the removal of the seminary to Richmond, it is interesting to note that 2,184 students have been in attendance during this quarter of a century. The total number in attendance during the preceding 25 years was 1,078. The total number of students in attendance in the session of 1897-98, the last year at the old location, was 68. The total number of students in attendance this session is 128.

Mitchell College—The local alumnae of the old Statesville College, now Mitchell College, will give a luncheon to the alumnae of the college scattered throughout North Carolina and other states, on Tuesday of commencement week. All alumnae are urged to come back to their alma mater and see how she is renewing her youth and progressing with the times, under the splendid management of Concord Presbytery, with Dr. W. F. Hollingsworth as president. We want every alumna to come, if possible. Dates will be fixed later, when the commencement program will be announced. All who can come will please write either one of the committee, and entertainment will be provided.

Miss Johnnie Deal, Mrs. J. F. Carlton,
Mrs. Z. V. Long, Mrs. M. R. Adams,
Committee.

Flora Macdonald College—The Y. W. C. A. service was led on last Sunday evening by Rev. H. A. Cox, of the Episcopal Church. Special music was rendered by the Y. W. Choir, and a vocal solo by Miss Caroline Pollard was the musical feature of the evening. Mr. Cox spoke on the relation between modern science and Christian faith.

Miss Sara Pollard, graduate of the college in household arts in 1918, has been secured to take charge of the Domestic Art department for the balance of the term, this change being made necessary on account of the death of Miss Anna Spencer Daniel.

The Senior tea room was officially opened last week—tea, sandwiches, lemonade, etc., being served, and many "side lines," such as candy, fruit, etc., being sold for the benefit of the Senior class. The tea room has many convenient features, such as a built-in cabinet, a selling counter, and numerous tables and chairs placed at intervals for serving refreshments.

A minstrel was presented under the auspices of the Pine and Thistle staff Monday night in the college auditorium. The cast was composed of members of the Lumberton High School.

A recital was given at Dunn, N. C., Thursday evening, April 19th, by Mr. C. G. Vardell, Jr., dean of the conservatory, assisted by Mrs. W. B. Robeson, violinist. This entertainment was given at the Methodist Church, under the auspices of the Woman's Auxiliaries of the Methodist and Presbyterian Churches of Dunn. A large and appreciative audience was present.

The forty-second branch association of the General Alumnae Association was organized in Jacksonville, Fla., on April 14th, with Mrs. Annie Lee Cleveland Smith, president; Mrs. Maynor. Huie Bennett, secretary-treasurer. It is planned by the Florida alumnae to have a state meeting once every year in which the 45 alumnae residing in Florida will come together.

Davidson—Before his usual large congregation of townspeople and students Rev. Dr. C. M. Richards on Sunday morning preached a very strong and altogether forceful sermon on the reasonableness of and the evidence for miracles. The sermon was the subject of very wide and eulogistic comment, carrying at times into the camp of the enemy and setting forth how many of the hypothetical pronouncements and philosophies of science call for an exercise of faith more difficult than that demanded by supernaturalism.

The Senior class which sometimes ago subscribed \$5,000 to the \$600,000 campaign for the rebuilding of Chambers and for enlarged endowment has voted to use the money for the building of one of the handsome lecture rooms in the new building, making choice of history and naming the room in honor of Dr. J. M. McConnell with proper bronze tablet and inscription telling of the donors and in whose honor they have made their gift. The Seniors vote Dr. McConnell the most popular professor in the faculty and testify to his usefulness in and to the college, specifying in particular his fine work and influence in helping to show the student body the wisdom of eliminating all forms of hazing and of the establishment of a board or court of control that shall have decision in all matters that involve members of the Freshman class in relation to other classes. Further, the Seniors give recognition to Dr. McConnell's successful efforts toward the installation of Phi Beta Kappa at Davidson.

The latter part of the coming week will stage a debate in Shearer Hall by representatives from Trinity

College, Durham, whose young men are famous for oratory in point of both content and declamation, and Davidson, who is sending up against them some talent that in the crisis hour will speak both for itself and the college. Warren Cox, of Alabama; L. D. Elkins, and A. M. Hillhouse, of Georgia, will represent the Red and Black of Davidson.

Recent elections among the students resulted as follows: A. M. Hillhouse, president of the student body; J. P. Hendrix and M. S. Beall, vice-presidents; W. T. Jones, of Mississippi, president of the Y. M. C. A.; A. M. McBryde, vice-president; E. L. Elkins, editor-in-chief of The Davidonian; W. Z. Bradford, managing editor, with C. M. McIlwaine and H. B. Price, assistant managers. R. L. Price, business manager; Harry B. Price, secretary and treasurer (Y. M. C. A.); W. M. Heston (election by the Junior class) editor-in-chief of the Annual, Quips and Cranks; R. H. Smith, business manager.

TWO HUNDRED DOLLARS FOR A NAME

The Southern Railroad, that serves the South so acceptably, is about to establish a new through train between New York and New Orleans, La. There will be sleeping car service between New Orleans, Montgomery, Atlanta, Washington, Philadelphia and New York; over the L. & N. R. R. between New Orleans and Montgomery; West Point route between Montgomery and Atlanta; the Southern R. R. between Atlanta and Washington; and the Pennsylvania between Washington and New York.

The Southern Railway offers \$200 to the one suggesting an appropriate name for this new train service. Those entering this contest will address all communications to W. H. Tayloe, Passenger Traffic Manager, Southern Railway, Washington, D. C.

News of the Week

The charge of E. E. Dudding, president of the Prisoner's Relief Society, Washington, D. C., that there are abuses in the state prison of North Carolina, will be ignored by the board of directors, after a long conference with Governor Morrison. Mrs. Kate Burr Johnston, commissioner of public welfare, is in favor of an investigation.

According to the political prophets Judge Stacy and Governor Morrison will be candidates for the senatorship, to represent the east and west sections of the state, when the terms of the present senators expire.

President Harding is planning a western trip, when he will make several speeches. Thus far, a dozen cities in the central and western states have been given more or less definite position on the list of places where important addresses are to be delivered.

The barrier to aliens erected by the restrictive immigration law of the United States threatens to create a serious labor shortage and is "one of the worst things this country ever did for itself," E. H. Gary, chairman of the board of the United States Steel Corporation, told stockholders at their annual meeting.

Between 700 and 800 of the leading cotton mill executives of the country are expected to gather in Richmond, Va., May 16th and 17th, at the twenty-seventh annual convention of the American Cotton Manufacturers Association, it was announced Tuesday by W. D. Adams, secretary and treasurer of the association, which has executive offices in the Commercial National Bank building. Besides many of the most prominent figures in the cotton industry, the governors of North and South Carolina and Virginia are on the convention program.

Two million dollars worth of bonds and securities, included in the loot taken in a hold-up of an armored mail truck in St. Louis, Mo., April 2d, were recovered in a home in St. Louis, several miles west of the city limits.

Police were called upon to assist in preserving order at the Daughters of the American Revolution annual congress during balloting in connection with the triennial election of officers.

One hundred thousand dollars for a women's building—that is the decision of the executive committee of the University trustees upon the question that caused so much argument recently. This amount does not provide for as elaborate a structure as was once proposed.

After a lingering illness, the Right Rev. Daniel S. Tuttle, presiding bishop of the Episcopal Church in the United States, died at his home in St. Louis, April 17th. He was 86 years old and the oldest Anglican bishop in point of service in the world.

Criminal prosecutions may follow an injunction suit filed in New York by the federal government to protect the public against exorbitant sugar prices.

Instead of people going to church on Sunday or any other day, the church will be brought direct to the people

by radio under a plan proposed by the Radio Church of America, which was incorporated under the laws of the state of California, and purports to be non-sectarian and non-denominational.

CHURCH NEWS

(Continued from page 9)

of work and this should encourage them to go forth and do even greater things for the Master's kingdom. While our hearts have been made glad, they have also been made sad by the loss of one of our most aggressive and faithful elders, Mr. Edward Monroe, who as chairman of the building committee was always ready and willing to do anything in order that the manse might be completed, but we bow in submission to our Master's will. We need the prayers of God's people that in all the churches of this field that the work may be enabled to go forward as never before for the advancement of God's kingdom.
F. M. Bain, pastor.

PERSONAL

The address of Rev. C. R. Garrison is changed from Huntington to Malden, W. Va., where he becomes the pastor of the Malden Church.

We acknowledge the reception of an invitation to attend the annual commencement of the Assembly Training School, on May 7th, at Schauffler Hall, Richmond, Va.

Rev. Thompson Pharr, son of elder James W. Pharr, of Charlotte has resigned his charge at Renick, W. Va., in order to become Religious Director of the Y. M. C. A., Davidson College.

APPALACHIA

Weaverville, N. C.—Sunday, April 8th was a day we will all long remember. At the morning service five of our young people stood before the congregation and made a public profession of their faith in Christ. God is wonderfully blessing us in our work. Our membership has grown from ten members a year ago to 29 at present. We finished our first year of work with all current expenses and benevolences paid up. The every member canvass was put over in fine shape. We are looking forward to still greater things in the future.

Rev. Homer Casto is again opening Bethel Home for the summer. This is a home for Christian tubercular men. If there are any men in our Church who feel that they are not able to afford the more costly places and yet who should be taking the cure, if they can afford to pay ten dollars per week they would do well to get in touch with Mr. Casto before his place is filled.
Cor.

The Canton, N. C. Presbyterian Church, of which Rev. W. M. Sikes, D.D., is pastor, has had a good year. Two evangelistic meetings were held during the church year, one by the pastor in April, 1922, and one by Rev. Paul N. Gresham in March, 1923. Brother Gresham did some fine preaching for us and the Lord blessed his messages to our good. Nine united with the church on profession of faith at the close of his meeting.

The statistical report to Presbytery for the year shows 17 added to the church on profession of faith in Christ, and ten on certificate from other churches, making 27 new members during the year. The contributions to benevolences for the year were \$369 and the amount spent on the local work for the year was \$2,079. This makes a total raised and paid out for the year of \$2,448. The Lord has blessed us graciously, but we look forward in faith to even greater things during the coming year. Both the pastor and the people are planning some forward steps for the new year.

FLORIDA

DeFuniak Springs—The annual reports sent up to Florida Presbytery had some very encouraging facts and features. The church reported a membership of 345 (the largest in its history), of whom 313 are resident members. The amounts contributed to benevolences aggregated \$2,547 and the gifts to all purposes aggregated \$10,488, an average from resident members \$8.00 and \$33.50 respectively.

The various agencies of the church are active and energetic in their spheres. The Ladies' Auxiliary is well organized and has had a year of fine success. Besides the home Sunday School, five afternoon Sunday Schools are successfully manned and maintained and fine fruits are appearing as the results of self-denying labor. An interesting and helpful conference of the officers and teachers of the Sunday School meets regularly each month. The Presbyterian Brotherhood also meets monthly and is greatly enjoyed by its members. Three branches of the Christian Endeavor meets regularly on Sunday.

We hope to be in our church building before the meetings of Florida Presbytery in the fall.

Daniel J. Currie.

The Presbytery of Florida met in Milton, Fla., on April 10, 1923. Present: 13 ministers and 13 elders. Officers: Judge T. F. West, of Tallahassee, moderator; ruling elder J. L. Hendrick, of Pensacola, recording clerk.

Received: Rev. J. E. Guthrie, from the Presbytery of Abingdon.

Overtures: (1) Asking the General Assembly to put the Lord's Day Alliance in the budget of our Church. (2) Asking the General Assembly to appoint an ad interim committee to consider the question of consolidating some of our Theological Seminaries, and to consider the readjustment of our Seminary courses to meet present demands.

(Continued on page 12)

.....
CHILDREN
.....

SOLD HER PONY

Dear Standard:

I am a little girl 13 years old, I have written you once before, and my letter was printed, so I thought I would write again.

I have sold my pony, Minnie. My aunt takes your good paper, it helps so in the Christian Endeavor Society My school teacher was Miss Edith Todd, I like her fine. My mother is my Sunday School teacher. I am a member of South River Presbyterian Church. I will close by asking a question: What occupation did Paul follow? I don't want this to reach the waste basket as I want to surprise my Aunt Cora Graham and my daddy.

Your friend,
Mary Elizabeth Cromartie.

Garland, N. C.

A SISTER IN CHARLOTTE

Dear Standard:

I am a little girl 11 years old. I go to school at Springfield. I love my teacher fine. She has offered a prize to all her little boys and girls who do not miss a day, I have not missed a day yet. My principal's name is Mr. Ira Turnley, he is teaching in Mr. Keith's place, who is sick in the hospital.

I am in the sixth grade. I joined the church when Mr. A. T. Lassiter held a meeting at Union. I go to Sunday School every Sunday I can. I have one little sister at home. She is the baby. She is two years old. Her name is Jean. I have another sister in your city, she is in training at the Presbyterian Hospital; hope she will see my letter. We have a great big dog, and one little pig. The pig is just as fat as he can be. I will close, hoping that my letter will be printed. From your unknown friend,

Dorothy Swett.

Cameron, N. C.

SCHOOL AND SUNDAY SCHOOL

Dear Standard:

This is my first letter to you. I am 12 years old. I am in school at Springfield. I like my teacher very much. I go to Sunday School at my school house. My Sunday School teacher is Miss Irene Thomas. I hope my letter will be printed.

Your friend,
Vera Underwood.

Carthage, N. C.

A NEW LITTLE FRIEND

Dear Standard:

I am 14 years old, have brown eyes, light hair and fair complexion. I go to school at Springfield. My teacher's name is Miss Margaret McLaughlin. I like her fine. I am in the sixth grade. Hope my letter will be printed. Your new friend,

Alma Crutchfield.

Cameron, N. C.

TWO PET DOGS

Dear Standard:

This is my second letter to you. I am going to school. Rev. A. T. Lassiter came to see us not long ago to tell us about his church. He did not stay with us as long as we would have liked. I love to go to Sunday School. I have two little pet dogs. I must close. Your friend,

Helena Vick.

Vass, N. C.

A SMART LITTLE GIRL

Dear Standard:

I have never written a letter to you before. I am just nine years old, and in the sixth grade. Don't you think I'm smart? I am going to school at Springfield. I go to Sunday School there too. My Sunday School teacher is Miss Irene Thomas. I like her so much. I hope my letter will be printed.

Your little friend,

Mollie Underwood.

Carthage, N. C.

A PRESENT FOR ANN

The parcel post wagon came rattling along the street and stopped in front of Grace Holmes' house. Grace ran to the door and held out her hands for the package the postman brought. Then she flew back to the kitchen, where mother was shelling peas.

"Oh, mother, mother," she cried, "I know it's a present!"

"Let me see," said Mrs. Holmes, as she looked at the address. "Why, it has Ann's name on it."

"Ann's name," said Grace in surprise. "Why, Ann is too little to have packages."

"Well, Ann would like to have you open it, Grace," said mother.

Hurriedly, Grace cut the string and opened the box. There was a lovely blue sweater of the softest wool.

"A slip-on," cried Grace. "It's just like Harriet's. She has to pull her's on over her head."

Mother read the card which was tucked in it—"For Little Ann, who is six months old today; from Aunt Alice.

My, how Grace did wish for that sweater! It was just the kind she had wanted for a long, long time. It was blue, trimmed with narrow gray stripes; the very colors she wanted, too. If only Aunt Alice had made it too big for the baby, perhaps it would fit her.

She watched as mother slipped the sweater over Ann's head and put her little hands through the sleeves. How pretty she looked! The blue in the sweater just matched her blue eyes. Then she smiled at mother and laughed right out loud for Grace.

But Grace did not smile back. She kept saying to herself, "If Aunt Alice only had known how much I wanted that sweater she would have made it for me. She could have sent Ann something else. Ann's too little to know the difference, anyway."

All morning long she kept saying it over and over to herself. Her lips were drawn down at the corners, and her forehead was puckered up. At last she took a pad and pencil and sat down on the porch steps. She was there a long time, and this is what she wrote:

"Dear Aunt Alice:

"Next time you have a sweater to give away, I wish you would send it to me. A rattle would do just as well for Ann. She is too little to know the difference.

"Your loving niece,
"Grace."

She folded the letter and put it in her pocket. Then mother brought Ann out in her carriage.

"Grace," she said, "I would like you to wheel Ann up and down the walk in front of the house until she goes to sleep."

Grace did not look pleased as she generally did when she had Ann in her care. Back and forth she wheeled the carriage. A lady passing said,

"What a pretty baby!" but Grace did not pay any attention.

Then Harriet came along. "Oh, look at Ann's new sweater! Grace, let me wheel her—just once."

Grace willingly surrendered the carriage, and went and sat down on the steps. She watched Harriet, who was having such a good time with the baby. Ann smiled and smiled. Soon her eyes began to droop, and in a moment she was asleep.

"Grace, come look at her," whispered Harriet. "Isn't she just lovely? If I had a little sister I'd want her to have a blue sweater just like Ann's."

Grace looked, and she couldn't help but be proud of Ann. Then she thought of the letter in her pocket. She took it out and tore it into very small pieces.

"Why, what is that?" asked Harriet. "It's a horrid old letter I wrote," answered Grace. "If Ann belonged to you wouldn't you rather have her get a new sweater than for you to have one?"

Harriet said of course she would.

"So would I," said Grace. Then the puckers left her forehead, and the corners of her lips turned the right way once more.—Ex.

WHAT THE TOAD SAYS

I'm a brown little toad that lives all alone

By the side of the wall 'neath a gray mossy stone,

And there I have lived for many a day

In comfort and peace. Please don't drive me away.

I blink at the stars and I wink at the moon,

I squint at the sun in the heart of the noon,

And when the soft rain gently drips on the ground,

I love to come out and hop around and around.

I am homely, I know, but my dark, ugly skin

Is just a protection to wrap myself in;

And I do not make warts, I no magic possess.

I'm only a toad in a little brown dress.

Did you notice the cut-worms that bit off your greens?

Or the stout army-worms that were eating your beans?

Did you see your rose-bushes all covered with bugs?

And the pretty green ferns that were eaten with slugs?

Those insects are gone, but they tasted so good,

I'd eat them again, ev-ry one, if I could.

For I am not harmful to gardens, you see,

Though I know what so often you've thought about me.

So if you'll be kind, I will be just as good

In my own quiet way as any toad could,

And eat all the bad, harmful bugs that I see.

Though they're bad for the plants, they are dainties to me.

And here in your garden, content and alone,

By the side of the wall, 'neath the gray mossy stone,

I will quietly live year by year, day by day.

Little boy, little girl, please don't drive me away!—Irene S. Woodcock, in *Our Dumb Animals*.

WHEN MARIE'S EYES WERE OPENED

Marie had big, bright, brown eyes that could see the birds and the flowers and the trees, and that could see to read and to go about, yet there were many things that those bright eyes did not see at all. At night, somehow, the eyes could not see the chair where all Marie's clothes should have been neatly placed. If they had, her tired mother would not have had to pick up the clothes from the floor before she went to bed.

In the morning they did not see the place in the bathroom where the towel should have been hung; at breakfast they did not see the napkin ring. They did not see the clock said there was plenty of time to help mother before school.

One day Aunt Margaret came to visit, and she felt so sorry about those bright, blind eyes that she began to help them to see.

"Suppose we tidy up this room before mother comes in," she whispered one day. Marie was going out to play, and had not noticed how the room looked, but she joyfully clapped her hands as she saw her mother's delight when the room was done.

When once the eyes began to see things that ought to be done, they soon began to hunt for things to do to make people happy. And if you have seeing eyes yourself, I need not tell you how much happier and more beautiful the world became for Marie and for every one about her.—Ex.

THE GARDEN YEAR

January brings the snow,
Makes our feet and fingers glow.
February brings the rain,
Thaws the frozen lakes again.
March brings breezes, loud and shrill,
To stir the dancing daffodil.
April brings the primrose sweet;
Scatters daisies at our feet.
May brings flocks of pretty lambs,
Skipping by their fleecy dams.
June brings tulips, lilies, roses;
Fills the children's hands with posies.
Hot July brings cooling showers,
Apricots, and gillyflowers.
August brings the sheaves of corn;
Then the harvest home is borne.
Warm September brings the fruit;
Sportsmen then begin to shoot.
Fresh October brings the pheasant;
Then to gather nuts is pleasant.
Dull November brings the blast;
Then the leaves are whirling fast.
Chill December brings the sleet,
Blazing fire, and Christmas treat.

—Sara Coleridge.

A MOLE OR MYSELF

A mole is dark and soft and gray,
And lives in such a funny way
Beneath the ground.
In tunnels dark, without a light,
That turn to left and turn to right,
He runs around.

He's never heard a wood-thrush sing,
Nor watched a tulip in the spring,
Nor seen the sun.
He's never looked at morning skies;
But then he has no need for eyes,
So he has none.

He cannot tell the night from day,
And doesn't have much room to play;
So I've been told.
Sometimes I'm tired of being a lad,
But always I am very glad
I'm not a mole.

—Anne Blackwell Payne.

Study your neighbors not with a view to getting the advantage of them but with a view of helping them.

Marriages and Deaths

MARRIED

Harper-Matthews—At the Ebenezer Presbyterian Church, Rock Hill, S. C., on Saturday, April 14, 1923, at noon, by Rev. John C. Bailey, assisted by Rev. John B. Swann, Mr. Alvin Brock Harper, of Knoxville, Tenn., and Miss Nannic Brooks Matthews, youngest daughter of Mr. and Mrs. J. J. Matthews.

DEATHS

Deck—On April 13, 1923, Mrs. Sarah A. Deck, aged 76 years and 28 days. She had been a faithful and consistent member of Bessemer City Church for quite a number of years. Her suffering was protracted through a long period of time, but was meekly borne. Two sons and two daughters are left behind to mourn the death of a good mother. Pastor.

Conolly—At his home near York, S. C., on February 6, 1923, James R. Conolly, aged 58. He had been in ill health for over a year. He is survived by six sons and five daughters. He was a member of Tirzah Church. The interment was in the Beth-Shiloh cemetery.

Setzer—William Marshall Setzer, at his home near India Hook, York County, S. C., after an illness of over a year. Survived by his wife and two sons and two daughters. He was a member of the Ebenezer Church and the interment was in the adjoining cemetery.

Hoagland—On March 30, 1923, William Ray Hoagland, aged 17 months, son of James R. Hoagland, of India Hook, York County, S. C., of measles, followed by pneumonia. Interment in the Ebenezer cemetery.

Kimbrell—On April 1, 1923, Mrs. Margaret J. Kimbrell, widow of William Kimbrell, and daughter of Newton Alexander Steele, aged 85 years. She had been confined to her room for several years and latterly to her bed. She was the oldest member of Ebenezer Church. The interment was in

Laurelwood cemetery, Rock Hill, S. C.

Bowen—On April 13, 1923, Napoleon J. N. Bowen, at his home in York, S. C., after a short illness, aged 77 years. He was an old Confederate soldier. He is survived by his wife and two sons. He was a member of the Methodist Church. The interment was in the Ebenezer cemetery.

Massey—Jean Neely Massey, daughter of Thomas Neely Massey, of Waxhaw, N. C., died at the home of her grandmother, Mrs. Lilly Massey, Rock Hill, S. C., on April 19, 1923, of meningitis, aged 14 months. The interment was at Waxhaw, N. C.

SAMUEL B. NEWTON

At his home in Rose Hill, N. C., on the evening of March 14, 1923, Mr. Samuel B. Newton quietly passed from this life to the life beyond, in the eighty-first year of his age. Several weeks previous, he suffered a stroke of paralysis, and despite all that medical skill and faithful nursing could do, he continued to grow weaker until the end came.

As can be seen from his age, Mr. Newton came to young manhood during that memorable period when our country was engaged in bitter and fratricidal strife. And like every other loyal patriotic son of the South, when war was declared between the States, he readily responded to the call for volunteers, enlisting as a private in Company E, 30th N. C. Regiment, of which he was soon after promoted to the rank of Second Lieutenant. Thus, he served as a private or an officer in the Confederate army during the entire period of the war, being a prisoner at Johnson's Island at the time of the surrender. Although many of his comrades in battle had received their discharge from the warfare of life before him, and gone on to their eternal camping ground, he never forget them nor lost his interest in the men who donned the gray during that struggle more than half a century ago.

On February 25, 1868, Mr. Newton was happily married to Miss Sarah Ann Southerland, who proved herself a worthy helpmeet. These two, en-

joyed the unusual privilege of living together as one, for almost 50 years, she, however, preceded him to the better land by almost two years. To them were born nine children, six of whom, with many relatives and friends are left behind to mourn the separation. But the sorrowing ones may find comfort in the remembrance that a precious heritage is left to them in the belief that their loved ones have fought the good fight and have only passed on to the beautiful realms of God, to receive and enjoy the reward of the faithful. Their lives, humble, simple, earnest, trustful, true and faithful, are an inspiration and a challenge to draw the waiting ones heavenward.

As might be expected of one reared in a Christian home, Mr. Newton, in early life, "chose that good part which shall not be taken away from him," uniting with Mt. Zion Presbyterian Church, of which he was afterwards chosen a deacon. In this latter capacity, he exhibited unusual gifts in the discharge of his duties. He went about his church duties in a business-like way and with the consciousness that he was going with the approval and authority of the Master. Consequently he asked people to do things for Christ's sake and without apology. After serving as a deacon for a number of years, he was chosen an elder of the same church. In this official position too, he served faithfully and efficiently the church whose very name he loved.

In short, Mr. Newton was a valuable citizen, a generous neighbor, a faithful friend, a loving father, a devoted husband and withal a Christian gentleman. Hence we may say:

"Servant of God well done!
Rest be thy lov'd employ;
The battle fought, the vict'ry won,
Enter thy Master's joy."

MRS. SARAH McGEACHY

Circle No. 4 of the Laurinburg Presbyterian Church feels deeply the loss that it has sustained in the death of one of its most faithful and loyal members, Mrs. Sarah McGeachy. Whereas, God in his infinite wisdom and love, has taken her from us, be it resolved:

First, That we bow in humble submission to the divine will.

Second, That we extend to the bereaved family our heart-felt sympathy, feeling that they are comforted in the knowledge that she has finished her task on earth and entered into eternal rest.

Third, That as a testimonial of our esteem and appreciation of her this memorial notice be sent to the family, to the Presbyterian Standard and a copy inscribed upon our minutes. Mrs. Jno. Phillips, chairman. Mrs. Jas. P. McRae, vice-chairman.

WANTED—Settled white woman as working housekeeper in family of two grown women. \$15-\$20 per month and home. Permanent if satisfactory. Write at once to Box 339, Hendersonville, N. C.

The little volume that I published several years ago, "The Book of Revelation," is out of print. I should like to get several copies; and if anyone has a copy that he is willing to part with, I should like to have it. If he will send it to me and name the price, I will remit upon receipt of the book. G. F. Nicholassen, Oglethorpe University, Ga.

\$200.00 PRIZE

Washington, D. C. Apr. 16.

Two hundred dollars will be given as a prize to the person suggesting the most appropriate name for No. 33 and 34, the new trains between New Orleans and New York, to be inaugurated on Sunday, April 29th, by The Southern Railway System, the Louisville and Nashville, The West Point Route and the Pennsylvania Railway, according to announcement made today by W. H. Taylor, Passenger Traffic Manager of The Southern, Washington, D. C., to whom all suggestions should be sent. The prize will be awarded after all suggestions have been considered by a committee of officers of the interested lines.

R. H. GRAHAM
Division Passenger Agent
Southern Railway System
Charlotte, N. C.

CHURCH NEWS

(Continued from page 10)

Calls: Rev. J. E. Guthrie received a call from the Knox Church of Pensacola and arrangements were made for his installation on April 29, 1923.

Memorial: An appropriate memorial to the late Rev. Francis Tappey, D.D., of the First Presbyterian Church of Pensacola was adopted by Presbytery.

Dedication: The morning session of Presbytery was held at the New Church of Santa Rosa where the new building was dedicated after an able sermon by Rev. Wm. E. McIlwaine, D.D., A most bountiful dinner was afterwards served by the ladies of the community on the church grounds and a hearty vote of thanks was tendered them by the members of Presbytery.

Presbyterial Discourse: The Presbyterial discourse on "Christian Education" was delivered by Rev. D. J. Blackwell and was greatly enjoyed.

Commissioners: Rev. H. A. Love and elder C. H. Meinike, principals; Rev. T. C. Delaney and elder R. D. Daffin, alternates

Summer Conference: Special provision was made for the Sunday School and Young People's Conference to be held in the Palmer College buildings at DeFuniak Springs, Fla., June 12-19, 1923.

Thanks: After a busy and most harmonious meeting, Presbytery passed a hearty vote of thanks to the pastor and people of the Milton Church for their kindness and courtesy to the Presbytery.

Fall Meeting: At 7:30 p. m., November 16, 1923, at DeFuniak Springs, Fla.

Daniel J. Currie, S. C.

"For the world is filled with roses,
And the roses filled with dew,
And the dew is filled with heavenly love
That drips for me and you."

CHURCHES SUBSCRIBING AS MUCH OR MORE FOR THE BENEVOLENT CAUSES THAN FOR LOCAL CHURCH EXPENSES

Concord Presbytery		Pastor's Salary and Cur. Exps.	
Members.	Benevolences.	No.	Amt.
378	Davidson College	215	\$ 5,100
537	Mooresville First	450	10,740
249	Thyatira	197	1,374
Fayetteville Presbytery		Pastor's Salary and Cur. Exps.	
Members.	Benevolences.	No.	Amt.
335	Antioch	276	2,680
149	Bethel	56	1,313
200	Centre	58	2,413
750	Fayetteville First	276	11,250
280	Maxton	74	3,553
196	Parkton		1,000
10	Progressive	6	26
388	St. Pauls	273	4,944
132	Union		570
Kings Mountain Presbytery		Pastor's Salary and Cur. Exps.	
Members.	Benevolences.	No.	Amt.
191	Belmont	124	3,956
1,266	Gastonia First	685	16,272
301	Lincolnton	199	4,311

	Total Quota	Benevolent Subscriptions		Total last Yr.	Tithers 1922.	Tithers 1923.	Family Altars 1922.	Family Altars 1923.
		No.	Amt.					
Albemarle—12 of 49	\$ 64,946	639	\$ 11,188	1,825	\$ 48,193	334	101	116
Concord—36 of 62	104,754	3,073	69,218	3,629	60,851	366	644	300
Fayetteville—27 of 119	111,296	1,862	50,959	4,158	58,911	341	239	282
Kings Mt.—20 of 38	54,158	2,150	33,466	1,931	32,542	226	194	94
Mecklenburg—49 of 86	175,934	4,570	126,212	4,777	106,148	808	1,140	505
Orange—29 of 89	184,437	4,738	125,478	4,536	143,148	719	723	318
Wilmington—21 of 65	93,834	1,424	51,074	2,533	71,448	440	339	180
205 of 508	\$789,359	18,456	\$467,595	23,489	\$521,241	3,234	3,380	1,795

Mecklenburg Presbytery			
130	Amity	44	576
1,535	Charlotte Second	970	36,000
485	Philadelphia	210	2,750
743	Steele Creek	425	7,700
100	Bethlehem	35	350
45	Glade Valley		108
254	Mebane	140	2,550
860	Winston-Salem		28,000
Orange Presbytery			
287	Ch. of Covenant	249	10,139
64	Wildwood	45	159
822	Wilmington First		29,000
Wilmington Presbytery			
287	Ch. of Covenant	249	10,139
64	Wildwood	45	159
822	Wilmington First		29,000

TWO HUNDRED AND FIVE CHURCHES REPORT SUBSCRIPTIONS OF \$467,595

There are 303 churches in the Synod of North Carolina that have failed to make a report of their canvass up to April 21st.

The 205 churches reported 3,380 tithers, which is a larger number than the whole Synod reported last year. These churches also reported 1,876 Family Altars, which is also a larger number than all of the 508 churches reported last year. The report to April 21st is as follows:

	Total last Yr.	Tithers 1922.	Tithers 1923.	Family Altars 1922.	Family Altars 1923.
Albemarle—12 of 49	1,825	\$ 48,193	334	101	116
Concord—36 of 62	3,629	60,851	366	644	300
Fayetteville—27 of 119	4,158	58,911	341	239	282
Kings Mt.—20 of 38	1,931	32,542	226	194	94
Mecklenburg—49 of 86	4,777	106,148	808	1,140	505
Orange—29 of 89	4,536	143,148	719	723	318
Wilmington—21 of 65	2,533	71,448	440	339	180
205 of 508	23,489	\$521,241	3,234	3,380	1,795

WANTED—Position as stenographer by qualified young lady. References furnished. Address P. O. Box 405, Bamberg, S. C.

WANTED — Pupil nurses for the Rocky Mount Sanitarium, at Rocky Mount, N. C. High School graduates preferred. For further information, apply to the Superintendent.

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P. A. JENKINS, C. T. A.

THE WESTMINSTER TEACHERS' BUREAU

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Write today (enclosing stamp for reply) to

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Discovery by Science Has Replaced Them.

Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.

As Nujol is not a medicine or laxative, it cannot gripe and, like pure water, it is harmless and pleasant.

Nujol is used in leading hospitals. Get a bottle from your druggist today. (adv.)

Story and Incident

DICKY-BIRD AND THE STUDENT

Winifred M. Kirkland, The Congregationalist

Dicky-bird is the youngest member of the faculty except one, but that one is only a three-months baby, and a girl besides. Dicky-bird lives on Faculty Hill, which looks across the meadow land of the athletic field and the bit of wood beyond, to the other hill where the college stands. Over there live the students. He does not like students. He wishes there were no students, for then his father could play with him in the mornings instead of bolting his breakfast and skipping down the stone steps, running across the athletic field and then up again on the other side, to be in time to teach students at nine o'clock.

Dicky-bird could stand students if they would only let him alone, but they won't! They come trooping up the stone steps and past his yard, on their way to the road and country walks beyond. And always they stop to talk to Dicky-bird, playing—as if he had time to talk to students! There were no students in sight now, and Dicky-bird went into the house and brought out his tin soldiers, resolved to play Valley Forge near the road, beside which the tiniest of brooks runs down the hill.

Over at the college, in a room under the gables of Croft, Jean Dawson was in a pretty rage. Five minutes before, she had been cheery, whistling softly while she braided her hair and tugged on her sweater preparatory to an early game of hockey—but now, since the coming of the mail!

Jean had read the letter over ten times; she seemed to hear the ringing of his voice through it, and see the fire in his eyes. He was a dear boy—it was just that which made her angry with him—her tall twin brother, with the football hair, the tense lips, the changing eyes. But there lay the obstinate letter:

"Dear Jean: Your letter does not affect my decision in regard to the Christmas vacation. I shall spend it as I please. It's no use trying to tell you how sick I am of the city. To be here in Boston is bad enough, but you ask me to go to New York! To Aunt Lucile's house party, to theaters and dinners and parties—no sleep and no fresh air, and nothing but racket day and night! No, it's Cousin James' good old Vermont farm I'm going to, a hundred miles from a city, and five miles from anywhere, where I can breathe and tramp and ride and ski, and have a taste of woods and hills. Since you are so displeased with me, it is hardly necessary to say that I shall not keep to the plan of spending Thanksgiving with you. I had looked forward to having a hully time, but I don't feel much like coming now.

"Your aff. brother,
"Robert Lynn Dawson."

Jean dashed off four separate replies, each shorter than the preceding. This was the last:

"Dear Rob: I certainly fail to understand. You have no right to disappoint me, after all I've done for you.

"I should think you'd get enough of solitude in camp in the summer, and that two weeks with me in New York at Christmas wouldn't hurt you.

"You are right not to come Thanksgiving. We'd both have a pretty poor sort of time.

"Your loving sister,
"Jean Dawson."

TEACHERS WANTED

Positions to offer in grades, High School subjects; Principals and Superintendents of High Schools; also in Colleges. Correspond with us at once.

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Assets \$1,011,288.30
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STATEMENT
MANHATTAN LIFE INSURANCE COMPANY
NEW YORK CITY

Condition December 31, 1922, as Shown by Statement Filed

Amount of Capital paid up in cash	\$ 100,000.00
Amount of Ledger Assets December 31st of previous year,	
\$19,301,711.41; Total	19,301,711.41
Premium Income, \$2,055,293.45; Miscellaneous, \$1,224,175.73; Total	3,279,469.18
Disbursements—To Policyholders, \$2,488,409.43; Miscellaneous,	
\$956,749.50; Total	\$ 3,445,158.93
Business written during year—Number of Policies 3,682; Amount	10,485,365.00
Business in force at end of year—Number of Policies 34,311;	
Amount	71,418,185.00

Assets

Value of Real Estate (less amount of encumbrances),	\$ 4,033,304.36
Mortgage Loans on Real Estate	6,608,767.73
Loans made to Policyholders on this Company's Policies assigned as collateral	4,061,561.39
Premium notes on Policies in force (of which \$9,287.50 is for first year's premiums)	177,767.15
Net Value of Bonds and Stocks	3,516,578.00
Cash	527,551.08
Interest and Rents due and accrued	440,809.95
Premiums uncollected and deferred	194,158.76
All other Assets, as detailed in statement	16,395.10

Total	\$19,776,893.62
Less Assets not admitted	70,218.82
Total admitted Assets	\$19,706,674.80

Liabilities

Net Reserve, including Disability Provision	\$17,945,609.55
Present value of amounts not yet due on Supplementary Contracts, etc.	221,534.30
Policy Claims	82,343.71
Dividends left with Company at interest	11,711.30
Premiums paid in advance	10,215.81
Unearned Interest and Rent paid in advance	80,795.27
Commissions due to Agents	11,174.80
Estimated Amount payable for Federal, State, and other Taxes	53,500.00
Dividends due Policyholders	21,140.58
Amounts set apart for future dividends	186,151.23
All other Liabilities, as detailed in statement	477,449.37

Total amount of all Liabilities, except Capital	\$19,101,527.10
Capital paid up in Cash	\$100,000.00
Unassigned funds (surplus)	505,147.70
	605,147.70
Total Liabilities	\$19,706,674.80

Business in the State of North Carolina During 1922

	No.	ORDINARY Amount.
Policies on the lives of citizens of said State in force December 31st of previous year	768	\$ 1,306,318.00
Policies on the lives of citizens of said State issued during the year	38	108,925.00
Total	806	\$ 1,505,243.00
Deduct ceased to be in force during the year	51	\$ 106,799.00
Policies in force December 31st	755	\$ 1,398,444.00
Losses and Claims incurred during year	8	9,902.00
Total	8	\$ 9,902.00
Losses and Claims settled during year	8	\$ 9,902.00
Premium Income—Ordinary		\$42,586.08; Total \$ 42,586.08

President, Thos. E. Lovejoy; Secretary, M. De Mott; Comptroller, F. D. Kirven; Actuary, W. N. Stanley; Home Office, New York City.
Attorney for Service: Stacey W. Wade, Insurance Commissioner, Raleigh, N. C.

STATE OF NORTH CAROLINA
INSURANCE DEPARTMENT
(Seal)

Raleigh, February 28, 1923.

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Manhattan Life Insurance Company, of New York City, filed with this Department, showing the condition of said Company on the 31st day of December, 1922.

Witness my hand and official seal the day and date above written.

STACEY W. WADE,
Insurance Commissioner.

Jean scaled her letter, thrust the envelope up under her sweater, grabbed her hockey stick, and stormed out of the room, down stairs, and out of doors. She hurried to the athletic field, but when she got there she found herself too cross to play, and went on up the stone steps, and past Dickey's house, toward the road, and the country beyond. Striding along unseeing, she stepped over Dickey-bird, playing Valley Forge.

"Hi, there," he cried. "Keep off the Delaware!"

"Why?" the tone was as cross as Dickey's own.

"Cause George Washington doesn't like students."

"Don't care—it's not his Delaware!" and stout shod as she was, Jean continued to walk on down the hill right in the Delaware.

"You'll be drowned," Dicky-bird called after her, gloomily, for he had stopped his play to watch her. This was a new sort of student. He didn't remember ever to have seen her before. Somehow her snappishness pleased him. He dropped George Washington, he pattered down the hill. The student faced about.

"Now who asked you to come along?" she asked, glaring at him.

"Nobody didn't." Dicky-bird was frightened, but charmed.

"I didn't, remember that," and the student turned on her way.

Dicky-bird trotted abreast, his

blouse well protruded in front, hands thrust into his belt at the back. The student, in her white sweater and crimson skirt, had her hands behind her, too, dragging her hockey stick. The resolution expressed in both those square young backs would have been a study—if anybody had been there to see.

They trudged on, not speaking, making a great racket with the dead leaves. It was a wonderful wood road, arched by branches all crimson and gold. In the crisp air was a faint smell of autumn bonfires. It was very hard to stay cross as one fared on through such blue November weather. Once a squirrel, disturbed in his nutting, scolded at them loudly. Dicky-bird laughed.

"Crosspatch!" he said, panting at the furry mite; "but then we bovvered him, didn't we?"

"Yes," said the student—she was not quite ready to talk.

On they went. Dicky-bird was enjoying himself immensely: he didn't know why. At last a sudden turn brought them on a vista of autumn landscape, corn-stacked fields, stretches of woodland, and beyond, blue hill lines against the sky. The student stopped, threw back her head a little, drew a deep breath, and smiled.

"Oh, isn't it nice?" she said. "Aren't you glad we came?"

"Yes," said Dicky-bird. "Let's play babes in the wood; there's lots of leaves."

"Let's!" cried the student.

They turned from the road into the woods for a romp. They were the babes, the wicked murderers, the kindly robins, by turns, then they forgot the game in rolling over and over in the crisp brown leaves. Then, Dicky-bird, sitting in a pile of leaves, tousled and breathless and bright eyed, said suddenly:

"I was awful cross when we started."

"So was I," said the student.

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Catalog on Request Address the Registrar

Speaking of Survey Week

Dr. W. W. Moore, President of Union Theological Seminary, Richmond, Va., says:

"The Church owes a vast deal in every way to the devotion and zeal of our Christian women, and not the least of the valuable service they are rendering is their canvass for an increased circulation of the MISSIONARY SURVEY. If they meet with the large success they deserve it will mean an increase of interest and vigor and fruitfulness in all the work of the Church."

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Dicky-bird came a little nearer. "I ke to play with you," he said. "Say, will you be my sister, if I ask my mother may you?"

"I'll have to ask my brother may I."

"Cause he wants to play with you himself?"

"No, he doesn't want to play with me," said the student, suddenly gloomy again. She shook the leaves from her kirt. "We must go home now," she said.

The walk home was almost as silent as the other, only it was different, because now the student carried her hockey stick over one shoulder, and with the other hand grasped Dicky-bird's dirty little paw. On their way they made a circuit around by the village, stopping at Ebhart's to buy chestnuts and sweet chocolate. Arriving at Dicky's house they sat out on his steep piazza, tapping their heels against the lattice work while they ate.

Dicky-bird's little brain was still over busy. "I want you for my sister," he said, with emphasis, "I think you'd be most as nice as a muvver. But muvvers are nicest—muvvers—muvvers—" he was plainly struggling with his thought.

"Mothers understand boys?" suggested the student.

Dicky-bird beamed at her penetration. "Yes," he cried. "Do sisters understand boys?"

"I don't know," then gazing down at his intent little face, she added, "I think perhaps sisters could understand boys—if they wanted to—I think perhaps sisters can understand boys."

She jumped down lightly. "I must go home," she said; "I must write a letter to my brother."

"To ask him may you be my sister?"

"To ask him if he wants to play with me himself."

This was the letter Jean mailed that evening:

"Dearest Bobs boy: You do not mind my calling you mother's name for you? For you and I are going to understand each other. I think sisters can understand boys if they want to.

"You have a right to do as you please with your vacations. Never mind about my 'services.' Let's forget we talked like that. I don't want to give a boy things he wants just to make him do something I want.

"I'm a little afraid to suggest it—only you always have wanted me along—should I be very much in your way if I went with you to Cousin James'? You know I'm as tough to stand cold air and exercise as you are. May I go with you, and will you teach me to ski?

"You must come Thanksgiving. I want you to come and play with me. I'll let you play the way you want to I won't bover you.

"This letter is largely quotation; I'll explain at Thanksgiving. It is nineteen days until then.

"Always your loving,
"Twinnie."

A flower unknown; a book unread;
A tree with fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes;
A landscape whose wide border lies
In silent shade, 'neath silent skies;
O wondrous fountain yet unsealed;
A casket with its gifts concealed;
This is the year that for you waits,
Beyond tomorrow's mystic gates.

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f 7:00 pm	f 7:30 am	f 9:00 am	0	Lv. Aberdeen Ar.	45	f 6:50 pm	f 3:50 pm	f 8:30 am
f 7:19 pm	f 8:15 am	f 9:16 am	5	Ashley Heights	40	f 6:35 pm	f 3:20 pm	f 8:12 am
f 7:28 pm	f 8:36 am	f 9:26 am	9	Sanitorium	36	f 6:26 pm	f 3:05 pm	f 8:02 am
f 7:34 pm	f 8:39 am	f 9:30 am	10	Montrose	35	f 6:22 pm	f 3:00 pm	f 7:58 am
f 7:46 pm	f 8:51 am	f 9:38 am	13	Timberland	32	f 6:13 pm	f 2:45 pm	f 7:48 am
f 8:00 pm	f 9:55 am	f 9:53 am	19	Raeferd	26	f 6:00 pm	f 2:25 pm	f 7:30 am
	f 10:13 am	f 10:08 am	24	Dundarrach	21	f 5:45 pm	f 1:25 pm	
	f 10:21 am	f 10:15 am	26	Arabia	19	f 5:39 pm	f 1:15 pm	
	f 10:40 am	f 10:29 am	30	Rockfish	15	f 5:25 pm	f 12:55 pm	
	f 10:43 am	f 10:31 am	31	Hope Hills Jct.	14	f 5:22 pm	f 12:50 pm	
	f 10:53 am	f 10:40 am	34	Fenix	11	f 5:13 pm	f 12:38 pm	
	f 11:00 am	f 10:46 am	36	Clifton	9	f 5:08 pm	f 12:33 pm	
	f 11:12 am	f 10:56 am	40	Skibo	5	f 5:00 pm	f 12:18 pm	
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The Woman's Auxiliary will conduct a **Campaign May 6-13** for **SUBSCRIPTIONS** to be known as **Missionary Survey Week**

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MAY 6-13

Chattanooga, Tennessee

MAY 6-13

WHY DRUGS FAIL

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Forget those things that gave distress,

For New Year's here! Be glad, be glad;

Take up your task and joyful press

The battle hard. Do not be sad.

A brighter day awaits us all,

If true to duty and to God;

And if we're smitten, still we'll call

On Him, and, trusting, kiss the rod.

Sparkles

"I am no good unless I strike," said the match.

"And you lose your head every time you do," said the match box.—The American Boy.

Judge—"What's this man charged with, officer?"

Cop—"Careless walkin', Yer Honor. He bumped into a truck and bent both fenders and the radiator."—The American Legion Weekly.

Mr. Blimp—"Remember, the hand that rocks the cradle rules the world. Don't forget that, dear."

Mrs. Blimp—"Then you come right in and rule the world a while. I'm tired."—Good Hardware.

"Are you sure I've left nothing behind?" asked the old lady, popping her head from the train window.

"Not even a penny, ma'am," said the porter.—Tit-Bits.

At a Christmas dinner in Washington a well-known professor was called upon to speak. In introducing him the host said to the guests:

"You have given your attention so far to a turkey stuffed with sage. You are now about to give your attention to a sage stuffed with turkey."—Boston Transcript.

"Tommy," asked the teacher, "what can you tell me of America's foreign relations at the present time?" "They're all broke," answered the brightest boy in the class.—American Legion Weekly.

"No more horse thieves in Crimson Gulch?" "No more," answered Cactus Joe. "We have progressed with the times. We have all kinds of automobile thieves."—Washington Star.

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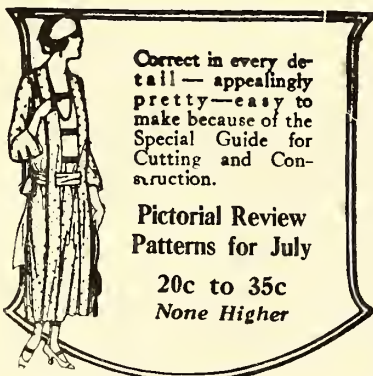
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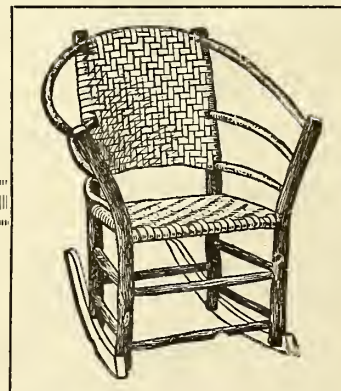
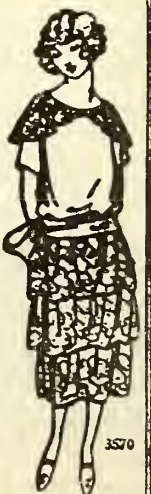
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EDITORIAL

A SUNDAY IN ATLANTA

Atlanta is the heart of Georgia, and the state is having a constant and rapid enlargement of the heart. In the individual such a situation would be alarming. But no one seems to be alarmed over the ever accelerating growth of Atlanta. The city itself is not alarmed over it. So far as can be learned, Atlanta is perfectly willing to grow to be as large or larger than New York. It has no objection to being called the New York of the South. Its congested streets bear no slight resemblance to those of the great metropolis. The automobiles wiggle in and out and criss-cross very much after the fashion of certain unmentionable little animals in certain unmentionable environments. The pedestrians have apparently grown accustomed to being run over, and so they take their chances with perfect sangfroid, or nonchalance, or something after that order. One from the rural districts, with less experience of fatalities, imitates Moses when about to smite the Egyptian, "looks this way and that way," and when he finally decides to venture, forgets all about the speed limit.

Presbyterianism is also growing in Atlanta. It can hardly be expected to keep pace with the growth of the city, because there are so many people coming here and swelling the growth of the city who have had no opportunity to become acquainted with the superior excellence of Presbyterianism, and who for that reason prefer to be Methodists and Baptists. It is sadly true that the vast majority of the rural population all over our vast country have had to grow up and struggle along as best they could without the advantages of Presbyterian teaching and training. They have not known what it was to be nourished on the Shorter Catechism. Consequently when they come to the city where they might enjoy the strong, wholesome doctrines of Presbyterianism, they ignorantly deprive themselves of the privilege and continue to feed on the less nutritious and poorly seasoned diet of the churches in which they were reared.

Doubtless the combined forces of the Protestant Churches are keeping abreast of the growth of the city. They have just concluded a simultaneous evangelistic campaign, and the resultant accessions, to the churches reporting, amount to about 4,000. Of course, the churches will not wait a whole year to add more members.

It was our privilege to occupy the pulpit of the First Presbyterian Church on Sunday morning. This is no slight privilege, for there are few audiences that afford so much inspiration. The spacious auditorium is a delight to the eyes, though the decorations are not yet complete. The chief attraction, however, is the congregation. It practically fills all the 800 seats that are provided for its accommodation. The galleries furnish other seats, and these are needed when anything of special interest adds to the congregation. But the people who look up at the preacher from the seats in front of the pulpit constitute by no means the whole of the congregation. The church is equipped with a radio attachment, and so "their line is gone out into all the earth, and their word unto the uttermost ends thereof." In this practical way this particular church is keeping up with the progress of science, and pressing into the service of the Master, its marvellous discoveries. This is a kind of modernism to which we offer no objection. It so happened that Sunday marked the first anniversary since the installation of the radio service. Dr. Lyons, the pastor, used the occasion to comment briefly on results. He is receiving letters from all over the country, from all sorts of people, testifying to benefits received. Of course, the

most notable service is rendered to the "shut-ins," God's afflicted children, those who count it one of their sorest trials that they are deprived of the worship of God's house. The radio brings the worship of God's house to them, the preaching, the singing and the rich music of the deep-toned organ. The only thing missing is the sight of their fellow worshippers. Dr. Lyons assumed the role of a prophet and promised them that in the near future they should not only hear but see the worship. He mentioned as a justification of his prophecy that the invention was on the way and nearing completion which would accomplish this result.

Dr. Lyons occupies a throne of power. The size of his visible congregation is not the most striking characteristic. It is noted for its culture, its wealth and its devotion to the high ideals of the Christian life. It probably represents more wealth than any congregation in this wealthy city. We should not mention this but for the fact that many of his wealthiest members are his most faithful and devoted church workers. They give not only their money, but themselves to the service of the Saviour. Persons who visit the slum missions of the great cities mirate over the miracles of grace as exhibited in the resuscitation of bums and dead beats. More marvellous in our eyes are those miracles of grace which we witness when we see rich men, whose names are a power in the money market, who are flattered and lionized by high society, and who, despite the clinging attractions of the world, keep close to the humble Carpenter, and learn from Him to be meek and lowly of heart. All honor to them, and may their tribe increase.

In the evening we preached for so much of the congregation of the Westminster Church as felt it safe to put itself under our spiritual guidance. Obviously it is rather a timid flock. We beg pardon for even insinuating a criticism. This church has passed through the fire. Seldom has a congregation suffered so severely. Out of a membership of four hundred, only twenty escaped being burnt out. Many lost their all of earthly possessions. It is hoped that most of them, or all of them, could say that they had laid up their most valuable possessions above the reach of the fire. This was Mr. Moody's noble speech when some one condoled with him over his losses in the great Chicago fire. The Westminster Church bravely rallied to the occasion, and before the ashes were cold, they were planning to rebuild. They have put their building out on Ponce de Leon Avenue, just about the point where the destructive fire was halted. It is a structure that does them great credit. The commodious auditorium is handsome enough and comfortable enough for any congregation; and the acoustics seem to be all that could be desired. There is a burdensome debt resting on the building, but the people have shown a courage and a determination before which the debt will rapidly disappear. Dr. Caldwell, their able and popular pastor, is taking a rest down in Florida by helping in a state-wide evangelistic campaign.

We enjoyed close contact with only these two churches, but careful inquiry failed to discover any reason for discouragement on the part of any of our Atlanta churches. They are all manned by young, enthusiastic, consecrated and orthodox pastors. No faintest taint of liberalism is putting its baneful blight on the Presbyterianism of this busy, bustling, great and growing city.

HAND BOOK OF THEOLOGY

This is a modest little volume of 114 pages, the cost of which is trifling, 50 cents for the paper, and 75 cents for the cloth edition, postpaid. It is published by our Richmond Committee of Publication. Dr. Russell Cecil, the author, is the pastor of the Second Presbyterian Church, of Richmond, Va.

It is for the students in Theological Seminaries, Training Schools, and Bible Classes. This is a much needed book, and if we were assured that

it would have a general circulation, it would rejoice our heart exceedingly, because never in our memory has there ever been a greater need of a thorough grounding in orthodox theology than at the present time.

No one ought to teach the Bible in our colleges, whether male or female, who has not been indoctrinated in the Reformed Theology. Indeed we have in mind some preachers who could be helped by a thorough course in this, the queen of the sciences.

Dr. Cecil has done his work well. His style is clear, and he makes his meaning plain, so that even a wayfaring man need not err therein.

Let us hope that its study will become general. **"SHINING TO THE PERFECT DAY"**

We have never been able to believe in Perfectionism as an actuality, though we do believe in it as possibility, held out to sinful man by the scriptures. Now and then, however, we see characters that rise high enough above their fellow believers to make us understand what the scriptures mean by the beauty of holiness.

Among the Scotch, whether in this country or across the water, we occasionally find one whose life is a blessing to men and a striking proof of what grace can do.

In this Synod we have sections where the Scotch predominate, and it is there you will find the choicest fruits of grace. In our obituary notices you will find a sketch of one such man as we have been describing, Capt. Malcom Hugh McBryde, of Laurinburg, who died at the ripe old age of 86 years and five months.

In his youth he stored his mind with large portions of the scriptures, which brought him much comfort in his old age. The following prayer, written in his own hand-writing, and found in his Bible after his death, tells better than any words of the writer the firm faith, humble trustfulness in God, and Christian hope that was his; and in large measure, God granted to him his request:

"O most merciful God, cast me not off in the time of old age; forsake me not if my strength faileth; preserve my mind from dotage and imbecility, and my body from helplessness and protracted disease and excruciating pain. I humbly ask that my reason be continued to me to the last, and that I may be so comforted and supported that I may leave my testimony to the reality of religion, and of Thy faithfulness in fulfilling all Thy gracious promises to them that love Thee. Deliver me from despondency in my declining years; and enable me to bear with patience whatever may be Thy holy will. And, O Lord Jesus, when the time of my death arrives, send some of the blessed angels to convey my inexperienced soul into Thy presence in the New Jerusalem above."

"MOTHER'S DAY"

Upon general principles we have little use for the celebration of special days, a custom that seems to be growing. It may be the result of our Scotch descent, for our forbears were hard-headed and soft-hearted Scotch. These special days savored too much of the Romish feast days, with all the evils associated with them.

When, however, any custom is associated with the name of mother, it brushes aside all prejudices, and appeals to both our heart and head. As a child we envied companions who had mothers, because from the tender age of six years, we had none. Whatever then will make the young appreciate their mothers must have the right of way on the editorial page.

Although Mother's Day does not come till the second Sunday in May, we are devoting this issue to the subject, owing to the fact that our space will be crowded by matters pertaining to the Assembly. We are proud to publish a sermon on "The Mother," by Rev. Clyde Walsh, a Charlotte young man, reared in the First Church, under the prayerful influence of a godly mother, who has given two sons to the ministry, Rev. Walter M. Walsh, D.D., pastor of our church at Abingdon, Va., and Rev. Clyde Walsh, of our church at Madison, Va. We call especial attention to this sermon, and regret that we were forced, by reason of lack of space, to leave out some fine illustrations.

We change from infancy to manhood and with each change our ideas, our standards and our love shift as with a tide. But however much we change and however far we drift from our old moorings—

"A mother is a mother still,
The holiest thing alive."

**DIGEST OF THE GENERAL ASSEMBLY
NEW EDITION**

The thanks of the Church, especially of the ministry, are due Dr. G. F. Nicolassen for the appearance of this Revised Edition of the Acts and Proceedings of the General Assembly, U. S.

This is the third edition of the Digest. The first, edited by Dr. W. A. Alexander, appeared in 1888, and the second by Dr. Alexander, appeared in 1898, in the form of a supplement. The present edition reaches to the acts of the Assembly of 1922. It is a bulky volume of 1,258 pages, so that it is a full statement of all that the Church has done from its beginning.

It is needless to say that Dr. Nicolassen has done his work in the most systematic manner, according to his usual method of work. The price is \$4.44, postpaid.

Every minister should own this book, and all Presbyteries should carefully study it. If they will do so, there will be fewer overtures offered and fewer to take the time of the Committee on Bills and Overtures. Each year valuable time is consumed in offering and discussing overtures, regarding which previous Assemblies have already delivered themselves. There ought to be a permanent committee in each Presbytery to examine the Digest before allowing overtures to reach the Assembly.

THE MOTHER

She never touched with skillful brush the canvas
And left a painting that the world might praise;
Or with the inspired fingers on the key-board
Sent down an echo through the length of days;
But once with eyes tear dimmed yet looking upward,
With smiling face she passed beneath the rod
Descending almost to the vale of shadows
To bring a little new-born babe from God.
She never sung a song of joy or gladness
In clear sweet tones to make us smile or weep;
Her voice, too weak to win the world's approval,
Was only good to hush a babe to sleep;
She never penned a book whose glowing pages
Might lift us up and help us in the fight;
But day by day she sought through loving patience
To guide two little stumbling feet aright.
And yet, me thinks, when at the gate of heaven
She paused—God looked up at her and smiled;
With hands outstretched His kind voice spoke a welcome
To her—The Mother of a Little Child.
—Ex.

IMPARTIAL JUSTICE

Those of us who believe that Justice should be blind and know no difference between the black and white man, between the poor and the rich, have never been able to reconcile the varying sentences given, nor to preserve a proper respect for the majesty and impartiality of the law in prohibition cases. All of us, however, are greatly encouraged by the recent decision of the Federal Judge in New York, before whom three aristocratic bootleggers were recently arraigned.

The La Montague Brothers in the past was a firm with an aristocratic name who furnished the high society of New York with the best of wines and liquors. When prohibition came, they still continued this business, though in secret. Recently they were apprehended and were brought before the Federal Judge. The high society people had their best lawyers to defend them, but the evidence was so conclusive that they threw themselves upon the mercy of the court. Their lawyers pleaded for mercy on the ground that they were of high social standing, and that therefore their disgrace, if punished as any common transgressor, would be out of all proportion to their offense. The judge failed to be impressed by this argument, and he imposed upon them a heavy fine and sent them to jail.

One such decision is worth a great deal to the

cause, and will serve to inspire respect for the law on the part of the transgressor and for the judge on the part of the public. We need many such judges and also Governors who will not turn such men loose after the courts have sentenced them.

Devotional

THE EXTRA STITCHES

Two young girls were engaged in stitching flannel dresses for the poor.

"Our work is finished for this season, at least," said one of the two girls, with a sigh of relief.

"No, no, wait a moment; just a few moments more," replied the other; and, going into an inner room, she returned with some skeins of crimson silk, and a few knots of ribbon and lace.

"Why, what are you doing," asked her companion, with surprise, as her deft fingers swiftly fashioned a dainty edging of crimson silk, frilled in the soft lace at neck and sleeves, and fastened on the bright ribbons here and there.

"These extra stitches take just a moment," was the answer, given with a blush, "and I want to make the dress pretty for some mother's baby."

As the great pile of dresses was distributed to the needy, that cold winter, one hard-visaged woman burst into tears and hid her face in the folds of a little dress trimmed with lace and ribbons. "Oh, to think of someone doing this for my poor baby! I didn't think anybody cared!" she sobbed.

"God cares for you and your baby," said the reverent voice of a pastor, who had long sought an opportunity to reach this hardened heart. And for the first time, the woman was willing to listen to the sweet, old story. Does this not teach us that there is something more for us to perform beyond the rigid call of simple duty? The extra stitches are surely the threads of gold that beautify and enrich the dull, dark fabric of our too often careless and indifferent charity.—Ex.

**MOTHER'S DAY PRAYER DELIVERED
UNITED STATES SENATE**

"Almighty God, we honor Thee by setting apart a day to hallow our mother's name.

"Thou hast held in thy keeping one universal heart and close to it in safety and peace thou hast put the babes to whom thou hast given life in this world.

"We cannot lose our whole life while we feel the touch of her hand.

"The symbol of her power today is the white carnation, more beautiful than our words, more fragrant than our praises, more pure than our thoughts.

"Amid the rush of life, may we this day go back in holy memory to this pure fountain of life, and may we come forth in the innocence and peace in which she gave us to our life's task.

"Enthroned once more in every place of power the sceptre of mother love. For Christ's sake. Amen."—Rev. F. J. Prettyman, D.D., chaplain.

ST. LUKE AND WOMANHOOD

St. Luke alone gives us the psalms of the three women, Anna, Elizabeth, and Mary. He alone gives us the names of Joanna and Susanna, who ministered to Christ of their substance; he alone gives us that Galilean idyll, where the nameless "woman" bathes His feet with tears, and at the same time rains a hot rebuke on the cold civilities of the Pharisee, Simeon; he alone tells of the widow of Zarephath, who welcomed and saved a prophet men were seeking to slay; he alone tells of the widow of Nain, of the woman bent with infirmity, and of the woman grieving over the lost piece of silver. And as St. Luke opens his Gospel with woman's tribute of song, so in his last chapter he paints for us that group of women, constant amid man's inconstancies, coming ere the break of day, to wrap around the body of the dead Christ the precious and fragrant offering of devotion. So in this paradise restored do Eve's daughters roll back the reproach of their mother. But ever first and foremost among the women of the Gospels we must place the Virgin Mary.—Burton.

It isn't the experience of today that drives men mad. It is the remorse of what happened yesterday, and the dread of what tomorrow may disclose. These are God's days. Leave them with Him.

Therefore, I think, and I do, and I journey but one day at a time. That is the easy day. That is the man's day. Nay, rather it is our day—God's and mine. And while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God the Almighty and All-loving, takes care of yesterday and tomorrow.—Robert J. Burdette.

THE LAW OF THE MOTHER

Text: "Forsake not the law of thy mother." Prov. 1:8.

By Rev. Clyde J. Walsh

A Mother's Day Sermon for Mothers preached in Elon and Pedlar Mills Presbyterian Churches, May 14, 1922.

DEDICATION

To my own dear mother whose influence and example has been the greatest factor in my own life and who also was the indirect inspiration of this sermon, I dedicate it.

The three greatest words in any language are, God, Mother, and Home. They are the three links of the golden chain which encircle all that is worth-while in life and are so linked together that one is incomplete without the other two, and the central link which binds together the other two is "Mother." These three words are the foundation of society; destroy any one of them and society will surely crumble into the dust. Destroy the glory of motherhood, the sanctity of the home, the worship of God, and any nation will become a wreckage of human bones.

The world today is bordering upon a period of transition in the home life. There is a tendency, especially in large communities, to so organize the home that its fire-side is no longer graced by the home circle. The dining room becomes a sort of cafe; and the bed chamber merely sleeping quarters for the children whose chief interests are outside the home.

The most serious condition which threatens the home life is the proclivity of the mother to become absorbed also in interests outside the home, which, of course, means the neglect of home and children. As for the place of God in the home, too often we find that He stands at the door and knocks, desiring a definite place around the fire-side, but alas denied admission. These unhealthy conditions are bound to undermine society and wreck the nation unless they are arrested.

I can never lose the ideal which is my own heritage, that of the mother, in the home, ministering to the needs of the family, imparting the right principles of society and religion to her children. In doing this she is not only the ideal mother, but she is also moving in her most exalted God-given sphere and contributing more to the good of the world than she could anywhere else. Napoleon expressed this ideal in the words: "Let France have good mothers and she will have good sons."

God's richest gift to a man is a good mother. A man may have brothers and sisters, many or few; he may have friends by the dozens or by the hundreds; in the course of a life-time for him to have several wives is possible; but he never has but one mother, and no one else on earth can take her place. That which a man gets from her has more to do with the shaping of his destiny, the moulding of his character, the making of his happiness and fortunes than anything else he gets in life. If this be true, then motherhood is a most glorious privilege and a most solemn responsibility. They who disregard it shall come to grief and they who fail to measure up to its duties shall spend their gray hairs in tears and anxiety.

God recognizes this fact in His Word, and in our text, the wise man exhorts the young man to hear the instruction of his father and not to forsake the law of his mother. And there is a law of the mother—written not in the book of codes, but engraven in blood upon human hearts. And this law is one law which hurries men on to happiness, to usefulness, to prosperity; makes their ideals, governs their thoughts, restrains their words, forms and regulates their characters. It is about this law of the mother that I wish to speak today. What are its characteristics?

First of all, the law of the mother is

I. A Law of Love

And it is a love all its own. There are various other kinds of love, such as paternal or father love, brother love and sister love, friend love, sweetheart love, and matrimonial love. Each of these is wonderful in its own way, but mother love is the strongest passion in life. Scarcely is there any species of life which does not demonstrate the power of mother love. Have you not observed a mother bird caring for her nestlings? Have you not heard a mother cow lowing for her calf, or a mother sheep bleating for her lamb? In the brute world a vital, active love of the male parent is rare, love of brother or sister in kind is more rare still, but mother love is universal. What are some of the qualities of the mother's law of love?

(A) I should say, first of all, that Tenderness and Sympathy are its essential qualities. A child in distress instinctively runs to his mother's arms, because he knows that they are a place of safety and of tenderness and sympathy. Her lap is a haven of rest, her bosom a refuge for childish fears, a place where sobs are hushed and little broken hearts are knit together again.

The dearest spot on earth which neither years nor misfortune can sweep from our memories is mother's lap; cuddled there with head resting upon her breast, feeling

Contributed

the gentle stroking of her hand, hearing words of tenderness and sympathy, which to others may indeed sound foolish. It is there that men get all those finer qualities of gentleness, virtue, and thoughtfulness for others. The mother's law of love is stamped upon their hearts for life.

(B) A second quality of a mother's law of love is Sacrifice. Mother love is the child of sacrifice, begotten in agony. A man never lives long enough, nor is it within his power to repay his mother for those weeks and months of anxiety, uncertainty and bodily pain which were necessary in order that he might be brought into being. The reason that mother love is the strongest love is because it walked through the valley of the shadow of death and agonized in a Gethsemane when no one seemed to understand.

When we think of the hours, days, weeks, months, years of anxious watching over the crib, the loss of sleep and rest, the denial of personal comforts and pleasures that our lives cost our mothers, can we ever be grateful enough?

(C) Another quality of a mother's law of love is that it is Disciplinary. It demands obedience and meets out correction and obedience. It is one kind of love that is not blind—or should not be—though some mothers seem to be blind to the faults of their children, and this to their sorrow.

Sometimes a mother's faithfulness is tested just here. It is hard to punish a child that she loves and yet she knows that it is that very love that demands that she correct him and teach him to obey her. A mother's love resembles God's love in this respect, for, "Whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth." The same wise man who wrote the words of our text, also said: "He that spareth the rod hateth his son, but he that loveth him chasteneth him betimes;" and again he said, "A child left to himself bringeth his mother to shame." If a mother's love is so blind that it cannot see her child's wrongs, or seeing them, does not try to correct them, the price of that mother's folly is sorrow in old age.

(D) Another quality of a mother's law of love is Loyalty. A friend will desert you upon very little provocation; brothers and sisters fall out over a few paltry dollars in a will; divorce courts are thronged with husbands and wives seeking separations; fathers have been known to turn out a wayward son or daughter from his home, but a mother—never.

In the crowd which gathered about the cross of Jesus stood His mother. Many of His disciples had deserted Him, friends had fled. There He hung between the thieves, humanly speaking, disgraced and dying the shameful death of a criminal, but was His mother ashamed of Him? She clung to His feet and warmed His broken heart until the last breath left His body.

During the war between the Israelites and the Canaanites, Sisera, captain of the enemy's forces, was betrayed and slain. And back at home there was a mother's heart yearning for his safe return. She looked through the lattice of the window and cried, "Why is his chariot so long in coming? Why tarry the wheels of his chariots?" Although she was a goddess heathen woman, she had a mother's heart and she was loyal to her son to the end. And how many others like that mother have gone to the window at midnight, unable to sleep, waiting for the return of a wayward son, and said over and over again, "Why is his chariot so long in coming?"

"Forsake not the law of thy mother," a love that is tender and sympathetic, a love that is sacrificial, a love that is disciplinary, and a love that is loyal; a love that is greatest of all loves—mother love. The law of the mother is also

II. A Law of Ideals

While we may claim universality for the mother's law of love (for every real mother loves her offspring, saint or savage) the second characteristic of the law of the mother varies almost with every mother, although Solomon takes it for granted that every mother wants to instill into her child the right kind of ideals. These may be divided into three classes:

(A) First, Ideals of Personality. If your boy turns out to be just the kind of man that you want him to be, what kind of a man will he make? You may put it down with a fair degree of certainty that his life will be circumscribed by the ideals that he gets from his mother. With very few exceptions the great men of this world became great because of their mothers. Abraham Lincoln said, "All that I am or hope to be I owe to my mother." George Washington attributed his success to his mother, and John Quincy Adams, another President, said: "All I am my mother made me." And we might call the roll of the world's great men and inquire into

the secret of their greatness, and very few would respond without saying "Mother."

While in the seminary my class had an experience meeting in which each man told how he was led into the ministry. Seventy-five per cent of them testified that it was because of their mothers. One of the happiest moments of my life was the day that my mother told me that before I was born she gave me to God for the ministry. Since then I have never had a moment's doubt about my call to the ministry.

If only the mothers of the world could realize what a Divine, God-given power they possess in moulding the personalities of their children, what a tremendous influence they would wield—a greater influence than the ballot-box or the speech stump or senate. I know that every one of us here today, both young and old, can testify that our lives have been largely controlled by the ideals which our mothers imparted to us.

(B) The second class of ideals in the mother's law are Ideals of Society. What ideals of society are you mothers giving your children? Richter, an eminent writer, said, "Unhappy is the man for whom his own mother has not made all other mothers venerable."

Sometimes when I see some of the things that you see too among the young of today I wonder where their mothers are—if they are dead or asleep or dreadfully negligent of their duty in giving their children the proper ideals of society. It seems that some mothers have but one ideal for their children, and that is that they get into the fast set of the community, regardless of the cost in money and character, and they push their little children into card parties and dances unchaperoned long before the baby dimples have disappeared from their painted cheeks. God pity those children whom their mothers have robbed of the joy of looking back upon a long and happy innocent childhood. And God pity those mothers, too! A society built upon loose social ideals will work out its own ruin. The mother can save it.

(C) The other class of ideals of the mother's law are Religious Ideals. What kind of religious ideals do you mothers impart to your children? Are they founded upon God's Word? Is it the mother who first teaches the child to pray, to love the name of Jesus, to know the stories and the teachings of the Bible. If the mother doesn't do it, it isn't done. A man may wander far away in sin, but he can never forget the things that he learned at his mother's knee. Oftentimes those things will bring him to himself and he will return to God.

III. A Law of Example

How careful a mother must be in everything that she does and says, for little hands are not slow to imitate their mother's example, and little lips are quick to repeat hasty words, and little tempers are swift to catch fire. There was never a truer saying, "Like father, like son; like mother, like daughter."

So often a child will say, "Well, I know such or such a thing is right because my mother does it." But did you ever hear a child say that a certain thing was wrong because his mother does it? The example of a godly mother is the greatest factor in the life of the young; it is a far greater power for good and for God than all other agencies combined, and I am not excepting the church and Sunday School. The mother can do more for her children by the example of her own pure and unselfish life than any one else, and happy is that mother who does it; her reward is great.

And what is her reward? It is a son or a daughter who is an honor to her name and a joy to her soul. There was a little mother in a New England state who was very poor but wanted her son to have an education. She had saved up enough money by taking in washing to put him through college. The boy was of the right stripe and appreciated his mother's sacrifice and made the best of his opportunities. He was made valedictorian of his class and graduated with honors. On the night of his graduation the hall was filled with the parents and friends of the students. Down on the second row from the front sat this boy's mother. She was clad in shabby clothes and wore a sunbonnet upon her head. He made his graduation speech and the judge awarded him a gold medal. With trembling hands he received it, then stepped down from the platform and walked over to his mother and pinned the medal upon her breast and kissed her. That old college hall rang with a storm of applause; strong men wept and some mothers' sons thought seriously for the first time in their lives. That was her reward. All the hardships, privations, and labor of those years of his college course were forgotten in a moment. And her reward is that which every mother covets. But my dear mothers, your child's gratitude and appreciation will cost you something, too.

Let me say, in closing, to those of us who are so blessed of God to have our mothers still with us: show your gratitude to her now; don't wait until she is gone and then lay a cold, cheerless wreath of flowers on her grave—give her some of the flowers now. Let her breathe their fragrance; let her see their freshness, for they are more than pretty flowers to her. Don't wait until she is

dead, to say beautiful things about her, to write poems to her memory; say some of those things now, for they are to her more than soft words. Tell her how much you love her, how you appreciate her; that is her just reward for what she has done for you, and it will bring back the roses to her cheek and it will thrill her soul with a bit of heaven.

"Forsake not the law of thy mother"—her law of love, her law of ideals, her law of example. And there is also a reward for the man who abides by her law. Here it is: "They shall be an ornament of grace unto thy head and chains about thy neck."

"The noblest thoughts my soul can claim,
The noblest words my tongue can frame,
Unworthy are to praise the name
More sacred than all others.
An infant when her love first came—
A man—I find it just the same;
Reverently, I breathe her name—
The blessed name of Mother."

CYRUS GOES TO MEET MOTHER

Mr. Westover, the manager of the Motor Transportation Company, wheeled about abruptly in his chair as a boy came in and stood by his side.

"Well, Cyrus," he said not unkindly, "what is it?" Cyrus twirled his cap. He was a lad with clear eyes and a frank, boyish smile; yet, young as he was, he was one of the company's best men.

"It's this way, Mr. Westover," he said slowly. "You see, mother, she's been away on a visit for three months, and this morning she's coming home, and I wondered if you'd let me off for just an hour. I'd like to meet that train." He paused. "It's been pretty lonesome with her away so long," he went on. "My sister Mabel kept house; but say, Mr. Westover, if you've got a mother, you know just how it feels to go home and not find her there. And then, the meals. My sister cooks well enough; but gee! I'd rather just eat plain bread and butter that mother put on the table than a meal anybody else would get. And so I wondered if you'd let me off long enough to meet that train."

The manager of the Motor Transportation Company was looking at the boy, but was not seeing him. He was reviewing memory pictures of that time long ago when he was a boy, and in those pictures he was seeing his mother with her sweet smile and brown hair and soft blue eyes, and he was saying, as he flung his cap aside: "Is dinner ready, mother? I'm as hungry as a bear."

And she had smiled as she patted the rough hair. "Yes, it's ready, and I've a surprise for you, son. No, I'm not going to tell you. Run and wash your hands and you'll soon know."

And how good the surprise had tasted that had turned out to be a cherry pie! And how she had smiled at him as she passed him a piece in one of those blue-and-gold china plates! And on Saturdays, how he used to enjoy the doughnuts she had made him! Mother! How patient she had been with his rough noisy ways! How tenderly she had tucked him in at night! How happy she had made those early boyhood days! Mother—ah, the sweetness of that name!

"Cyrus," he said, somewhat gruffly to hide his emotion, "take my new electric to the station, and drive your mother home in it. Take all the time you want. I had a good mother myself!"—Selected.

MOTHER

Nobody knows of the work it makes
To keep the home together;
Nobody knows of the steps it takes,
Nobody knows—but mother.

Nobody listens to childish woes,
Which kisses only smother;
Nobody's pained by naughty blows—
Nobody's hurt like mother!

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender prayer,
Nobody—only mother.

Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience sought,
Nobody—only mother.

Nobody knows of the anxious fears,
Lest darlings may not weather
The storm of life in after years,
Nobody knows—but mother.

Come, let us kneel at the throne above
To thank the heavenly Father
For that sweetest gift—a mother's love—
The love of our own dear mother!

—The Fireside.

CONDENSED SUMMARY OF REPORT OF PUBLICATION COMMITTEE TO THE GENERAL ASSEMBLY

By R. E. Magill, Secretary

The year has been filled with evidences of God's favor and a service of increasing value has been rendered the Church.

The total sales were \$491,385, a slight increase over the previous year. The list of books and tracts published is larger than our usual output and Christian literature was enriched by our publications. Among the prominent publications we list the following books: "Unfinished Tasks," by Homer McMillan, D.D.; "Presbyterianism," by S. L. Morris, D.D.; "What Is the Kingdom of God," by R. C. Reed, D.D.; "Sunrise in Aztec Land," by Rev. W. A. Ross; "Handbook of Theology," Russell Cecil, D.D.; "Needed Council for New Christians," by S. M. Glasgow, D.D.; "Dream of Pilate's Wife," by W. H. Woods, D.D. Tracts and pamphlets were published in unusually large quantities and several new titles of unusual value were added to our list, notably: "Verbal Inspiration," by W. R. Henderson, D.D.; "Elders That Rule Well," by John I. Armstrong, D.D.; "The Office of the Deacon," by Edward Mack, D.D.; "Baptism—the One Vital Point," by E. C. Murray, D.D.; "Keeping Alive the Family's Thought of God," and "How One Family Handled Family Prayers," by C. A. McAfee, D.D. More than ten million tracts and over three million books and pamphlets have been issued and distributed since 1903.

Donations

A new record was made in awarding Bibles and Testaments for the recitation of the catechisms. We gave 1,760 Bibles for the recitation of the Shorter Catechism, and 4,930 Testaments for the recitation of the Introductory Catechism. Since 1903 we have awarded 20,374 Bibles and 57,578 Testaments for memorizing catechisms. The Presbyterian Church, U. S. A., with a Sunday school enrollment of 1,600,000, gave 296 Bibles and 660 Testaments for memorizing catechisms.

The donation of books, Bibles, hymn books, pamphlets, tracts and Sunday School periodicals for this year reached a total of over \$30,000. This was provided by the Business department as the receipts for Sabbath School Extension and Publication did not equal the amount spent for support of our Sabbath School and Young People's Work. Since 1903 our Business department has contributed \$225,000 to the benevolent work of the Church, as a supplement to the fund given by the Church.

Sabbath School Extension

We reached and slightly exceeded the goal fixed for us by the Assembly, but the total received for Sabbath School Extension and Publication was slightly less than last year. Our total receipts were \$95,248.07.

In the support of the field workers, the organization of new schools and in the promotion of educational work we spent over \$105,000. The excess expenditure was taken care of by the Business department in addition to providing for the large donations of the year.

Fifty-six workers were supported in whole or in part in addition to the headquarters staff, and their reports show the year was fruitful in soul winning, in reaching neglected fields and in promoting better methods of work through institutes, conferences and schools of methods.

Periodical Department

We printed 14,997,425 single copies of periodicals during the year, a gain of 1,082,682 copies over last year. This increase shows our schools are very loyal in using the publications of their own church. The gain was largely in the series of departmental graded lesson helps.

Our editorial staff has been completely reorganized and greatly strengthened and our publications have been materially improved in contents, quality of paper, and appearance. Further improvements will be made when we take the publication of the Departmental Graded helps into our own hands on October 1, 1923.

Increased Enrollment and Enlarged Gifts

Reports coming direct to our office indicate we have passed the four hundred thousand mark in Sunday School enrollment. The reports show a material gain in contributions over the \$740,000 total of last year, and for every dollar expended upon themselves the schools have given more than one dollar and a half for benevolences. The schools gave for Sabbath School Extension almost as much as the churches and all other church organizations combined. The additions to the church show that the Sunday School is the church's most fruitful field for evangelistic effort.

Young People's Societies

Promotion of Young People's Society work has been one of our major tasks during the year. The reports indicate the largest gain ever made in one year in newly organized Christian Endeavor Societies and in membership. We report this year 1,905 Christian Endeavor Societies with a membership of 57,009 against 1,379 societies and a membership of 43,278 last year. Very full programs and suggestions as to organization and activities

are carried in our weekly papers "Onward" and "Junior Life."

Since the Assembly gave us authority to promote Christian Endeavor Work in 1916 the number of societies has grown from about 226 to 1,906 and the membership has increased from about 12,000 to 57,000. The C. E. Societies now have as their special missionary objectives the support of Dr. and Mrs. Stixrud, in Africa; Mr. and Mrs. Hunnicut, in Brazil, and the Beechwood Seminary, a mountain school in Kentucky. Other forms of young people's work have been vigorously promoted during the year, notably the week-day programs for organized Sunday School classes.

Needs

A Sunday School worker could be employed profitably in almost every Presbytery and every Synod should have a superintendent of Sabbath School and Young People's Work. In addition every live church should establish one or more outpost mission schools. Only by such a program of extension and education can we reach our share of the thirteen million spiritual illiterates in the South. Our budget at present is \$95,000. It should be \$150,000 if we are to measure up to the obligation and opportunity confronting us.

YOUR PASTOR'S SUCCESSOR

Rev. S. Waters McGill, Department of Church Efficiency, Presbyterian Theological Seminary, Louisville, Ky.

Some day your pastor must have a successor. It is to be hoped that the day will be long delayed. But sooner or later your church will need a successor to your pastor. Where will the successor to your pastor come from? The present program for filling vacancies in our church is to create a vacancy some place else. This is not good business. It is not religious statesmanship.

Your pastor's successor may now be in the theological seminary. But if all the men in all the classes in all the seminaries were graduated in a single year there would not be men enough to fill the vacancies caused by death and the infirmities of old age. This condition makes no provision for advance. Why organize new churches if we cannot supply the pulpits?

The seminaries must get their ministerial students from the Christian colleges. The Christian college must get their students for the most part as a result of the preaching of Presbyterian pastors. The Church must supply the college. The college must supply the seminary. The seminary must supply the church. So it is a sort of interlocking program.

What are the churches doing to strengthen the work of the seminary? The work of the seminary ought to include recruiting and training men for the work of the ministry. The seminary has about all it can do in trying to finance the work of training men to preach. There are no funds available for the work of recruiting men for the work of the ministry. The theological seminary ought to be equipped for this important task.

Some of our ministers are assisting in the work of educating their successors. A Presbyterian pastor recently said, "There has not been a year since I left the seminary that I have not had the privilege of educating a ministerial student." This is a fine program and example. The cost is only \$150 a year. Why should not individual churches undertake the support of at least one ministerial student a year? If this were done, in a few years the supply would overtake the demand.

Churches may provide for the education of their pastor's successor in one of two ways. First, by providing \$150 a year for the work of theological education in the seminary. Second, by providing the full amount of a scholarship, which is \$2,500. This fund would be permanently invested and the income, which would be \$150 a year, would be used to educate a ministerial student each year so long as time shall last. Real religious statesmanship seems to demand a more definite and practical program of providing for ministerial supply. The greatest need of the Church and the world today is preachers. For how shall they hear without a preacher, and how shall they preach except they be sent?

A CREED FOR MOTHERS

I believe in the eternal importance of the home as the fundamental institution of society.

I believe in the immeasurable possibilities of every boy and girl.

I believe in the imagination, the trust, the hopes and the ideals which dwell in the hearts of children.

I believe in the beauty of nature, of art, of books and of friendship.

I believe in the satisfaction of duty faithfully done.

I believe in the little homely joys of every-day life.

I believe in the will of God as the one and only law of human life in all its relations.

I believe in training my children to be faithful children of God and loyal disciples of Jesus Christ.—Northwestern Christian Advocate.

OKLAHOMA—OPPORTUNITY AND OUT-LOOK

By S. L. Morris, D.D.

For the past 20 years the Executive Committee of Home Missions has made an annual visit to Oklahoma—in addition special visits as occasion required—for the purpose of investigating opportunities, inspecting the work and encouraging the missionaries in their arduous toil. His recent tour of the state reveals so many points of interest which the whole Church should know it has been deemed advisable to narrate some of these outstanding features which more than justify home mission investment and constitute the background of the bright outlook for the future. The story of adventure, struggle and achievement could easily and truthfully be woven into an extended narrative entitled *The Romance of Home Missions*.

The Oklahoma Presbyterian College

Twenty-five years ago Calvin Ralston, the little son of our missionary to the Indians, was accidentally drowned. His small bank deposit was dedicated by his parents to the establishment of a mission school in the town of Durant, known as "Calvin Institute," in his honor. After a few years it developed into "Durant College"—the building costing \$12,000. The first year revealed its utter inadequacy to meet the need, but it served the purpose of Christian education for seven years under the efficient presidency of Rev. E. Hotchkin, himself being the third generation of missionaries to the Indians. His address before the General Assembly at Greensboro, N. C., in 1908 evoked a spontaneous response embodied in a resolution for the enlargement of this institution into the "Oklahoma Presbyterian College."

The town of Durant purchased the college building for a high school, paying the Home Mission Committee \$20,000 for it, and friends in Durant presented the new institution with a magnificent site of 23 acres at a cost of \$27,000. The executive committee undertook the erection of a hundred thousand dollar building, largely on faith in God—and in the women of the missionary societies. Its confidence in both sources of help was well founded, but it struggled with a tremendous debt for several years, being bonded for \$30,000.

Rev. E. Hotchkin having declined re-election, Prof. W. B. Morrison, one of the teachers, was called to the presidency—a remarkably wise choice—and he successfully financed its affairs for 10 years and educated hundreds of young people now serving the State and Church in every useful capacity.

Crowded beyond all capacity and conception, the General Assembly, meeting at Durant in 1918, authorized the Home Mission Committee to undertake a second dormitory, costing nearly \$100,000 which again entailed a heavy debt on the struggling institution in a weak Synod which could not rally to its support. The town, however, paid one-third of the cost, the Home Mission Committee another third; and Mr. C. E. Graham, of blessed memory, came to the rescue with \$20,000—one-half being paid before his death and the other half assumed since by his family.

Then came the resignation of Dr. W. B. Morrison, for business considerations; and the scholarly and lamented Dr. E. H. Lyle was elected president. Unfortunately his administration coincided with the ravages of the boll weevil and the terrible financial depression of the country. His health broke under the strain and he fills an untimely grave. The college now faced its gloomiest prospect. Burdened with debt, a heavy deficit on current expenses, its patronage reduced by the financial embarrassment of the country and its president sinking into his grave. The board of trustees one year ago, undaunted, turned to the Home Mission Committee for support, and to Dr. Morrison, its former president, for services. It required faith and consecration, but when Dr. Morrison again accepted the challenge for service and assumed the presidency the board breathed freely and took courage.

Never was faith more richly rewarded. The transformation in one year has been little short of a miracle. One year ago there was an indebtedness of about \$20,000 on the property, and nearly \$10,000 of accumulated deficits on current expenses and repairs. The new dormitory was bare of furniture, practically all the teachers declined reelection from lack of faith in its ability to pay salaries, and worst of all it had no prospect of students.

In such circumstances the college threw open its doors last fall—with hope at the lowest ebb. Then came the first surprise. Students poured in from all over the state and from far down in Texas. Not only was it the best opening in its history, but it was blessed with the finest body of students imaginable—mature in age, serious in purpose and with physical and mental endowments unsurpassed by any junior college in the land. Next came the wiping out of all indebtedness—its board of trustees at its recent meeting had to pinch each other to be sure they were not dreaming.

How did it all happen? Well, the mantle of a noble sire fell upon the worthy shoulders of his son, Allan G. Graham, who started the ball rolling by agreeing to pay the \$10,000 which his father hinted as a prospect when he paid the first \$10,000. Several Indians came into fortunes by the discovery of oil on their lands, and three of them gave \$20,000 to the college—an illustration of "casting bread on the waters" by the Presbyterian Church in years past, and now coming back in grateful recognition of the benefit received by the Indian people. Still another Indian has subscribed \$10,000, which, when paid, will be used for furniture, scientific apparatus, etc. Several of them have also made large gifts to the Goodland School. The remarkable thing about it is that none of these Indians belong to our Church.

To appreciate the full measure of the marvelous change in the fortunes of this institution it is only necessary to compare its student body of 1923 with five years ago. The number is almost exactly the same, but in 1918 there were none in the college classes. Now 20 per cent are in the college proper. Five years ago a large proportion were day pupils. Now there are about 100 in the boarding department. In 1918 church membership was distributed among other denominations largely. Now half of the students are Presbyterian. At the opening last fall 33 registered as being members of no church. During the present school year practically all of them were added to the church.

In conclusion it may not be out of place to give a summary of assets, achievements, and prospects. (1) A skilled architect was employed to examine and give an appraisal of the property, and his report states that it would take \$302,000 to duplicate it. (2) It is now for the first time absolutely free of debt of any and every character. (3) Repairs, furnishings and improvements imperative for preventing damage and to prepare for the coming session will cost \$20,000, one-half of which is already in sight. In view of its remarkable record and its missionary character, generous friends of Home Missions, Christian education, and of Indian people, are asked to respond to its appeal for the necessary funds to fulfill its worthy purpose. (4) Its students scattered throughout the state furnishing leadership in their respective communities, are among its most valuable assets as a recruiting agency for future students. (5) It is the only Christian institution for girls in the state and it is the greatest spiritual forces in the Synod for evangelizing and training the future membership of the Presbyterian Church in Oklahoma.

It is just at the beginning of its career of usefulness and if properly equipped and sustained will quadruple its usefulness in the near future and will multiply its results in ever increasing proportion as the years go by and will more and more demonstrate its claims as perhaps the best investment the Church ever made in building up the Kingdom of God in our Southland.

"EXCEPT THEY BE SENT"

By Rev. Egbert W. Smith, D.D.

After months of study and prayer the Foreign Mission Committee's final decision is that trustworthy pledges of \$2,700 per year, over and above accustomed foreign mission contributions, shall hereafter be required for each new missionary sent to the field. This figure is obtained by dividing the total cost of a normal year's work by the number of missionaries. The committee believes it wiser to require this whole amount at the start than to require only half and then struggle for years with the other half in the form of a debt.

About 30 of our candidates should sail this summer. To any Church, Auxiliary, or individual pledging as much as \$300 per annum of new foreign mission money, or more if possible, one of these 30 will be assigned who will sail when the whole \$2,700 is pledged.

"How shall they preach, except they be sent?" It is the young people's business to go. It is the Church's business to send. Will our Church say to these waiting candidates, "Stay at home?" Will it say, "Seek service under some other church?" Or will it say, "If you give your lives, I will give the money to send and support you?"

For further information write Executive Secretary, Box 330, Nashville, Tenn.

DEFICIT REDUCED

Rev. Egbert W. Smith, D.D.

The Church at large will rejoice with the Foreign Mission Executive Committee in the fact that the deficit, which for several years has been climbing, has at last turned about and is now facing the other way. The deficit reported March 31, 1923, is smaller than that reported March 31, 1922. We believe next year will show a still further reduction, now that the tide has turned.

While one means of this reduction was the painful scaling of appropriations for the work abroad, yet we may all rejoice in, and take courage from, the substitution of a declining deficit for a growing one.

PRESBYTERIAL PRESIDING ELDERS AND PRESBYTERIAL OLIGARCHIES

In the Presbyterian Church all episcopal power, so far as the churches and ministers are concerned, is supposed to reside in the Presbytery; and as to members, first in the pastor and secondarily in the session, with the pastor sitting with them as moderator. Clandestine meetings of session held in a pastor's absence, are illegal, and their proceedings null and void. But in these latter days we have in our Presbyteries a new order of bishops, yclept "Superintendents of Home Missions," while not a few "ruling elders," misled possibly by the extra-scriptural title conferred upon them by the church, seem to imagine that they have been ordained to rule both church and pastor. Further, the current church press reports that a Presbytery the other day constituted its Home Mission Committee a commission to deal with all matters in its home mission fields. In that Presbytery, therefore, so far as those fields are concerned, the Home Mission Committee, of which the "superintendent" is chairman and ex-officio "manager," will perform all the functions of Presbytery at all times. The missionary pastors are under the power of an oligarchy, composed of the members of that committee. That committee may determine the duration of a pastorate, or for whatever it may count a sufficient cause, suspend a minister from his pastorate, or from the communion of the church, or even depose him.

Does our church need and desire such a system of autocratic rule in our home mission fields? And do we need and want among us an order of bishops like Methodist presiding elders, who are in fact deputy bishops? Possessing episcopal authority over the ministers in their districts in the bishop's absence, they may remove ministers from their charges and put them elsewhere if they deem it necessary. Home mission superintendents are apt to magnify their office, and become bishops in fact, for their title means bishops. We may not forget that the first bishops of the Methodist Episcopal Church were ordained to be "superintendents." These new Presbyterian bishops visit fields under their jurisdiction at will, gather information as to the work and acceptability of the pastors, count themselves authorized to hold conferences with sessions in a pastor's absence, and, as a matter of course, are appealed to by those who wish to hasten a pastor's resignation. They not only feel themselves authorized to fill the home mission pulpits with men of their own selection, but to empty them, if the "good of the work" seems to require it. Their prejudice may keep some efficient ministers from obtaining work, and bring about the premature retirement of others. Availing themselves of their opportunities to get between a pastor and a session, they can at any time embarrass a pastor who may happen, as most of us happen at times, to have a session in which there is a ruling elder who thinks its the highest, holiest and most delightful function of his office to get rid of his pastor when he thinks proper to do so. There are many such elders in our church, elected for life, and yet become non-representative by reason of age and infirmity, or personal unacceptability to the congregation. Superintendents, judging by appearances, as visitors are likely to judge a congregation, may count such men the real leaders of the church.

This system of superintendency breeds espionage, induces restlessness in our home mission charges, and involves danger of serious injustice to both churches and pastors. Disaffected individuals complain to the "superintendent," and if he happens to be a man who confounds reticence with prudence, he may keep a pastor in ignorance of some secret scheme to oust him until it is too late for the pastor to protect himself from outrage or the church from grievous injury at the hands of incompetent and vicious officers.

Is such a system Presbyterian? "There is always disaffection," said a wise man to me not long ago. And a wiser once said, "Woe unto you when all men speak well of you." Personally, I want no man to visit my churches occasionally, listen to clandestine complaints, and then go home fancying that he knows more about conditions than I do myself. Under such a system a minister may be railroaded out of a pastorate and left stranded without employment years before his infirmities would compel his retirement. From "prudent" superintendents, and from secretive and treacherous ruling elders, good Lord deliver us! When a minister's resignation is forced from him by a "superintendent" who makes common cause with marplots and mischief-makers, he has no appeal.

If we are to have an itinerary, let us have it, with an appointing committee which shall make appointments for a year at a time. But let Presbyteries retain their episcopal authority, and let the powers of home mission superintendents be clearly defined. Presbyter.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

To the Women of the Southern Presbyterian Church in South Carolina: I wish to give you the latest news of our History of the Women of the Southern Presbyterian Church and their work.

July 1, 1922, all the material we had gathered through the Presbyterian historians was sent to Mrs. M. D. Irvine, our able historian general. I felt very proud of our South Carolina record, for it is most interesting and inspiring. On its receipt and examination, Mrs. Irvine wrote me: "You have as much material as we will have, or be allowed to have, in the whole book. But you will be entitled to a large proportion of space, because you report such wonderful facts. I am simply thrilled as I read, and am so proud of our Southern history."

In a letter dated March 13th of this year, Mrs. Irvine writes me that they are working to have the history ready for the Woman's Conference at Newberry in July. There have been many difficulties and much discouragement connected with the work, not the least of which has been the misunderstandings which would naturally arise in an enterprise of such magnitude, and indifference on the part of a few. But Presbyterians, women as well as men, do value their heritage. We stand for information and education, and as Macaulay tells us, "A people who do not care for their past will accomplish nothing to which their posterity can look back with pride." So, women of the Presbyterian Church in South Carolina, rally to your history.

Mrs. Irvine adds: "If the state histories are as interesting to the states as they are to me, I feel no fears. And I have some data back of that we will all take pride in. But after all, there will be some disappointments and criticisms because we can only touch in high places in a work so general." And the different states are urged to preserve, collect and publish their own histories. I beg the Presbyterian historians to continue collecting material, for as yet there are many churches not heard from. Each Auxiliary should preserve its history yearly through its historian.

During the past year we lost by death, the historian of Bethel Presbyterian, Mrs. J. J. Stringfellow, Chester, S. C. Mrs. Stringfellow was one of the pioneers in the women's work of this Presbyterian. She was an able and consecrated woman. Though handicapped by failing health, her interest was fresh and intense.

All our Presbyterian historians did fine work, and with each it has been a labor of love, without money and without price.

I cannot close without saying how much I owe to our dear president, Mrs. F. Louisa Mayes, of beloved memory. She was the soul of cheer and encouragement, and her words of appreciation are amongst my most precious memories. She had so vital an interest in this history and was so full of plans for the future.

Asking for your prayers, your fullest interest and cooperation in this work which will be of such value not only to ourselves but to future generations.

Very truly yours, Margaret Gist,

Historian of the Woman's Auxiliary of the Synod of South Carolina.

York, S. C.

Two Gifted Sisters—Inquiries have come to us regarding the compiler of the Year Book of Programs, and the author of the Devotionals for this year.

Miss Margaret McNeilly, of Nashville, Tenn., who prepared the Year Book, and Mrs. J. S. White, of Campbellville, Ky., writer of the devotional studies, are daughters of Dr. J. H. McNeilly, of blessed memory, for so many years pastor in Nashville and a member of the Foreign Mission Committee.

Miss McNeilly had charge of the Literature Department of the Foreign Mission Office for years, and still prepares the Foreign Mission Program for the Survey. She is Secretary of the Synodical Auxiliary of Tennessee.

Mrs. White is a busy wife and mother in a rural home, and the Devotionals are written in snatches of time between arduous demands upon time and strength. Perhaps that is the reason these studies are speaking a real message to other busy women.

The Auxiliary of the Church owes a debt of gratitude to these gifted sisters. Mrs. W. C. Winsborough.

Many Gay Mexican Fiestas!—For a happy combination of work and play the recent study of Mexico by the various Woman's Auxiliaries seems to have no equal. Perhaps the striking contrasts of that picturesque land fostered a spirit both serious and gay in regard to it, for the many letters daily coming in to the Auxiliary office show a serious determination to have a very gay Mexican Fiesta for the May meeting.

Calls are pouring in for the appealing little pageant, "A Mexican Fiesta," with the attractive invitation cards! The latter have so captivated the fancy of one enthusiastic woman that she wants not only every woman of her own church to have one, but many women in her town as well.

Another letter, from a rural church, requests extra copies of the pageant that the music in it may be learned and sung by members of a chorus of girls dressed as Mexicans, who will take part in addition to the speaking members of the cast.

One Auxiliary is planning to make an all-day affair of it and serve a regular luncheon in true Mexican style with girls in costume waiting on the table. Another, apparently up to the ears in work, wishes to know the latest date permissible to celebrate and still have the contribution in on time.

The foremost thought in the minds of the serious women planning this gay festival is the building of that school for these interesting Mexican girls and promises of more large pledges for it are being whispered about in the May breezes. What is your Auxiliary doing about it?

To the New Presidents and Secretaries of Literature in Local Auxiliaries: One of the most important occasions of the year occurs May 6-13—the canvass for the Missionary Survey. The president and secretary of literature are responsible for planning to canvass every member of the congregation for subscriptions.

Helpful suggestions about how to conduct this canvass have been sent out from the office of the Survey to all presidents and secretaries of literature on last year's list. We have not yet secured the list of the officers for this year.

If you have not yet received these suggestions, won't you send a card at once to the Missionary Survey, Richmond, Va., asking for help in this canvass?

A very interesting playlet, "Save the Surveys and You Save All," is also ready for you on request.

Let every Auxiliary put on this canvass for our splendid magazine. Place a Survey in every family and put your name on the honor roll! Get to work now!

Mrs. W. C. Winsborough.

Auxiliaries Attention! The high cost of printing and the heavy demand for organization literature compels us to make the small charge of two cents each for every organization leaflet, and a charge of 25 cents for every organization package, which contains everything pertaining to the Auxiliary Circle Plan.

The Woman's Auxiliary.

256-259 Field Bldg., St. Louis, Mo.

The Seventeenth Annual Meeting of Concord Presbyterian was held in the First Presbyterian Church of Statesville, April 19th and 20th.

Because the King's business requireth haste, the usual address of welcome and the response thereto was omitted. After singing "Come Thou Almighty King," and being led in earnest prayer by Mrs. R. W. Orr, the Presbyterian, with Mrs. Z. V. Turlington, presiding, went to work.

The theme of the meeting was "Unto Him," and the three Bible hours were devoted by Mrs. W. B. Ramsay to an amplification of the theme: Looking unto Him for salvation, looking unto Him for service, and looking unto Him in intercession. These Bible studies were one of the outstanding features of the program, and I am sure that none of those who heard them can be just the same afterwards. Fortunate is the Presbyterian which has within its bounds teachers of such marked ability as Mrs. Ramsay and Mrs. Archibald Currie, who presented the topic, Mission Study in Auxiliaries and Sunday Schools, and speakers of such womanly tact and gracious presence as Mrs. E. F. Reid, president of the Synodical, but belonging to Concord.

To come to her home meeting Mrs. Reid had to leave Orange Presbyterian in the midst of a celebration of the hundredth anniversary of the founding at Alamance Church of the "Female" Missionary Society in 1823. She brought the heartening message that the women of North Carolina had contributed \$212,419 during the year, which is an increase of \$15,000 over the gifts of last year. Mrs. Reid spoke also of the Conference for Negro Women to be held at Biddle University, Charlotte, from June 7th to 14th, under the leadership of Miss Margaret Rankin, of Charlotte, and of the great need of the school for Mexican girls which is to be provided through the birthday offering of the Auxiliaries in May.

The faculty, through President Hollingsworth, invited the delegates and visitors to what proved to be a delightful reception at Mitchell College at 5:00 o'clock Thursday afternoon. The presence of the student body at the evening services, and the excellent solos, vocal and instrumental, rendered by members of the Mitchell musical faculty, added much to the inspiration of the sessions.

The reports show an Auxiliary membership of 1,555; of these 249 are tithers, 583 were in foreign mission study classes, and 477 were in home mission classes. In 766 of our homes the Survey is taken and over 400 copies of the Prayer Calendar are used.

Thursday afternoon was devoted largely to the hopeful and helpful reports of officers and secretaries of causes, while Friday morning was given principally to narrative reports from the Auxiliaries represented. These reports brought out in many cases excellent and practical suggestions, and it was fitting that they should be followed by a conference, led by Mrs. G. W. Taylor. In this conference Miss May White, Mrs. Clarence McNeely, Mrs. C. E. Mayhew, Miss Flora McQueen, and Mrs. Chesley Watkins gave valuable suggestions on methods of work in local societies.

The hospitality extended was entirely worthy of "The best town in North Carolina." The charming courtesies culminated in a beautiful luncheon served under the fine old trees which surround the church, to which all visitors were urged to come.

Twenty-nine Auxiliaries were represented by 29 delegates. The 12 officers of the Presbyterian were all present, while a large number of visitors from nearby towns and the surrounding churches, and the presence of five of the Synodical officers added to the enjoyment of the sessions.

The popular meetings at night were largely attended. Rev. A. Hoyt Miller, of Georgia, told a thrilling story of his four years in Africa, and Mr. J. B. Spillman gave a practical demonstration of budget-making. He stressed stewardship in a forceful way and laid the burden of the 32 missionaries waiting to go and the 33,000,000 of heathen waiting for them to come, on the hearts of the women of our Church. If the women get behind stewardship, said the speaker, it will succeed. Mrs. R. B. Willis, representing Dr. Sweet's, made a strong appeal to mothers, urging them to know what is being taught their children, as well as their grown-up sons and daughters, and a tender appeal in behalf of aged ministers and their families. Mrs. Reid had stressed the importance, at an earlier meeting, of greatest care in the selection of the institutions which are to mold the minds of our young people in their formative years. Mr. Joseph B. Johnston

aroused deep interest in our 300 orphaned children at Barium, whose support fund has fallen off about 50 per cent this year.

The 1924 meeting will be held at Lenoir.

Cornelia Shaw, Secretary.

Davidson, N. C.

The Presbyterian of Congaree, comprising 19 Auxiliaries, met at the Richland Presbyterian Church, in Eastover, S. C., on April 17th and 18th. Mrs. W. L. Dunovant, of Edgefield, the president, presided over the sessions. At the first meeting on Tuesday evening there was an address of welcome by Mrs. Alfred Scarborough, of Eastover, responded to by Mrs. J. H. Dudley, of Columbia; also roll call of Presbyterian officers and local Auxiliaries. The president delivered her address, following which Mrs. Andrew Bramlett spoke on the Conference for Negro Women; Miss Nora Johnson on the Baby Home at Thornwell, and Miss Evelyn Fishburn, of Canoe, Ky., on Assembly's Home Missions. After the devotional on Wednesday morning a memorial service for the late Synodical president, Mrs. F. Louise Mayes, was held, at which Mrs. R. P. Hamer, of Pee Dee Presbyterian, and Mrs. A. M. Bramlett, of Columbia, gave beautiful and touching tributes to the life and work of Mrs. Mayes. The rest of the morning was spent in hearing the reports of the officers and Auxiliaries.

The ladies of the Eastover Church served a magnificent barbecue dinner on the grounds, after which Mrs. O. Y. Owings, of Columbia, presided as toastmistress for the following most attractive toasts: "The Sphere," "The Circle," "The Circumference," "The Diameter," "The Radius" and "The Segment."

The afternoon session was given over to reports of committees, election and installation of officers, and the Bible hour by Dr. R. C. Reed, of Columbia Seminary.

At the closing session the women were most fortunate in hearing Rev. Porter Smith, a returned missionary from Brazil, speak on the need of the Gospel in that country. He was a forceful speaker and made a deep impression on his hearers.

During the sessions delightful music was furnished by Mrs. McNeil, Mrs. Price, Mrs. Hunt, Mrs. Tom Hopkins, Mrs. Dutrow, and Mrs. Moffatt. One of the outstanding features was the playlet entitled "The Missionary Survey," given under the direction of Mrs. W. T. Aycock, of Columbia.

The following officers were elected: President, Mrs. W. L. Dunovant; Vice-president, Mrs. J. H. Dudley; Recording Secretary, Mrs. W. T. Aycock; Corresponding Secretary, Mrs. H. S. Macglashan; Treasurer, Mrs. R. H. McDonald; Secretary of Foreign Missions, Mrs. W. D. McDermid; Secretary of Assembly's Home Missions, Mrs. M. M. Freeman; Secretary of S. P. C. Home Missions, Mrs. Inglis Keels; Secretary of Spiritual Resources, Mrs. Hal Dick; Secretary of Literature, Mrs. Auburn Woods; Secretary of Young People's Work, Miss Lula Switzer; Secretary of Orphanage, Mrs. R. C. Hamer; Secretary of Publicity, Mrs. Wyatt A. Taylor.

Between the afternoon and evening sessions Mrs. R. C. Hamer entertained the visitors with a most beautiful reception at her spacious country home at Acton.

South Carolina Presbyterian Auxiliary held its 24th annual meeting in the Abbeville, S. C., church, April 18-20. There was a splendid program; 50 representatives attended, as did also a number of visitors from nearby places, and many women of the local Auxiliary.

Rev. Ray Riddle, Synodical Superintendent of Home Missions, made a fine address on Wednesday night. On Thursday evening Rev. J. P. Smith, of Brazil, made perhaps the most soul-stirring address on missions in Latin America that was ever heard by South Carolina Presbyterian. Mrs. Leslie Stribling, of Seneca, and Mrs. S. C. Hodges, of Greenwood, conducted a memorial service for Mrs. F. Louise Mayes, beloved and lamented president of South Carolina Synodical. Mrs. Andrew Bramlett brought echoes from the Laymen's Convention in Charlotte. On Thursday afternoon Mr. C. A. Fleming, of Thornwell Orphanage, made a most touching appeal for the proposed Baby Cottage to be erected there.

One of the features of the meeting was a questionnaire, Information is Inspiration, conducted like an old-time spelling match, by Mrs. W. O. Brownlee, of Donalds.

All officers were re-elected except Mrs. Brownlee, who was elected at this meeting and welcomed as president of South Carolina Presbyterian.

On both days beautiful luncheons were served the representatives and visitors by the hostess Auxiliary, in the basement of the church, which has just been completed and used for the first time.

The next meeting will be held at Aveleigh Church, Newberry. R. M. Morse.

Richmond, Va.—The Woman's Auxiliary of Grace Covenant Presbyterian Church, of Richmond, has this week paid a handsome tribute to the memory of Rev. J. Calvin Stewart, D.D., the late pastor of the church, and has, at the same time, made a substantial contribution to the work of educating ministers for all future time, by establishing at Union Theological Seminary in Richmond, the "J. Calvin Stewart Scholarship" of \$1,000. It is especially fitting that Dr. Stewart's name be forever associated with Union Theological Seminary. He entered the seminary as a student in September, 1879, and graduated in May, 1882. From that time forward he was a staunch friend of the seminary. He was very active and influential in the movement which resulted in changing the location of the seminary to Richmond, which was accomplished in the fall of 1898, and he showed his abiding interest in the welfare of the students by gifts from his well stocked library, notably a collection of the classic writers, filling two large book-cases in the social room at Richmond Hall. His widow has, within the past month, donated to the seminary several handsome steel engravings for this same social room. Few graduates of Union Seminary have a record of more substantial achievement than Dr. Stewart, and none have the record of a more saintly life. The seminary, therefore, feels honored in receiving the "J. Calvin Stewart Scholarship."

MISSIONARY SURVEY WEEK
MAY 6-13
Campaign by Woman's Auxiliary

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

The time for the Young People's Conference in the two Carolina Synods is drawing near. The South Carolina Conference begins at Clinton, June 11th and lasts through the 17th, and the North Carolina Conference begins at Davidson, June 12th and lasts through the 19th. These dates are not very far ahead and the churches and societies should be choosing their delegates. Dr. J. P. Mason, at Sumter, S. C., and Mr. C. T. Carr, at Mooresville, N. C., will be glad to give full information about the different conferences.

We are showing this week a picture of the Junior Endeavor Experts of the Rowland, N. C., Presbyterian Church. The whole society seems to be a busy one. It is a fine thing to give the boys and girls the idea of being experts in whatever they undertake.

A charge sometimes brought against the meetings held by our young people—too often a correct one—is that their programs do not show enough depth. It is our feeling that this is due to two causes. One is that those in charge of the programs do not fully consider the purpose of a "prayer meeting" and consequently do not take pains

to see that the meetings are properly planned. The other is that the young people do not prepare during the week by daily devotions and by thought about the subject for the coming meeting. Both of these troubles can be and should be corrected. Our Publication Committee at Richmond has a fine supply of Christian Endeavor and Presbyterian Church booklets giving an infinite variety of plans for better meetings and better work generally. Various movements for the promotion of the devotional life are being promoted. A daily period of Bible reading, meditation and prayer is possible to most of us. Let us plan and pray concerning all our work.

Sunday School

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

MAY 6, 1923

SAMUEL, JUDGE AND PROPHET

Lesson: I Sam. 1:1-4:1; 7:3-10:27; 11:12-13:15; 15:1-16:13; 25:1-28:3-20.

(A Survey of Samuel's Life.)

Printed Text I Sam. 12:1-5, 20-25.

GOLDEN TEXT—"Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you."—I Sam. 12:24.

SCRIPTURE LESSON

1 And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king walketh before you; and I am old and grayheaded; and, behold, my sons are with you; and I have walked before you from my childhood unto this day.

3 Behold, here I am: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness.

20 And Samuel said unto the people, Fear not: ye have done all this wickedness; yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And turn ye not aside; for then should ye go after vain things, which cannot profit nor deliver; for they are vain:

22 For the LORD will not forsake his people for his great name's sake; because it hath pleased the LORD to make you his people.

23 Moreover, as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way.

24 Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

SHORTER CATECHISM

Q. What is sanctification?
A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness.

Samuel served Israel as judge and prophet for about 70 years. He was a civil ruler or judge and had a regular circuit where he administered justice. He was much from home attending to public business, and perhaps this was a reason why his sons did not show his virtues. But Samuel was also a prophet, or religious teacher, and instructed Israel as to their pious faith and duties towards Jehovah. But Israel in Samuel's old age demanded a king, and the Lord chose Saul to be their king. He was the son of Kish, a Benjamite, and a young man of fine presence, unusual stature and superior gifts. Our lesson relates to the time of his anointing as ruler. We will consider Samuel Vindicating His Fidelity; His Proving to Israel Their Sin in Demanding a King; His Warning Them Against Forsaking Jehovah; His Encouraging Them to Worship the Lord.

I. Samuel Vindicating His Own Fidelity

The heads of the tribes are assembled to see and greet their king. Samuel is about to lay down his authority as judge. Ceasing to be the civil ruler, it was desirable to show that he had been faithful in the duties of his office. It was all the more needful since his sons, invested with authority during their father's absence, had been charged with wrong-doing. Samuel asks his people if he had taken any man's property or defrauded or oppressed any one, or taken any bribe to blind his eyes. They unanimously agree that he had done no wrong. The old faithful judge calls upon God and their anointed king to witness their testimony in his behalf. Blessed is the man who after so long a tenure of civil office, can claim and receive such proofs of his fidelity! Some men regard public office as an opportunity for securing selfish advantages instead of a sacred trust for promoting the welfare of their fellows.

II. Samuel Shows Israel Their Sin in Demanding a King

As judge he had administered the government for them

for many years and he had done it faithfully. Naturally the old man was hurt and grieved that they desired to set him aside and substitute a king. But the Lord tells him that Israel had not only rejected their judge, but God Himself, who had done so much more for them. Jehovah had chosen for them the Theocracy as the least burdensome form of government, and for many years had raised up for them judges to do justice and to deliver them from oppression into which sin had betrayed them. But now they demanded a king. He granted them their desire, but told Samuel to tell them concerning the burdens the king would lay upon them. To convince Israel that they had rejected Him, and that He did not approve of the change contemplated, Samuel asked the Lord to work a miracle. At wheat harvest rain was almost unknown, and the prophet prayed the Lord to send "thunder, lightning and rain" to prove that they had sinned. It came, and the people were convinced and "greatly feared the Lord and Samuel." Let people who deny Jehovah's sovereignty over His own works deny it. Some one controls natural forces, and man would be in a sad condition if Jehovah did not.

III. Samuel Warns Israel Against Forsaking the Lord

He reminds them of past sins and of the evils they entailed. He said, "Fear not, ye have done all this wickedness, yet turn not aside from following the Lord and serve the Lord with all your heart. And turn not aside. For then shall ye go after vain things which can not profit nor deliver if they are vain." He affirms, "Only fear the Lord and serve Him in truth and with all your heart, for consider how great things He hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king."

IV. Samuel Encourages Them to Worship Jehovah

Men have to be encouraged to do their duty as well as warned concerning sin and its fearful results. He stimulates with promises. He declares, "For the Lord will not forsake His people for His great name's sake because it hath pleased the Lord to make you His people." He promises them his prayers. He says, "God forbid that I should sin against the Lord in ceasing to pray for you." His not praying for them would be not only a deprivation to them, but a sin against God. He also engages to teach them. They needed teaching of doctrine and duty as well as praying for Jehovah's protecting care and blessing to rest upon them. He says, "I will teach you the good and the right way." The way of God's worship and service is the right way and is shown to be such by reason, conscience, the Divine Word, and every standard of duty known to man. It is also the good way, promoting human welfare.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

THE SON OF GOD

M., May 7—Christ Claimed It: John 10:22-33.
T., May 8—Apostles Believed It: John 1:1-14.
W., May 9—Resurrection Proved It: Rom. 1:4; 8:3.
T., May 10—Paul's Belief: Col. 1:9-17.
F., May 11—His Message Shows It: Heb. 1:1, 2; 2:1-4.
S., May 12—The Church's Faith: I Tim. 3:16.

Sun., May 13—Topic: Why Do We Believe That Jesus Christ Is the Son of God? John 20:24-31.

In what ways was Jesus different from others?
What claims did Jesus make that imply His deity?
What impression did Jesus make on His disciples?

John, the writer of the gospel, declares that he wrote his book to prove that Jesus Christ is the Son of God, and that faith in Christ is the only way by which we may have eternal life. As children in the home and Sunday

School, we have always loved Jesus and believed in Him, and perhaps, it has never occurred to us to even question why we believe this to be true. But as we grow older, we learn that some are in doubt, just as Thomas was; and so it is well for us to know the definite reasons for believing this great and all important fact. We need this for our own comfort, and so we can help others who may be disturbed about it. When young people come to be about 16, their reasoning powers are stronger than their imaginations, and they wish for definite grounds, on which to rest beliefs, that were taught us in our childhood. We shall follow five lines of proof that Jesus Christ is the Son of God, any one of which is sufficient in itself, but their accumulating proof makes belief doubly sure.

The Virgin Birth of Jesus Proves Him the Son of God

Matthew and Luke both tell us about Christ's birth, and both say He was born of a virgin, Mary of Nazareth, and that He had no human father, like all the rest of mankind have. The Son of God was from all eternity, equal with the Father and the Spirit in power and glory. But when it came time for Him to come into the world to be our Saviour, He took a real human body, and chose Mary as His mother, and was born of her, thus He was both God and man, with two natures, human and divine, but only one person, and this He is to this day, and will be forever. The Bible foretold His birth. It prophesied that He would be the seed of a woman, the seed of Abraham, the son of David, and the child of a virgin. And all this came to pass, which proves He is the Son of God.

The Present Human Life of Jesus Proves He Is the Son of God

There is nothing we human beings know as well as the fact that we are all sinners, and do wrong every day in thought, word, and deed. As we grow old enough to think about the world, we conclude this is a very wicked race we belong to. But as we study the life of Jesus, we can find no fault in Him. He is perfect in morals, perfect in good works and kind deeds, perfect in purposes, perfect in every way. No mere man or woman has ever lived a perfect life, and excepting Jesus Christ, history does not record any other perfect man, and no writer of literature has ever depicted one. Sin has marred them all. No man has ever lived, who claimed to be sinless, except Jesus. He did declare He had no sin, and His life proves His declaration to be true. He also claimed to be God, and so His life proved He was what He claimed to be, the Son of God.

Christ's Death Proves Him to Be the Son of God

Christ told His disciples He was going to die on the cross, and that He was doing this in obedience to God's command. No man took His life from Him, He laid it down of Himself. He said His death was to be a sacrifice for the sin of the world, and that it would satisfy God's demands for men's sins. God is the judge of the world, and requires men to suffer for their sinful lives, both in this world and the world to come. But God can accept a substitute for the sinner, and this Christ claimed to be, and with His virgin birth and His sinless life, he could offer Himself as that substitute, which He did. No other being, angel or man, could die in man's stead. But Jesus could and did die for men, and thus His death proves Him to be God's Son.

Christ's Resurrection Proves Him to Be the Son of God

Christ rose from the dead in three days. Death could not hold Him. He appeared to His disciples for 40 days after He arose, and they are witnesses of His resurrection, which was so important a fact that they observed the first day of the week as the Sabbath to celebrate His resurrection. And as Sunday comes, its regularity is a proof of the resurrection. Certainly none but the Son of God could overcome the power of death.

The Church Proves Christ Is the Son of God

The Church was organized by the word of Christ,

from the very beginning, it was the body of people who were witnesses of Jesus, and trying to live according to His law. The Church has wrought so much good in the world, and destroyed so much evil, that it is recognized as the greatest power for good, ever since it was started, and even down to our own times. Such an institution as the church, claiming Christ as its head, working for the betterment of mankind, and expecting its reward from him in heaven, proves that Jesus Christ is the Son of God, and the Saviour of the world.

So the virgin birth, the sinless life, the atoning death, the resurrection from the dead, and the church, believing and obeying Jesus Christ as Lord and king, as well as Saviour from sin, proves Jesus of Nazareth to be the Son of God.

North Carolina Young People's Conference
June 12-19, Davidson, N. C.

NEWSGRAMS OF OUR YOUNG PEOPLE



The above picture shows the Experts of the Junior C. E. Society of the Rowland, N. C., Presbyterian Church, organized the first Sunday of this year. In the front row, from left to right, are Mary Kate Webster, Sarah Faircloth, Sadie Martin, Alice McLaurin, Sarah McKinnon; second row, Gilbert Robertson, Bessie May Bracey, Louise McNeil, Mary Ruth McQueen, Elizabeth Carper, Mary McCallum, Rowland McKellar.

This society grew in three months from 14 to 28 members. They have contributed to all causes \$28. Two-thirds of the members have read "African Adventures" and "Under Many Flags."

The Intermediate C. E.'s of the Raeford, N. C., Presbyterian Church have recently increased their membership more than 10 per cent, this despite the fact that five members were promoted to the Senior Society. Some of the boys of this society hold services at the jail. Some of the Endeavorers have a custom of going from their prayer meeting Sunday afternoon to the homes of some of the elderly people of the community and holding services of song for them. On Dixie Endeavor Day a pageant, "Christian Endeavor," was given, to which the pastor and Sunday School superintendent were specially invited.

The Wilmington, N. C., First Presbyterian Junior Endeavorers are the first in the state to report 90 per cent on the Dixie Four Square Chart. Mrs. W. H. Howell, superintendent of this society and of all the State Junior work, promises us a surprise next month regarding some memory work done by the Junior Societies in North Carolina.

The Senior Endeavorers of the First Church, Mooresville, N. C., sent automobiles to Davidson College on April 29th and brought 20 members of the C. E. Training Class up to conduct a meeting as it should be conducted. All the Endeavorers of this church and the Second Church, together with the older people of both churches and many visitors, packed the First Church's fine new Sunday School building, chairs being added to accommodate the crowd.

The Training Class members first put on a very poor meeting, using the plan "Laying the Ghosts" recently given in the Standard. Five ghosts, such as "Leader 15 Minutes Late as Usual" and "Giggling on the Back Seat," hovered over the society until the "President" made a rousing talk and got all the members to rise as a sign that they would help him have better meetings and a better society. A meeting as it ought to be was then conducted, in which many of the things that the Presbyterian Church has meant to the world were mentioned. A summary talk was given at the close, stressing the meeting as an example of the way Christian Endeavor promotes denominational loyalty.

The Junior Endeavorers of the Hendersonville, N. C., Presbyterian Church recently gave a party to the children of Balfour Orphanage. Music and games, supplemented by lemonade and doughnuts, furnished a pleasant occasion for 65 children. Several adults, including the Balfour teachers, were also present.

Church News

NOTICE TO COMMISSIONERS OF THE GENERAL ASSEMBLY

Bring overcoats and warm clothing, as a cold spell in May may require their use at Montreat. Sometimes even in August fires are needed.

A SPECIAL REQUEST FROM THE STATED CLERK OF THE GENERAL ASSEMBLY

The Stated Clerks of Presbyteries will do me a great favor if they will notify me of the reception of ministers who have been recently dismissed, and are marked "In trans" in the Presbytery from which the have been dismissed. Give me not only the Presbytery, but the new Post Office address.

The ministers themselves will also do me a favor if they will drop me a card giving full information. It looks as though there will be over 75 ministers marked "In Trans," in Presbyterian reports. If this information can be secured promptly, many of these changes can be made before the Statistical Reports are printed.

J. D. Leslie, S. C.

MONTREAT AND THE GENERAL ASSEMBLY

If those planning to attend the meeting of the General Assembly which convenes in Montreat, N. C., May 17, 1923 will give attention to the following suggestions it will be to the advantage of all concerned.

In buying railway tickets inquire for the best through train to Asheville, North Carolina and buy your ticket over this train to Black Mountain, N. C., railway station for Montreat. On arrival at Black Mountain ask any taxi-driver to take you and your baggage to the hotel or house as indicated on a card which will be mailed to each commissioner in advance, the taxi charge is not over 50 cents. If any commissioner finds that he cannot attend the meeting of the Assembly he will please promptly forward the card sent to him to his alternate, if the alternate cannot come he will please notify the Montreat Hotels immediately.

Rooms in the hotels will be reserved first for commissioners and their wives. Advance notice must be given for the entertainment of wives in the hotels.

Quite a number of visitors in addition to the commissioners can be comfortably roomed in buildings near the hotels and meals can be had either at the hotels or cafeteria. Several boarding houses will be open during the meeting of the Assembly. "Hickory Lodge," "Nisbet Lodge," "Umarest Cottage," and probably others. All visitors should reserve rooms before coming by writing to the Montreat hotels.

Commissioners will be entertained for \$2.00 per day and the Assembly pays this expense. The charge for the entertainment of visitors will be \$2.50 per day and this expense will be borne by the individuals.

All guests and commissioners will please notify the Montreat hotels in advance as to the time of their arrival, this is important so that the hotels may have rooms ready.

The hotels will serve the noon meal Wednesday, May 16th, for all who give notice in advance that will be here at that time.

If any commissioner makes private arrangements for his entertainment he will please promptly notify the Montreat hotels.

There will be some unusual expense in operating the hotels for a week or ten days in advance of the conference period and we estimate the charges as indicated above will not cover more than the actual cost of operation.

The Assembly will probably close about May 25th or 26th and the Y. W. C. A. Conference will begin June 5th. This leaves a period of about ten days between the close of the Assembly and the opening of the conferences. Montreat is most beautiful at this season of the year and during this vacant period of ten days a special rate of \$2.00 per day will be given to all visitors and those wishing to remain a while in the mountains after the meeting of the Assembly. Reservations should be made for this special rate.

Mountain Retreat Association.
R. C. Anderson, President.

NORTH CAROLINA

Charlotte, First Church—In the absence of Dr. A. S. Johnson, the pastor, Rev. J. P. Smith, of the Faculty of the Presbyterian Theological Seminary, Campinas, Brazil, filled the pulpit in the morning. Rev. J. F. Ligon, of Tenth Avenue Church preached at night, and Rev. C. C. Beam preached at Tenth Avenue at night.

Thomasboro—This church is adding a section to its building to make room for the expanding Sunday School. One member was recently received by letter. Both the Seversville and Thomasboro churches are setting up the Workers' Council suggested by the Assembly's Committee of Stewardship.

Seversville—This church is planning to erect a chapel at Savona Mills, for the purpose of conducting a Sunday School, and other services. This church is also going to add rooms and possibly a

basement to its own equipment. Two members of the Sunday School were received last Sunday into the membership.

Providence Church—The spring communion service will be held at the Providence Church on Sunday morning, May 6th, at 11 o'clock.

After the service lunch will be had, following which there will be a short service held in the church. The members of this congregation look forward, with especial pleasure, to meeting many of those who have gone from the community, but who still "Remember Zion" in "Old Providence."

The Session.

Parkton—I accepted a call to this field not quite two months ago. The present pastor served the Parkton Church once before. The pastor and family have been very kindly received by the entire charge, and many nice things have been sent to the manse. The manse has been thoroughly remodeled, newly papered and painted; a sleeping porch built and all modern conveniences added except steam heat.

The work is starting off in a very encouraging way. The congregations have been large, the most of the time. All business houses of the town close for the Wednesday evening prayer service, so that the prayer services have increased from ten or twenty to about 200. On the first Sunday in April the sacrament of the Lord's supper was celebrated at the Old Lumber Bridge Church, and the congregation numbered between four and five hundred, the largest number of communicants that this church has had for many years were present.

The sacrament of the Lord's supper was celebrated at the Parkton Church the fourth Sunday in April; 19 were received into the church, two by letter and 17 on profession; three of these received baptism. Thirteen infants and small children were also baptized.

V. G. Smith, Pastor.

Charlotte—The past Sabbath marked the beginning of the commencement exercises of the Nurses' Training School of the Presbyterian Hospital, of this city, with the baccalaureate sermon preached by Rev. W. H. Frazer, D.D., president of Queens College. For several years past the Training School has been holding its closing exercises on the beautiful campus of the hospital, but on this occasion they accepted the hospitality of the Caldwell Memorial Church and had the sermon in their beautiful new church home. Rev. G. F. Bell, the pastor of the church, presided at the exercises. Mr. Bell also read a letter that had been received by a circle of the Tenth Avenue Church from Miss Farmer, a former graduate of the Training School, who is now working in Africa, in which she thanked the ladies of the circle for remembrances sent her, and in which also she told something of the work she is doing. Dr. Frazer took as his text for the occasion Jesus' words: "I must work the works of Him that sent me." He brought a challenge for her best efforts for the Master and a promise of his presence and help to each individual young lady as she goes out into the world to practice her chosen profession. There are 11 graduates in this year's class. A note of sadness was introduced into the exercises this year by the death of one of the young ladies who was to have graduated with this year's class. This was Miss Pauline Pearce, one of the best loved and most efficient members of the class. A special prayer was offered at the service Sabbath by Rev. C. C. Beam for the family of the deceased young lady—a prayer that was marked by loving sympathy for the bereaved family. The music for the occasion was rendered by a quartette from the Tenth Avenue Church, and added very much to the beauty of the service.

Concord Presbytery met in Lenoir, N. C., April 10, 1923, and was opened with a sermon by the retiring moderator, Rev. J. L. McBride.

Present: 31 ministers, and 37 ruling elders.

Officers: Elder C. F. Ritchie, moderator, and Mr. Chas. H. Hamilton, clerk.

Received: Rev. Eugene Alexander from the Presbytery of Fayetteville. Arrangements were made for his installation as pastor of the Second Church, Salisbury.

The Statistical Report to the Assembly shows a substantial increase in contributions to several of the causes of the church.

There were 497 additions to the church on profession, and we now have over 10,000 members.

Stirring addresses were made on Home Missions by Rev. E. M. Craig, Rev. R. A. White, Mr. Martin and Rev. J. M. Clark.

Dr. Grier, chairman of Foreign Missions announced that two members of the Lenoir Church have offered to give \$1,350 of the amount needed to send out one of the waiting candidates if Presbytery or some of its churches will give the balance.

Dr. W. J. Martin and Rev. W. F. Hollingsworth were heard in the interest of Davidson and Mitchell colleges.

A committee on Men's Work was elected consisting of Mr. C. F. Ritchie, of Concord, Dr. D. M. McIntosh, of Old Fort, Mr. H. D. Mills, of Mooresville, and Rev. R. A. White and Rev. A. A. McLean.

Rev. W. C. Jamison, of Kannapolis was elected secretary of Stewardship with Rev. Eugene Alexander as chairman of the committee.

The fall meeting will be held in Contre Church, near Mooresville, October 16th, at 7:30 p. m.

An adjourned meeting will be held in Statesville April 29th, at 2 p. m. E. D. Brown, S. C.

Orange Presbytery met in the Church by the Side of the Road, Greensboro, N. C., on April 10, 1923. There was a large attendance, 40 ministers and 40 elders.

The retiring Moderator, Rev. T. W. Simpson, preached the opening sermon on Judges 16:6.

Rev. R. S. Arrowood was elected Moderator and Rev. J. S. Kennison, temporary clerk.

One minister, Rev. Jno. R. Offield, from Greenbrier Presbytery, and two candidates for the ministry, Messrs. Carey Hansel and W. L. Hodgkin were received. Mr. Offield accepted a call from the Thomasville Church. Licentiate R. H. Stone, who completes the course at Union Seminary this term, was examined with a view to ordination and tentatively accepted calls from Jefferson, Peak Creek, Obids and Ebenezer Churches in Ashe County.

The following commissioners to the Assembly were elected: principals, Rev. J. S. Foster, D.D., Winston, N. C., Rev. C. E. Hodgin, Greensboro, N. C., and Rev. C. W. Ervin, Glade Valley, N. C.; alternates, Rev. R. M. Williams, Greensboro, N. C.; Rev. M. E. Hansel, Mebane, N. C., and Dr. W. T. Thompson, Richmond, Va. Ruling elders: principals, C. M. Norfleet, Winston; A. W. McAlister, Greensboro, and R. A. Gilmer, Greensboro; alternates, P. E. Morrow, Burlington; J. S. Kuykendall, Winston, and Geo. A. Durham, Hillsboro, N. C.

Dr. D. H. Scanlon, of Durham and Mr. Edward Johnston, of Winston, were appointed on the Board of Trustees of Davidson College, in the place of Dr. Wilds, removed, and Mr. A. W. McAlister, resigned.

The Presbytery was delightfully entertained by the Church by the Side of the Road, and adjourned to meet in First Presbyterian Church in Greensboro, on May 14th, at 2 p. m., to license two candidates and for other business.

The next stated meeting will be held with the Little River Church in Orange County, October 23, 1923. D. I. Craig, S. C.

SOUTH CAROLINA

Piedmont—Four new officers were ordained and installed here April 22d. Mr. R. B. Gresham and Mr. C. V. Verner were made elders; Mr. J. F. Donald and Mr. J. C. Harper were made deacons. A special service was held. The officers sat in a body, and the pastor, Rev. J. Blanton Belk, preached from I Timothy, 3:2, "An Overseer therefore must be without reproach." This church now has seven elders and ten deacons. Of the new members received last year 50 were on profession of faith, and 30 of them were baptized.

Our pastor has declined the call to the Presbyterian Church at Woodruff, S. C.

Columbia Theological Seminary—A two days normal was held here on April 19th and 20th in the interest of the Daily Vacation Bible School. A number of the students attended with the addition of four Columbia churches, the First, the Arsenal Hill, and the Rose Hill Presbyterian, and the First Baptist. With the added students who will conduct schools but could not attend the normal, there will be between thirty and thirty-five schools started this summer as a result of the training school. Mr. Frank Langham assisted Dr. Wells in arranging for the course, and Mr. Frank Ellis assisted by conducting the hour on song leadership. Mr. Chas Douglas spoke on craft work, demonstrating the use of the scroll saw, and Mr. Thomas Byan took the missionary story hour. If there is enrolled in the 35 schools an average of 100, this course will reach 3,500 children. It was a great pleasure to have a part in conducting this normal.

C. Groshon Gunn.

APPALACHIA

Bryson City, N. C.—This church has closed the past church year with the following results:

Added on profession, 14; by letter, 11; total, 25. Baptized: Adults, 12; infants, 2; total, 14.

Contributions to local and benevolent causes \$3,588.

Resident members, 62; non-resident, 16; total, 78.

The outstanding achievement of this church for this year in regard to better equipment for a more effective service locally has been the erection of a Hut. The building contains three small rooms, one of which is completely and conveniently furnished as a kitchen. The other two are Sunday School class rooms. In front of these and spanning the entire width of the building is a room 20 by 36 feet, designed for a social center. The most unique feature is a large river rock fire-place and chimney constructed and designed by a Cherokee Indian. In this we find a most valuable asset for the promotion of social life of our church. In it we have bazaars, dinners, socials for young people, church suppers, men's meetings, etc. Being designed for such it lends itself very pleasingly to all of these exercises. To quote Dr. R. P. Smith, Superintendent of Home Missions in Asheville Presbytery: "Twenty-five years ahead of anything which the average church has." Our people deserve commendation for their vision and liberality which made its erection possible. It means much toward the solution of the "problem of the young people," and is worthy of the consideration of every ambitious church.

J. T. G.

FLORIDA

Jacksonville—At the communion service in the Riverside Church, April 8th, Dr. McCaslin welcomed into the church 128 new members, received during the last quarter. This church received during the

past year 271 new members, and reports to Presbytery a total of over \$38,000 in contributions

ALABAMA

Rev. F. E. Bagby has been called to a church in Mississippi. His churches of the Macon County group most earnestly hope that he will decline the call and remain as their pastor.

Gadsden—The State Christian Endeavor Convention convened in the First Presbyterian Church of this city, April 12th for its annual convention. More than 300 delegates were in attendance, and the convention was a great inspirational blessing to all these young people.

TENNESSEE

Nashville Presbytery met in Gallatin, April 17, 1923, 7:30 p. m.

Officers: Rev. Herbert L. Waker; clerks, G. W. Talbott, A. G. Link, A. S. Allen.

Ordained, for Nashville Presbytery by Presbytery of London, England, Mr. James Savels, missionary to the Congo.

Candidates, 6; preparing for medical missions, 2. Overture, that the Lord's Day Alliance be put on the budget for such a percentage as all the interests involved will permit.

Commissioners: Principals, Rev. W. C. Alexander, D.D., Rev. S. I. Nash; Alternates, Rev. E. W. Williams, D.D., Rev. Lynn R. Walker, D.D. Ruling elders, W. W. Jones, H. H. Ring, Walter H. Clark, W. A. Wills

Ministers, 20; ruling elders, 33 present. An enthusiastic Sunday School Institute was held preceding the meeting of Presbytery on same day. W. C. Alexander, S. C.

TEXAS

Waco—The Waco Mexican Church made fine progress during the last Presbyterian year and is sending up excellent reports. It added two elders and two deacons to its official force; it organized a Woman's Auxiliary; a Junior and also a Senior Society of Christian Endeavor; and started a branch Sunday School.

Austin—On Easter Sunday, April 1st, the First Southern Presbyterian Church, Austin, Texas, held very impressive services at the morning hour. A number of infants were baptized, and several young people and adults were received into the church on profession and baptism. A simple memorial service was held for those members of the church whom the Heavenly Father had called home during the past year. There was a short communion talk, followed by the communion service, making withal a very solemn, yet simple and meaningful hour.

K. M. S.

The First Presbyterian Church, Dallas, welcomed 188 new members at the quarterly communion April 1st.

One very interesting department of the work in this congregation is the school for the deaf and dumb. On the afternoon of April 1st a special communion service was observed for these, about 50 attending.

Appropriate hymns were used in this service and it was unusually inspiring to see how these deaf and dumb, while they could not sing so one could hear, were making joy in their hearts as with the Lord.

Communications received from him indicate he has had a most enjoyable and profitable trip.

East Hanover Presbytery—At the adjourned meeting of the Presbytery held in Richmond, April 23d, a petition was received for an organization of a Presbyterian Church in King William County, at Sweet Hall. A commission was appointed to perfect the organization.

The pastoral relation between Rev. Chas. R. Stribling, D.D., and Tabb Street Church, Petersburg, was dissolved. Highly appreciative resolutions on the part of the congregation were presented.

Rev. Chas. R. Stribling, D.D., has accepted the call from the Orange Church and expects to enter upon his duties as pastor May 1st.

A petition for the organization of a church in Colonial Heights, a suburb of Petersburg, was presented and steps taken in the appointing of a commission to erect the same.

The Presbytery spent on its Home Mission work the past year nearly \$20,000. Two manses were thoroughly overhauled and made modern. Three church buildings in mission fields were erected. Steps were taken to repair other manses and erect other church buildings in some of our mission fields this ensuing year.

Christiansburg—This congregation sustained a great loss recently in the death of Mr. D. Tosh Stephens, a consecrated member and faithful elder for many years. Mr. Stephens had suffered for several years past from a serious heart malady, and his death occurred Friday, April 6th, the result of this trouble. While his going will sadden our community and his many friends, we rest secure in the knowledge that he is now in the living presence of his Lord.

In the recent every member canvass, this church went beyond its quota by a large margin and the financial needs of the coming year are amply provided for. Beginning April first the pastor's salary was raised 20 per cent.

Richmond—Rev. F. C. Davis has accepted the call from the Samuel Davies Church and will enter upon that work May 1st. This is very gratifying to the church as it has been without a pastor for quite a while.

At congregational meetings recently held by the Providence and Genito churches in Powhatan county licentiate W. T. McDonald was called to become their pastor. He has accepted the call and will take up the work May 1st. These churches were able to call a pastor at this time because of the splendid work which Rev. D. P. Rogers has been doing for them in connection with his regular pastorate at Amalia. Several years ago Mr. Rogers noticing the moribund condition of Providence and Genito churches, took the oversight of them, and with the aid of a seminary student, he succeeded in reviving and building them up, until now they are calling a pastor for all of his time. This is a capital piece of constructive work which he has done.

Second Church, Richmond, recently received 14

(Continued on page 10)

268 CHURCHES REPORT SUBSCRIPTION OF \$539,683

There are still 240 churches that have made no report of the result of their Every Member Canvass. Last year the final reports showed subscriptions amounting to \$521,241, so that our report to date is \$18,000 ahead of last year and we have not received reports of as many subscriptions as were made last year. Report to April 28th is as follows:

	Total Quota	Benevolent Subscriptions		Total last Yr.		Tithers		Family Altars		
		No.	Amt.	No.	Amt.	1922.	1923.	1922.	1923.	
Albemarle—24 of 30 chs.-----	\$ 64,946	1,417	\$ 44,908	513	\$ 46,065	334	414	116	195	5,576
Concord—36 of 62 -----	104,754	3,073	69,218	3,629	60,851	366	644	300	482	9,844
Fayetteville—70 of 119 -----	111,296	3,950	68,442	4,158	58,911	341	539	282	343	13,527
Kings Mt.—20 of 38 -----	54,158	2,150	33,466	1,931	32,542	226	194	94	120	4,638
Mecklenburg—50 of 86 -----	175,934	4,570	126,212	4,777	106,148	808	1,421	505	697	13,574
Orange—29 of 87 -----	184,437	4,738	125,478	4,536	143,148	719	723	318	288	11,729
Wilmington -----	93,834	2,987	71,959	2,533	71,448	414	617	180	324	7,051
268 of 508 -----	\$789,359	22,885	\$539,683	23,489	\$521,241	3,234	4,552	1,795	2,449	65,939

This church has a total membership of 2,702. An enthusiastic Intermediate Christian Endeavor Society was organized in the Colonial Hill Church, which is a branch of the First Presbyterian Church, last Sunday.

Rev. Wm. M. Anderson, Jr., pastor, is delivering a series of sermons on Romans at the night services. The congregations are increasing in attendance and show great interest.

Dr. Anderson will spend April 22-29, "A Week with the Bible" in a Bible conference in the First Presbyterian Church, Cleburne.

VIRGINIA

Richmond, Grace-Covenant Church—The Woman's Auxiliary of this church has given \$1,000 to Union Theological Seminary for establishing a scholarship for educating ministers, in memory of their former pastor, the late Dr. J. C. Stewart, who was a sincere and valuable friend of the seminary.

Staunton—Rev. Wm. E. Hudson, D.D., superintendent of Home Missions and Sunday School work in Lexington Presbytery, is expected to arrive on the S. S. Rotterdam, May 4th from a trip abroad. Dr. Hudson left on February 10th for a Mediterranean cruise, touching points in Spain, Italy, Greece, Turkey, Palestine, Egypt, France and England.

Churches subscribing as much or more to the Benevolent Causes as to their own local church expenses:

Mem.	Benevolent Causes	Pastor's Sal.	& C. E.
451	Albemarle Presbytery		
57	Howard Memorial	\$ 8,565	\$ 6,852
	Rocky Mt. Second	342	300
	Concord Presbytery:		
577	Concord First	12,839	8,000
205	Prospect	1,968	1,005
	Fayetteville Presbytery:		
9	Fairview	49	40
124	Lumber Bridge	1,250	1,000
95	Oakland	300	200
10	Progressive	26	315
14	Wildwood	17	17
	Mecklenburg Presbytery:		
56	Banks	448	400
66	Carmel	629	300
1,160	Charlotte First	39,967	23,000
126	Cook's Memorial	477	435
291	Huntersville	2,000	2,000
120	Mulberry	965	965
35	Rehoboth	150	150
	Orange Presbytery:		
804	Durham First	29,028	16,354
	Wilmington Presbytery:		
31	Phoenix	134	85
490	St. Andrews	12,464	9,482
240	Wallace	1,880	1,856

Educational

Columbia Theological Seminary, Commencement Program, May 6-9, 1923: Baccalaureate Sermon—First Presbyterian Church, Sunday, May 6th, at 11:30 a. m., by Rev. Alexander Martin, D.D., pastor of the Oakland Avenue Presbyterian Church, of Rock Hill, S. C.

Sermon Before the Society of Missionary Inquiry—Arsenal Hill Presbyterian Church, Sunday, May 6th, at 8:00 p. m., by Rev. Walter L. Caldwell, D.D., pastor of the Woodland Street Presbyterian Church, of Nashville, Tenn.

Tuesday, May 8th—12 m.: Meeting of the Board of Directors of Columbia Seminary.

Tuesday, May 8th—8:00 p. m.: Inaugural Address of Rev. James B. Green, D.D., as Professor of Theology, First Presbyterian Church.

Wednesday, May 9th—11:00 a. m.: Graduating Exercises, in the Seminary Chapel. Hon. John T. Brantley, President of the Board, presiding.

Presentation of the diplomas and address by Rev. John M. Wells, D.D., LL.D., President of the Seminary.

Mitchell College—At a recent meeting of the trustees the work begun a year ago of reorganizing the curriculum resulted in the decision to standardize as a junior college after one more year (1923-24) the third year of college work and the issuing of baccalaureate degrees will be discontinued. The high school department was named officially "Mitchell Academy." After the present year all grade work is discontinued. All the college equipment and resources will be devoted to the maintenance of a standard high school (4 years) and two years of standard college work. In discontinuing the third year of college work instead of taking on a fourth year the trustees were influenced by a number of considerations. The college has not the equipment in buildings, library, laboratories, or endowment, to enable her to enter the four-year college field. Nor were the trustees sure that there is at present a demand in the Synod for another four-year college for women. The third and fourth years are the most expensive in the college curriculum, and the trustees did not wish to raise prices when it seems to be the special mission of Mitchell to give a good foundation of an education at the lowest possible cost. In confining our work to the junior college curriculum we can do four years of standard high school work and the two first years of standard college work at our present very moderate charges. The work is already being recognized by the accrediting agencies as it has not been heretofore.

The commencement exercises will begin on Sunday, May 20th, with a sermon by Dr. J. M. Wells, president of Columbia Theological Seminary. He will also preach the sermon in the evening before the Y. W. C. A.

Monday the trustees will hold their annual meeting, and Monday night the department of music will give a concert.

Tuesday morning the graduating exercises of the academy will take place. An alumnae luncheon will be served at 1:30, with a business meeting to follow. Class day exercises will feature the afternoon. At night the graduating exercises, with an address by Dr. Henry H. Sweets, of Louisville, Assembly's Secretary of Christian Education, will close the session of 1922-23.

Under the new plan of operation, begun a year ago as an experiment, the college has had a very successful year, and the prospects are bright for a better one ahead.

Flora Macdonald College—Miss Sallie Lou McKinnon, one of the most interesting speakers the Y. W. C. A. has brought to the college this year, made an address at the "Y" Sunday evening chapel service. Miss McKinnon is doing mission work in China, and vividly described the new era that is in progress in China, discussing the effects of the new thought movement, better education, and the republican form of government, with its improvements over the old and its corruptions.

The last graduation recital of the term was given Monday night in the auditorium by the Misses Mary Alice Boyd, Townsville, graduate in piano, and Maie Sinclair, Wilmington, certificate in organ. After the recital, a reception for the young ladies was held in the college parlors.

The annual May Day pageant was given Tuesday afternoon in the Woodland Theatre, under the direction of Miss Sue Haile, physical director. The pageant, "Nations at Play," was participated in by 100 students and illustrated by means of typical dances and sports of the different nations what can be done for "public spirit through recreation." All during the afternoon the Y. W. C. A. sold refreshments at their various booths on the campus, and the holiday ended with the showing of the feature film, "Smilin' Thru," in the auditorium.

Flora Macdonald College will graduate on May 23rd the largest class in her history, with 28 Seniors receiving degrees. Twenty members of the class are from North Carolina; four from South Carolina; two from Georgia; one from Florida; and one from Japan. Seventy-five per cent of the class will teach and take up advance work along the following lines: Medicine, journalism, physical education, cafeteria management, banking, community work, nursing, law, foreign missionary.

The graduates are: Misses Ellen Erwin Black, Davidson; Mildred McAulay, Mount Gilead; Eliza MacKay Whitted, Wilmington; Margaret Hall, Wallace; Anna Mae Caddell, Carthage; Phoebe E. Wakefield, Banner Elk; Annie Lee Funk, Florence, S. C.; Lucy Hunsucker, Gibson; Julia Ramsay, Banner Elk; Janie Belle Buchanan, Japan; Miriam Harrison, Leesburg, Fla.; Ada MacRacken, Whiteville; Mamie Baker, Latta, S. C.; Ruth Nowell, Fayetteville; Bonnie Bessie Bulla, Fayetteville; Lillian Street, Glendon; Mary Alice Boyd, Townsville; Willie Mae Whiteside, Charlotte; Alma M. Burgess, Summerton, S. C.; Sarah Louise Mandeville, Sylvester, Ga.; Onie Ruth Erwin, Clarksville, Ga.; Vera Coe, Richmond, S. C.; Hannah Nash McNeill, Buies; Margaret McGirt, Maxton; Martha Miller Jones, Red Springs; Mary Rice McCulloch, Burlington; Margaret Reid Morton, Oxford; Margaret McLeod, Red Springs.

Queens College Commencement—We acknowledge an invitation to attend the coming commencement exercises of Queens College. The program is as follows:

Saturday, May 12th—8:15 p. m.: Inter-Society Reception.

Sunday, May 15th—7:30 p. m.: Baccalaureate Sermon, by Rev. W. T. Thompson, Richmond, Va., at Second Presbyterian Church.

Monday, May 14th—1:00 p. m.: Alumnae Luncheon; 4:00 p. m.: Class Day; 5:00 p. m.: Art and Domestic Art Exhibit; 8:30 p. m.: Grand Concert.

Tuesday, May 15th—10:00 a. m.: Commencement Address, by Congressman W. B. Bowling, Lafayette, Ala.

News of the Week

According to the evidence in the trial of those concerned in the death of young Tabert, of North Dakota, the judge who tried him and the deputies who handled him were all drunk. The Florida senate voted to remove Sheriff J. R. Jones, of Leon county, from office. Jones was the first official to fall under the crusade against ill-treatment of convicts in this state, brought on by the death of Martin Tabert, a North Dakota boy.

Two children, Charles and Leon Hale, 11 and 13 years of age, walked from Hickory, N. C., to Johnson City, Tenn., following the death of their father.

Owing to the absence of several members, the conference of the state board of charities and public welfare with Governor Morrison was informal and no definite action regarding an investigation of charges of E. E. Dudding, president of the Prisoners Relief Society, of Washington, that improper conditions exist at the state prison, Raleigh, was announced.

On April 26th the Duke of York and Lady Elizabeth Bowes-Lyon joined hands and hearts before the golden altar of Westminster Abbey while all Britain poured out its blessings. The magnificent church service that elevated the modest Scotch girl from the common ranks to a place in the crown of the Empire would have exalted a king or queen.

The finance investigating committee of the Legislature of North Carolina will find the budget commission and the governor's estimate of the state's financial expectancy is correct, that Treasurer Ben Lacy's \$1,800,000 deficiency report is correct and that Corporation Commissioner Allen J. Maxwell's figures representing a \$5,000,000 deficit are correct, though "extremely misleading." What is of perhaps greater importance, the committee will find that the administration for the past two years has lived within its income and that it has provided ample revenue to meet the heavy appropriations of the 1921 General Assembly.

The negro migration started soon after the outbreak of the world war keeps up at a steady and increasing lick. Thousands of negroes are leaving the South for the North daily. Several hundred thousand have moved within the last few years.

High industrial wages is given as the chief reason for the reported migration. Boll weevil conditions last year, which made cotton growing unprofitable for a number of negro farmers, unrest among returning negro troops who experienced more attractive living conditions away from farms during and after the war, and breakdown of the labor contract system are given as contributory causes.

During the last 12 months 32,000 negro farm hands or laborers left Georgia.

President Harding is up a tree on prohibition enforcement. He is very anxious to carry out the provisions of the law in spirit if not to the letter, but that seems impossible. The rum fleet off the Atlantic coast is worrying him and other administration leaders, who see a reaction from the people in the coming campaign. Harding is preparing to start a very aggressive campaign to effectively enforce national prohibition. He will find a way to defeat the rum fleet that, through collusion with bootleggers ashore, supplies America with liquors.

A dispatch to The Times from Paris says it has been learned, on what the correspondent believes to be excellent authority, that France is willing now to agree to a reduction in Germany's debt to somewhere between 40 billion to 50 billion gold marks, provided in the settlement of the inter-allied debt all of France's indebtedness is extinguished. Otherwise, it is asserted, France is disposed to hold out for her original figure of 132,000,000,000 gold marks.

The British government has flatly declined to aid the United States in suppressing the rum traffic, the State department announced. Balked in the effort to sweep the liquor fleet from the high seas through diplomatic exchanges, the President immediately set in motion more drastic measures.

Hostilities for control of the Knights of the Ku Klux Klan ended with the signing of an armistice between the opposing factions, William J. Simmons, emperor, and H. W. Evans, imperial wizard, are retained in their posts under the agreement.

State Senator Joseph M. Zachary, of Transylvania County, N. C., died suddenly Wednesday night about 10 o'clock at his home in Calvert. Senator Zachary had been suffering for some time from heart trouble.

CHURCH NEWS

(Continued from page 9)

members into its communion, making a total of 43 for the year. Ginter Park received seven members at its last service thus bringing its total additions for the year up to 70.

Westminster Church is enjoying a series of services this week; they being conducted by Rev. J. E. McClure, D.D., of Petersburg.

Hoge Memorial has called Rev. Nuchaux Raine, as their pastor. He enters upon his new work, April first.

WEST VIRGINIA

Bluefield—Rev. Warner H. DuBose, of Lewisburg, who was recently extended a call to become co-pastor of the Bluefield church and take charge of the work in South Bluefield, a beautiful and rapidly growing residential section of the city, has accepted the call and will enter upon his new work following the meeting of Montgomery Presbytery, April 17th, at which time he will be received from Greenbrier Presbytery and arrangements made for his installation. He and his family will receive a most cordial welcome from the congregation.

On Sunday, April 15th, five new elders and four new deacons were ordained and installed. The elders are J. Lawrence Alexander, William L. Alley, Thomas H. Claggett, Dr. David Littlejohn and Charles S. Ralston. The deacons are James R. Cameron, Creighton C. Campbell, Frank P. Early, and Dr. Albert H. Hoge. With these splendid additions to the official forces the church is well equipped to carry on the new work. The prospects are bright for substantial growth and development.

The reports to Presbytery show a total membership of 721; resident, 623; non-resident, 78. The Sunday School enrollment is 606, an increase of 174 since starting our new Sunday School in South Bluefield a year ago. The financial report is best yet sent to Presbytery. The contributions total \$43,975.82 for all causes. \$30,925.51 for benevolences, and \$13,050.31 for current expenses.

PERSONAL

In our last issue we had an editorial reference to a notice from our Foreign Mission Committee proposing to send out any of the waiting missionaries, if any church, auxiliary or individual will pledge as much as \$300 of new Foreign Mission money. This notice from the committee which should have appeared in the same issue, was overlooked in the press-room. On page five this week it will be found.

Miss Mary Owen Graham, president of Peace Institute, who has been absent from school for several months, enjoying a leave of absence granted her by the board of trustees, writes most charmingly of her European trip. The last letter received from her was written from Paris.

The party with which Miss Graham is travelling left New York February 3d, on the Empress of Scotland. After a delightful ocean voyage, the party spent some time cruising in the Mediterranean, landing at points of interest along the way. Six days were spent in Palestine and 12 in Cairo and Luxor. One evening as they lay near Stromboli, she gave three exhibitions of fire-works for the benefit of the appreciative audience on board the ship. Leaving the ship the party landed in southern Italy for a trip through southern Europe. Besides other points of interest Florence, Rome, and Naples were visited, and two days and two moonlight nights were spent in Venice. Miss Graham says that Venice by moonlight is truly a dream and is all the guide books and enthusiasts claim for the city. She was quite impressed by the grace of the gondoliers, and by the ensemble singing of an Italian opera from one of the gondolas by a group of what appeared to be just common laborers, one of whom had a most divine voice. Miss Graham also mentioned visiting the beautiful tomb of Canova, which spot is of course a point of interest to all North Carolinians. From Lake Maggiore the party passed through the Saint Pass to Lake Lucerne. They found the lake district beautiful beyond description.

After her stay in Paris Miss Graham plans to go to England and Scotland. She has engaged her return passage and expects to sail May 2d on the Empress of Scotland, the same boat on which she made her home until the party landed for the trip through southern Europe.

There are 880 people on the same cruise. From other North Carolina friends on Board, we learn that Miss Graham is one of the most charming and one of the most popular members of the party. At the "Boom Your Own State" party Miss Graham represented the North Carolina delegation, and brought down the house with what she had to say about the Old North State, and at the Lincoln Memorial service held on the ship, she was the only woman on the program. Miss Graham was also one of the speakers at the Democratic dinner held at the Commodore Hotel in New York City the night before she sailed.

CHILDREN

VISITS MISS BERTHA

Dear Standard:

I live away up in the mountains. I said the books of the Bible last Sunday before the whole Sunday School. I am seven years old. I will be in the third grade next year. Miss Bertha Abernethy is my teacher. She lives in a little house just across the ridge from my home. I spend the night with her sometimes. I wash the dishes for her. My little brother's name is Horace.

Your friend,
Elizabeth Dillingham,
Dillingham, N. C.

GRANDMOTHER TAKES THE STANDARD

Dear Standard:

I am a little girl seven years old. I am in the first grade at school. I go to Sunday School at the first Presbyterian Church, Miss Madeline Hatch is my teacher. Dr. Potter is our pastor and we like him fine. My grandmother lives in Salisbury and I visit her often. She takes the Standard and always reads the letters to me when I am there. I hope my letter will not reach the wastebasket as I want to surprise my grandmother.

Your unknown friend,
Dorothy Lee Earle,
Burlington, N. C.

SICK A LONG TIME

Dear Standard:

I am a little girl nine years old. I would like so much to go to school, but I can't go because I am sick. I was taken sick the first of July and here it is March, so I have been in bed nine months. If I was going to school my teacher's name would be Miss Jones. I am in the fourth grade. Year before last at Sunday School I got a prize for going to Sunday School every Sunday. I think I had better stop, for I'm afraid of the wastebasket.

Your unknown friend,
Sallie B. Lovelace,
Tarboro, N. C.

HER FIRST LETTER

Dear Standard:

I am a little girl nine years old. I am in the fourth A grade, my teacher's name is Miss Mary Sherfield, of Ruffin, I like her fine. Rev. Mr. Huske is our pastor. Mr. Montgomery is our superintendent. Miss Kate Watt is my Sunday School teacher, I like her fine. I am a Junior at Sunday School. I have a sister and a little brother. This is my first letter to you.

Your unknown friend,
Julia L. Burton,
Reidsville, N. C.

P. S.—Please print my letter as I want to surprise my sister.

RIDES A PONY TO CHURCH

Dear Standard:

I am a little boy eleven years old. I go to Sunday School every Sunday. My teacher is Miss Lolita Frazer, I like her fine. I go to school every day; I am in the fifth grade. I have a pony, I like to ride her. Santa Claus brought me a saddle to ride my pony with and I ride her to church every Sunday. Our preacher is Mr. Joe Mack, we like him very much. Mr. McNeel is our Sunday School su-

perintendent. I have three sisters and two brothers; one of my sisters is teaching school; one of my brothers is off at school.

From your friend,
Russell Vanlandingham,
Scotland Neck, N. C.

A SURPRISE LETTER

Dear Standard:

I am a little boy seven years old. I go to school at Crisp. My teacher's name is Miss Maggie Wooten. I am in the second grade. I go to Sunday School at Eagles Baptist Church. My Sunday School teacher is Miss Zora Cox. Hoping this will not reach the paper-basket as I want to surprise my mother, daddy, brothers and sisters.

Your little friend,
Edward Lovelace.

AN EXCITING BIT OF SEWING

Zelia M. Walters, in Continent

"I've mended my father's gloves, and he says they are beautifully done," said Marjorie proudly.

"I'm so glad you sew well," said grandmother.

"Did you sew when you were as young as I, grandmother?"

"Oh, yes!" and she began to smile.

"Is it a story?" begged Marjorie.

"When I was your age I did quite a remarkable piece of sewing. Perhaps there is time to tell you about it."

"Oh, yes!" cried Marjorie.

"When I was your age," began grandmother, "I was expected to do my daily 'stent' of sewing by piecing quilt blocks. I had a nine patch, I remember, in lovely green sprigged calico and pink gingham. I knew I had to do two patches each day, but one lovely spring afternoon I said to my mother: 'Please may I go to play with the little Crabs. They have three cousins coming today.' Of course you remember, Marjorie, that the little Crabs were children, whose name was Crab."

"But my mother said: 'Emily, show me your patches.'

"They were not done, and I knew there was no play until they were. So I got out my workbag at once. I took a dozen slow stitches with my eyes on the calling birds outside the window, the tiny white clouds sailing before the fresh breeze, the budding trees down by the fence. Then I had a bright thought. If I were out in the midst of it all I could sew much faster."

"'Mother,' I said, 'please may I go and sit on a log in the woodlot and sew?'

"'Yes, but don't go out of sight or sound of the house.'

"I ran across the woodlot and chose a log beside the path. By peeping through the paw-paw bushes I could see our side door, and I could hear brother Mark whistling as he worked in the woodshed. It was easier to work out there. When I sat very still two birds went on with nest building in a bush a dozen feet away. I suppose I looked about a great deal. But at length remembering that if I was to see the little Crabs I must finish that second patch, I bent over and sewed industriously on the little squares."

"The sunlight was suddenly shut off from my work. Looking up I saw before me an Indian in blanket, buckskin and moccasins. I suppose I should have screamed if I had had breath to do it. I opened my mouth, and no sound came. I had several times seen some of the few Indians that remained in our neigh-

borhood, but always when my parents were with me—and from a safe distance. I had been told repeatedly that they would not hurt any one. But people were still living in our neighborhood who had gone through times of Indian warfare, and I had heard tales of daring and danger. The Indian stared at me, and I stared at him. Neither moved nor spoke for a moment. Then my eyes, traveling over the handsome blanket that he wore draped from his shoulders, spied a big three-cornered rent.

"I pointed to it, and said: 'I will mend your shawl!'

"The Indian looked where I pointed. He took off his blanket, and laid it across my knees, with the rent uppermost. I threaded my needle with dark thread and, taking neat little stitches I sewed up the hole. The Indian stood with folded arms, and watched. My terrified thoughts raced on. What would he do when I was through? Would he carry me away and make me become a little Indian girl? I had heard of such things happening. What he did do surprised me very much. When the last stitch was taken he bent over and inspected the work.

"'Good!' he said in a loud emphatic voice. 'Thanks!' Then, draping his blanket around him, he went on down the wood path."

"I waited until he was quite out of sight and then raced home. But I didn't tell any one what had happened. I was sure Mark would laugh at me and say he wouldn't be afraid of the Indians."

"A few days later when I came downstairs in the morning I heard my mother talking to some one at the door."

"'Emily, come here, and see if you know what he means,' she said, turning to me."

"I ran to the door. There was the tall Indian whose blanket I had mended. Oh dear! Oh, dear! Had he come back for me after all? I clung tightly to my mother."

"'Heap good little squaw!' said the Indian; and he held out to me a wonderful beaded bag. (You've seen it in my treasure box.) I took it and shyly murmured, 'thank you'—at last realizing that this tall, savage looking man was my friend."

"'But why do you give it to her?' asked my mother."

"In answer the Indian spread out his blanket, and as I looked at the neatly mended place I was sure even my mother must call that pretty good sewing."

"'She make hole no more!' said my Indian friend."

"Then he wrapped the blanket around him and went stepping softly down the path while my excited family demanded that I tell them the story."

"Did he ever come again?" cried Marjorie.

"Oh, yes, he came many times again. And perhaps sometime I will tell you some of the stories he told me. He was a lovely old man of the family of a once great chief. The rest of the tribe was gone, but he lingered in his old haunts. He had a wonderful dignity, and if we did him a favor, he felt that he must do something for us. I sewed for him more than once, but that first time was the only occasion when it seemed like an adventure."

It was little Muriel's first time in church, and she was somewhat awed by the solemnity of the occasion. "Mamma," she whispered during a brief pause in the service, "does the minister live here, or does he come down from heaven every Sunday?"—Boston Transcript.

A FLOWER STORY

One year long ago—so the fairies say—winter stayed so late that it began to look as if spring were never coming again. At last Mother Nature made up her mind that the flowers, at least, must do their part. She hurried to the pussy-willow tree and said, "It is cold, I know, but you must let your buds come out. Quick, buds, quick! Out of your hiding-places!"

So out popped the willow buds and threw open their brown coats as they came. The sun was shining at that moment, and the air was not so cold; but soon a north wind rushed down the valley, and the buds shivered.

"Oh! Oh!" they wept. "The tears are freezing on our faces."

Mother Nature, who was busy talking to some of the other flowers, heard the pussy-willow buds and hurried to her store-house. There she found a pile of gray fur. Snip, snip went her flying scissors, and soon every little willow bud was toasting warm in a new fur coat.

But scarcely had the pussy-willow bud been attended to before there was a sound of sobbing down in the marsh.

"Dear, dear!" cried a hundred little voices in chorus. "It is so chilly in the march! Our ears are aching!"

"My poor shunk-cabbage!" said Mother Nature. So she rushed off to her store-house again. There was no more fur there, but she found some reddish-brown leather, and out of that she made hoods. When the homely little skunk-cabbages got those neat hoods on they were comfortable and from a distance almost good-looking.

But soon cries of distress came from the hillside. The hepaticas were shivering and calling in the sharp wind, and were so cold that they were blue. Once again Mother Nature hurried to her storehouse. There was no more fur and no more leather; but at last she found in a corner some soft wool. Five minutes later the shivering bodies of the hepaticas were wrapped in silky wool.

When the bloodroot came peeping through the dry leaves Mother Nature did not know what to do. The sun was growing warmer, but the breeze was still cold, and the bloodroot began to shake. The fur, the leather, and the wool were all gone, and there was nothing else to use.

"You will just have to cuddle up in your own leaves," Mother Nature said.

So the bloodroot wrapped its leaves round itself like a cape and stood up sturdily.

Down in the woods the anemones began to shake out their delicate pink muslin petticoats, and on green banks the violets came curtsying in pretty purple hoods.

"O my stars!" said Mother Nature to herself. "Suppose they catch cold! I haven't a single scrap to cover them with, and they can do nothing for themselves."

But then suddenly she noticed that the air had grown so warm that the latest comers had no reason to complain. Spring had come at last.

"Why did you wait so long?" asked Mother Nature.

"It was the fault of the sun and the wind," Spring answered. "They would not do as they should. But when they saw that all the flower children had come of their own accord the sun and the wind were ashamed and began to hurry."

"Then it's just as well that I called the flowers out," Mother Nature said. "But I hope I shall never have to do it again.—Gertrude I. Felts, in The Youth's Companion."

Marriages and Deaths

DEATHS

CAPT. MALCOLM HUGH McBRYDE

On September 20, 1922, at Laurinburg, N. C., there passed from earth to life everlasting, Capt. Malcolm Hugh McBryde, aged 86 years and five months.

Death was but an incident to this man of God whose delight was in the law of the Lord, who pondered deeply its truths, who walked in faith, who lived nobly and served well his day and generation, and who waited patiently the summons of his Lord to come up higher. In him was amply fulfilled the scripture, "The hoary head is a crown of glory if it be found in the way of righteousness."

He was born in February, 1834, at the McBryde ancestral home, in Scotland County, a son of Daniel McBryde. From the same godly home came the late Rev. D. D. McBryde, brother of Captain McBryde, and for many years pastor of Sardis and other Presbyterian Churches in Cumberland County. Malcolm McBryde attended school at Laurinburg Male and Female Academy, then entered Davidson College, from which he graduated with honor. During the Civil War he served his country with bravery and distinction as captain of the Scotch Greys, a famous fighting unit composed largely of men from what is now Scotland County. His company is said to have been the best drilled and trained in the entire regiment. After the war he engaged in the mercantile business at Wadesboro and Linden, N. C., for a short time. But for the most of his life he was engaged in farming together with his brother, the late J. A. McBryde. He was a successful farmer and business man and helped to promote and build Dickson Cotton Mill, at Laurinburg.

Captain McBryde had a genius for invention. The famous McBryde Cotton Press was the child of his brain and workmanship. It was considered the best device in ginning for a long period and was used extensively throughout the cotton belt. He also made plans for a machine to compress cotton into square bales but it was never applied in practice.

In youth, he united with Laurel Hill Presbyterian Church, of which he was a lifelong member, faithful and interested in the work of the church. He was a man of deep convictions and real piety and lived the principles of his faith. Modest and retiring by nature, he was a deep student and thinker, and an omnivorous reader. He not only knew the classics and standard literature, but he also kept

abreast with events and movements of the times and was a most interesting conversationalist. Some men in old age become pessimistic and critical, seeing only the dark side of things, but not so with Captain McBryde. He was an optimist profoundly convinced that progress is marching forward. His optimism was grounded in profound faith in God and His purposes as revealed in scripture. Few men are better versed in Bible truth than was he. Years ago, he committed to memory the Shorter Catechism, and many portions of Scripture, especially the Psalms and Romans. To the very end, he studied the Bible with painstaking care. At the age of 86, with snow-white hair, with halting, feeble step, and impaired eyesight, his memory of Scripture was perfect. Often he has quoted to the writer the whole of the fifth chapter of Romans, and discussed the truths and doctrines therein. He remarked that he had stored his memory with Scripture passages against just such an emergency as failing eyesight, when he might no longer be able to read.

Captain McBryde was a man of dignity and quiet bearing, which to a stranger might have passed for sternness, but in reality concealed a tender and generous heart. It is said that he gave well over a tithe of his yearly income to benevolences and charity, and few were the worthy calls of the church at large to which he did not generously respond. He hated ostentation, and let not his left hand know what his right hand did in deeds of kindness. In his will he made bequests to various benevolences, \$5,000 each to Davidson College and Flora Macdonald, \$1,000 each to the Southern Presbyterian Church and to Barium Springs Orphanage, and smaller bequests to Laurel Hill and Laurinburg Churches.

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Story and Incident

HIS MOTHER'S SERMON

A MOTHERS' DAY STORY

From "Beside the Bonnie Brier Bush,"
by Ian MacLaren.

He was an ingenious lad, with the callow simplicity of a theological college still untouched, and had arrived on the preceding Monday at the Free Kirk manse with four cartloads of furniture and a maiden aunt. For three days he roamed from room to room in the excitement of house-holding, and made suggestions which were received with hilarious contempt; then he shut himself up in his study to prepare the great sermon, and his aunt went about on tiptoe. During meals on Friday he explained casually that his own wish was to preach a simple sermon, and that he would have done so had he been a private individual, but as he had held the MacWhannel scholarship, a deliverance was expected by the country. He would be careful and say nothing rash, but it was due to himself to state the present position of theological thought, and he might have to quote once or twice from Ewald.

His aunt was a saint, with that firm grasp of truth, and tender mysticism, whose combination is the charm of Scottish piety, and her face was troubled. While the minister was speaking in his boyish complacency, her thoughts were in a room where they had both stood, five years before, by the death-bed of his mother.

He was broken that day, and his sobs shook the bed, for he was his mother's only son and fatherless, and his mother, brave and faithful to the last, was bidding him farewell.

"Dinna greef like that, John, nor break yir hert, for it's the will o' God, and that's aye best.

"Here's my watch and chain," placing them beside her son, who could not touch them, nor would lift his head, "and when ye feel the chain about yir neck it will mind ye o' yir mother's arms.

"Ye'll no forget me, John, I ken that weel, and I'll never forget you. I've loved ye here, and I'll love ye yonder. Th'ill no be an 'oor when I'll no pray for ye, and I'll ken better what to ask than I did here; sae dinna be comfortless."

Then she felt for his head and stroked it once more, but he could not look up nor speak.

"Ye'll follow Christ, and gin He offers ye His cross, ye'll no refuse it, for He aye carries the heavy end Himself'. He's guided yir moother a' thae years, and been as guid as a husband since yir father's death, and He'll hold me fast tae the end. He'll keep ye too, and, John, I'll be watchin' for ye. Ye'll no fail me," and her poor cold hand that had tended him all his days tightened on his head.

But he could not speak, and her voice was failing fast.

"I canna see ye noo, John, but I know yir there, and I've just one other wish. If God calls ye to the ministry, ye'll no refuse, an' the first day ye preach in yir ain kirk, speak a gude word for Jesus Christ, an', John, I'll hear ye that day, though ye'll no see me, and I'll be satisfied."

A minute after she whispered, "Pray for me," and he cried, "My mother, my mother!"

It was a full prayer, and left nothing unasked of Mary's Son.

"John," said his aunt, "your mother is with the Lord," and he saw death for the

first time, but it was beautiful with the peace that passeth all understanding.

Five years had passed, crowded with thought and work, and his aunt wondered whether he remembered that last request, or indeed had heard it in his sorrow.

"What are you thinking about, aunt? Are you afraid of my theology?"

"No, John' it's no that, laddie, for I ken 'ye'll say what ye believe to be true, without fear o' man," and she hesitated.

"Come, out with it, auntie: you're my only mother now, you know," and the minister put his arm around her, "as well as the kindest, bonniest, goodest auntie ever man had."

Below his student self-conceit he was a good lad, and sound of heart.

"Shame on you, John, to make a fule o' an auld dune body, but ye'll no come round me wi' yir flattery. I ken ye ower weel," and as she caught the likeness in his face, her eyes filled suddenly.

"What's the matter, auntie? Will ye no tell me?"

"Dinna be angry wi' me, John, but a'm concerned aboot Sabbath, for a've been praying ever syne ye were called to Drumtochty that it might be a great day, and that I might see ye comin' tae yir people, laddie, wi' the beauty o' the Lord upon ye, according tae the auld prophecy: 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace,'" and again she stopped.

"Go on, auntie, go on," he whispered; "say all that's in yir mind."

"It's no for me tae advise ye, who am only a simple auld woman, who ken's naethin' but her Bible and the Catechism, and it's no that a'm feared for the new views, or aboot yir faith, for I aye mind that there's mony things the Speerit hes still tae teach us, and I ken weel the man that follows Christ will never lose his way in any thicket. But it's the fould, John, a'm anxious aboot the flock o' sheep the Lord hes given ye tae feed for Him."

She could not see his face, but she felt him gently press her hand, and took courage.

"Ye maun mind, laddie, that they're no clever and learned like what ye are, but just plain country fould, ilka ane wi' his ain temptation, an' a' sair trachled wi' mony cares o' this world. They'll need a clear word tae comfort their herts and show them the way everlasting. Ye'll say what's richt, nae doot o' that, and a'body 'ill be pleased wi' ye, but, oh, laddie, ye sure ye say a guide word for Jesus Christ."

The minister's face whitened, and his arm relaxed. He rose hastily and went to the door, but in going out he gave his aunt an understanding look, such as passes between people who have stood together in a sorrow. The son had not forgotten his mother's request.

He asked his aunt to have worship with the servant, for he must be alone in his study.

It was a cheerful room in the daytime, with its southern window, through which the minister saw the roses touching the very grass and dwarf apple tree lining the garden walls; there was also a western window that he might watch each day close. It was a pleasant room now, when the curtains were drawn, and the light of the lamp fell on the books he loved, and which bade him welcome. One by one he had arranged the hard-bought treasures of student days in the little book-case, and had planned for himself that sweetest of pleasures, an evening of desultory reading. But his books went out of mind as he looked at the sermon shining beneath the glare of the lamp and demanding judgment. He had finished its last page with honest pride that afternoon, and had

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declaimed it, facing the southern window, with a success that amazed himself. His hope was that he might be kept humble, and not called to Edinburgh for at least two years; and now he lifted the sheets with fear. The brilliant opening, with its historical parallel, this review of modern thought reinforced by telling quotations, would not deliver. For the audience had vanished, and left one careworn, but ever beautiful face, whose gentle eyes were waiting with a yearning look. Twice he crushed the sermon in his hands, and turned to the fire his aunt's care had kindled, and twice he repented and smoothed it out. What else could he say now to the people? and then in the stillness of the room he heard a voice, "Speak a gude word for Jesus Christ."

Next minute he was kneeling on the hearth, and pressing the magnum opus, that was to shake Drumtacht, into the heart of the red fire, and he saw, half-smiling and half weeping, the impressive words "Semitic environment" shrivel up and disappear. As the last black flake fluttered out of sight, the face looked at him again, but this time the sweet brown eyes were full of peace.

The moon flooded his bedroom with silver light, and he felt the presence of his mother. His bed stood ghostly with its white curtains, and he remembered how every night his mother knelt by its side in prayer for him. He is a boy once more, and repeats the Lord's Prayer, then he cries again, "My mother! my mother!" and an indescribable contentment fills his heart.

His prayer next morning was very short, and when he turned, his aunt said: "Ye will get yir sermon, and it will be worth hearing."

"How did ye know?"

But she only smiled, "I heard you pray." When he shut himself into the study that Saturday morning, his aunt went into her room above, and he knew she had gone to intercede for him.

An hour afterwards he was pacing the garden in such anxious thought that he crushed with his foot a rose lying on the path, and then she saw his face suddenly lighten, and he hurried to the house, but first he plucked a bunch of forget-me-nots. In the evening she found them on his sermon.

Two hours later—for still she prayed and watched in faithfulness to mother and son—she observed him come out and wander round the garden in great joy. He lifted up the soiled rose and put it in his coat; he released a butterfly caught in some mesh; he buried his face in fragrant honeysuckle. Then she understood

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4. Call a meeting of these workers and bring the above named list with you.
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Remember that two persons working together can secure much better results than when working separately. The best results can also be secured by allworking at the same time. Work up a little rivalry among the canvassers and see which "pair" can bring in the most subscriptions.

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that his heart was full of love, and was sure that it would be well on the morrow.

When the bell began to ring, the minister rose from his knees and went to his aunt's room to be robed, for this was a covenant between them.

When she had given the last touch, and he was ready to go, a sudden seriousness fell upon them.

"Kiss me, auntie."

"For your mother, and her God be with you," and then he went through the garden and underneath the honeysuckle and into the kirk, where every Free Churchman in Drumtachtly that could get out of bed, and half the Established Kirk, were waiting in expectation.

It is impossible to analyse a spiritual effect, because it is largely an atmosphere, but certain circumstances assisted. One was instantly prepossessed in favour of a young minister who gave out the second paraphrase at his first service, for it declared his filial reverence and won for him the blessing of a cloud of witnesses. No Scottish man can ever sing,

"God of our fathers, be the God
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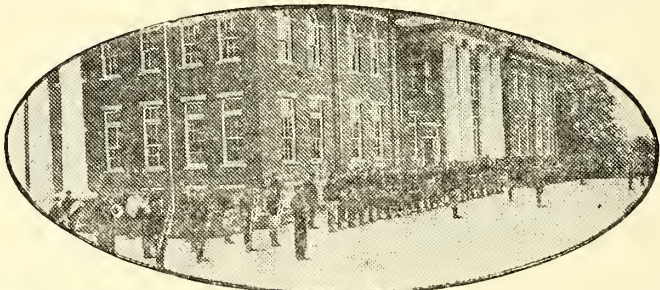
In addition to the thirty-four buildings already on the campus, the State of North Carolina is this year putting \$1,650,000 into new buildings and equipment. The library of 150,000 volumes is spending \$24,000 annually for books and periodicals. Eight thousand volumes were received in 1922-1923, and one thousand and five magazines and learned journals were received on subscription.

The Faculty numbers 128 of the country's best scholars. Speaking of the student body of the University, Mr. Sherwood Eddy, of Yale University, who has spent the major portion of his life studying in four continents, said, that with one exception, it was the most seriously thoughtful and democratic group of students he had ever known.

Registration for fall quarter, September 25, 26, 1923.

For further information address

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STATEMENT

HOME SECURITY LIFE INSURANCE COMPANY

DURHAM, N. C.

Condition December 31, 1922, as Shown by Statement Filed

Amount of Capital paid up in cash	\$ 50,000.00
Amount of Ledger Assets December 31st of previous year, \$93,-	
571.31; Total	93,570.31
Premium Income, \$326,816.52; Miscellaneous, \$3,812.88; Total	330,629.40
Disbursements—To Policyholders, \$115,002.46; Miscellaneous, \$187,-	
985.94; Total	302,988.40
Business written during year—Number of Policies, 44,853; Amount	4,490,291.00
Business in force at end of year—Number of Policies, 48,398;	
Amount	4,723,595.50

Assets

Mortgage Loans on Real Estate	\$ 105,650.00
Net Value of Bonds and Stocks	10,000.00
Cash	1,661.31
Interest and Rents due and accrued	1,297.25
Premiums uncollected and deferred	2,439.00
All other Assets, as detailed in statement	20,235.89

Total \$ 141,283.45
Less Assets not admitted \$ 8,725.00

Total admitted Assets \$ 132,558.45

Liabilities

Net Reserve, including Disability Provision	\$ 78,479.00
Policy Claims	400.00
Premiums paid in advance	2,800.38
Estimated Amount payable for Federal, State, and other Taxes	600.00

Total amount of all Liabilities, except Capital \$ 82,278.38

Capital paid up in Cash \$50,000.00
Unassigned funds (surplus) 280.07 \$ 50,280.07

Total Liabilities \$ 132,558.45

Business in the State of North Carolina During 1922

	No.	Amount
Policies on the lives of citizens of said State in force		
December 31st of previous year	44,677	\$4,126,142.00
Policies on the lives of citizens of said State issued during the year	44,853	4,490,291.00
Total	89,529	\$8,616,433.00
Deduct ceased to be in force during the year	41,131	3,892,837.50

Policies in force December 31st 48,398 \$4,723,595.50
Losses and Claims incurred during year 599 \$ 38,464.00

Total 599 \$ 38,464.00
Losses and Claims settled during the year, in full, 38,464.00 599 \$ 38,464.00

President, A. M. Moize; Secretary, T. C. Worth; Treasurer, T. C. Worth; Home Office, Durham, N. C.; Attorney for Service: Stacey W. Wade, Insurance Commissioner, Raleigh, N. C.

STATE OF NORTH CAROLINA
Insurance Department

(Seal)

Raleigh, March 2, 1923.

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Home Security Life Insurance Company, of Durham, N. C. filed with this Department, showing the condition of said Company on the 31st day of December, 1922.

Witness my hand and official seal the day and date above written.
STACEY W. WADE,
Insurance Commissioner.

with a dry heart. It satisfied me at once that the minister was of a fine temper when, after a brave attempt to join, he hid his face and was silent. We thought none the worse of him that he was nervous, and two or three old people who had suspected self-sufficiency took him to their hearts when the minister concluded the Lord's prayer hurriedly, having omitted two petitions. But we knew it was not nervousness which made him pause

for ten seconds after praying for widows and orphans, and in the silence which fell upon us the Divine Spirit had free access. His youth commended him, since he was also modest, for every mother had come with an inarticulate prayer that the "puir laddie wud dae weel on his first day, and him only twenty-four." Texts I can never remember, nor, for that matter, the words of sermons; but the subject was Jesus Christ, and before he had spoken five minutes I was convinced, who am outside dogmas and churches, that Christ was present. The preacher faded from before one's eyes, and there rose the figure of the Nazarene, best lover of every human soul, with a face of tender patience such as Sarto gave the Master in the Church of the Annunziata, and stretching out His hands to old folk and little children as He did, before His death, in Galilee. His voice might be heard any moment, as I have imagined it in my lonely hours by the winter fire or on the solitary hills—soft, low, and sweet, "Come unto Me . . . and I will give you rest."

The elders, one by one, gripped the minister's hand in the vestry, and, though plain, homely men, they were the godliest in the glen; but no man spake save Burnbrae.

"I a' but lost ae fairm for the Free Kirk, and I wud hae lost ten tae be in the Kirk this day."

His aunt could only meet him in the study, and when he looked on her his lips quivered, for his heart was wrung with one wistful regret.

"Oh, auntie, if she had only been spared to see this day, and her prayers answered."

But his aunt flung her arms around his neck.

"Dinna be cast down, laddie, nor be unbelievin'. Yir mither has heard every word, and is satisfied, for ye did it in remembrance o' her, and you was yir mither's sermon."

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7:00 pm	7:30 am	9:00 am	0	Lv. Aberdeen Ar.	45	6:50 pm	3:50 pm	8:30 am
f 7:19 pm	s 8:15 am	f 9:16 am	5	Ashley Heights	49	f 6:35 pm	f 3:20 pm	f 8:12 am
s 7:38 pm	f 8:36 am	s 9:26 am	9	Sanitorium	36	f 6:26 pm	s 3:05 pm	s 8:02 am
f 7:34 pm	f 8:39 am	f 9:30 am	10	Montrose	35	f 6:22 pm	f 3:00 pm	f 7:58 am
f 7:46 pm	f 8:51 am	f 9:38 am	13	Timberland	32	f 6:13 pm	f 2:45 pm	f 7:48 am
8:00 pm	s 9:55 am	s 9:53 am	19	Raeferd	26	s 6:00 pm	s 2:25 pm	7:30 am
s 10:13 am	f 10:08 am	f 10:08 am	24	Dundarrach	21	f 5:45 pm	s 1:25 pm	
f 10:21 am	f 10:15 am	f 10:15 am	26	Arabia	19	f 5:39 pm	f 1:15 pm	
s 10:40 am	s 10:29 am	s 10:29 am	30	Rockfish	15	s 5:25 pm	s 12:55 pm	
f 10:43 am	f 10:31 am	f 10:31 am	31	Hope Hills Jet.	14	f 5:22 pm	f 12:50 pm	
f 10:53 am	f 10:40 am	f 10:40 am	34	Fenix	11	f 5:13 pm	f 12:38 pm	
s 11:00 am	s 10:46 am	s 10:46 am	36	Clifton	9	s 5:08 pm	s 12:33 pm	
f 11:12 am	f 10:56 am	f 10:56 am	40	Skibo	5	f 5:00 pm	f 12:18 pm	
f 11:19 am	f 11:02 am	f 11:02 am	42	Owens	3	f 4:55 pm	f 12:11 pm	
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Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Springs liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

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(Please write distinctly.)

The little volume that I published several years ago, "The Book of Revelation," is out of print. I should like to get several copies; and if anyone has a copy that he is willing to part with, I should like to have it. If he will send it to me and name the price, I will remit upon receipt of the book. G. F. Nicolassen, Oglethorpe University, Ga.

Sparkles

Keeping up to Date

A somewhat rapid city man, according to a story that is going the rounds, remarked to a farmer friend:

"Thursday we autoed to the country club and golfed till dark, then trolleyed back to town and danced till morning."

The farmer "got back" in this language:

"I've been havin' some time myself. Wednesday I muled to the cornfield and gee-hawed till sundown. Then I suppered till dark and piped till nine. Then I bedstedded till 5 o'clock, then breakfasted till it was time to go mulin' again."—Selected.

Give It Credit for That, Anyway

Another thing that may be said for prohibition is that it has a tendency to keep exiled royalty from choosing this country as a place of residence.—Indianapolis Star.

De Gush—"What would you prescribe for the ills of the world today?"

De Crush—"The Mosaic tablets."—Wayside Tales.

There was a young men of Kilpeacon,
Whose nose was as red as a beacon.

But by saying, "It's white,"

Twenty times, day and night,
He cured it, and died an archdeacon.
—Punch

"Doctor, can't you help my husband?"

"What's the matter with him?"

"Oh, he worries so."

"About what?"

"About the money. Can't you please do something for him?"

"I think I can. Send him to me; I'll relieve him of some of his trouble."—London Tit-Bits.

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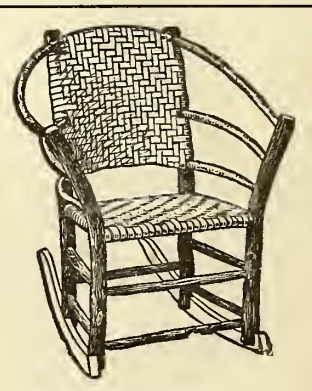
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EDITORIAL

BUREAU OF VACANCY AND SUPPLY

The Synod of Virginia and the Presbyteries of Winchester and Montgomery overtured the last Assembly to establish a Bureau of Vacancy and Supply, to correct, if possible, the evils of vacant churches and ministers without charge.

The Assembly appointed the following Committee to report at the approaching Assembly: Rev. R. F. Campbell, D.D., Rev. P. C. Clark, and ruling elder R. A. Dunn, a level-headed and conservative Committee.

We know them all intimately, and we have great confidence in their recommendations. As the changes contemplated are rather radical, we are concerned over the fact that though Dr. Campbell's report has been before the Church for some time, yet, as far as we know, there have been only two articles on the subject, each written by those closely concerned with its passage.

This Bureau of Vacancy and Supply has been functioning in the Northern Church for some time, and, if we may judge from criticisms and complaints in the Church papers of that section, it has not been an unmixed blessing. These complaints, however, do not necessarily prove its worthlessness, because the complainers are generally the disappointed ones, and from what we know of mankind in general, there must be among ministers in every Church, men for whom no Committee on earth could find a suitable place. However, the fact that there is some friction in its workings, ought to make us look out for its weak points before the Church commits itself to it.

The strongest point in its favor is that it will do away, in a large measure, with candidating—at least such an advantage is claimed for it.

Then to the weaker churches it gives the benefit of a Committee that knows the field and can select the right men for each field.

If this Committee would confine its work to the weaker churches, all would go well.

Unfortunately it cannot discriminate, and we know that there are few churches able to pay the salary without help, that will submit to the dictation of a Committee as to the choice of a pastor.

In theory they are supposed so to do—but any one acquainted with the average session and congregation, know full well that such a supposition is a very rash one.

We could name churches in this Synod where it would not tend to peace for any Committee of Presbytery to dictate their choice.

Again, if we could always be sure of an ideal Committee, it might be better, but where would you find material for such a Committee?

Ministers, with all their good traits, are subject to prejudices, and unfortunately petty jealousies are not unknown among us.

In the complaints against the working of the system in our Sister Church, North, we have noticed that the charge of prejudice and jealousy seems the common charge advanced. That the present system has its objections we all know, and that there is much waste of good men and checking of work at critical times, no one will deny.

We have to balance the evils against the gains, and then vote.

It may, however be well to note that the drift in our Church seems to be towards centralization of power.

is gradually being taken from the individual churches and vested in the hands of a few—with the result that the only work of the Assembly seems to be to endorse what the Committees have already done.

Democracy has its evils, but the same is true of an oligarchy.

FAIR PLAY

We hold no brief for the Ku Klux Klan, nor do we propose to defend it as some have done, and, as it tends to bring the laws of the land into disrepute, we feel that it should be condemned by all good men. Madame Roland once lamented that in the name of liberty many crimes were committed, and now in our day we see that in the name of the Ku Klux Klan many crimes are also committed, or at least, are attributed to these men who so often take in hand the execution of our laws.

Whether guilty of all that is attributed to them, or not, it is always a dangerous practice for any set of men, however pure their motive, to assume voluntarily the office of judge, jury and executioner. That they should have as the peculiar objects of their attention Catholics and negroes, does not the more recommend them to the loyal citizens of this country.

The same objections we have just mentioned can be brought against the Knights of Columbus, because however much they may claim that they are a social and educational organization, the fact remains that no one is deceived by such claims. During the war they carried on a persistent campaign against the Y. M. C. A. and used so skillfully some of the Association's blunders, that to this day it is in bad repute with the overseas men. This organization, however, represents a large vote, especially in states where the Catholic population is large, as is the case in Louisiana, which accounts for the fact that Governor Parker, of Louisiana, according to the New York Times, has announced that he will not appoint to office any man who is a member of the Klan, having in mind the fact that the Klan was against the Catholic Church. No one could object to this platform, if he would also include the Knights of Columbus, because they war against the Protestant Church. This is shown by the call given them by the Pope to prevent the Methodist Church of this country from building a college on a hill in Rome overlooking the Vatican.

We could give many more instances of their activity in the field of politics, but this is sufficient. We only plead for fair play, equal treatment for the K. K. K. and the K. C.

UNION SEMINARY REVIEW—APRIL, 1923

The last number of this Review, that of April, is one of unusual merit.

Dr. Parke Flournoy who is a specialist in that line has a valuable article on "The Bible and the Spade."

Dr. A. W. Blackwood contributes a readable paper on "The Delivery of the Sermon." Every young preacher, and the old ones too, for that matter, would add to his efficiency in the pulpit by a careful study of this article.

Dr. A. F. Carr writes on "Effectual Prayer," and Dr. P. B. Hill discusses the duty of the Church with regard to its youth.

J. F. Taylor's article is entitled "Companion with Christ," while Dr. B. F. Lacy continues his studies of the "Spoken Messages of Paul," this being the third.

Dr. Edward Mack writes on "The Ethical Messages of the Old Testament," and Rev. J. P. Smith, of Brazil, out of his long experience with Romanism, gives some reasons why it should be studied. This Review fully maintains its high standard of excellence.

THE BLESSINGS OF PROHIBITION

There are many who refuse to recognize these blessings, and to whom the claim that the country has been benefited by prohibition is only to add fuel to the flame of their wrath. One of their favorite arguments is to say that the cost of enforcing the prohibition laws will in the end be the cause of their repeal.

They recite the cost of the army of officials necessary, the loss in revenue to the Government, and the general demoralization of the people.

According to the figures of the Government only \$9,250,000 was appropriated by Congress for the purpose of enforcing this law.

Nine and one-quarter million dollars is a large sum we admit, but \$14,121,209 is much larger, and that amount is what the Government received from fines and sale of property seized by prohibition officers and levied by the courts of the land.

If a balance of \$4,871,209 to our credit is any proof of losing money, we would like to exchange places with the Government.

We confess that the enforcement of the prohibition laws is attended with more demoralization of the people of this country than is good for the future welfare of our land.

We can imagine how this decay of morals vexes the righteous soul of the opposers of prohibition, who love their country with such disinterested love. No doubt they are like Lot when he was in Sodom, and was "vexed with the filthy conversation of the wicked."

Unlike Lot, however, they are not willing to separate themselves from the wicked, but are themselves the chief culprits.

They are the ones who bring about that contempt for law which they deplore.

If they could be eliminated, there would be no demoralization of morals.

But even if the present condition of morals be continued, there is less crime and less suffering than when nothing interfered with the sale of liquor.

One can but wonder at the control a liquor man must have over his countenance, when he does all he can to undermine respect for law, and then deplores that the laws are held in contempt and society is hurt.

"CHEATING THE JUNK-PILE"

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Our methods of living today differ greatly from those of our grandmothers.

In nothing is the problem of mankind shown more than in the greater comfort in which man lives, to say nothing about the many conveniences.

Man's ingenuity has been exercised along many lines, to make life easier.

This is manifest in the washing of clothes and dishes, in the cooking of meals, and in the heating of our homes.

Once a family required a number of rooms, both within and without, with servants in abundance—now a small apartment, bedrooms, kitchen and store-room all on one floor is all that is necessary. It all seems to move along smoothly, but you have to know how, and that knowledge does not come intuitively, as swimming does to a fish or flying to a bird.

Here we have a book of 402 pages, by Ethel R. Peyser, which is a useful guide to the purchase and care of the best household equipment, to the best labor-saving machinery for the home. Here you will find data for the solution of every problem, whether of kitchen floor or weather strips; of vacuum cleaners or ice-cream freezers, or anything else pertaining to a well-kept house. Young couples compelled to economize will find this book invaluable, not only as a saving help, but also as a help to make the household machine run smoothly.

AN IMPORTANT CORRECTION

In our issue of April 25th, in giving the report of the Committee to prepare a Manual of Rules of Procedure for the General Assembly, through the carelessness of some one, it was stated that the General Assembly should "meet on the third Tuesday of May," when it should have been "the third Thursday of May."

REVIVAL IN HOME MISSION LITERATURE

Recently there seems to be a revival in home mission publications.

This is not necessarily due to what the Latins call "Cacothes Scribendi," the love of scribbling, but rather to the belief that there is persuasive power in the printed page, and that if our people are once brought face to face with the bare needs of the home fields, there will be money enough forth coming.

Mecklenburg and Wilmington Presbyteries have a monthly magazine, and now Concord Presbytery is sending out the first number of the Home Mission Bulletin, with Dr. J. M. Clark as editor.

The Home Mission Committee of the Synod of South Carolina have for some time been publishing a monthly magazine called "The Progressive Presbyterian," a name suggestive of that progressive Synod.

The Standard wishes them all "God-Speed," and hopes that the present subscribers will not grow weary in well-doing, and that it may not be said to them as it was to the Galatians, "Ye

BELIEF

If I were asked what I believe, I could not help but say,

The gentle and the simple creeds of boyhood's yesterday;

The tender faith in Bible things, the truth, the way, the right;

The Golden Rule to live one's life according to the light;

And everywhere the thought of God, that we are everywhere

The children of one Father's love and of his heavenly care.

If I were asked what I believe, I know my thoughts would go

Back to the little child at prayer in the soft evenglow;

And I can think of nothing else so beautiful, so sweet,

As prayer beside my mother's knee, who tried to lead our feet

In paths of righteousness and truth where none could go astray

From that dear life of simple trust in childhood's yesterday.

If I were asked what I believe, I'd have to say, as then,

A simpler faith in God's command, a manlier trust 'mong men,

A clear and more abiding course t'ward that which men might call

The straight-out-from-the-shoulder faith of Peter and of Paul;

The teachings most of all that came to us in Sunday-school,

Way back in little childhood's land, the land of Golden Rule.

—Baltimore Sun.

did run well: who did hinder you that ye should not obey the truth?"

The start in any new enterprise is generally easy, but it takes grace and grit to stick to the job.

"Let us not be weary in well-doing; for in due season we shall reap, if we faint not."

THE "W. C." PROBLEM—A GOOD SOLUTION

Rev. Dr. E. C. Murray, of St. Pauls, N. C., has laid before the Committee on Vacancy and Supply, and in this issue also, he presents to the Commissioners to the Assembly, a most excellent suggestion as to those of our ministers who are without a charge, either by reason of infirmities of body or old age and who are not able to secure a call to the regular pastorate.

Dr. Murray's plan is for this Committee, if the Assembly adopts their report, to add to it a provision that the Presbyterian Committee on Vacancy and Supply make use of these brethren by arranging for them to become the sup-

ply for the vacant pulpits until a regular pastor can be secured.

There are men now in our ministry, who by reason of the age limit are debarred from a call, yet by reason of experience are capable of excellent work for sometime yet. Instead then of being a burden upon the Church, they become partly self-supporting, and at the same time they will be free from that feeling of dependence so trying to men of spirit.

We hope that the Commissioners will read carefully what Dr. Murray has to say.

Devotional

"NEVER REFUSED GOD ANYTHING"

Florence Nightingale, looking back over a long life, said: "If I could tell you all, you would see how God has done all and I nothing. I have worked hard, very hard, that is all, and I have never refused God anything." "Never refused God anything"—there is the secret of the life of service she lived. She worked hard, very hard, but God had His way with her life. She worked hard, but it was God working in her His will and through her His work. If our lives as Christians are not wholly a success, it would be well to test them by Florence Nightingale's test—"I have never refused God anything."

THE SECRET OF ENDURANCE

Without vision, a man chooses like Lot, and his affinities are with the earth. As with Moses, so with us, we need to learn the secret of endurance. We live in circumstances where it is not easy to endure. In every one of us there is a consciousness of a dual nature; a lower and a higher, with its secret conflict, where character is at stake. There are life's sorrows and bereavements, experiences which admit of no explanation. We meet difficulties in Christian service. Those we try to help are hard to get along with; others are unresponsive. Thank God that the Arm upon which Moses leaned never fails. These words are true today. Are you cultivating the vision which sees God now? Do you keep fellowship with the Eternal? When the soul seeks God, all the infinitude of a Father's love goes out on its behalf.—Arthur T. Fowler.

THE WEAKER BROTHER

In the early days of the Christian Church there were persons in its membership who were very scrupulous regarding the eating of meats and the observance of special days and seasons. The broad-minded Apostle Paul gave counsel to the stronger Christians to deal kindly with those of less rugged faith, to respect their scrupulous notions and to practice self-denial for their sake.

Perhaps the weak brother may be regarded as an inconvenience, and even a mild nuisance at times. We look upon him as "queer" in his religious convictions and practices, petty and narrow in his conception of things. He may be so far behind the times that his modes of thought and action are more closely fitted to the period of James I than that of President Harding.

What is to be done with the weak brother? The Scripture does not say that he is to be permitted to run the church, to map out its programs and write its creeds and dictate its policies. But he is to be treated with consideration and charity. We are not to apply to him such uncomplimentary terms as "back number," or "old fogy," or "hopeless crank." Be generous toward him, and never forget that he is a brother in Christ Jesus, and at heart may be just as sincere and devoted as other followers of the Master.

We are to practice self-denial in consideration of the moral safety of others. Paul declared that if the eating of meat would cause his brother to violate his conscience and go wrong, he would eat no meat while the world standeth.

The "personal liberty" plea, of which we have heard a good deal, has a lot of selfishness in it. It is an expression of that egoistic, non-Christian philosophy, which considers only personal inclinations and desires, and is serenely willing to let the other fellow take care of himself if he can. Real religion says, "I will make daily sacrifices in order to help my weak brother keep straight and true." In the vast majority of cases the "personal liberty" argument is nothing more than the cry of incarnated selfishness. It is the mark of noble souls that they gladly help to carry the burdens of those who are weaker than themselves. In doing so they "fulfill the law of Christ."—United Presbyterian.

The sooner you get a child to be a law unto himself, the sooner you will make a man of him.

SEPARATION OF CHURCH AND STATE*

By Rev. W. H. Frazer, D.D.

This paper was read recently at the Presbyterian Ministers' Association at Charlotte, and is published by request.—Ed.

This question, as old as Protestantism, was introduced into the Presbyterian Ministers' Association by an action of the body to the effect that it would not overture the Legislature to reduce the age of consent, but rather that members of the organization, in the capacity of citizens, should write to members of the county delegation urging them to vote for such reduction of age limit. The writer of these lines stated at the time that, while the Presbyterian Ministers' Association has no ecclesiastical status, it is a company of ministers engaged in the study of, and work in behalf of, things that pertain to the Church of Jesus Christ; and while, strictly speaking, such action as was proposed would not be that of an ecclesiastical organization, it would at least have the semblance of being such to those on the outside.

It is the candid opinion of your writer that there are separate spheres to be occupied by Church and State, and that the nearer each organization conforms itself to its particular sphere and to the exercise of its particular duties, the happier the situation in every respect will be. The contention made is that the Church as such has no right to endorse a matter which lies within the province solely, or under the jurisdiction of, the State, and that an overture to the State, unless there has been some violation of the rights of individuals which would interfere with conscience, is in violation of the commission which the Church has received. We believe this to be true for the following reasons:

I. First of all, because of the nature and functions of the Church and of the State. The Church may be defined as the visible kingdom of Grace, and its mission in the world is to proclaim the Gospel of Jesus Christ unto a dying world, thereby gathering men into its folds, and through instruction and correction, the perfecting of the saints. It is distinctively a spiritual body, and "is the great instrumentality of the Saviour, through which, by His eternal Spirit, He dispenses salvation to the objects of His love." "Its ends are holiness and life to the manifestation of the riches and glory of Divine grace; and not simply morality, decency and good order, which may, to some extent, be secured without faith in the Redeemer or the transforming efficacy of the Holy Spirit." "The Church has a positive constitution in the Holy Scriptures, and she has no right to utter a single syllable upon any subject except as the Lord puts words in her mouth." The Church is a supernatural institution, founded in the facts of redemption, and is designed to realize the idea of grace. The Church aims at spiritual holiness. The State aims at social order. The Church is concerned with the invisible and the inward; the State is concerned with the visible and the outward. The power of the Church is exclusively spiritual; the power of the State is one of force and coercion. The constitution of the Church is a divine revelation. The constitution of the State is determined by human reason and the course of providential events." The Church has no right to dictate to the State, and the State has no right to prescribe a creed or a course for the Church.

II. The second reason why we believe that there should be a total separation of Church and State is that the statement of Jesus Christ can have no other interpretation than meaning that there are certain relations that we sustain to the Church and certain relations that we sustain to the State, and that we are to render unto the Church the things that pertain to its scope and authority, and that we are to render unto the State the things that pertain to its scope and authority. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

III. Because it is contrary to the very genius of the Word of God in the securing of a high state of morality. The Word distinctly teaches that it is to be gotten by the transforming power of the Word of God upon the heart, which is, after all, the fountal source from which all real morality flows, and then the expression of life from within. The Apostle Peter says (II Peter 1:14): "Whereby are given unto us exceedingly great and precious promises that by these we might become partakers of the Divine nature, having escaped the corruption which is in the world through lust." And, Paul: "Be not conformed unto this world (age) (that is, do not accept the moral standards without questioning them and proving them), but be ye transformed by the renewing of your minds that you may prove what is that good and acceptable and perfect will of God."

IV. Because of the expediency of the matter in the long run. It will be very easy to begin upon the border of apparent harmlessness, but when one violation has been made, it becomes easier for another and of a more sweeping kind; until, after awhile, as seems to be the case with some denominations, the Church Court is turned into an organization for memorializing and overturing a civil

Contributed

body, and apparently the strongest testimony that can be borne against an evil is that of appeal unto Caesar. Furthermore, such a practice is liable to create an impression of a conscious subordination of the Church and have a Caesar to presume to lord it over the heritage of God. It is a very dangerous thing to tamper with the dividing line which separates the Church of God from a human institution, which is the State.

But, someone is ready to say, "Has the Church no effort to put forth in the presence of the social evils of the time? Has she not a testimony to bear against the corruption of morals and manners of men? Shall the commandments of God and of man be broken, and her voice be silent, simply because she is a spiritual body?" By no means, and she must not lower the force of her message or invalidate the testimony that she bears by putting herself in the prostrate form of one who appeals to force and to material or physical power. It is her mission to preach a Gospel which, under the power of the Holy Ghost, will touch the lives of men and make them shed the evil thoughts and desires which give rise to evil practises. It is her's to go down to the very fountain source and touch the heart-spring from which conduct flows, and change there the inward character which gives expression to the outward form. Furthermore, let the Christian conscience be aroused by the preaching of the highest form of purity and of spirituality so that men will become citizens of the State, and as such will bear their testimony against the evils which exist in human society, and will, as citizens, make laws and enforce them for the protection of those human relationships which they sustain in the State. That ecclesiastical organization or that individual minister or church which gives itself or himself unto the preaching of the Gospel of Jesus Christ, as the Church has been commissioned to preach it, and that does not intermeddle with politics or appeal to the force of a man-made institution, will find in the end that the work thus done will be more effective than it would be should that society or that individual express itself or himself in the other way. When the writer was just beginning his ministry in the city of Atlanta, there were two prominent pastors who were pursuing directly opposite methods in the ministerial labors. The one was the lamented Theron H. Rice, then pastor of the Central Presbyterian Church of that city. The other was a living minister, whose name is not used for that reason. Dr. Rice's ministry consisted in the preaching of the pure Gospel of Jesus Christ. He found his field in the application of Divine truth unto the hearts and consciences of men. The other pastor gave himself largely unto appealing to Caesar and the fighting of vice through the channel of organized government and the appealing to legislative bodies. With a Thor hammer, he struck at the evils of the social life of the city, and dramatically he cited policemen and courts to their duties and overtured legislative bodies to enact statutes against certain forms of crime. When the ministry of these two prominent men closed in their city, and the results began to project themselves into the after years, it was easy to trace the living, fruit-bearing effects of the preaching of the Gospel of Christ in the lives of hundreds of men and women whose consciences had been reached by the Gospel preacher. But, in the other case, although there were some vices repressed and some crimes exposed, these vices were bursting out in different forms and manifesting themselves in different circles after the hammer man had left his sphere of operation. The one selected the method of the Church of Christ, which is the method of eradication; and the other selected the method of man and man-made institutions, which is one of repression. By adhering to the spiritual proclamation of the Gospel, we are throwing the salt into the fountain which purifies the source from which the stream has its flow. By tampering with legislative bodies and appealing to the authority of the State, we are but trying to cleanse the stream, only to have other water of like nature flow in where we have tried to cleanse. From the classical mythology there come two illustrations that I believe will serve us here. When Ulysses sailed through the enchanted gulf, where he knew the sirens were to come forth and sing, we are told that he bound himself legs and arms to the girders of the ship, and sealed the ears of his crew; and when the sirens came forth and sang, he cut the skin in his attempt to liberate himself to rush into their embrace, and the blood ran in streams from his wounds; but when the Argonauts sailed through this enchanted valley, they had Orpheus, with the sweet music of his lute, and they had filled their souls with the entrancing music which he furnished; so, when the sirens came and sang, they called upon Orpheus to arise and play, and so superior was the music which he gave that the songs of the sirens fell flat upon their ears. If we have brought the hearts of men to see the force of truth and purity, there may be the appeal of evil, but it does not overcome the force of

good; and the only conquering power that the Church can expect to wield is not that of restraint, as it is made by a human institution, but that of a spiritual character, as it comes from the teaching of the truth of God and the complying with the exhortation of the Apostle to overcome evil with good.

*NOTE—The first argument in this paper was taken largely from Dr. Thornwell's Ecclesiastical writings, and while the language may have been slightly changed, quotations should be thrown around the entire heading and credit given to him.

NORTH CAROLINA YOUNG PEOPLE'S CONFERENCE Davidson, June 12-19

For four years consecutively the Young People's Conference of the Synod of North Carolina, under the leadership of Synod's Committee and the Synodical Auxiliary Committee, has been one of the great annual events in the religious life of the young people of the Synod. It has brought together every year hundreds of the choicest spirits for seven days of instruction, vision and inspiration. Last year there were 286 in attendance, representing over 100 churches. We trust not one went away without a blessing and certainly none without happy memories and the eager desire to return. About 75 sought interviews with the Life-work leaders of the conference.

The Program for 1923

There will be classes for different groups and ages in Bible, in the new Home Mission and Foreign Mission study books, in Sunday School work and in Young People's Society work. The evening addresses will be inspirational in character. The vesper service out under the trees of the campus will be soul-stirring. Life decisions have been made under the spiritual influence of these services.

The young people's period conducted by the president of the Presbyterian Young People's League will be vitally interesting. During this period the young people give the history of the past year's work in their societies and make plans for 1923-24.

The Leadership

Rev. J. G. Garth, Synod's Chairman of Sunday School and Young People's Work; Mr. Claude T. Carr, Synod's Superintendent of Sunday School and Young People's Work; Rev. Roswell C. Long, Gastonia, platform manager; Mrs. W. B. Ramsay, Synodical Auxiliary Chairman of Young People's Work; Mrs. D. H. Shaw, Synodical Auxiliary Secretary of Young People's Work; Miss Mamie McElwee, Synodical Auxiliary Secretary of Y. P. Conference, and Student Work; Mr. Wilson W. Moore, President of Presbyterian Young People's League; Miss Elizabeth McDonald, Secretary-Treasurer of Presbyterian Young People's League.

Faculty

Bible—Rev. Robert Yost, D.D., King College, Bristol, Tenn.; Mrs. S. H. Askew, Bible teacher, Atlanta, Ga. Sunday School Work—Miss Virginia Nourse, Assembly's Training School, Richmond, Va. Home Mission Study Book—Rev. J. J. Murray, Wilmington, N. C. Foreign Mission Study Book—Rev. Woodrow Hassell, Japan. Young People's Society Work—Miss Julia Lake Skinner, White Bible School, New York. Music—Mr. Claude T. Carr, Mooresville, N. C.

Speakers

Rev. Homer McMillan, D.D., Secretary Field Work and Publicity of Assembly's Home Mission Committee; Rev. W. E. Hill, D.D., Fayetteville; Rev. C. M. Richards, D.D., Davidson; Rev. Samuel Glasgow, D.D., Knoxville, Tenn.; Rev. Robert Yost, D.D., Bible Teacher, King College; Rev. Flournoy Shepperson, D.D., Chester, S. C.; Rev. Woodrow Hassell, Marugame, Japan.

Recreation Leaders

Mr. Dwight M. Chalmers, Union Seminary, Richmond, and Miss Marion Moore, Assembly's Training School, Richmond.

Counselors

Rev. R. S. Arrowood, Miss Alma Headen, Orange Presbytery; Rev. R. C. Long, Miss Mary Ragan, Kings Mountain Presbytery; Rev. W. H. Goodman, Mrs. J. M. Harvey, Wilmington Presbytery; Rev. H. N. McDiarmid, Mrs. Walter Sheppard, Albemarle Presbytery; Rev. E. M. Craig, D.D., Miss Bessie Arrowood, Concord Presbytery; Rev. C. R. Bailey, Mrs. Chas. Rose, Fayetteville Presbytery; Rev. R. C. Clontz, Mrs. J. H. Suttentfield, Mecklenburg Presbytery.

General Information

Every delegate is expected to come for the opening session and to remain through the closing session. No visiting outside the conference grounds permitted until the last afternoon of the conference. The morning hours will be devoted to instruction, the afternoon to rest and recreation. There will be sports of all kinds on the college campus under trained leaders. Bring towels, soap, a pair of sheets and a pillow-case, also an extra sheet

to be used as a curtain—dormitories have no shades. Parcel-post or bring a blanket.

Books

Each delegate should bring a Bible and note-book. Text-books can be secured after arrival at 50 cents each.

Expenses

A fee of \$10.00 is paid as each delegate registers at Davidson, which covers all conference expenses. Find the transportation expense from your town or station. A small allowance should be made for extras.

Who Should Attend

(1) Boys and girls appointed by the session of their church as representatives of the Christian leadership of the young people of the church; those whom the Church is looking to as the future men and women into whose hands the Lord may commit the work of His Kingdom.

(2) Candidates for the ministry or volunteers for mission work may be delegates at large. The conference limit is four delegates from a church—ages 15 to 24 years.

Address all inquiries as to the conference and all applications for reservation to Mr. Claude T. Carr, Mooresville, N. C.

GOOD NEWS

By John M. Wells

I have read with great joy the report of our Executive Committee of Foreign Missions on the soundness of faith of our Foreign Missionaries. Not that I did not expect that report, but because it sets at rest any anxiety in the minds of our people. When we hear of the inroads of Modernism into the ranks of the missionaries of the Southern Methodist Church, the Northern Presbyterian Church, the Northern Baptist Church and others that I might mention, it is an occasion of true thanksgiving to know that all our missionaries are still safe and sound.

The Church owes our Foreign Mission Committee and Secretaries a vote of thanks for the thorough way in which they have conducted this investigation and secured this information. Let us all feel and show our appreciation by the support we give them in the arduous task to which we have called them. They need our help. Let us give it.

And now that our Committee and Secretaries have made so excellent a beginning we feel sure they will keep on. They will give Dr. Henry M. Woods the support he needs in preparing the Conservative Chinese Encyclopedia authorized by the General Assemblies of 1920 and 1921. They will grant him the money he needs to carry on this essential work. They cannot afford to do otherwise in this time of danger. And they will ask the coming Assembly to give them so clear a warrant for this that there can be no mistake or misunderstanding. Nothing short of this will satisfy our Church.

Many of us are glad to see that they will not permit our missions to enter into the new National Christian Council until both the Mid-China Mission and the North Kiang-su Mission vote to enter. Would it not make for confidence for the Executive Committee to secure from the next General Assembly a recommendation stating that our Missions are not to enter the Council until the General Assembly gives its consent thereto? This can do no harm. It may do much good.

THE HEART OF THE HOME

By Emma A. Lente

Her face is freckled, this girl whom I know,
And her nose has a tilt in the air;
And not even her mother, with mother-love blind,
Can truthfully say she is fair;
Her hair is the color that may be called red,
And straight as a ruler hangs down;
Her eyes are pale blue, and her forehead is low—
Though it never is drawn in a frown.
Her sisters are graceful, bonny young things,
And her brother is handsome and bright,
And all of them think in their innermost hearts,
That their sister is truly a sight.
But the soul of this girl is a beautiful thing,
And her voice is as sweet as a bird's,
And her goodness of heart and her wisdom of mind
Are seen in kind actions and words.
And the mother has ever a fond word and smile
For this child of her daily delight,
And the father's eyes glisten with tenderest love
As he kisses and bids her good-night.
And, oh! they would miss, and miss her full sore,
If out of the world she would roam,
For the girl with no beauty of face or of form
Is most truly the heart of the home. —Ex.

OKLAHOMA—OPPORTUNITY AND OUTLOOK

No. 2

By S. L. Morris

Indian Presbyterianery

The most remarkable gathering, the most unique institution in our bounds is Indian Presbyterianery. Nothing else at all approaches it. Twice a year it serves a multiple purpose. It is not simply a meeting of the Presbyterianery. That is only one phase—the occasion that brings together the whole tribe as far as possible. It serves as camp meeting, social gathering and religious conference all in one. Nothing except serious illness could keep any minister away. Practically all of its churches are represented—not simply by elders but by whole families. In some instances they bring their live stock—dogs being always abundant. At the last meeting some brought their little chickens—scarcely a week old—and they ran in and out of the tents like the children.

The Presbyterianery lasts one week, and they kill beeves or hogs to feed the crowd. In communities where only a few families live it costs on an average more than \$100 per family to entertain Presbyterianery; and yet they contend for the privilege. They begin every day with sunrise prayer meeting and insist on preaching at least twice a day. Everything must be interpreted into English or vice versa. It requires ordinarily one hour to read and interpret the minutes of the previous day.

The Secretary of Home Missions has been attending Indian Presbyterianery for 20 years and has never lost his keen interest in its proceedings. His first experience was at Oskichito, 12 miles in the country across three mountains and over roads filled with rocks occasionally as large as a man's body. Riding in a wagon driven by an Indian boy—his suit-case, a jug of syrup and supplies for the camp battling with each other in a free-for-all skirmish, while he himself was jolted and bruised till sore and sad. Upon arrival, however, he got relief from his bruises in a most unexpected manner. The red-bugs made him forget all his other troubles. Everything being in an unknown tongue, he could only understand two sounds—the dogs barked in English and the babies cried in the same language.

At the recent meeting of the Presbyterianery, as usual they called on the Secretary for an address. He began by repeating, to their surprise, a few Choctaw words he had picked up, saying: "Ammihoka, Umahorsh, chugma, ho-ke"—Indians will please excuse the spelling—and then informed them he would be his own interpreter, giving an address of 20 minutes. They have a keen sense of humor and greatly enjoy the Secretary's attempt to use Choctaw. At the table he always asks for articles of food as, "Nippee," "Tuerfuller," "Hoppee Champulli," "Perchofa," etc.; and he is very much gratified with his progress as it always brings the right dish.

Memorial services were held for three of their preachers who have died since the last meeting—Silas Bacon, Watson Anderson, and Martin Camp—the Secretary being invited to pay the tribute to Silas Bacon, their greatest preacher, the founder of Goodland School and Orphanage, largely at his own expense. He was one of the most remarkable characters our Church ever produced—a man of great spirituality and power, the product of our mission schools.

On one occasion the Secretary visited one of these schools, and the teacher assured him that the Indian school knew the Shorter Catechism. He tested one child only six years old with satisfactory results. At this meeting of the Presbyterianery he was introduced to a full-blooded Choctaw boy 12 years old and was informed that he was a regularly ordained deacon in a Presbyterian church. The statement was made on the floor of Presbyterianery that one of their churches had dwindled to two families, containing only five members, and in very ordinary circumstances; and yet that church contributed during the year for its support and benevolences over \$400. They are as simple in their faith as children, sing the pathetic weird tunes which sometimes bring tears to the eyes of visitors; and they have such tender consciences they will not take the communion after a fall till they have confessed and had assurance the Church had forgiven them. They might teach Catholics the real meaning of confession and forgiveness.

Compared with their status of 20 years ago, several things are worthy of note: (1) Their churches have not grown in numbers, which has a two-fold explanation. Allotment of lands has scattered them and they no longer live in communities around their churches as formerly. The other is a still sadder fact. They die young and tuberculosis is playing havoc with them since they have abandoned the simple life in the open air. There was scarcely one present at this meeting of the Presbyterianery of the number that composed the Presbyterianery 20 years ago. They have been "gathered to their fathers." (2) Indian Presbyterianery, however, gave birth to Durant Presbyterianery, which in turn was divided to form Mangum Presbyterianery. The original Presbyterianery is now the Synod of

Oklahoma; and it counts its sainted dead by the thousands. Surely it can give a good account of itself. (3) It is the mother of Goodland School and of the Oklahoma Presbyterian College. Their membership may dwindle by death and by inter-marriage with the whites, but Indian Presbyterianery will live on in its four daughters—two Presbyterianeries and two institutions—which will perpetuate its work and receive the commendations of the Master whose eyes is upon all His servants and their work.

VACANCY AND SUPPLY, AND PASTORS AT LARGE

By Rev. E. C. Murray, D.D.

I have suggested to the Assembly's Ad-Interim Committee on Vacancy and Supply, and now present to the commissioners-elect for consideration, a provision in the plan to be adopted for the employment by each Presbyterianery and Synod of one or more pastors at large, under the supervision of their committees on Vacancy and Supply, for the supply of vacant churches. The ministers chosen for this position should generally be those who by reason of age or infirmity should be relieved of the work of the regular pastorate, but who are still capable of efficient service as temporary supplies. They should be guaranteed a competent financial support, their income from churches supplied being supplemented, if necessary, from the Assembly's Fund for Ministerial Relief.

The advantages of this plan are:

1. The Presbyterianeries and Synods would have ministers available at once for the supply of vacant churches.

2. It would also solve that other serious problem of the minister who has passed the "dead line," and yet is still capable of good service. Many a minister at 60 is at his prime as a preacher, is strong enough for active pastoral work, and has well-ripened administrative abilities, and yet cannot get a call to a suitable pastorate. Why? The churches would gladly have him as he now is for definite term, but they are afraid of having a man growing old settled upon them for an indefinite pastorate. We have also had notable examples of ministers physically incapacitated for the regular work of a large pastorate who have rendered most efficient service as temporary supplies and in evangelistic meetings. The employment of such men as pastors at large would save their valuable services for the Church, furnish a regular corps of supplies for vacant churches, and relieve the anxiety of the minister growing old by assuring him of continued work and support.

3. It would relieve the Assembly's Committee of Ministerial Relief of the support, in whole or part, of all aged and infirm yet serviceable ministers.

4. These pastors at large, when not needed to supply vacant churches, could be used in evangelistic meetings by the Home Mission Committees.

St. Pauls, N. C.

RELIGIOUS ADVERTISING

A distinct honor has recently been paid the Southern Presbyterian Church by the Associated Advertising Clubs of the World, headquarters New York City, in extending an invitation to the Church's General Secretary of Stewardship, Dr. M. E. Melvin, to make a series of addresses to a number of the clubs in various cities, including the annual meeting to be held at Atlantic City, June 5-6, on the theme of "Selling Religion."

Dr. Melvin delivered the first of these addresses before the Baltimore Advertising Club on Wednesday, April 25, and made a deep impression because of the emphasis he placed upon the unlimited possibilities of the undeveloped field of legitimate religious publicity. The substance of this address is as follows:

"The world needs religion and needs advertising. The time has come for the Church to advertise, and I believe that the time has come for the federated churches and the 300 advertising clubs of America to get together."

"I want religion advertised so that a man cannot walk down the street without having it brought to his attention; so that he cannot open a magazine or read his daily paper without facing a religious advertisement."

"I want to see the advertising clubs give the brains and the rich men of the country contribute the money to put over a great national advertising program for old-fashioned, real religion."

"The age of appealing to reason in advertising has given way to the age of suggestion. The salesmanship of the Church must be different. Education will not make men inherently better. Nothing will do that except religion. Just as the advertisements of life insurance make the approach to a prospective buyer much easier, so a campaign of advertising religion would make it easier to get people to become members of the church."

T. E. S.

Shrink not from trials. They are a part of life's discipline. The severer the trial faithfully endured the larger the recompense.

A JOINT AGENCY ON CHRISTIAN EDUCATION

On behalf of the General Council of the Presbyterian and Reformed Churches in America, I am handing you herewith for presentation to the General Assembly of the Presbyterian Church in the U. S. for its consideration a recommendation concerning the erection of a joint agency on Christian education, the recommendation being preceded by a brief history of the actions leading thereto:

Historical Sketch

1. In March, 1922, amendments to the "Articles of Agreement" of the Council of Reformed Churches became effective, and the organization under its amended "Articles of Agreement," became an ecclesiastical council under the name and style of "The General Council of the Presbyterian and Reformed Churches in America." (Minutes, page 29).
2. Under the new "Articles of Agreement," the General Council was given power to establish "administrative agencies to maintain and conduct work representative of any one or more causes mentioned (missions, education, etc.) as consented to by the several supreme judicatories concerned." (Minutes, page 30).
3. In accordance with the provision just quoted in paragraph 2, the General Council expressed the judgment that the time had come for the erection of "a joint committee on Christian education, made up of representatives of the Presbyterian and Reformed agencies of education, publication, and Sunday School work, for the purpose of leading the churches of this council in such forms of educational work and can best be done co-operatively." In order to carry out the conviction expressed in the preceding quotation, the various agencies of the Presbyterian and Reformed Churches were requested to send representatives to a conference, said conference "to perfect a plan for the erection of a joint committee, and recommend a plan to their respective supreme judicatories for approval."
4. The requested conference was held in Philadelphia on December 5, 1922, representatives being present from the various educational agencies of five churches, Dr. Jas. E. Clark, of Nashville, being the chairman, and Dr. Rufus W. Miller, of Philadelphia, being the secretary of the conference. In accordance with the request of the General Council, the conference prepared the following plan for a joint committee, and a recommendation concerning the type of work which might be assigned to such a joint committee.
5. It should be observed, that under the "Articles of Agreement" of the General Council, it is provided (Article II) that members of any joint agency of the council shall be nominated either "by the supreme judicatories directly interested, or by their boards or agencies, as the judicatories may determine." It is therefore respectfully suggested that if the supreme judicatory approves of the plan recommended, it should proceed either to nominate or to direct its agency or agencies to nominate the number of persons indicated in the plan, the understanding being that, in accordance with the action of the General Council, the persons nominated shall be representatives of an agency of education, publication, or Sabbath School work.

Plan and Recommendation

1. Name—The joint committee of the General Council is to be known as the Committee on Education of the Presbyterian and Reformed Churches.
2. Membership—This committee shall be composed of 15 members, distributed as follows:

Associate Reformed Presbyterian Church	----	1
Cumberland Presbyterian Church (colored)	----	1
Reformed Church in the U. S.	-----	2
Reformed Church in America	-----	2
United Presbyterian Church	-----	2
Presbyterian Church in the U. S.	-----	3
Presbyterian Church in the U. S. A.	-----	4

The representatives of the constituent churches are to be nominated in accordance with Article II of the Articles of Agreement of the General Council, namely, "All members shall be nominated by the supreme judicatories directly interested, or by the boards or agencies as the judicatories may determine. Each judicatory shall nominate one or more persons for each vacancy, and the term of office shall be for four years, the members being divided into two classes, one of which, in the first election, shall be elected for two years only."

3. Purpose—The purpose of this committee shall be to administer all forms of educational work, which in the judgment of the churches can best be done co-operatively, and which may be committed to it by the churches or their separate educational agencies.

4. This committee shall have power to perfect its own organization in harmony with the Articles of Agreement of the General Council. The expense of any work assigned to this committee to be met by the agencies represented, on an equitable basis, and to be determined by the committee and the agencies of the constituent churches.

The conference further recommends that the several judicatories advise their existing agencies to assign to the Committee on Education of the Presbyterian and Reformed Churches, the administration on behalf of all the churches of such activities as can best be done co-operatively; such as:

1. The promotion of study course on Christian education, and the preparation of suitable material for this purpose.
 2. The preparation of material for use in Daily Vacation Bible Schools, week-day Church Schools of Religious Instruction, and similar agencies.
 3. The production of text-books suitable for use in study courses in the Bible and Religious Education, for colleges, Sunday Schools, and elsewhere.
 4. The promotion of work at university centers, where such a work can best be done co-operatively.
 5. The preparation of material suitable for the use of parents in the Christian education of their children.
 6. The joint production of certain Sabbath School supplies other than lesson helps.
- The conference further authorizes its officers to communicate to the General Council the action taken by your supreme judicatory with reference to the preceding plan and recommendation. Therefore, when your judicatory

has acted, will you kindly send to Dr. J. E. Clarke, Presbyterian Building, Nashville, Tenn., an official statement of the action taken.

Very cordially yours,
(Signed) Jas. E. Clarke, Chairman.
Rufus W. Miller, Secretary.

THE CHALLENGE OF CHRIST

By L. S. Roe

Instead of having an examination at our period, the professor of Personal Evangelism at the General Assembly's Training School, recently had the students to write a brief tract on one of the subjects studied. Many of them were excellent. Three or four have been printed. It may interest the readers of the Standard to see what sort of work these fine students are doing, so I am enclosing one.

F. T. McFADEN.

"What shall I do then with Jesus that is called Christ?" Matt. 27:22.

On that fateful day, in the city of Jerusalem, the world said that Jesus, the Carpenter of Nazareth, the Preacher of Galilee, was on trial before the Roman official, Pilate; but what the armies of heaven saw was the lost sinner, Pilate, on trial before Jesus Christ, the Judge of all the earth. "What shall I do then with Jesus that is called Christ?" Pilate faced this question, and his cowardly soul yielded to the mad crowd before him, and he stained his hands—in spite of all his washing—with the blood of the Son of God.

And you—what will you do with Jesus? He challenges you today; not to say something about Him, no matter how true your words as to His person and work may be, for He says, "Not everyone that saith unto Me 'Lord, Lord,' shall enter into the Kingdom of Heaven;" not merely to believe high and noble things about Him; "the devils also believe and tremble"; but do something with Him. What are you going to do with Jesus as He stands before you with outstretched bleeding hands, pleading with you? What is Jesus going to do with you, when you stand before the Judgment Seat? The answer to the second depends upon the first.

The story is told of a young man who was drowning, and was rescued by a stranger, at the risk of his own life; and long afterward the rescued man was summoned into court on a criminal charge, and was found guilty of death. He recognized in the judge the man who had saved him from drowning, and he cried pleadingly to the judge, "Why, don't you know me? I'm the man whose life you saved." But the answer came, "Then I was your savior; now I am your judge." Jesus Christ pleads with you to let Him be your Saviour, but the day will come when you must face Him as your judge, from whose decision there is no appeal.

What will you do with Jesus? Will you accept Him or reject Him? "But," you say, "how am I to accept Him?" God is infinitely holy, and man is unutterably sinful; and because God is just and holy, He must punish sin. "The wages of sin is death"—"but the gift of God is eternal life." "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Jesus Christ paid the wages in order that we should not pay. And the only condition of the availability of this gift is acceptance by faith; "to as many as received Him, to them gave He power (or authority) to become the sons of God, even to those that believed on His name."

But to "receive Him," to "believe on His name" means more than intellectual assent; it means a real sorrow for sin, and a real endeavor after righteousness, not in one's own strength, but in the strength of God; it means resting on Christ as Savior from sin, and following Him as Lord of one's life. Can you do this? "What shall I do then with Jesus that is called Christ?"

And when you have taken Christ at His word, and have accepted life at His hands, you have only started, you have just been born into the family of God; you must begin to grow. There are certain laws of growth in the physical world, and the same laws obtain in the spiritual world. You must have food, and God's Word is the bread of life; feed on it daily. You must breathe pure air; prayer is the breath of the Christian; without it spiritual suffocation follows; live in the constant atmosphere of prayer, not only in times of temptation and trial, but in times of joy and buoyancy. You must have exercise; this you get in service for Christ and your fellows; it may be in a simple daily task, it may be in the places of larger influence, but constant service, in the name of Christ, is essential to growth. These three, Bible study, prayer and service, enable us to grow towards "a full grown man, unto the measure of the stature of the fulness of Christ."

DWELLING TOGETHER

The intimate union of the believer with God is set forth in two ways: Christ says, we shall come and make our abode with him; God dwelleth in us; the other way is by a representation of God enthroned in heaven, and believers on thrones encompassing that throne. The question is, What is the heaven of your heart? Is self on the central throne, or is God there?

PRE-ASSEMBLY EVANGELISTIC CONFERENCE, MONTREAT, NORTH CAROLINA

Wednesday, May 16, 1923

The Executive Committee of Home Missions regrets that it does not seem practical to have a full day Pre-Assembly Evangelistic Conference this year, as was held in St. Louis in 1921 and in Charleston in 1922. The railroad schedules are such that the majority of the commissioners and visitors to the Assembly cannot reach Montreat before Wednesday afternoon, May 16th.

The Committee, however, has arranged for a great evangelistic meeting Wednesday night, May 16th, at which time it is expected that the Hon. William Jennings Bryan will make the address. Mr. Bryan had hoped to be at the Assembly in Charleston last year, but was prevented from coming by serious illness in his family. He has written that it is his purpose to be at Montreat for the meeting this year.

Dr. J. D. Leslie, the stated clerk of the General Assembly, informs us that all commissioners are expected to reach Montreat Wednesday afternoon so as to be there for the opening of the Assembly Thursday morning. Dr. R. C. Anderson, president of the Montreat Association, writes that all will be in readiness to welcome the commissioners and visitors at that time.

It is hoped that as many as possible will make their plans to reach Montreat for the great meeting Wednesday night.

Homer McMillan.

THINGS TO PRAY FOR

The Executive Committee of Christian Education and Ministerial Relief requests that there be earnest prayer throughout the entire Church:

1. That the youth of our Church may find God's plan for their lives and by the help of the Holy Spirit seek to do the will of God.
2. That the boys and girls of our churches in increasing numbers may be guided to our Christian schools and colleges.
3. That in the building up of the faculties of the schools, colleges and seminaries of the Church for the next year, the most consecrated, efficient, helpful teachers may be secured.
4. That the Student Loan Fund may be so increased that all of the boys and girls of approved character and ability from poor Presbyterian homes may have the privilege of attending our own colleges.
5. That "the Westminster Teachers' Bureau" may be richly blessed in finding broad fields of Christian service for the youth of the Church, and in securing Christian teachers for our institutions, and the schools and high schools of our communities.
6. That the members of the Presbyterian family may more faithfully support, by their interest, prayers, active help, finances, the ministers and missionaries who are now serving their generation by the will of God.
7. That all our people may fully appreciate the solemn responsibility of the Church to care lovingly and liberally for our aged and infirm ministers who have ceased from their labors, and for the needy widows and orphans of those who are being called to their eternal reward.

For information on any of these themes address Henry H. Sweets, Secretary, 410 Urban Bldg., Louisville, Ky.

AN APPRECIATION

"Being a Preacher"
By Dr. James I. Vance

The thrill of possession repeatedly seized me as I moved through the charming chapters of this new book. The thought, "And I am in the work of such majesty and riches as that!"—constantly set my heart aflame with a subtle joy as the author proceeded to unfold the testings, the trials and the triumphs of the greatest task committed to man. Every minister who can should procure and read this book, repolishing therewith his sense of royal partnership in a work that angels might covet. The book comprises the series of lectures delivered by Dr. Vance on the Sprunt Foundation at Union Theological Seminary.

Samuel M. Glasgow.

Knoxville, Tenn.

THE COMMONPLACE

"Noble deeds are held in honor;
But the wide world sadly needs
Hearts of patience to unravel
The worth of common deeds."

The maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than the maelstrom; and star than comet, followed out the sphere and orbit of quiet usefulness in which God places us. It is among the commonplace, that the Christian's daily lot is thrown; and the daily appeals are to him as sacred as those which come seldom and with a louder knocking at the gate.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Atlanta Presbyterian—Villa Rica entertained the Atlanta Presbyterian April 30-May 2. Never was such cordial hospitality. Not merely the Presbyterians but the whole town regarded the visitors as their guests. The men of Villa Rica entertained the Presbyterian guests at a barbecue Tuesday, and the Villa Rica ladies gave a luncheon for them Wednesday. All homes, irrespective of denominations were open.

Miss Sadie Buckland, of Chunju made an inspiring address on Korea. Miss Nancy White held the close attention of her hearers in "Glimpses of Home Missions." Dr. L. Ross Lynn presented the work of Thornwell Orphanage, Mrs. R. B. Willis the work of Christian Education and Ministerial Relief. Conferences were held on Spiritual Life, Young People's work, and S. P. D.

The Presbyterian accepted a quota of \$3,000.50 for the Baby Cottage at Thornwell, accepted its own budget as presented, recommended the adoption of a budget by each Auxiliary with careful oversight that each cause gets its assigned percentage. Also adopted recommendations that Young People's Societies be more closely linked with Presbyterian work, that the Young People be asked to make the posters for next meeting, and that Auxiliaries see that all Young People's Societies send representatives to Young People's Conference at Gainesville and Montreat and to Smyrna Camp Meeting.

Miss Aline Clayton and four students of Nacoochee Institute were given an enthusiastic welcome on their appearance on the platform, representing mountain missions in the Synod of Georgia.

Mrs. W. M. Everett, of Atlanta, was elected president, and the invitation of Covington for next year accepted.

Secretaries of literature—Only three more days of "Missionary Survey Week!" If you are busy working for renewals, and new subscribers, keep it up; if for any reason you have not been able to make the canvass in your church, now is the time to do it.—Ed.

Dear Friends:

I am readable, interesting, practical. Through me material and programs are secured by your auxiliary. I strive to prove indispensable in your homes and in your Sunday Schools. I furnish illustrations to your preachers. I bring to you each month your church and its work in detail.

My Week is May 6-13.

Work for me then. Renew your subscription and help to secure others so that I may grow into wider usefulness.

Yours in His Name,
THE MISSIONARY SURVEY.

Why Have a Christian Industrial School for Mexican Girls?—(Mrs. W. M. Fairley, El Paso, Texas.)

For a great while the Mexican Presbyterians of Texas have dreamed of Christian education for their girls. It has long been the hope of American Presbyterians to see their dream realized. The time has now arrived for making this dream true.

For the past ten years a noble work has been done by Dr. and Mrs. Skinner in the Texas-Mexican Industrial Institute for boys at Kingsville, but nothing has ever been done for girls. Is it fair to any race to educate and elevate one sex and leave the others in ignorance, superstition and weakness? No race can progress faster than its womanhood, and the character of the motherhood determine the safety and usefulness of a people; therefore:

1. For the sake of the home, we must have this school now.—In the Divine economy the home comes first. It is to be a little sanctuary where both the mother and father are honored and beloved, sharing equally the responsibility to God for lives committed to their care. It is the Mother who makes the home and gives it social standing, establishes its moral and intellectual ideals, creates its atmosphere and makes it wholesome and healthful. Nothing is so influential for good as Christian womanhood, radiating purity of heart and behavior, gentleness, modesty and refinement. We must give the Mexican girls this school now for the sake of the home of this generation and also for the homes of the future.

2. For the sake of the Presbyterian Church, we must act.—The Southern Presbyterian Church has for many years had her schools and colleges for girls, her mission schools for mountain girls, for Indian girls, and lately for Negro girls, but none for the Mexican girls. What of the Mexican Presbyterian Church of the future without an educated womanhood? We are proud of our Church's loyalty to her missionary enterprise but she has woefully neglected this one denominational necessity. Mexicans must be evangelized through Mexicans. If we are to have consecrated trained leaders for our Mexican Church we must have efficient teachers in Sunday School, leaders of the young people's work and officers of the woman's societies. Work among the Mexican people is retarded for lack of ministers. We must have Grandmother Lois and Mother Eunice to train up our young Mexican Timothies to pastor the flock. With an educated motherhood will there not come forth more boys and girls volunteering for life service in Christian work for their own people?

The Theological Seminary at Austin proposes to conduct a Training School for Lay Workers with Spanish speaking department. It is said by Dr. Homer McMillan in "Unfinished Tasks," that "of our 2,000 Mexican Presbyterians in Texas there

are not five girls with a high school education." How long must Austin Training School wait for its young women students? Abraham was afraid for Isaac to marry among the idolatrous people of Canaan; so in developing Protestantism in Texas we must prepare girls to be life companions of our Mexican ministers, missionaries and teachers, and not look to other denominations to train them for us.

3. For the sake of our Country, we cannot delay the building of this school.—There are 1,500,000 Mexicans in the United States, with approximately 500,000 in the great Empire State of Texas. The 19th Amendment has conferred the franchise upon all native or naturalized women. This applies to Mexican women too. How will they use this power? Give it over into the hands of unscrupulous political bosses? Think what this school will do towards developing an earnest Christian citizenship with deep rooted principles and Presbyterian ideals. With their native ability, their innate love of the beautiful and artistic, their grace and courtesy, and proper training, these Mexican sisters of ours will be able to take their place along side the women of other races; but with their untrained minds, their inability to read and write, their ignorance of our laws, lack of knowledge of sanitation and domestic hygiene, they may be a menace to the State. The hope of any country is Christian education for its men and women.

4. For the sake of the Kingdom of God in the world, this school is imperative.—Many girls coming from Catholic and non-Christian homes, under the influence of Christian leadership and atmosphere in this school will go out into the workaday world having given their hearts to Jesus, and having been fired with a broad spiritual vision for their people, carrying with them a Gospel of salvation through faith in the living Son of God, thus spreading Christianity and the growth of the Kingdom. They will be the religious teachers and missionaries to their race of two Republics and thus hasten the coming of our Lord.

Women of the Southern Presbyterian Church, this appeal comes to you today that through your gifts and prayers you may help realize this dream. When the woman in the crowd touched the hem of Jesus' garment, He knew that power had gone out from Him in response to an outstretched hand. The Mexican girls of the Southwest are stretching out their hands to you today for that which only the Church can give them. Shall not we who represent the Master in His absence heed their cry?

The Synodical of Texas will raise \$25,000 and the other fifteen Synodicals an equal amount. It calls for sacrifice and self-denial, but remember that these girls are of one blood with your own daughters, and the Master gave His life for them also.

We can and will have this most necessary educational institution of our Church. Do you know where you could better invest \$50,000 than in a Christian Industrial School for Mexican Girls? Then for the sake of Mexican homes, for the sake of the Presbyterian Church, and for the coming of our King, let us build this school.

Mecklenburg Presbyterian—(Echoes of the wonderful meeting at Philadelphia Church are still reaching us. In practically all write-ups the speakers of the particular occasion are the subject of discussion; in these echoes the listeners and the whole gathering are under fire of discussion. We think this reversal of the usual order of things is interesting and so we are publishing herewith glimpses of the Presbyterian as seen by men and women on the platform—Ed.)

The Way Mecklenburg Presbyterian Looked to Not-Disinterested Speakers

One day last week we passed through Charlotte looking for the meeting of Mecklenburg Presbyterian. Our search took us down to Matthews and we looked around for a church, but found none holding a meeting. We inquired the location of Philadelphia Church and were told that it was six miles in the country. Our hearts sank and we thought that this meant a little country church with a handful of people attending the meeting. However, we coaxed our little John Henry down the road and in the course of about 20 minutes we arrived at a brick church in a ten acre field of automobiles.

As we drove up we noticed that there seemed to be a great many people at the back of the church. We soon found that this was where dinner was being served, not to just a few people but at least five hundred splendid women and a whole lot of men that somehow straggled in about dinner time. The dinner was not just a sandwich and cup of water of water affair, but a real Mecklenburg picnic dinner and everything from deviled-eggs to fried chicken, ice-cream, cake, and plenty of everything.

We saw that we were mistaken about the small crowd, but when we scanned the program for the afternoon exercises we did not see how it was possible for anybody to hold all that dinner and stay awake to listen to the multiplicity of speeches scheduled. If it had been men, the first speech would have put half of them to sleep—but not these women. Why, each number on the program was greeted with wide-awake interest and sometimes applause! Think of that! Old Timer! Did you ever hear of applause in the Presbyterian Church before in your life? Well, it happened in Philadelphia Church last week and sounded real good. The heavens did not fall—not even the plastering. And if the writer knows anything about it, the speakers did themselves a whole lot better by this tangible evidence of appreciation than if they had been speaking to a church full of silent people. We believe that applause was just another evidence of the whole-hearted interest that these good people

have in the cause of the Church, and was just a natural expression to show that they were absolutely devoted to the work in the Master's Kingdom.

In our visits to the various Presbyteries over the State, we have met with the same unflinching interest among the ladies organizations, but Mecklenburg just seemed to reach the climax. Our only fear for the State is that the people at the head of our various causes are going to find such delightful audience always in the Ladies' Meeting that our Presbyteries are going to suffer for the lack of attention.

J. B. Johnston.

As a visitor looking in for an entire day on the recent meeting of the Mecklenburg Presbyterian, I was greatly impressed with many features of this organization of the godly women of our Church. First of all, the remarkable attendance was impressively interesting. I had just been in attendance upon my Presbytery, and heard name after name of churches called without any answer of representatives present. At the roll call of the Auxiliaries it was very noticeable that only a limited few were not represented at all, and in most cases there was more than one official representative; and from the large congregation present, one would infer that a delegation was in attendance, along with the official representatives.

"Then, there was the matter of seriousness of purpose which marked the progress of the program. They were intent upon the King's business and no time was frittered away. The program moved smoothly along to its climax and conclusion. Furthermore, the day for smiling at a woman's meeting, from the standpoint of parliamentary proceeding, is over. Business was presented to the body, discussed and issued in strictly parliamentary form. The presiding officer was courteous, exact and efficient in every way. Business was disposed of with ready dispatch. The reports were interesting and revealed the fact that, from the standpoint of contributions, the woman's movement is no longer a negligible element in the great work of the Kingdom of our Lord Jesus Christ. The Apostle Paul once wrote, "Help those godly women who labored with me in the Gospel" and surely there has been a reversal of the situation, for they are now "helping" the ministers and are themselves laboring mightily in the Gospel.

W. H. Frazer.

Impressions are subtle things in which there is more of heart than of head and it is sometimes difficult to put them in cold type. The first thing that came to me was the fact of the earnest, untiring effort of the officers to make such a meeting possible. Then the promptness with which the business of the meeting was dispatched. The hearty co-operation of the women who had the affair in charge. The carefully prepared and well-delivered messages by those who were on the program. The spiritual uplift of the Bible hour conducted by Dr. Frazer.

As to what was said by me, as I have no notes I'm not quite certain of the points. The ideas presented in part were as follows:

The chief business of a democracy is education, and education in the broader sense—the training of hand, head and heart. The training of leaders. Nor does this mean a dozen men or women at the top. Every person who can direct the action of another is a leader. We need them in our churches our C. E. societies, our Sunday Schools, our clubs.

While vocational training is obviously necessary and the cultivation of the mind of great importance, yet the creation of character is of supreme import.

The aim of our work at the Albemarle Normal and Industrial Institute is to create character. Since the foundation of the school by Miss Frances Ufford, intensive Bible study has been carried on, and her successor, Miss Eva Rupert, has conscientiously carried out her program. We also have a six weeks' course in mission study with the result that for four years our C. E. society has supported a Chinese girl under the care of Mrs. Porteus, and our Sunday School classes are paying the tuition and board of an Armenian child in the U. S. Orphanage at Beirut. We regret that four of our teachers are forced to resign this year, and among them our honored principal, Miss Rupert. For 14 years she has labored here and endeared herself to the school and town alike. She will carry with her the respect and love of all who touched her life.

We want to thank the Mecklenburg Presbyterian for their gift to our school which makes possible the help given to girls now with us. And we ask for the prayers of each one present that our work may go on to its fulfillment.

(Signed) Maude Smith Fausell.

ARE YOU READY FOR YOUR "MEXICAN FIESTA?"

If not, you had best order now your program. An attractive pageant has been prepared for the celebration of the May Auxiliary meeting, "A Mexican Fiesta." Seven copies, enough to produce it in one Auxiliary, will be sent on request. Gay invitation cards for it are priced at 50 cents for 100.

Order now from
THE WOMAN'S AUXILIARY
256-269 Field Bldg. St. Louis, Mo.

CIRCLE GIFT ENVELOPES!

The Auxiliary Office has small envelopes in which the gifts of members may be offered at Circle meetings each month. Each woman should have 12. Price, 35 cents per 100.

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

Old Man Spring Fever seemed to get hold of our correspondents the past week and they left us in the lurch. However, we have been holding a few things in reserve and are glad to show this week the list of points in the contest for the North Carolina Junior Endeavor Efficiency Banner.

The Editor has seen some proud Juniors and their Superintendents at former State Endeavor Conventions when the committee awarded the Efficiency Banner to them. The banner is always attractive

and the work done toward winning it is quite worthwhile. Our Junior boys and girls often set an example which the older folks would do well to follow when it comes to the enthusiasm with which they do their work.

If any of our young men or young women want a real interesting and inspiring field of service right in the corner where they are, they can hardly do better than to get the boys and girls of their church and community together into some form of Junior work.

The value of the reports sent to our department was well illustrated last week by the Christian Endeavor

Training Class of Davidson College. Our department reported a plan of "Laying the Ghosts," used by the Lowell, N. C., Society. The Davidson students took the plan, changed it slightly, and presented a very effective program at the First Church of Mooresville. We wish more of our societies and Sunday School classes would use the department as a means by which to give other young people the benefit of their good ideas and plans. If you know a good thing, pass it on.

**South Carolina Young People's Conference
Sumter, June 11th to 17th**

Sunday School

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

MAY 13, 1923

DAVID, THE POET KING

Lesson: I Sam. 16:1-31; II Sam. 1:1-24; I Kings 1:1-2:12. (A Survey of David's Life.) Printed Text: I Sam. 16:1-13.

GOLDEN TEXT—"Surely goodness and mercy shall follow me all the days of my life."—Ps. 23:6.

SCRIPTURE LESSON

1 And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go; I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Bethlehem: and the elders of the town trembled at his coming, and said, Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD; sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed is before him.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, the LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

SHORTER CATECHISM

Q. 36. What are the benefits which in this life do accompany or flow from justification, adoption and sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption and sanctification are: assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Samuel, told by Jehovah, had informed Saul of his being chosen king and anointed him for his office. When Saul by two flagrant acts of disobedience had forfeited his right to be king, Samuel, by divine command, told him that he was rejected of Jehovah, and that the Lord would provide him another king. Men who are slow to observe that God rules in the affairs of men, and that "He putteth down one and setteth up another," but it is certainly true, whether men believe it or not. But Samuel, though supplanted by Saul, mourned for his sin and his downfall. At first, Saul manifested superior natural and supernatural gifts for his functions, but he allowed success and pride to master his conduct and betray him into wilful disobedience to Jehovah's plain commands. We will consider Samuel Sent to Bethlehem; The Sons of Jesse Summoned Before Him; David Chosen and Anointed; The Reasons for David's Choice.

I. Samuel Sent to Bethlehem

Samuel, however, distressed by Saul's failure and rejection, was not to spend his time in protracted mourning. Duties still devolved upon him. The needs of the nation pressed, a better king had to be provided and the will of the Lord done. It is thus with ourselves, when we have been sorely bereaved. We must not indulge in desponding and weakening grief, but address ourselves to pressing duty. When first told to go to Bethlehem to anoint a new king, Samuel objects. "Saul will kill me." But the Lord tells him, "Perform your functions as prophet, and hold a sacrifice unto the Lord, and "Call Jesse and his sons to worship." Then "I will tell you what to do." Jehovah discloses His will by degrees, affirms only truth,

but gives this as needed. When Samuel reaches Bethlehem the elders approach him tremblingly, saying, "Comest thou peaceably?" He affirms that he did, and says he "came to sacrifice unto the Lord." This was true, but not the whole truth, and we are not bound to tell the whole truth except at the proper time.

II. Jesse's Sons Summoned Before Samuel

He doubtless told Jesse and his family about what his purpose was. Eliab, Abinadab, and Shannanah, are called before the prophet. They are men of fully developed manhood and of impressive appearance. They appeal to Samuel's judgment favorably, and he says, "Is not the Lord's anointed before me?" But Jehovah does not choose them. In choosing Saul He had chosen a king according to their desires. Now He proposes to select one to please Himself. Seven sons of Jesse pass before Samuel without divine choice, and he says, "The Lord has not chosen these." The prophet asks Jesse, "Have you any other son?" He replies, "The youngest, David, is keeping the sheep." Samuel directs, "Send for him, for we will not sit down to the sacrifice till he comes."

III. David Chosen and Anointed

When he appears, he is a youth "ruddy in complexion and beautiful in countenance," and winsome in person and bearing. When he is presented, the delayed Divine choice is rendered and the Lord says, "This is he, anoint him." He has not the outward gifts of matured manhood, but he has other qualifications that pleased Jehovah. Samuel, with his horn of oil, anoints him in the presence of his brethren to designate him as God's chosen king. But he goes through years of training and many bitter experiences to fit him for his functions. The same is true of many earthly kings and of all spiritual kings who are to become "kings and priests unto God." David was not only anointed with oil to indicate his kingship, but his soul was anointed with the Holy Ghost to qualify Him for his exalted functions. "The Spirit of the Lord came upon him." The Divine Spirit not only fitted him to bear trial, to rule justly, to fight needful battles and to subdue formidable enemies, but to conquer inbred sin and spiritual foes. He also inspired him to write the songs of Zion and to "strike the lyre to themes harmonious with the morning stars and pure as those by sainted bards and angels sung waking the echoes of eternity." Well he may be termed "The Poet King."

IV. The Reasons Why God Chose David King

The Lord does not always give us reasons for His choice or conduct. But in David's case, in the lesson itself, and in his subsequent story, some reasons are apparent. We are told "that men judge by outward appearance," but "the Lord looketh at the heart." David was "a man after God's own heart." The intellectual, moral and spiritual qualities given him by God, accorded with the Divine will and the Lord knew they would be used for Israel's welfare and the glory of God. David had mental powers of a high order, in his dealings with man he was habitually just, generous, kind, faithful and forgiving; in relation to Jehovah he was devout, submissive, penitent, truthful and consecrated.

Christian Endeavor

C. E. TOPIC COMMENTS FOR MAY 20TH

By Edmund O'Connor, Rome, Ga.

Member of C. E. Training Class, of Davidson College

After reading the whole of the Bible, from Genesis to Revelation, we are, at its end, confronted with two great questions: "How have I been helped by the Bible?" and "What parts of the Bible have helped me most?" There is much food for thought in those questions, and one must carefully separate

the many petty things that immediately fly to the mind, from the grander, larger and nobler changes that have been effected by a portion of the Scripture. While everyone has been helped by the Word of God, in different ways, yet all help is based on five fundamental truths gotten by close study of the Bible.

Knowledge of the Power of God

Surely there is no greater truth learned in Genesis than the one that the creation of all things was at the command of God, and that all existing things are sole servants of his will.

"And God said, Let there be light and there was light." Belief that this is true and that light came without the delay of human power helps us to realize that God, having such control over the elements, has the power to protect us from our enemies and to preserve us through sickness and danger.

Knowledge of the Love of God

"For God so loved the world that he gave his only begotten Son" that he might die for the world. Truly, no greater love is there than that which demands human sacrifice to make it evident. We hear the tiny children raise their voices in chorus as they sing, "Jesus loves me, this I know, for the Bible tells me so." We oft-times pass this chorus by, but at times we stop and think, "Does Jesus love me?" "And does the Bible tell me so?" "and if so where?" The answer is found in the story of the crucifixion of Christ, to which experience he voluntarily sacrificed himself through love for men, that they might be saved by it. This answer helps us to love Him who loved us.

Knowledge of Salvation Through Jesus Christ

The beautiful passage of John 3:16 tells us that God gave his only Son to die for the world that whosoever believed on Him shall not perish. And Christ himself tells us, "I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me."

To know that one thing, will help us throughout our lives. No longer will we need to fear the punishment of the unjust or the spiritual death of the sinner, for Christ can lift us beyond the grave and carry us to an eternal reward if only we will believe on Him and let Him enter our hearts as sole Master and Lord.

The Knowledge of the Privilege of Serving Christ

Ah, yes, it is more than a command that we find in Mark 16:15, "Go, ye, into all the world, and preach to every creature." Christ is offering us a share in spreading His gospel over the earth, making way for His kingdom which He has promised will come. Should we disregard this duty, the advance of his army would be retarded not the least bit, for the coming of His reign is not dependent solely on man's effort (although that is the method God seems to be using). However, He has offered us the great privilege of co-partnership with Him in bringing in His reign. The knowledge of this encourages us to faithful labor.

John pictures to us in Revelation, the future condition of those who have served Christ in this life. Knowledge of that future life, when existence will be fellowship with Him, helps us, as we contemplate it, to live cleaner and purer lives here. It encourages us to strive forward and upward to worthwhile things.

What more or greater help could come from our Bible than these thoughts? In every association and in every duty we will be helped beyond expression when we have gained from our Bibles a knowledge of the power of God, a knowledge of the love

of God, a knowledge of salvation through Jesus Christ, a knowledge of the privilege of serving Him, and a knowledge of the fact that some day we shall live with Him in a glorious new world.

BANNER POINTS FOR JUNIOR CHRISTIAN ENDEAVOR, NORTH CAROLINA 1922-1923

Standard Efficiency Banner to society making the largest total score in the following matter:

1. Junior Efficiency Chart ----- 8 Points
2 credits for each 25 points attained on chart.
2. Four Square Dixie Chart ----- 8 Points
2 credits for each square attained.
3. Denominational Chart (Presbyteries have a card for Junior Work ----- 5 Points
1 credit for each 20 per cent attained on the chart.
4. Missionary Gifts ----- 10 Points
An average of 25c per active member.
5. Monthly service program ----- 12 Points
1 credit for each month reported on time.
6. State Union Pledge ----- 5 Points
7. Memory Work ----- 20 Points
10 per cent of active members learning "String of Pearls."
75 per cent of members learning the entire First Year's Graded Memory Work. (10 points on each.)
8. Each society who had delegates at the State Convention and District Conventions ----- 3 Points
9. Organizing a new society ----- 5 Points
5 credits may be claimed when society has been organized and running three months.
10. New Members ----- 5 Points
5 credits when society has increased its roll 25 per cent since June 1, 1922.
11. Subscriptions to papers ----- 15 Points
2 credits for every club of 10 subscribers Junior C. E. World, 6.
1 credit for every 4 subscribers Dixie Endeavor, 4.
1 credit for every 5 Church Paper subscribers in Junior homes, 5.
12. Mission Study Classes ----- 5 Points
6 credits to be taken after one or more Mission Classes have been completed.

NOTE—Each society will get at least some points. The society scores will be figured on the portions of the above points under the 12 items, that each society has won, and the society getting the largest total points will be awarded the Banner.

NEWSGRAMS OF OUR YOUNG PEOPLE

The Hendersonville, N. C., Senior C. E.'s instituted a fine custom in February during Christian Endeavor Week. They decided to attend the church's Wednesday evening prayer meeting in a body. Wednesday night, April 18th, was "Christian Endeavor" night, and 50 young people, from the Junior and Senior Societies of the church and from the Balfour Orphanage Society, stood up in answer to the pastor's invitation. The Balfour Society was organized two years ago by the Hendersonville Seniors.

The members of the Prospect Senior C. E. Society contributed last year through the society budget an average of \$7.86 each, although the majority of the members are girls and have no regular incomes. Besides, every member of the Society contributed to the church budget.

This society has registered a delegate for the International C. E. Convention at Des Moines, Ia., in July.

"CHRIST CRUCIFIED"

Let others hold forth the terrors of hell and the joys of heaven. Let others drench their congregations with teachings about the sacraments of the church. Give me the cross of Christ. This is the only lever which has ever turned the world upside down hitherto, and made men forsake their sins. And if this will not, nothing will. A man may begin preaching with a perfect knowledge of Latin, Greek, and Hebrew; and he will do little or no good among his hearers unless he knows something of the cross. Never was there a minister who did much for the conversion of souls who did not dwell much on Christ crucified. Luther, Rutherford, Whitefield, M'Cheyne, were all most eminent preachers of the cross. This is the preaching that the Holy Ghost delights to bless. He loves to honor those who honor the cross. (See I Cor. 1:23; 2:2; Gal. 2:20.) —x.

North Carolina Young People's Conference
June 12-19, Davidson, N. C.

Church News

PRICE OF THE NEW ASSEMBLY DIGEST

When the Assembly ordered the publication of a revised edition of the Digest two years ago we contracted for printing a book of the same size as the 1910 edition (780 pages) which sold for \$2.50. Printing costs are about 100% higher than in 1910, but we hoped to sell the new book at \$3.00 and get out without a serious loss. We did some preliminary advertising in which we named a price of \$3.00 for the new book. The new edition was held until the important acts of 1922 could be included and when the book was finished it contained 1,158 pages or about 400 more than the 1910 edition. The final costs show that \$4.00 per volume will not cover the manufacturing cost and postage but we have decided to furnish the book at \$4.00 postpaid believing that this is as much as the average churchman will care to invest in a book of this character. We regret that we could not produce the book at \$3.00 as we had hoped but the size of the book and present printing costs made it impossible.

R. E. Magill, Secretary,
Presbyterian Committee of Publication,
Richmond, Va.

SOUTH CAROLINA

Enoree Presbytery has the honor of being the only Presbytery to report the Every Member Canvass completed on time; and also went over the top \$2,500 above its quota.

At an adjourned meeting of Pee Dee Presbytery held in Bennettsville, S. C. April 30th, the pastoral relation between Rev. C. G. Brown and the churches of Clio and Carolina was dissolved and Mr. Brown was granted a letter of dismissal to Kings Mountain Presbytery in order that he might accept a call to the church of Dallas, N. C.

Mr. Brown has done a wonderful work in the field he is leaving and Presbytery expressed sincere regret at losing him.

Jonesville—On Friday evening, May 25th, at 7:30 a conference of C. E. Workers for the counties of Cherokee, Spartanburg and Union, will be held in this church, conducted by Rev. J. K. Roberts, superintendent of Young People's Work. All officers and committee chairmen and leaders are expected to be present. An interesting program has been arranged. A prize will be given for the best thought or suggestion on "Better Society Work" brought out during the conference. The conference theme is: "Better Society Work." Societies have been asked to select speakers for the program.

Greelyville—Beginning Sunday, April 22d, and continuing through the following Sunday, Rev. W. H. Miley, D.D., evangelist of the Synod of South Carolina, preached able sermons twice a day in McDowell Presbyterian Church, Greelyville. He was ably assisted in the service of song by Mr. W. Furman Betts, of Raleigh, N. C. Dr. Miley's sermons, clear, simple and full of the spirit of Christ, rejoiced the hearts of Christians, leading them to dedicate their lives anew to God's service, and brought a goodly number, some 25, to profess their faith in Christ, and unite themselves with the churches of the town. God is using this servant of His to render glory to His name and to Him we give the praise.
R. H. Ratchford.

Effingham Church—The great progress along almost every line of the church work during the second year of our pastor's, Rev. P. D. Patrick, work here is very encouraging indeed. During the past year the Woman's Missionary Society was organized along the Auxiliary plan, and there was not only an increase in membership, but the women through the Auxiliary more than doubled their contributions over the past year.

A men's Bible class was organized in the Sunday School with a membership of 30. Three other classes were also made into organized classes. The Senior Christian Endeavor Society more than doubled its membership and was given honorable mention at the state convention. There was also a Junior Christian Endeavor Society organized.

We had a splendid meeting the first week in November conducted by Rev. Ray Riddle and Mr. S. E. Ayers of the seminary as song leader. During the year we had 14 additions to the church, nine of the 14 were received on profession of faith and seven of the nine were adults.

Our every member canvass was a success. We are glad to note an increase of \$150 to benevolences over last year's gifts.

One of the outstanding features of our work for the past year was the Daily Vacation Bible School which was held during the last two weeks of June and the first week in July. There was an enrollment of 40 children, and we feel that it was of such a benefit to the children of our church and community that we are planning to have the school again this summer.

The members of Effingham Church feel that God has greatly blessed us and our mother Church, Hopewell, in sending us as our pastor and leader, Rev. P. D. Patrick. Correspondent.

Conestee (Reedy River)—Last Friday night a conference of C. E. workers for Greenville County was held in this church, conducted by Rev. J. K. Roberts,

superintendent of Young People's Work. There were 112 present, 93 of whom were C. E. officials.

A picnic supper was served on grounds promptly at 7 o'clock; and at 7:45 the conference began its session. Rev. J. G. Walker, Third Church, Greenville, lead the devotional exercises. The singing was earnest and inspiring.

The conference theme was: "Better Society Work." A prize was offered for the best thought or suggestion for better society work open to every one taking part in the conference. Each speaker was given five minutes on the program to show his subject would lead to better society work. While all of the speeches were full of "pep" and enthusiasm, no speaker used the five minutes.

Better Society Work, Miss Augusta Walton, Reedy River; The President, Miss Virginia Taylor, First Church, Greenville; Lookout Committee, Mr. Reid Patrick, Second Church, Greenville; Prayer Meeting Committee, Mr. Leonard Howard, First Church, Greenville; Music, Miss Pallie McCrittick, Lickville; Prayer Meeting Leader, Mr. C. A. Ware, Second Church, Greenville; Literature, Miss Stoddard, New Harmony; Missions, Miss Agnes Deal, First Church, Greenville; The Social Committee, Miss Caroline Swingley, Third Church, Greenville; The Pledge, Miss Catherine Bryan, First Church, Greenville.

The open conference developed lively discussions. Mr. Charles Cutino made a hit on the subject, "pep" or C. E. Ball. The judges, Dr. E. P. Davis, Dr. T. W. Sloan, Rev. Messrs. J. G. Walker, R. C. Morrison, and J. S. Davis, awarded the prize for the best thought suggestion on better society work to Miss Allie Gentry, First Church, Greenville. After a series of delightful games on the church grounds, the conference adjourned with the Mispah.

Greenville—On the evening of April 27th, the officers of six churches met in the First Church to complete the organization of a Presbyterian Officers League of Greenville County. After a delightful supper served by the ladies of the First Church the league went into conference presided over by Hon. R. N. Ward. The following subjects were discussed: Extension of Presbyterianism in the City, elder B. B. Smith, Third Church; Extension of Presbyterianism in the mill districts, elder P. W. Seyl, Second Church; Need at Large for the Extension of Presbyterianism, elder W. M. Stenhouse, Reedy River Church; Co-operation, elder W. Lindsay Wilson, Fourth Church; A Definite Aim, Rev. J. K. Roberts, superintendent H. M. S. S. and Y. P. Work.

Constitution and By-laws were adopted and the following officers elected: President, deacon W. B. Smith, Second Church; first vice-president, R. N. Ward, First Church; second vice-president, W. M. Stenhouse, Reedy River, Church; secretary-treasurer, W. Lindsay Wilson, Fourth Church.

NORTH CAROLINA

Greensboro, First Church—On May 27th, Dr. Campbell Morgan will begin a series of Bible lectures in this church. All the churches in Greensboro are invited to unite in this Bible conference. Dr. Morgan is considered the greatest Bible teacher living.

Arrangements are being made for the Summer Camp in June. A special train will leave Greensboro Monday morning, June 18th, and returns Thursday morning, June 28th. If you have not made your percentage for camp, mail your registration fee of \$2 to the church office and a place will be reserved for you in the camp or a tent will be reserved for your family. The camp is open to every one this year and any friend of any other denomination can be invited. The camp is limited to 300, and we expect to have every vacancy filled by the first of June.

Acme—On Sunday night of April 22d we closed one of the best meetings ever held at this church. Rev. J. J. Murray, Presbytery's evangelist, came to us on April 16th and preached with great power each night. On Friday, Saturday, and Sunday, morning services were held, the Lord's supper being observed on Sunday morning. Each morning during the week Mr. Murray went over to the high school and held chapel for the children. The boys and girls found his chapel talks not only enjoyable but very helpful and inspiring. It seems that the time was just ripe for a real revival. For some weeks a season of prayer at mid-week services had been engaged in with special reference to the coming meeting. Another important factor in the success of the meeting was the good effective personal work rendered by members of our own congregation, and by the public school teachers. There was perhaps the largest attendance on these services that the church has ever had. As to visible results, most of the church members took their stand for a more consecrated life; 22 were added to the membership of the Presbyterian Church, and 11 to the Baptist. Twenty-eight joined on profession of their faith in Christ, and five by letter. We feel that the power of the Holy Spirit was with us through the whole meeting, and that we have been greatly strengthened, both as a church and as individuals for the Master's service.
J. K. Fleming, Pastor.

Greensboro, First Church—It is seldom that a church has to apologize for lack of seating capacity, yet the following is taken from the First Church bulletin:

We regret exceedingly the fact that many of our people have been unable to secure a seat at the Sunday morning services. Three Sundays ago, dozens of people were unable to get seats and each Sunday morning people have to sit in the cloak room in order to worship with us. The officers of the Church regret this condition exceedingly and we

hope by this time next year, we will be able to accommodate all of those who would like to worship with us.

We would like to say to our Sunday School teachers who are doing such faithful work and who are clamoring for more room for their classes that within another year, we hope to be in our new Sunday School quarters and be able to accommodate all those who would like to attend Sunday School.

Fayetteville Presbytery met in the Highland Church, Fayetteville, N. C., April 17-19, 1923, with an attendance of 38 ministers and 86 ruling elders.

Organization: Rev. A. T. Lassiter was elected moderator and Rev. G. F. Kirkpatrick, temporary clerk.

Received: Rev. V. G. Smith from Roanoke Presbytery, and Rev. H. R. McPherson from Tygart's Valley Presbytery.

Candidates Received: John S. Johnson, of Rex Church, and DeWit F. Helms, of Kenly Church were received as candidates for the ministry.

Churches Organized: Fairview, in Johnson county. Church Dissolved: Rennert.

Dismissed: Rev. L. C. Campbell, to Albemarle Presbytery.

Evangelist Rev. M. F. Ham, made a most earnest and forceful address before Presbytery on Evangelism.

Overtures to Assembly: The Assembly was overtured to sever all relations with the Federal Council of Churches, and to appoint a special committee to thoroughly investigate charges of unsoundness in doctrine of certain missionaries on the foreign field.

Overture from Fayetteville Auxiliary asking Presbytery to overture Synod to hold Young People's Conferences in both Western and Eastern parts of the Synod, was granted.

Foreign Missions: At a popular meeting, Rev. A. Hoyt Miller from Mutoto, Africa, made a most instructive address.

Home Missions: The reports from both Presbytery's and Synod's Home Mission Committees showed a good advance all along the line. The Synod's Committee is determined to place a worker in every field in the Synod where there is evident need. All the fields of our Presbytery are filled but two, and these are making progress toward securing pastors. Superintendent Letcher Smith was re-elected for another year by a rising vote. Assembly's Home Missions was also stressed, by our Presbyterial Committee, and the churches urged to give this great cause their proportionate part of the benevolent funds.

Elise High School received a great deal of consideration, and Presbytery expressed its conviction that this school must continue, and pledged it its sympathetic support.

Parkton Group: Parkton, Lumber Bridge and Rex. were allowed to call Rev. V. G. Smith as pastor and arrangements were made for his installation.

Ephesus Group: Calls were placed in the hands of Rev. F. M. Bain, accepted by him, and arrangements made for his installation.

Jonesboro Group: The proposed change in this group, which involves a division of the large group, was placed on the docket for consideration at an adjourned meeting in June.

Fall meeting will be held at West End Church, September 25th.

Nominations: A. L. Bullock, Rev. A. R. McQueen, J. W. McLaughlin and McKay McKinnon were elected to succeed themselves as trustees of Flora Macdonald College for a term of four years.

Presbyterial Sermon: Rev. D. L. Jones appointed to preach on "The Virgin Birth" at next regular meeting.

New Permanent Committee: A committee on Synod's Home Missions was elected, consisting of Rev. A. W. Crawford, Rev. Letcher Smith and ruling elder E. H. Williamson.

Union Seminary Review was most heartily commended to all our ministers as being a most excellent quarterly.

Stewardship Committee recommended an overture to the Assembly asking that the church year be made to conform with the calendar year. This was adopted.

Sabbath Schools: The report to Assembly shows a total enrollment of 11,419 and a total of contributions \$19,390.

After adopting a hearty vote of thanks for the gracious hospitality of the Highland Church, Presbytery adjourned to meet in the First Church, Fayetteville, June 26th, at 1 o'clock p. m.

E. L. Siler, S. C.

FLORIDA

The Synod of Florida is called to meet in the First Church, Jacksonville, May 10th, at 9:30 a. m.

W. A. Cleveland, Moderator.

GEORGIA

Columbus, First Church—On account of impaired health, our former pastor, Rev. I. S. McElroy, D.D., was not able to resume his work here at the end of his annual vacation in September last and he was granted, by this congregation, a further vacation of three months with the privilege of an additional three months if, in the meantime, his recovery was not complete. After several months, Dr. McElroy decided that he would not be physically able to do the work necessary here and tendered his resignation to take effect April 1st.

Rev. T. M. McConnell, D.D., of Greensboro, N. C., a minister who is most favorably known throughout

the Southern Presbyterian Church, came to us as stated supply pastor the first of last November. On account of his somewhat advanced years he has been doing this type of work for some while and has repeatedly declined calls because of the arduous labor entailed. By his deeply spiritual sermons, by his gentle, genial and loving ministrations and address; by his Christ-like humility of spirit and by his constructive and aggressive force in the Master's work, he has greatly endeared himself to our people.

At a congregational meeting held immediately after the morning services, Sunday, April 15th, at which Rev. A. G. Harris presided, the Pulpit Committee recommended that Dr. McConnell be called as pastor. This recommendation met a most enthusiastic and unanimous response from the congregation by a standing vote and the committee was instructed to tender the call at once. Dr. McConnell's gracious acceptance of it is certainly an evidence that he loves our people and feels that God has given him an opportunity to do a great work in this part of the Master's vineyard. He will be given an assistant so soon as some worthy younger minister can be secured for the place.

Pulpit Committee.

ARKANSAS

Hardy—The Ozark Summer Conference will meet at Warpeton Inn, Hardy, Ark., and will continue from June 4-18. These conferences are springing up over the Church and will do much good in bringing our people together.

Blytheville, First—It is common enough for the pastor, at this season of the year, to begin the report of the church's year's work with the words: "This has been the best year in the history of the church." We can truly say that this has not only been the best year in the history of the Blytheville Church, but also, so far as visible results are concerned, the best year in the life of the pastor. The church and pastor co-operating have achieved during the past 12 months several things to be properly gratified over. We are calling them "The Big Six:" (1) Making a new record in enrollment and attendance at the Sunday School, and the winning of the Presbyterial Banner for the largest per capita offering for Sunday School Extension. (2) The organization and successful conduct of a mission in the western part of the city. (3) The organization of a church at Bassett, in which we had the encouragement and assistance of the superintendent of Synod's Home Missions. (4) Overscribing our benevolence quota, notwithstanding the undertaking for a new church building. (5) Plans formed and being matured for the erection of a thirty or forty thousand dollar church. (6) The addition of 74 new members to the church roll, about 24 of whom came in as a result directly or indirectly of the Stephens-Storrs Tabernacle meeting, and the rest through the personal efforts of the pastor and congregation.

At the beginning of the new year, the pastor's salary has been increased \$300.

Paul may plant, Apollos water, but it is God who giveth the increase.

J. Walter Cobb, Pastor.

KENTUCKY

Kentucky Christian Endeavorers are looking forward to the big convention in Hopkinsville, May 11, 12, 13. Everybody who can go will be there, those who can't go will be anxiously awaiting reports from the returning delegates.

Nowhere are they busier than they are in Hopkinsville. There never were more enthusiastic committees anywhere than those right now in Hopkinsville getting everything ready for the Christian Endeavor or guests who will come in May. Let everybody go to Hopkinsville!

The Spring Meeting of the Presbytery of Louisville was held at the Bardston Presbyterian Church, April 9-11. There were present 25 ministers and 16 ruling elders.

Rev. W. H. Armistead was received from the Presbytery of Louisville, U. S. A.

Candidates J. C. Vander Roost and Willis R. Booth were licensed to preach the Gospel. Licentiate G. S. Wuthrich was examined for ordination and accepted a call to the Boston and Hebron Churches. He will be ordained and installed by the following commission April 22d. Rev. David M. Sweets, D.D., Rev. Alfred E. Higgins, Rev. J. V. Logan, D.D., and ruling elder Owen R. Mann.

The Presbyterial sermon was preached by Rev. Thomas Brewster on the subject, "The Holy Spirit." Rev. I. W. Wilcox was appointed to preach at the next meeting on the subject, "God's Detestation of Sin."

The Presbytery established the office of central treasurer and Rev. R. T. Phillips, D.D., was elected. A helpful conference was conducted on the subject of evangelism, and that subject was the predominant one throughout the meeting.

The next meeting will be held at Shelbyville, October 8, 1923. Rev. David M. Sweets, D.D., was the moderator and Rev. I. W. Wilcox was the temporary clerk.

W. H. Hopper, S. C.

Overture to the General Assembly—The Presbytery of Louisville overtures the General Assembly to convene in Montreat, N. C., May 17, 1923:

To make some worthy appropriation to the expenses of the Federal Council of Churches of Christ in America for the current year in view of the membership, of the Assembly in the council, which expresses the essential oneness of the Protestant Evangelical Churches of our country.

The protest which our General Assembly has made on former occasions against some of the actions of some of the commissions recognized by the council has made plain the position of our Assembly with regard to the spirituality of the Church and has helped the council to a larger emphasis on the fundamental truths of Christianity.

We regard the membership of our Assembly in the council as a helpful contribution to the religious work and ideals of this generation.

W. H. Hopper, S. C.

LOUISIANA

New Orleans, St. Charles Avenue Church—We are very happy over the victory of faith of last Sunday. Subscriptions for \$34,000 had been secured for the new Sunday School building and our loyal people last Sunday raised \$26,000 more. It was thrilling and magnificent the way they kept pledging until the entire \$60,000 was subscribed. Our faith was in the furnace but it stood the test. Many people made as many as three and four additional pledges. We are grateful to God for this manifestation of His living power in the hearts of His people. The membership of this church is 316. The total contribution for all causes for the past year was \$17,848.

MISSOURI

The Presbytery of St. Louis met in St. Charles, Mo., April 10, 1923. Present, 14 ministers, and 14 ruling elders. Officers, Rev. C. B. Yeagan, moderator. Rev. Allen Anderson, temporary clerk.

Dismissions, Rev. H. F. McChesney was dismissed to Transylvania Presbytery.

Rev. D. C. MacLeod, D.D., was dismissed at a recent pro re nata session to St. Louis Presbytery, U. S. A., and the pastoral relation between him and the Central Church dissolved.

The Presbytery, also at a pro re nata session, ordained Mr. J. Allen Anderson, and installed him as pastor of the Mizpah Church; and at another ordained Mr. William Colby, and installed him as pastor of the newly organized church of the Open Door, in St. Louis.

The following overture was ordered sent to the General Assembly:

"That the General Assembly advise the Woman's Synodical Auxiliaries that Locals and Presbyterials do not include in their Benevolent budgets gifts to other than to regular Assembly and Synodical Causes without the consent of the Synodical management; also that the Synod's committees on Woman's Work be advised to maintain closer relations with the same."

Presbyterial sermon by Rev. C. B. Yeagan, from I Thes. 4:3.

Next stated meeting, Overland, Mo.

Adjourned meeting, Central Church, April 24, at 3:00 p. m.

Walter M. Langtry, S. C.

OKLAHOMA

Duncan—This little Oklahoma city has experienced the greatest revival of religion perhaps ever held in any Oklahoma town or city. Over 1,000 confessions of Christ and reconsecrations. Rev. James Rayburn, of Merton, Kansas, a presbyterian preacher was the evangelist. His methods were scriptural and with the hearty approval of all the co-operating pastors and the Christian people.

Fifty-eight were added to the First Presbyterian Church, Rev. J. W. Moseley, pastor, on Sunday, April 15th; 42 of these on profession of faith of whom 41 were baptized. This with the 15 received during the last 12 months makes 73 added to the church during the ecclesiastical year. This is 100 per cent increase. The Duncan Church has at last made a permanent place in the city.

Mangum Presbytery met in Cordell, April 10, 1923. The opening sermon was preached by the retiring moderator, Rev. W. W. Sadler.

Rev. Henry Austin, of the Beal Heights Presbyterian Church, Lawton, was elected moderator. Rev. E. D. Curtis was elected temporary clerk.

The Presbyterial sermon on "Presbyterianism in History," was preached to an appreciative audience by Rev. S. L. Hogan.

Rev. J. W. Allen was received from the Presbytery of Cherokee. He accepted a call from and was installed during Presbytery as pastor of the Cordell Church. In the installation, Rev. S. L. Hogan presided and preached. Rev. J. E. Latham charged the pastor; elder D. T. Dunlap charged the people.

Rev. C. C. Tatum was dismissed to the Presbytery of Oklahoma, U. S. A.

An interesting letter was received and read from Rev. T. D. Murphy, Presbytery's missionary to Korea.

Golebo was selected as the next place of meeting. Presbytery adjourned to meet at Davis, Oklahoma, in July during the meeting of Synod to be held at the Presbyterian Encampment at Price's Falls.

J. W. Moseley, S. C.

VIRGINIA

The Presbyterian Church of Colonial Heights, a suburb of Petersburg, was organized April 29th. The young church starts off with very encouraging conditions.

Providence Church, Powhatan County. Licenti-

(Continued on page 12)

COMMISSIONERS
To the General Assembly at Montreat, N. C.,
May 17, 1923

Table listing commissioners by synod: SYNOD OF ALABAMA, SYNOD OF APPALACHIA, SYNOD OF ARKANSAS, SYNOD OF FLORIDA, SYNOD OF GEORGIA, SYNOD OF KENTUCKY, SYNOD OF LOUISIANA, SYNOD OF MISSISSIPPI, SYNOD OF MISSOURI, SYNOD OF NORTH CAROLINA.

Table listing principals, postoffice, and alternates for various synods: Presbytery of Fayetteville, Presbytery of Mecklenburg, Presbytery of Orange, Presbytery of Wilmington, Presbytery of Oklahoma, Presbytery of South Carolina, Presbytery of Tennessee, Presbytery of Texas, Presbytery of Virginia.

CHILDREN

SCHOOL HAS CLOSED

Dear Standard:

I am a little girl ten years old. I am in the fifth grade at school, my teacher's name is Miss Vera Rullen, I like her fine. I have one sister and one brother; my sister's name is Mildred, my brother's name is Forrest; he is in the second grade at school. Our school has closed for this term and I am missing all of my friends. I go to Burgaw to Sunday School. I have recited the child's catechism and have my testament and I know 13 questions in the other catechism. My oldest sister is going to school at Burgaw, she is boarding at Rev. P. L. Clark's sister's house. Rev. P. L. Clark is our pastor of the Presbyterian Church at Burgaw. I will have to close in fear of the wastebasket, as I want to surprise my father.

Your little friend,
Lucile Mallard.

Burgaw, N. C.

FOUR OF EACH

Dear Standard:

I am a little girl ten years old. I am in the fifth grade. My teacher's name is Miss Williamson and I like her fine. I go to Sunday School every Sunday. Our pastor is Mr. Gibbs, and our superintendent is Mr. Bulla. We like them fine. I have four brothers and four sisters. I must close for fear of the wastebasket.

Your unknown friend,
Dorothy Ray.

Linden, N. C.

THE BEST IN THE STATE?

Dear Standard:

I am a little boy eight years old. I live in the best town in North Carolina. I go to the First Presbyterian Sunday School. My papa is superintendent of Sunday School. I'm in the third grade in school. I like spelling best of all. This is my first letter, so please put it in. I want to surprise my little cousins in Charlotte.

Your little friend,
John Morris Gray.

Statesville, N. C.

TESTAMENT AND BIBLE

Dear Standard:

I am a little girl 11 years old. I go to school at Lan Tabor, and in the sixth grade. My teacher's name is Miss Winifred Williamson and I like her fine. I go to Sunday School. My Sunday School teacher is Mrs. W. N. Campbell. Our pastor is Rev. C. M. Gibbs. I have recited the child's and shorter catechism and received my Testament and Bible. I will close for fear of the wastebasket.

Your little friend,
Lazette Tew.

Linden, N. C.

PASTOR TO LEAVE

I have just finished reading some of the letters in the paper and decided to write you too. I am a little girl eight years of age. I go to the Lamar grammar school and am in the third grade. My teacher's name is Miss McLeod and I like her fine. I go to the Presbyterian Church, my Sunday School teacher's name is Mrs. M. J. McInnis, and I like her fine. My music teacher's name is Mrs. Reedy and I like her fine. Our pastor, Mr. McSween is going to leave us and we

hope that God will not let him go somewhere else and leave us.

Your unknown friend,
Elizabeth McInnis.

Lamar, S. C.

A BIRD BOARDING HOUSE

Dear Standard:

As I am too young to write, mother is writing this letter for me. I am learning to read and write, and I can whistle like a boy. My brother, David, goes to school. He is 11 years old and in the seventh grade. We have a German police dog named "Trench." He will do funny tricks. I had lots of fun this winter feeding the birds. I have a feeding table in the back yard. Lots of birds come every day for food; I have seen wrens, juncos, cardinals, song sparrows, chowink, hermit thrush, and the naughty little English sparrows. David has put two bird-houses so I hope some birds will build in them. I love to watch the birds eat. I have no kitty, I would rather have birds. I am going to plant a little flower-garden and have pretty flowers. I love to hear mother read the little stories and letters in your nice paper.

Your little friend,
Inez Caldwell.

Tryon, N. C.

PHYLLIS' PARTY

Ruth and Marian Burnam leaned against the railing of the wide piazza of their new country home in the New Hampshire hills.

"Smells nice and piny," said Ruth, lazily, sniffing the warm fragrance.

"Let's make a playhouse of pine boughs," said Marian. Too much in a hurry for steps, both climbed over the railing and jumped to the springy moss below.

"I wish there were some other little girls," said Ruth, half an hour later, peeping out of the tiny bushy playhouse. "All these houses—three, four, five, on the road half-way down the hill—and nobody in them but grown-ups. Mother said so."

"I wonder if mother is sure," sighed Marian.

"That's what I asked her," said Ruth, "and she said she was sure as sure, and she began at the first house—you know that cunning low brown one with the pretty garden—and she told me who lived in every one, and there wasn't one single little girl or little boy."

"Who does live in that cunning brown house with all the flowers?"

"A lady and a big cat. The lady's name is Mrs. Merton."

"What's the cat's name?"

"O, mother didn't know that!" laughed Ruth. "She stopped there once when she was up here looking for a place, and the lady gave her a cup of tea and a piece of d'licious cake—chocolate cake with chocolate frosting as thick as that—and she saw the cat and he was 'normous, and he slept on a pillow on the table on the piazza, and the lady was afraid he'd catch her pet chipmunks."

"I never heard mother tell about him."

"Well, she did, and the pet chipmunks ran to the lady and ate peanuts out of her hand, and the only way she could tell them apart was that one's tail was bushier than the other's."

"I'm going down some day with mother, if there's a cat and cake and chipmunks," decided Marian.

"Cake was with tea," said Ruth, "so I don't s'pose we'd get any. I wish a little girl lived there."

And what do you suppose happened the very next morning? The farmer man who drove over the hilly roads early each morning to leave milk for all the families in the community left with the milk for the Burnam family a square white envelope addressed to Ruth and Marian Burnam!

"For us?" cried the two little girls, at the breakfast-table, and mother nodded and watched as Ruth slit it open.

"Why, she says, mother," began Ruth, excitedly, "that she'd like Marian and me to come and stay all the afternoon and play with Phyllis, and maybe you'd come at four for tea!"

"Who says?" asked mother.

"And she says Phyllis hasn't had any little girl to play with her for a long time and she's lonely," finished Marian joyously.

"Who says?" asked mother for the second time.

"Who is Phyllis?" asked Ruth and Marian in one breath, and then they all laughed, and Ruth said: "It's from Mrs. Merton. You said she lived in the little brown house with the garden and the cat and the cake and the chipmunks."

"And she says"—Marian took up the tale—"that we needn't let her know, but just be sure to come if we can, 'cause she and Phyllis will be 'xpecting us. Whose little girl can Phyllis be, mother?"

After luncheon, as soon as they had put on clean dark gingham dresses, Ruth and Marian scampered down the woody path, across the sweet sunny meadow, and were soon knocking at the door of the little brown house. They listened hard just a minute before they knocked, but no little girl's voice did they hear.

"My dears, come in!" Mrs. Merton greeted them. Sure enough, mother was right about the "normous cat." There he was at her heels.

"What's his name? We all know about him," said Marian, feeling at home at once. Then, suspicion flashing upon her, "Your cat's not Phyllis?"

"No, oh, no!" said Mrs. Merton. "Just plain Peter is my cat. Phyllis is waiting for you in the front east room. You don't know how glad she is that you've come to play with her."

Mysterious it certainly was. Why didn't Phyllis come to meet them at the door? Was she sick? So mysterious it was that both Ruth and Marian found themselves unconsciously tiptoeing after Mrs. Merton, noiseless as mice. One look into the little east room and they understood.

"Oh!" said Ruth. "The darling!"

"Oh!" echoed Marian. "Her arms out to us!"

In a tiny chair in the middle of the rug sat Phyllis, blue-eyed, flaxen-haired, pink-cheeked. Dressed in a dainty white muslin frock she was, with a white garden hat hung over one arm.

"And a trunk!" said Ruth, dropping on the rug with a sigh of utter content.

What was in the trunk? What wasn't in the trunk! To begin with, the trunk itself was shiny black leather with real straps and a real wee key, on one end in white letters was "P. M." "Phyllis Merton!" crowed Marian. And inside, a tray with two partitions, slippers, socks, brush and comb, handkerchiefs—yes, with lace on them—and hats, as many as six—straw hats for summer, and for winter a darling ermine cap with a tippet and muff to match.

And in the bottom of the trunk, dresses and dresses, pink, blue, white, and black-and-white checked aprons, and coats, pink, blue, white, and blue-

and-white checked aprons, and coats, and a parasol, with petticoats, and all the other clothes any doll ever thought of having. Oh, now I've told! But you've guessed long ago that Phyllis was a doll and that she looked as much like a dear little girl as ever a doll could.

At four came mother, and twice she knocked and nobody heard her! So in she walked, and guided by gay voices, looked into the east room, to see Ruth and Marian on the rug, dressing a flaxen-haired doll, with wee doll dresses and slippers and hats scattered about them. On the rug, too, was Mrs. Merton, looking on, and close by her side, curled in a ball, was old Peter-cat, his eyes shut to the vanities of Phyllis' wardrobe.

Chocolate cake with chocolate frosting? Yes, a whole uncut one. And mother and Mrs. Merton drank tea out of white cups banded with gold, and Ruth and Marian drank cocoa out of tiny blue cups and everybody had little jam sandwiches, and Phyllis sat at the table with her sweetest smile and manners, and right in the middle of the party Peter-cat woke up and meowed so indignantly that he had a saucer of milk.

"Now everybody's at the party 'cept the chipmunks," said Marian.

"Hush!" said Mrs. Merton, and scratch, scratch, something scuttled across the piazza floor! They're waiting for us, but don't hurry, they're never far away."

Sure enough, on the piazza, at Mrs. Merton's first call, two chipmunks, fat, saucy, bright-eyed, scampered up with tails whisking. Tame? They ate out of anyone's hand, ran up into anyone's lap, and the door was safely shut on Peter.

"Have I had Phyllis since I was a little girl?" said Mrs. Merton, in answer to mother's question, as they were all telling what a lovely play-party that they had had. "No, indeed! I have her now, perhaps, because I never had the kind of doll I wanted when I was a little girl. And perhaps I have her," looking down into Ruth's and Marian's rapt, upturned faces, "so little girls will come to see me sometimes. Houses without little girls in them sometimes feel empty."

"May we come again, then?" It was Ruth who spoke, but four brown eyes pleaded the question.

"The oftener you come, the happier Phyllis and I will be," said Mrs. Merton. "We sometimes get tired of just ourselves, and even of old Peter."

On the way home Marian said suddenly: "She remembers just 'actly how it feels to be a little girl! And all the time she played with us we felt as if she were a little girl like us, didn't we Ruth?" A happy pause as all three rested a minute on the upward climb, then Ruth paid childish tribute.

"Why, mother!" she said in the voice of one making an unexpected discovery. "Is that what makes the difference in grown-ups—that the nicest ones remember how everything felt when they were little?"—Rose Brooks, in Zion's Herald.

Those desiring the best of table board during the Assembly at Montreat can secure the same from Mrs. W. W. McCutchen, at reasonable rate, by writing to her at Wysacky, S. C.

Miss Mamie Bays will furnish comprehensive daily reports of the General Assembly for The Charlotte Observer. This paper will be sent by mail, daily, to any address during the Assembly week upon receipt of twenty-five cents.

News of the Week

The Florida Prison System, as well as that of this State is to have a strict probing. In this State some big penologist will be employed.

In Florida the Governor wishes the judge who is charged with drunkenness, to be removed.

Federal agents are also probing peonage conditions.

During the past week various societies have met. The Woman's Club Federation met in Winston-Salem, the opening session being held in Memorial hall of Salem College, where the visitors were most cordially welcomed in a pleasing and captivating address by Mrs. Lindsay Patterson, who is distinguished with the title of founder and first president of the North Carolina federation.

The Southerland Construction Company, of St. Louis, was awarded the general contract for the erection of the George Vanderbilt Hotel, in Asheville, at a meeting of the building committee members today, with a bid of approximately \$600,000.

Work on the new structure will be started within two weeks, with 12 months required to complete the nine-story hotel, which will have 200 rooms.

Asheville has been selected as the location for a national school for the treatment of mentally deficient children, and at least \$50,000 will be expended as an initial investment, with arrangements to care for 50 children, according to Dr. D. C. DeGroat, noted psychologist of Tampa, Fla.

A recent decision of the Supreme Court complicates the situation with regard to foreign vessels carrying liquor. Announcement that the government in 30 days will begin to "vigorously" enforce the law as interpreted by the Supreme Court to prohibit American and foreign ships from carrying liquor within the three mile limit was made by Attorney General Daugherty.

In Washington it is stated that the rigorous interpretation of the prohibition law given by the Supreme Court shall become effective June 10th.

Bootleggers along the coast are giving much trouble, so that Secretary Dendy is co-operating with the President in the plan to use naval force to bring the rum-runners off the coast of the United States to trial and break up the traffic.

In Robeson County, J. W. Bailey, who was to speak at a school commencement, was invited not to come by some over-zealous friends of A. W. McLean, of the same county, who imagined that his coming might militate against Mr. McLean, both being candidates for the Governorship.

Mr. McLean promptly wired his regrets, and invited Mr. Bailey not only to come to Robeson County, but also to Lumberton, the home of Mr. McLean.

Governor Morrison and E. B. Saweezy, vice-president of the First National Bank of New York City, began a tour of Piedmont and Western industrial centers of the State. Mr. Saweezy, who is a member of the syndicate that has a large amount of North Carolina bonds, is the guest of the Governor for the week.

United States Senator Knute Nelson died on a Pennsylvania railroad train at 8:15 o'clock April 28th, while on his way from Washington to Chicago where he was to continue on his way to his home in Minnesota.

For the first time in history the College of Bishops of the Methodist Episcopal Church, South, will meet the bishops of the colored Methodist Church to discuss means of co-operating in regard to negro education, particularly as it affects Paine College, an institution for the higher training of negroes in Augusta, Ga. The college is owned and controlled by the M. E. Church, South.

"A plan which will revolutionize the present parcel post system of the nation has been taken under construction by the post office department. The plan involves the separation from the regular mails of all parcel post except packages smaller than the size approximated by the standard cigar box and perishable classifications, such as day old chicks and eggs. Instead of distributing parcel post in expensive post office space now crowded beyond the limit in many places, sorting would take place in warehouses adjacent to the railroad stations.

Educational

Davidson—Announcements appearing in the Davidsonian relative to appointments to membership in the teaching staff for next year are of interest. Professor L. M. Currie expects to spend the coming year at Cornell taking graduate work in chemistry and physics looking toward the Ph.D. degree. During his absence his work at Davidson will be carried on by Mr. W. N. Mebane, of the class of '18, and by C. K. Brown, valedictorian of the class of '21. Mr. Brown, who will teach some of the classes in mathematics, received his M.A. degree from the University of Virginia last year and during the present session has been a graduate fellow at the University of North Carolina. Mr. Mebane was for a time at V. P. I. in the engineers training camp prior to his return to Davidson for his degree. He will teach here two sections of Physics I and will have charge of certain laboratory work.

The department of Spanish attracts so many students that additional classes and another instructor is needed. Prof. F. L. Blythe, who graduated at Davidson a number of years ago and later took his M.A. at Columbia University, taught Freshman Latin and Greek here for two years and then accepted a position in one of the well-known university schools. This present session he has been connected with the Blue Ridge School for Boys. It is his purpose to spend the summer in Europe, studying Spanish at the University of Madrid for a time and later he will travel over the country studying the manners and customs of the people.

Dr. W. R. Grey, of the department of Latin, and vice-president of the college, sailed from New York on the 18th for a four months' visit to Europe. He will spend the first half of the time in Italy, studying Italian and classical antiquities in their relation to his special department. Later in the summer he will come to Paris for a further study of French. Before returning to this country he will tour part of the battle-scarred sections of France and Belgium.

Work on the rebuilding of the burned Watts dormitory has begun, the contract having been awarded to Blythe and Isenhour, of Charlotte, who built last summer what are known as the East and West dormitories, handsome fire-proof structures that attract the notice of all visitors to the campus. The new Watts will in large part be a reproduction of these last buildings, and will therefore be from every viewpoint an improvement on the former building, handsome and satisfactory as it was.

Hampden-Sidney College—Announcement has been made that Rev. Graham Gilmer, pastor of Tinkling Spring Church, Staunton, Va., will preach the sermon to the graduating class at the approaching commencement. The address to the graduating class will be delivered by Hon. Geo. Bryan, of Richmond, Va.

Recently we have enjoyed visits from Mr. Lyman Hoover, field secretary of the Student Volunteer Movement, and Mr. Frank J. Gilliam, of our Congo Mission. Both of these gentlemen by their addresses and personal conferences left a fine impress on the student body.

Commencement day will be on June 13th, and at that time a considerable number of the alumni will attend the various class reunions.

Commencement Exercises at Chicora College, Columbia, S. C.—Program:

Saturday, May 12—5 to 6 p. m.—Annual Art Reception; 8:30 p. m.—Music Concert.

Sunday, May 13—11:30 a. m.—Baccalaureate Sermon, by Rev. Alexander Sprunt, D.D., Charleston, S. C.; 8:30 p. m.—Christian Endeavor Sermon, by Rev. T. Clagett Skinner, D.D., Columbia, S. C.

Monday, May 14—12:30 p. m.—Alumnae Luncheon and Reception; 5 p. m.—Class Day Exercises; 8:30 p. m.—Graduating Exercises. Literary Address, by Rev. J. B. Green, D.D., Columbia, S. C. Conferring Degrees. Annual Address to the Graduates, by the President of the College.

Columbia Seminary—At the seminary year comes to its close, it is always a matter of great interest as to the location of the men for work, both of the Senior class in their permanent work, and the undergraduates in their summer work. Below gives the following as to the location of the members of the student body of Columbia Seminary.

Senior Class:
J. W. Anderson, Presbyterian Church, Toccoa, Ga.
S. E. Ayers, Evangelistic work, Atlanta Presbytery, Atlanta, Ga.

A. R. Batchelor, Whitmire, Carlisle and Santu Presbyterian Churches, Whitmire, S. C.

G. W. Belk, Jr., Presbyterian Church, Pelzer, S. C.
C. D. Brearley, Hopkins and Lugoff Presbyteria Churches, Columbia, S. C.

J. V. Cobb, Shongalo Presbyterian Church, Vaider, Miss.

H. R. Foster, Carrollton, Reform and Gordo Presbyterian Churches, Carrollton, Ala.

S. H. Fulton, Honea Path and Belton Presbyterian Churches, Honea Path, S. C.

S. B. Hay, Presbyterian Church, Covington, Ga.
G. A. Hudson, Foreign Mission work in China.

C. R. Jenkins, undecided.

W. G. Neville, Landrum, Campello, Clifton Presbyterian Churches, Landrum, S. C.

R. W. Park, Presbyterian Church, Lake City, S. C.
D. C. Stogner, Lickville, Fulton and Simpsonville Presbyterian Churches, Simpsonville, S. C.

A. T. Taylor, Presbyterian Church, Atmore, Ala.

M. R. Williamson, Independent Presbyterian Church, Savannah, Ga.

M. S. Woodson, Oakhurst Presbyterian Church, Decatur, Ga.

B. F. Yandell, Rose Hill Presbyterian Church, Columbia, S. C.

CHURCH NEWS

(Continued from page 9)

ate W. T. McDonald was ordained and installed as pastor of this church April 29th.

Staunton—The session of the First Church has invited the General Assembly to meet in that church in 1924. At a meeting of the women of the congregation this invitation was heartily seconded, without a dissenting vote. It has been 42 years since the Assembly has met in this church.

The trustees of Mary Baldwin College have purchased a site for the new college plant. It is situated a mile from the city limits on the Lee highway. It contains 200 acres, 75 of which are at present in productive orchards. The scenery is beautiful. The citizens of Staunton are delighted and enthusiastic over the securing of this site.

WEST VIRGINIA

Moorefield—The annual reports sent by this church to Winchester Presbytery were very encouraging. The resident membership is 230. The gifts to the various causes (apart from those sent to the Near East Relief) aggregated \$10,134. The Woman's Auxiliary had a remarkably successful year. Its members are energetic and enthusiastic. The Christian Endeavor Society is flourishing. In the bounds of the congregation we have three outposts at which Sunday Schools are held and at which the pastor preaches monthly. The results of the work at these points, as well as that in the town, are very gratifying.

Bluefield—Rev. Warner H. DuBose was installed co-pastor of the Bluefield Church Sunday, April 29th, at 11 a. m. Rev. P. C. Clark, D.D., for nearly 13 years a former pastor of the church, presided, preached the sermon and propounded the constitutional questions; Rev. W. M. Lorimer, of Graham, Va., delivered the charge to the pastor, and ruling elder Dr. S. S. Guerrant, of Callaway, Va., the charge to the congregation. A large congregation filled church and gallery and entered very heartily into the service. It was a very happy service in every way, and gives the new pastor and the new work in South Bluefield a splendid send-off. Mr. DuBose has been most cordially received by the people. He is a young man eminently fitted for such a constructive work as is to be done in that section of the city, and under his leadership, and heartily supported by the present church the work will grow rapidly.

DISTRICT OF COLUMBIA

Central Church of Washington—Rev. Dr. J. W. Skinner, of Texas, gave to our congregation, Sunday night, April 15th, a very interesting and instructive talk on Home Mission work among the Mexicans in that large state, which contains some half-million of these southern neighbors of ours. Our pastor, Rev. Dr. James H. Taylor, has been invited to preach during the month of August at Carr's Lane Church, in Birmingham, England, and the St. Andrew's Presbyterian Church, London, England. The Presbytery of Potomac met in this church Tuesday night, April 17th, and adjourned the next Thursday afternoon. A. H.

PERSONAL

Rev. H. H. Leach has changed his address from Swan Quarter to Kenley, N. C.

We have received an invitation from the faculty and senior class of the Albemarle Normal and Industrial Institute to attend the commencement exercises, May 19-22, 1923. This invitation is one of the most beautiful of the season.

COMMISSIONERS

(Continued from page 10)

Principals	Postoffice	Alternates	Postoffice
Rev. Robt. L. Riddle	Baltimore, Md.	Rev. Wm. Cumming	Washington, D. C.
Rev. Wm. H. Woods	Winchester, Va.	Rev. D. J. Shopoff	Stordie, Va.
George Earle	Laurel, Md.	J. E. Douglas	Aldie, Va.
H. Bradley Davidson	Washington, D. C.	T. E. Bartenstein	Warrenton, Va.
Presbytery of Roanoke			
Rev. F. M. Allen	Clarkville	Rev. C. H. Phipps	Martinsville
Rev. W. E. Harrop	Chase City	Rev. H. S. Morgan	Keysville
D. Y. Henry	Brookneal	W. E. Scott	Charlotte C. H.
J. S. Moore	Prospect	T. W. Friend	Drakes Branch

Principals

Postoffice	Alternates	Postoffice
Rev. W. G. Greenless	Petersburg, W. Va.	Rev. J. L. Rogers
Rev. J. B. Bittinger	Gerrardstown, W. Va.	Rev. G. G. Sydnor
G. W. F. Mullis	Martinsburg, W. Va.	L. E. Harris
Philip Williams	Woodstock, Va.	W. B. O'Neal
SYNOD OF WEST VIRGINIA		
Presbytery of Greenbrier		
Rev. T. H. Wix	Frankford	Rev. H. H. Orr
Rev. J. M. Moore	Lewisburg	Rev. R. L. Kinnaird
J. R. Pence	Union	T. S. McNeil
J. W. Baxter	Retick	J. B. Sydenstricker
Presbytery of Tygarts Valley		
Rev. F. H. Barron	Elkins	Rev. John McKenzie
F. L. Fox	Sutton	J. J. Dotson

Marriages and Deaths

MARRIED

Odom-Johnson—At the manse, Raeford, N. C., on March 18, 1923, by Rev. C. Brown, Mr. W. C. Odom, of Raeford and Miss Sallie Mack Johnson, of St. Pauls, N. C.

Hunter-Sherrill—On April 5, 1923 at the home of Mr. and Mrs. D. W. Sherrill, of Raeford, N. C., by Rev. W. C. Brown, Mr. Godfrey Earl Hunter, of Laurinburg, N. C., and Miss Marquerite Sherrill, of Raeford, N. C.

Monroe-Lindsay — At the manse, Hope Mills, N. C., on March 15, 1923, by Rev. D. L. Jones, Mr. C. Leroy Monroe, of Hayne, N. C., and Miss Linnie Lindsay, of Cumberland County, N. C.

Wood-Monroe—At the manse, Hope Mills, N. C., on April 11, 1923, by Rev. D. L. Jones, Mr. Martin L. Wood, of Rockfish, N. C., and Miss Clara Monroe, of Hayne, N. C.

DEATHS

Price—After a brief illness in the morning of April 24th at her home in Wilmington, N. C., Bettie Price in the 80th year of her age.
He giveth His beloved sleep.

MRS. M. P. SHAW

Whereas, on March 26, 1923, our heavenly Father, in His infinite wisdom, called from us unto Himself our co-worker, Mrs. M. P. Shaw, we, the members of the Woman's Auxiliary of Rex Presbyterian Church, wish to express:

First. Our appreciation of her life, and recommend her faithful Christian character to all as an example of loyalty and cheerful obedience to His will.

Second. Our sympathy to her loved ones.

Third. That a copy of these resolutions be sent to the family, and copies to the Presbyterian Standard and the Robesonian for publication, and a page in our minute book dedicated to her memory.

Mrs. I. J. Williams.
Mrs. J. M. McIver.

ARCHIBALD FAIRLY PATTERSON

On March 1st Mr. Archibald Fairly Patterson passed to his reward. The end came at Baltimore, Md., in Johns-Hopkins Hospital, where he was being treated for an old malady. The immediate cause of death was pneumonia. The funeral took place at the First Presbyterian Church of Laurinburg and the remains were laid to rest in the family cemetery.

Mr. Patterson was born January 1, 1857, near Laurinburg, in Scotland County, North Carolina. His father was Dr. Archibald Patterson, a practicing physician, and his mother was Miss Mary Ann Fairly. Both families were well known and highly respected in the community.

In November, 1881, he was married to Miss Emily Elliot, of Cumberland County, N. C. Of this union ten children were born, two sons and eight daughters. The sons and two daughters died in childhood.

Mr. Patterson lived all his life in the county of his birth. He made his home on the plantation located near the Laurel Hill Presbyterian Church. The home and the church were the two main centers around which his life revolved. His presence was a benediction to both institutions. The family altar, hospitality, love and truth of that home will long remain a heritage to those who knew him

best and loved him most. His services in the church he loved so well, the mother church of that county, will never be forgotten. He held up high standards of Christian life as an elder and Sabbath School superintendent for many years and inspired the congregation to live up to them. His place in public life, while less marked than in the home and church, was that of a Christian gentleman. He took a keen interest in and lent a generous hand to all movements for the uplift of humanity.

We mourn his loss, yet we bow in deep humility, submission and resignation to the Father's will. "Shall not the Judge of all the earth do right?" His fallen life is a challenge to friends and neighbors to take up the unfinished task. His spirit articulates through the immortal words:

"To you we throw the torch from falling hands."

Be yours to lift it high.

D. M. McIntyre.

MRS. HATTIE GIBSON MORGAN

We, the members of Circle Number 2, of the Laurinburg Presbyterian Church do lovingly pay this tribute of respect to the memory of our friend and co-worker, Mrs. Hattie Gibson Morgan.

Therefore be it resolved:

First, That we point with pride to her record as a member of this organization, her hearty co-operation, her devotion to her church.

Second, While the circle has suffered a great loss, and we miss her untiring interest in our work, yet we bow in humble submission to Him who doeth all things well.

Third, That we assure the bereaved family of our sincere sympathy and earnest prayers, that the God of peace and comfort may be very near to them in their sorrow. That a copy of these resolutions be recorded in the minutes, that a copy be sent to

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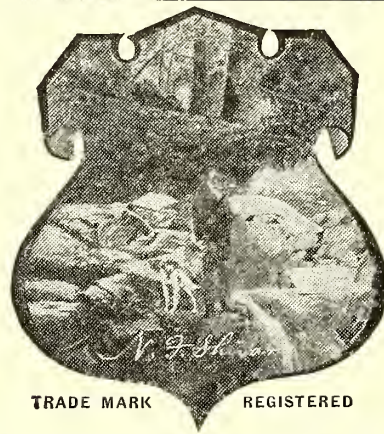
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Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept our guarantee offer. It gives you the equivalent of a three-weeks' visit to this celebrated Spring, with no charge for the water if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

Fremont, North Carolina.

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

Seranton, South Carolina.

My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease.
J. D. M.

Bishopville, South Carolina.

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

Fredericksburg, Virginia.

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

Lexington, Virginia.

I know of several who were relieved of rheumatism with this water. Please ship at once and oblige.
J. P. R.

Roper, North Carolina.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
Mrs. H. C. E.

Leeds, South Carolina

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

Union, South Carolina.

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

Warrenton, Virginia.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.
MRS. J. R. C.

Chancellor, Alabama.

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

Florence, South Carolina.

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

Atlanta, Georgia.

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

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Address _____
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\$200.00 PRIZE

Washington, D. C. Apr. 16.
Two hundred dollars will be given as a prize to the person suggesting the most appropriate name for No.'s 33 and 34, the new trains between New Orleans and New York, to be inaugurated on Sunday, April 29th, by The Southern Railway System, the Louisville and Nashville, The West Point Route and the Pennsylvania Railway, according to announcement made today by W. H. Taylor, Passenger Traffic Manager of The Southern, Washington, D. C., to whom all suggestions should be sent. The prize will be awarded after all suggestions have been considered by a committee of officers of the interested lines.

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the family. Also that a copy be sent to the Presbyterian Standard for publication.

Mrs. Geo. F. Avinger.
Miss Mary McKinnon, Committee.
Miss Bessie McNeill.

Story and Incident

HOW JOHN PAID ANN

The family were at the supper table when John came in with his skates. After supper his father said to him: "John, you have been gone all the afternoon. You did not get your work done. It must be finished tonight, you know."

John went out into the shed with gloomy brow. It was not long, however, before the tones of his voice came in very cheerfully through the closed door into the sitting room.

"Is that Nan out in the shed with John?" asked Janetta.

Her mother smiled and nodded.

Janetta was almost grown up. She felt herself to be wise and often liked to give her mother advice, as most of us have

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STATEMENT

HOME SECURITY LIFE INSURANCE COMPANY

DURHAM, N. C.

Condition December 31, 1922, as Shown by Statement Filed

Amount of Capital paid up in cash	\$ 50,000.00
Amount of Ledger Assets December 31st of previous year, \$93,571.31; Total	93,570.31
Premium Income, \$326,816.52; Miscellaneous, \$3,812.88; Total	330,629.40
Disbursements—To Policyholders, \$115,002.46; Miscellaneous, \$187,985.94; Total	302,988.40
Business written during year—Number of Policies, 44,853; Amount	4,490,291.00
Business in force at end of year—Number of Policies, 48,398; Amount	4,723,595.50

Assets

Mortgage Loans on Real Estate	\$ 105,650.00
Net Value of Bonds and Stocks	10,000.00
Cash	1,661.31
Interest and Rents due and accrued	1,297.25
Premiums uncollected and deferred	2,439.00
All other Assets, as detailed in statement	20,235.89

Total \$ 141,283.45
Less Assets not admitted \$ 8,725.00

Total admitted Assets \$ 132,558.45

Liabilities

Net Reserve, including Disability Provision	\$ 78,470.00
Policy Claims	400.00
Premiums paid in advance	2,800.38
Estimated Amount payable for Federal, State, and other Taxes	600.00

Total amount of all Liabilities, except Capital \$ 82,278.38
Capital paid up in Cash \$50,000.00
Unassigned funds (surplus) 280.07 \$ 50,280.07

Total Liabilities \$ 132,558.45

Business in the State of North Carolina During 1922

	INDUSTRIAL	
	No.	Amount
Policies on the lives of citizens of said State in force		
December 31st of previous year	44,677	\$4,126,142.00
Policies on the lives of citizens of said State issued during the year	44,853	4,490,291.00
Total	89,520	\$8,616,433.00
Deduct ceased to be in force during the year	41,131	3,892,837.50
Policies in force December 31st	48,398	\$4,723,595.50
Losses and Claims incurred during year	599	\$ 38,464.00
Total	599	\$ 38,464.00
Losses and Claims settled during the year, in full, 38,464.00	599	\$ 38,464.00

President, A. M. Moize; Secretary, T. C. Worth; Treasurer, T. C. Worth; Home Office, Durham, N. C.; Attorney for Service: Stacey W. Wade, Insurance Commissioner, Raleigh, N. C.

STATE OF NORTH CAROLINA
Insurance Department

(Seal)

Raleigh, March 2, 1923.

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Home Security Life Insurance Company, of Durham, N. C. filed with this Department, showing the condition of said Company on the 31st day of December, 1922.

Witness my hand and official seal the day and date above written.
STACEY W. WADE,
Insurance Commissioner.

WANTED — Pupil nurses for the Rocky Mount Sanitarium, at Rocky Mount, N. C. High School graduates preferred. For further information, apply to the Superintendent.

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liked to do in our time. She gave her some now.

"I think, mother, that you ought not to let Nan help John so much. She will spoil him. It is no girl's work for her to be carrying wood for him down into the cellar. She never seems to mind what she does, if it will make things easier for John."

"He pays her pretty evenly, I am sure," said Mrs. Neville, quietly.

"Pays her!" repeated Janetta in surprise, looking doubtfully at her mother. "How?"

"Keep your eyes open and see," said Mrs. Neville. She would give no hint of what she meant.

"John," said Nan, when they had come back into the house and were warming themselves luxuriously, "Eva Hastings cannot go to the singing class because she has nobody to take her home. We could walk just that little distance round the corner with her, couldn't we?"

"Where's her brother, Jim? Why can't he go for her?"

"He'll not be bothered, he says. You always come after me, anyway. So I think that it wouldn't be so very much farther to take Eva on home."

"I suppose it wouldn't," said John. "All right."

Janetta looked across at her mother. But Mrs. Neville's head was bent over her work.

The next day at noon John was full of a plan which the boys were making at school.

"We are going to get up a sleigh ride—just we ourselves, amongst us boys. Then we will invite the young ladies to come with us."

Janetta condescended to show a little interest. She usually felt herself much above John and his friends, but if it was a question of having a sleigh ride when sleigh rides were few, perhaps she might forget her dignity for once to advantage. John noticed this. He was divided as to whether to feel flattered or to grumble.

"Yes, of course, some of the fellows want you, Janetta," he said. "They know that generally you don't remember that they are alive; and it is just possible that now and then you slip out of their memory for a minute or two at a time. But on an occasion like this we can make-believe all round. You see, it adds something to the style to have girls on board with long skirts and their hair put up."

Nan was listening wistfully. Her skirts were not long and her hair was in a pig-tail. Still, she oughtn't to be selfish; it was nice for John and Janetta, and her turn would come by and by.

"In my own case, though," John continued, "I didn't choose my girl for style. I have more sense. She is young; she may fall asleep during the proceedings, but she is the nicest girl in town, for all that, of any size—except mother—Nan is."

"Oh, John, you didn't!" cried Nan, joyfully. "How perfectly, perfectly lovely of you!"

Janetta thought of several things, of which the sleigh ride was only one. Meantime, Dr. Neville had come in for his dinner.

"John," he said, "I hope you have not been making friends with those two Barbour boys."

"I haven't," said John; "Nan wouldn't let me. I couldn't see anything had in them; and they are awfully entertaining. But Nan made such a fuss that I had to give in."

"Well, you may be very thankful to Nan," said his father. "They have got themselves into a miserable scrape. They were picked up on a back street drunk last night and put in jail!"

While the others exclaimed and questioned, John was uncommonly silent. At the end, before he started back to school, he said, soberly:

"A fellow doesn't lose much by taking

Nan's advice. Maybe if Harry and Phil Barbour had had a sister like her they never would have got into such bad ways."

In the course of the afternoon Janetta drew her chair up close beside her mother's.

"Mother," she said, "I have watched and I see. Nan gets high pay from John for hewing wood and drawing water—the highest."

"I knew that you would see it before long," said her mother. "A girl cannot do better work than build little fences of kindness and love and goodness about a brother that will help to keep him safe. Even if she roughens her hands a little at it and works rather more than her share, it is well worth while. Isn't it?"

—The Instructor.

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NO. 14	NO. 22	NO. 38				NO. 41	NO. 21	NO. 15
f 7:00 pm	f 7:30 am	f 9:00 am	0	Aberdeen Ar.	45	f 6:50 pm	f 3:50 pm	f 8:30 am
f 7:19 pm	f 8:15 am	f 9:16 am	5	Ashley Heights	49	f 6:35 pm	f 3:20 pm	f 8:12 am
s 7:28 pm	s 8:36 am	s 9:26 am	9	Sanitorium	55	f 6:26 pm	f 3:05 pm	f 8:02 am
f 7:34 pm	f 8:39 am	f 9:30 am	10	Montrose	58	f 6:22 pm	f 3:00 pm	f 7:58 am
f 7:46 pm	f 8:51 am	f 9:38 am	13	Timberland	62	f 6:13 pm	f 2:45 pm	f 7:48 am
f 8:00 pm	f 9:55 am	f 9:53 am	19	Raeford	68	f 6:00 pm	f 2:25 pm	f 7:30 am
	s 10:13 am	f 10:08 am	24	Dundarrach	71	f 5:45 pm	f 1:25 pm	
	f 10:21 am	f 10:15 am	26	Arabia	79	f 5:39 pm	f 1:15 pm	
	f 10:40 am	f 10:29 am	30	Rockfish	85	f 5:25 pm	f 12:55 pm	
	f 10:43 am	f 10:31 am	31	Hope Hills Jct.	84	f 5:22 pm	f 12:50 pm	
	f 10:53 am	f 10:40 am	34	Renix	81	f 5:13 pm	f 12:38 pm	
	s 11:00 am	s 10:46 am	36	Clifton	78	f 5:08 pm	f 12:33 pm	
	f 11:12 am	f 10:56 am	40	Skibo	73	f 5:00 pm	f 12:18 pm	
	f 11:19 am	f 11:02 am	42	Owens	69	f 4:55 pm	f 12:11 pm	
	f 11:30 am	f 11:15 am	45	Ar. Fayetteville Lv.	0	f 4:45 pm	f 12:00 pm	

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M. A.
Care Standard.

The little volume that I published several years ago, "The Book of Revelation," is out of print. I should like to get several copies; and if anyone has a copy that he is willing to part with, I should like to have it. If he will send it to me and name the price, I will remit upon receipt of the book. G. F. Nicolassen, Oglethorpe University, Ga.

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It is easy enough to be happy
When life is a bright, rosy wreath,
But the man worth while
Is the man who can smile
When the dentist is filling his teeth.
—New York Times.

Little Bobby had been praying for some time for a little sister, but as time passed with no fulfillment of his petition, he finally came to the conclusion that it was no use, and announced his intention of stopping.

Shortly after he was called into his mother's room to welcome two little sisters. Gazing thoughtfully at them a few moments, he said:

"My, but it's a good thing I stopped praying when I did."—Biblical Recorder.

"Mamma, I just now fell downstairs and hit every step all the way down!" exclaimed little Mary, who attends the Christian Science Sunday School.

"Did you hurt yourself, dear?"
"No, mamma, I kept saying, 'Truth, truth, truth!' every step I hit and I didn't hurt myself a bit. But I had Fido in my arms when I fell, and I think he is pretty badly hurt."

"What makes you think so, dear?"
"Why, every step we hit he yelled, 'Error, error, error!'"—Judge.

Absent-minded medical school professor, to class: "I will now give a practical demonstration of the fundamental principles of anatomy, by exhibiting the inner workings of a frog which I dissected this morning."

Taking a small neat package from his pocket, he cut the twine and folded back the paper, dislosing two ham sandwiches and a piece of cake.

"Most peculiar," stammered the bewildered professor. "I could swear I ate my lunch."—The Open Road.

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A Religious Newspaper for the Family



Representative of the Presbyterian Church in the U.S.

Rev. J. R. Bridges, D.D., Charlotte, N. C., Editor

R. C. Reed, D.D., Columbia, S. C., Editor

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ANNOUNCEMENT

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In accordance with the wishes of our patrons, the paper is discontinued only upon the written request of the subscriber. Arrearages must be settled in full at the same time, at the rate of three dollars a year.

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

News items should be in our hands by Monday morning in order to insure their publication in the current issue.

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- Publication and Sabbath School Work—R. E. Magill, 618 N. Sixth St., Richmond, Va.
- The General Assembly's Equipment Fund—T. R. Preston, Treasurer, Chattanooga, Tenn.

EDITORIAL

THE CHURCH'S LEADERSHIP

IN some sections the demand is urgent and persistent that the Church take the lead in everything that looks to the betterment of the world. In the newspaper that comes to our desk this morning are the glaring headlines: "Church to Lead in Fight on War." From the lips of distinguished preachers we have heard it said that the Church should place itself in the lead of all moral reforms. One easily gets the impression that those who thus talk think the Church belongs to us and that we can use it for any purpose that we see fit. If it can be used as an agency to stop war, use it for that. If it can be used to settle the labor disputes, use it for that. If it can be utilized to promote reforms of any kind, use it for such purposes. Let us use the Church freely, and do all the good with it that we can.

Whose Church is it that we propose to use so freely? Is it our Church? Not so have we been taught. It is recorded in our official standards that it is the Church of the Lord Jesus Christ. If this be true, then had He not better be consulted as to how it is to be used? Has He expressed any will on the subject? Has He given us any clear intimation as to what He wishes His Church to do? Can any one cite chapter and verse where He authorized His Church to head social reforms? Did He head any reform movements? Did He settle any labor disputes? Did He organize a campaign avowedly to put a stop to war? Had we not better consult Him as to what we shall do with His Church?

Can you really promote moral reforms by using the Church as an agency? Of course. Then why not do it? We may raise the same questions about Christ. No doubt He could have made a first-class king. He could have framed a wonderful code of laws for Palestine, and cleaned it up, and made a model little kingdom of it. If the Romans objected, He could have taught them in short order to pack up their duds and go home. Why did He not do it? Presumably because He did not wish to. It is altogether possible then that He does not wish His Church to take the lead in all sorts of social and industrial and political reforms. You can peel potatoes with a razor, but that does not prove that it was made to peel potatoes with. Peeling potatoes with it is very likely to render it less fit for doing the thing it was made to do.

It is a great pity that we have to preach the same sermon over so frequently. Especially is it a pity that we have to preach it to those who ought to be able to preach it themselves. How any one can study the New Testament with the care that every preacher should give to its study, and not see that Christ restricted His Church to purely spiritual ends to be pursued by strictly spiritual methods, we cannot understand. The Apostles so understood Him. Paul leaves us in no doubt. "Though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds." Now all these reforms which the Church is asked to lead are dependent for success on carnal weapons. They can be brought about only by means of civil legislation. They can be maintained only by the use of physical force. When the Church is engaged in reform movements, it is simply lending its aid to the State. That was what the Church avowedly did, and did on a large scale, during the world war—it lent its aid to the government to help the government kill Germans and win the war. The Church is disposed to glory in this performance. We have just noticed a call for all the churches to observe an annual memorial day to keep alive the memory of

how the Church helped to break the Hindenberg line and start the enemy on the retreat. Now the Church is asked to take the lead in putting a stop to war. But how? By preaching the Gospel of Christ and expelling the demon of war from the hearts of men? No, but by urging the civil governments to band themselves together and stop it by force, if necessary.

We Southern Presbyterians ought to know our lesson. We were put out of the church of our fathers by those who taught that the Church should lend its aid to the State, especially in time of war. Instead of inquiring of Jesus Christ what He would have His Church do, they sent a telegram to President Lincoln to know if it would strengthen the hands of the administration for the General Assembly to give an expression of its loyal support. When he answered that such an expression would be a great help, the Assembly proceeded to pledge its support to our noble constitution and to the Federal government. It was equivalent to expelling its Southern members. Those who now hold that it is the duty of the Church to lend its aid to the State in the conduct of civil affairs, would do the same thing today in the same circumstances. This is the reason why many of us are decidedly apprehensive of the Federal Council of Churches. The leaders in this Council hold this utterly false theory of the Church's mission, and they spend most of their time in devising ways to help our government manage its affairs.

UNION SEMINARY

As a member of the Board of Trustees of the Union Seminary and also as an appointee to address the graduating class, the editor spent several days in Richmond.

Please bear in mind that when a Southern Presbyterian speaks of the Union Seminary, he does not mean the seminary of that name located in New York, where they run a factory that turns out doctrinal views that would not lie easy on the stomach of the Southern Presbyterian, even if you could persuade him to swallow them.

This Seminary in Richmond occupies a position doctrinally that is as far from its New York namesake as one pole is from the other.

The session just closing has been one of the best in the history of this old institution. The number of students in attendance reached 128, which breaks the record of any Seminary in our Church. This increase in attendance calls for increased endowment, as the space available both in sleeping quarters and recitation rooms is not sufficient. In order to accommodate this increase the Board took steps to purchase two residences.

The death of Dr. Theron Rice last summer was a serious loss, not only to the teaching force, but also to the student body, upon whom his lovely Christian character left an indelible impress. The vacancy in the faculty has not yet been filled, but Rev. E. T. Thompson, the talented son of Dr. Ernest Thompson, of Charleston, W. Va., has been elected associate professor of the same chair. The President reported that Mr. Thompson has already been at work, and is giving entire satisfaction.

Dr. W. D. Reynolds, of Korea, presented a memorial scroll, given by the seminary students in Korea, to commemorate the beginning of the work of our Church in Korea.

On Monday afternoon, the fortieth anniversary of Dr. Moore's connection with the Seminary was celebrated. As the editor was unable to reach the Seminary in time, he will be unable to picture the scene, but according to all reports the distinguished President received his dues, and bore with dignity his "blushing honors thick upon him."

We clip the following from a Richmond paper: The exercises yesterday were in honor of Dr. Walter W. Moore, president of the institution for the last 19 years, and member of the faculty for

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40 years. Students of the seminary, training school, and friends of the seminary took part in honoring Dr. Moore. President John S. Munce, of the board of trustees of the seminary, the only living member of the building committee that erected the buildings here 25 years ago, extended a cordial welcome to the visitors. He paid a high tribute to the seminary faculty and students, and told of the great economic value the institution has been to Richmond. His real subject, however, was a personality—his colleague and friend, Dr. Moore. He said it was impossible to think of the seminary without thinking of Dr. Moore. "His clear vision of the greatness of his work," Mr. Munce said, "his enthusiasm for a pure evangel as God's message to man, his courage striving against difficulties that seemed insurmountable, his infinite patience, his refined courtesy, his sound scholarship, his scorn of everything unworthy, his lovable disposition, his kindness of heart, his gentleness and his meekness are some of the traits that have made him an honored leader, beloved by all with whom he comes in contact."

Following President Munce's address, Rev. H. J. Williams, pastor of the Third Presbyterian Church, presented Dr. Moore three handsomely bound volumes, entitled, "What They Say to Dr. Moore . . . 1883-1923," containing several hundred letters from ministers in all parts of America and in every country where the Southern Presbyterian Church is conducting missionary work. Referring to the style and content of the letters, Mr. Williams declared: "Dr. Moore, every man who was given an opportunity to write a letter for this volume, has violated the tenth commandment by coveting your English with which to express his own appreciation. . . . Some of them are written in Emersonian English, some in Latin, and a few in Hebrew. In them you are referred to as a Christian statesman, and you are. In some you are called the Moses who has led the prophets through the wilderness for 40 years, only you have never doubled back into the wilderness. Some have called you a peerless leader, a distinguished scholar, a courteous gentleman, and a humble Christian. All of these and more you will find written in these Books of the Chronicles."

Dr. Moore expressed his appreciation of the gift and reviewed the events in connection with the growth of the seminary.

The Board appointed a committee to draft resolutions appreciative of Dr. Moore's life and services. Dr. Moore responded in a speech full of feeling.

Besides the routine business the Board took steps to secure two residences for housing the overflow of students; elected Mr. E. T. Thompson as associate professor of the Bible Chair; and arranged for Dr. Taliaferro Thompson to have a leave of absence in order to visit the far East.

The many friends of Dr. E. C. Caldwell, whose health last Commencement was such that he was under the care of a specialist and was unable to attend to his duties, will learn with great pleasure that he has measured up to every demand the past session and is in finer physical condition than for years.

The prospects of the Seminary were never brighter. The Commencement exercises were held on Wednesday morning.

The editor made some scattering and desultory remarks to the graduating class, taking as his subject, "Some Don'ts for Young Preachers."

Dr. Moore presented the diplomas to twenty-two graduates, and then gave a brief review of the world as it was in 1898, when the Seminary came to Richmond. It was a wonderful address, such as few men could have made. It was both a retrospect and a prospect—a combination of the sublime and the ridiculous, the humorous and the pathetic, delivered in that choicest English of which he is the unchallenged master.

The members of the Board, as usual, were entertained in the homes of the faculty and residents.

We have always maintained that Hampden-Sidney retained the old Virginia hospitality as no other section. That peculiar charm of that delectable village seems to have been brought to Ginter Park with the Seminary, and makes those of us who lived in the old days, live over our youth.

THE MEETING OF THE GENERAL ASSEMBLY

By the time this copy of the Standard reaches our readers the General Assembly of our Church will be about to open its proceedings. This year the meeting will be at Montreat, and it will be at

the most beautiful season of the year in the mountains of North Carolina.

As the official organ of the Synod of North Carolina, the Standard extends the glad hand to our brethren of the other Synods and prays that their stay among us will not only be pleasant but profitable, and that the steady conservatism of North Carolina Presbyterianism may characterize all of their actions, with the result that the Church may take an advance step in everything pertaining to God's Kingdom here.

We pray that the peace of God may dwell among them, and that in honor they may prefer one another, and that each man may look, not upon his own things, but upon the things of others.

There may be many important matters coming up for action, which we hope may be prayerfully approached and prayerfully considered.

Let those at home pray constantly that the Holy Spirit may dwell among them and direct all they do, and hold ever before them the ideal Church, whose main and only business is to preach the everlasting Gospel.

THE YOUNG PEOPLE'S CONFERENCE

We cling to the old doctrines, because they are the fixed elements in our worship, being founded upon Him who is the same yesterday, and today, and forever.

In our application of these doctrines we believe in progress, and therefore we welcome the evidence of progress in our work among the young people.

This year there is to be a great gathering of them at Montreat, under the direction of trained leaders, but at Davidson, on June 12 to 19, the young people of this Synod will gather and for seven days they will study along every line that will fit them for wider service.

The following will constitute the faculty:

Bible—Rev. Robert Yost, D.D., King College, Bristol, Tenn.; Mrs. S. H. Askew, Bible teacher, Atlanta, Ga.

Sunday School Work—Miss Virginia Nourse, Assembly's Training School, Richmond, Va.

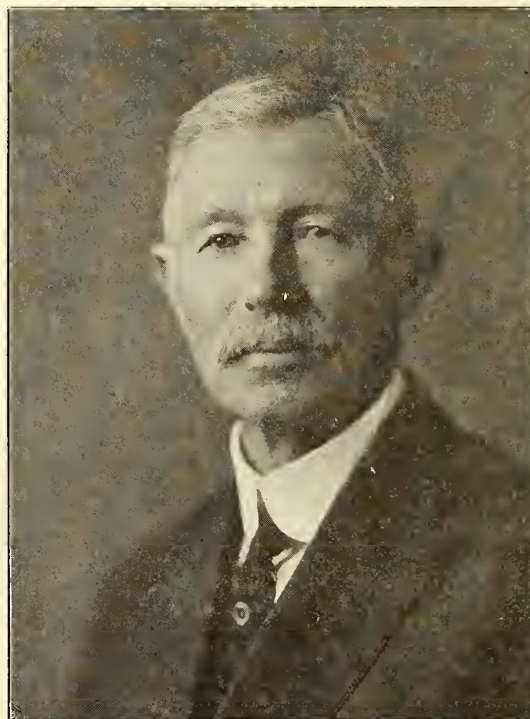
Home Mission Study Book—Rev. J. J. Murray, Wilmington, N. C.

Foreign Mission Study Book—Rev. Woodrow Hassell, Japan.

Young People's Society Work—Miss Julia Lake Skinner, White Bible School, New York.

Music—Mr. Claude T. Carr, Mooresville, N. C.

Speakers—Rev. Homer McMillan, D.D., Sec. Field Work and Publicity of Assembly's Home Mission Committee; Rev. W. E. Hill, D.D., Fayetteville; Rev. C. M. Richards, D.D., Davidson; Rev. Samuel Glasgow, D.D., Knoxville, Tenn.; Rev. Robert Yost, D.D., Bible Teacher, King College; Rev. Flournoy Shepperson, D.D., Chester, S. C.; Rev. Woodrow Hassell, Marugame, Japan.



R. C. Reed, D.D., Retiring Moderator of Assembly

Devotional

THE UNEXPECTED GOD

How full of surprises God is! He who is most sure of God is never quite sure what He will do next, in what situations He will manifest Himself, out of what griefs He will bring glory.

One Man's Tragedy

Here is a lad far from home in the midst of a wild country. He is not only a wanderer. He is a fugitive. The anger of a brother whose birthright he has stolen had made it unsafe for him to remain at home any longer. For him it is exile or death. Not for years will he hear again his mother's voice or feel her hand in love and blessing upon his head. Probably never again will he see the father whose fast-ebbing strength gave token that death is not far away. And he has been very much a home boy. He cared not for the fields and the chase. He preferred sitting by the camp fire and listening to the homely conversation of his parents. And now that is all behind him—how far behind him he does not know—perhaps forever. With sinking heart he sees the sun setting in the western sky and watches "darkness fall from the wing of night."

In addition to the distress of his separation from home was the lugubrious weight of his sense of guilt. Had he been exiled because of his espousal of some unappreciated virtue there would have been some compensation. John Bunyan found his prison cell a place of glory. While his heart ached at his separation from wife and children, there was blessed balm in his consciousness that his separation was for conscience's sake. But there is no such anodyne for Jacob. While he sits upon the rocks of the hillside, thicker than the gathering shadows comes about him the gloom of a guilty conscience. "Conscience doth make cowards of us all." What if Esau were upon his trail with such wild bloodthirsty fellows as usually consorted with him? He can picture the scene should he be overtaken—Esau's anger, his own helplessness, a few sickening blows, a wail, spurring blood, darkness. A night bird's call sends a shiver through him.

To add to his unhappiness there is the uncertainty of tomorrow. What if he finally arrives at his uncle's tents and pastures? Uncles are sometimes hard taskmasters. He will not meet him on terms of equality, for he is a fugitive. If there were any hardness in Laban's disposition, present circumstances would only accentuate it. It is a lonely and comfortless lad that finally makes a pillow of stone and throwing his cloak over his face succumbs to weariness and sleep.

His Surprise

And then the unexpected happened. He dreamed—a dream of angels and of God. To him the dream became a revelation. He was persuaded that his vision was a token that he was not abandoned to his fate, that in spite of his folly and sin God still loved him. After all, the lonely man was not alone. The friendless had a great Friend, the defenseless a great Defender. And so the place of fears became a place of confidence; the night of despair was lighted by a great hope; the barren hillside was none other than the house of God and the gate of heaven. Had anyone told Jacob as night overtook him that God was near, he would have been laughed to scorn. But God was near. And Jacob had a surprise whose gladness he never forgot. In the long weary years ahead, while he toiled to build a home and get a start in life, he remembered and was comforted.—Rev. Albert E. Day in N. Y. Advocate.

THE ONE ESSENTIAL

If Christ has stamped His signature and superscription upon any soul, at its rising again its eternal fortunes are bright and safe and sure. The one essential thing is union and communion with Jesus Christ, both now and forever.

I was in heaven one day, when all the prayers
Came in, and angels bore them up the stairs,
Unto the place where he who was ordained such ministry
Should sort them, so that in that palace bright
The presence chamber might be duly light;
For they were like the flowers of various bloom,
And a divinest fragranee filled the room;
Then did I see how the great Sorter chose
One flower that seemed to me a hedgling rose;
And from the tangled press of that irregular loveliness
Set it apart, and "This," I heard him say,
"Is for the Master." So upon his way
He would have passed; then I to him:
"Whence is this rose, O thou of cherubim, the chiefest?"
"Knowest thou not?" he said, and smiled,
"This is the prayer of a little child."

THE FOOLISHNESS OF THE CROSS

By Rev. A. A. McGeachy, D.D.

Text: "For the preaching of the cross is to them that perish foolishness." I Cor. 1:18.

Amiel once said, "When the cross became the foolishness of the cross it took possession of the masses." Religion can interest a few people if offered as a cult, a philosophy, a system of morals. But it makes an appeal to the masses only when it speaks the language of the heart, addresses itself to the instincts and urges its claim with arguments that mere intellectuals will say are foolish and unreasonable.

Paul uses this word foolishness several times in this chapter. He says that the preaching of the cross is foolish. Again he speaks of the foolishness of preaching. Again Christ crucified is foolishness to the Greeks. And, finally, he speaks of the foolishness of God. What did he mean? Well, Paul was afflicted as we are today, with a lot of high-brows and literary dilettantes who were not interested in anything unless it was obscure nor satisfied with the statement of anything unless it was complicated. Their rhetoric was florid, their metaphysics Teutonic, their logic transcendental. I will give you a sample of it. The Gnostics at Colossae repudiated the direct mediatorship of Christ as being too simple. They postulated a chain of mediators running up from man to God, each of diviner type than the one below. Christ the first link in the chain was a little more than human. The last link in the chain was a little less than divine. You shook the chain on earth and the vibration ran up through all the links to heaven. You prayed to Christ, He to the one above Himself, and so on and on until your prayer was relayed to the Father. The Gnostics scoffed at this simple gospel, as too easy. Anybody could understand it. It was foolishness. Paul took the word out of their mouths and said, I preach the foolishness of the cross.

I want you to examine with me the foolishness of the cross and then the foolishness of those who say it is foolish.

Take such matters as the virgin birth of Christ, which involves His divinity. The inerrancy of the Bible, which involves the reliability of what we depend upon for salvation. And the miracles, specially the miracle of His resurrection, which witnessed the truth of His claims. A constant effort is made to discredit these things as beneath the dignity of modern scholarship, as inconsistent with the discoveries of science. It is the old charge of foolishness.

Now, I don't want to be foolish myself in answering the charge. I am no more of a scientist than some of these men are Christians. The shoe-maker should stick to his last, and all of us should be modest. In the strife between orthodoxy and unbelief there is too much ridicule on the one side and dogmatism on the other. I simply do not see that these things are foolish.

It seems to me perfectly reasonable that Christ should

Contributed

have been conceived and born in the way described. It was prophesied, and I believe the prophets. It is a matter of history and must be believed until disproved. It has been accepted by the great and the good of every generation, including the first.

It will not satisfy me to discredit it by representing it as strange, unnatural, contrary to precedent, miraculous and a contravention of the laws of nature. Religion is nothing to me if not miraculous. And I think it perfectly reasonable that God should break in upon the established order when conditions required it.

But did conditions require it? Yes, we were in a bad fix in consequence of sin. Justice had to be done, for the soul that sinneth, it shall die. Our moral nature had been poisoned and had to be cleansed by blood, for without the shedding of blood there is no remission. We had lost the truth and had to be taught it again. We had become alienated from God and were afraid of Him and had to be reconciled. Now for all this great work an extraordinary personage was required. One who had no sins of his own and so could bear ours. No mere man, but a God-man.

Again it seems entirely reasonable that God should have written a book, in which should be compiled the fragmentary revelations of His will that had been given through prophets and apostles. And that this book should be accurate and dependable in its main thesis. I won't insist that it must be biologically abreast of the times. But in matters concerning God, duty, character and salvation, it must be exact, and I maintain that it was and is.

Is there anything foolish about such a position as this. Can't a sermon be a perfectly good sermon and yet contain an historical inaccuracy. Last Sunday a child convicted me of misquoting the catechism. And the Sunday before that I made O. Henry die in Asheville though he died in New York. Yet both sermons were blessed of God in the conversion of souls. Why then all this pother and pow-wow about the six days of creation? They were not writing geology. The Bible is right on the deceitfulness of sin, on the wickedness of the unregenerate heart, and on the way of peace and salvation through Christ.

Look now at the foolishness of those that talk about the foolishness of the cross. If a man does not accept the Bible account of creation, that God made all things of nothing, he must explain the creation in some other way, and he can't do it.

If he does not believe in the inspiration of the Bible he must explain how 40 authors writing 66 books over a period of 1,600 years could stick to the same theme and develop the same system. He must show how four ignorant fishermen could draw a perfect and identical picture

of Christ presenting the carpenter's son as the ideal of the ages.

If he doesn't believe in the resurrection of Jesus he must explain the 11 appearances of Christ after His resurrection, one of them to above 500 people who were still alive when Paul was circulating his story.

If he does not believe in the actual forgiveness of sins he has a controversy with you and me and millions more who say that their sins have been forgiven. Really, it seems to me that, in view of the difficulty, it is rather foolish to deny these things.

Yet some men do. Out of Germany came the theory that Christ swooned and did not die on the cross. This in spite of the broken legs of the thieves, the pierced side of our Lord, the faith and enthusiasm of His disciples and their final martyrdom for the truth. Men are willing to believe this fiction rather than the simple story.

A gentleman told me that what we call the divinity and humanity of our Lord were His subjective and objective mind and that where He failed to work miracles it was because His subjective mind was not in working order. The Bible account declares He could do no mighty works "because of their unbelief," yet the gentleman believes his own theory rather than the scriptural explanation.

I am constantly amazed at the credulity of unbelief. There is no story too big to swallow, no theory too absurd to adopt, no trouble that men won't take to get around the truth when the truth is unacceptable. Like the leper Naaman they are not content to wash in the waters of the Jordan, but want the prophet to strike an attitude and call on the name of his God. Like Tom Sawyer, freeing the negro Jim, they are not content to unlock the door and let him walk out, but must follow the books and dig a tunnel and go to all manner of unnecessary trouble only at the last to release a negro who had already been made free by his mistress' will.

In conclusion I bring you the old gospel of your fathers. I have no quarrel with science.

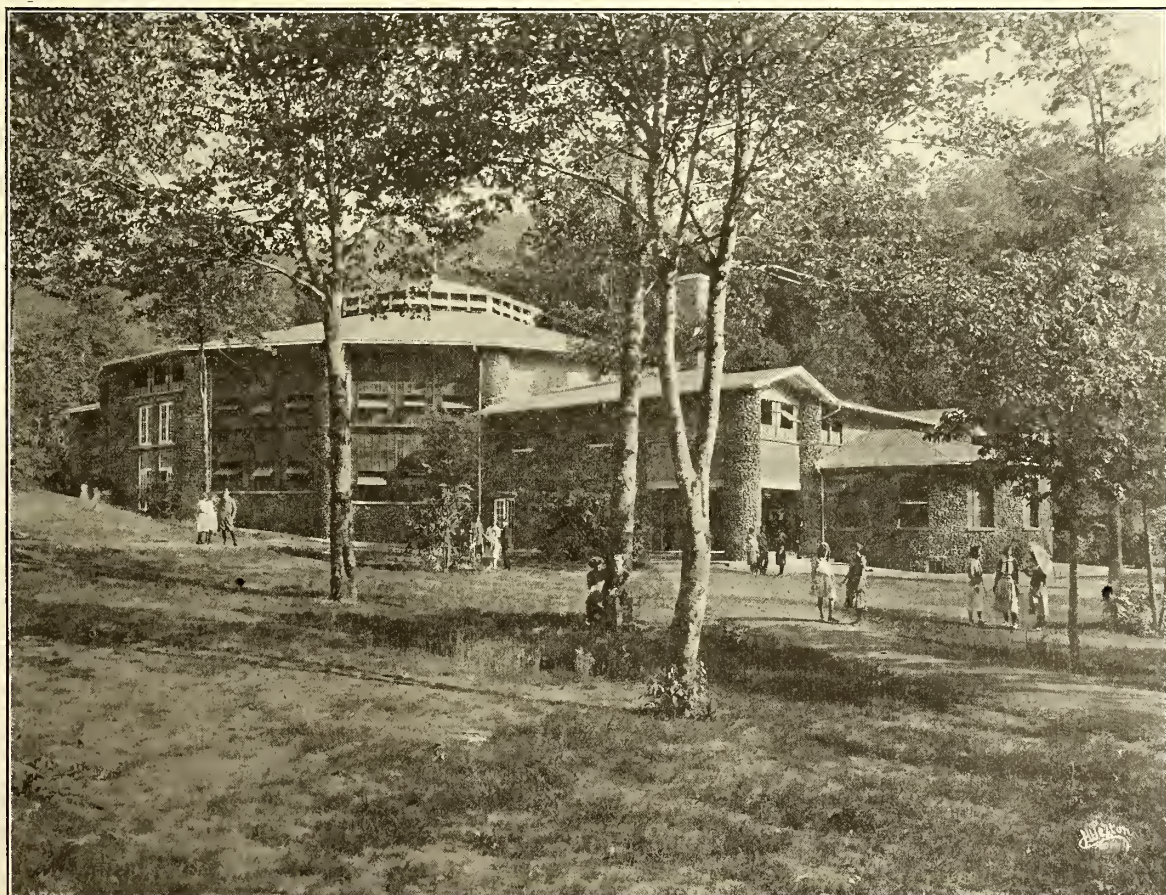
"Let knowledge grow from more to more,
But more of reverence in us dwell."

However, there are some things in which we can only make progress as we are taught of God, and in which the men of our generation have no advantage over the men of the first. The heart is the same in all ages and the problem of sin and its forgiveness. There are no higher types of character now than Abraham and Moses and Joseph. We shall never outgrow the Sermon on the Mount nor grow up to the statue of Christ.

Therefore I preach you this old Gospel, to the Jews a stumbling block and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the wisdom of God and the power of God.

(Stenographic report of a sermon preached by Rev. A. A. McGeachy, D.D., pastor of the Second Presbyterian Church, of Charlotte, N. C.)

The boy who "turns out" well, is likely to be the one who "turns in" early.



ANDERSON AUDITORIUM

Where our Assembly is holding its sessions this Week

THE FEDERAL COUNCIL AS IT IS

By Rev. A. S. Johnson, D.D.

At the General Assembly, in Charleston, W. Va., in 1922, on the debate as to whether any appropriation should be made to the Federal Council, the following resolution was introduced by Rev. Wm. E. Crowe, D.D., of St. Louis, and adopted by the Assembly:

"In view of the fact that the Federal Council is including in its budget of expense, causes that do violence to the conscience of the Presbyterian Church of the United States as well as to its traditions, therefore, this Assembly declines to make any appropriation to the work of said Council at this time." (Minutes of Assembly, 1922, page 34).

The Federal Council continues to do violence to the spirit and interpretation of the office of the Church of Jesus Christ, as set forth in our Confession of Faith and the Word of God. This can be abundantly shown from its own official records since the last Assembly.

The representatives of the Council ring the changes upon the fact of the Protestantism of its organization. An examination of its workings will show that this is bunk, and given out for special occasions. In the Federal Council Bulletin of April-May, 1922, page 4, in relation to its action regarding the coal controversy, the following statement is made:

"It is in view of these principles that the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America united with the Department of Social Action of the National Catholic Welfare Council in an appeal on behalf of the Christian conscience of America. . . .

"The two great religious groups then united in a request to the Government to set up an exhaustive and scientific study to get at the pertinent facts of the coal industry. These should include authoritative information as to wages, profits, capitalization, ownership, cost of transportation and distribution, etc."

Not satisfied in bringing in those of the Romish persuasion, the Jewish brethren are also called in, as shown in the Bulletin of June-July, 1922, in article on "Conference Urges in Place of Economic Combat."

"Unusual attention has been attracted by the action of the three great religious groups in the United States—Protestants, Catholic, and Jewish—in making a joint appeal to the President on June 19th to take action looking toward the settlement of the coal strike. This is believed to be the first time that the three religious organizations have definitely joined in an attempt to bring moral and religious principles to bear upon an industrial question. The action was taken by the Federal Council's Commission on the Church and Social Service, the Department of Social Action of the National Catholics Welfare Council and the Social Justice Commission of the Central Conference of American Rabbis. It is noteworthy that President Harding has since acted along the lines suggested."

But the farther you go, the worse it gets, as shown in Bulletin of October-November, 1922, page 16, under the caption, "Ku Klux Klan Disowned by the Church":

"The mistaken impression that the Ku Klux Klan deserves, and is receiving, the support of the Protestant Churches, has led the Federal Council of the Churches to make its position clear and unmistakable. A full statement was made by the Administrative Committee at its September meeting." And in the Bulletin of January, 1923, page 32, reiterating and congratulating itself on its action, we see the following: "The action taken by the Administrative Committee in October with reference to organizations whose membership is masked and concealed has met with much favorable comment from the religious press. In only a single church publication, as far as we have seen, has exception been taken to the action."

Local problems become too small for the Council, and they begin to take a world sweep. In a communication sent out from the Washington office, November 29, 1922, this statement is made, "expressing the sentiment of approximately 50,000,000 members of the Christian churches of all faiths in America":

"On the eve of the Lusane Conference, representatives of great church bodies or organizations interested in Near East problems made a final appeal to Secretary of State Hughes, on Saturday, November 18th, to make the 'observers' of the meeting fully accredited delegates. This action by the various churches and other organizations was taken at a meeting called by the Federal Council of Churches."

But why go on? The whole thing is filled with actions and deliverances contrary to the spirit of the Church of Christ, and one is struck by the absence of the things to which the whole program of the Church ought to be committed. For instance, the action taken by the Executive Committee of the Federal Council at its annual meeting, December 15, 1922. (This is from their own Bulletin): "We voice the gratitude of the Churches of America for the success attending the Conference on

Limitation of Armaments, convened by our government, and we urge our government to take steps toward the convening of a second conference to deal with the economic reconstruction of the western world." It is to be remembered that this was the conference in which the name of Christ was omitted from the opening prayer because it would offend some of the pagan nations represented there.

The Council has not the right ring about it. It will not stand the test of evangelical scrutiny. Here, for instance, is a book review under the head, "Some Books That Have Stirred and Helped." The reviews are signed by S. M. C., the initials of one of the two general secretaries of the Federal Council, and the same initials which have signed all the editorial pages for the past year, except one, so we suppose this is authoritative. Here is the review (Bulletin, March, 1923, page 32).

"If anyone who thinks that Dr. Harry Emerson Fosdick is disturbing the foundations of Christian faith, would read his 'Christianity and Progress,' we do not believe he could any longer cherish such a notion. Dr. Fosdick here displays at his best that rare combination of spiritual insight and searching intellectual analysis which has given him a unique place in the life of the American church. Unflinchingly he faces the problems which confront us because of the modern conception of progress in every realm, including religion, traverses the fields of doubt and questionings and leads us out into the clear sunlight of an unshakable Christian faith."

Here are some of the things that this book of "unshakable Christian faith," commended by the Federal Council Bulletin, says:

(Page 32): "The progress, he plainly tells us, involves 'the abandonment of an external and inerrant authority in religion.' (Page 153).

"He holds that Christ shared with His generation many forms of thought which modern scholars have outgrown (page 203). He throws out the substitutionary atonement (page 43).

"He ridicules all miracles (page 227). The miracle of the Israelites crossing the Red Sea is placed alongside the story of Aladdin's lamp (page 51).

"He condemns the church for 'dividing mankind into two classes, the saved and unsaved' (page 238). He holds that in practically every man's life 'a door or window has unwittingly been left ajar, and through that God steals in.'" (Page 239).

The specious plea is made that the Federal Council is the only organization that represents a united Protestantism, but in no sense does it represent the solidarity of American Protestantism. Take the South, for instance. The largest and most aggressive body of Protestants (the Southern Baptists) which is not even on speaking terms with the Federal Council. The Protestant Episcopal Church at its last General Convention, held last summer on the Pacific coast, after careful examination, voted not to go into it as a church. The United Lutheran Church is not a member, having only a consultative relation with it. The Associate Reformed Presbyterian Church does not belong, so in the South, at least, the field is held by the Disciples, Presbyterians, Methodist, and Negro Methodist Churches.

Mind you, now, these things set forth above have already been done in the past year in the name of our church, because we cannot escape the responsibility since we are a part of the whole. If they violated our conscience and traditions, last year, in their deliverances on the holy week, lenten observances, the Irish question, etc. ad nauseam, what have they done this year, and what will they continue to do?

The thing that is going to face our Assembly is whether we shall continue to allow a Council that has repeatedly violated the very principles for which our Church stands, continue to use our name, or make a determined stand now, for the testimony for which our Church has been called of God.

"SHORTER" CATECHISM

Catechetical instruction has always been a favorite method of imparting the truth in Presbyterian circles. For the sake of truth and accuracy, and in justice to all parties concerned, it may not be amiss to propound for the consideration of those interested in the authority of the Assembly and the democracy of our Church the following questions and answers:

Q. 1. Did the Presbyterian Committee of Publication adopt a paper favoring the Graded Lesson System, and outlining certain proposed "changes and improvements" in the present system of Lesson Helps?

Ans. Yes, in a series of six resolutions, afterward printed in the Earnest Worker, October, 1922, page 580.

Q. 2. Were these plans submitted to the General Assembly?

Ans. 2. Yes. In the Earnest Worker for October in printing these resolutions it was announced that they had been "submitted to the Assembly" (Earnest Worker, October, 1922, p. 580, column 2, par. 1), and in the Minutes

of the Assembly of 1922, on page 36, in the Report of the Standing Committees on Publication and Sabbath School Work, section 7 in answer to overtures, the reception of these plans and the Assembly's action is recorded. (See Assembly's Minutes, page 36).

Q. 3. What action did the Assembly take in regard to this paper?

Ans. 3. (Page 36, Minutes of Assembly): "In view of certain serious consequences likely to be involved in any attempt to bring our Church to the adoption of the Departmental or Graded Lessons, instead of the Uniform Lesson Helps, at present almost universally in use among us, the Assembly instructs the Executive Committee of Publication and Sabbath School Work to adhere to the preparation and publication of the lesson helps at present being furnished the Church, and that the Committee of Publication and Sabbath School Work be instructed by this Assembly to study thoroughly the whole question of lesson systems and lesson helps and report its findings and any recommendations which may seem wise to the next General Assembly."

Q. 4. What were the main issues decided by this action?

Ans. First, that the present system of lesson helps be adhered to, and second, that the whole matter be studied further by the committee and their recommendations submitted to the next Assembly.

Q. 5. Did the Presbyterian Committee of Publication obey the Assembly's instructions?

Ans. They did not. They violated both the spirit and the letter of the Assembly's action, when they went ahead with their proposed plans for changing and improving our lesson helps (see Earnest Worker for April, pp. 194-197, where these changes and improvements are described in detail), and even published as the basis of these changes they have already made the very paper which they had submitted to the Assembly (Earnest Worker for October, page 580, column 2, par. 2), which paper the Assembly had declined to approve.

Q. 6. Does the Presbyterian Committee of Publication offer any excuse for violating the Assembly's deliverance?

Ans. Yes. In the Earnest Worker for April 1st, in defending their action the excuse is offered that the "special report" (the paper outlining the proposed improvements, submitted to the Assembly, printed in the October Earnest Worker) was not brought before the Assembly by the standing committee and that the Assembly was "left in the dark as to these plans for improving the publications."

Q. 7. What does Dr. A. S. Johnson, who was chairman of the standing committee, have to say about this?

Ans. Dr. A. S. Johnson, in a recent issue of the Standard, makes it very clear that this was not true. That the Assembly was not "left in the dark" in regard to the contents of this paper. That in bringing in the recommendations of the committee touching this "special report," he held the report itself in his hands, and asked if the Assembly wished to have it read.

Q. 8. In view of these facts does the Presbyterian Committee of Publication consider itself the agent of the General Assembly, or an independent board with the authority to follow its own wisdom and judgment, even in violation of the Assembly's most definite instructions?

Ans.

THE GENERAL ASSEMBLY'S TRAINING SCHOOL FOR LAY WORKERS

"The Presbyterian" of Philadelphia has an article urging the Northern Presbyterian Church to establish a Presbyterian Bible Training school where their women workers can be trained under the church's own teachers for their different lines of service, and makes this reference to the lead taken in the matter by our branch of the church:

"For a long time other churches have been doing this very thing. First, the Southern Presbyterians. In 1915 this comparatively small denomination of some 400,000 members established its own Assembly's School in Richmond, Va. They have eight acres in the best section of the city, where 116 of their young women are being trained—30 of them for foreign service. They are erecting a group of buildings to cost \$350,000, designed to accommodate 300 young women. Here, under teachers who are their own ministers, breathing the same atmosphere they find in the churches which nourished and converted them, they are trained in its doctrine and ideals and history, and from such instruction they go out with intelligent sympathy to do its work. Is the Southern Presbyterian Church wise? Is it well that she who has given these young Christians the character and consecration which leads them to dedicate their lives to Christ and which expects to utilize their lives in service should herself train them for the kind of work she wants done?"

The new buildings of the Training School at Richmond are making rapid progress, and visitors at commencement found that they present a very handsome appearance. It is hoped that they will be ready for occupancy by the opening of the session in the fall.

SUPPLEMENTARY REPORT OF THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS TO THE GENERAL ASSEMBLY ON ORTHODOXY ON THE FOREIGN FIELD

Since the adoption of the report of the Executive Committee on this subject, which is published in our annual report, we have received the report of the Investigating Committee of the Mid-China Mission, together with the report of a meeting in joint session of the Investigating Committee of the two China Missions, held in Shanghai on February 10th, relating to conditions in Nanking Theological Seminary, and making recommendations to the board of directors of the seminary, which were adopted by both missions by circular vote before being presented, and a statement of the action of the board of directors of the seminary on these recommendations.

A copy of these documents, which are quite voluminous, is herewith submitted for the use of the Standing Committee on Foreign Missions, or for reference by any member of the Assembly.

The substance of them is herewith given as follows:

The following union institutions within the bounds of the Mid-China Mission are included in this report, namely, Hangchow Christian College, Nanking Woman's Bible Training School and Hangchow Union Girls' School. After what the report shows to have been a most thorough and careful investigation, all these schools are commended as being "worthy of our continued co-operation and sympathetic support," and free from anything objectionable, either in their courses of instruction or in the personnel of their faculties.

The mission co-operates in the medical departments only of Nanking and Shantung Universities. By special arrangement with the mission which control Peking University, Dr. J. Leighton Stuart, a member of the Mid-China Mission, is acting president of that institution. The mission also co-operates in an interdenominational school for foreign children at Shanghai. The Investigating Committee of the Mission is conducting an investigation as to the character of the instruction given in these schools, which has not yet been completed.

The report of the Mid-China Committee implicates no member of that mission as holding doctrinal views not in harmony with our standard.

The finding of the Mid-China Committee with reference to Nanking Theological Seminary is the same as that of the North Kiangsue Committee mentioned in our previous report, calling attention to the unsatisfactory character of the instructions given by one foreign member of the faculty, and also of that of two native teachers in the institution.

At the joint meeting of the two Investigating Committees held in Shanghai on February 10th, a unanimous agreement was reached as to certain recommendations they would jointly make to the board of directors in the seminary, looking to the removal of one foreign member of the present faculty, to greater care in the selection of text-books, and to a better observance of the requirements of the constitution of the seminary, and of the agreements entered into by the co-operating missions, especially as to the strict adherence to the doctrinal basis of the seminary required to be signed by all the members of the faculty as a guarantee of the evangelical character of their teaching. A copy of the minutes of the joint meeting of the two committees, in which all these matters are set forth in detail, is herewith submitted along with the copy of the Mid-China Committee's report.

On March 28th a sub-committee appointed by the two Investigating Committees at their joint session met the board of directors of the seminary and presented the requests and recommendations which had been agreed upon. The minutes of this meeting with the directors are also herewith submitted. We give the substance of them in the following letter addressed by the special sub-committee appointed by the joint committee to the two missions:

"Dear Brethren: Agreeable to the instructions of the joint committee of the Mid-China and North Kiangsue Missions, we, the sub-committee of the joint committee, have met with the board of managers of the Nanking Seminary and presented in full the action of the joint committee which was endorsed by both missions by a ye and no vote.

We are glad to report that the attitude of the board was both responsive and sympathetic, as indicated by their cheerfully granting to us essentially every request we were instructed to bring before them. We wish to express our satisfaction at the action taken by the board of managers. We are sending you the action of the board for your information only at this time (not asking for any vote). The papers will come before the annual mission meetings in due course for your final action on the same."

In closing this report the Executive Committee would respectfully suggest: (1) That in handling this very difficult and delicate matter involving the relations of our two missions with several missions of other churches,

our two missions have shown both wisdom and tact in so dealing with the matter as to preserve harmonious relations with the other missions involved and have also manifested a spirit of absolute loyalty to the historic position of our Church in regard to the integrity of the Scriptures and the fundamentals of our faith. (2) There are many phases of the situation with which they have been dealing concerning which their knowledge, because of their intimate contact with them, must be greater than ours, and it is possible that the issuing of any specific directions to the missions as to their further handling of the matter at the present time might prove embarrassing rather than helpful. (3) Some parts of the investigation undertaken have not yet been completed, and final action on the matters involved cannot be taken by the missions until the time of their annual meeting.

We therefore recommend that the matter be left in the hands of the two missions to complete their investigations and to effect the adjustments growing out of these investigations which they have in view, with instructions to make full report to the Assembly through the Executive Committee after their work has been completed.

THE ASSEMBLY'S Y. P. CONFERENCE

The following Young People's Conferences will be held within the bounds of our General Assembly in the next few months. Many of the youth of the Church will be making serious efforts to find God's plan for their lives. They will not be rushed to decision but surely the whole Church will be much in prayer at this time that the Spirit of God may guide them in this matter and qualify them for work in the fields which are white unto the harvest.

Young People's Conferences

May 29-June 5—Alabama Y. P. Conference, Mobile, Ala.

June 6—Mississippi Y. P. Conference, Holly Springs, Miss.

June 7-14—Alabama Y. P. Conference, Talladega, Ala.

June 11-17—South Carolina Y. P. Conference, Clinton, S. C.

June 12-19—North Carolina Y. P. Conference, Davidson College, N. C.

June 13-21—West Virginia Synodical Y. P. C., Lewisburg, W. Va.

June 14-21—Kentucky Y. P. Conference, Danville, Ky.

June 15-25—Missouri Y. P. Conference, Fulton, Mo.

June 16-24—Georgia Y. P. Conference, Gainesville, Ga.

June 19-26—Tennessee Y. P. Conference, Ovoca, Tenn.

June 19-28—Montreat Y. P. Conference, Montreat, N. C.

July 10-19—Mississippi Y. P. Conference, Hattiesburg, Miss.

July 16-23—Virginia Y. P. Conference, Massanetta Springs, Va.

July 17-25—Kerrville Y. P. Conference, Kerrville, Tex.

July 17-27—Oklahoma Y. P. Encampment, Davis, Okla.

Student Y. M. C. A. Conferences

June 9-18—Y. M. C. A. Conference, Hollister, Mo.

June 15-24—Y. M. C. A. Conference, Blue Ridge, N. C.

State Christian Endeavor Conventions

May 11-13—Kentucky C. E. Convention, Hopkinsville, Ky.

June 6-10—Texas C. E. Convention, Sherman, Tex.

June 8-10—Arkansas C. E. Convention, Russellville, Ark.

June 8-11—Florida C. E. Convention, Miami, Fla.

July 4-9—International C. E. Convention, Des Moines, Iowa.

REPORT OF AD-INTERIM COMMITTEE ON CLOSER CO-OPERATION BETWEEN HOME AND FOREIGN MISSION COMMITTEES

To the General Assembly of the Presbyterian Church in the United States, Montreat, N. C.:

Brethren: The ad-interim committee appointed by the last General Assembly to investigate the practicability of bringing about a closer co-ordination of the Home and Foreign Missionary Committees of our Church, and to report its findings, with its recommendations, to this meeting of the General Assembly, begs leave to report as follows:

In view of the importance of this matter, which vitally concerns the two largest of the executive committees of our Assembly, and

Whereas, That as yet no provision has been made for a permanent home for the Committee on Stewardship, and

Whereas, The work of the Committee on Stewardship is so closely related to both Home and Foreign Missions, drawing the larger part of its support from these two sources alone,

It is therefore the opinion of your committee that further time for consideration would result in rendering greater assistance to the Assembly in reaching a proper conclusion, and therefore recommends:

1. That a decision on this whole matter be deferred until the next Assembly; and that the matter of a permanent location for the Committee on Stewardship be incorporated in the resolution now being considered by your committee.

That the Assembly fill the vacancy on the committee caused by the inability of Hon. John J. Eagan, of Atlanta, to serve.

3. That the continuance of the committee be without expense to the Assembly. Respectfully submitted,

(Signed) J. Nat Harrison, Chairman.

THE S. W. P. U.

Will It Be the Same?—Let Us Make It the Same!

By Rev. W. C. Clark

A warm personal friend has written me a kind letter expressing the fear lest my recent article on the above subject might have an influence for evil on the enterprise which has called forth the liberality of our people. Those who know me best should understand that no such purpose was intended. On the contrary, I have been one of the warmest friends of the institution. I have given as I felt able to its support and sent to it my only son, and have been the means of other students going there. Dr. Bunting began his canvass for funds in my church in Greensboro and my people there gave liberally. My old church in Woodlawn made a most favorable showing along this line, and my church here subscribed more than twice their contribution to the pastor's salary, and I am encouraging them to pay in full.

I was only expressing my regret to see the several features of the plan, as drawn by Dr. Palmer and others, apparently being eliminated from the present plan, and seeking to urge my brethren to retain and give emphasis to such features of the original plan as may be retained. At heart we must all feel that the institution must be Christian, Presbyterian, and real and thorough in its work. If we do, then we should say so in the name and in the literature, in plain and unmistakable terms. Then it would greatly please the earlier friends of the S. W. P. U. if its managers could see their way clear to have as their ultimate goal the making of a real university and the education of young men studying for the ministry along with fellow students preparing for other lines of work.

The success of the young men who have gone into the ministry from the S. W. P. U. is a marked seal of approval of God upon the plan to train our young men for the ministry along with students of other branches of learning and the requirement that all students take a regular and thorough course in the Bible has given our Church an able and intelligent body of laymen who are warm friends of the Bible.

May not the hope be indulged that the idea of a university under the direction of our Church may yet be realized? A good start was made. The academic, scientific, and the theological departments were in successful operation and plans were on foot to add the departments of law and medicine and when the move was made to secure a larger endowment and move to Memphis, we hoped the way would be clear to establish the medical and law departments and to revive the Divinity school. This would have been a much easier task in a city where there were many able ministers, doctors and lawyers. One specialist in each of these departments, together with the assistance of local talent, would give us thorough courses in these departments. The idea has been suggested that the term university was not well understood at the time the plan for the S. W. P. U. was drawn—that it might "mean almost anything from a primary school up to a group of technical colleges." It would be difficult to convince those who knew Drs. Palmer, Waddell and Lyons, that they did not know the meaning of the word university when they drew the plan of the S. W. P. U. Webster, of that date, gives, in his definition, this, "A universal school, or the four faculties of theology, medicine, law, and the sciences and arts," and in the original charter the incorporators define the scope of the institution to be "to found a school of instruction in the various liberal and professional studies," etc., so that whatever may have been the popular idea of the use of the term, these men knew what it meant and how to use it.

An honored brother has assured me that my fears are groundless. No one would be more delighted than myself to find that he is correct.

The fear has been expressed that some one might make that article an excuse for not paying his subscription. I trust not. The best thing to do with a debt is to pay it. The man of honor will pay what he promises.

On the other hand, if that little article of mine should prove the means of calling the authorities back to the best features of the original plan and to a pronounced declaration of the determination to make the institution continue to be Christian, Biblical, Presbyterian and thorough, the discussion should win new friends and bind together more closely those who have been its warmest friends all these years.

Those who walked with the risen Christ to Emmaus felt their hearts burn within them. We still get the joy of the burning heart by walking the ways of life with Jesus.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

A Call to Prayer for the Young People's Conference at Davidson, N. C., June 12-19—Let us come to God confessing our sins and praying that He will restore to us the years that have been miserably barren. (Sec Joel 2:25, 12, 13; Ps. 51.)

Let us pray for the leaders of the Conference that the Spirit may empower each one for his or her work at the Conference. Zech. 4:6; John 15:5; Phil. 4:13.

Shall we not pray that the Spirit may choose the young people who shall attend the Conference and shall manifest Himself to each life? 1 Sam. 16:6-12; Rom. 12:2.

Enoree Presbyterial—Twenty-five years ago last January, Enoree Presbyterial was organized. The twenty-fifth annual meeting was held in Fountain Inn Presbyterian Church, Fountain Inn, S. C., April 24th and 25th. Seldom, if ever, has there been such a large attendance, there being nearly 200 registered the second day.

Each session showed evidences of the Spirit's presence. The reports of officers and local Auxiliaries all showed marked gains along most lines. More prayer bands, family altars and tithers showed increased spirituality, while an increase of nearly \$5,000 in gifts indicates a growing realization of our stewardship. But the most encouraging sign was the general enthusiasm of representatives, and the often expressed intention of "doing better next year." We had no "Gold Circle" Auxiliaries, though two, Antioch and Greenville First, had attained 95 per cent in the standard of excellence. There were reported 5 "Silver Circle" Auxiliaries, and 9 "Blue Circle" Auxiliaries. The goal for next year is "One Hundred Per Cent 'Gold Circle' Auxiliaries in 1924."

On Tuesday evening Presbyterial communion services were conducted by Rev. R. C. Morrison, pastor of the hostess church, assisted by Rev. J. K. Roberts. Mr. Roberts, who is Superintendent of Home Missions, S. S. and Young People's Work in Enoree Presbytery, then gave an address, illustrated by stereopticon views. By word and pictures he showed the alarming religious needs in the bounds of our Presbytery, there being 29 unchurched persons to every one in the church.

On Wednesday, Mrs. S. C. Hodges, of Greenwood, conducted the morning Bible hour. With winning earnestness she appealed for a more vital use of God's Word. She also gave resounding echoes from the Charlotte convention, which should bear fruit in more personal work on the part of her hearers.

Miss Evelyn Fishburne, one of our Home Mission workers in Canoe, Ky., captivated every one present by a wonderfully appealing address on Mountain Work.

In response to an appeal from Miss Johnson, of Thornwell Orphanage, Enoree Presbyterial gave ready support to the proposed baby cottage, at that institution, and pledged itself to help raise the funds needed for its erection.

Mrs. Oscar Hammond, of Greenville, conducted the afternoon devotional, using Growth as her theme.

There then followed a brief memorial service in honor of our lamented co-worker and Synodical president, Mrs. F. Louise Mayes. She was our very own, and her loss is keenly felt. A number of ladies gave feeling tributes to her many accomplishments, but all dwelt on her zeal in the Master's service. Mrs. S. T. D. Lancaster's earnest prayer for a portion of her sweet spirit of service concluded this service of loving tribute.

Mrs. J. W. Allen's address, Glimpses of the Orient, was a very interesting one. All felt we had truly had a glimpse into the Eastern world.

Mrs. T. T. Quarles' report of the Montreat Summer School of Missions was exceptionally inspiring. May the call to prayer that the 91 per cent indifferent women of our Southern Church be aroused to service, awaken new prayer life in all who heard.

Miss Virginia Taylor, Secretary of Young People and S. S. Extension, gave a concrete example of the work being done by our young people. Twenty-six Junior Christian Endeavorers came down from Greenville First Church (18 miles) and conducted a beautiful service of song, scripture recitations and prayer.

On the closing night, to a full house, Rev. J. Porter Smith, of Recife, Brazil, gave a message of compelling force. As never before, we were made to see the peril of Romanism, and to feel the need of Brazil—"the land of the Christless cross."

It would be an incomplete report to make no mention of the generous hospitality accorded by the good people of Fountain Inn. Every one, from the pastor to the children in the homes, made us feel "at home." Every speaker was at his or her best, and I am sure the presence of so many Fountain Inn visitors and their sympathetic responses had much to do with this happy result. In every way the meeting of Enoree Presbyterial in Fountain Inn will ever be another pleasant and inspiring memory.

Mrs. D. L. Morris, Sec.

Belmont—The Woman's Auxiliary of the Belmont Presbyterian Church celebrated the eleventh anniversary of the Woman's Auxiliary in the Southern Presbyterian Church with a "Birthday Party" at the home of Mrs. J. M. Pressly, president of the Auxiliary, May 8th. Mrs. Pressly presided over the meeting. Miss Melva Gullick, secretary of Young People's Work, led the devotional exercises, after which a brief business session was held. Interesting reports were heard from those who attended the Presbyterial at Olney.

The feature of the afternoon was the "Mexican Fiesta" presented by a number of the ladies and young people of the Auxiliary. The parlor, living room and dining room were elaborately decorated with a profusion of spring flowers, carrying out a color scheme of red, white and green, the Mexican colors. American and Mexican flags adorned the walls.

The suggested birthday program was carried out. Each character taking part in the play, dressed in effective

Mexican costume, made an earnest appeal for a girls' school in Texas.

A free-will offering of \$40 was received, after which all marched to the dining room, where the real, big, white birthday cake, surrounded by red roses, formed the centerpiece for the attractively arranged table. The cake held 11 tiny red and green candles, which were lit by Mrs. Marion Crawford, the eldest member of the Auxiliary, and a much loved one. The program closed with a prayer by the president. After the pageant a social hour was enjoyed. Delicious ice-cream and angels'-food cake were served by the Mexican girls.

These "Birthday Parties" are occasions of real profit and pleasure.

Mexican Pageant presented at the First Presbyterian Church of Durham, N. C.—At the regular monthly inspirational meeting, May 7, 1923, of the Woman's Auxiliary of the First Presbyterian Church, of Durham, N. C., held in the Sunday School auditorium, the Secretary of Assembly's Home Missions, Mrs. W. F. Franck, and her assistant, Mrs. T. C. Atwood, put on a beautiful pageant, "The Melting Pot."

Prior to the pageant a very enlightening and impressive devotional was conducted by Mrs. E. W. Shackelford, giving the present condition and needs of the Mexican girl.

The topic for the month of May was Mexico, particularly the Mexican girl, and the aim of "The Melting Pot" was to show what religion had and was doing for the different nationalities of the world.

The rostrum was most effectively decorated, representing the home of the Mexican peon. Many lovely cacti were used in the setting. In the foreground was the melting pot with America standing by it. Religion entered, carrying a white cross, and asks that America take up the cross and give it to the different nationalities of the world. Seven girls effectively dressed to represent seven nationalities, entered and testified to what religion had done for them, when the poor little Mexican peon girl entered and made her plea of long neglect.

The whole pageant was most effective and impressive and no one present could fail to hear the call of our long neglected neighbor, the Mexican.

The Nineteenth Annual Meeting of the Woman's Presbyterial Auxiliary of Pee Dee Presbytery convened at Mullins, S. C., on April 10th. The president, Mrs. M. S. McKinnon, of Hartsville, called the meeting to order.

The opening services were conducted by Rev. J. S. Garner, pastor of the Mullins Presbyterian Church. Mrs. W. W. Jordan, in a very pleasing manner, welcomed the visitors, and Mrs. A. M. McNair very graciously responded for the Presbyterial. A beautiful memorial service for Mrs. Mayes was conducted by Mrs. R. P. Hamer, and her favorite hymn, "Have Thine Own Way, Lord," was sung. After Mrs. McKinnon had presented an interesting report of the Presbyterial's work for the year, Mrs. Duncan McKenzie introduced Mrs. A. M. Copeland, who talked to us about Thornwell Orphanage and told of plans to enlarge the plant by adding a cottage for babies too young to be taken care of under existing conditions.

The Bible hour was ably conducted each day by Miss Jean Dupuy, of Richmond, Va. Miss Dupuy, by her interesting discussions afforded one of the rare treats of the meeting.

Miss Evelyn Fishburne, who is engaged in mountain mission work at Canoe, Ky., gave an interesting talk each day on the different phases and incidents connected with her work.

At the Tuesday night session a very instructive address was made by Rev. J. P. Smith, of Campinas, Brazil. Reports of the secretary disclosed a very encouraging situation and showed that real progress had been made in practically every line of Presbyterial endeavor.

The Presbyterial special was explained in detail for the benefit of the delegates and a number of pledges were received. The Standard of Excellence chart was also fully discussed. Only two Gold Circle Auxiliaries were reported but the outlook for the coming year is much more encouraging. Four institutes were held last year at Florence, Dillon, Bennettsville and Jefferson.

After Mrs. J. H. McSween's report on Young People's Work three minutes were given to each representative for Auxiliary reports and conference on the work.

At the closing session on Wednesday afternoon, the 11th, a rising vote of thanks was given Mrs. McKinnon, the retiring president.

The following officers were elected for the ensuing year: Miss Julia Erwin, President; Mrs. R. P. Hamer, First Vice-president; Mrs. M. B. John, Second Vice-president; Mrs. M. G. Scott, Secretary; Miss Amelia Howard, Treasurer. Department Secretaries: Mrs. E. M. Dible, Prayer Bands and Bible Studies; Miss Margie McLaurin, Foreign Missions; Mrs. M. G. Anderson, Assembly's Home Missions; Mrs. Dugald McIntyre, Local Home Missions; Mrs. W. W. Jordan, Christian Education and Ministerial Relief; Mrs. J. H. McSween, Y. P. Work and S. S. Extension; Mrs. Lamar Watson, Literature.

The meeting next year will be held at Dillon, S. C. Hartsville, S. C. Mrs. J. R. McAlpine.

Maxton—On Tuesday, April 24th, Mrs. E. T. Reid, N. C. Synodical President came to pay a visit to her old friend, Mrs. J. P. Wiggins, the president of Maxton's Auxiliary.

In honor of Mrs. Reid, Mrs. Wiggins gave an afternoon reception to the members of our Auxiliary, and also invited representatives from four of our nearby county Auxiliaries. About 100 guests were present. The little pageant, "When the Dumb Speak," was given by several of our young ladies, and it was so impressive that we feel there will be a greater appreciation of the Missionary Survey and the wonderful fund of information it contains.

Mrs. Reid made a most inspiring and helpful address on "Our Spiritual Resources." She left with us many good things to think about—the one standing out pre-eminently in the mind of the writer is that most of our women are intelligent, well-inform-

ed women, having studied about the mission fields and their needs, and what we now need is to deepen our prayer life, and to give of our time, talents and money to meet their needs.

After Mrs. Reid's address a delightful social hour was enjoyed by all present. Refreshments were served, and a splendid musical program was rendered by Mrs. A. B. Croom and Miss Louise McCallum, accompanied by Mrs. R. M. Williams.

We hope many of our Auxiliaries will have the good fortune to have Mrs. Reid visit them.

Lena McClelland.

At the recent meeting of Bethel Presbyterial held in Rock Hill, S. C., a most cordial invitation was accepted from the Presbyterian Church, of Kershaw, S. C., for its next meeting. The following officers were elected also.

Group 1 to serve two years:

Mrs. E. E. Gillespie, York, president; Mrs. Orrin Hull, Rock Hill, secretary Foreign Missions; Mrs. J. C. Bailey, Rock Hill, secretary Home Missions; Mrs. S. C. Ashe, York, corresponding secretary; Mrs. T. F. Bell, Rock Hill, secretary Christian Education and Ministerial Relief; Mrs. J. M. Williams, Van Wyck, secretary Literature.

Group 2 to serve one year:

Mrs. I. R. Hayes, vice-president; Miss Ada Saunders, recording secretary; Miss Annie Wallace, York, treasurer; Mrs. Sumter Lewis, Chester, secretary Assembly's Home Missions; Mrs. A. M. Erwin, Sharon, secretary Young People's Work; Mrs. J. K. Roach, Rock Hill, secretary of Orphanage; Mrs. S. M. McNeill, York, Historian.

"That Little Gray Book"—In a demure dress of gray, an attractive little book is giving a beautiful new vision of the Bible principle of Stewardship to many women who had no conception of its deep significance before.

"Christian Stewardship," six Bible studies written especially for women by Mrs. S. H. Askew, shows how God is the owner of all, and how the possession of life should be the administration of all for God.

The book is an excellent guide for a Woman's Bible class or for a devotional at any woman's meeting.

Price, 15 cents.

Charlotte—The Woman's Auxiliary of the Tenth Avenue Presbyterian Church held its May meeting in the lecture room of the church Monday night at 8:00 o'clock. Mrs. L. S. Boyd, president of the Auxiliary, presided.

The Mexican fiesta which is being presented all over the Assembly, was splendidly given by some of the young folks of the church.

The decorations were appropriate and beautiful, American and Mexican flags being used. An abundance of red, green and white crepe paper was arranged from the chandelier to all corners of the room. Silver vases of red roses and baskets of wild flowers were also used on the platform.

A special feature was the singing of "How Long Must We Wait," by those participating in the play, and "Why Stand Ye Idle," rendered by the Auxiliary choir, and accompanied by Mrs. J. F. Ligon.

At the close of the devotional exercises Mexican refreshments were served and souvenir hats given to those present.

The cast of characters were as follows: Carmencita, Miss Annie Swindel; Juanita, Miss Sarah Brady; Marice, Miss Margaret Davis; Louise, Miss Sarah Bell Mitchell; Anna, Miss Kathleen Gray; the sisters, Violet Dunn and Ruth Ellis.

A silver offering was taken and a splendid amount realized, which will be donated to the advancement of Christian education in Mexico.

Mrs. Harvey Morrison, Secretary.

Notice to all Auxiliaries—The Conference for Colored Women will be held at Biddle University, Charlotte, N. C., beginning the evening of June 7th, closing June 13th. Board and registration fee, \$8.00. Delegates must bring their own linen (sheets, pillow cases, towels), also something to sew on, with needles, thread, etc. The program will be both interesting and instructive. Be sure that every Auxiliary sends at least one delegate. It is money well spent. Send the one that will get the most out of it, and carry it back to her own people. We are anxious that the wife of every Presbyterian pastor should be a delegate.

The delegate does not need to be a Presbyterian, but the best woman.

Won't you help us? Pray, oh, so earnestly, that every teacher and speaker may be filled with the Spirit and that there may be a wonderful spiritual awakening among the colored women of our state.

Readers of the Auxiliary Column, Presbyterian Standard—What are we going to do about those 34 missionary volunteers waiting to be sent over to the foreign field? Are we going to sit idly by and let them go over to other denominations who will send them, as we heard some one say at the Presbyterial, some of them spoke of doing. We hear "the fields are white unto the harvest, but the laborers are few." Now when they are ready and anxious to go, there are no funds to send them! Other denominations are not hampered in this way. What are we going to do about it?

"How long, how long, must they wait?"

Circle Member.

CIRCLE GIFT ENVELOPES!

The Auxiliary Office has small envelopes in which the gifts of members may be offered at Circle meetings each month. Each woman should have 12. Price, 25 cents per 100.

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

The write-up in the department this week concerning the Mooresville Endeavor work shows in a striking way the superiority of a voluntary pledge plan for finances over a plan that calls for "dues" or other compulsory contributions. The contributions of these young people through the C. E. Society averaged well over three dollars apiece, which, of course, does not fully measure all their contributions to religious work. We are glad to see these young people following this wise principle of making giving a privilege rather than an action under compulsion.

It takes the spirit out of giving for any organization to assess obligations automatically, and we would strongly urge our young people in their work to avoid this error. The challenge to give can be made much more effective if the heart of the giver is appealed to.

For some strange reason we have recently received the catalogue number of the bulletin of the Assembly's Training School at Richmond. We enjoyed looking it over just the same, and our eyes rested on some familiar names. The bulletin shows that 120 young ladies, from 14 states, the District of Columbia, and Korea, are preparing themselves for work in the Master's vineyard. And a fine lot of earnest folk they are! Joy, fellowship, harmony, serv-

ice, and the motive power of prayer are given as the elements in the spirit of the students. This training school is filling a real need in our Church. We hope that more and more of the young ladies of our churches will avail themselves of the excellent training that is there provided. A trained worker, filled with the earnest spirit of those who go to A. T. S., is a great power for good. Won't you join the ranks?

Prepare for the Young People's Conferences
South Carolina: Sumter June 11-17
North Carolina: Davidson, June 12-19

Sunday School

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

MAY 20, 1923

ELIJAH, THE BRAVE REFORMER

Lesson: I Kings 17:1-19:21; 21:1-29; II Kings 1:1-2:12. (Survey of Elijah's Life). Printed Text: I Kings 18:30-39.

GOLDEN TEXT—"Choose you this day whom ye will serve." Josh. 24:15.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

34 And he said, Do it the second time: and they did it the second time. And he said, Do it the third time: and they did it the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37 Hear me, O LORD, hear me: that this people may know that thou art the LORD God, and that thou hast turned their heart back again.

38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.

SHORTER CATECHISM

Q. 37. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

Israel, under the lead of Ahab and Jezebel, had forsaken the worship of Jehovah and engaged in the worship of Baal and Ashtoreth, the false gods of the Sidonians. Baal had four hundred priests to lead the people astray. Elijah appears before Ahab, by Divine command, and declares that "for years there should be neither rain nor dew but according to His word." The judgment was terrible. Vegetation withered, there was neither earing nor harvest, water became scarce, and starvation threatened man and beast. Ahab sought Elijah to remove the judgment with all the forces of his kingdom. But he could not find him. Elijah was hidden by Jehovah. After three and a half years Elijah appears before Ahab, and proposes that there should be a trial of Jehovah and Baal's claims on Mt. Carmel. The king consents. The elders of Israel and many of the people assemble. Ahab, his court, and the priests of Baal are present. The test agreed upon was "Fire from heaven consuming the sacrifice." We will consider Elijah's Preparation; The Prophet's Prayer; The Answer Given; The Effects Produced.

I. Elijah's Preparation

The priests of Baal have the first trial. They rear their altar, slay and divide their bullock, place it on the altar and cry unto their god from morning till noon for any answer of fire. But there was no voice nor response, nor fire given. Then Elijah builds with 12 stones Jehovah's altar that had fallen down. He cuts in pieces his sacrifice and places it on the altar. He digs a trench about the altar. He commands that four barrels of water be poured on the altar and sacrifice and in the trench, three times until it overflowed, that there might be no suspicion of earthly fire being used. Then he is ready to invoke the presence of Jehovah and the manifestation of His existence and power.

II. Elijah's Prayer

It is brief but comprehensive, definite and effective. "And it came to pass at the time of the offering of the evening sacrifice that Elijah the Prophet came near and

said, Lord God of Abraham, Isaac and of Israel, let it be known this day that Thou art God in Israel and that I am Thy servant, and that I have done all these things at Thy word. Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again." The prayer, though brief, contains five petitions, that God would reveal Himself as Israel's God, that they might know him as God's servant, that he had done all those things by God's command, that Israel might know Him as their God, and that their hearts might be turned back again."

III. The Answer Given

"Then the fire of the Lord fell and consumed the burnt sacrifice and the wood and the stones and the dust and licked up the water that was in the trench." The response was immediate, there was no delay. The character and sovereignty of Jehovah was to be vindicated. The authority of Elijah, His prophet, was to be demonstrated. Israel was to be delivered from fatal error and brought back to the worship of the God of their fathers. Such ends booked no delay. The answer was the Lord's fire from heaven. It was fierce and consuming. It devoured everything it touched and forcibly proved the falsity of Baal and the reality and might of Jehovah and the danger of provoking His wrath.

IV. The Effects Produced

Israel was fully convinced of their error, and of Jehovah's power and His claims for the time. "And when all the people saw it they fell on their faces, and they said, 'The Lord He is the God, the Lord He is the God.'" But many of them did not stay convinced and continue loyal to Jehovah. It is surprising how soon men forget manifestations of Divine power and return to their errors and evil passions. Pharaoh and the Egyptians, smitten ten times by the rod of God, and with death brought to every Egyptian house in the land, in a very few days attempt to conquer Israel at the Red Sea and to bring them back to bondage. On Carmel, Ahab and his court are so deeply impressed that they do not dare to oppose Elijah's command as Jehovah's representative to slay all the priests of Baal. These advocates of error, these false guides into the ways of idolatry, these leaders in rebellion against Jehovah, these insulters of Jehovah's majesty, are promptly slain with none to oppose their doom. That day too the judgment was lifted from the land. The Almighty who could send fire in answer to prayer could also bestow rain when His servant desired it. Elijah ascends Carmel and falling down before Jehovah, besought Him to relieve the drought and to send rain. Seven times he prays and every time he sends his servant to look for the answer. The seventh time the cloud appears, and a copious rain descends.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

By an oversight, the topic and daily readings were left out of last week's Standard, in connection with Mr. Conner's excellent article, and are printed just here:

BIBLE HELP

- M., May 14—Help to Salvation: John 3:14-21.
- T., May 15—To Peace: Phil. 4:4-8.
- W., May 16: To Know God: John 14:8-14.
- T., May 17—To Pray: Matt. 6:5-15.
- F., May 18—To Testify: Rom. 10:9-13.
- S., May 19—To Serve: I Pet. 5:1-11.

Sun., May 20—Topic: Something in the Bible That Has Helped Me: Ps. 19: 7-14. (Union meeting with the Juniors and Intermediates).

At what time does the Bible help you most?
What is the most helpful truth you have found in the Bible?
Why does searching study reveal wonders in the Bible?

MEDICAL MISSIONS

- M., May 21—Christ, the Healer: Mark 1:29-34.
- T., May 22—Apostolic Practice: Acts 3:1-10.
- M., May 23—Healing by Faith: Jas. 5:13-20.
- T., May 24—Moved by Compassion: Matt. 9:35-38.
- F., May 25—Healing Opens the Door: Matt. 5:21-24; 35-43.
- S., May 26—Healing Minds: Mark 1:23-28.

Sun., May 27—Topic: Medical Missions at Home and Abroad: Matt. 4:23-25; 10:5-8.

Why use medical skill in missionary work?
What opportunities have doctors to serve Christ in missions?
How have medical missions shown the Christ spirit?

(I am indebted to Mr. Edward D. Grant, Educational Secretary, Nashville, Tenn., for facts and figures for the discussion of medical missions of our Foreign Mission Committee. These items are from the annual report soon to appear.—J. G. G.)

The Great Need of Physicians in Heathen Lands

Missionary work in foreign lands was very slow in reaching the people until the missionary doctor went to the field and began his work of healing the people of their diseases. The story of the cross found its way into human hearts, just as Jesus opened the way when He was here on earth, by healing the sick, curing the lame, giving sight to the blind and hearing to the deaf. One great curse of sin is sickness, and in heathen lands, they have no scientific doctors, but superstition and gross ignorance permit the quack doctors and old women to do anything. As a result, misery, deformity, pain, and all the things that accompany disease thrive, while ignorance, neglect, noise, cold and discomfort, hasten the sad end that comes in all its wretchedness. "This is the sight with which we are confronted in China and Korea. The sick and injured of those lands are crushed as between two approaching icebergs—on the one side is disease, claiming their life, on the other is the treatment they receive for their ailment. It often happens that the closing days of life are spent in terrible discomfort and pain, and the end is hastened by shameful neglect."

What Medical Missions Have Accomplished

Medical missions have opened the way for the gospel. In China, the first foreigners were traders, who were wicked and unscrupulous, and for a long time Christian missionaries could not gain an entrance. Even the medical missionary was distrusted by the people, who believed he kidnapped children, and took out their eyes for medicine. His operations must be done in full view, lest he be misunderstood. Dr. Worth once put a woman to sleep with a crowd watching, and if she had died, they would have killed him. Her heart did stop beating for a moment, and he thought his time had come. But she rallied, and the woman got well from the operation. Then they brought a dead woman, expecting him to raise her to life. But such successes as this opened the door, and now missionaries and doctors go anywhere, and are gladly received.

Medical missions have made the way for our Gospel in Korea and Africa, as well as in China.

Facts About Our Medical Missions

We have in all our fields, 19 physicians, two being women, 16 missionary nurses, 147 native nurses, 21 dispensaries, 39 hospitals, with over 980 beds. Last year, 3,533 operations were performed, and a total of 320,000 treatments were given. We have two schools to train doctors, and 11 schools for nurses. Many of these hospitals are supported in large part by native gifts and fees of patients. Figures will probably show \$125,000 contributed in this way.

We have medical mission work in China, Korea, Africa, and Mexico. Let us observe a list of our foreign hospitals:

Hospitals in China: Elizabeth Blake Hospital, Soochow, Dr. M. P. Young, Dr. J. W. Moore, and Mrs.

Church News

DR. F. H. GAINES, PRESIDENT OF AGNES SCOTT COLLEGE

Dr. Frank Henry Gaines, founder and president of Agnes Scott College and one of the leading educators of the South, died Saturday morning, April 14th, at the Piedmont Sanatorium, Atlanta, Ga. Dr. Gaines had been ill only two days. Wednesday morning he led the chapel services as usual, and feeling a little unwell Thursday, he went into Atlanta to consult his physician. Later Thursday he entered the Sanatorium where he died Saturday.

Dr. Gaines was born July 25, 1872, in Tellico Plains, Monroe County, Tenn., the son of John Rhea and Sarah (Rice) Gaines. He secured the foundation of his education in the schools of his community, then entered Cumberland University, from which he graduated with honors in 1870. After spending sometime in missionary work in the mountains of his home State, he entered the Union Theological Seminary in Virginia from which he graduated with the degree of Bachelor of Divinity in 1876. In 1888 Dr. Gaines accepted a call to the Decatur Presbyterian Church. He soon recognized the great need in Decatur for schools and especially the importance of a Christian education for girls. He began discussing privately with the leaders of his church and the community in general the possibility of establishing such a school. His suggestions were received with favor, with the result that on July 17, 1889, before he had been six months in his new pastorate a meeting was held in his study and there the foundations for Agnes Scott College were laid.

Colonel George W. Scott, a splendid citizen, a devoted Christian and a man of wealth and public spirit, offered the resolution adopted at that meeting "to establish at once a school of high character." In 1889 the seminary opened.

In the meantime Colonel Scott made his great gifts of the permanent site with a fine building and equipment. The name was then changed to Agnes Scott in memory of Colonel Scott's mother. In 1895 Dr. Gaines resigned as pastor of the Decatur Presbyterian Church to become in name as well as fact, president of the institution.

In 1893 Dr. Gaines wrote the "Agnes Scott Ideal." He declared the supreme aim to be the glory of God, and the plan of accomplishing that aim embraced seven specifications. First, a liberal curriculum, fully abreast of the best institutions of the land; second, a sound curriculum with text books in harmony with the Bible; third, the Bible as a text book, with a Bible course necessary to graduation; fourth, thoroughly qualified and consecrated teachers; fifth, a high standard of scholarship; sixth, the institution a model Christian home; seventh, all the influences to be made conducive to the formation and development of Christian character.

In his death Agnes Scott, the Presbyterian Church, and the cause of higher Christian Education have lost a firm supporter, friend, and benefactor.

MRS. JEANIE DE FOREST JUNKIN VINSON

Mrs. Jeanie de Forest Junkin Vinson, wife of Rev. John W. Vinson, of Haichow, China, died at Peking on March 25, 1923.

She had been in very poor health for nearly a year; first with amoebic dysentery and then with sprue and later still with malaria. At the earliest time (under the conditions of her health and the existing methods of travel there) she was taken for special treatment to a hospital in Peking, but after two or three days, went on to her eternal home. She, and her sister (Mrs. John W. Bradley), went to China in their early womanhood, in 1904, and were stationed at Sutsien, but when Haichow station was opened, as a bride Mrs. Vinson went with her husband and others to open that work.

She leaves three sons and a baby girl (Jeanie) only six months old. Her husband thus bereaved, plans to "carry on" as best he may, keeping the children with him in Haichow (Mrs. T. B. Grafton caring for the baby).

NORTH CAROLINA

Charlotte—Rev. J. T. McCutchan, who for two years and one-half has been the executive secretary in the Second Church has accepted a call to Warm Springs, Va., and will begin his work May 20th.

The Presbyterians, as well as others, of this city will regret to give up Mr. McCutchan, who, together with his excellent wife, has greatly endeared himself to all of us.

Charlotte—On last Sabbath morning, Dr. A. A. McGeachy, the popular pastor of the Second Church, preached the baccalaureate sermon to the one hundred and sixty graduates of the Charlotte High School in the presence of one of the largest audiences ever assembled in a Charlotte church. The church was crowded with interested listeners and hundreds of people were turned away for lack of space. Dr. McGeachy, a past master at pulpit oratory and an always interesting speaker, was at his best on this occasion and preached a sermon beautiful in diction and in thought and replete with the sage and loving counsel that can only come from one who has himself passed the way of enthusiastic youth and who still holds in his heart an understanding love for young people. The beautiful music for the occasion was by the regular choir of the Second Church.

El Bethel—The Sunday afternoon of May 6th the commission appointed at the spring meeting of Orange Presbytery met at Bethel Chapel, four miles from Leakesville, N. C., to organize a new church in pursuance of a petition received by Presbytery. Rev. S. M. Rankin preached the sermon from the text: "My grace is sufficient for thee." Fifty-two members were received by transfer from Leakesville Church, one by statement, and two on profession of faith.

Jason Barnes, D. B. Holland, and R. Holman were elected and installed elders. L. C. Radford, W. H. Roberts, Tony Holland, and D. D. Calhoun were elected deacons. The first mentioned was installed. The last mentioned was ordained and then installed. The other two were absent. The undersigned was called as stated supply. The church was named El Bethel. J. W. Clegg.

Durham, First Church—Rev. and Mrs. D. H. Scanlon have returned from a sojourn of several months through the Orient and Southern Europe.

Dr. Scanlon is delivering a series of messages to large audiences on Sunday nights on the general subjects "Some Near Views of Distant Lands."

"The Land Where Jesus Dwelt."

"The Lands of a Clouded Cross and Dismal Crescent."

"The Spain of Yesterday and Her Bondage Today."

"The Lights and Shadows of Sunny Italy."

"The Eternal City of Rome in Ruins."

"The City of Athens with Its Message from Mars Hill."

"The Land of the Pharaohs and the Pyramids with a Visit to the Tombs of the Kings."

Gastonia, First Church—On April 22d, during the absence of the pastor, Dr. J. H. Henderlite, the pulpit was filled by Dr. Egbert W. Smith, executive secretary of Foreign Missions, both morning and evening. At the close of the evening service the elders and deacons in joint session voted unanimously to assume responsibility for one of the new missionaries waiting to be sent out to foreign field at an annual cost of \$2,700. This amount in addition to \$5,500 already pledged for this year's gifts to the foreign field.

On Sunday morning, May 6th, the Men's Bible class raised in five minutes \$1,000 to defray the expenses of the assistant pastor, Rev. G. R. Gillespie, as a member of the American commission to visit the Near East in July.

Laurinburg Church and Community had the privilege of a week of instruction in Sunday School Teaching methods from April 23d to 27th. Mr. C. T. Carr, superintendent of Sunday School and Young People's Work in the Synod of North Carolina, was our guest and instructor. Section two of the New Standard Teacher Training Course was our textbook. Six or more churches were represented, mostly Presbyterian, and the attendance averaged over 40 pupils each night. Twelve took the examination on the work covered. Mr. Carr is not only a born teacher, but a skilled teacher with nearly two decades of experience in the class room. Every single lesson was helpful, instructive, and intensely interesting. We are hoping to have him back with us next year in a four unit school, the Presbyterian and Methodist Churches combining, and if other Presbyterian Sunday Schools have not yet had the pleasure and profit of having Mr. Carr, we hope they will soon avail themselves of this privilege and opportunity. Pastor.

Washington, Rev. H. B. Searight, pastor.—Our church recently enjoyed a week's evangelistic meeting conducted by Rev. Leonard Gill, of Charlotte, who came to us on the 21st, and preached through the 29th of April. His sermons were able, earnest and sound, and the people were greatly benefited by them. The congregations steadily increased until they filled the house, and interest in the services deepened as the week advanced. Rev. J. L. Yandell aided us by leading the singing and conducting the personal workers' league. These brethren were zealous and untiring in their labors for us, and the church was greatly blessed by their efforts. Our only regrets are that the services could not continue longer, and that more of the unsaved did not attend. So far, four have united with the church, and we look for more to follow.

Our church made a very creditable report to Presbytery for the past year. The growth in the Sunday School in recent months has been most gratifying. The attendance has increased from about 125 to 225; the catechisms are being taught, and the school is growing in liberality and spirituality. H. B. S.

Spring and Summer Evangelistic Campaign Fayetteville Presbytery—Smithfield, S. K. Phillips; Eagle Springs, Wm. Black; Oak Grove, L. Smith; Community, L. Smith; Flowers (Tabb.), D. M. McGeachy; Selma, Leonard Gill; Galatia, W. C. Brown; McPherson, V. G. Smith; Hope Mills, I. N. Clegg; Sherwood, C. M. Gibbs; Sunnyside, G. F. Kirkpatrick; Big Rockfish, E. C. Murray; White Oak, C. E. Clarke; Wildwood, C. M. Gibbs; Roseneath, Neill McInnis; Alaska, L. Smith; Benson, Chas. R. Bailey; Flat Branch, L. Smith; Ephesus, D. L. Jones; Raven Rock, R. A. McLeod; Harnett, A. T. Lassiter; Hebron, E. B. Carr; Cumnock, A. R. McQueen; Pocket, R. A. McLeod; Euphonia, Wm. Black; Horseshoe, Alton McIver; Vass, Leonard Gill; Manly, W. C. Brown; Cape Fear, Neill McInnis; Lillington, Leonard Gill; Buie's Creek, R. G. Matheson; Coats, Chas. R. Bailey; Sardis, W. E. Hill; Bunnlevel, A. R. McQueen; Duke,

Moore, nurse; Everett Brown Chester Woman's Hospital and Nurse's School, Soochow; The Kiangyin Hospital, Dr. G. C. Worth, and Miss Elizabeth Corriher, nurse; Kashing Hospital, Dr. F. R. Crawford, Dr. E. W. Buckingham, Miss Margaret Dixon, nurse; Sutsien Hospital, Dr. J. W. Bradley; Tsing-Kiang-Pu Hospital, Drs. J. B. Woods and L. N. Bell; Hsuehoufu, Men's Hospital and Mary Irwin Rogers' Hospital, Dr. A. A. McFadden and Mrs. M. B. Grier, M.D.; Haichow, Ellen Lavine Graham Hospital No. 2, Dr. and Mrs. L. S. Morgan, both doctors, and Miss Mary Bissett, nurse; Yencheng Hospital, Dr. J. W. Hewett; Chinkiang, Goldsby King Hospital, now being built; Taichow, Sarah Walkup Hospital, built by Belk Bros., of Charlotte, Dr. R. B. Price.

Hospitals in Korea: Miss M. E. Kestler, registered nurse; Kusan Hospital, Dr. J. B. Patterson, and Misses L. O. Lathrop and Annie I. Gray, nurses; Kwanju, Ellen Lavine Graham Hospital, No. 1, Dr. R. M. Wilson, Miss Georgia Hewson, nurse; Mokpo, French Memorial Hospital, Miss Mary R. Bain, nurse; Soochun Hospital, Dr. J. McLean Rogers, Dr. H. L. Timmons, Miss Anna L. Greer, nurse.

Africa: McKowen Memorial Hospital, at Luebo, Dr. T. F. Stixrud, and Mrs. Stixrud and Miss Belle Setzer, nurses. Dr. and Mrs. Stixrud are the Christian Endeavor missionaries. Medical work, at Mutoto, Dr. R. R. King, and Miss Nina L. Farmer, nurse; at Bibanga, Dr. E. R. Kellersberger and Miss Ruby Rogers, nurse.

Mexico: Hospital at Morelia, Dr. L. L. Coppedge and Miss P. F. Southerland, nurse.

Our Church is doing some medical work at Highland, Ky., and at Banner Elk, N. C. But aside from these, not much of this kind of work is being done in our Home Mission fields, so far as public mention goes.

NEWSGRAMS FROM OUR YOUNG PEOPLE

The last monthly meeting of the Executive Committee of the Senior C. E. Society of the First Church, of Mooresville, N. C., showed some interesting results of the work there. Every committee chairman handed in a written report.

The Lookout Committee notifies all members what the coming program is to be and urges them to be present. The result of this, together with the fact that the programs are interesting, is many meetings with a 100 per cent attendance. The Sunday School Committee has ready for service four regular teachers for the school and three regular substitutes. Pledges from 22 members toward the budget of the year have reached \$73.20, two of the contributors being titheers.

The Juniors in this church are doing excellent work, having just finished the Junior Expert course. They are a happy, earnest set of little folks, with a fine superintendent and assistant superintendent in charge of them.

The executive committee of the Southeastern District C. E. Union of North Carolina met the latter part of April in the Highland Church, of Fayetteville. Among those present were President Norman Shepard, of Wilmington; Treasurer Miss Kate McLean, of Maxton, and Secretary Miss Leila Hubbard, of Lumber Bridge. Reports showed real advancement in the work since last November's meeting. Extensive plans were made for every department of the work. A special drive was begun for the organization of Intermediate societies, and plans were made for the next district convention.

The Christian Endeavor Training Class of Davidson College has just completed a fine year of work and installed new officers for the coming year. During the past year the services of 25 men have been supplied on 14 deputations, to 15 towns and 19 churches. Members of the class have addressed 300 meetings and helped in 10 workers' conferences and five classes in methods, reaching 755 young people and 713 older people. They have helped in the organization of one Senior C. E. Society, helped in or conducted two socials, spoken to three Bible classes, and held conferences with three pastors. Three articles have been written for the Young People's Department of the Standard.

Plans for the coming year call for a much larger service to the churches and young people that can be reached. These men study young people's work every Sunday and are finding a large opportunity and need for real service in the young people's work. The officers for the coming year are: J. L. McLean, St. Pauls, N. C., leader; W. W. Purdy, Pensacola, Fla., president; A. H. Hollingsworth, Atlanta, Ga., vice-president; A. Y. Bowie, Talladega, Ala., secretary; and B. U. Ratchford, Gastonia, N. C., treasurer. The member in charge of deputations is Edmund O'Connor, of Rome, Ga., and deputations can be secured through him.

The gospel of the resurrection is marvelously comforting. There are multitudes of sad hearts in the world. How few are the homes that have not felt the blighting touch of bereavement. It is a time to remember in loving prayer those whose faces are stained with tears and whose hearts are weary with heavy burdens.

L. Siler; Westminster, L. Smith; Fair-ew, R. G. Matheson; Progressive, A. T. Las-ter; Broadway, R. C. Gilmore; Spies, Carl B-raig; Pinehurst, Wm. Black; Bensalem, V. R. Gas-on; Church of the Covenant, C. E. Clarke.
L. Smith, Chmn. Committee on Evangelism.

Mooresville, First Church — The work of the past ear may be summed up, as far as figures can give, s follows: Number of persons added to church, 16 n profession and 30 by letter. Whole number of embers 568. Number in Sunday School 628. Of ese 520 are in home school and 108 in mission hools. Gifts to benevolences, \$10,842; to current penses \$5,849; to New Church Plant \$19,810. Total 36,501. The results of our E. M. C. were \$18,549 rom 450 subscribers. The canvass also showed 94 thers and 57 families holding worship. Since then ue of our elders, Mr. J. L. Harris, has given \$5,000 o Davidson College. Two weeks ago we moved into ur handsome new Sunday School building and are elighted with its comfort and convenience. It is ntirely separate from the church and is now being sed for all services while the main building is be- ing enlarged to accommodate the congregation. This work is being pushed and we hope to be able o use it before winter. When all is finished we hall have a very complete plant.

We are much pleased that the officers have eured the services of Mr. Dwight M. Chalmers, a nior in Union Theological Seminary, as pastor's assistant for the summer. He is a native of Char- lotte, graduate of Davidson College, and served this institution last year as leader of the Y. M. C. A. work. He comes to us very highly recommended and we think we are fortunate in securing him. We expect him to begin his work here the middle of May.

Charlotte—At the Second Church last Sabbath night Rev. W. T. Thompson, D.D., of Union The- ological Seminary, preached the baccalaureate ser- mon to the students of Queens College in the pres- ence of an audience that taxed the large auditor- ium of the church to capacity. He took as his text Jno. 17:19: "For their sakes I sanctify myself,"—and from this scripture as a basis he preached a very impressive sermon in which he challenged the young ladies of the graduating class, as they go out into the world of service, to sanctify mind, time and talents to the service of their master and of their fellowmen. On the platform with Dr. Thompson were Dr. McGeachy, the pastor of the Second Church, who made the opening prayer, and Dr. Frazer, president of Queens College, who presided, read the scripture and made the announcements. Dr. Frazer also thanked the pastor and the of- ficers of the Second Church for their hospitality in allowing the college the use of their auditorium for the baccalaureate sermon; and the pastor of the First Church and its officers for dispensing with the usual evening services at that church in order for the congregation to worship with the college girls on this important occasion. At the appointed hour of 8 o'clock the students of the college marched into the church singing the beautiful hymn "O Mother Dear, Jerusalem" as a processional, and led by the college choir, who took their places in the choir loft. Arrayed in their white dresses, their faces lovely with the loveliness and enthusiasm of youth, they made a very fine impression on the large audience. The music was led by the college choir and added greatly to the beauty of the ser- vice. Two anthems, "Rejoice Ye With Jerusalem," and "Faith, Hope and Love," were beautifully ren- dered and the offertory, "I Know That My Redeemer Liveth," was charmingly sung by Miss Beulah Holmes, a student at the college. Queens will hold the commencement exercises proper at the college this week, which will bring to a close the most successful year's work in the long and honorable history of the school.

Charlotte, West Avenue—On May 8, 1923, appro- priate and impressive exercises were held at this church. The occasion was the breaking of ground for the erection of the first unit, a modern commod- ious church building. The old church, a wooden structure, had been moved several feet to the front. The space thus gained added to a rear lot purchased by the congregation affords sufficient ground for the erection of the new three-story brick building.

The congregation will worship in the old church until the new building is available. Later on the old structure will be torn down and a new brick church auditorium will be erected. By reason of inadequate equipment the church has been seriously handicap- ped in its efforts to do the Lord's work in this rapidly developing section of the city.

The efficient pastor, Rev. C. C. Anderson, and his band of loyal church officers and members are to be warmly congratulated on the success of their ef- forts to provide suitable material equipment for their expanding work. The ground-breaking exercises were informal and delightful, conducted by the pastor and consisting in song, prayer and short impromptu addresses. The following partici- pated in the break of ground, each shovel of soil thrown into a near-by wagon:

Rev. C. C. Anderson; Mr. D. H. Johnston, for building committee; Mr. Wilkinson, for the con- tractor; Mr. L. L. Hunter, for the architect; Mr. W. A. Jamison, for church officers; Mrs. Paul H. Brown, for Woman's Auxiliary; Mr. John B. Ross, for business men "up-town"; Mr. J. H. McAden, for busi- ness men in community; Rev. G. F. Beil, for Pres- byterian Ministerial Association; Rev. H. M. Pressley, "on general principles."

Short talks were made by the following: Rev. C. C. Anderson, S. B. Lyerly, A. R. Shaw, J. G. Garth,

M. F. Daniels and H. M. Pressley. In a review of the progress of this church the 11 years' pastorate of Rev. H. M. Pressley whose faithful labors did so much to render possible the happy ground-breaking event will continue to receive grateful recognition. In his address he stated that during the first years of his pastorate he "preached to a procession, not to a congregation." Under changed and improved conditions the present pastor is preaching to a congregation, not so much to a procession.

If the Woman's Auxiliary is as energetic in its work as Mrs. Paul H. Brown was in handling the shovel it is no wonder that the prospect for a new up-to-date church building is so bright.

SOUTH CAROLINA

Salem and Concord—Recently the men of the con- gregation of Salem and Concord churches (Harmony Presbytery, S. C.) met at the Salem Church manse and made many needed repairs upon the manse and premises, which adds much to the comfort of the pastor, W. H. Workman and family, which is warm- ly appreciated.

And at a meeting of the congregation of Salem Church directions were given to the deacons to place a metal roof upon the church and library and also to make repairs upon the manse and to paint the same. These are forward steps, that indicate a deep interest in the welfare of the Church of God.
W. H. Workman, Pastor.

Westminster Church, Charleston has closed an- other year of work with a creditable increase along most all lines. The Sunday School especially has in- creased in numbers and efficiency. The members of the church, in spite of depression such as is seldom experienced, maintained a high standard of liberal- ity, giving approximately \$55 per resident member. The close of this church year marked the third an- niversary of the present pastorate. This fact was not forgotten by the people and a few nights ago the pastor answering the door bell was greeted with yells from the Christian Endeavorers and by almost the entire congregation assembled with good cheer and a generous pounding. This was a great sur- prise to the pastor and his family and there is no belittling the value of a well stocked pantry in these times, but he especially expressed with grati- tude his appreciation of this token of kind regard of the people for him and his wife. There have been three pleasant years of cordial relation between pastor and people. A few nights ago the choir of the Church, which is entirely voluntary, gave a musi- cal entertainment in the Sunday School auditorium. This made a very pleasant evening, the program was splendid, and exhibited a fine spirit of co-operation and good work on the part of the choir in the work of the church.

APPALACHIA

Plumtree Church — Things are going nicely at the Plumtree Church; a large percentage of the boys have confessed Christ this spring and are striving to lead Christian lives. During the latter part of June we plan to have Rev. J. McD. Lacy with us for special services and are praying that this will be a season of revival in our little com- munity.
C. Mickle, Cor.

ALABAMA

Opelika—Rev. W. Bruce Doyle, who has been ill for three months, has been sent by his church at Opelika, to Hot Springs, N. C., for treatment. The latest reports are that he is getting on well.

Huntsville, First Church—An unusually large con- gregation was present on Easter, at which time the communion of the Lord's supper was observed. At the same time 14 members, who have united during the past quarter, were publicly received by the pas- tor, Rev. Neill G. Stevens.

Montgomery, Trinity Church—The annual report of this church is full of encouragement. Its total number of communicants is 664, of which 37 were added last year by profession and 77 by letter. There are 422 in the Sunday School. To benevolent causes they gave \$12,500. Rev. Chas. H. Pratt, D.D., is the pastor.

Tuscaloosa—By far the most largely attended communion service in the history of the church was observed at the First Church on the first Sabbath of this month. There were 13 additions to the church during the day. In the afternoon at four o'clock that most magnificent oratorio "Stabat Mater" was given by the great choir that has been developed this year. Probably 2,000 people attended the two services of the day. The pastor, Dr. Chas. M. Boyd, will lead in an evangelistic campaign at Ocala, Fla., at the latter part of the month.

Mobile, Government Street Church—On Sunday morning, April 8th, a very large congregation was present and the quarterly morning communion was administered. The pastor announced the names of 32 persons who had been received into the mem- bership of the church during the past three months. Of this number 13 were on confession of faith.

This congregation is rejoicing over a successful every member canvass; the goal of \$38,830 being the largest in the history of the church. This does not include the gifts of the congregation to the educa- tional campaign.

Perhaps the feature of greatest interest in the work of last year has been the large attendance upon the evening services.

Montgomery—The greatest series of meetings in the history of the Trinity Church came to a close on Easter Sunday when 47 persons united with the church; 26 on baptism and profession and 21 by let- ter, with six others still to come, when the quarterly communion service was held. The session of Trin- ity felt that it was appropriate that the pastor, Dr. Charles H. Pratt, should conduct the services rather than an evangelist, and beginning with the Sun- day preceding Easter Dr. Pratt's sermon on "The Source of Power" was a wonderful opening for the great series that followed.

Dr. Pratt handled his subjects in a masterly way to audiences that increased day by day, all eager to hear his lofty interpretation of God's Word.

Earnest and sustained interest has been manifest- ed. The great audiences have evinced the power of the sermons, and the whole community has felt an intense spiritual awakening. Well attended morn- ing prayer circles have been held in different parts of the city by the women of the church.

Mr. T. J. Makin, the song-leader organized a large and enthusiastic choir, and under his skillful leader- ship the singing was splendid.

The electric motto which blazes on the beautiful community religious work building of Trinity "Jesus Saves" has a deeper meaning to many weary hearts than ever before.

The Presbytery of North Alabama met with the 33d Avenue Church, Birmingham, April 10, 1923. At the request of the retiring moderator, Judge R. T. Simpson, the opening sermon was preached by Dr. J. A. Sparrow. Rev. R. G. Hershey was elected moderator, and Rev. P. H. Carmichael, temporary clerk. Received: Rev. J. B. Butler, from Tusca- loosa; Rev. G. C. Scott, from Nashville; A. G. Har- ris was reinstated. Dismissed: Rev. T. C. Cartledge to Piedmont Presbytery; Rev. J. A. McSporrin, D.D., to U. S. A. Church; Rev. J. T. Schoeffelin dropped, having gone into another Church. Mr. N. E. Opling- er was licensed. Four candidates were dropped and 11 retained. Pastoral relations dissolved between Dr. J. A. McSporrin and First Birmingham; Rev. J. P. Stevenson and 76th Street and 35th Ave- nue; Pastoral relations retained between Rev. E. C. Scott and Ensley First; Rev. J. P. Stevenson and Fairview; Rev. C. H. Moorman and Collinsville group. Rev. J. B. Meacham to preach the Presby- terial sermon. Commissioners to the Assembly on list. The next regular fall meeting at Taylorsville on fourth Tuesday in October.

W. D. Clark, S. C.

ARKANSAS

Batesville—After a careful distribution of appro- priate literature, bearing upon the duty and privi- lege of worshipping the Lord with our substance, the every member canvass was made in this church on Sabbath afternoon, March 18th, with a follow-up campaign during the following week, with the re- sult that the pledges in hand making a total of \$3,375 to meet a quota assigned us of \$3,075, for the ecclesiastical year which begins on April 1st.

For the year 1922-1923, which closes tomorrow, March 31st, the quota assigned this church was \$2,843 and our treasurer of Benevolences has remit- ted \$2,952.68, being \$109.68 in excess of the quota as- signed us.
X.

Pine Bluff Presbytery—Overture number one. Be it resolved: That the Presbytery of Pine Bluff, in regular session at Star City, Ark., April 11, 1923, does hereby overture the General Assembly of the Presbyterian Church in the United States to with- draw entirely from participation as a member of the Federal Council of Churches of Christ in America.

Overture number two: Presbytery of Pine Bluff in regular session at Star City, Ark., April 11, 1923, would respectfully overture the General Assembly in session at Montreat, N. C., to send down to the Presbyteries for advice and consent the necessary changes in our constitution to allow any church desiring to do so to elect elders and deacons for a limited term of service, the length of time for such service to be determined by each church.

Attest: James H. Morris, S. C.

FLORIDA

Jacksonville—Deeply appreciative of the spiritual blessing that came to their congregation through the recent series of evangelistic services conducted by Rev. W. W. Akers, of Lincolnton, N. C., in the Second Presbyterian Church, of Jacksonville, Fla., under the auspices of Synod's Evangelistic Com- mittee, a committee of the pastor, Rev. E. W. Way and officers, passed very hearty and unanimous res- olutions of appreciation. The services continued for two weeks. E. W. Way, Pastor and Moderator.
J. C. Connolly, Special Committee.

VIRGINIA

Evangelistic Services of East Hanover Presbytery for 1923-24. The time to be fixed by the church and the minister. The church to take the initiative in the matter:

Churches:
Aberdour, Rev. L. W. Curtis; Bardwell, Rev. D. F. Rogers; Botts Memorial, Rev. J. A. McClure; Beth- any, Rev. Michaux Raine; Bethlehem, Rev. O. E. Bucholz; Beulah, Rev. W. A. Hall; Brunswick, Rev. John M. Alexander; Byrd, Rev. J. D. Keith; Chester, Rev. J. E. Cook; Emporia, Rev. C. L. King, D.D.; Fairfield, Rev. L. W. Curtis; Fairmont, Rev. W. L.

(Continued on page 12)

Educational

This Commencement at Peace Institute will be the fiftieth commencement of the school. A reunion of all former students is planned. Mrs. Josephus Daniels is chairman of this committee. Invitations have been sent to approximately 3,300 former students by Mrs. Margaret Merrimon Kenney, executive secretary of the alumnae, and by Miss Mary Owen Graham, president of Peace Institute. It is the plan of the alumnae to entertain all of the visitors in the homes of the Raleigh people, and plans for their accommodation are being made by a special committee. It is hoped that all who are planning to attend will notify Mrs. Kenney of their plans in order that a place may be reserved for them.

The alumnae will have their group meetings, their class reunions, their luncheon and their business meeting on Monday, May 28th. Mrs. Josephus Daniels will be hostess to the alumnae at a tea Monday afternoon at her new home, "Wakestone." The pageant, "The Progress of Peace," will be given Monday evening. The pageant will be built around the administrations of the school. There have been five presidents of the school. Rev. John Burwell was president from 1872-1889; Dr. James Dinwiddie from 1890 to 1907; Dr. Henry Jerome Stockard from 1908 to 1912; Dr. George Junkin Ramsey from 1912 to 1916; Miss Mary Owen Graham from 1916 to the present time.

The pageant will be the outstanding feature of commencement. The parts in it will be played in certain parts by relatives of those whose industry and zeal played so great a part in the early success of the school.

The baccalaureate sermon on Sunday will be preached by Rev. B. R. Lacy, Jr., D.D., pastor of the Central Presbyterian Church, of Atlanta, Ga. Dr. Lacy is a great-grandson of Rev. John Burwell, and it is particularly appropriate for him to assist in this fiftieth commencement.

The address to the graduating class on Tuesday evening will be delivered by Judge Kerr Morehead Harris, of Danville, Va. Judge Harris is an alumna of Peace Institute of the class of 1883. The graduating class this year numbers 28, and is one of the largest in the history of the school.

Miss Mary Owen Graham, president of Peace, is expected home this week. She has been on a four months' cruise, visiting Mediterranean ports, France, England, and other places. Miss Graham has written very interesting letters from the various ports.

The following is the Commencement, 1923, program: Friday, May 25, 8:30 p. m.—Annual Concert in Chapel, followed by Art Reception in Studio.

Sunday, May 27, 11:00 a. m.—Baccalaureate Sermon, in First Presbyterian Church, Rev. B. R. Lacy, Jr., D.D., Central Presbyterian Church, Atlanta, Ga.

6:00 p. m.—Alumnae Tea on Peace Institute Campus.

7:30 p. m.—Vesper Service.

Monday, May 28, 11:00 a. m.—Alumnae meeting.

1:00 p. m.—Alumnae luncheon.

5:00 p. m.—Mrs. Josephus Daniels, hostess to Peace Alumnae, at Wakestone.

8:30 p. m.—Pageant.

Tuesday, May 29, 5:00 p. m.—Class Day Exercises on the campus.

8:30 p. m.—Commencement Exercises in chapel. Address by Judge Kerr Morehead Harris, Danville, Va. (Class of 1883).

The Ninth Annual Commencement of the General Assembly's Training School was held May 5-7, at Ginter Park. On Saturday, the Senior class exercises were held in Schaffler hall, when the spirit of the A. T. S. was vividly portrayed by the Senior class before a large audience. On Sunday afternoon, vesper services were held at 3207 Seminary avenue, when Dr. W. L. Lingle made the address, appropriate to the occasion.

The Commencement exercises proper were held Monday, the 7th, in Schaffler hall, which was crowded to its capacity by a large and enthusiastic audience. The address to the graduating class was delivered by Dr. W. Taliaferro Thompson, from the text, "For their sakes, I sanctify myself." Red Cross diplomas were presented by Dr. W. A. Plecker, director of public health and sanitation. Certificates were awarded to Minna Montgomery, Jasper, Fla.; Ann Gwynne Douglass, Memphis, Tenn.; Lena Fontaine, Crockett, Va., who had completed one full year's work and who would be unable to return for the second year. Diplomas were presented by Dr. W. L. Lingle, the new president of the board of trustees, to 40 graduates. Most of these have secured positions and will shortly enter upon their work.

The alumnae banquet was held on Tuesday and attended by about 100 alumnae and friends. Interesting addresses were made, at the conclusion of which the following officers of the alumnae association were elected for the ensuing year: President, Mrs. Irene H. Buckles; first vice-president, Mrs. Irene Hudson; second vice-president, Mr. E. S. McGavock; secretary, Miss Jean Dupuy; treasurer, Miss Clara Belle Williams.

The following officers of the student body were elected: President, Miss Eva Harris, Brunswick, Ga.; vice-president, Mrs. Janie L. Garrison, York, S. C.; secretary, Miss Margaret McElwee, Rock Hill, S. C.; treasurer, Miss Elizabeth Edwards, Dallas, Tex.

One hundred and twenty students have been enrolled during the past session. At a meeting of the board of trustees of the school, steps were taken for the completion and equipment of the new buildings which will be ready for the opening of the next session, September 19, 1923.

At a meeting of the board, held May 3d, the following officers were elected: President, Dr. W. L. Lingle; vice-president, Miss Katherine Heath Hawes; secretary, Robert M. Friend; treasurer, George W. Call, Union Bank, Richmond, Va.

Davidson—Invitations to commencement in the name of the faculty and of the Senior class with a program card of this eighty-seventh celebration, beginning Sunday, June 3d, and ending at noon Wednesday, June

6th, are being mailed this week. The order of the events is as follows:

Sunday, June 3—11:00 a. m., Baccalaureate Sermon, by Rev. Dr. J. M. Vander Meulen, Louisville, Ky.; 8:00 p. m., Annual sermon before Y. M. C. A., by Rev. Dr. D. N. McLaughlin, Norfolk, Va.

Monday, June 4—5:30 p. m., Senior class exercises; 8:00 p. m., Dramatic club presentation.

Tuesday, June 5—9:30 a. m., Meeting of Board of Trustees; 12:15 p. m., Annual Literary Address, by Dr. J. Campbell White, New York; Award of college medals; 1:30 p. m., Annual luncheon; meeting of Alumni Association; 5:00 p. m., Faculty reception; 8:00 p. m., Exercises of Literary Societies; contest for Junior Oratorical medal; Award of society diplomas, trophies and medals; 10:30 p. m., Campus fete.

Wednesday, June 6—10:30 a. m., Senior Oratorical contest; Graduation exercises; Lowering of class flag.

Rev. J. C. Rowan highly pleased his audience in his address a few days ago before the Y. M. C. A. Pastor now at Concord, his visits to his alma mater have not as yet been made frequent enough to satisfy his friends here.

Louisville Seminary—The closing communion service was held in Harbison Memorial Chapel, April 30th. The baccalaureate sermon was preached by Rev. W. O. Thompson, D.D., president of Ohio State University in Second Presbyterian Church, Sunday night, May 1st. The theme was: Faith in the Living God. The students annual picnic was held at Cherokee Park, Monday, May 2d. The commencement exercises were held in First Presbyterian Church, Tuesday night, May 3d. President Vander Meulen presiding. The commencement address was delivered by Hon. Helm Bruce, of Louisville. Mr. Bruce's subject was The Preacher and the People.

The E. L. Warren Medal was awarded to Hugh Elmer Bradshaw, A. B., B.D., of Texas. The address to the graduating class was delivered by Rev. Thornton Whaling, D.D., professor of Systematic Theology. The graduating class consisted of William Harvey McAtee, A. B., of Mississippi, Hugh Elmer Bradshaw, A. B., of Texas, James Grady McLean, of Texas, John Ephram McLean, A. B., of Texas, Walter Irvin Munday, LL.M., of Kentucky, William Amariah Stevenson, A.B., of Georgia, John Cornelius VanderRoest, of Kentucky. Diplomas were awarded to Rev. Walter Gray Butler, of Kentucky and John Macfaden McMillan, of Kentucky.

The annual alumni meeting and banquet was held on Tuesday. The alumni address was delivered by Rev. Jos. G. Venable, D.D., class of 1905, now pastor of First Church, Norfolk, Va. The Board of Directors held their annual meeting and received the annual reports of President Vander Meulen and Dean Charles R. Hemphill, D.D. The following new directors were elected: Rev. C. C. Carson, D.D., of Bristol, Tenn., Messrs. Brainerd Lemon, John W. Price, R. S. Reynolds, of Louisville, and Rev. William Ray Dobyns, D.D., of Birmingham.

President Vander Meulen announced the successful completion of the Million Dollar Campaign in Kentucky, of which the seminary is to receive \$300,000. This fund included \$86,000 for the Chas. R. Hemphill Chair of New Testament on the Second Church, Louisville Foundation, the Thompson M. Hawes Department of Music on the Highland Church, Louisville, foundation. The Herrick Johnson Chair of Homiletics established by Mrs. Herrick Johnson, of Louisville, for which \$20,000 has been paid and \$30,000 additional pledged. A long list of scholarships of \$2,500, including one from Rev. T. A. M. Thomas, D.D., was announced. A gift of \$10,000 additional was announced from Hon. Robert W. Bingham to be applied to the erection of a dormitory for married students to be known as Bingham Hall in honor of Judge Bingham's father who has been a Presbyterian elder for fifty years. An anonymous gift of \$25,000 additional was also announced.

The Board of Directors confirmed the establishment of the Department of Church Efficiency and Evangelism. The student enrollment was eighty-one, the largest in the history of the seminary. Announcement was made of the gift of \$10,000 for the Humphrey Fellowship and of the action of the Synod of Missouri approving the securing of not less than \$100,000 for the Chair of Old Testament. It was generally agreed that this was one of the best years in the history of Louisville Seminary. The only note of sadness was the announcement of the death of Mrs. Henry E. Dosker, wife of the beloved professor of Church History, which occurred in April of this year.

The Presbyterian College of South Carolina is to have a magnificent new gymnasium as the gift of Col. Leroy Springs, of Lancaster, S. C. This gymnasium is to be beautiful in appearance and complete in every way necessary to take care of the physical development of young men.

The baccalaureate sermon is to be preached Sunday morning, May 27th, by Dr. John W. Douglas of Baltimore, the sermon to the Y. M. C. A. by Rev. J. A. MacLean, of Greenwood, and the commencement address will be delivered Wednesday morning by Hon. Thos. G. McLeod, Governor of South Carolina.

The college now has almost as many applications as it can take care of next year.

DUTY OF LOVE

For Paul, as for Christ, there is no possible discharge from the duty of love, no substitute for it. Other things, even so-called spiritual gifts, are not only no substitutes, but themselves are worthless without love. . . God's whole redemption is to a life like His own, to a sharing His life, and that life is love.

News of the Week

Federal Judge Knox declared unconstitutional the right of a physician to prescribe for his patients, the provision of the Volstead act and its amendments prohibiting the prescribing of more than a pint of spirituous liquor every 10 days. By implication, he indicated his belief that a provision of the Harrison anti-narcotic act, prohibiting physicians from prescribing increased doses of drugs to addicts under treatment, also was unconstitutional for the same reason.

Forsyth county commissioners and the Winston-Salem board of aldermen have voted \$21,000 for erection at the Jackson Training School at Concord of a building for delinquent boys from this county and city, the work of construction to begin at once.

Snow fell in North Carolina on May 8th, according to reports from Wilkesboro, where it is reported the Blue Ridge mountains were blanketed in white.

Mrs. Flora Stuart, widow of the renowned Confederate cavalryman, Gen. J. E. B. Stuart, and daughter of Maj. Gen. Philip St. George Cooke, of the Union forces, died May 10th, at Norfolk, Va., at the home of her son-in-law, R. Page Waller. She was 88 years old.

A gavel in the hands of a judge has been substituted for a tomahawk in the hands of a brave by the great Sioux nation in its fight to recover about \$750,000,000 from the Federal government as payment with interest for lands and property taken from them by the pale-face years ago. Of this total demand more than half billion dollars represents interest.

One hundred and 37 stills were captured in North Carolina during April, according to announcements by A. B. Coltrane, prohibition director for North Carolina.

In addition 15 automobiles were taken while in the act of hauling liquor and 104,890 gallons of beer and 725 gallons of liquor were seized.

M. Vorovsky, an unbidden guest from soviet Russia at at Lausanne conference, lies dead, slain by a Swiss, formerly an officer in the Russian service, and two of his lieutenants are seriously wounded, each with two bullets in his body.

Memorial Day was generally observed throughout North Carolina. Everywhere the graves of the Confederate dead were strewn with spring flowers, and in a number of places the aged veterans and the children and women of the Confederacy paraded. Several notable addresses were made.

The British note to the Russian soviet government, the text of which was issued by the foreign office, is a virtual ultimatum. The soviet is given 10 days in which to forward a reply complying fully and unconditionally with certain specified demands, failing which, the note says, Great Britain will recognize that the soviet does not wish to maintain the existing relations between the two governments.

Action of Chinese bandits of Shantung province in holding up an express train and capturing a number of foreigners, including 19 Americans, has created a situation regarded as seriously affecting the continuance of friendly relations between the United States and China. The situation is held by some officials as containing elements of still broader scope, possibly entailing other governments in a similar entanglement with China.

Democratic leaders, especially those who come from Southern prohibition states, are worried over the liquor issue. They believe the people generally are more interested in the wet and dry controversy than any other. The action of the New York Legislature indicates to them that their allies in the North are in earnest in their efforts to break down nation-wide prohibition. Many Southern congressmen will urge Governor Smith to veto the measure repealing the Mullen-Gage act. They fear that if he approves it the dry organizations of the country will charge it up to the democratic party.

Gaston B. Means is up against a real serious proposition and the machinery is set to put him in prison. The department of justice program is to bring him back from abroad, or wherever else he may be, and try him for an alleged swindling scheme involving between \$250,000 and \$300,000. Affidavits and other evidence in the hands of the treasury department and the department of justice indicate that to make his scheme a success Means used the names of former friends freely.

CHILDREN

BELONGS TO CANNING CLUB

Dear Standard:
This is my third time I am writing you. I haven't seen any letters from this neighborhood in a long time, so I thought I would write. I belong to the Harvest Jubilee Club. I took up canning, there are eight in our school that joined. Our school will be out in May. I will be glad when it is out. I will close by asking a question. What is the shorest verse in the Bible?
Your friend,
Margaret Wicker.
Carthage, N. C., R.F.D. 2, Box 22.

CARRIE AND HELEN ARE FAVORITES

Dear Standard:
I have written you once before, and was glad to see it in print. I hope this one will follow it. I live in the country, and I love to play in the woods, and climb trees. I go to the Episcopal Church and my pastor is Rev. W. P. Peyton; we all like him so much. My little friend, Rebecca Stevenson is going to write too. I love to play dolls, and I have a good many. The ones I like best are Carrie and Helen. Carrie is a waxen-headed doll and Helen is a rag doll. I have a play-house in the yard, and I keep Carrie and Helen in the play-house. I enjoy reading the letters and I hope to see this one in print.
Your little friend,
Frances Douglas.
Avon, S. C.

A YOUNG TEACHER

Dear Standard:
I am a girl 12 years old. I go to school at Linden. My teacher's name is Miss Worthington, I like her fine. I go to Sunday School every Sunday I can. I have been teaching almost two years. I have recited both catechisms. I have two brothers and one sister. Hope this letter won't reach the wastebasket as I want to surprise my grandma.
Your friend,
Lucy Williams.
Linden, N. C.

AT SCHOOL AND SUNDAY SCHOOL

Dear Standard:
I am a little girl ten years old. I am in the fifth grade at school. My teacher's name is Mrs. N. L. Simmons, and I like her fine. Mrs. Simmons is also my Sunday School teacher. As this is the first letter to the Standard I want to surprise my mother.
Your little friend,
Minnie T. Ross.
Washington, N. Car.

IN THE FIFTH GRADE

Dear Standard:
I am a little girl 11 years old. I go to school and I am in the fifth grade. My teacher's name is Miss Williamson. I go to Sunday School every Sunday and my teacher's name is Mrs. W. M. Campbell and our pastor's name is Mr. C. M. Gibbs and I like them fine, and our superintendent is Mr. D. J. Bulla. Well, I must close in fear of the wastebasket.
Your friend,
Thelma Hall.
Linden, N. C.

WON FIVE GAMES

Dear Standard:
I am a little girl 13 years old. I live on a farm, and I like farm work. I go to school at San Tabor. My teacher's name is Miss Winifred Williamson. I like her fine. We have a basketball team and our girls have won five games. It certainly did make me feel good. I go to Sunday School nearly every Sunday. My teacher's name is Mrs. W. N. Campbell. I like her fine. I have recited the child's and the shorter catechism. I will close for fear of the wastebasket.
Your unknown friend,
Margaret King.
Linden, N. C.

MUMPEY

Bob and Suzanne and their Uncle Jim's pet monkey from South America were out under the apple tree having a tea party. Suzanne had set the table with her new china; every piece had a bluebird on it. There was even a bluebird pitcher. It was fun to take up the pitcher and pour candy eggs from it instead of water. It was fun, too, to watch the apple blossoms float down on the button-sized biscuits and little slices of yellow cheese. But most of all it was fun to watch Mumpey.

Mumpey was not so large as Suzanne's doll, which sat propped up between her and Bob. His head was covered with short black fur, and his eyes were like the shiny black shoe buttons on Bob's shoes. Uncle Jim had brought him from South America, and he had become as tame as a little dog.

When Uncle Jim went away that morning he had said, "Look out for Mumpey while I'm away," and the children had readily promised that they would.

Mumpey sat on one of the lower branches of the tree—he dearly loved to sit in trees—and watched his two friends. He was very much interested in the contents of the pitcher. Every time Bob or Suzanne shook a candy egg from the narrow neck he would look at them enviously, for he had had one or two of those eggs, and he knew they were good.

All at once there was a shout at the gate.

"It's Joe and Mary Marsh," said Suzanne, "and they've got something exciting to tell us; I know it by the way they sound."

Bob and Suzanne jumped up from the table and ran down to the gate. A minute or two later they were scurrying back to the house to get their wraps, for they had been invited to take a long car ride with the Marshes. Mumpey and the tea party had gone clean out of their heads. They snatched up hats and sweaters and went tearing back.

The ride was a long one. Bob and Suzanne reached home after twilight. They were so sleepy that they could scarcely hold their eyes open long enough to eat supper.

After Bob was in bed his mother came into the room. "Uncle Jim took Mumpey with him after all, didn't he?" she asked.

Bob was so nearly asleep that her voice seemed to come from a long distance. "Uncle Jim? Mumpey?" he murmured. "No—yes—I don't know." His own voice trailed off into a snore. The next morning while the children were dressing they remembered what they had done.

"We left Mumpey sitting in the tree," Bob called to Suzanne in stricken tones.

"Oh, so we did," cried Suzanne.

"How dreadful! I wonder what became of him!"

They finished dressing and hurried out into the yard. Fannie had cleaned away the remains of the tea party; table, china, and all had been taken into the house. But where was the monkey? Bob and Suzanne could not see a sign of him in the tree, though they peered into the branches until their eyes ached. Nor could they find him anywhere on the place.

"What will Uncle Jim say?" they asked each other. "How can we face him when he comes home?"

At last they went dolefully to Fannie. "When you cleared our tea things," they asked, "didn't you see any signs of Mumpey?"

Fannie shook her head. "Nor of your pretty pitcher, either," she said. "You two are one careless pair, that's what you are. Somebody must have come into the yard and taken the pitcher."

"Oh, I wonder if somebody took Mumpey, too!" Suzanne cried.

But Bob shook his head. "No," he said. "Mumpey's too quick and frisky to let himself be kidnapped. I'm afraid he's run away."

They spent the whole forenoon searching. At last Suzanne was almost ready to cry and Bob looked very solemn.

They sat down on the ground beside the rhododendron bushes to rest and talk the matter over.

"Just suppose he's hungry somewhere, or thirsty," Suzanne said. "Poor little old Mumpey!"

At the last word there was a slight stir in the rhododendrons.

"What's that?" said Bob sharply.

They jumped to their feet, parted the branches, and looked in. There, crouched far back, almost out of sight, was Mumpey—quick and frisky no longer, but sad and downcast.

"Why, what in the world is the matter with him?" cried Bob and Suzanne.

Ducking under the branches, they crept over to the monkey. The next moment they saw what was the matter. Mumpey's paw was stuck in the bluebird pitcher!

The children pulled the sad little animal carefully out from under the rhododendrons. They could not help laughing—he looked so funny, and they were so relieved to have found him.

Bob took hold of the imprisoned arm and pulled it gently. But, though the arm drew back out of the pitcher as far as the paw, it would come no farther. Try as they might the children could not pull it out.

While they were struggling over their task the gate opened and Uncle Jim came striding up the walk.

"Oh, come here, Uncle Jim," Bob cried, "Mumpey's paw is caught in Suzanne's pitcher."

Uncle Jim came quickly across the grass. He was laughing; Suzanne privately thought that was rather cruel.

Stooping down by Mumpey, he took hold of the pitcher with one hand and with the other hand he gave the monkey a sharp rap on the forearm. Mumpey squeaked indignantly—and out came the imprisoned paw.

"But why didn't he pull it out all alone?" Bob and Suzanne cried in chorus. "He's been caught that way all night."

"What is in the pitcher?" asked Uncle Jim.

When the children told him he nodded. "I thought so," he said. "It isn't the first time Mumpey's been tied up this way. You see, he had doubled up his fist over those candy eggs and he wouldn't undouble it; and so—he couldn't get his hand out."

Mumpey gazed at him and blinked. "You know that's true, sir," Uncle Jim said, "for that's the way I caught you to begin with, as you remember very well."

Then he told the children that one night in South America he had cut a hole in a cocoon, stirred some rice into the milk and left the cocoon under a tree; the next morning there was Mumpey, a prisoner in the cocoon just as he had been a prisoner in the bluebird pitcher.

"Greedy," finished Uncle Jim, looking sternly at Mumpey. "So greedy that he wouldn't unclinch his fist until he's made to."

Mumpey did not mind the stern voice. He had begun to feel a little better, and so he went over and sniffed at the pitcher.

"Mayn't I give him a candy egg?" Suzanne pleaded. "He's earned it, I think."

Mumpey sat up and crunched the candy contentedly. Bob looked at Suzanne, and they both drew a sigh of relief.

"I believe we've had almost as hard a time as Mumpey," said Bob.

Mumpey got up and began to caper round the grass.

"He wants his breakfast," said Suzanne. "Oh, what a monkey!"—Lucy Meacham Thurston, in *The Youth's Companion*.

SOME CONUNDRUMS

Why is the letter A like the honey-suckle? Because a B follows it.

When is a lady's dress like a chair? When it is satin (sat in).

What is that which we can all make, but which is never seen after it is made? A bow.

Why is the letter U the gayest in the alphabet? Because it is always in the midst of fun.

THE KING

Outside my window there's a tree
With leaves as green as they can be,
Except one leaf which is so red
I thought it was a bird instead.

I think this red one is their king
It looks as proud as anything,
And then it must be very brave
To make the other leaves behave.

Anne Blackwell Payne.

WHAT THE BOOK SAID

"Once upon a time," a book was overheard talking to a little boy who had just borrowed it:

"Please don't handle me with dirty hands. I should feel ashamed when the next little boy borrowed me.

"Or leave me out in the rain. Books as well as children catch cold.

"Or make marks on me with your pen or pencil. It would spoil my looks.

"Or lean on me with your elbows when you are reading me. It hurts.

"Or put in between my leaves a pencil, or anything thicker than a single sheet of thin paper. It would strain my back.

"Whenever you are through reading me, do not turn down the corner of one of my leaves, but a neat little book-mark to put in where you stopped, then close me, lay me down on my side, so that I can have a good rest.

"Remember, that I want to visit a great many other little boys after you are through with me. I may meet you again some day, and you would be sorry to see me looking old and torn and soiled."—S. S. Visitor.

CHURCH NEWS

(Continued from page 9)

Foley; Genito, Rev. John R. Williams; Granite, Rev. M. B. Porter; Grove Avenue, Rev. F. I. McFaden, D.D.; Hawkins Memorial, Rev. H. J. Williams; Hebron, Rev. J. W. Bain; Hopewell, Rev. J. D. Keith; Laurel, Rev. Boude C. Moore; Lawcrossville, Rev. John M. Alexander; Milford, Rev. R. M. Turnbull, D.D.; Montrose, Rev. J. E. Cook; Namozine, Rev. H. J. Williams; Olivet, Rev. W. S. Golden; Providence, Rev. M. B. Porter; Roseneath, Rev. A. W. Honey; Salem, Rev. W. L. Carson; Union, Rev. Hugh Fitzpatrick; Windsor Shades, Rev. L. W. Curtis.

Mission Points:

Centralia, Rev. L. W. Curtis; Creighton Road, Marshall Wyatt; Ebenezer, Rev. A. B. Montgomery; Fairview, Rev. L. W. Curtis; Hebron (congregation), Rev. T. A. Painter; Holly Wood, Rev. H. B. Fraser; Jetersville, Rev. H. T. McFaden, D.D.; Mattoax, Rev. Russell Cecil, D.D.; Mill Wood, Rev. H. B. Fraser; Pilkington, Rev. L. W. Curtis; Pine Grove, Rev. W. S. Golden; Rennie Memorial, Rev. T. W. Painter; Sweet Hall, Rev. L. W. Curtis; Woodland, Rev. J. E. Cook; Taylor's Crossing, Rev. J. A. McClure.

Recommendations: We would recommend that the laymen, in their organization assist, as far as possible in these meetings by way of conducting preparatory services, the week preceding the time fixed for the minister to begin the evangelistic services.

WEST VIRGINIA

The Presbytery of Winchester met in Keyser, W. Va., on Tuesday, April 10, 1923. There were present 23 ministers and 20 ruling elders.

Officers: Rev. A. O. Price, moderator, and Rev. T. H. Daffin, reading clerk. Rev. A. H. Clark resigned the office of permanent clerk, and Rev. L. F. Harper was elected in his place.

Pastoral Relations Dissolved: The relation between Rev. W. G. Patterson and the Davis Church was dissolved. Rev. J. Hoge Smith offered his resignation as pastor of Cedar Cliff, Cedar Creek, Nineveh, and Milldale churches, and asked for a letter of dismissal to Tygarts Valley Presbytery, in order to accept calls to Huttonsville and Mill Creek Presbytery dissolved his relations with Nineveh and Milldale, but retained him as pastor of Cedar Cliff and Cedar Creek, thus giving him a more compact and workable field.

Church Organized: A new church, known as Burnt Church, was reported organized in Rev. T. H. Daffin's field, and he was made stated supply of it until the next stated meeting.

Overture: Presbytery adopted an overture of-

ferred by Dr. F. J. Brooke, asking the General Assembly to rescind actions of former Assemblies appropriating money out of the Equipment Fund to the Mountain Retreat Association.

Synod's Entertainment Fund: Presbytery endorsed the call of the Synod of Virginia upon our churches for payment of seven cents per member into the Synod's treasury to cover traveling and other expenses under the new plan of self-entertainment, and advised early remittance of the amount.

Foreign Missions: Rev. Dr. W. D. Reynolds made an interesting and informing address on Korea.

Next Stated Meeting: Gerrardstown, W. Va., September 4, 1923. J. A. McM., S. C.

Greenbrier Presbytery met in the Ronceverte Presbyterian Church and was opened with a sermon by Rev. W. H. DuBose, from Romans 8:38-39, at the request of the retiring moderator, ruling elder A. M. Hubbard. There were present 26 ministers and 29 ruling elders.

Ruling elder Calvin W. Price, of Marlinton, W. Va., was elected moderator, and Rev. J. T. Pharr, and E. C. Curry were elected temporary clerks.

The pastoral relation between Rev. W. H. DuBose and the Old Stone Church of Lewisburg was dissolved in order that he might accept the call to become associate pastor of Rev. S. W. Moore, of the First Church Bluefield, W. Va., and upon his request also he was dismissed to Montgomery Presbytery.

Two churches were reported as having been organized since the meeting of Presbytery last fall: One at Auto, W. Va., in Greenbrier County, a mission of the Spring Creek Church, with 16 members, two elders and three deacons; the other one at Scarbro, W. Va., with 21 members, three elders and two deacons. The church at Auto was enrolled as Woodland, and the one at Scarbro, in Fayette County, as White Oak.

The commission reported that Rev. W. J. Flint had been installed pastor of the church at White Oak, and the field is self-supporting.

The Presbyterian sermon was preached by Rev.

John I. Armstrong, D.D., on "Satan and His Work." The Presbytery by a unanimous standing vote requested the Presbyterian Committee of Publication to publish this sermon in tract form for general distribution.

Rev. F. P. Sydenstricker, with Rev. R. L. Kinnaird as alternate, was appointed to preach at the fall meeting, on the "Coming Dearth of the Word of the Lord," from Amos 8:11-12.

Rev. W. W. Pharr by appointment of Presbytery preached a missionary sermon from Acts 1:7-8. Rev. J. E. Flow, D.D., was appointed to preach in the Ronceverte Church the Sunday after the meeting of Presbytery.

The following overtures were sent to the General Assembly:

1. In regard to revising the Sunday School and Narrative Blanks.

2. In regard to placing the Lord's Day Alliance on the Budget for an amount equal to the Bible Cause.

3. In regard to an Ad Interim Committee to study the relationship of our Theological Seminaries to the Church and to each other, the advisability of coordination of their work and any other matters in the interest of economy and efficiency in the training of our candidate for the ministry.

Presbytery accepted the invitation of the Liberty Church, Greenbank, W. Va., to meet with them in fall session September 4, 1923.

Adjourned to meet at Ronceverte, W. Va., April 30, at 1:30 p. m.

J. E. Flow, S. C.

PERSONAL

Rev. Dupuy Holladay has changed his address from Coveseville, Va., to Crystal Springs, Miss.

Rev. E. C. Bailey, of Latta, S. C., has changed his address to Accomac, Va.

Rev. R. W. Crain has changed his address from Lamar, Mo., to 405 N. 5th St., St. Joseph, Mo., where he has accepted a call to the Riverside Presbyterian Church of that city.

REPORT OF THE EVERY MEMBER CANVASS

	Ben. Sub.	This Year
Albemarle—28 of 49 churches	1,460	40,335
Concord—39 of 62	3,073	71,836
Fayetteville—75 of 119	3,999	74,102
Kings Mountain—25 of 38	2,265	36,986
Mecklenburg—55 of 86	4,570	128,637
Orange—30 of 87	4,738	125,478
Wilmington—39 of 87	2,987	71,959
291 of 508	23,092	\$549,333

SYNOD OF NORTH CAROLINA TO MAY 7TH

Ben. Sub.	Tithers	Family	Altars
Last Year	1922	1922	1923
513	\$ 46,065	334	377
3,620	60,851	366	644
4,158	58,911	341	773
1,931	32,542	226	247
4,777	106,148	808	1,429
4,536	143,148	719	752
2,533	71,448	414	736
23,489	\$521,241	3,234	4,958
			1,795
			2,796

WHY GO TO DAVIDSON?

All during her long history Davidson has had an enviable record for turning out finished products of sterling quality—men of character, equipped to do a man's work in the world, men sought after to fill places of responsibility and honor, as teachers, ministers, athletic directors, and in other professional and business enterprises.

DAVIDSON'S STANDING:

The training given at Davidson has long been recognized as thorough. Recent recognition of the scholastical standing has been the establishment of a Phi Beta Kappa Society. Davidson also has been placed on the approved list of American and European Universities. This means that Davidson's students can be admitted, without examination, into all American and European Universities on equal standing with their own students.

IMPROVEMENTS:

In the past year Davidson has spent \$200,000 in better equipping the College plant. The new central heating plant is complete and connected with each of the seven dormitories, as well as the new gymnasium. Two four-story fire-proof dormitories were built last year. Students are not permitted to room more than two to the room, while a limited number of single rooms are available. New teachers are being added in higher ratio than student increase. A new athletic field is under construction. New apparatus is being purchased each year for the various laboratories—Chemistry, Physics, Biology, Applied Mathematics, Psychology and Geology.

REGISTER EARLY:

Applications are being received daily. One mail early in May brought \$10,000 room deposits from new men from St. Louis, Mo., Jackson Miss., Thomasville, Ga., Lynchburg, Va., Pickens, Miss., Crossnore, N. C. Registrations are ahead of last year, and the prospects are that we shall again have more applications than can be accommodated. Make your application to Dean, M. E. Sentelle.

Marriages and Deaths

MARRIED

Kelly-Fleming—On May 2, 1923 at the residence of the bride's parents, Miss Vera White Fleming, daughter of L. P. and Isla Fleming, near New Hope, S. C., to Mr. Newman Perry Kelly, Rev. W. H. Workman officiating.

Holder-Leach—At the residence of the pastor, Candor, N. C., by Rev. W. Baker, Mr. S. A. Holder, Rubyatt, N. C., and Miss Gladys Leach, Candor, N. C.

DEATHS

THOMAS S. BRYAN

On April 10th, at his home in Columbia, S. C., died from a stroke of paralysis, Thomas S. Bryan, honored member of the First Presbyterian Church, aged 66 years.

Two extracts from the many letters received briefly sum up the career

PRUDENT, PROVIDENT PARENTS

Before buying a set of books for the children's use in the Home and School, Prudent, Provident Parents are requested to first examine **COMPTON'S PICTURED ENCYCLOPEDIA**—the most fascinating, most instructive work published for the young, and is many years later than any other. It brings in the most attractive form, both by text and pictures, the world's knowledge down to 1923. More than any other book, it entertains, it charms, it educates the child, and interests and benefits every member of the family, from the "tiny tots" to the gray-haired grandparents. Sold on easy terms, or for cash, at a lower price than old and hackneyed "hodge-podge" compilations. I guarantee that **"COMPTON'S PICTURED ENCYCLOPEDIA"** is by far the best work ever published for children in the grades and high school. I will cheerfully refund your money, and ask no questions, if for any reason you are not satisfied and delighted with **"COMPTON'S PICTURED ENCYCLOPEDIA."** Write me, please.

T. NORSWORTHY, The Book Man, Gastonia, N. C. I sell "Anything and Everything" in Books at Publisher's Prices. I pay postage. Send me a list of your Book Wants."

\$200.00 PRIZE

Washington, D. C. Apr. 16. Two hundred dollars will be given as a prize to the person suggesting the most appropriate name for No.'s 33 and 34, the new trains between New Orleans and New York, to be inaugurated on Sunday, April 29th, by The Southern Railway System, the Louisville and Nashville, The West Point Route and the Pennsylvania Railway, according to announcement made today by W. H. Taylor, Passenger Traffic Manager of the Southern, Washington, D. C., to whom all suggestions should be sent. The prize will be awarded after all suggestions have been considered by a committee of officers of the interested lines.

R. H. GRAHAM
Division Passenger Agent
Southern Railway System
Charlotte, N. C.

of this most unusual Christian man and also man of affairs.

The one. "There are not many men to whom the name of Christ-like can be applied. He was one of the few I knew. I loved him with an increasing devotion to this Christ-like character.

As I have taken on years, and have added to my acquaintance with men, I have been able to see more clearly how great was his ability as a man of business and how high was his position in the world. I do not know anyone with whom I would place him.

My business relations with him convinced me that his word was as good as his bond—that every act was honorable, and that as this world goes he was one man picked out of ten thousand. The business world will miss him; it will always remember the high ethical business standards for which he stood. Columbia has lost her leading citizen."

The other: "When I was a student in the Columbia Seminary I saw much of Mr. Bryan. From my earliest recollection I saw him in some form of religious work. He was then an active worker in the Y. M. C. A. as well as in the Sabbath School. He has certainly been an indefatigable worker in the Lord's vineyard in some form all his days. He has left a rich legacy in the services he rendered, and in the place of esteem which he holds with all who knew and observed his Christian character.

Surely he now enjoys the reward of the Welcome from the Master, for he put his talents to a wise and good use."

"I cannot say, and will not say that he is dead.

He is just away.

With a cheery smile and a wave of the hand,

He has wandered into an unknown land

And left us dreaming how very fair It needs must be, since he lingers there.

And you—oh you who the wildest yearn

For the old-time step, and the glad return

Think of him faring on as dear, In the love over there, as the love of here.

Think of him still as the same I say, He is not dead—He is just away."

REV. J. F. McKINNON

Pressure of other duties has hitherto prevented my asking of you the privilege of adding a few words to the brief tribute that your editorial note of a recent issue paid to the late Rev. J. F. McKinnon, whose death occurred a few weeks ago at Rutherfordton. In every way he merits a warm and affectionate tribute to his worth as a man of genuine Christian character, as a teacher of indisputable excellence, and as a preacher who but for limitations that were no reflection on him would have reached quite marked prominence in pulpit and church court.

Mr. McKinnon graduated with the class of '80 at Davidson, though he entered college a year or so earlier than this class and was then compelled by circumstances beyond his control to drop out of college for a time. The writer came to know him intimately during his college days and to recognize in him a man of ability and a most earnest student, with a special gift for mathematics, a gift he generously employed in helping from time to time this one of his friends who was not in possession of this particular talent.

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Registration for fall quarter, September 25, 26, 1923.

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hibition to attain distinction based merit and to have the recognition others that his natural ability and acquired learning properly entitled to. but he was destined to suffer from handicap that kept him from reaching the full rewards that would naturally have come to him. He was weaker physically and especially so he weak in voice, and therefore matter what the merit of his composition or the content of his discourse he lacked the physical vigor of the force and tone of voice to make the impression that his sermon address would otherwise have made. Notwithstanding this handicap however, he was known everywhere as an excellent sermonizer and as a Presbyterian perfectly familiar with

parliamentary law and able to discuss clearly and with logical force questions up for debate in the lower and higher courts of the church. Further he was man of sound judgment and for years was a member of the Board of Trustees of Davidson College and of the Board of Directors of Columbia Theological Seminary. Again as a teacher and administrative officer in high school work, both public and private, he was recognized as a man of exceptionally high qualifications and was sought to fill positions of responsibility. His death is a distinct loss to the Church in this two-fold way, in that he was an earnest, able preacher of the living Word and at the same time a Christian teacher and wise counselor whose influence told for good in a very pronounced and positive manner in the class room and as an executive in school work of varied kind.

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MRS. CHARLES D. LARUS

Cornelia Keen Baldwin, the oldest daughter of the late Thomas S. and Jane M. Baldwin, was born in Richmond, Va., the 26th day of May, 1853.

At the age of 13 she united with the Third Presbyterian Church, Richmond, of which her father was an honored elder for many years, until his death from injuries sustained in the appalling Capitol disaster, occurring April 27, 1870.

She was happily married to Mr. Charles D. Larus on February 25, 1875, a union which was blessed with three children. Mr. Larus died on March 21, 1908. Mrs. Larus was a semi-invalid for many years, yet her end came very suddenly confined to her bed for less than a week by a violent attack of pneumonia she entered peacefully into everlasting rest on April 26, 1923.

Her faith was firm in an all-sufficient Saviour, undisturbed by questions or doubts.

She was faithful to the friends of her childhood, as well as to those of later years. Her gifts to others were varied and many, and without ostentation; in fact, her right and left hands seemed to be strangers, when the knowledge of these acts was to be considered.

After her husband's death her membership was transferred to the Ginter Park Church, and while she was counted among its most valued members, she always recognized that her old church had its claims upon her, which she fulfilled in many acts of helpfulness. She had a great love for Union Theological Seminary, testified by her liberal gifts to its support, and her oft-expressed affection for all of its supporters and for its very walls. Another warm spot in her heart was for the great Foreign Missionary cause, and her loving sympathy went out freely to all of the missionaries within her reach. Her place is vacant, but only outwardly, for her memory dwells in the hearts of her dear family—her dear friends—her dear church and seminary, as well as in those who will sadly miss her substantial help.

She is survived by one daughter and two sons: Mrs. John H. Reed and Charles D., Jr., and Lewis G. Larus, and by a sister and brother: Mrs. Luther Sheldon and Thomas J. Baldwin. Her body was laid to rest in Hollywood by the side of her husband, after services at the home, conducted by Drs. T. Cary Johnson and Walter W. Moore. E. P.

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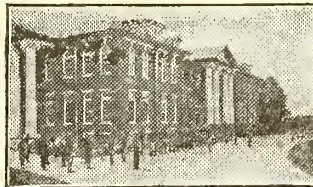
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8:00 pm	s 9:55 am	s 9:53 am	19	Raeford	26 s	6:00 pm	s 2:25 pm	7:30 am
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	f 10:43 am	f 10:31 am	31	Hope Hills Jct.	14 f	5:22 pm	f 12:50 pm	
	f 10:53 am	f 10:40 am	34	Fenix	11 f	5:13 pm	f 12:38 pm	
	s 11:00 am	s 10:46 am	36	Clifton	9 s	5:08 pm	s 12:33 pm	
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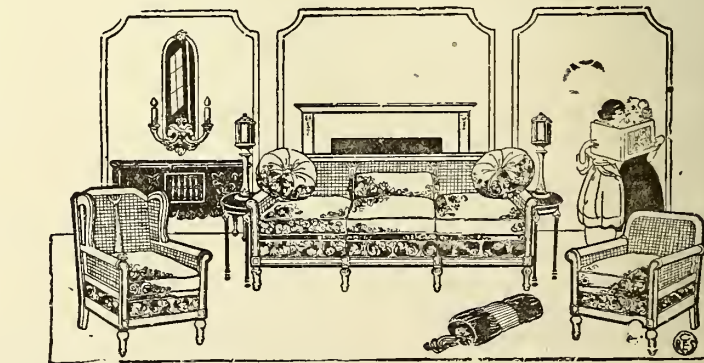
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Vol. LXIV

CHARLOTTE, N. C., MAY 23, 1923

No. 21

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EDITORIAL

FACTS, DOCTRINE, LIFE

WE see much in these days of doctrinal unrest about the relation of these three things to each other. The question is raised and hotly discussed, which precedes and which follows, which is cause and which is effect. All three are essential elements of Christianity. We can have religion, but not the Christian religion without facts, for the whole system is based upon facts, historic facts. We cannot have Christianity without doctrine, for doctrine is the statement of facts. It is quite a common opinion that doctrine lies in the sphere of speculation, that it has something of the vagueness and uncertainty which attaches to metaphysics. This opinion is shared in by those who have had opportunity to know better. All true doctrine is nothing more nor less than the statement of fact. Take the catechism question, What is God? "God is a spirit infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth." This answer is doctrine, i. e., teaching about God. But if it be true, it is the statement of facts about God. Is God infinite? If He is, then to say so, is to assert a fact. That God exists is no more a fact than that He is an intelligent Being. In other words, what God is is just as truly a fact as that He is.

What is the doctrine of the atonement? It is the statement that Christ died for our sins to reconcile us to God? Did Christ die for this purpose? Then the doctrine is the statement of a fact. The purpose for which He died is just as truly a fact as that He died. So it is with all the doctrines of our most holy faith. In so far as they are true they are the statement of facts.

Facts are of no value without doctrine. Doctrine determines the meaning and significance of facts. Paul said: "I determined to know nothing among you save Jesus Christ and Him crucified." Did Paul mean that he intended to confine himself to the bald statement that Jesus Christ was crucified? What good does the knowledge of that do? If anybody knew that Jesus was crucified, it was the soldiers who nailed Him to the cross. Did the fact have any religious value for them? They supposed they had put to death a malefactor, and they sat down and gambled for His clothing. Without the true doctrine explaining the fact, the crucifixion of Christ had no more religious value than that of the two robbers who were crucified with Him?

So about the Person of Christ. When the jailor asked what he must do to be saved, Paul replied: "Believe on the Lord Jesus Christ and thou shalt be saved." Does anybody suppose the jailor was expected to do that without knowing who the Lord Jesus Christ was? Paul was no fool, and when he made that answer, he did it on the assumption that the jailor had already heard enough about Christ to know who He was; or else Paul followed the answer with an explanation of who Christ was. To one ignorant of all doctrine about Christ, the answer of Paul would convey no meaning. Those who disparage doctrine darken counsel by words without knowledge. All but idiots base belief on doctrine, not upon naked fact.

One of the ruses of Liberalism is to iterate that Christianity is essentially a life and not a creed. It is not believing something about Christ, but it is "Christ in you the hope of glory." The vital thing is not to know about Christ, but to know Christ. Of course, the final end of Christianity is to produce a certain type of life. "I came that they might have life, and that they might have it more abundantly." But to emphasize life at the cost of doctrine is simply to exalt the end against the

means. How can the name of common sense is any one to know Christ without first knowing about Christ?

The question is asked, Which is primary, doctrine or life? One writer tells us that the answer to this question marks one for a liberal or a fundamentalist. If we say doctrine is primary, then we are a back number. If we say life is primary, then we can claim spiritual kinship with Dr. Fosdick. It is very remarkable that there should be two answers to the question. If by primary is meant that which comes first, then to say that life is primary is to say that a harvest can be garnered before the seed is sown. If by primary is meant that which is most important, then to say life is primary is to say that the harvest is more important than the seed from which it sprang.

The trouble about Liberalism is a lack of clearness of thought and precision of statement. It indulges in much pious phraseology, but lives and moves and has its being in a kind of luminous fog bank. When one begins to decry dogma and doctrine and theology, you may set it down that he does not care to stand hitched. He wants to run with the hounds, and hold with the hare. He can talk glibly about the hidden life, and the mystic union, and the supremacy of love, but he is using language mostly as camouflage. The Apostle Paul, by anticipation, makes all confusion touching the questions we have been discussing inexcusable. "It shall be that whosoever shall call upon the name of the Lord shall be saved. But how shall they call on Him in whom they have not believed; and how shall they believe in Him of whom they have not heard; and how shall they hear without a preacher? So faith cometh by hearing, and hearing by the Word of God." First the message, then the faith, then the life.

THE GENERAL ASSEMBLY AT MONTREAT

(Editorial Correspondence)

On Wednesday evening, May 16th, the Pre-Evangelistic Assembly met under circumstances that were far more favorable than the morning promised. All Tuesday night the rain poured down and morning found lowering clouds. As the day advanced, the clouds broke and by the time our train reached Black Mountain, the sun was shining, and by the next day Montreat was resplendent in its clean garb.

The evangelistic meeting on Wednesday evening was a great success. Dr. Chas. L. Goodell, representing the Federal Council of Churches, gave one of the most inspiring addresses we have ever heard. Dr. Goodell is a most impressive speaker, and his address will no doubt influence the work of our evangelists through the coming year.

On Thursday morning at 11 o'clock, Rev. Dr. R. C. Reed, the moderator, preached the opening sermon, on the subject of "Hell." This sermon is published in this issue of the Standard. It created a fine impression and there were many expressions of satisfaction from the commissioners, who were delighted that, from our Church, in the person of our moderator, such a note of fidelity to the truth of scripture should sound forth. However much Modernism has erased the word from the Bible, they rejoice to know that the Southern Church still holds to the plain truth everywhere taught by Jesus Christ.

During this opening sermon the infant daughter of Rev. J. B. Belk was baptized by the moderator in the presence of the Assembly. Mr. Belk was a pupil of Dr. Reed's at Columbia Seminary, and that it was peculiarly appropriate that this young lady should be able hereafter to boast that she received in the beginning of her career such honor.

At the close of the sermon, the communion and the Lord's Supper was celebrated. Dr. C.

Dr. Hemphill, both ex-moderators of the Assembly, presided.

In the afternoon the Assembly was formally organized by the election of Dr. Alexander Sprunt, of Charleston, S. C., as moderator. This election was held under the new rules governing the business of the Assembly. Instead of numerous speeches in nominating men, there was a limit placed. No man could speak more than once in nominating a man and then only ten minutes in length, and the man who seconded the nomination had only one chance and was given only five minutes for his speech. This rule of course choked off long speeches and thus saved time, but this time saved was largely wasted by the many nominations made. There were seven men nominated, as follows: Dr. Alexander Sprunt, Dr. W. T. Thompson, Dr. J. C. Malloy, Dr. J. H. Lumpkin, Dr. W. H. Woods, Dr. E. W. McCorkle, and Ruling Elder Bailey Springs, an Indian. Dr. Woods asked that his name be dropped, as a slight deafness would prevent his performing the duties of the chair. This reduced the entries to six. There were two ballots taken, Dr. Sprunt and Dr. Thompson leading in both ballots, but in the final ballot, Dr. Sprunt received 152 votes, with Dr. Thompson falling just outside the breastworks.

The selection of Dr. Sprunt met with universal satisfaction, as he has been for years a faithful and hard working pastor, who has never been in the limelight, but the fruit of whose work can be found in every Synod where he has labored.

At the evening session, which was devoted to the Sunday School Cause, Dr. W. L. Lingle and Dr. W. T. Thompson made addresses. There was a large audience, filling at least two-thirds of the immense auditorium. These addresses were unusually fine. Dr. Lingle explained the methods of the International Lessons Committee, and Dr. Thompson spoke on the importance of educating the young people. Before these addresses Dr. Goodell spoke on the need of the churches standing together. This address, as was the case in his previous address, stirred the Assembly as few addresses have done.

In presenting his report of Foreign Missions, Dr. E. W. Smith made this statement, which will relieve the anxiety of many in the Church. He stated that the missionaries were found to be orthodox, and that they stood precisely where the Executive Committee and its secretaries all stand, on the Standards of our Church. He further stated that all except five of the new missionaries that should sail this summer had been provided for, and he appealed for \$300 pledges per year of new money to help send these remaining five. The Assembly was glad to hear from Dr. Smith that the deficit which has been climbing, had at last faced about, and on March 31, 1923, was less than twelve months before.

On Friday morning the devotional exercises were conducted by Dr. James I. Vance. Dr. Vance is always good, but he really surpassed himself in this short address. He spoke on the Dawn and Twilight of Paul's Life. It was a vivid picture that gripped the attention of the Assembly, painted with words, so that all could see Paul's difficulties in finding his work. There was a freshness in his treatment that made his address peculiarly enjoyable. As one listened, he could but hope that the young preachers in the audience would learn the lesson that old truths, clothed in new figures of speech, will always get a sympathetic hearing.

Dr. H. H. Sweets in his hopeful report on Ministerial Relief, rejoiced every heart with the fact that whereas the infirm preachers or their widows, when in dire want, formerly received \$200 a year as the limit, now we have been paying them \$900.

J. Nat Harrison, an elder from Petersburg, Va., moved that Mrs. Winsborough be invited to read her own report. A few years ago this invitation would have been met with a protest, but times have changed and the Church has moved on. We mossbacks cannot keep up with the procession, so that this practically was carried with only a few negative votes.

Dr. Robert E. Speer, head of the Board of Foreign Missions of the Northern Church, was presented and invited to address the Assembly on Foreign Mission work. At the close of his address, Rev. Isaac Yonan was heard in behalf of the Near East Relief. We have heard Mr. Yonan very often, but never in such an address as he made. His appeal in behalf of his people was so powerful and pathetic that all over the vast congregation could be seen men and women weeping, wiping their eyes, as tears fell uncontrolled. Measured by its moving effect, this was the

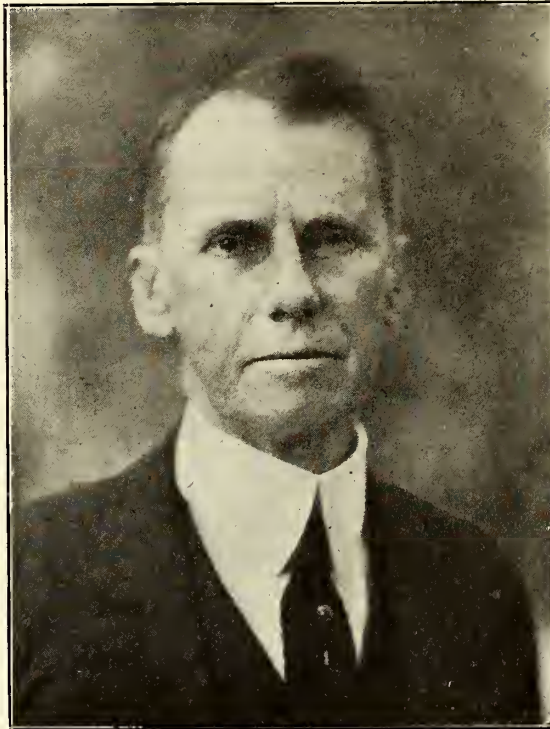
most powerful address of the day. He called attention to the fact that Mohammedanism had challenged Christianity, and that nominal Christian countries were silent, or else yielding.

Dr. Sprunt's response was simply a quotation from the words of the Judge in the Judgment parable: "I was hungry and ye gave me no meat."

In the afternoon Dr. Speer spoke in the interests of the Federal Council, of which body he is the president. Dr. Speer again addressed the Assembly on Friday in the interests of the Federal Council. He began by claiming to have been among conservative people, having therefore great sympathy with those objecting to the Council. He claimed, however, that while there were some objections to it, the benefits outweighed them. He said, for example, that he could find many things objectionable in the church to which he belonged, but he joined because the good in the church outweighed all such objections.

Dr. Melvin's report on the work of the Progressive Campaign Committee was a long and excellent report. In the discussion of its disposal there was some confusion, several motions, several divisions, but it was finally referred to the Stewardship Committee.

This meagre report of your editor closes with Friday afternoon's session.



REV. ALEXANDER SPRUNT, D.D.
Moderator of 1923 General Assembly

THE PRAYER ASSEMBLY

It has become the fashion these latter days to designate each Assembly by that subject that is to be prominent in its proceedings, and that is to be specially stressed. We have had the Home Mission Assembly, and the Evangelistic Assembly, in which we featured especially the work of Home Missions and the pressing duty of evangelism.

The present Assembly has been designated the Prayer Assembly, though we must confess that we do not like the implication that previous Assemblies did not stress the duty of prayer.

Be that as it may, we should realize that prayer, which is our duty at all times, is especially so now when the Church of God, all over our land, is being assailed by foes within as well as without, and the Word of God which for ages has been a lamp unto our feet, and a light unto our path, is no longer a light from the presence of God, but is a compilation of the efforts of sinful and erring man. Let us then join in earnest prayer that the spirit of grace and of supplications may be poured out upon the commissioners as they deliberate concerning the affairs of the Church, and that the Church may be delivered from unreasonable and wicked men; for all men have not faith.

The hunger for happiness which lies in every human heart can never be satisfied without righteousness. The Bible brings news of a kingdom which is righteousness and peace and joy in the Holy Spirit.

Who depends upon the inspiration of the moment is apt to meet with many an hour that is not very inspiring.

Devotiona

THE PREACHER'S POWER

Ruskin said, "For every hundred men who can hear one can speak; for every hundred who can speak but one can think; for every hundred who can think only one can see." Too many are like Wordsworth's "Peter Bell!"

"A primrose on the river's brim,
A yellow primrose was to him,
And nothing more."

Bushnell said that the first requirement of a minister was a great consciousness, a consciousness that sees great things to be done and moves toward the doing with shout and song. Too many essay to be leaders who are no better equipped than those they essay to lead.

The age demands an educated ministry. The intellectual demands upon the minister are tremendous. More is required than intellectual preparation. Those who would become God's spokesmen must grasp the spiritual aspect of things. Spiritual things are spiritually discerned. They must begin with a right life. Otherwise the vision will be blurred. One may know theology but he can speak no healing message to the world until his spiritual vision has been cleared. He may be able to speak in intellectual terms, but not in spiritual syllables. A cleansed soul can see more than a trained intellect. People must see the man back of the message. Unless the preacher's life is right his words will carry no conviction. He may have an intellectual grasp of truth but he will have no gospel for the soul.

No one can be a great preacher who is not first a great soul. The man must be prepared before he prepares a sermon. A sermon out of the man and not out of the thing he tries to be on the occasion of its preparation is a delivery. The message must be personalized in the preacher. Isaiah's picture of the Messiah, the Prophet places the emphasis upon His character. He was prophesy, but back of His message was to be His life.

Jesus always held before the people who He was more important than what He did. Other religious teachers urged people to believe what they teach. Jesus commanded them to accept Him. Buddha taught that renunciation was the way to perfection. Jesus said, "I am the way." Plato bade his disciples "follow the good." Jesus said, "Follow Me." Pilate voiced the question discussed in the schools of his age, "What is truth?" Jesus answered, "I am the truth." His chief message to the world was His life. The Gospels are a history, not a system of theology. Being was the greatest word in Jesus' vocabulary. That was larger than His teachings and mightier than His miracles.

The supreme demand upon a minister is a right life. Moral beauty counts for more than intellectual strength. Character is a greater teacher than intellect. Xenophon said that the disciples of Socrates were more influenced by what he was than by what he taught. Emerson said to an inconsistent person, "What you are makes such noise that I cannot hear what you say." The world must see as well as hear what constitutes Christlikeness. Being is better than explaining. Goodness is the highest grade of power. Quality counts for more than quantity. Learning may convince, eloquence persuade, power compel, but the grip of a good life will hold when others are forgotten. He who would speak for God must live for God.

The greatest sermon is not the utterance of the preacher's lips, but the impress of his life.—United Presbyterian

WHAT IS CHRISTIANITY?

In the home, it is kindness;
In business, it is honesty;
In society, it is courtesy;
In work, it is fairness;
Toward the unfortunate, it is pity;
Toward the weak, it is help;
Toward the wicked, it is resistance;
Toward the strong, it is trust;
Toward the penitent, it is forgiveness;
Toward the fortunate, it is congratulation;
And toward God, it is reverence and love.—Northwestern Christian Advocate.

"BOUGHT WITH A PRICE"

One of the profound truths of God's Word is that Christians are not their own, but are bought with a price and that they are bound to glorify God in their bodies and in their spirits which are His. Arthur Detmers has put the thought into verse:

To know that what I have is not my own,
To feel that I am never quite alone;
This would I pray from day to day.
For then I know my life will flow
In peace until it be God's will
I go.

HELL

Opening Sermon at the 1923 Assembly

By Rev. R. C. Reed, D.D.

"I am tormented in this flame." Luke 16:24.

I have chosen this subject not because it is a pleasant one, but because it is a neglected one. We hear the word hell all too frequently from the lips of the profane. It is a favorite place for sending people by those who ought to have a wholesome fear of going there themselves. But hell has almost ceased to be a theme for pulpit discussion. We are told that we must adapt our message to the age in which we live. This doctrine of hell is not relished by the modern mind. It smacks of Medievalism. It belongs to a coarse and cruel age when men needed to hear of fire and brimstone to curb their brutal natures. We have grown up to such a stage of refinement that instead of being terrified, we are repelled by the warning of danger signals before our eyes.

Perhaps we do well to bear in mind that those to whom Jesus preached represented the modern mind of that age. They did not relish His teachings. They bore with Him for three short years and then crucified Him. He knew that was coming but He did not modify His message. He looked his adversaries in the face, and said: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Jesus had more to say about hell than any one who has spoken to us as a messenger from God. And the hell which He portrayed was about as frightful as language can portray. The imagination of a Dante or a Milton can elaborate, but can add nothing essential to the sum of horrors. Why was this? Why did the gracious and loving Jesus refer so frequently to a subject that could have had no inherent attraction for Him? Was it not because He knew more about hell than any one else knew? With His infinite sweep of vision, He had seen all and He knew as no one else could know the sufferings of those who go there.

Jesus believed that the fear of hell was a salutary experience. He tried to frighten men. "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear; fear him who after he hath killed hath power to cast into hell: yea, I say unto you, fear Him." He warns us to avoid sin even at the cost of a right eye, or a right hand; and assigns as a reason that sin means hell.

Shall we not with open mind permit Jesus to preach us a sermon on hell? He has proven His devotion to us. By laying down His life for us, He has earned a right to speak to us on this awful subject in language which on other lips might seem repellent.

In this parable he answers three questions: What is hell? Where is hell? Who are going there?

I. What is hell? His answer is that hell is a place of torment: "I am tormented in this flame." Figurative language, do you say? Probably so. We need not suppose that He means to teach that the immaterial soul can be roasted literally in material fire. Presumably He is using a figure of speech, but the figure does not affect the argument. We use figure to visualize truth, to make it vivid. There are many kinds of torment. 2. To use merely the abstract term would leave the idea vague. What kind of torment does the lost soul suffer? The figure is used to answer this question. We know the kind of torment that is caused by burning and hence this figure makes the idea very vivid. Figurative language in the mouth of a truthful man is just as true as any other language. There are many other figures which Jesus might have used; and may we not say with reverence, which He must have used had He meant to suggest any milder measure of torment than that which is suggested by fire? Note how uniformly He uses this figure. See Matt. 13:41, 21— "The son of man shall send forth his angels, and they shall gather out of this kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into a furnace of fire." Also verses 49, 50: "So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire." In the 25th chapter of Matt. the Judge is represented as saying to the wicked, "Depart from me ye cursed, into the eternal fire which is prepared for the devil and his angels." Mark 9:47: "And if thine eye cause thee to stumble, cast it out: it is good for them to enter into the Kingdom of God with one eye, rather than having two eyes to be cast into hell, where their worm dieth not and the fire is not quenched." It is not evident that Jesus by the persistent use of this figure meant to emphasize the fearful, the excruciating nature of the torments, which those will suffer who wake after death where this rich man awoke? Surely if language have any meaning, Jesus teaches that hell is a place of torment.

Jesus does not stop here. He adds another touch to teach us that the pains of hell can never have the slightest mitigation. This lost man prayed for one drop of water to cool his tongue. Can you imagine a slighter request?

Contributed

He did not pray to have the flame quenched, or to be lifted out of it. He asked to have merely the faintest momentary alleviation of his torment—a drop of water from the tip of the finger to fall on his tongue. This request was denied. There was a time when he might have had all the bliss of heaven for the asking, but now the ear of mercy is closed.

Jesus adds one touch more to teach that the suffering is endless. "Betwixt us and you is a great gulf fixed." Once in hell there is no way out. This rich man is still there, with a limitless eternity of despair stretching on before him. Over this prison house the motto may well be inscribed: "Abandon hope, all ye who enter here."

Such in brief is the hell which Jesus unveils—a place of unmitigated and eternal torment. Truly it is a frightful picture, and our hearts revolt against it. You do not wish to believe it, do you? I am sure I do not. Then why should we? A few years ago, a brilliant lecturer, standing before a great audience in the city of Chicago, stoutly affirmed that there is no hell. He was not a Christian, but a great many Christians echo his words. Why should we believe a doctrine that is so harrowing to our sensibilities? We are accused of narrowness, and hardness of heart. We are reproached for believing such a doctrine as if we relished the idea of seeing sinners roasted in the fire. We may justly protest against the injustice of such reproaches. Our moral sensibilities are no test of truth. We cannot make a thing to be or not to be by our wishes and preferences.

A young friend of mine suffered a chronic decline of health. After months and years, traveling from place to place seeking restoration, the widowed mother, suspecting consumption, decided to end the suspense, and know the worst. She sent for the most noted physician in the city. He made a careful examination and told the mother that her suspicions were correct, that he had consumption, that one lung was entirely gone and the other seriously affected, and that the disease was beyond control. The young man decided that he would not accept this disagreeable announcement as true. He sent for a so-called electric doctor. This much-advertised quack came, passed his hands over the patient's body, tapped him a few times and with pleasant smiles and confident words assured the young man that there was nothing seriously the matter with him. The young man gladly believed him, was much buoyed up, and seemed really better for a time. But the relentless and fatal malady did not relax its grip for a single moment. The sad and tragic truth was not affected by the confident assurances of the quack, nor by the comfortable hopes, and ardent wishes of the patient. The disease carried its ravages steadily deeper and deeper till it stilled the heart forever.

Why should I believe in hell if I do not wish to? Simply because I do wish to believe in Christ. Destroy my faith in Christ, and you make me an orphan in the universe, and spread a pall of impenetrable darkness over the future. This is purely a question between Mr. Ingersoll and Christ. Mr. Ingersoll knew as much about the matter as any man who rejects Christ. Did he know as much as Christ? Every man is at liberty to follow either. Some have the remarkable faculty of being able to follow both, swapping from one to the other as inclination prompts. I must choose one for the whole journey, and I prefer to follow Christ. If I believe what He says about the Father's house of many mansions, I must also believe what He says about the place prepared for the devil and his angels. Terrible as is this doctrine of endless torment, I will not let it drive me away from Jesus. I will cleave to Him till some one comes and persuades me that he stands nearer to God and knows more about that which lies beyond the grave.

II. Where is hell? A difficult question, do you say? Yes, geographically speaking. We do not believe with the ancients that hell is in the heart of the earth. We do not need to know its geographical latitude and longitude. The practical answer to the question is an easy one. Hell is just at the end of the impenitent sinner's life. No purgatory lies between; no second probation forming a half-way place where the sinner can stop and have another chance. Of all delusions invented to cheat dying men out of heaven, these doctrines of purgatory and second probation have least support from Scripture. From beginning to end the Bible teaches that here on earth and in this life, the soul decides for heaven or hell. "Now is the accepted time; now is the day of salvation." Of this man it is written, he died and was buried and in hell. These brief words contain the whole history. Out of life into the flame. Even while friends were performing the last rites of sepulture, no doubt with much pomp and circumstances as became his position; with weeping and lamentation, he was feeling the first torments of the flame. He had been making direct for that place all of his life. He was on his way while clothing

himself in purple and faring sumptuously every day. He was traveling thither while his companions were envying him his good fortune and praising him for his good success. That is where every impenitent sinner is heading, and where his life will terminate. If we knew just how far any Christ-rejecting sinner was from the day of his death, we could tell just how long before he would lift up his eyes being in torment. When the doctor, with finger on pulse, says to sorrowing friends, "It is all over," that will date the beginning of his eternal imprisonment.

Does not such teaching dishonor God? Does it not present Him in the light of a cruel tyrant, thrusting helpless sinners down to a punishment out of all proportion to the sins of a short life-time? It is sufficient to reply that Jesus is responsible for the teaching; and who are we that we should presume to be more jealous for the honor of God than Jesus Christ was? And again, who are we that we should venture to climb into the judgment seat of God, to say what punishment it is proper for Him to mete out to incorrigible rebels against His government? Was it ever known that a criminal was permitted to walk into a court-room and dictate to the judge on the bench what penalties he should inflict upon law-breakers?

The picture, however, is not that of sinners arrested and violently thrust down to hell. It is the picture of sinners deliberately going there, and that in the face of warning and entreaty. Jesus put up a signboard on the broad road, saying this road leads to destruction. If any sinner in this land of gospel light shall hereafter find himself in hell, who will be to blame for it? Not the gracious Saviour, who put up the signboard and gave the warning; and not the faithful servant of Christ who points to the signboard and repeats the warning. After all it is sin that makes hell; and cause and effect cannot be separated. Unrestrained sin will make hell anywhere. It has made it here on earth. It would make it in heaven. If hell lasts forever, it is because sin lasts forever. The broad road continues on without terminus because the travelers never change their moral direction. The broad road begins here, and the travelers choose it for themselves. Let no man accuse God, who is ever pleading, "Turn ye, turn ye. Why will ye die, for as I live, saith the Lord, I have no pleasure in the death of him that dieth."

III. Who are going to hell? This is the intensely and personal and practical question. It is easy to answer that bad people of all kinds—drunkards, gamblers, libertines, prostitutes, the roughs and toughs, the offscourings of society, are going there. But this man whose sad history we are considering did not belong to any of these classes. He was rich and respectable, occupying a high social position. He went to hell from a fine house and elegant surroundings. He did not go to hell because he was rich. Riches create a serious difficulty. "It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of heaven." But God can and does save many rich men. Abraham, who occupies a choice place in this parable, was a rich man. On the other hand, poverty is not a passport to heaven. Lazarus was not carried by the angels to Abraham's bosom because he was poor. Abraham and Lazarus, the one very rich, the other desperately poor, are forever associated in the bonds of loving fellowship in the Father's house. This settles it that social conditions have nothing to do in determining destiny.

Why did this man make shipwreck of his soul? We can let him answer the question. He had five brethren who were traveling the same road that he traveled. He knows that unless something is done to prevent it, they will land where he landed. What is it that he asks? It is that Lazarus be sent to testify to them. When reminded that they had Moses and the Prophets, he said, "Nay, Father Abraham, but if one go to them from the dead they will repent." Here is the rich man's own answer to our question. He went to hell because he would not heed the warnings of Moses and the Prophets. His five brethren are following his example, and he knows if they continue to do that, the result will be the same.

Who are going to hell? All who turn a deaf ear to the warnings and admonitions of God's Word. All are sinners, and the only possible way for a sinner to be saved is to repent, to right-about-face and reverse his moral direction. This he will never do while he refuses to hear Moses and the Prophets. Sinners do not have to multiply sins in order to be damned. Only one thing is needed, and that is to neglect God's calls to repentance. "How shall we escape if we neglect so great salvation?" It requires no effort, only the absence of effort to go to hell—just as it requires no effort for a boatman to go over the falls of Niagara; he has merely to let his boat drift.

What about church members? This man was a church member. Hear him saying, "Father Abraham." He belonged to the chosen people who were in covenant relation with God. Let us never harbor the idea that church membership insures our safety. The one man whom we know by the most incontestible evidence to be in hell, was once a church member; he was a preacher of the Gospel; he

was one of the twelve apostles of Christ. Church membership is a curse if it acts as an opiate and puts our conscience to sleep, and lulls all our apprehensions to rest.

Who are going to hell? All who are traveling the road that leads there, whether they are in the Church or out of the Church; and no matter what their wishes and intentions. It is just as certain as a mathematical demonstration that if we travel the wrong road we can never reach the right place.

Why preach on this subject? First of all because it loomed large in the preaching of Christ, and was judged by him to have a wholesome influence on human conduct. We should not be afraid of alienating men by presenting the harsher aspects of the truth. It is what men need, and what the most thoughtful of them know they need. A recent writer in the Outlook said that he had shopped around in church after church, Sunday after Sunday, to hear something about his sins and how to get rid of them, and had not heard the matter mentioned. "I, for one," he said, "yearn to be 'cussed out,' to be drawn over the coals." He complains that preachers are dealing with the wrongs of the social order, and failing to recognize that the source of these wrongs is the sins of the individual. The Unitarian and Universalist Churches that have eliminated hell from their creeds are the weakest of all churches in spiritual power. We had as well eliminate it from our creed as to eliminate it from our preaching.

What we should be concerned about above all else is the truth. If what Christ taught about hell is true, then it is tremendously true. It is a colossal truth, and sustains a vital relation to the other great truths of revelation. It imparts a measureless significance to sin, and a supreme glory to our redemption from sin. What is hell but the cumulative effects, the final fruitage of sin? What is redemption through Christ but our deliverance from this infinite disaster?

As for the reality of hell, it seems to me there is more evidence for it than any other one thing in the Bible. Why was the Bible given? It teaches us what we are to believe about God, and what duties God requires of us; but it is above all else the story of man's fall and redemption. This book then means hell; Christ means hell; Calvary and the cross mean hell. Take hell out of the way, and the whole scheme becomes an insoluble riddle.

Why preach on this subject? Because men need not go to hell. Redeeming love has opened up a way of escape. God is not wishing that any should perish but that all should come to repentance. If men will only hear Moses and the Prophets, they need have no fear of hell. God is ever waiting to be gracious and delighteth to show mercy. We preach hell only to awaken men to their danger that they may turn unto the Lord who will have mercy on them and to our God who will abundantly pardon.

THE TIDY CHURCH—A COMMUNITY CENTER

By J. S. Kuykendall

Some time ago the writer visited a country church, and was greatly impressed with the improved condition of the country along the new highways being built by the county, homes were being improved and painted and a general air of progressiveness prevailed everywhere, but when I went into the Presbyterian Church the door was standing open with a broken lock, the seats were badly disarranged, the floor was simply filthy, and looked as though it had not been swept or cleaned in years, and hymn books, lesson leaves, pamphlets and circulars dating back from 1897 to 1917 were found on this table which looked as though it never had been dusted off. A young Presbyterian minister preaches at this church, I understand, every two weeks, and a gentleman who had been to one of the other churches informed me that it was in worse condition than this church. I do not see how intelligent people with nice homes and home conditions could be expected to come to any building as dirty and untidy as this church was, even for religious worship; they could not do so without ruining their clothes, if they sat down on those seats, and yet the young minister complained because of the lack of interest and attendance on the part of his members. I wonder how many other churches in other communities may be suffering from the same trouble. A clean, tidy home or building of any kind is always attractive, and it gives the members and visitors the impression that the building is there for real, definite purpose, that there is life and interest, and a real pride in God's house of worship, and that it can and should be the pride of the whole community.

There may be many churches whose discouraged pastors might help their attendance and interest on the part of their members mightily if they would announce a church house-cleaning, and no doubt they will be surprised at the number of willing volunteers they will secure to help do the job; at least it might be tried out and see just what the result would be.

Winston-Salem, N. C.

KIM KI SUNI An Every-day Heroine

By Miss Emily Winn

It has been on my heart a long time to tell you about Kim Ki Suni, for her story is really the story of many hundreds of young women in Korea today.

Just about two years ago now, I went out for the first time to hold a Bible class in a little village called Sudong kol, way up in the mountains. The morning I left one of our boys' schools teachers came to see me to tell me that his younger brother had married the daughter of the deacon of the church, that his brother, who was studying in Seoul, was at that time spending the spring vacation at his father-in-law's. This was quite a surprise to me, for I knew the Christians at Sudong kol were very ignorant country people, hardly a woman or girl there that could read, and this school teacher was one of the most cultured modern Korean men I knew—a man who had lost none of the grace and courtesy of an old-time Korean gentleman and yet with his western education had taken on much that is best of our western culture. And his brother, who was getting a good education, was married to a little ignorant country girl who knew nothing beyond the life of her mountain village!

The old deacon turned over his guest room to me and during the week I was there I got well acquainted with the whole family. Mr. Kim, the deacon, a big, lonely old man, owning most of the rice fields around there and therefore lording it over the whole neighborhood; his wife, Kisuni's step-mother, one of the sharpest-tongued and meanest women I've known; her little daughter, and then this young married couple, Mr. Yi and Kisuni. Mr. Yi was even more attractive, in his physical appearance, at least, than his brother; and Ki Suni, a gawky girl of nineteen, her bright face, the deep glowing color in her cheeks and her big brown eyes holding out such promise of attractive young womanhood, and yet even in her bright silk waist and light blue skirt she was so unkempt looking and awkward and oh so dirty as she sat in the smoky kitchen cooking and doing all the work for the family. And of course she couldn't read, though she did know a little something about the Korean syllabary.

That first night as my Bible woman and I were sitting in my room talking a little before going to the evening service, I said, "Madia, how did Mr. Yi's brother happen to come way out here to find a wife?" And before Madia could answer there was the merriest little laugh outside my paper door and Ki Suni answered, "It was just by the grace of God."

That she loved her boy-husband was very evident, and he was no doubt kind to her, for she was so happy the first few days and then one morning he went back to Seoul and the light all went out of her face and her eyes were swollen from crying. I heard many tales of the cruelty of her step-mother and saw this woman fly into a rage one morning and knock Kusuni off the high porch. So I was not surprised at her nervousness when I tried to teach her to read—at first when I'd stop her to correct a mistake she'd jump as if someone was going to hit her—nor was I surprised at the pitiful un nourished condition of her little girl baby whose frail little body was laid to rest not many months later.

It was all very pitiful, wasn't it? Not but one ray of happiness in all her nineteen years. Her father's money had gotten her a good husband, but there was such a dreadful gulf between them and the young men were wanting educated girls that could be real companions, and many young men were falling before this big temptation. Ki Suni realized this in a vague way, and her eagerness to study was pitiful.

Mr. Yi, the older brother, and I talked over the situation when I got home and he promised to use all his influence to get the old deacon to let her study. Miss Colton had a class for young married women, but no dormitory room for them, the studying being scattered out in the village. So finally we got Ki Suni in school. With a brother-in-law living near it would be against all custom for her to live in another house with other students, so she had to live with them, but it would also be against all custom for the brother-in-law to help her with her studies. So Ki Suni plodded on without any help, without even the stimulus of being with other girls, and failed to keep up with her class. There wasn't enough money to run another class, so those that failed were told not to come back in the fall, and Ki Suni was one of these. But Ki Suni came back in the fall, a "no" meaning absolutely nothing to a Korean woman is she wants anything. She came by to speak to me, and she reached town all flushed and tired with a long hot thirty-mile walk from her village, but an eager, happy look in her eyes and a marked improvement in her whole general appearance. You can imagine how it hurt me to see her, for I knew she couldn't study before spring anyway. Then the days passed and I knew nothing of Ki Suni except that she'd left early the next morning, and I was so distressed over the girl's bitter disappointment and wrote

begging her not to be discouraged but study as much she could at home and be patient till spring.

But what do you think Ki Suni had done—this little inexperienced country girl who'd only been as far as Chunju for the first time six months before? The first of November a very thin, pale young woman with her right arm all bandaged and in a sling came to our front door and it was several seconds before I recognized Ki Suni. Her hair was nicely arranged waved back from her forehead and caught in a knot at the back of her head—a western style our school girls have adopted—her dress neat and clean, almost all her awkwardness gone. As she sat in our sitting room and told me her story not once did she duck her head way down on her chest and cover her mouth with her hands. She had just come from school when she went home in June she got her father and the leader of the church to help her, studied every day at caught up with her class, but I suppose she failed to do this at school and asked for an entrance examination. She probably didn't know to do this. When she was received here, without one word to anybody, she took the train to Seoul, having to change trains twice, got there at night and somehow found her husband who was studying in college, and told him she'd come to study in Seoul. How they managed I don't know, but he did put her in school and she studied for nearly two months, when her arm gave her so much trouble, swelled up dreadfully, pained a great deal at first and then lost all feeling. The doctors said her right arm must be cut off, and Ki Suni wouldn't consent to that and was on the way home. Fortunately the Korean doctor in our hospital diagnosed the trouble as artereal rheumatism, treated her for that and in two weeks she went home practically well and she's still there, still hoping to come to school in the spring.

Just how Ki Suni's story will end, I don't know, but I'm sure you agree with me that her grit and determination will do much toward making this a happy ending but best of all Ki Suni is a Christian girl who believes in the "grace of God." Won't you please pray for her and all our Korean girls who are struggling to meet the demands of this day, this very new era in Korea when the young men are demanding and seeking wives who will be companions to them, the help-meet for them as God intended.

Any letter with five cents postage, or postcard with two cent postage, addressed to Miss Emily Winn, Southern Presbyterian Mission, Chunju, Korea, will reach her in due course of mail.

IMPRESSIONS OF CHAPEL HILL

By Rev. J. Keir Fraser

Among the places which I visited in North Carolina during my recent itinerary in the South was Chapel Hill the seat of your great State University. I use the word "great" advisedly, because it is one of the most progressive, up-to-date institutions I have seen anywhere, and ranks with the leading universities of the North. The old state has reason to be proud of it.

I spent a Sunday in the town, and had the pleasure of preaching in the beautiful Presbyterian Church, the gift of one of the State's noblest benefactors, Dr. Sprunt, of Wilmington. It is an architectural gem, ecclesiastically correct in every respect. Its minister, Dr. Moss, a Canadian, by the way, and one of Canada's best gifts to the Southern Church, is doing a wonderful work. His influence over the student body and professors alike is something phenomenal. I was told on all sides that he is the greatest power in Chapel Hill, and a professor—the head of one of the departments of the university—said he is doing a bigger work than any man in the State. The Synod is to be congratulated on having such a man in such a strategic centre.

Galt, Ontario, Canada.

I MUST BE STRONG

By Mrs. Daisy P. Carrigan

I must be strong,
The piercing winds that blow upon the shore
Of Life's bleak camping ground,
Do threaten me to wound.

I must be strong,
The storms that I must face demand full play
Of all man's God-given power
To stand 'mid trying hour.

I must be strong,
The tempter stands with outstretched hands and vile
To thwart God's divine plan
To crown himself in man.

I must be strong,
Nor coward's part must play in life's review
Of deeds and action done,
When I life's race have run.
Burlington, N. C.

SUMMARY OF WORK OF EXECUTIVE COMMITTEE OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF—1922-1923

I. Financial

Receipts for all departments (except Endowment Fund of Ministerial Relief) from living donors—Churches, S. S., Societies and Individuals, \$183,114.50, a decrease of \$3,901.68; from legacies, interest, etc., \$135,043.36, a gain of \$2,371.16; total receipts General Funds, \$318,157.86, gain of \$19,469.48.

Amount requested from living donors for the general work of the Executive Committee for past year, \$337,500.

Receipts for Endowment Fund from living donors, \$12,578.09, a decrease of \$46,781.90; from legacies, interest, \$43,184.76, a gain of \$28,787.20; total receipts Endowment Fund, \$55,762.85.

Receipts for all causes from living donors, \$195,692.59, decrease of \$50,683.58; receipts for all causes from legacies, interest, etc., \$178,228.12, a gain of \$52,158.36.

Receipts for Life Annuity Funds, \$20,969.69, a gain of \$13,249.66.

Grand total to all causes from all sources, \$394,890.40, gain of \$14,724.44.

Amount requested for Endowment Fund, at least, \$2,500,000. It is now \$1,445,800. For Student Loan Fund, at least \$300,000. It is now \$183,200.

II. Education for the Ministry and Mission Service

Number of candidates aided, 421 (282 last year). Of these, 344 are candidates for the ministry, 16 candidates for medical service, and 61 are women. Total amount forwarded, \$70,810.05 (\$45,485 last year).

We are now able to locate 599 candidates. Some of these will be licensed at the spring meetings of Presbyteries and others are to be received.

Since the world war 88 candidates for the ministry from 48 Presbyteries have been dropped from the rolls and two have died.

III. Ministerial Relief

There have been on the rolls during the year:

34 Ministers who have received ----- \$80,124.25
 17 Widows who have received ----- 71,656.50
 38 Orphans who have received ----- 8,968.20
 6 Lay Workers who have received ----- 2,285.00

There was remitted these 375 homes, \$163,033.95. (The sum of \$137,395.45 was remitted last year to 344 homes). During the year 22 ministers, nine widows and one orphan on the roll died.

IV. The Endowment Fund

\$55,762.85 were added to the Endowment Fund (\$73,575.55 last year). The last Assembly urged "the Church to continue to push this cause until at least the sum of \$2,500,000 be reached."

V. Schools and Colleges

The campaign for Schools and Colleges in the Synod of Kentucky secured in cash and pledges \$1,250,000; in West Virginia more than \$900,000 has been secured; in North Carolina for Davidson College more than \$403,000; in Arkansas the effort to secure \$406,000 has been hopefully launched.

VI. The Student Loan Fund

Amount received this year, \$22,727.30. Total amount of loan, \$173,161.58. Number of loans made this year, 20, of which 202 were to boys and 118 to girls. Total number of loans, 696, of which 428 were to boys and 268 girls.

VII. Westminster Teachers' Bureau

Is serving our young people in securing suitable fields of labor for them; our schools and colleges in locating trained, capable Christian teachers and helpers; the schools, high schools and colleges of the country and other lands in finding teachers and helpers of ability and Christian character. There is a clear, loud call for Christian teachers.

Henry H. Sweets, Secretary.

410 Urban Bldg., Louisville, Ky.

AN APRIL MEADOW

Some of the soldiers are pink,
 And some of the soldiers are grey;
 And—under a shadowing palm—
 I watch as they grapple and sway,
 Triumph and yield; yet unscathed in the field,
 They stand at the end of the fray.

Some are in grey, at the dance,
 And some, they are dressed in pink,
 And madly they caper and whirl,
 Dizzily flutter, and sink.
 But they nod to the sun when the frolic is done,
 Fresher than ever, I think.

For one wind blew from the south,
 And one from the eastern hill,
 And over the tranquil grass
 They wrestled and romped at will.
 Now battle and ball are over, and all
 The rose-grey meadow is still.

Miami, Fla.

FOUR AND A HALF YEARS

Under the above modest title, the April 29th calendar of "The Old First" Presbyterian Church, of Birmingham, Ala., comments upon the departure of their minister, Dr. John A. MacSporran, for his new work in the East, with facts that are eloquent. It runs:

Four and a Half Years. Last week marked the close of the pastorate of our beloved minister, Dr. John A. MacSporran. The brief years have been years of achievement in the history of the Old First as the remodeled church building, new Sunday School building and the largest gifts to all causes in the history of the church will attest.

A few facts from the record book will be of interest at this time. When Dr. MacSporran's ministry began there were 321 members on the active roll of the church. Of these 26 have died and 46 moved, leaving 249 of that number on the roll today. He received 417 members. Of these five have died and 77 moved, leaving 335. Our present membership is therefore 584 on active roll.

Dr. MacSporran baptized 48 children and 12 adults, performing 58 marriage ceremonies and read the burial service for 41, including seven members of the session. These are some of the services rendered in the crowded years. However the earthly record contains no account of the troubled, comforted and cheered, the weak strengthened, the erring reclaimed and the doubters helped in their quest for light. One day perhaps, when another record book is opened, we may find that on that ledger these ministries out-balance the visible results of the years.

"And they thanked God, and took courage."

The foregoing leaves little to be said of the past, but it calls to mind some arresting thoughts for the future. In cities where changes are not so swift and great as they are in Birmingham there is a tendency to let yesterday's impressions serve also for today and tomorrow. In Birmingham this cannot be. Fifty years ago the site of the First Presbyterian Church was the exact geographical center of a wilderness: Today it is the center of a circle that includes almost 20 per cent of the population of Alabama within the ten-mile radius. The bells of the Old First's carillon will chime this Christmas over the swarming streets of a city already well half-way on its road to the half-million population that statisticians assign it within the life of this generation.

Further significance is given the position of the First Church in Birmingham by the modern trend back toward the central downtown churches. For a time they lost ground under the pushing out of the residential sections of cities until they were "too far from church," and neighborhood churches sprang up and flourished. The field of the latter is great and is in nowise diminished, but a discovery has been made: Cities are laid out for traffic to flow in and out from their hearts. This is as true on Sundays as on week-days. Development of rapid transit and the automobile has turned the tide back toward the downtown churches again.

All this—the growth of Birmingham, the rebirth of the strong old central churches, the smooth-running organization that Dr. MacSporran built up at the Old First—points out the immense responsibility and the immense opportunity that awaits the next minister of this great church.

UNION THEOLOGICAL SEMINARY

Following is the list of the graduates of Union Seminary, class of 1923, with the addresses of the communities in which they will take up their life work:

- *George C. Bellingrath, Chattanooga, Tenn.
- Walter Lee Brown, Little Rock, Ark. (Home address).
- J. C. Clarke, Iron Gate, Va.
- M. O. Cockersham, San Augustine, Tex.
- T. I. Deane, Mt. Hope, W. Va.
- C. J. Hollandsworth, Buchanan, Va.
- Coyte Hunter, Willow Springs, N. C.
- *Sterling L. Hunter, Tallulah Lodge, Ga. (Home address).
- S. B. Lapsley, Craigsville, Va.
- E. O. G. Lilly, Chiquapin, N. C. (Summer).
- W. C. Neel, Fayetteville, W. Va.
- *C. H. Patterson, R. F. D. 2, Staunton, Va. (Summer).
- *R. P. Richardson, Augusta, Ga. (Summer).
- Wm. R. Reed, Richmond, Va. (Home address).
- Ben Reed, Meadowview, Va. (Home address).
- *C. G. Smith, Danbury, N. C. (Summer).
- R. H. Stone, Jefferson, N. C.
- W. B. Sullivan, Raleigh, N. C.
- *M. A. Tremain, Ahoskie, N. C.
- J. W. Witherspoon, Harrisonburg, Va.
- *G. R. Womeldorf, Lexington, Va. (Summer).
- *J. R. Woods, Smithfield, N. C. (Summer).

The Degree of Doctor of Divinity was conferred upon Rev. O. E. Buchholz, of Richmond, Va., professor in the General Assembly's Training School for Lay Workers, and Rev. H. W. Sublett, rector of St. John's Episcopal

Church, these gentlemen having successfully completed the prescribed courses of study for this degree.

The Degree of Master of Theology was conferred upon Rev. James E. Bear, of Lexington, Va., the Hoge Fellow for 1922-23.

Two fellowships are now available to students of this Seminary, and the incumbents for 1923-24 were announced as follows:

Moses D. Hoge Fellowship: J. Russell Woods.

Charles D. Larus Fellowship: Edward O. G. Lilly.

(We carried a report of the Seminary's commencement proceedings in our editorial columns last week.—Ed.)

*Foreign Volunteer.

SOUTHWESTERN TIED TO THE PRESBYTERIAN CHURCH

By Rev. S. Waters McGill, Louisville, Ky.

Southwestern Presbyterian University, at Clarksville, Tenn., has never been held by the Presbyterian Church in its constitution. Why this was not done by the original founders is not for us to say. Southwestern has been held for the Church by a by-law. The directors at any time could have rescinded this by-law. That such a thing has never been thought of attests the sterling Presbyterian Church loyalty of the long succession of capable directors.

The new Southwestern, to be established at Memphis, Tenn., will be tied to the Presbyterian Church with cords that cannot be broken. This is accomplished by legislative enactment which very legislation is a result of the loyalty of the Church and activity of the present president of the board of directors. At the last meeting of the State Legislature a law was enacted which makes possible the securing of a charter by which Southwestern will be forever tied to the Presbyterian Church.

The present board of directors includes such distinguished Presbyterian ministers as Rev. W. McF. Alexander, D.D., and Rev. Jas. I. Vance, D.D., ex-moderators of the General Assembly; Rev. Joseph Rennie, D.D., Rev. A. A. Little, D.D., both of Mississippi; Rev. William Ray Dobyns, D.D., of Alabama. These men and others like them who are serving the Church as ruling elders, can be counted on to see that Southwestern is not only Christian, but that it is maintained as a Presbyterian educational institution. A prominent leader in another denomination in Memphis said recently: "I want my boy to be educated at Southwestern because it is a Presbyterian institution, and I know the kind of Christian education the Presbyterian Church provides."

The present president was induced to leave an attractive pulpit and undertake the difficult task of "saving Southwestern." This occurred at a time when it seemed impossible to secure anyone else to accept the responsibility. Under the leadership of President Chas. E. Diehl, and the guidance of the present board of directors, Southwestern is about to come into its own. Not only is there evidence of larger equipment, but also larger resources and larger student enrollment. In addition to this, the ideas and ideals of the original founders are to be preserved and will be protected as they have not been heretofore.

Because of what they have done, the present leaders of Southwestern deserve the gratitude of every loyal Presbyterian. Because of what they will do these men merit the cordial co-operation of every right-thinking Presbyterian in what is recognized as the greatest educational undertaking in the history of our Church. The task is large enough to call for united action on the part of Presbyterians throughout the entire Church.

D. L. MOODY, A FRIEND OF PRISONERS

In 1895 Mr. Moody's attention was attracted to the spiritual needs of the large criminal class, then numbering about 750,000 in and out of prison. He at once instituted a fund with which to place religious literature in penal institutions, chiefly Gospel books and Bible portions. This ministry has been blessed of God in a marked degree.

The Bible Institute Colportage Association of Chicago, the administrators of this fund, report some recent expressions from Christian workers who have used their literature with prisoners. Among them is the following from a chaplain at Atlanta:

"I believe I would speak in the bounds of reason if I should tell you that at least 50 prisoners have been awakened to see their sins and to promise God and man to live for God and heaven. In addition to these, six men are now doing religious work in the camps and three of them are preaching the Gospel, as a result of reading your books."

This association is making an effort to place Gospel literature and Scripture portions in all the penitentiaries, reform schools and larger county jails throughout the country during 1923.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

What Wilmington Presbyterian Did at Mt. Olive—

The 1923 meeting of Wilmington Presbyterian is over, but there are some splendid memories clustering around the meeting we held in the prosperous town of Mt. Olive. I am almost afraid to say how many women registered, fearing we shall never get an invitation from another town. There were 127 women registered, not counting, of course, the many members of the hostess church; they represented 29 out of the 36 Auxiliaries composing the Presbyterian, and women from seven other churches, mostly from other Presbyteries. Six ministers were also interested visitors,—or, at least, they looked that way,—including Rev. W. M. Baker, of the Mt. Olive Church, who was tireless in his courteous attentions to us all.

We were all most graciously entertained by this congregation, which numbers less than 200, all told. Just a few days before the meeting one dear saint, who had prepared her large home to entertain many guests, was called up Higher; another member who expected to entertain quite a number, was suddenly called away on account of sickness; and yet, there seemed a large welcome for all. Indeed, Mrs. Baker said casually that it was no trouble at all, and that they were prepared for even more than came. They said that in preparing the mid-day lunches, they had determined to do exactly as Miss Jane Hall insisted upon, and serve very simple menus; and I expect they really tried to follow her instructions; we will give them credit for that much, even if they did not succeed very well.

In the address of welcome, Mrs. Wooten expressed the earnest wish that it might be the most harmonious Presbyterian ever held; and it was very much so, but not in the sense that the majority of the women sat mum through all the sessions; no, that time has passed. There were earnest discussions on many points; but the will of the majority was always cheerfully accepted.

Our greatest cause for thankfulness was the great increase in the number of family altars and tithers which, I feel sure, added to our larger education in stewardship, will correct the weakness which has been shown by some Auxiliaries in not budgeting their gifts according to Assembly's percentages.

We heard an illuminating address by Rev. M. R. Turnbull, D.D., of the Assembly's Training School; we had with us our two fine women, Mrs. E. F. Reid, Synodical President, and Mrs. Mary M. Sloop, of Crossnore, to bring us their stirring messages; we had very helpful Bible studies, led by Miss Clarabel Williams, of Wilmington; we had the presence of our own Mrs. Jackson Johnson, who grows younger every year; we were proud and thankful to see the first copies of "The History of Wilmington Presbyterian," the compilation of which is the work of our gifted historian, Mrs. J. A. Brown, of Chadbourne; and, friends, if you wish to read something uniquely interesting, send Mrs. Brown 50 cents for a copy of this book.

Our retiring President kept everything going in her gentle yet extremely efficient way, never impatient, always smiling, and none knew that the shadow of pain walked with her, and that she was only waiting for the close of the Presbyterian to enter a hospital. We are glad that her operation is safely over, and that at this writing she is convalescing comfortably.

The Presbyterian banner was awarded to the Woman's Auxiliary of Westminster Church, Whiteville, which was the only Auxiliary reaching 100 per cent on that hard but inspiring Standard of Efficiency. Mrs. Harvey was quite embarrassed about the award of her Young People's banner, as five societies reached the Standard; but she finally decided to let the banner visit around, two months at a place. There were two societies in the Mt. Olive Church, one at the near-by town of Calypso and two in Wilmington on the honor roll.

The following are the officers-elect for next year: President, Mrs. A. J. Howell; vice-president and corresponding secretary, Mrs. A. H. Witherington; recording secretary, Mrs. G. W. Oldham; treasurer, Mrs. J. R. Maxwell; secretary Spiritual Life, Mrs. R. C. Platt; secretary Foreign Missions, Mrs. J. O. Carr; secretary A. H. M., Mrs. J. M. McBryde; secretary S. P. and C. H. M., Mrs. E. C. Clark; secretary C. E. and M. R., Miss Sallie Hill; secretary Y. P. and S. S. Ex., Mrs. J. M. Harvey; secretary literature, Mrs. A. O. Trust; historian, Mrs. J. A. Brown, Chadbourne.

Delegate.

Statesville, N. C.—A Mexican Fiesta, which was most interesting and enjoyable, was presented at the meeting of the Woman's Auxiliary, of the First Presbyterian Church, Monday afternoon. Those taking part were Misses Bessie Smith, Cordelia Watts, Johnnie Deal, Eula Gray, Lucy Seawell, Bessie Cowan and Mary Bell Deaton and Mrs. William Brady. After the program a free-will offering amounting to \$40 was received for the building of a school in Texas for Mexican girls. Mrs. R. M. Gray vice-president, presided over the meeting and Mrs. C. E. Raynal led the devotionals. Mexican refreshments were served during the social hour.

For Missionary Five Minutes in Sunday School or for Other Meetings—Miss Carrie Lee Campbell's "Mission Methods" contains a wealth of the happiest and most practical suggestions for interesting people of all ages in Home and Foreign Missions.

Programs, maps, flags, games, costumes, blackboards, the alphabet, ribbons, postals, pictures, telegrams, posters—it has in fact about everything that a bright mind, a fertile fancy, and a knowledge of human nature can suggest to give life, color, movement, and often humor, to mission people, customs, places, names, and needs. Facts made fascinating, or information made entertaining, would be a good sub-title. It should prove a God-send to leaders of mission classes, circles, young people, auxiliaries, and a death blow to dull mission meetings.

Egbert W. Smith, Executive Secretary F. M.

To the Secretaries of Young People's Work—Dear Friends: The Young People's Conferences of the Synod of North Carolina meets at Davidson College, June 12 to June 19th.

Will you not urge the young people of your church to attend this conference and see if necessary, if you can't get their expenses paid by the session of the church? It will mean so much to the work of the young people of the church to have them attend.

Sincerely,
Nan C. Spillman,
President Mecklenburg Presbyterian

Notes From Banner Elk—Thursday night the Woman's Auxiliary had the "Mexican Fiesta," and it certainly did go off smoothly. It was given in the North Carolina Building, because the auditorium was heated, and the church so cold. How we did wish Mr. Tufts could have been spared to see the first public use of the auditorium!

The stage looked wonderfully pretty and attractive, with the colored paper decorations and flowers, and the bright costumes of the Mexican girls.

Maggie Parker who is president of the girls' circle and a member of the senior class of Lees-McRae, told the reason for the school as given in the Standard, and did it astonishingly well.

Friday evening we had the Christian Endeavor social in the high school building, and as usual had a splendid attendance.

Our new teachers took charge of the entertainment features.

Did I tell you that we have 81 boarding pupils, 91 in the dining room including teachers!

El Paso Presbyterian—The 18th annual meeting of El Paso Presbyterian Auxiliary was held in the Pecos Church, April 25-27, and was the largest in attendance, the most encouraging in reports and interest, of any meeting in its history. Eight Presbyterian officers and 19 voting delegates were present besides 24 visitors from neighboring Auxiliaries. Thirteen of the 16 Auxiliaries were represented, and one new Auxiliary, Clovis, N. M., was enrolled.

Mr. J. L. Spears, pastor of the local church gave the opening address, and Rev. B. K. Tenny, of Barstow officiated at the communion service. The Bible studies on "Important things as God sees it" were conducted by Mrs. C. J. Wagner, of Lubbock, a graduate of Moody Bible Institute. The business sessions were conducted with the idea of giving instruction on efficiency in methods. The new constitution adopted, also the budget presented by the finance committee. The Presbyterian was divided into four districts, plans being made to hold conferences in each in September following the meeting of Synodical.

El Paso Presbyterian enthusiastically assumed its quota of \$1,000 towards the Mexican girls' school, and a thank offering of two shares (\$20) was made at the meeting. Mrs. L. C. Majors, Presbyterian representative to the conference at Kerrville gave a most interesting report. Her report as secretary of S. S. Extension and Y. P. W. showed marked increase in the number and efficiency of C. E. societies and Sunday Schools, there now being 21 of each. Much interest was manifested in the Standard of Excellence, several Auxiliaries having attained 80 per cent, though the percentage for the Presbyterian was only 53. Reports from the Auxiliaries were fine and showed development along all lines especially Spiritual Life and Mission Study. A considerable increase was made in gifts and the enrollment now is 321 members.

Among the speakers we were privileged to hear were Mrs. J. L. Brock, Synodical president, Bryan, Tex.; Miss Charlotte Jackson, Louisville, Ky.; Mr. J. E. Watts, Southwestern Home and School, Itasca, Tex.; Rev. W. F. Junkin, D.D., Sutsien, China, and Rev. Brooks I. Dickey, D.D., superintendent of Home Missions in the Synod of Texas, all of whom were inspiring and helpful.

Mrs. G. D. Coon, president of the Pecos Auxiliary had planned everything for the comfort and pleasure of the delegates and a most delightful time was enjoyed by all. Lunches were served at noon and also in the evening, assisted by the women of other churches. The Girls' Glee Club of the High School gave several splendid numbers and the male quartet of the Baptist Church also rendered delightful music. Pecos is an attractive little city in the midst of the irrigated section of the Presbytery, one very striking feature being the large "Salt Cedar" trees on both sides of the streets, which are usually found only on the sea coast, but owing to the alkali in the soil here they have a very luxuriant growth. The next place of meeting will be Big Springs.

Mrs. J. E. Bean, Rec. Sec.
Mrs. W. M. Fairley, President.

Matthews—Mrs. J. M. Barrett was hostess to the Presbyterian Woman's Auxiliary Monday afternoon, May 14th, at her home in Matthews. Mrs. N. S. Cochran, president of the Auxiliary called the meeting to order. "Somebody Else Needs a Blessing," was used as the opening hymn, followed by the Lord's prayer, repeated in concert. The devotional

was led by Mrs. J. A. Crowell. A program featuring a Mexican fiesta was in charge of Mrs. B. Plaxco. The home was artistically decorated with American and Mexican flags, and a profusion of red roses, sweet peas and ferns. The reception hall was arranged to represent a Mexican room, bands of crepe paper were used in carrying out a color scheme of red, white and green. The girls dressed in Mexican costumes sang "How Long Must We Wait," and appealed to Mrs. Cochran for a girl school in Texas. The program was excellently rendered.

A free-will offering was taken which amounted to \$13.36; and afterwards Mrs. T. J. Orr led in prayer of dedication. About 35 fine ladies were present. Following was the cast of characters:

Carmencita, Miss Sadie Barrett.
Juanita, Miss Margaret Smith.
Louisa, Miss Grace Hood, Juanita's little sister
Lois Benton.

Maria, Miss Gwendolyn Crowell.
Maria's little sister, Helen Renfrow.
Alma, Miss Sarah Hood, sister, Sue Renfrow.

After the play, the hostess invited her guests into the dining room, where Jamaica and cakes were served by the Mexican girls.

Mrs. W. C. Billingsley, Secretary.

Augusta Presbyterian Auxiliary—The 24th annual meeting of Augusta Presbyterian Auxiliary was held in Lexington, Ga., April 23-25, with 67 in attendance, and the president, Mrs. A. H. Brenner, presiding. At the opening session Monday night the devotional service was led by Rev. B. R. Anderson, the new pastor of the Lexington Church, followed by cordial greetings from the Auxiliaries of the Presbyterian, Methodist, and Baptist churches, to which appreciative response was made. The addresses of Mrs. W. A. Turner, of Newnan, Synodical president, and Miss Sadie Buckland, of Korea, and the beautiful music which was a part of each service, were the special features of the evening. Tuesday morning the annual reports from Presbyterian officers and secretaries were heard, and an efficiency period was led by Mrs. Turner, after which Mrs. Joel Cloud, of Lexington led in a most beautiful memorial service, illustrated by cross and a crown of flowers, to which was added a stanza in honor of each of the eight beloved members who during the past year have finished their course, and who "have kept the faith." At its conclusion, the Lord's Supper was celebrated, at which the pastor and Rev. F. G. Hartman officiated, assisted by the elders of the church. A delightful luncheon was served at the close of the morning program, during which many pleasant new friendships were begun, and many older ones renewed. On Tuesday afternoon the Secretary of Y. P. Work, Mrs. Wm. I. Ashe, introduced the Synodical Secretary of her department, Mrs. Audley Morton, and both gave most interesting talks, answering questions and telling of the good things in store for the young people who are fortunate enough to attend the conferences at Montreat and Gainesville. Next, Mr. Fleming, of Clinton, S. C., was glad to hear in regard to Thornwell Orphanage, telling especially of the great need for the cottage for younger children, and as was well said: "To say Thornwell and motherless babies to the women of Augusta Presbytery is to arouse instant enthusiasm." The devotional "Consecration" by Mrs. T. D. Johnston, of Greensboro, left a deep impression on the hearts of each of her hearers and the Presbyterian is fortunate in having gained this leader for her Bible studies. The address for the evening session was made by Rev. R. A. Brown, of Atlanta, who spoke convincingly on "The South's New Vision," giving to all a clearer and more sympathetic understanding of his work. At the conclusion of Mr. Brown's address Mrs. C. P. Crawford, of Milledgeville, took charge and directed the two beautiful processions arranged by her, and in which many of the members of the Presbytery took part. The first was called "Plain Facts" about giving—and told with posters and figures what is given per capita for Christ's work and for our own pleasure.

The second showed just what the Southern Presbytery Church and its Progressive Program represents. These processions, in all their beauty and suggestive thought are to be given, by request, in some of the churches of the Presbytery. The last session was on Wednesday morning, when reports were finished, special committee heard from, the revised constitution and by-laws adopted and the chairmen of the four districts into which the Presbytery has been divided, announced. Special honored guests were Miss Sadie Buckland, of Korea; Mrs. W. A. Turner, Mrs. Chas. H. Newton, Mrs. Audley Morton, and Mrs. Wm. M. Rowland, representing the Synodical; Mrs. George D. Thomas and Mrs. Hooper, of Athens Presbyterian Auxiliary; and Rev. R. A. Brown, of Atlanta, and Rev. F. G. Hartman, of Washington.

Lexington left nothing undone which could add to the comfort or pleasure of those who enjoyed her hospitality, providing delightful homes, beautiful music, in which times the sweet children's voices sounded, and flowers in abundance. The next meeting will be held at Reid Memorial Church, in Augusta. The text for the year "Let this mind be in you which was also in Christ Jesus." The slogan: "Every woman in the Auxiliary a worker."

Mrs. James Thomas,
For Publicity Committee.

Fiesta Enthusiasm Contagious!—Waves of enthusiasm for the Mexican fiesta to be held at the May-meetings of the Woman's Auxiliary are still rolling in at headquarters. On their crests are borne strange demands that drive the office force to search the musty literature shelves for tambourines, miniature Mexican flags, sombreros, and Mexican crystallized fruits, to meet the same enthusiastic demands!

In the end, they are forced to confine themselves to mere suggestions as to where, how, and why to obtain a frills and furbelows essential to a high-class Mexican fiesta. One day the literature room was turned into a millinery shop where sample Mexican hats were cut from cardboard after a smart sombrero model of 1923. The

(Continued on page 10)

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

The spirit of graduation is in the air in many sections of our country. Boys and girls of the teen age are finishing their high school courses; those in the early twenties are completing their years at college, and those still older are drawing to the end of university or seminary work. Those who have been honest and thorough in their days of study are now much better fitted to make the world better and happier and better fitted to get the best enjoyment from life for themselves. We wish there could be some way to get into the heart and mind of every boy and girl a vision of the possibili-

ties ahead for those who study to fit themselves for larger usefulness. Along with that we wish for the available means to supply educational advantages for all who really wish them.

To all the young people who read these lines we would earnestly make the plea that they seriously and prayerfully consider their future development and leave no stone unturned to make a further education for themselves possible. Our Church's schools and colleges, and a number of other such institutions, furnish excellent and safe opportunities of this kind. Many loan funds are available and there are a number of ways by which a good part of one's college expenses can be taken care of. We hope

our Presbyterian young people will more and more seek to make of themselves trained workers and well equipped companions of those about them.

Just a little less than three weeks remain before the Young People's Conferences in South Carolina and North Carolina will open. Let us be preparing to go to Clinton or to Davidson and enjoy the splendid fellowship and inspirational uplift that these gatherings furnish.

Prepare for the Young People's Conferences
South Carolina: Sumter June 11-17
North Carolina: Davidson, June 12-19

Sunday School

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

MAY 27, 1923

ISAIAH, THE STATESMAN-PROPHET

Isaiah: II Kings 18:13-20:19; Isa. 1:1; 6:1-13. (A Survey of Isaiah's Life). Printed Text: Isa. 6:1-8.

GOLDEN TEXT—"Here am I; send me."—Isa. 6:8.

SCRIPTURE LESSON

In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the LORD of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that stood, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King: the LORD hosts.

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

SHORTER CATECHISM

Q. 38. What benefits do believers receive from Christ at the resurrection?
 A. At the resurrection, believers being raised up in glory, shall be openly acknowledged, and acquitted in the day of judgment and made perfectly blessed in the full enjoyment of life to all eternity.

Isaiah's name from "Jah" the name of Jehovah means "God is my Helper." His father was Amoz, of whom nothing is recorded. Isaiah was royally connected and had much to do with the affairs of government especially during the reign of Hezekiah, and therefore is called the Statesman Prophet." He predicts too clearly the character, functions and sacrificial death of Christ, and for this reason is sometimes termed the "Evangelical Prophet." He prophesied for 60 years, from 750 B. C., and his prophecy is the longest in the Old Testament scriptures, and manifests great eloquence and beauty. Our lesson relates to his call to the prophetic office. We will read to Isaiah's Vision of Jehovah, The Effects of that Vision; The Divine Cleansing Given Him; His Response to the Divine Call.

I. Isaiah's Vision of Jehovah

This was given mentally in the temple at Jerusalem. In the year that King Uzziah died, I saw the Lord sitting upon a throne high and lifted up and His train filled the temple." Celestial beings attended Him, and the seraphim cried, "Holy, holy, holy is the Lord God of hosts, the whole earth is full of His glory." The seraphim had two wings, covering the face in adoration and covering the feet, and two to fly in missions of service. Jehovah is revealed as lofty in position, high above all creation, as seated on a throne, as triune in person, as holy is repeated three times, and as holy in nature, word and deed. He is a supreme sovereign over nature's forces and all rational beings, good and bad. "The Lord hath prepared His throne in the heavens and His kingdom ruleth over all." "He doeth according to His pleasure amid the hosts of heaven and among the inhabitants of the earth and none can stay his hand nor ynto him, what doest thou." But the most impressive aspect of Jehovah's character is that "He is holy. He is absolutely free from all moral defect and evil and possessed of all spiritual and moral excellence. It was this attribute of Jehovah that most impressed Isaiah and filled him with dismay.

II. The Effects of this Vision upon the Prophet

It produces conviction of sin for himself and his people. He says as he contemplates this Almighty sovereign

and Holy God, "Woe is me for I am a man of unclean lips, and I dwell among a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts." It is ever thus. A vision of an Omnipotent, Sovereign and Holy God, hating iniquity and abundantly able to punish it, always kindles in sinful beings a consciousness of guilt and alarm concerning their own safety. The main reason why human sinners are often unconcerned about their future fate is that they do not thus see God.

III. The Divine Cleansing Given Isaiah

So long as he felt guilt and danger he could not voluntarily approach Jehovah nor engage in His service. But we are told that "One of the seraphims took a live coal from off the altar and said, Lo, this has touched thy lips, and thy iniquity is taken away, and thy sin purged." God had furnished the altar, the fire and the sacrifice. On the altar "the Lamb of God, that taketh away the sin of the world," had been laid. The fire was kindled from heaven. "The Lord laid on him the iniquity of us all." Blood was shed that cleanseth the believer from all sin. The live coal from the altar typified the blood shed there, and the fire the influences of the Holy Ghost. Isaiah receiving them was declared to be cleansed from iniquity. So is every human sinner who accepts Christ's blood atonement, and the first of the Holy Ghost who purges every sin. Man, even when awakened and conscious of defilement, often makes an effort to cleanse himself. Like Isaiah, humanity needs a Divine cleansing by the blood of Christ and the "Washing of regeneration and renewing of the Holy Ghost."

IV. Isaiah's Response to His Divine Call

When the prophet is cleansed by Divine agencies, he hears the call of the Triune Jehovah for service. He says, "I heard the voice of Jehovah saying, Whom shall I send, and who will go for us?" The single pronoun I is used, showing the unity of the God-head, and the plural us is also employed, implying the Trinity of the persons. The same plural is also used in Genesis when the purpose to create man is announced. The Triune Jehovah says, "Come let us make man in our own image after our own likeness in knowledge, righteousness and true holiness." Isaiah, responding to this summons, says, "Here am I, send me." God's people shall be willing in the day of His power. The cleansed, pardoned, justified, regenerated and consecrated sinner is willing to be God's messenger to his fellowmen. The privations may be many, and the work arduous, but he is sustained by Divine grace and power, and the reward is sure and eternal.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

THE SHEPHERD PSALM

M., May 28—The Good Shepherd: John 10:11-18.
 T., May 29—The Great Shepherd: Heb. 13:17-21.
 W., May 30—Feeding the Soul: John 6:30-35, 47-51.
 T., May 31—Refreshing Times: Joel 2:23-32.
 F., June 1—Death Conquered: John 14:23-31.
 S., June 2—God, Our Home: Ps. 90:1.

Sun., June 3—Lessons from the Psalms. 6. The Shepherd Psalm. Ps. 23:1-6. (Consecration meeting.)

What help have you got from the Shepherd Psalm?
 What blessings make your cup overflow?
 How can we find God's goodness in everything?

(I hope I may be excused if, in the article below, I follow the outline of a little book I published some years ago, The Idyll of the Shepherd, a discussion of the Twenty-third Psalm.—J. G. G.)

Of all the words of scripture this psalm is repeated oftener than any other passage, with the single exception of the Lord's Prayer. The Twenty-third Psalm embalms in its imagery the spiritual life of David, who rose from a shepherd's crook to a monarch's crown, and it outlines God's providential dealing with him. The psalm is like a perfect flower in verse, a lily that rears its head over the other psalms, and sheds a fragrance all its own.

The Stamen of the Flower

The first sentence is like the stamen of the lily, that springs from the center, and bears aloft the pollen, or germlife, of the flower. The Lord is my shepherd, I shall not want. This is the keynote of the psalm. The Lord, Jehovah, David's divine shepherd, was the covenant-keeping God. The word Jehovah means "I am that I am," and signifies that God is the self-existing, eternal, and everlasting God, who made all things and controls them for His own purposes; and so He will supply the wants of His children from His own great fulness. So if we trust God, we shall not want any good thing.

The Three-Fold Division of the Psalm

This psalm may be divided into three parts, and we shall call the first three verses, the First Pasture, because they seem to mark the early experiences of life; the fourth verse marks a change, or transition, which we shall think of as the Journey; and the last two verses are the Second Pasture. This division will serve to show the progress of David's idea in comparing human beings to sheep, and thus he unfolds human experience. Most men's lives may be divided into three parts. There are the tranquil, happy years of childhood. Then when we grow up, great changes come, and the old home breaks up. At last, our careers take on a new phase, with larger usefulness and greater privileges.

The First Pasture

God leads His sheep into green pastures and beside still waters, and especially is this true of the young. Few wants, no fears, no responsibilities, no griefs mark those happy days, and our homes are this way till we are grown. While children, we are led in paths of righteousness, such as purity, honor, diligence and truth. Then we learn the great virtues, and the value of good character. We are taught to remember our Creator in the days of our youth, and we are assured of God's blessing for His name's sake; and thus we learn to resist temptation. Often like silly sheep, we go astray, and God restores our souls with the loving corrections of His Word, through our parents and teachers. This First Pasture is a very happy time.

The Journey

The voice of the shepherd rings out over the meadow, calling the sheep. The First Pasture is drying up, and he must lead us to new ones. Over the fields goes the shepherd, and the sheep follow. He leads on till he reaches the hill, and down he goes into a dark narrow valley, the valley of the shadow of death. The darkness deepens, and the way is rough, and dangerous. But the sheep follow on, and fear no evil; for the shepherd is With them; and in times of great danger they feel the shepherd's crook holding them.

Thus it is great changes come into our lives. Loss, sickness, accident, sorrow, and other troubles come, and bring these changes. As the sheep pass through the valley, so we pass through these trials. But the Lord our shepherd is with us, and supports and strengthens us for them, and we fear no evil. For we have His promise that all things work together for our good.

The Second Pasture

After the First Pasture has failed, and the shepherd has led the sheep through the valley so dark and dangerous, he leads them on to a new pasture. He has prepared it for them. This is the Second Pasture, and it is even richer and fuller than the old one. With the old griefs and trials past, we enter into this new pasture, to

rejoice in its fulness and satisfaction. Jesus gives us a new anointing with the Holy Spirit, and we become victorious over ourselves, and He leads us to triumph in this new life. Our joy in religion and faith in Christ grow stronger, and we become more and more conscious of His presence, and more confident that His goodness and mercy shall follow us all our days. And with this confidence comes a greater determination to serve Jesus, and to make His house our home and the place of our service for the rest of our lives.

Thus we have seen how this psalm fits in with human life, compared to the life of a sheep under the care of a shepherd. As a sheep must have the love and attention of a man, so we mortals need the love of Jesus our Good Shepherd, who loves us and gave His life for us, and is ready to bless, and comfort us, and give us His Holy Spirit.

REPORTERS' HONOR ROLL

Carey P. Lowrance, Mooresville, N. C.*
 Paul W. Rawlins, Greensboro, N. C.
 Miss Eunice Long, Greensboro, N. C.*
 Miss Minnie Hopkins, Concord, N. C.*
 Miss Leila Hubbard, Lumber Bridge, N. C.**
 Miss Elizabeth Kirkland, Route 5, Durham, N. C.
 Miss Aline Whitener, Hickory, N. C.
 Miss Maud Little, Charlotte, N. C.*
 Mrs. Z. V. Turlington, Mooresville, N. C.
 Miss Bess D. Arrowood, Morganton, N. C.
 Miss Kate Sutton, Fayetteville, N. C.
 Mrs. W. H. Howell, Wilmington, N. C.*
 Miss Bessie Cox, Lowell, N. C.
 Eugene Brown Morgan, Concord, N. C.
 Miss Rachel Beall, Durham, N. C.*
 Miss Anne Sample, Hendersonville, N. C.*
 J. M. Carr, Davidson College, N. C.
 Miss Ruth Beard, Cornelius, N. C.
 Miss Lillie Gilleland, Greensboro, N. C.
 J. M. Harvey, Wilmington, N. C.
 Chalmers R. Carr, Mooresville, N. C.
 Garton Pearce, Fayetteville, N. C.
 Miss Annie Davis, Greensboro, N. C.
 Mrs. Chas. Lilly, Sanford, N. C.
 Mrs. E. C. Murray, St. Pauls, N. C.
 M. DeLorme, Sumter, S. C.
 Miss Elizabeth Falk, Maxton, N. C.
 Miss Isabel Jean Lamont, Raeford, N. C.
 Miss Margaret McQueen, Rowland, N. C.
 Miss Alma Culp, Mooresville, N. C.

*Additional reports.

NEWS FROM THE FRONT

On Sunday, May 13th, a Junior Christian Endeavor Society was organized in the Presbyterian Church of Clinton, N. C. About 30 Juniors were present at the meeting of organization. The District Secretary, Miss Leila Hubbard, was present and talked on Junior work. Mrs. George Matthis is superintendent of the society. Welcome to the new Juniors! These are 30 more added to the Church's prospective leaders for the days ahead.

The Cabarrus County Christian Endeavor Union held its convention May 20th, in Concord, N. C. Among the speakers from out-of-town were four members of the C. E. Training Class from Davidson College. The general theme of the convention was "Loyalty," and the college students spoke on subjects under this general head. The subjects covered by them were: "Loyalty to Self;" "Loyalty to Home;" "Loyalty to Church;" and "Loyalty to Country." Those making these talks were W. Ernest Milton, Tom C. Barr, Ben U. Ratchford, and Joe M. Garrison.

On Friday evening, the 18th of May, the Senior Endeavorers of the First Church, of Mooresville, N. C., gave a picnic to the members of the Davidson C. E. Training Class, who have helped them during the past year. Automobiles were sent down for the guests and a pleasant evening was spent out in the open. A plentiful spread and interesting hosts and hostesses carried through to the end a happy occasion.

Sunday, May 27th, will be a great day for Christian Endeavor in Alamance County, North Carolina. The baccalaureate sermon of Elon College will be preached that morning by Rev. Dr. Francis E. Clark, of Boston, Mass., who in 1881 organized the first Christian Endeavor Society, and is now president of the United Society of Christian Endeavor and of the World's Christian Endeavor Union. The County C. E. Union is taking advantage of the occasion to have a convention, to be held at Graham in the afternoon. Several leaders of the State Union have been invited, among them Mr. Paul Rawlins, president; Miss Eunice Long, secretary; Mrs. W. H. Howell, superintendent of Junior work; and Mrs. L. W. McFarland, superintendent of Intermediate* work. An interesting time is forecasted and all who are within reach of Burlington and Graham have a fine opportunity.

Church News

SOUTH CAROLINA

Tirzah (L)—This church, although over the line in North Carolina is still kept in Bethel Presbytery, and brother J. B. Hillhouse is the beloved pastor. They have a comfortable manse and grounds, with everything to make it attractive and it was my privilege to preach for them Friday, Saturday and Sunday. On the Sabbath we had a large congregation, the house being filled with earnest attentive worshippers. Almost the entire congregation took the sacrament. All the children of the Sunday School over 14 years are members of the church, the parents see to that, this is old Scotch fashion. It is a grand privilege to be called to serve such a people, and Brother Hillhouse and his wife are truly beloved by them. This is the first preaching I have been able to do since I came out of the hospital about the first of March. I rejoice that I am again enabled to hold up the glorious Banner of Christ my King.
 James Russell.

Ebenezer—The spring communion was held as usual on the first Sabbath in May, a large crowd being present. The pastor, Rev. John C. Bailey, preparatory to the sacrament, gave during the week preceding, a Bible study on the First Epistle of John. On Sunday the roll was called. Three were received by profession and one by letter. At night the pastor gave an illustrated missionary lecture, entitled "The Gospel under the Southern Cross," showing the work in Latin America, and featuring our work in Brazil.

On Thursday, May 10, at 3:30 p. m., the annual Confederate memorial exercises were held in the church. The address was delivered by Capt. H. C. Tillman, of Greenwood, S. C., and the graves of all soldiers buried in the Ebenezer cemetery were decorated by the school children. Many soldiers of the Revolutionary War and the Mexican War as well as the Confederate War are buried in this cemetery.

Fort Mill—Following preparatory services, which began Wednesday evening, May 9th, and continuing each evening, the sacrament of the Lord's Supper was observed in Fort Mill Presbyterian Church Sunday morning, May 13th. These services were conducted by the pastor, Rev. R. H. Viser, who was assisted by Rev. W. A. Hafner, of Gaffney, formerly for more than seven years pastor of this church. Mr. Hafner preached the sermon at each of the services, and also delivered the address at the Sunday evening service when Mother's Day exercises were observed. At all of these services, there was a large attendance, and especially on Thursday and Sunday evenings when the auditorium would hardly hold the congregation. Mr. Hafner has a host of friends in the community who were delighted to welcome him, and the subject and earnestness of his preaching found response in many hearts. There were 19 additions to the church during the season, and a number of infant baptisms. Special music by the choir added to the good work which was accomplished, and on Thursday evening and Sunday evening the male quartette of the business men's evangelistic club rendered several gospel songs.
 C. S. Link, Cor.

NORTH CAROLINA

Albemarle Presbytery stands adjourned to meet in Raleigh, at the First Presbyterian Church, on Wednesday, June 6th, at 11 a. m. It is hoped that the eye of every minister and session will see this notice.
 J. N. H. Summerell, S. C.

Concord Presbytery—This is just to remind the brethren of the adjourned meeting at Statesville, May 29th, at 2 p. m. It is probable that there will be at least one matter of importance to be considered.
 E. D. Brown, S. C.

An Adjourned Meeting of Orange Presbytery was held in Greensboro on Tuesday the 14th inst. Candidates J. H. Carter, of Mt. Airy and H. C. Hamilton, of High Point were licensed to preach the Gospel, and licentiate C. G. Smith, son of Rev. Wade C. Smith, of Greensboro, was received from East Hanover Presbytery and ordained as an evangelist. Mr. Smith is a candidate for the foreign field, but for the present will work in Stokes County, N. C.
 Stated Clerk.

Charlotte, Tenth Avenue Church—On last Sabbath evening the pastor, Rev. J. F. Ligon, preached the baccalaureate sermon to the students of the Albemarle Normal and Industrial Institute at Albemarle, N. C. In his absence his pulpit was filled very acceptably by Rev. Coyte Hunter, a recent graduate of Union Seminary, who is soon to become assistant to Dr. White of the First Church, Raleigh.

Winston-Salem, Reynolda Church—The session is glad to announce that Mr. Jno. H. Powell, Jr., of Kansas City, Mo., will become temporary pastor of the Reynolda Church until Dr. D. Clay Lily, D.D., arrives July 1st, to become permanent pastor.

Mr. Powell comes to Reynolda from Union Seminary, Richmond, Va., where he was a member of the Junior Class. Before entering the seminary he was a teacher in Pardue University in Utah.

This church has been supplied with preaching every Sunday, with one exception, since Rev. T. W. Simpson accepted a call to Durham, October 1, 1922.

Mt. Carmel Church organized in 1776 is two miles and a half away, Dr. Black started his meeting there on the 22d and ran through the 29th, we had good attendance at this church, the people were greatly revived, many of the officers leading in prayer for the first time. Results: 21 united with the church, 19 by profession and two by statement, and some signed cards for the Baptist Church. Mr. Burr also lead the singing here, and Miss Myrtle Poole played the organ. An offering was taken up for Synod's work. This is an old church but is still growing and taking on new life. Rev. William C. Rourek is our pastor. He lives in the manse at Ellerbe, N. C.

Charlotte—From the Tenth Avenue Calendar we take the following announcement of the coming of an assistant to the pastor, Rev. J. F. Ligon:

"It is with a great deal of pleasure that we welcome Miss Pauline Barton to our midst, as a worker in our Church. Miss Barton is a graduate of our Assembly's Training School in Richmond, and is giving all of her time to Christian service. We are glad to have such a worker in our congregation, and expect great things from her labors among us. Miss Barton's work will be along the line of assistant to the Pastor, and she will be pleased to be of any service to anyone who will command her time and talents."

Charlotte—From last Sabbath's calendar we take the following notice in regard to a forward step on the part of the Caldwell Memorial Church:

"It is a pleasure to announce that the goal of \$8,200 for current expenses in the recent canvass was reached; and that a total of \$7,300 was subscribed for benevolences. Included in these figures are surplus and special gifts to foreign missions as a result of which 'this congregation will have one-fourth of the support of a new missionary couple preparing to sail for China in August: Rev. Jas. E. Bear, Hoge Fellow at Union Seminary, Richmond, last year, and Miss Margaret White, who is to become Mrs. Bear June 12th; and the full support this year of Rev. Jas. I. Paisley, a young missionary now on the field in Kwangju, Korea.' The congregation will have letters from these representatives from time to time, and Mr. and Mrs. Bear hope to visit us in July. Their work is ours and the Master's. Let us pray for them regularly and constantly."

Hamlet—Sunday, May 6th, was a red-letter day in the calendar of the Hamlet Presbyterian Church. With the splendid building almost complete, formal ceremonies put the corner-stone in position, at which time emphasis was laid upon the great basic fact of the divinity and the sacrifice of Jesus Christ as the foundation of the Church. We have had a remarkable growth since the organization of the church, about twenty-five years ago, until today the membership is around 200 and the church in vigorous condition, taking the full time of the pastor, Rev. Arthur T. Young and making its contribution to the Kingdom of the Lord beyond its borders. Dr. W. H. Frazer, president of Queens College, was with us on the occasion of the corner-stone laying, and made the address of the morning.

Kings Mountain—Sunday night, May 13th, was a happy occasion at Kings Mountain, when Dr. I. S. McElroy was installed as pastor. Rev. W. A. Murray presided, propounded the questions and charged the pastor. Rev. W. W. Akers preached the installation sermon and Rev. J. E. Berryhill, a former pastor, charged the people. Elders A. C. Miller and C. E. Neisler completed the commission. Already the church which has been vacant since September, has taken on new life. A goodly number of new members has been recently received. Dr. McElroy has not only won the hearts of his own congregation but also of the entire community and has taken hold of his new work with his characteristic energy and ability.
 W. A. M.

Providence Church—1765-1923—The annual May Communion Service was held Sunday, May 6th in accordance with the time-honored custom of an "All-Day Meeting."

At eleven o'clock there was a sermon by the pastor on the theme "Redeemed by the precious blood of Christ" This service was attended by a very large congregation, many of whom "came from the east, and from the west, from the north and from the south," to the old church of their fathers, and of their own childhood, to "eat of this bread, and drink of this cup," and thus show their faith in His death, and their hope in His coming again. "When they had sung a hymn they went out" into the beautiful church grove to partake of a genuine fellowship dinner, of which "they did all eat, etc." (For further particulars see Matt. 14:20.)

When "it was towards evening, and the day was far-spent" a second service was held, at the conclusion of which "The disciples went away again unto their own home."
 Cor.

Norman Presbyterian Church was fortunate in having Rev. William Black, Synodical evangelist of North Carolina, to preach for us from April 15-22. We had large crowds to hear him each night, and the school attended in a body in the mornings. The ladies had prayer meetings each afternoon at four o'clock, then they asked for a prayer meeting just for themselves and one afternoon we had 15 boys in attendance, and practically every one read some portion of scripture and prayed. This was a fine thing for the boys. The girls also had a prayer meeting and they read and prayed. It was a fine meeting. Mr. Burr lead the singing, and trained a junior and senior choir. Miss Myrtle Poole, of Jackson Springs played the piano (which was loaned by Mrs. Martin).

Results: There was about 75 conversions, 37 signed cards for the Presbyterian Church. Eighteen united with our church, the others will come in later, the others went to the Methodist and Baptist churches.

We have a chapel here, but Dr. Black urged them to build a better church, the building committee is now working on the plans and we hope in the near future to have a model and up-to-date church building. Rev. William C. Rourk is our pastor.

APPALACHIA

Black Mountain—Rev. Harry Boehme, who has been for some time the popular and efficient teacher of the B. B. B. Bible Class in the Presbyterian church, has resigned this position. Resolutions by the class were passed expressing their regret at this action and appreciation of the work he had done.

The North Carolina Home for Religious Workers at Montreat will be in charge of Mrs. N. L. Barnes, of Davidson, N. C., for the coming conference season. This home is run for the entertainment of our church workers of limited means. To these, preference is always given in the assignment of rooms. Space not spoken for by eligible religious workers will be open to others but at somewhat higher cost. Send all applications for entertainment in the home to Mrs. N. L. Barnes, Davidson, N. C.

Newland, N. C.—The first Sunday Rev. D. B. McLaughlin preached at Banner Elk to a full house and at the close of the services gave the invitation and there was added to the church 12 or 13. The spirit of God was very manifest. There were six baptized.

The first Sunday he preached at Newland and there was added to the Newland Church four young men and ladies all on confession of faith, and were baptized. There has not two months passed during the ministry of the pastor of the Newland group without adding some one to the churches.

Banner Elk has a student for the summer that has just come on the field. The carpenters are completing the work on the Pinola church this week. We hope to finish the repair work on Linville in a couple of weeks.

The Smoky people have most of the material on the ground to build a new church that will be called Tax's Chapel.

This is a very poor community and we would appreciate a little help to finish the building and to put seats in it. If any one has any second-hand seats, they would certainly be appreciated. And also a pulpit and some carpet.

Mountain Missionary's Needs: Seats, pulpit and carpet, money to help finish church, piano, organ, clothes for the poor, books for library and a furnace. Our work has progressed with one exception, we can't do much financially, as our people are poor mountain people; they have the heart to do, but are not in shape to do very much. We have made improvements on all the churches and manse. A good lady gave us a bath tub, and now we are installing it. D. B. McLaughlin.

ALABAMA

Pea River—This fine old church is preparing to celebrate her centennial in July. While quite old in years, she is still vigorous and has recently added six new officers to her already efficient corps, namely: elders Chas. Jones, Jno. Baxter, Jr., Baxter McLean; deacons, P. P. McRae, George Shipman and Aramen Currie.

Clio—Rev. William Duncan, of Troy, recently assisted the pastor in a week's meeting, which was greatly enjoyed by all. The church was crowded at every service, the preaching was of a high order and the singing fine. Ten children of the Sabbath school united with the church. The Clio Church has a wide-awake Junior Christian Endeavor Society of 75 members. R. M. Mann.

Tuscaloosa—A meeting of one week has just been concluded in the West End Chapel of the First Church. Rev. A. G. Irons did the preaching. There were seven additions to the church. Since the first of April the First Church has had 26 additions. Twenty of these have been on confession of faith. At the recent conference of Presbyterian pastors and workers of churches located near state institutions of higher education held in Knoxville, Tenn., permanent organization of such workers was formed and the pastor of the First Church, Dr. Chas. M. Boyd, was elected president.

Selma—The Alabama Avenue Church, of which Rev. Geo. W. Cheek is pastor, has just closed one of the greatest and most successful revivals of its history, under the leadership of Rev. Samuel M. Glasgow, of Knoxville, and Mr. Thos. G. Makin, of Othman, Ala. For ten days beginning the first of May, Dr. Glasgow preached twice a day with unusual power to large congregations. This strict adherence to God's inspired and inerrant word, together with the earnest pleadings that came from the life of a man whose soul throbbled with the divine message, gripped his audience from the very beginning. Mr. Makin proved to be a song leader of no mean ability. He seemed to have the knack of getting everybody in the audience to sing whether he cared to or not. The meeting closed on Wednesday evening, May 9th. Sunday the 13th was set as the day when all who took their stand for Christ in the meeting would unite with the church. At the morning service the session received 40 people into the church, and there will be at least ten more to come yet, as a direct result of the meeting. Of these 40 members, five came by letter, five were re-

claimed, and 30 publicly professed their faith in Christ. Of these 30, 20 adults and six children were baptized.

One very interesting feature of this work is the splendid Yoke Fellow Bible Class, which was organized a little over a year ago. This class invited P. T. Shanks, to become its teacher. Mr. Shanks has proven to be a great leader of men. On Sunday the 6th there were present at this class 146 men, the most of whom have been hitherto untouched by the influence of any church. We have the largest men's class in the city. We have three well-organized and thriving Christian Endeavor societies. A splendid Sunday School whose enrollment is much larger than the church membership. Our church membership is nearing the three hundred mark, a gain of 33 1-3 per cent, since the present pastorate began a little over two years ago. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." Cor

ARKANSAS

Monticello—During the week before the first Sunday in April, the pastor, assisted by elder Lamar Williamson, conducted an evangelistic campaign among the students of the State Agricultural School which is located near this place. Thirty-three young men and young women responded to the invitation for church membership and more will probably be reached later through personal work. Fifteen were received Sunday morning into the Presbyterian Church, and the cards of those who indicated preference for other churches were turned over to the respective pastors.

The report to Presbytery will show that 63 members have been received during the past year, of whom 45 were received by profession of faith. The total contributions for benevolences exceeded last year's contributions by \$2,200 and were larger than any previous year in the records of the church. Three young men from the church are now under care of Presbytery in preparation for the ministry.

Camden, First—The campaign for the Arkansas Educational Institutions has just closed in this church. In spite of the fact that the church went over its budget in the annual every member canvass recently, raised the salary of its pastor, Rev. Charles Haddon Nabers, \$900 on April 1st, assumed the full support of a missionary in Korea, is building just now a modern brick manse, and is looking forward to the day not far into the future when a new church building must be erected, the campaign went over the goal of \$16,000 set by the local committee. After canvassing for two days, subscriptions were turned in for the amount of \$10,145, with others to come later. In a number of cases, the giving was truly sacrificial. Under the active leadership of Mrs. A. H. Seats and Messrs. Paul Harris, Jr., and C. H. Green, the campaign brought a genuine spiritual blessing to the congregation. The final victory meeting closely resembled the closing service of a great revival. During the campaign five splendid young people of the congregation made decision for full time Christian life service.

Marvell—The session of this Church have received seven new members since the reports to the spring meeting of Pine Bluff Presbytery, for the year ending March 31, 1923, among the number is the following remarkable record:

1. A grandfather, a father, a father-in-law. Three? No it's one.
2. A son, a husband, an uncle, a brother-in-law to a member of the session. Four? No, it's one.
3. A wife, a daughter, a daughter-in-law, a sister-in-law to a member of the session. Four? No it's one.
4. A daughter, a grand-daughter, a niece, a niece by marriage to a member of the session. Four? No, it's one.

The grandfather is a brother to the pastor's co-worker in the ministry for seven years, and the pastor has been once a month a guest in this grandfather's home in Marvel for seven years. Matthew 12:46-50, "While he yet talked with the people, behold his mother and his brethren stood without desiring to speak with him, then one said unto him, behold thy mother and thy brethren stand without desiring to speak with thee; but he answered and said unto him that told him, Who is my Mother? and Who are my Brethren and he stretched forth his hands towards his disciples and said, Behold my mother and my Brethren, for whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother."

James H. Morrison, Pastor.

TENNESSEE

Nashville—The Glen Leven Church, Dr. W. C. Alexander, pastor, concluded a fruitful year's work on March 31st. Without special services, 48 members were received, 18 being on confession of faith. The financial report was encouraging. A balance of \$205 was reported after all obligations had been fully met. Exclusive of gifts to the Building Fund and Southwestern, the regular contributions totaled over \$12,000. The Woman's Auxiliary had a remarkable development. Their budget was \$1,500, their offering \$1,782. A second Endeavor society has recently been organized. The Sunday School under the active leadership of Mr. A. R. Cornelius is prospering. We "thank God and take courage."

Memphis—May 8th we closed a ten-days' meeting with Norris Avenue Church, Memphis, in which I assisted the pastor in charge, Rev. John W. Orr. The services were well attended, and much interest

manifested. Church members were revived and a number reconsecrated themselves to the Master and His service. Fifteen were received into the church on profession of faith, and others signified their acceptance of Christ as their Saviour. A special feature of the meeting was that the young people and children attended in large numbers, and took active part in the services. This mission church is steadily growing under the able leadership of Mr. Orr, pastor of McLemore Avenue Church. He and his wife devote their Sabbath afternoons to this work, he teaching the Bible class and preaching, Mrs. Orr teaching the primaries. The work of this mission church is in addition to the arduous pastorate of McLemore Avenue Church. God is richly blessing their sacrificial labors.

J. J. Hill, Supt. Home Missions, Memphis Pres.

Nashville—The constitutional requirements having been complied with, the Presbytery of Nashville, U. S., is hereby called to meet in the First Presbyterian Church of Nashville at noon on Tuesday, May 15th, for the following business:

1. To dissolve the pastoral relation between Rev. Lynn R. Walker, D.D., and the First Presbyterian Church of Franklin.
2. To dismiss Dr. Walker to the Presbytery of East Alabama.
3. To make such changes in the committees of Presbytery as shall be necessitated by Dr. Walker's removal.

H. L. Walker, Moderator.

W. C. Alexander, S. C.

TEXAS

Waco—The Waco-Mexican Church made fine progress during the last Presbyterian year and is sending up excellent reports. It added two elders and two deacons to its official force; it organized a Woman's Auxiliary; a Junior and also a Senior society of Christian Endeavor; and started a branch Sunday School.

Is established a Study and Play Room for the young people of the church. It has a Cradle Roll and Home Department.

It received 18 new members on examination, and five on certificate, which is one new member for each four members in the church. It contributed \$295 for all purposes, which is at the rate of \$4.90 per member.

The Session employs an active, consecrated woman missionary who is doing good work. Plans are well under way for the building of "The Anna King Memorial Chapel."

The First Church of Waco helps materially in the support of the work. The Mexican Church of Waco has a most hopeful outlook for the next church year.

VIRGINIA

Lexington Presbytery met at Waynesboro, Va., April 17, 1923 with 43 ministers and 42 elders. Rev. A. P. Dickson, moderator, preached opening sermon from texts: Isa. 14:32, Matt. 16:18. Rev. W. W. Sprouse was elected moderator and Rev. J. K. Parker and elder F. W. Somerville, clerks. Rev. Jno. R. Rosebro was reelected permanent clerk for five years. Rev. Wm. C. White, D.D., completed 30 years as stated clerk.

Received—Rev. W. E. Davis from Piedmont Presbytery; Rev. W. S. Trimble, from Potomac Presbytery.

Dismissed—Rev. C. W. Reed to Kanawha Presbytery where he becomes pastor of Montgomery, W. Va., Church. Rev. J. K. Parker to Roanoke Presbytery, where he becomes pastor of a group of churches in Charlotte County, Va.

Licensed—G. Raymond Womuldorf, of Lexington, Virginia.

Ordained: To be—On June 10th at Lexington, G. Raymond Womuldorf as evangelist for the foreign field, by a commission, viz.: Rev. T. K. Young, D.D., Rev. H. W. McLaughlin, D.D., Rev. E. W. McCorkle, D. D., Rev. J. A. Trostle, Rev. O. M. Anderson, (alt.) Elders, G. W. Womuldorf, Paul M. Penick, W. P. Irwin, (alt.). To be ordained on June 10th at Harrisonburg, Va., as associate pastor, by commission, Rev. B. F. Wilson, D.D., Rev. J. B. Gordon, Rev. S. B. Hannah, Rev. W. T. Walker, Rev. J. M. Harris, Rev. W. W. Sprouse, (alt.); elders, Dr. C. H. Rolston, of Cooks Creek, and Dr. W. T. Lineweaver, of Harrisonburg, with Mr. L. C. Myers, alt.

Pastorate Dissolved—Rev. C. W. Reed and Warm Springs; Rev. J. K. Parker and Collierstown.

Installations—Rev. S. B. Hoyt at Sinking Spring; Rev. S. B. Lapsley at Craigsville; Rev. H. R. Borthwick at Fairfield; Rev. W. E. Davis at Staunton Second.

Presbyterial Sermon—At this meeting by Rev. O. M. Anderson on "The Atonement." For next meeting, by Rev. W. E. Davis on "The Virgin Birth of Christ."

To Organize Church at East Bethel—Commission, Rev. H. S. Turner, D.D., Rev. J. L. Fairly, D.D., Rev. Graham Gilmer, Rev. H. M. Wilson, Rev. W. W. Sprouse, alt. Elders, W. R. Skutt, H. P. Dickerson.

Laymen—Organization of Committee—Rev. J. L. Fairly, D.D., and elders J. A. Noff and F. M. Somerville.

Instruction of Applicants of Church Membership—Committee, Rev. Graham Gilmer, Rev. J. B. Gordon, Rev. J. L. Fairly, D.D., Mr. R. D. Haislip, and Mr. P. H. Lee.

Deaths—Rev. L. E. Scott and Rev. S. T. Ruffner, D. D.

Fall Meeting—Monterey, Va., September 11, 1923 at 3 p. m.

Adjourned Meeting—Staunton First, May 30th at 11 a. m. Wm. C. White, S. C. Churchville, Va.

News of the Week

John B. Gordon, Washington representative of the American Vegetable Oil industries, replied to the Southern Tariff Association and John H. Kirby by saying that the tariff has done the South great injury. He denied Mr. Kirby's claim that the Fordney-McCumber tariff rates upon foreign vegetable oils have conferred a great boon on Southern agriculturists.

Increased demands for all classes of skilled labor, skilled mechanics and farm hands have practically put an end to unemployment in every section of the country, the department of labor reported in an analysis covering conditions during April.

Hot Springs, Ark., was the victim on May 14th of a terrible disaster caused by flood that originated in the upper basin of the mountains near the city and that swept over it, followed by fire. No lives were lost.

The North Carolina State Prison Board ordered drastic changes in the method of discipline for prisoners under the state's penal system, in fulfilling one phase of Governor Morrison's promised "action" in a prison betterment undertaking. It abolished corporal punishment and the dark cell; provided for the reclassification of all prisoners so as to give greater privileges to those of good conduct; adopted rules for the maintenance of discipline almost identical with those of the Federal government's penal system.

The General Assembly of the Northern Presbyterian Church, in session at Indianapolis, Ind., defeated Wm. J. Bryan for moderator and elected Dr. C. F. Wishart, president of Wooster College. Friends of Dr. Wishart based their campaign on the claim that an ordained minister was needed to direct the highly specialized work of the Church, and on Mr. Bryan's views on the theory of evolution, holding that his position as a leader of the fundamentalists would not be conducive to unity.

A terrible disaster occurred on May 18th, near Camden, S. C., when a two-story frame building known as the Cleveland School House was burned to the ground, costing the lives of 75 persons who were witnessing an entertainment by the school children in the second story of the building. When a lamp exploded a stampede occurred for the one exit and under the weight the stairs collapsed. About 60 persons were burned beyond identification and were buried in one grave.

A proclamation has been issued by Governor McLeod, of South Carolina, calling upon the people of the state to contribute to the sufferers in the Cleveland school fire. The response has been most liberal.

The twenty-seventh annual convention of the American Cotton Manufacturers Association, in session in Richmond, Va., elected W. E. Beattie, of Greenville, S. C., president of the organization.

Representative Claude Kitchen, former minority leader in the lower house of Congress, continues ill at a hospital in Wilson, N. C.

America's bill of war claims against Germany amounts to \$1,479,064,313.92 as it has been presented to the mixed claims commission, for settlement. The United States government itself is the largest claimant, asking for \$366,113,000, while the smallest of the 12,416 claims filed with the commission is for \$1.

President Harding's plan to use the United States Navy to fight rum-runners off the Atlantic Coast has been definitely scrapped. Two serious obstacles stand in the way, according to officials, which are extreme doubt of the President's authority under the constitution to divert naval vessels to prohibition duty, and lack of funds, either in the Navy or the Treasury departments, to finance the naval operations contemplated by Prohibition Commissioner Haynes.

President Harding has remained obdurate in his refusal to sanction payment of \$1,700,000, which Congress authorized for an ill-fated post-war venture in Argentine sugar to P. Deronde, a ship owner, whose bill was approved on Capital Hill. Congress passed the buck to the President on the Deronde claim. The President declined to sign the bill. It became a law without his approval. Now he declines to avail himself of the authorization, although some of his closest personal and political friends have gone to the mat with him about it. He has refused to act since February and now has referred the matter to the sugar equalization board for a final recommendation.

Andrew Bonar Law, England's Prime Minister, has resigned this position, due to ill health. His administration has been brief but very eventful. Lord Curzon is looked on as his likely successor.

A battle between Chinese troops and the bandits who still hold a number of prisoners, is reported, in which several soldiers were killed. The military governor of Shantung province has ordered 1,500 troops toward the hills, notwithstanding the statement of the bandits that it is necessary to withdraw the troops if the prisoners are to be safe. Terms of the bandits include a "guarantee of their security by six foreign powers."

Washington officials are still reluctant to resort to drastic measures, due to several reasons, one of which is America's traditional policy to "give China a chance and not subject her to foreign interference on the road," and another, the fear that interference might cause the collapse of even such government as now exists in Peking.

WOMAN'S AUXILIARY

(Continued from page 6)

were enclosed in letters as patterns for souvenirs to be made by home talent for the festive occasion!

Another request led to heated argument as to the best way of making a souvenir Mexican burro out of two willing little boys and a gray blanket. Again, do matches or tooth-picks make the best staffs for miniature Mexican flags of red, white, and green ribbon, and could a real live pet pigeon be enclosed in the "pinata" without being hurt when the "pinata" was broken!

Such are the weighty demands upon the Auxiliary office at this time, as they come borne on the crests of the waves of enthusiasm for the Mexican fiesta. Enthusiasm is contagious, and if this keen interest penetrates the purses of the Auxiliary women as deeply as it has their hearts, the school for Mexican girls in Texas will be speedily built.

It is a matter of regret that the first supply of 50,000 invitation cards was so rapidly exhausted, for later orders must lack the brilliant flag colors on the address side. Those who ordered promptly won the prize in gayer cards.

M. I. S.

The Woman's Auxiliary.

273-277 Field Building, St. Louis, Mo.

An Appeal for Arbor Dale Sunday School, near Banner Elk, N. C.—For many years the writer, accompanied by an officer of the village church, went four miles winding around the side of Ball and Sugar mountains to a rural school house where interested people assembled for Sunday School.

When, three years ago, the road had become well nigh impassable, most of our people moved down into the valley, and the only available building for our work was a dilapidated dwelling on the farm of Grandfather's Orphans' Home farm. Backless benches were made of wide boards from the partition between the two downstairs rooms, and windows were purchased with proceeds from a "box supper." Summer and winter the attendance has been good, and the annual picnic and Christmas tree have been sources of great pleasure.

On Sunday morning, April 22d, we met for the last time in our old building, for before nightfall a forest fire, fanned by high winds, left only the chimney standing. We are not quite homeless, for a dear member of the school has offered us temporarily the use of her home, and we are hoping and praying that friends will make it possible for us to proceed immediately with the erection of a chapel on a beautiful site donated by Mr. Holcomb.

Contributions for this purpose, sent to (Miss) Fannie K. Taylor, Lees-McRae High School, Banner Elk, N. C., will be gratefully received. Miss F. K. Taylor.

ATTENTION, MADAM PRESBYTERIAL PRESIDENT!

You are urgently requested to attend an all-day conference of Presbyterial Presidents at Montreat, July 11th. Arrange to arrive on the Afternoon of Wednesday, July 10th.

Many important matters will be discussed informally, and every phase of our work considered.

The Synodical Presidents will also be there. You cannot afford to miss it.

WON'T YOU COME?

Mrs. W. C. Winsborough.

ARE YOU INTERESTED IN TITHING?

If yes, write us for 29 large page, closely printed pamphlets, 240 pages by 25 authors. Three playlets are included.

If you decide to keep them, send us 30 cents. If not, return them in the same envelope. We will pay return postage.

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Please mention the Presbyterian Standard; also give your denomination. The Layman Company. 35 North Dearborn St., Chicago, Ill.

Not always with rejoicing

This ministry is wrought,

For many a sigh is mingled

With the sweet odors brought.

Yet every tear bedewing

The faith-fed altar fire

May be its bright renewing

To purer flame and higher.

Educational

Queens College—May 12-15 was commencement week at Queens—an ideal one—for weather, attendance, and attractions were all really above par. The alumnae banquet on Saturday afternoon was the first event of importance. It was featured by an after dinner speech of a very high order by Miss Louise Alexander, an alumna, who is making for herself a name in legal circles in North Carolina. Another special feature was the unveiling of the name tablets on two of the buildings—one to Miss Lily Long, so long the beloved dean of the institution, another to Miss Mildred Watkins, a teacher who made her impress on hundreds of former pupils. One other—the administration building, is named for Rev. and Mrs. Burwell of sainted memory.

For the next three days events crowded on each other, so full was the program. Baccalaureate day was Sunday, May 13th, an account of which we carried last week. Monday Class Day exercises were charmingly conducted on the campus by the seniors at 4 p. m.; an attractive Art and Domestic Art Exhibit was enjoyed by many visitors at 5 p. m.; the Grand Concert, a delightful musical event with a well-balanced program of vocal and instrumental numbers, was given at 8:15 p. m.

Tuesday was commencement day proper, and at 11 a. m. a capacity audience gathered in the auditorium in honor of the senior class. The address of the occasion was delivered by Congressman W. B. Bowling, of La Fayette, Ala., and Washington. After this the diplomas were presented and the degrees conferred. The following young ladies composed the graduating class:

Members of the Senior Class—Candidates for the Degree of Bachelor of Arts: Katy Bess Anderson, Ruth Anthony, Frances Boyd, May Belle Brown, Virginia Hoover, Margaret Smart, Marie Smith, Marie Mitchell.

Candidate for the Degree of Bachelor of Science: Pauline Corbett.

Diploma in Special Departments—Music: Viola Jordan, Louise Wilkie.

Expression: Meme Hampton.

Home Economics: Ruth Cox, Mary Johnston, Marguerite Wilson, Louise Jennings, Faye Sloan.

The past year has proven the best in the history of this school. Under the leadership of Dr. Frazer and a splendid faculty it has advanced along all lines. The future of Queens College was never brighter than it is today.

Agnes Scott College—The following is the order of exercises for commencement at Agnes Scott:

May 25, Friday—10 a. m., Annual Meeting of Board of Trustees; 3 p. m., Annual Alumnae Council Meeting; 7:30 p. m., Junior Banquet to Senior Class.

May 26, Saturday—1:30 p. m., Alumnae Luncheon to Senior Class; 8:30 p. m., Presentation by the Blackfriars of "A Midsummer Night's Dream."

May 27, Sunday—11 a. m., Baccalaureate Sermon, Decatur Presbyterian Church, by the Reverend J. M. Vander Meulen, D.D., president Louisville Theological Seminary, Louisville, Ky.

May 28, Monday—3 p. m., Annual meeting of the Alumnae Association; 4 p. m., Class Day Exercises; 8:30 p. m., Concert by the Glee Club.

May 29, Tuesday—10 a. m., Address to the Senior Class, by the Reverend J. Sprole Lyons, D.D., Atlanta, Ga.

Conferring of Degrees.

Flora Macdonald College—The last fortnightly recital of the year was given Friday afternoon in the college auditorium with the following taking part: Misses Nonie Dell Lovin, Louise McNeill, Virginia Parsons, Esther Brown, Francis Newton, Christine McPhaul, Linda Cook, Catherine Deaton, Pauline Edminston, Martitia Hodgkin, Nettie Kimble, Celeste Legette, Louise McCollum, Katherine McIntyre, Mary Shaw, Nora Williams, and Mary Snoddy, of North Carolina; and Sarah Jenkins, of Georgia.

The colored supervisor of schools of Hope County, Maggie Hester, made a very interesting talk on last Wednesday evening at the weekly prayer meeting service. She came under the auspices of the Y. W. C. A., and made a plea for greater co-operation between the white and colored races, showing how both could be bettered by the proper spirit between the two races. She also told of the work she was doing among those of her race, industrially, mentally, and spiritually.

Miss Mary Johnston, dean of the college, entertained the faculty of the college Wednesday afternoon at an informal tea in the college parlors. A few guests from out in town were also invited for the occasion, and refreshments of tea, sandwiches, stuffed dates, and confections were served.

The last tennis tournament doubles were played off this week with Sophomores winning out against Seniors, and Freshmen against Juniors.

The 43d branch alumnae association will be organized on May 15th at Middleburg, N. C., under the direction of Mrs. Ethel Council Rogers.

An hour comes when the strong and beautiful way to deal with ourselves is—having thought ourselves to a standstill, having worn ourselves weary with the imagination of grief or fear—to lift up our head and to look round about us to see if there is not one who needs us.

CHILDREN

ATTENTION PALS

Dear Standard:
I am a little girl 12 years old. I go to school at Woodville. My teacher is Mr. Willie Monroe. I go to Sunday School every time I can. Miss Alma Lee is my teacher. Mr. G. L. Kirkpatrick is my pastor. I like both of them. I belong to the Junior Christian Endeavor. I play the organ for them. Mr. Wilson is going to give us a talk this Saturday. We have recited the Shorter Catechism and got my Bible on February 25th. I am starting reading it. I have two pet cats that I am very fond of, and I have four little nieces that live right near me, and we have a good time. Please print this letter as I want to surprise my four pals—Evelyn Priest, Marjorie Black, Mary Alice Seals, and Frances Murray.
Your friend,
Evelyn Jackson.
Laurinburg, N. C.

A JUNIOR C. E.

Dear Standard:
I am a little girl seven years old. My birthday was the 10th of January. I go to school at Wagram. I am in the first grade. My teacher is Miss Annie McEachin. I like her fine. I go to Sunday School as often as I can. My Sunday School teacher is Mrs. Angus Lytch. I just love her; she is so good. I am a member of the Junior Christian Endeavor. I like to go. I have three more sisters younger than I. Their names are Frances McGirt, Marjorie Lois, and Mary Lile. Please print my letter as I want to surprise my Uncle John.
Your unknown friend,
Janice Jackson.
Laurinburg, N. C.

A SURPRISE LETTER

Dear Standard:
I am a little girl eight years old. I go to school and am in the third grade. Miss Henderson is my teacher. As this is my first letter, I want to surprise my father and mother. Guess I had better stop on account of the waste basket.
Your unknown friend,
Margaret Evan Bryant.
Rowland, N. C.

SEVEN BROTHERS

Dear Standard:
I am 11 years of age. I go to the Presbyterian Church at Harmony. Dr. A. Scott is our pastor. Mr. W. F. Cowan is my Sunday School teacher; he is the superintendent of the Sunday School. I have seven brothers and I haven't any sisters. I go to school at Williamsburg. I have had a fine Easter. I am studying the Child's Catechism. I hope this letter will not reach the waste basket.
Your friend,
Allen Moore.
Harmony, N. C.

LIKES BALL BEST

Dear Standard:
I am a little girl ten years old and am in the fourth grade at school. I like it here, and have three class-mates; we play ball, pool, poison, three deep, and many other games that we like to play. I like best of them all playing ball, but I am seldom chosen to play with them. My teacher's name is Miss Edith Furr. I like her fine. My older brother, my six-year-old brother, goes to school also. His teacher's name is Miss Marcie Stroup. We go to Sunday School every Sunday we can. I have recited my first Catechism and received my Testa-

ment. My Sunday School teacher is Miss Mamie Wilson. Our pastor is Rev. J. E. Berryhill. We like him fine. I must close for fear Mr. Waste Basket will see this letter and swallow it up. Please print my letter for I want to surprise my father, mother and brother.

Your little friend,
Margaret Virginia Hoffman,
Gastonia, N. C.

CHURCH'S BIRTHDAY

Dear Standard:
Here comes a boy from Alabama. I am nine years old, and am in the third grade. I like to go to school fine; my teacher is Miss Lula Andrews. I have a brother named Ralph and a little sister named Laura. I am the oldest. I go to Sunday School at Baxter's School House and go to Pea River Church to preaching. Our church will be 100 years old this summer. We are going to celebrate it. We have invited the editor of the Standard to be with us that day. If the goat doesn't get this I'll come again.
Your little friend,
James Franklin Baxter.
Louisville, Ala., R. F. D. 2.

OUR PRACTICAL JOKE

If we had known that mother was going to start housecleaning the very first day of our spring vacation, we never would have hidden it under the bed. And while we were dawdling over breakfast Monday morning mother went upstairs and started to pull our room to pieces. Then she called:

"Meg! Alice!"

Even before we got up the stairs and saw mother standing in the doorway of our room we knew what had happened. And we saw in an instant that our beautiful hiding place was demolished. The bedclothes lay in a pile on the floor. The mattress towered against the wall. The usually retiring bed-springs lay exposed to the brilliant light of day. And on the floor beneath, our booty could be seen distinctly. No one could doubt for a minute what that sprawling array of articles was. And mother didn't. In a voice that almost succeeded in sounding cool, she remarked: "That fishing tackle, the last time I saw it, was packed away carefully in Bob's suitcase, the one he took with him to camp. Now, can either of you tell me how it got here?"

We neither of us seemed to be able to tell her. It seemed to us maddeningly unnecessary.

"Well," Meg's voice spoke up spunkily, "they stole the freezer of ice-cream the night of our club party."

"Ah!" exclaimed mother, "so they did. But," she went on thoughtfully, "they returned it later in the evening, I believe."

"Not until some of the girls had gone home," I put in explosively. "They just about spoiled our party."

"Let me see," mused mother. "The boys left Saturday, and this is Monday. I think quite enough of their week's fishing trip will be spoiled if you return their fishing paraphernalia today."

"Return it!"

"Certainly. You can take the carryall and put up a lunch. You can easily drive to the camp and back in a day. You can take the children with you, too. Mary and I are going to be busy cleaning."

A nice sweet plan all laid out for us. A drive of fifteen miles and back behind slow old Barbedoes, with the lively twins climbing over us—with their sharp knees and elbows. Object of said trip being to eat humble pie before six grinning boys.

* * *

But mother insisted, and we started. I sat on the front seat with the beloved fishing tackle resting snugly beside me. I was driving Barbedoes, because any one could drive her. She just jogs along the same old way, no matter what you do. Meg sat in the back seat with the twins,

because she has very strong arms. The twins did practically all of the talking—teasing to sit on the step and pick flowers as we drove along. "Honest we won't fall out. We could pick 'em easy. Oh, you're mean, just mean," screamed the shrill little voices. Meg, with an arm around each, was kept busy restraining them. I, in the intervals between disentangling Barby's adventurous tail from the reins, was trying to devise a dignified and graceful way of eating humble pie. It was a perfect spring day, but it is safe to say that none of us were enjoying the ride.

Two hours dragged by, Barbedoes' tail and the twins behaving about the same. Meg must have been sore all over.

"Suppose we take a rest," said I, "and eat lunch. We'd better get that cherry pie eaten before the boys get a smell of it. I'm sure the camp is just around the next bend."

Meg, thankfully agreeing, released her strangle hold on the reins as I stopped Barbedoes and loosened his check rein so he could nibble the grass. And while we were eating Meg and I got a chance to talk—the twins for the moment silenced with sandwiches and pie. I had a bright idea to suggest.

"Perhaps the boys wouldn't be in the tent, and we could slip inside and leave the stuff with a sarcastic note. Even if they were in, we could hang around a bit and wait for them to leave."

This seemed a good plan. The only trouble was—the note. Neither of us seemed strong on sarcasm. We finished our lunch and started on again. But the twins began their interminable teasing once more. "Why won't you let us? It would be such fun seeing who could pick the most. Don't squeeze us so tight. Ouch!" How could we think?

And then came another interruption—an old woman in a rusty black dress and bonnet begged us for a ride. "I'm that tired I could drop," she declared with a toothless smile.

Pulling up Barbedoes, I helped the poor thing in.

"Goin' fishin', I presume," she cackled sociably as I removed the fishing tackle to make room for her.

"No," said I, reddening, "just taking them to my brothers."

"Just so," said the old hag. "Wait till I git my bonnet straightened, and I'll drive. Now, here we be." With that she reached over and took the reins from my astonished hands.

"I prefer to drive," I said sternly. "No you don't, young lady; you wouldn't take me where I want to go." Flapping the reins on Barbedoes' back, she turned him into a straggling, rutty road leading into the thick timber.

Turning a grinning face to me, she said wickedly: "I'm taking you all to the orphan asylum—if you want to know."

"Orphan asylum! But we don't want to go to an orphan asylum."

"Course you don't," grinned the woman. "But I want you to come, and my old man wants you to come. We've run clean out of orphans. You'll do nicely."

"But we're not orphans!" cried Meg.

* * *

"No?" The strange old woman busied herself for a moment untwisting the reins from Barbedoes' tail. "The last ones weren't orphans either. Not when I found 'em anyhow. My old man attends to that end of the business. Don't you worry."

What could she mean? She was watching me warily out of the corner of her eye. Giggling foolishly, too. Crazy, not a doubt of it. And strong! Her wrists had felt like iron when she grabbed the reins. But Meg and I would have to overpower her and throw her out.

"There it is," crowed the crazy old woman. "And my old man waiting on the steps!"

I breathed a sigh of relief when I saw the house. This would be the insane asylum, I felt sure, and the old man would take charge of her. As we drove up to

the side steps of the porch, I gave a help-me-quick sort of look to the old man. So did Meg, I'm sure.

But the man—he was the old-fashioned kind with a thin fringe of white whiskers framing his face—cried out admiringly: "You got 'em. Good for you, old lady. The trustees telephoned they'd be over this afternoon. And now there'll be some orphans to show 'em, and we won't lose our jobs after all."

"Yeh," drawled the woman; "these'll keep us going for a spell. Only," she added briskly, "you'll have to make another trip into town. These aren't orphans neither."

* * *

"Always piling up work for me," grumbled the old man, "and them twins," he added sourly. "Why couldn't you have picked out some long legged, skinny ones with stringy, black hair. Golden curls and dimples won't keep orphan asylums open long."

"We'll just shave off the curls and starve out the dimples," soothed the woman. "Just you get ready and drive to town, and I'll see to things here."

Meg and I and even the twins had been listening spellbound to this extraordinary conversation. We had two lunatics to deal with instead of one; that was clear.

"Now, my little dears," began the woman in a wheedling tone, "if you'll jest step out and set on the veranda for a spell, you'll look nice and pretty when the trustees come."

And quite unexpectedly I found myself outside the carriage. With a skillful twist of those strong wrists of hers, she had helped me out before I realized what she was doing. Whereupon Meg in a panic at being left alone, immediately followed with the twins hanging fast to her skirts.

There were benches on the veranda, and we sank into them. The woman went into the house—probably to get the shears. And the man seated himself on the front steps. Huddled together, wondering what would happen next, we waited, it seemed an age. The old woman didn't come back; not a sound came from the inside of the house. And suddenly—we could scarcely believe our eyes—we realized that the old man had disappeared from the steps.

And the carriage and Barby waiting at the curb! Thrilled at our almost unbelievable good luck, we sprang pell-mell into the carriage. Even Barby seemed to realize the dire need for haste. Bumpety bump over the rutty road we flew at a surprising pace. Not until we turned into the main road did we dare to believe that we were safe.

Then and not till then did we discover that the fishing tackle was gone!

A note, however, was in its place. Pinned neatly to the floor of the carriage. A sarcastic note. Imagine our feelings when we read it. The note follows:

"Thanks for the fishing tackle. In return we have had the pleasure of entertaining you with a little farce—aided very efficiently by the two boys who live in the house you visited. They called upon us this morning in their make-ups, and we were returning with them when we saw the dear old carryall coming down the road. While you were eating your lunch we planned our little stunt. Clever, don't you think? Bye-bye—see you next week.—Bob.

"P. S.—Myron—he's the boy who took the part of the dear, old lady—hopes he didn't frighten you too much. He says he's afraid he laid it on a bit thick at times."

A bit thick! Meg and I sank limply back against the cushions, and Barby carried us home. Our practical joke on the boys had not been what you might call an unqualified success.—Dora Dexter, in The Continent.

The most satisfactory substitute for coal is spring.—Associated Editors (Chicago).

Marriages and Deaths

MARRIED

Green-Munroe—Rev. Thos. L. Green, D.D., pastor of the First Presbyterian Church of Greenville, Texas, and Miss Emma Munroe, of Milford, Texas, on April 26th, at 8 p. m., at the Presbyterian Church of Milford. Rev. E. M. Munroe, D.D., of Milford, father of the bride, officiated, assisted by a brother of the bride, Rev. E. M. Munroe, Jr., pastor of the First Presbyterian Church of Taylor, Texas.

Cobb-Shaw — In Greenville, S. C., May 12, 1923, by Rev. E. P. Davis, Mr. Lewis Shumate Cobb and Miss Cathleen Jay Shaw; both of Greenville.

DEATHS

REV. JOHN FRANKLIN McKINNON

Rev. John Franklin McKinnon was born in Jefferson County, Florida near Monticello, July 25, 1856. He was a graduate of Davidson College, N. C., and also of the Theological Seminary of Columbia, S. C. He was ordained in a South Carolina Presbytery at Woodruff. His first pastorate was at Upper Long Cane Church in South Carolina. He served that church for six years. His next work was teaching in an Indian school in Indian Territory (now Oklahoma). He was soon called to one of the city churches in Little Rock, Ark., and, finding the western climate did not agree with him, he accepted the call. He served this church six years. Mr. McKinnon next accepted a call to the Sanford and Oakland churches in Florida, dividing the time between the two. After he had served the two a year the Sanford Church called him for his entire time. He served that church faithfully for six years. He was then urged by his friends to become Superintendent of Education in Orange County, but, not wishing to give up his ministerial work, he accepted, in addition to the office of Superintendent, the pastorate of two churches in that county. After the expiration of his term of office he was again called to the Oakland Church, which he served for four years. Finding his health required a higher climate, he accepted work, as teacher, in The Westminster School, in western North Carolina, in the fall of 1920. Soon after he began teaching he became stated supply for Brittain Presbyterian Church, which was without a pastor at that time. In July, 1921, he accepted a call from Brittain, Union Mills, and Duncan's Creek Churches which he served till the time of his death.

The people of these churches soon became attached to him. All were moved by his spirit of kindness and unselfishness. He was in and out among this people, visiting the sick, and was always ready to help anyone in need. He was especially fond of children and was a strong believer in education. His life was a beautiful life of Christian service.

We were all shocked to learn of his illness Thursday, March 22d. He grew worse and was taken to the Rutherfordton Hospital, N. C., Saturday, March 24th. With all the medical care and attention possible he gradually grew worse until the end came near midnight, Friday, March 30th. He was buried at Brittain

Church, Sunday afternoon, April 1, 1923.

Signed:

Committee of Brittain Church.
D. H. Long.
G. M. Long.
Miles Hampton.

MR. WILLIAM H. McCALLUM

On January 16, 1923, there passed from our midst, Mr. William H. McCallum, a man loved and respected by all who knew him. He deserved this love and respect because his motto in life was the Golden Rule, which he accepted when he took Christ as his Saviour and united with the Ashpole Presbyterian Church in 1873.

Mr. McCallum was born September 23, 1844. At the early age of 17, he entered the Confederate Army and joined Company E, 40th Regiment, with which he served until captured at Fort Fisher and was taken to Old Point prison.

On the 26th of February, 1874, he married Miss Matilda Carmichael. God blessed this happy union with two sons and four daughters. Three of the daughters passed away early in life. Miss May died at the tender age of four. Miss Grace and Miss Katie lived until they had reached young womanhood.

Those who survive to cheer and comfort the widowed mother are: Mr. N. H. McCallum, Dothan, Ala., Mr. C. J. McCallum, Rowland, N. C., and Mrs. R. L. Carmichael, Washington, D. C.

MRS. E. C. McNEILL

Mrs. E. C. McNeill passed away quietly at her home in Rowland, N. C., February 1, 1923. She was the daughter of Duncan and Harriett McKay, born September 22, 1851. In early life she confessed faith in Christ and united with the church at Philadelphia, and has since then continued to be a faithful and devoted member of the Presbyterian Church. She leaves to mourn her loss, her husband, three sons and six daughters, and also three brothers and two sisters. She was laid to rest near the church of her childhood, and her grave was covered with beautiful flowers, loving tributes of many friends.

How blest the righteous when he dies,
When sinks a weary soul to rest;
How mildly beam the closing eyes,
How gently heaves th' expiring
breast.

Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to
say,

"How blest the righteous when he
dies."

Pastor.

ALFRED DOCKERY McLEAN

Was born March 2, 1854, died, January 15, 1923 near where he was born, altho he had moved to Rockingham for a time, he was not satisfied with town life, he came back to the farm where he could live a peaceful life. He married Miss Amanda Alice McInnis on April 16, 1890, and eight children were born to them, they all survive him except one dying in infancy.

He was interested in Church and Sunday School work, he organized a Sunday School at Paradise School House in 1907, and he was superintendent for a number of years, he also

was interested in education and in 1896 through his efforts the Paradise School was organized, and he served faithfully on the committee until his death.

He was elected an elder in the Ellerbe Springs Presbyterian Church July 22, 1894, thus serving the church he loved so much for 29 years, this should be an example for us who are left behind to carry on the work.

At a meeting of the session of the Ellerbe Springs Presbyterian Church, May 6, 1923, the following was adopted:

We, the session of the Ellerbe Springs Presbyterian Church, desire to express and put on record our appreciation of the Christian character and faithful service of our brother elder, Alfred Dockery McLean, who for many years has been an elder of this session, and whom God has now taken from us to his heavenly home, to our great sorrow and loss.

His faith in his God and Saviour was strong and unwavering, his hope of the life everlasting was sure and steadfast, and his love for his fellowmen was far-reaching.

Such faith and hope and love, instilled into his soul from childhood to manhood by his sainted mother, enabled him to bring forth continually the fruits of righteousness in his long and consistent life, "to do justly and to love mercy and to walk humbly with his God."

An honest man, a kind neighbor, a true friend, an affectionate father, and a loving husband, a zealous Christian, he will be sadly missed by his wife, children, elders of the church, and his many friends.

"How blest the righteous when he
dies
When sinks a weary soul to rest;
How mildly beam the closing eyes,
How gently heaves th' expiring breast;
So fades a summer cloud away,
So sinks the gale when storms are
o'er,
So gently shuts the eyes of day,
So dies a wave along the shore.

Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to
say,
'How blest the righteous when he
dies.'"

William C. Rourk.
Nelson McAskill.
J. H. McRae.
Committee of Session.

Story and Incident

THE BAPTIZING AT KITTLE CREEK

From "Aunt Jane of Kentucky," by
Eliza Albert Hall

"There's a heap o' reasons for folks marryin'," said Aunt Jane, reflectively. "Some marries for love, some for money, some for a home; some marries jest to spite somebody else, and some, it looks like, marries for nothin' on earth but to have somebody always around to quarrel with about religion. That's the way it was with Marthy and Amos Matthews. I don't reckon you ever heard o' Marthy and Amos, did you, child? It's been many a year since I thought of 'em myself.

"Nobody ever could see," she continued, "how it was that Amos Matthews and Marthy Crawford ever come to marry, unless it was jest as I said, to have somebody always handy to quarrel with about their

religion; and I used to think some times that Marthy and Amos got more pleasure that way than most folk git out o' prayin' and singin' an listenin' to preachin'. Amos was the strictest sort of a Presbyterian, an Marthy was a Baptist, and to hear them two jawin' and arguin' an bringin' up Scripture texts about predestination and infant baptism an close communion and immersion wa enough to make a person wish they wasn't such a thing as churches an doctrines. Brother Rice asked Sam Amos once if Marthy and Amos Matthews was Christians. Brother Rice had come to help Parson Page carry on a meetin', and he was tryin' to find out who was the sinners and who was the Christians. And says, 'No my Lord! It takes all o' Marthy's time to be a Baptist and all o' Amos to be a Presbyterian. They ain't go time to be Christians.'

"Some folks wondered how they ever got time to do any courtin', they was so busy wranglin' on baptism an election. And after Marthy had her weddin' clothes all made they come to a dead stop. Amos said he would feel like they wasn't rightly married if they didn't have a Presbyterian minister to marry 'em, and Marthy said it wouldn't be marryin' to her if they didn't have a Baptist. I was over at Hannah Crawford's one day, and she says, says she, 'Jane, I've been savin' up my eggs and butter for a month to make Marthy's weddin' cake, and if her and Amos don't come to an understandin' soon, it'll all be a dead loss.' And Marthy says, 'Well, mother, I may not have any weddin', but one thing is certain: I'm not going to give up my principles.'

"And Hannah sort o' groaned—she hadn't had any easy time with Miles Crawford—and says she, 'You pore foolish child! Principles ain't the only thing a woman has to give up when she gits married.'

"I don't know whether they ever would 'a' come to an agreement if it hadn't been for Brother Morris. He was the Presidin' Elder from town, and a powerful hand for jokin' with folks. He happened to meet Amos one day about this time, and says he, 'Amos, I hear you and Miss Marthy can't decide betwixt Brother Page and Brother Gyardner. It'd be a pity,' says he, 'to have a good match sp'iled for such a little matter, and s'pose you compromise and have me to marry you.'

"And Amos says, 'I don't know but what's that's the best thing that could be done. I'll see Marthy and let you know.' And, bless your life, they was married a week from that day. I went over and helped Hannah with the cake, and Brother Morris said as pretty a ceremony over 'em as any Presbyterian or Baptist could 'a' said

"Well, the next Sunday everybody was on the lookout to see which church the bride and groom'd go to. Bush Elrod bet a dollar that Marthy'd have her way, ad Sam Amos bet a dollar that they'd be at the Presbyterian Church. Sam won the bet, and we was all right glad that Marthy'd had the grace to give up that one time, anyhow. Amos was powerful pleased havin' Marthy with him, and they sung out of the same hymn-book and looked real happy. It looked like they was startin out right, and I thought to myself, 'Well, here's a good beginnin', anyhow. But it happened to be communion Sunday, and of all the unlucky things that could 'a' happened for Marthy and Amos, that was about the unluckiest. I said then that if Parson Page had been a woman, he'd 'a' postponed that

ALL HEALING SPRINGS

in the Brushy Mountains of North Carolina, 1400 ft. elevation. Rates \$12.50 to \$17.50 per week. The place of "good eats," six miles west of Taylorsville, N. C., on State highway No. 75 from Statesville, N. C. to Lenoir, N. C. Only 40 miles to Blowing Rock, N. C. The best mineral water and the most agreeable climate in the temperate zone. Two large comfortable buildings with or without bath. Rooms full of windows or sleeping porches if desired. Capacity 100. The place for a real vacation. Fried chicken, country ham, the spice of life from the Brushy Mountains, with beans, potatoes, corn fresh from the farm, and milk, butter and real hen's eggs. In the mountains and at a mineral spring. Hotel open June 1st. Write for particulars.
O. F. POOLE, Proprietor
 Taylorsville, N. C.

WANTED

Primary Teacher, Experienced House Mother for fifty High School Girls in Boarding School, Able Teacher for Grammar Grades, High School English Teacher, and Principal for Two Teacher Mountain School. Address communications to this paper.

THE WESTMINSTER TEACHERS' BUREAU SPECIALIZES

in securing Christian teachers, officers and helpers for schools, colleges and universities—private, public and denominational—and in helping trained, Christian teachers and helpers to larger fields of service. Write today. Henry Sweets, Manager, 410 Urban Building, Louisville, Ky.

\$200.00 PRIZE

Washington, D. C. Apr. 16. Two hundred dollars will be given as a prize to the person suggesting the most appropriate name for No. 33 and 34, the new trains between New Orleans and New York, to be inaugurated on Sunday, April 29th, by The Southern Railway System, the Louisville and Nashville, The West Point Route and the Pennsylvania Railway, according to announcement made today by W. H. Taylor, Passenger Traffic Manager of the Southern, Washington, D. C., to whom all suggestions should be sent. The prize will be awarded after all suggestions have been considered by a committee of officers of the interested lines.

R. H. GRAHAM
 Division Passenger Agent
 Southern Railway System
 Charlotte, N. C.

SHURBINE MILITARY SCHOOL Waynesboro Virginia

Year. In Blue Ridge Mountains. 1300 ft. altitude. Four hours from Washington. Prepares for universities and business life. Small classes and individual attention secured through faculty of one teacher for every ten pupils. New \$250,000 fire-proof buildings. Swimming pool and all athletics. Rate \$600. Annual Spring Encampment. For catalogue write.

J. Morgan H. Hudgins
 Principal
 R. O. T. C. under U. S. War Dept.



communion. But a man couldn't be expected to have much sense about such matters, so he goes ahead and gives out the hymn,

"'Twas on that dark and dreadful day;

and everybody in church was lookin' at Amos and Marthy and watchin' to see what she was goin' to do. While they was singin' the hymn the church-members got up and went forward to the front seats, and Amos went with 'em. That left Marthy all alone in the pew, and I couldn't help feelin' sorry for her. She tried to look unconcerned, but anybody could see she felt sort o' forsaken and left out, and folks all lookin', and some of 'em whisperin' and nudgin' each other. I knew jest exactly how Marthy felt. Abram said to me when we was on the way home that day, 'Jane, if I'd 'a' been in Amos' place, I believe I'd 'a' set still with Marthy. Marthy'd come with him and it looks like he ought to 'a' stayed with her.' I reckon, though, that Amos thought he was doin' right, and maybe it's foolish in women to care about things like that. Sam Amos used to say that nobody but God Almighty, that made her, ever could tell what a woman wanted and what she didn't want; and I've thought many a time that since He made woman, its a pity He couldn't 'a' made men with a better understandin' o' women's ways.

"Maybe if Amos'd set still that day, things would 'a' been different with him and Marthy all their lives, and then again, maybe it didn't make any difference. It's hard to tell jest what makes things go wrong in this world and what makes 'em go right. It's a mighty little thing for a man to git up and leave his wife settin' alone in a pew for a few minutes, but then there's mighty few things in this life that ain't little, till you git to follerin' 'em up and seein' what they come to."

"Anyhow, it wasn't long till Amos was goin' to his church and Marthy to hers, and they kept that up the rest of their lives. Still, they might a got along well enough this way, for married folks don't have to think alike about everthing, but they was eternally arguin' about their church doctrines. If Amos grumbled about the weather, Marthy'd say, 'Ain't cverything predestined? Warn't this drought app'nted before the foundation of the world? What's the sense in grumblin' over the decrees of God?' And it got so that if Amos wanted to grumble over anything, he had to git away from home first, and that must 'a' been mighty wearin' on him; for, as a rule, a man never does any grumblin' except at home; but pore Amos didn't have that privilege. Sam Amos used to say—Sam wasn't a church-member himself—that there was some advantages about bein' a Baptist after all; you did have to go under the water, but then you had the right to grumble. But if a man believed that everthing was predestined before the foundations of the world, there wasn't any sense or reason in finding fault with anything that happened. And he believed that he'd ruther jine the Baptist church than the Presbyterian, for he didn't see how he could carry on his farm without complainin' about the weather and the crops and things in general.

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ed on anything but their churches, the children might 'a' brought 'em together; but every time a child was born matters got worse. Amos, of course, wanted 'em baptized in infancy, and Marthy wanted 'em immersed when they j'ined the church, and so it went. Amos had his way about the first one, and I never shall forgit the day it was born. I went over to help wait on Marthy and the baby, and as soon as I got the little thing dressed, we called Amos in to sec it. Now, Amos always took his religion mighty hard. It didn't seem to bring him any comfort or peace o' mind. I've heard pople say they didn't see how Presbyterians ever could be happy; but la, child, it's jest as easy to be happy in one church as in another. It all depends on what doctrines you think the most about. Now you take election and justification and sanctification, and you can git plenty o' comfort out o' them. But Amos never seemed to think of anything but reprobation and eternal damnation. Them doctrines jest seemed to weigh on him night and day. He used to say many a time that he didn't know whether he had made his callin' and election sure or not, and I don't believe he thought that anybody else had made their's sure, either. Abram used to say that Amos looked like he was carryin' the sins o' the world on his shoulders.

"That day the baby was born I thought to myself, 'Well, here's somethin' that'll make Amos forgit about his callin' and election for once, anyhow,' and I wrapped the little feller up in his blanket and held him to the light, so his father could see him; and Amos looked at him like he was skeered, for a minute, and then he says, 'O Lord! I hope it ain't a reprobate.'

"Now jest think of a man lookin' down into a little new-born baby's face and talkin' about reprobates!

"Marthy heard what he said, and says she, 'Amos, are you goin' to have him baptized in infancy?'

"'And Marthy says, 'Well, hadn't you better wait until you find out whether he's a reprobate or not? If he's a reprobate, baptizin' ain't goin' to do him any good, and if he's elected he don't need to be baptized.'

"'And I says, 'For goodness' sake, Marthy, you and Amos let the doctrines alone, or you'll throw yourself into a fever.' And I pushed a rockin'-chair up by the bed and I says, 'Here, Amos, you set here by your wife and both of you thank the Lord for givin' you such a fine child;' and I laid the baby in Amos' arms, and went out in the gyarden to look around and git some fresh air. I gethered a bunch o' honeysuckles to put on Marthy's table, and when I got back, Marthy and the baby was both asleep, and Amos looked as if he was be-ginnin' to have some little hopes of the child's salvation.

"Marthy named him John; and Sam Amos said he reckoned it was for John the Baptist. But it wasn't; it was for Marthy's twin brother that died when he was jest three months old. Twins run in the Crawford family. Amos had him baptized in infancy jest like he said he would, and such a hollerin' and squallin' never was head in Goshen church. The next day Sally Ann says to me, says she, 'That child must 'a' been a Baptist, Jane; for he didn't appear to favor infant baptism.'

"Well, Marthy had her say-so about the next child—that one was a boy, too, and they named him Amos for his father—and young Amos wasn't baptized in infancy; he was 'laid aside for immersion,' as Sam Amos said.

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hen it was Amos' time to have his day, and so they went on till young Amos was about fifteen years old and Marthy got him converted and ready to be immersed. The Baptists had a big meetin' that spring, and there was a dozen or more converts to be baptized when it was over. We'd been havin' mighty pleasant weather at March; I recollect me and Abram wanted our potatoes the first week of March, and I would put in some peas. Abram said it was too early, and sure enough the frost got 'em when they was about two inches high. It turned off real cold about the last of March; and when the day for the baptizin' come, there was a pretty keen east wind, and Kittle Creek was mighty high and muddy, owin' to the rains they'd had further up. There was some talk o' puttin' off the baptizin' till better weather, but Brother Gyardner, he says: 'The colder the water, the warmer your faith, brethren; Christ never put off any baptizin' on account of the weather.'

"Sam Amos asked him if he didn't reckon there was some difference between the climate o' Kentucky and the climate o' Palestine. Sam was always a great hand to joke with the preachers. But the way things went that day the weather didn't make much difference anyhow to young Amos.

"The whole neighborhood turned out Sunday evenin' and went over to Kittle Creek to see the big baptizin'. Marthy and Amos and all the children was there, and Marthy looked like she'd had a big streak o' good luck. Sam Amos says to me, 'Well, Aunt Jane, Marthy's waited a long time, but she'll have her innin's now.'

"Bush Elrod was the first one to go under the water; and when two or three more had been baptized, it was young Amos' time. I saw Marthy dashin' him forward and beckonin' Brother Gyardner like she couldn't wait any longer.

"Nobody never did know exactly how it happened. Some folks said that young Amos wasn't overly anxious to go under the water that cold day, and he kind o' slipped behind his father when he saw Brother Gyardner comin' towards him; and some went so far as to say that Brother Gyardner was in the habit o' takin' little spirits after a baptizin' to keep 'em takin' cold, and that time he'd taken it beforehand, and didn't know exactly what he was about. Anyhow, the first thing we knew Brother Gyardner had hold o' Amos himself,addin' him towards the water. Amos was a timid sort o' man, easy flustered, and it looked like he lost his wits and his tongue too. He was kind o' pullin' back and lookin' round in a skeered way, and Brother Gyardner he hollered out, 'Come right along, brother! I know jest how it is myself; the spirit is willin', but the flesh is weak.' The Baptists was shoutin' glory Hallelujah! and Uncle Jim Matthews begun to sing, 'On Jordan's stormy banks I stand,' and pretty near everybody j'inin' in till you couldn't hear your ears. The rest of it was about as flustered as Amos. We knew in reason that Brother Gyardner was makin' a big mistake, but we jest stood there and let things go on, and no tellin' what might 'a' happened if it hadn't been for Sam Amos. Sam was a cool-headed man, and nothin' ever flustered him. As soon as he saw how things were goin' he set down on the bank and pulled off his boots; and jest as Brother Gyardner got into middle o' the creek, here come Sam wadin' up behind 'em, and grabbed Amos by the shoulder and

hollered out, 'You got the wrong man, parson! Here, Amos, take hold o' me.' And he give Amos a jerk that nearly made Brother Gyardner lose his footin', and him and Amos waded up to the shore and left Brother Gyardner standin' there in the middle o' the creek lookin' like he'd lost his job.

"Well, that put a stop to the singin' and the shoutin', and the way folks laughed was scandalous. They had to walk Amos home in a hurry to git his wet clothes off, and Uncle Jim Matthews and Old Man Bob Crawford went with him to rub him down. Amos was subject to bronchitis, anyhow. Marthy went on ahead of 'em in the wagon to have hot water and blankets ready. I'll give Marthy that credit: she appeared to forgit all

about the baptizin' when Amos come up so wet and shiverin'. Sam couldn't git his boots on over his wet socks, and as he'd walked over to the creek, Silar Petty had to take him home in his spring wagon. Brother Gyardner all this time was lookin' round for young Amos, but he wasn't to be found high nor low, and that set folks to laughin' again, and so many havin' to leave, the baptizin' was clean broke up. Milly come up jest as Sam was gittin' into Old Man Bob's wagon, and says she, 'Well, Sam, you've ruined your Sunday pants this time.' And Sam says, 'Pants nothin'. The rest o' you all can save your Sunday pants if you want to, but this here's a free country, and I ain't goin' to stand by and see a man bapitized against his will while I'm able to save

him.' And if Sam'd saved Amos' life, instead o' jest savin' him from baptism, Amos couldn't 'a' been grateful. When Sam broke his arm the follerin' summer, Amos went over and set up with him at night, and let his own wheat stand while he harvested Sam's."

"Did Marthy ever get young Amos baptized?" I asked.

"La, yes," laughed Aunt Janc. "They finished up the baptizin' two weeks after that. It was a nice, pleasant day, and young Amos went under the water all right; but mighty little good it did him after all. For as soon as he come of age, he married Matildy Harris (Matildy was a Methodist), and he got to goin' to church with his wife, and that was the last of his Baptist raisin'."

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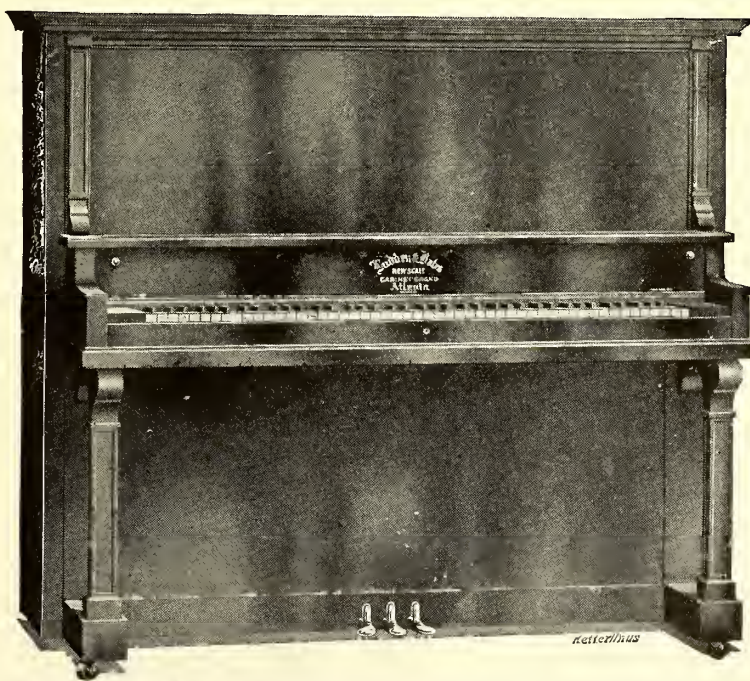
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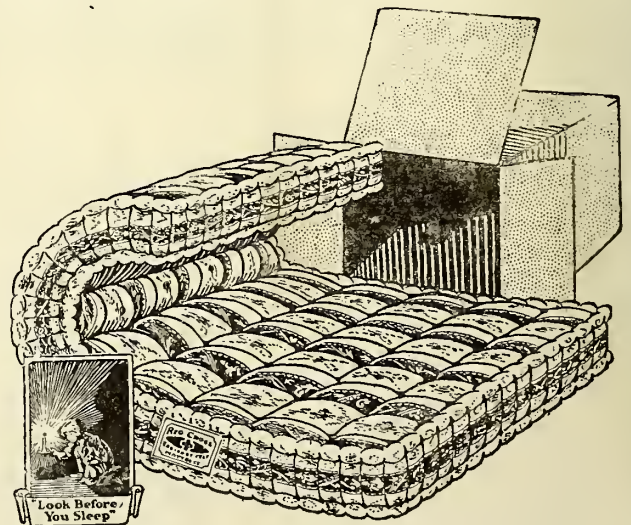
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A Religious Newspaper for the Family



Representing the Presbyterian Church in the U.S.

Rev. J. R. Bridges, D.D., Charlotte, N. C., Editor

Rev. R. C. Reed, D.D., Columbia, S. C., Editor

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EDITORIAL

THE WORK OF THE ASSEMBLY (Conclusion)

In our last issue we closed the account of the proceedings of the Assembly, when they had disposed of the Presbyterian Foundation. The next important matter, coming up from the Assembly of 1922, was the work of the men.

For many years the laymen of our Church have been doing fine work, especially in arousing interest in Foreign Missions; but they were an independent body, not amenable to any church control. Throughout their history, however, no control was needed, yet it was felt that it would be better to unite all such efforts under one organization and have that under the control of the church.

The Laymen's Missionary Movement was asked to become an integral part of the organization of the men's work and to act as the Department of Inspiration, primarily by holding conferences and conventions under the direction and with the approval of the Permanent Committee of Men's Work.

One of the most important aims of this committee, from which much benefit to the Church is to be expected, is the following plan: "The Presbyterian Permanent Committees are also urged to enroll from among the men of the Presbytery a corps of laymen who may be used under the direction of the Presbytery's Home Mission Committee in supplying vacant churches and doing other Home Mission or evangelistic work."

On Tuesday evening the Home Mission Committee held its popular meeting. For years this has been one of the best of the popular meetings, due partly to the fact that by reason of the different branches of work that come under their control, they can prepare a more varied bill of fare, and also to the fact that Home Mission work comes nearer the heart of the average audience.

There were six speakers, but owing to the fact that their speeches were limited and their details fresh, the time passed like a dream. As usual the colored men sang, and they sang well.

Then C. S. Guerrero, a Mexican elder, who has been working among the Mexicans near Austin, Tex., gave an interesting account of his work.

He was followed by Rev. J. W. Rice, a negro, and a graduate of the Tuscaloosa Seminary. He began by quoting Booker Washington's remark, that whenever you found a negro in any other church than the Baptist or Methodist, it is a sure sign that some one has been tampering with his religion. This address was worthy of any man in the Assembly, as it was delivered in a dignified style and in the best of English.

At this point Rev. R. A. Brown, the superintendent of the colored work, was asked to stand up in order that the Assembly might know what manner of man we have in charge of the colored work. After Mr. Brown had been sufficiently exhibited, Rev. E. Hotchkiss, of Durant, Okla., was introduced as the third generation of missionaries who labored among the Indians. He said that he had never attended an Assembly, when he was given more than ten minutes in which to speak. He very feelingly remarked that he wished that the other members of the Assembly would be so limited.

He told the story of a man who came before an audience with holes in the knees of his pants, but excused himself with the remark that these holes proved that he was a man of prayer. As he walked away, holes were seen in the seat of his pants, and thereupon some one remarked, "You were a man of prayer, but there seems to have been some backsliding."

Rev. E. V. Tadlock, of the Stuart Robinson

School, in the mountains of Kentucky, gave a most interesting address about his experience in a whiskey ridden town in the mountains of Kentucky.

As one listens to these home missionaries he is convinced that not all the heroes in this world are found upon the field of battle.

We have often heard Mr. Tadlock, and he is always impressive and interesting.

Dr. W. M. Fairley, of El Paso, Tex., is one of our North Carolina boys who reflects credit upon this Synod wherever he goes and in whatever he says. His address dealt with the encroachments of the Catholics and the efforts we are making among the Mexicans. He described his method of extending Presbyterianism in El Paso by colonizing—a method that many pastors in our large cities could follow with profit to the Church.

Dr. J. S. Lyons, President of the General Council of the Presbyterian and Reformed Churches in America, made a verbal report. He praised the work of this Council and contended that the adoption of the Articles of Agreement several years ago has quieted efforts toward Organic Union.

Dr. A. M. Fraser presented the Report on Christian Education and Ministerial Relief.

Among many items of this Report are the following: The sum of \$70,811.05 has been given to aid 423 students; it has expended \$163,033.00 in giving relief to 375 homes of disabled or deceased ministers, which is 20 per cent more than is usually given; the endowment fund has been increased \$55,762.85, and has reached the sum of \$1,450,530.00; and that the committee be authorized to spend a sum not exceeding \$25,000.00 in denominational work in connection with State institutions of higher education.

Dr. Walter Lingle presented the Report of the Stewardship Committee, which presented facts of which the Church has reason to be proud. From it we learn that our Church is sustaining its reputation for liberal giving. The per capita for all causes is \$28.50, or a total of \$12,097,565. The churches are urged to install the Every Member Canvass as the most approved and scriptural method of church finance. Though this recommendation uses the word "urged," a long discussion took place over the idea of "ordering" churches to do anything.

When we remember that according to the statement of the Stated Clerk, it was costing the Assembly at the rate of \$8.00 per hour to conduct its sessions, it seemed a great pity to many of us that the Assembly did not "order" the speakers to take their seats, or else pay for wasted time.

The Presbyteries of Holston, Potomac, Abingdon and Winchester overtured the Assembly to rescind the action of former Assemblies in putting Montreat on the Equipment Budget.

This request was declined for the following reasons:

(a) The Mountain Retreat Association had on a canvass when the General Assembly put on its campaign for equipment. In order that there might not be any cross-canvassing, the Assembly put Montreat on the Equipment Budget for \$200,000 with the understanding that Montreat would discontinue her individual campaign. This was agreed to and Montreat called off her campaign. For three years Montreat has been waiting for the Assembly to get its Equipment campaign under way. Therefore it seems to your committee that we are under moral obligations to Montreat to keep her on the Equipment Budget.

(b) Montreat has from the beginning been fostered by the General Assembly and has never belonged to any one State or Synod. It is therefore not in competition with State conferences. It is the meeting place of the Assembly's church-wide agencies and therefore needs larger equipment to accommodate these than it otherwise would need.

The membership of the Stewardship Committee was enlarged by the addition of four men, taken from the Church at large, on the ground that men

of experience are needed and also that it is sometimes difficult to get a quorum.

While the Committee refused to put the Lord's Day Alliance on the Budget, the Assembly did recommend that the churches be asked to give \$20,000 for the work of the Alliance.

One Presbytery complained of the expenses of the Stewardship Committee, but the Standing Committee replied: "We fail to find from all reports and itemized statements of expense submitted to us, that there has been any unwise use of this fund, and in view of the fact that much of the benefit derived from it will extend through coming years, we cannot regard it as excessive."

One item in the report of the Committee on Bills and Overtures brought about a sharp debate, as any reference to union always does.

The Presbytery of Muhlenburg overtured concerning the status of united churches that are under the jurisdiction of two Presbyteries and two Assemblies. The Bills and Overtures Committee gave the following answer:

We find that the General Assembly of 1887, page 230 of the minutes, decided that, "No minister can constitutionally be at the same time a member of two Presbyteries." Obviously the same principle applies to sessions and churches.

We further find that the General Assembly of 1915, page 28 of minutes, took the following action: "The form of government of the Presbyterian Church in the United States makes it impossible that a minister, officer or church be under the jurisdiction of more than one ecclesiastical court of the same grade."

Your committee recommends:

First. That the Assembly reaffirms these past deliverances.

Second. That this action of the Assembly is not to be retroactive, but is to serve for the future guidance of churches and Presbyteries.

Third. That hereafter Presbyteries shall not give their consent to the union of churches after the manner described in the overture.

Fourth. Should any church enter into such union without the consent of Presbytery, its name shall be stricken from the roll of the Presbytery.

The third and fourth sections of this reply were stricken out, though many were anxious to retain the third section, which would guard against a similar disregard of the Assembly's views.

The debate over this matter was warm, and the views of some occasioned surprise among their friends.

Rev. R. E. Telford, of Richmond, Ky., urged that the present status be not disturbed.

Dr. E. E. Smith, of Owensboro, Ky., from whose Presbytery the overture came, spoke very feelingly of the evils of federation.

Rev. J. C. Williams, of Arkansas, who is pastor of a federated church, argued for it.

Dr. Cecil, of Richmond, Va., contended that we must face conditions, not theory, in this matter, and warmly favored the striking out of the third and fourth sections.

Ruling Elder J. A. Logan, of Kentucky, argued against federated churches, while Rev. W. G. Harry, of New Orleans, argued in favor of federation, as did also Judge S. F. Hobbs, of Selma, Ala.

Those in favor of federation carried the day, much to the surprise of the men who believed that such a position is illogical.

An amendment was added to the effect that an Ad-Interim Committee be appointed to report to the next Assembly the conditions in the Kentucky churches.

The exact duties of this committee seems rather vague; but it is supposed to deal with conditions affected by two churches occupying the same ground.

Where the question of organic union enters, it will be always difficult to obtain an impartial committee.

Whether the Moderator succeeded in securing such an one in this case, we do not know. Rumor, however, has it that the appointment of Dr. Homer McMillan, as an after thought, was an attempt to balance views.

Another action of the Assembly that caused much discussion at the time, and has caused much dissatisfaction since, was the appointment of women on the Executive Committees.

One lone Presbytery in Florida, with a membership of 41 ministers, overtured the Assembly to appoint at least one woman on each of the Executive Committees of the Assembly.

Apparently there was no general demand for this action, and it was in conflict with our past position on the place of women in the church; yet

the majority report was snowed under, and by a vote of 140 to 49, it was decided that the request be granted.

The following protest and reply was presented:

Protest Against Appointment of Women on Executive Committees

The undersigned respectfully protest against the action of the Assembly in placing women on the Executive Committees, thereby rejecting the report of the Committee on Bills and Overtures, which by a large majority advised the Assembly to answer in the negative overtures to that effect.

This protest is not based upon any want of recognition of the ability, good judgment, or consecration of women, nor upon any failure to appreciate the magnificent work the women are doing.

It is based upon the following grounds:

1. Only those should be placed on the Executive Committees who are eligible to membership in the Assembly itself. As women are neither ministers nor ruling elders they are not eligible to membership in the Assembly and therefore are not eligible to membership on the Committees.

2. Membership on an Executive Committee is a position involving authority to rule. The Bible expressly forbids the woman to exercise ecclesiastical authority over a man.

3. The action is based on a wrong theory of human rights. The Creator has made the human race in two distinct and different sexes—"male and female created he them." The difference is in the entire physical and mental structure. This difference does not imply the inferiority of one sex to the other, but it points out a different sphere of service. There is a world-wide revolt against this divine ordinance and an effort to obliterate all the distinctions between the two sexes. In the judgment of the protestants, the Assembly has done that which is, in its essence, akin to this widespread and revolutionary movement and will make it easier to go further in the same direction in the future. We disclaim the slightest intention of imputing to the Assembly any conscious sympathy with the movement referred to, but nevertheless we believe the effect will be the same.

(Signed) Jas. W. Marshall, J. B. Bittinger, A. M. Fraser, D. P. Rogers, M. S. Smith, A. N. Gordon, J. M. Moore, W. H. Miley, W. P. M. Currie, L. D. King, R. A. Austin, T. H. Newkirk, A. F. Fogartie, V. L. Bryant, R. W. Hardy, C. W. Greenwood, J. J. Brown, Edgar G. Gammon, J. C. Watson, L. McC. Williams, R. O. McInnis, C. M. Gibbs, R. C. Reed, W. C. Alexander, E. C. Lynch, R. E. Carroll, G. F. Kirkpatrick, T. H. Spence, A. H. Key, A. L. Patterson, C. F. Allen, B. L. Wood, W. L. Crawford, J. Walter Cobb, E. E. Smith, A. P. Gregory, J. A. Logan, E. R. Long, J. H. Lumpkin, E. B. Barden, Francis M. Allen, Hugh H. Baird, R. M. Hall.—43

Response to Protest

The General Assembly is in entire harmony with the great principles which are expressed in the protest, but there is nothing in the Word of God nor in the government of our Church to prevent the Assembly appointing private members, male and female, upon its Executive Committees, and the action protested against was taken in order to recognize in this way the Woman's Auxiliary in its loyal and faithful work.

(Signed) Russell Cecil, E. M. McCorkle, S. F. Hobbs.

The Ad-Interim Committee on Vacancy and Supply presented its report, which was referred to a committee to report next year with any additional matter, with the exception of the article dealing with the Incorporation of Churches and Church Courts—which was adopted. After the committee has considered any additional matter, their report will be given to the Presbyteries for discussion and to be returned to the next Assembly. The committee was thanked and their diligence commended.

Another Ad-Interim Committee was one to study the conditions of the Country Church. It is as follows: Rev. W. H. Mills, D.D., Rev. H. W. McLaughlin, D.D., and Ruling Elder F. S. Neal.

To the report of the Committee on Vacancy and

Supply the following amendment by Dr. E. C. Murray was referred:

Amend status of vacant church, paragraph 2, by adding these words:

This committee shall utilize for this purpose as far as possible ministers who by reason of age or infirmity have been relieved of the work of the regular pastorate, but who are still capable of efficient service as temporary supplies, and have therefore been placed on the Ministers' Roll of Honor, to be used as "pastor at large" in the Presbyteries.

The Committee on Amendments to the Book of Church Order did not fully agree. Three of them presented the following Supplemental Report:

We, the undersigned, beg leave to report that we approve the work of revision as far as it has been carried, but in our judgment it has not been carried far enough.

Especially is there need of revision touching the matter of church officers. The doctrine of our Church is that there were only two permanent officers in the Apostolic Church, Presbyters and Deacons. The Presbyters were of two classes designated by us, Teaching Elders and Ruling Elders, corresponding to the two principal functions of the Presbyter's office, namely, teaching and ruling, but the office is one.

A glance at our Book shows that it recognizes three distinct and widely separated officers. Chapter IV, section 11, treats of Ministers of the Word, and asserts that this office is the highest in the Church for dignity and usefulness, thus making the Ministry of the Word a distinct office, higher in dignity and usefulness than the office of Presbyter. It gives to the Minister of the Word the title of Presbyter, not because he holds the office of Presbyter, but because while holding a higher office, he discharges one of the functions of the Presbyter, namely that of ruling. Section 3 of the same chapter treats of the Ruling Elder. It does not recognize him as a Presbyter, and assigns him an office distinctly lower than that of the New Testament Presbyter. The language of our Book defining the Ruling Elder comes down to us from the Westminster Assembly. We learn from the history of that body that many of the leading men in it did not believe there was any scriptural warrant for the office of Ruling Elder. While many others, and especially the Scotch commissions, held to our view of the office, called the "Presbyter theory." Yet they had to accept a compromise. Their main scriptural warrant for the office, and for the ordination of those holding it, was drawn not from the New Testament, but from the Old, from the example of the Elders of the Jewish people. The only texts adduced from the New Testament in support of their contention were Rom. 12:7, and I Cor. 12:28. This anemic view of the office has come down to our day, and prevails extensively in some of our Presbyterian bodies. Where it prevails the office has suffered deterioration, frequently falling into innocuous desuetude. We have maintained in large measure the dignity and usefulness of the office by claiming for it many of the prerogatives of the New Testament Presbyter. Our practice has been in advance of the theory of our Book. Furthermore, we have amended our Book from time to time, to bring it nearer to the Scripture Standard. Now that opportunity offers, we should thoroughly revise our Book, and make it conform to our doctrine of two and only two permanent officers in the church.

We recommend, therefore, that the committee be continued and instructed to embody such a revision of the Book as will make it conform to the doctrine of only two permanent officers in the church.

Arthur G. Jones,
Geo. H. Gilmer,
R. C. Reed.

Resolved, That a Committee on Amendments to the Book of Church Order be continued and that the proposed Amendments to the Book of Church Order be referred to the Presbyteries for their study, with the request that each Presbytery appoint a special committee on this subject at its fall meeting and that through these committees the Presbyteries suggest to the Ad-Interim Committee as soon as possible any Amendments to its report and any further Amendments to the Book of Church Order, and that the Ad-Interim Committee take the suggestions and make such revision of their report and such further revision of the Book of Church Order as may seem wise, and report to the next Assembly.

(Continued on page 10)

THE OLD LEADER AND THE NEW

Deut. 34:5 and Josh 1:1, 2

By Rev. T. M. McConnell, D.D.

No name upon the pages of history shines with a brighter luster than that of Moses. With the possible exception of the tent-maker of Tarsus, he was doubtless the greatest man God ever made. Poet and philosopher, statesman and scholar, law-giver and leader of God's people, he stands conspicuous in every sphere of life. He is the author perhaps of the oldest poetry in existence, the first pages of the world's history were written by his hand, the earliest prophecies concerning the Messiah come to us through him, the germinal principles of all our civil laws are found in his writings. His influence is as wide as the world, and as lasting as eternity. The record of the world's creation challenges the consideration of the wisest men, while the story of the Baby in the Basket holds the rapt attention of the little child. His life reveals one of Satan's numerous blunders, and at the same time shows how God overrules those blunders for the accomplishment of His own purposes. The Devil thought he could defeat God's purposes by destroying His people, and so he induced Pharaoh to issue a decree to put to death all Hebrew boys as soon as they were born, but God took that cruel scheme and out of it He wrought a plan that provided this great man to deliver Israel from bondage, and to mould this motly mass of brick-making slaves into a mighty nation of free and independent people. But for that decree Moses would have been left to grow up in his cabin home like any other Jew; to become just another slave to work in Pharaoh's brick-yards.

But the life of Moses also shows how the guiding hand of God takes the voluntary acts of men, as well as the blunders of Satan, and so uses them as to execute His own eternal purposes. Here in the fascinating story of His man, recorded by the pen of inspiration, we see divine sovereignty and human free agency running along in parallel lines without the slightest clash or conflict. In setting their several parts in the interesting drama all the agents are unquestionably free; the anxious mother in planning to save her child; the daughter of Pharaoh in taking her accustomed walk by the river; the lonely babe weeping just at the psychological moment, to touch the mother heart of the princess; the eager, alert sister, with her apt suggestion, securing for him the best nurse a child ever had, his own mother; and yet it is easy to see the hand of God using them all in carrying into effect His own purpose to prepare a deliverer for His people. God's predestinating purpose, working through the voluntary, spontaneous acts of human beings, provided the boy a teacher that could impress the principles of the Jewish religion upon his young mind as no one else could do, and later on, in the palace of Pharaoh, a school where he could become "learned in all the wisdom of the Egyptians," the most cultured people of that day. But Moses needed other training to fit him for the important mission for which God designed him, and which he could not get amid the gay scenes of the court. He had learned to know books, and men, but he needed also to know God, and himself. Here again the guiding hand of his unseen Friends leads him along the pathway of his own voluntary conduct. He may have already chosen to "suffer affliction with the people of God rather than enjoy the pleasures of sin for a season," but his murder of the Egyptian who was mistreating a Hebrew slave brought things to a crisis, and became the turning point in his life. He knew that when his crime became known he would be punished, perhaps disinherited, or possibly put to death, and so to escape the peril he flees to the solitudes of the desert, the very best place to hold uninterrupted communion with God, and learn lessons more important than any he had learned in the palace. Thus again divine sovereignty, working through human free agency, brings him into the very conditions where he can best be fitted for his important mission. After another school term of 40 years, spent in the seclusion of the wilderness, with God as teacher, he is at last prepared for his life work, and sent back to Egypt to lead the very people whom Satan and Pharaoh had tried to destroy, out from their bitter bondage, to become the most wonderful people of the world. After 40 years more of difficulty and discouragement he brings them to the borders of their promised inheritance. There, after having received from God honors accorded to no other mortal, he is promoted to higher service. But God's purposes are not complete. The nation must be settled in their new possessions, and so a new leader is needed for this new work; and God has a man ready for the place. He is never dependent on any one man; and He has men fitted for different kinds of work. Moses was a scholar, Joshua was a soldier, and just now Israel needs to fight. Moses is gone, but Joshua is ready to take his place. While Moses was at school in the palace and the desert, Joshua is learning in the cabin and the brick-yard, each being trained for his own peculiar work. He was a descendant of the beloved Joseph, and was named by a pious mother "Joshua," the Hebrew form of "Jesus."

Contributed

The first time we see him he is engaged in battle, leading Israel against Amalek. He seems to have been a soldier by nature, and is the only general known in history who never experienced a defeat. He is never seen except at the post of duty, and is one of the few men mentioned in the Bible over against whose name the Holy Ghost has written no word of disapproval. He had been tested and found faithful, and so although it was a difficult place he was called to occupy, he was ready for it. Moses was a man of unusual gifts and graces, and it was a great honor to be called to succeed him. He had led the people a long time. They knew him well and loved him. But they recognized Joshua as the man whom God had selected to be their new leader, and so they received him as such, and rallied around him. Perhaps a few criticized him because he did not do things just like Moses. But as a congregation they realized that he had a difficult place to fill, and so they gave him their loyal support. They welcome him with the encouraging words, "All that thou commandest us we will do, and whithersoever thou sendest us we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee; be strong and of a good courage."

That is a picture of the past, but we can easily bring it up-to-date. In fact it is being reproduced almost every day. Old leaders of God's people are being removed and new ones put in their places. But I, for one, approve of these changes. No man has all the gifts and qualifications needed in God's work; no church needs exactly the same kind of work all the time. Many a church today would be more efficient if "Moses" could only be induced to allow "Joshua" to succeed him. There are churches, perhaps, that have had for years a "scholar" as their leader, that would gain more victories for the King if they could exchange him for a "soldier." Most men exhaust their powers of initiation in a few years, and then the work degenerates into daily routine and dull monotony, trying alike both to pastor and people. Far better for such a man to go to some other field, and allow another man, with new visions and new methods, to take his place. No two men are alike, and no two missions in life are alike. One man is a pulpiteer, another a pastor, another an organizer, another a church builder, another an expert in constructive work among young people. Neither do churches always need the same type of man. Conditions change with the passing years, and call for a change now and then in the pulpit. Possibly some churches and some preachers may be dying of stagnation, for want of a wise and judicious change. It is said that in the matter of physical health a change of climate and association is often better than a course of medicine, and the same may be true in spiritual things.

When, like Moses, a man has led a people for many years, through checkered experiences of joy and sorrow, a separation causes sadness. We read that "the children of Israel wept for Moses in the plains of Moab thirty days," but we also read that "the days of weeping and mourning for Moses were ended," and the people went back to work under the leadership of Joshua. The Lord's work is more important than any man. The weeping for the old leader is all right, provided it does not interfere with loyalty to the new and thus hinder the Lord's work. The new leader always has a difficult place to fill, because people are prone to make comparisons; somehow their minds will go back to the days and ways of the old leader. We ought to remember that the very fact that he is a new leader and has new methods calls for our sympathy and support, because it indicates that God is calling the church to new work.

IN THE HUSH OF EVENING

By Frank L. Alderman

In the sweet hush of evening—
When the twilight steals softly away,
I come to my room to thank Him,
For the peace of a vanished day.

In the sweet hush of evening—
When the dust lies thick on the street,
I pause at my window to thank Him,
For His love that is endless and sweet.

Neath the clinging sweetness of April's moon,
I thrill with a joy divine—
For here alone in my room, I feel
God's hand touching mine . . .

It is not permitted to a man who has received an injury to revenge it by doing another.

A BURRO TRIP IN MEXICO

By Rev. W. A. Ross

It was quite natural for me to take some trips out into different parts of our great field during the past few weeks. Mrs. Ross was away from home in the States, and I have been on vacation from the Seminary. One of these into the southern part of the State of Mexico will always be remembered as one of the greatest experiences of my missionary life.

It was into the very heart of Mr. Murray's field. He gave me the privilege of going with him. It is in the mountains. Their beauty cannot be surpassed in the world. One morning just after sunrise as we were leaving one of the towns we saw in the distance at one sweep of the horizon four of Mexico's most famous peaks: the Nevado de Toluca, Ixtaccihuatl, Popocatepetl, and Orizaba. These range in height from 14,000 to 18,000 feet. "How beautiful it is here in the mountains to hold services and hear the preaching of the Gospel," said Don Juan Perez, one of the leaders in one of the towns. A certain fascination always attaches to work among the people in the more primitive mountainous sections of both Mexico and the United States. There is a very marked similarity between the people of the mountains of our own country and the people of the mountains of Mexico. In both their customs are simple and their ways are primitive. As we passed above one of the villages our coming was announced in the valley below by an explosion of dynamite carried for the purpose. Two shots indicated that we would spend two days in the place, and that meant services in two villages. I wonder if feuds find a more genial soil among the mountain people than among others. We found one of long standing right in the heart of one of our leading congregations. In August a son of one of the principal families was killed. It will be a miracle of grace if it stops with that killing. One wondered what was back of this remark made to us by one of their number: "I have had the misery of being married five years." Are they more frank than we are?

The Burro is the "Ship of the Mountains." We met them everywhere. The miners use them to carry the ore to the railroad. The farmers use them to carry their produce to the market. The ministers use them to carry them from place to place. The Mexican landscape would be insipid without the burro. He is meek and lowly and his fidelity to children and to the poor makes us love him. He was our friend on the trip. One especially won the heart of Mr. Murray. He is called "Simpatico." To be called "Simpatico" in Mexico is to be paid the highest compliment possible. Every missionary hopes that some day he may be "simpatico" to the Mexican people. You can well understand the high esteem in which this particular burro is held. The good humor and diligence of the burro fits into the Mexican character. His patience and leisureliness make him a suitable companion for the people of the mountains.

Dofe Catalina came to see us one afternoon. She showed her happiness at the coming of the ministers by bringing a chicken to them. She told us something of her life story. She is now 94 years old. Was married at 25. While still a young bride her husband convinced her of the truth of the Protestant faith by taking her to a shop where saints and images were being made. He asked her: "Did Christ tell His disciples to go and make idols like those?" It was enough to convince her and from that time she has been a loyal member of the Protestant Church. Her son is one of the leaders in the Church in Zauapan.

In one place they told us of the regular weekly services which are held. It is very rarely that there is a minister with them. Each Sunday morning, when the priest of the local Catholic church rings the bell, it serves also as the rising bell for the Protestants. At 6:00 o'clock all the congregation meets for morning prayers. This lasts for two hours. On Sunday evening they meet again and hold the services until 11 o'clock. On Thursday night they meet again for a two-hour service. Week after week they are thus meeting far out in this mountain town, the leaders in these services being those among them who have been taught the New Life, and are teaching it to others.

One of the most characteristic features of a trip of this nature are the welcomes and farewells. They spend whole days decorating the houses for the coming of the ministers. At one place on the side of the mountains when we came up to the home, we found all the people of the congregation standing out in the yard singing a song of welcome. Arches of flowers had been prepared and we marched under seven of the arches before we got to the rooms that had been prepared for us. We spent three days in the neighborhood and the whole community laid aside everything to care for us, to study and sing and listen to the Gospel. Don Rosalio, the head of the home, is 70 years old, and he told us that he had never been more than 40 or 50 miles from his home. He was born there and there he expects to die.

It is in communities like these where we are reaping

some of the finest harvests in Mexico. Here the Gospel is indeed the Good News, and they never tire of hearing it.

God's hand has been lavish in making Mexico beautiful and fruitful. One day we rode up a narrow valley, alongside a stream of crystal water. Along the banks we rode through groves of oranges, bananas, pineapples, mangos, lemons, alligator pears, etc., with coffee plants of the finest quality thrown in for good measure. Most of these fruits were ripe. The garden of Eden must have had some such scenes in it as we saw that day.

We were visiting these places just as they were making preparation for the celebration of Christmas. The young students who are working in that section during vacation were leading in this preparation. There are eight or ten congregations in that part of the State and instead of having a Christmas celebration in each place, as is the custom, they were preparing to have only one fiesta for all of the congregations. That meant a long journey for the majority of them. But they were planning to make it. And they did make the journey, as I have heard since. One group walked for nearly two days. It seems that the training of the people in the art of making religious pilgrimages since the pagan days makes such marches perfectly natural.

During the past quarter the Mission was greatly honored in a visit from Mr. Willis, our treasurer. This was the first visit that Mr. Willis ever made to a mission field. His visit did us a lot of good. He is now our warm friend. It is great to have a friend who holds the purse. Before his return to the States, and since, we have been reaping valuable financial benefits from his visit. Write and get the very interesting tract Mr. Willis wrote on Mexico just after his visit.

Any letter with two cents postage, addressed to Rev. W. A. Ross, 5a Nuevo Mexico 110, Mexico, D. F., Mexico, will reach him in due course of mail.

ANOTHER YEAR OF WORLD-WIDE SERVICE BY THE AMERICAN BIBLE SOCIETY

The American Bible Society reports the distribution of 4,667,839 volumes of Scripture during the past year. Its work has been conducted in practically every country of the world and more than 2,373 persons have been engaged during the year in this task. In the 107 years of its history this society has circulated 151,258,360 volumes.

One of the outstanding features of this year has been the completion of the new Hispano-American New Testament which will be ready for circulation among the 90,000,000 of people that speak the Spanish language in all parts of the world. Translation work has been carried on during the year in the following languages: Yiddish, Quechua, Portugese, Kurmanji-Kurdish, Siamese, Lao, Union Wenli, Chinese Phonetic Script, Japanese, Olunyore, K'pelle and Zulu.

In the United States alone the Scriptures have been circulated in as many as 100 languages and dialects among the immigrants of many nationalities. Scriptures have been furnished to the American Merchant Marine Library Association, and vessels on the Great Lakes. It is the desire of the society to see that no American ship will be lacking a copy of the Christian Scriptures.

In the Republic of Mexico, unprecedented interest and enthusiasm for the Bible has been developed through a united "Know the Bible" campaign. Without doubt the demand for the Bible in Mexico will increase with the growing improvement in international relations.

In the Near East, where the society had planned for extensive advance, its hopes have been shattered. With the burning of Smyrna, its colporteurs were forced to flee with only the clothing they were wearing. The stock of Scriptures were burned, and the last of the fields in Asia Minor was closed to the society's workers. The scattering of the Christian peoples of Turkey has added to the calamity. The society has undertaken to supply copies of the Scriptures free to all the destitute refugees in this region.

In the Far East there has been notable interest in the circulation of the Bible. The secretary for Japan speaks of "a lively time at the Bible House." He states: "While other dealers around us have complained of decreasing business, we have had the pleasure of experiencing continued increase of sales." During the year the smallest complete Bible ever issued in Japanese, measuring 3x4x1 inches, having 1,654 pages, although only on sale since the first of April, 1922, reached a total distribution of 4,150 copies by the end of the year.

The total receipts for the society from all sources for the year was \$1,142,729, of which only \$488,838 was received from the sale of books. The society's work is conducted as a missionary program.

Guard well thy thought:
Our thoughts are heard in heaven!

DR. F. H. GAINES

A Memorial

The committee appointed to draft memorial resolutions on the occasion of Dr. Gaines' death submits the following testimonial:

We feel that formal resolutions on this occasion would be inadequate for the expression of the deep emotion experienced by the faculty in the realization of this event which has deprived us so suddenly of the presiding influence of the college, and that it will be more fitting to record a statement of Dr. Gaines' outstanding traits of character because of which we who were very close to him shall always cherish his memory.

It is a fact that every great calamity brings with it certain blessings for those who are bereaved. When a great man is taken from us, we are prone to mourn, forgetting, it may be, the fact that his place justly won among the immortals gives to us permanent memories of his work, lasting influence of his character which continues to preside over and direct our fortunes. As we consider the life of Dr. Gaines as president of this college, there are several definite facts that come to our minds, facts that will outlast all material evidence of his great achievement in the building of this college. They are the facts of his character.

Fundamental in the structure of that character was his faith in God. Before he began his work as an educator he was widely known as a preacher of the Gospel—an evangelical preacher of great power. He carried with him into his work for the founding and development of the college this same evangelical spirit—a spirit of faith and enthusiasm which fashioned all his acts with one end in view, as stated in his formulation of the Agnes Scott "Ideal," to accomplish in every activity of the institution the glory of God.

Those of us who knew him longest can trace this fundamental motive through all his ambitions and achievements in connection with the life of the college up to the present moment:

His insistence on Christian character as an indispensable qualification for all members of the teaching force; his constant effort to preserve the spirit of Christ in every activity of the student body, whether academic or otherwise; his unhesitating loyalty to his faith in every policy of the college; his unflinching effort to be just in every decision; his fearless integrity in small matters as well as in great; and, withal his tender sympathy, which all who have found themselves in trouble have experienced, these are the traits which will give him a permanent place in the affectionate memory of every member of this faculty; these are the traits which we wish to place on record for future generations of faculty members. The college will stand as a permanent and lofty public memorial of his life-work. It is our pleasure to try to record our impressions of the sources from which this great achievement was able to grow.

Only from a faith like his could so large a vision have been realized. Only from a faith like his could so great a courage have been brought forth.

It was his faith in God that enabled him to hold steadfastly to the admission standard as stated in the catalogue, year after year in those trying days of a decade and more ago when the very life of colleges appeared to depend on their ability to attract large numbers of students. Knowing full well that adherence to the standard of admission would probably mean a deficit to be reported to the board of trustees at the end of the year, he yet never let himself be turned a hair's breadth from his purpose to maintain an honest standard, despite the mental worry that would inevitably result from his action, and the ease with which he might have doubled the student body by making the concessions which most institutions similarly situated were making freely. No one who did not live through those years with him can fully appreciate the greatness and steadfastness of the man in these trying circumstances.

It was that same faith in God tranquilizing and making firm his life purpose, which gave to him his broad policy as an executive. He never intruded himself into the affairs of any department, after he had once committed the work to one whom he had reason to believe competent. No college president ever exercised greater care in the selection of his staff of instructors. Once chosen, they were free always to do what seemed best to them in their respective departments—a policy the wisdom of which has been abundantly proved in the gratifying advancement that has steadily marked the growth of the college. He regarded each department head as a specialist in his particular work, demanding only that the Spirit of Christ should always be recognized as supreme and that every student should have a fair chance to do her best, that every student should always have clear access to the truth that brings freedom.

It was the recognition throughout the South of this integrity of motive based on faith in God that gave to him so wide and profound an influence in the matter of advancing the school and college standards of this section.

Educators everywhere saw what his faith and integrity had accomplished, and, in the course of years, it became apparent that standards were gradually being adapted to the ideals which he so forcefully maintained. There is usually a personality back of general movements forward. We believe that to him is due a very large share of the credit for the realization of higher ideals in education in the Southern States. He placed this college in a commanding position with regard to both high schools and other colleges of this section so that we all feel now the responsibility that rests upon us, and must shape our policies accordingly.

In his removal we suffer an irreparable personal loss. But we have large cause for joy as we reflect on the triumphant close of his earthly career—with a joy that we would hand down to the generations to follow us.

We rejoice that he lived to pilot the college through its years of struggle. We rejoice that he lived to see the triumph of his efforts in the national recognition of the institution as a permanent part of the higher educational hope of the country. We rejoice that he was able to go to his reward so easily and so swiftly—straight from the very midst of his best activity.

But most of all we rejoice in Agnes Scott as he has left it to us. Pervaded since its inception by his personality; permeated through and through by the faith with which he built it; infusing that faith, consciously or unconsciously, into the hearts of its students; having as its great mission the sending forth into the world of young women trained in all that is most perfectly and truly womanly, with a womanliness based deeply in Christian character—we rejoice in it as a legacy the sacred keeping and wise promotion of which must be always our dearest concern.

And so, we commend the memory of Dr. Gaines to the future. May those who follow us here always treasure the inner secret of his triumphant life.

"MEET ME AT MASSANETTA"

This is the slogan of the Young People's Conference to be held at Massanetta Springs, near Harrisonburg, July 18-22. The programs of the Young People's Conference and the Standard Training School for Church and Sunday School workers have been gotten out by Rev. T. K. Currie, Virginia Synodical Superintendent of Sunday School and Young People's Work, and are being sent broadcast over the Synod from this office. These booklets are very attractive, and give in detail the program for the two conferences above mentioned, as well as other important information. The booklets may be secured by applying to Rev. T. K. Currie, Box 1176, Richmond, Va.

Mr. Chrystal Brown

Mr. Chrystal Brown, Paterson, N. J., who so ably led the singing at Massanetta Springs last summer, has consented to come back for two weeks this summer, namely for the Woman's School of Missions, August 1-7, and for the Men's Conference, August 9-15. It is with pleasure the management announces it has been able to secure Mr. Brown for these two conferences.

Homer Rodeheaver, "Billy" Sunday's song leader, says of Mr. Brown, "He is a very cheerful, interesting personality, fine, clean Christian gentleman. He has been a teacher of voice and a choir leader ever since I have known him for the past five years."

Dr. W. E. Biderwolf states in a personal letter: "You can take it from me that Chrystal Brown will put the thing over in great shape for you. He is an affable fellow, but not affected in the least. He is unusually tactful and especially happy in his methods and conversation. He is one of the very best in the country."

Renting of Tents, Etc.

Camping by church groups is becoming more and more popular. There are at least 25 acres of land adjoining the hotel grounds which are specially adapted for camping parties.

At a recent meeting of the Executive Committee of the Board of Trustees of Massanetta Springs the following rates for the renting of tents and cots were established:

Tent, 16x16, without floor, per week	\$ 3.00
Tent, 16x16, without floor, per season	15.00
Tent, 16-16, with floor, per week	4.00
Tent, with floor, per season	20.00
Bare cot, per week	.40
Bare cot, per season	2.00
Portable house, size 12x20, with windows, etc., per week	7.00
Or per day	1.00
Portable house, size 12x20, with windows, etc, per season	35.00

Board may be secured at the hotel for those occupying tents at \$8.50 per week per person, or \$1.50 per day. Those who desire to bring their own provisions and do their own cooking on the grounds will be gladly permitted to do so.

No charge will be made for tenting sites, but a small tax will be expected from those occupying tents. This

x will be used to keep the grounds in sanitary condition and for supplies of spring water.

For further information concerning tents, cots, houses, etc., write Wm. E. Hudson, Box 684, Staunton, Va.

"NOT WHY" BUT "WHY NOT"

By Rev. H. F. Beaty

Some time ago our Foreign Mission Committee gave all evangelistic work in Cuba, turning it over to the Northern Church. No reason has been given for doing so, and now they are seeking to give up the school work. That this action is not due to lack of success is plain, for during the time when we were in the work, leading men of other denominations said that our evangelistic work was the best on the island, considering the equipment and the number of workers. Is indifference of our Church to the salvation of the Cubans the cause? When I note the little that has been done for the Cubans in Florida, I am constrained to believe that our Church is indifferent or does not realize our responsibility to meet the needs of the foreigner in our midst.

If we give up all work in Cuba, there ought to be an enlarged effort to meet the needs fully in Florida. Do you not think it necessary to give the Gospel to Catholics? There are more than 20,000 here who are not even claimed by Catholics. They are both foreign and native born, but practically all are here to stay. They are our fellow citizens. Left unchristianized they are a menace politically as shown by the prevalence of the lottery, cock-fighting, and gambling here. The corrupt politician can vote them to elect his crowd and he in turn protects them in their vices. A part of the wages is spent in these vices, leaving the family half starved and subject to every disease, especially tuberculosis. Thousands are now in danger of development beside the hundreds that have it in active form.

In the school, on the streets, and by intermarriage, they are lowering our race because left unevangelized.

The tobacco factory has proven a terrible moral curse here, due to the custom of having readers in the factory. Everything published against the Church, the Bible, and Christ, has been translated into Spanish and read to the workers. Their minds are filled with prejudice, arguments and even hatred against religion. A boy never returns to the church and the Sunday School after starting to work in the factory, due to hostile atmosphere, severe ridicule and sarcasm that he would have to endure. After exhausting other bad literature they began to read vile and immoral literature. These things have caused the parents, though caring nothing for religion, to earnestly desire other opportunities for their boys to make a living. This feeling against the factory is at its height now and will wane in time unless we provide a way to fill the need. Many are too poor to send their children to a business college, but would gladly patronize a church school if we give them a training to fit for other occupations. In such a school as has been endorsed by St. Johns Presbytery and by the Assembly's Home Mission Committee, these boys can be fitted for a better employment, will be saved from a life of vice, and many saved for Christ and active work in His Church.

If the work in Cuba is given up, why not concentrate on the Cubans in Florida? Thus we save our land from a curse, and bring a blessing both upon them and upon ourselves. Mingled with the Cubans are more than 10,000 Italians and many Spaniards. All can be saved together. If these Latin people are saved they will prove a great blessing to our country. There runs through the veins of these people the blood that for centuries dominated the world, giving it the laws, art, singers and orators, etc., while our ancestry roamed the forest as naked savages. Though crushed down for centuries by Catholicism, they become a power when the power of Christ is manifest in their hearts. See what Giovanni Papini is doing in Italy today.

Many of you have given liberally to feed the starving bodies in the care of the Near East Relief. Yet the person saved may be an enemy of the Church. That same \$5.00 a month would save a boy from errors' ways, start him into a higher occupation, in a life of usefulness, and best of all, would most likely bring him to a living saving knowledge of Christ. "This ye ought to do and not leave the other undone!"

Who will adopt a boy? Why not help now? Any amount will be gladly received.

951-11 Ave., Ybor City, Tampa, Fla.

MEN OF THE CHURCH, ATTENTION!

By William Ray Dobyens, D. D.

By invitation of the Montreat authorities the General Assembly's Permanent Committee on Men's Work will hold a conference on the general subject of "Men's Work," June 30-July 4, next. The program will include sermons and addresses by Rev. William Crowe, D.D., Missouri; Rev. D. H. Ogden, D.D., Alabama; Rev. H.

W. DuBose, D.D., South Carolina; Rev. S. M. Glasgow, D.D., Tennessee; Rev. J. L. Mauze, D.D., West Virginia; Alfred Hume, LL.D., University of Mississippi; J. P. McCallie, Ph.D., Tennessee; Frederick Sullens, editor, Jackson Daily News, Mississippi; and a daily Bible study by Marion McH. Hull, M.D., of Georgia.

The conference on the week days will consider the subject from three angles—the "Retrospect," what has been done; the "Introspect," what is being done; and the "Prospect," what should be done. Each day's session will have the Bible lesson, one address and ample time for discussion, and it is urged and hoped that the time for the open parliament may be promptly occupied by remarks, questions, and suggestions from the floor. Often a just criticism is lodged against "conference" programs, namely, that no time is given for any but the speakers appointed, and therefore "conference" is a misnomer. In this case we have arranged for conference.

Each evening will have only one address, giving ample time for the speaker to develop his subject, yet keeping the session within reasonable limits.

June 30th being Saturday, we are expecting a get-together, devotional meeting at 8:00 p. m., preparatory to the Lord's day and other services.

During these days we also desire group meetings, or other form of association as will afford opportunity for individual conversation, mental fellowship, and personal touch, from which so much good is possible to every man.

The "retreat" which the Laymen's Missionary Movement has successfully held for several years at Montreat, will be incorporated as a part of our association while there.

Your committee earnestly covet the presence of pastors, officers, and all classes of men, to the end that our work may be discussed and advanced in each church, and in the whole denomination. Every church should see that key men are on hand, that their local work may be set forward, and the great task of our Church at large manfully undertaken.

The Church needs her men at work and our Lord desires and expects every man to be on duty—"to every man his work."

Begin at once to plan for representation at Montreat, June 30th to July 4th.

Birmingham, Ala.

OPEN LETTER OF DR. PITZER TO DR. R. C. REED

My Dear Brother:

I am nearly 89 years old; and was at the Augusta Assembly when our Church was organized in 1861.

I was thrilled when Dr. Thornwell read the "Address" to the public, giving the reasons for our separate existence, and setting forth the "Principles" of the Southern Presbyterian Church. It would edify any Assembly to have this address read for the information of members.

This leads me to thank you for your sermon at the Assembly on Hell; it was timely; it was eminently Biblical; it was Christlike in spirit. I hope that it will be published, and have a large circulation.

I was delighted with your remarks on the Parity of Presbyters. Years ago Dr. B. M. Smith led the contention in the Synod of Virginia, and then in the Assembly, "that all Presbyters or Elders are of the same rank or order;" and the opinion prevailed, and the constitution was amended to allow a ruling elder to be elected moderator of the General Assembly itself.

If the "Ruling Elder" can hold the highest office in the church, surely he has the right to preach the Gospel, or to preside at the Lord's Supper.

Some people who are old enough to know better, often speak of the "Elder" as a "Layman;" this remands him to a back seat or one in the peanut gallery.

Once more, let me thank you for your position on the Federal Council of Churches. As I am writing this, June 1, 1823, a call comes from my friend, Dr. Macfarland, the able secretary of the Council, to all the churches to rally to the support of President Harding to cause the United States to enter the International Court of Justice.

Dr. Macfarland, not Dr. Speer, is the real power in the Council, and he has many calls and messages to his constituent churches on all manner of subjects—national, international, economic, civil.

My good friend Dr. Summey, in the Christian Observer of recent date, is quite jubilant over the fact that at the last meeting of the Council the business committee prevented the real leaders from presenting their various resolutions on a great variety of subjects to the Council. Surely Dr. Summey does not think that any real change has taken place in the mind of Dr. Macfarland and his associates in the Federal Council.

This action of the business committee may have had influence in putting the "F. C." back on the pay roll of our Assembly for \$750.

As we have a representative on the "Conference on Faith and Order," the next Assembly may be asked to put that body on the pay roll.

Salem, Va.

A. W. Pitzer.

OPPOSES EVOLUTION

By J. L. Sherrard

Does the evolution hypothesis—for that is all it is—conflict with Bible teachings? The life of Charles Darwin, its chief exponent, affords a sufficient answer: Let the tree be judged by its fruits. In his early life, Darwin tells us, he was an orthodox believer in the Bible. He "felt compelled to look to a first cause." At Cambridge, he took a course with a view to entering the ministry. From this, however, he soon turned aside to scientific inquiries, for which he had a strong liking, and more and more devoted himself to such pursuits to the exclusion of everything else. The result of this course he gives us: "Disbelief crept over me at a very slow rate, but was at last complete." The rate was so slow "I felt no distress"—no distress at losing his early beliefs and hopes. They were all dead, and no longer held any interest or attractions for him. Later he wrote: "For myself, I do not believe that there ever has been any revelation. As for a future life, every man must judge for himself between conflicting vague probabilities."

Here we see the effect on a bright, well-disposed mind, of deliberately turning away from the plain teachings of the Bible to work out some other things that are seen." He went to nature rather than the Word. He followed science and reason rather than faith. His study of nature left him no knowledge of nature's God, or of a life to come. He had "grieved the Holy Spirit," who only can teach spiritual things, and he had been left to utter darkness. At last he writes: "I must be content to remain an agnostic." He did not "know."

How different his state from his who in old age wrote: "I know whom I have believed. Henceforth there is laid up for me a crown."

No doubt Darwin had no intention at first to do anything to weaken the authority of the Bible; but he was used, unconsciously, to do it. Evolution removes God as far off as possible. Those who embrace it for this end, as many do, should take up with Christian Science, which does this more effectually.

The saddest thing is to see preachers of the Word proclaiming their acceptance of this hypothesis. Why not keep it to themselves, if they really believe it? There is no conceivable benefit from such belief.

It all smacks of the wisdom of the world, which God declares is "foolishness."

It is not wrong to study nature, or unwise. Nature will reveal God's glory as well as the Word. Nor can there be conflict between nature and Scripture. If there seems to be any, it is because one or both is misunderstood. But nature must be studied in the light of the Word, and in subordination to it, not exalted in place of it. The Bible demands faith. It is "through faith" we understand that "the worlds were framed by the Word of God." And that faith must embrace the whole account, man's origin by the direct act of God as well as the rest.

In Darwin's history we see that there is a subtle danger in the neglect of Scripture. It may lead us away from Scripture. Pride of intellect may lead us to reject what seems contrary to reason or observation. It may destroy faith and religion. An eminent doctor of divinity advised his students to throw their religion away if they could not reconcile it to biology. This is what Darwin did. And biology is ever changing.

The Bible warns against this danger. "For he that hath to him shall be given; and he that hath not from him shall be taken even that which he hath." It speaks of "intruding into those things which he hath not seen, vainly puffed up," of "oppositions of science falsely so called"—of "giving heed to fables and endless genealogies," of "striving about words to no profit to the subverting of the hearers," of "those who receive not the love of the truth, and to whom strong delusion is sent that they should believe a lie."

Life is too short to spend in trying to find out how we came into this world. "So teach us to number our days that we may apply our hearts unto wisdom." If we are truly wise in due time we shall know all we need to know.

Our public school teachers are not paid to teach hypotheses. Let the truth of this be established first, if it can be. Let scientists get together on it, for there are as many opposed to it as favor it. Let the "missing links" be found before asking sensible people to believe it. Mr. Bryan has clearly shown that this teaching is subverting the faith of those who hear it; that in nine colleges, 15 per cent of the freshmen, 30 of the juniors and 40 of the graduates have abandoned the Christian religion.

It is time to put a stop to this teaching in the public schools. The Bible should be used in them for its literature and its morals; but no statements of personal beliefs or opinions should be allowed there; no covert attacks under guise of teaching science, "falsely so called."

The plain people, the great majority, do not want these matters taught and their wishes should be regarded.

Crozet, Va.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

The North Carolina Conference for Colored Women—Don't forget the conference for colored women of the state, beginning Thursday, June 7th, at Biddle University, Charlotte. Won't you be much in prayer that the delegates may receive such a vision of God and his will for them and their power to serve Him, that their lives and communities may be shining lights for Him and show forth His glory and willingness to use even the humblest instruments, if surrendered to Him.

Program, First Annual Conference for Colored Women, Biddle University, Charlotte, N. C., June 7-13, 1923. Conducted by the Synodical of North Carolina. Presiding, Mrs. E. F. Reid, President of the Synodical.

Thursday night, June 7th, 8 o'clock—"Get Acquainted Social," by Phyllis Wheatley Branch, Y. W. C. A.

Daily Program—9:00—Opening Exercises. 9:15-10:15—Practical Demonstration of Nursing, by Miss Ross and Assistant of the Health Department, Charlotte, N. C. 10:15-11:15—Bible Hour, Mrs. W. A. Turner, Newnan, Ga. 11:15-12—Conference Period. 12-12:30—Community Talks. Different Speakers.

Noon Intermission—2:00-3:30—Sewing Class, Miss Nellie Cooper. 4:00-5:00—Playground Demonstration, Miss Morrell, Charlotte Y. W. C. A.

Night Sessions—7:15—Vesper Service. 8:00—Friday, Foreign Missionary; Saturday, Dr. McRorie; Monday, Mr. J. B. Spillman; Tuesday, Mrs. C. Hawkins Brown; Wednesday, Open Conference.

Sunday—11:00—Sermon, Rev. Mr. Gideon, Homer, Ga. 7:15—Vesper Services. 8:00—Song Service. 8:15—Sermon.

Alamance—By M. E. C. Read at Woman's Presbyterian of Orange Presbytery, April 18, 19, 1923, which was the celebration of the 100th anniversary of Woman's Work in Alamance Church.

'Twas here our mothers gathered,
And organized their band;
The first to work for missions,
In this and other lands.

They came through heat of summer,
They faced the winter's chill;
Undaunted by their hardships,
They worked with might and will.

From far and near we're coming,
Coming home today,
To pledge anew our service,
To work, and give, and pray.

Will carry on the work begun
One hundred years ago,
And work for all "the causes,"
As our reports will show.

We'll send the light to others,
Who now in darkness lie;
And to the distant heathen,
The gospel we will give.

And now with fresh incentive,
Let each resolve anew,
To try to be more faithful
In everything we do.

Cleveland, N. C.—The Woman's Auxiliary of the First Presbyterian Church, entertained the congregation and friends with a Mexican Fiesta.

The setting for the Fiesta was beautiful. Mexican and United States flags were used in abundance, while from the center were draped bands of crepe paper in green, white and red, the Mexican colors, which were caught to the side.

The stage was banked in greens and numerous potted plants and cut flowers carrying out the Mexican colors.

The program for the evening—consisted of a musical program in connection with the Fiesta. Two duets by Mesdames G. J. Scott, C. H. Rosebro, Miss Priscilla Kincaid and Mr. S. A. McNeely. A male quartet and anthems by the choir.

Those who presented the Fiesta were: Misses Louise Thompson, who acted as hostess for the Auxiliary, Sarah Kincaid, as Carmencita; Mattie Fink, Juanita; Annie Marlin, Maria; Priscilla Kincaid, Louisa; and Elizabeth McLaughlin, Anna. The little sisters were: Nellie McNeely, Sarah Murdock and Lydia Henkel. J. D. Fink was the little messenger boy. Rev. A. E. Wallace brought us greetings from the border state, Texas, and offered a prayer of dedication.

The neat sum of \$52.10 was realized for a school for Mexican girls.

We are indebted to Mesdames C. H. Rosebro and R. H. Foard for this delightful program which was one of interest, beauty and educative note.

Attention Secretaries of Y. P. Work. Local Auxiliaries, Fayetteville Presbytery—We are hoping to have a large delegation from our Presbytery at the conference at Davidson College, June 12-19. Don't let anything keep you from sending your delegates.

The conference will be followed up by three one-day rallies. One June 26th, at Lumber Bridge Church; one the 27th at Sardis Church, Linden, and on the 28th at Gulf Church. Let every young people's society elect delegates. The program will be good. Mr. Frank P. Wilson will speak on C. E. work, and Mr. Russell Woods on life enlistment.

Remember the date of the one nearest you, and be sure to have your society well represented. All are asked to bring a picnic lunch.

Mrs. J. H. Suttentfield, Pinebluff, N. C., Secretary Y. P. Work and S. S. Ext., Fayetteville Presbytery.

The Woman's Auxiliary of Rex Presbyterian Church had a Mexican Fiesta, May 26th, in charge of Secretary of Assembly's Home Missions, Miss Laura Shaw.

After devotional exercises, there was a short business period and then the Mexicans (Senior and Junior Christian Endeavor girls), came in to plead for a Christian school for the Mexican girls in Texas.

An offering was taken for this cause and then all were invited into the Sunday School rooms, which were tastefully decorated with the Mexican colors.

Refreshments were served by the hostess circle to the Auxiliary and visitors, which closed a very pleasant and profitable meeting.

Mrs. J. S. Johnson, Secretary.

"We Know Him!"—A white colporteur once visited a part of central China into which to the best of his knowledge no white missionary had ever penetrated. Gathering a big crowd of Chinese round him in one of the towns, he began to read to them from the New Testament in Chinese. He read the story of Jesus' healing a blind man and also of His healing a lame man. Then he read of His healing lepers, like the lepers that crowded the streets of the town; whereupon the faces of the people lighted up.

"Oh, we know him!" they cried, "He used to live here. Our mothers and fathers have told us about him. He lived in a house down the street. We know where he is buried. His grave is here; we will show it to you, teacher. When the great plague came the rest left us, but he would not leave us. He gave us strange things out of a bottle. We took the things and were better. We had babies; they were blind. He washed their eyes and made them well; they could see. Oh, we know him very well! He has often walked down our streets and spoken to us when we were little."

"No, that could not be!" said the colporteur. "He lived in a land far, far from here. He belonged to a different nationality."

"No, sir," they insisted, "you are mistaken. He was right here. Come and we will show you the grave!"

He went and saw the grave and its inscription, which was in English. He looked up the history of the town and learned that the man whom the people had spoken of was a British volunteer, a young doctor who had just completed his medical course, who had gone up the Yangste River six hundred miles and, breaking into the central and northerly interior, had settled in the little town. The plague at last had taken his life.

And away out there years after when the people heard the words about Christ they called out: "We knew him! He lived here! We know him well!"—The Youth's Companion.

Mexican Fiesta Offering! All offerings at the Mexican Fiestas must be sent by the local Treasurer to the Presbyterial Treasurer. Credit can then be given each Presbyterial for the quota expected from it. Please give this matter your careful attention, Madame Local President and Madame Local Treasurer!

These offerings are for the building of a school for Mexican Girls in Texas, not Mexico, for during the recent strife in that country thousands of Mexican families crossed the border, remaining in Texas to make their homes.

At Kingsville, Tex., the well-known Tex.-Mex. Institute is doing a fine work for the refugee Mexican lads, so it is the intention of the Woman's Auxiliary to build a school that will do as fine a work for the sisters and future wives of those lads.

The Woman's Auxiliary, Presbyterial Church, U. S., 273-277 Field Building, St. Louis, Mo.

Presidents of Local Auxiliaries, Synod of North Carolina—Dear Madam President: We want your help in making the Young People's Conference a success. As you know the Synod has made the Synodical Auxiliary jointly responsible with them in the management of the conference, our committee as named below serving with Synod's committee on Y. P.'s work as the Board of Directors. And the Synodical contributes annually \$200 toward the expenses of the conference. We believe our women are backing this work with their interest and prayers. However, we are dependent on you and the leaders in the local church to see that the young people get to the conference.

The enclosed folder tells of the good things planned for the 1923 conference at Davidson, June 12-19.

May we depend on YOU to see that this matter is presented to your session and to your young people? Will you not consider this an opportunity to serve?

Sincerely yours,

Mrs. W. B. Ramsay,

Chmn. Synodical Committee on Y. P. Work.
Members of Committee: Mrs. E. F. Reid, Mrs. D. H. Shaw, Mrs. A. Currie, Miss Mamie McElwee, Mrs. W. B. Ramsay.

Spiritual Aims—The deepest need of this world is a Spiritual need. What should be the Spiritual aims of the members of our Auxiliary? Has our Christian life been as fruitful as Christ expects it to be? Let us strive during the coming year to be:

As Individuals:

1. More consistent in our daily walk and conversation.
2. More exercised for the salvation of others.
3. More given to Prayer. Every woman in the

church should be a member of Intercessory League. Cards sent free.

4. More obedient in the dedication of life and possessions to the Master's work.

As a Society:

1. More emphasis should be placed upon the Devotional. Prayer and Bible Study are the foundation of all Missionary power.

2. A larger horizon as to our Missionary responsibility, "beginning at Jerusalem to the uttermost parts of the earth."

3. A finer courage to dare to undertake greater things for Him than ever before.

4. A larger dedication of time, life and money for the cause of the Kingdom.

5. Definite, Daily Prayer for the work of the church on the part of a large number of women of the Auxiliary.

GOAL: Every woman in the church praying for studying and giving to all the work of the church. Woman's Auxiliary, 257-259 Field Bldg. St. Louis Missouri.

Literature For Jews—The other day a Christian friend sent me a booklet entitled, "What think ye of Christ?" by Rev. Dr. Robert I. McArthur, president of the World's Baptist Alliance. As I read it it struck me, what a wonderful little tract it would make for Jews! It is an admirable and strong little composition and carries a fine appeal to the heart and mind of the reader. Its doctrine and viewpoint are perfectly sound.

We should like to publish a translation of it into Hebrew and Yiddish and distribute it by the thousands among the vast numbers of Jews of our country.

Some good friends of ours gave us a printing press a few months ago, and so we can do the translating and the printing at our mission. We have a good variety of English type but we shall have to buy the Hebrew. We reckon to give the pamphlet out to be printed elsewhere will cost us as much as to buy our own Hebrew type and do the work at the mission. And apart from the missionary value of the booklet it will also give us a start in Jewish printing which will be of great advantage in our work among the Jews.

An edition of 75,000 copies will cost approximately \$700 and we should like to put this matter before our Christian friends and ask them to bring it prayerfully before the Lord if He would not like them to have a share in this most valuable service.

The printed page has been a powerful means of bringing many a Jew to his Lord. And it found him in places where the voice of the missionary would never have reached him.

A missionary friend of mine in England, a very devoted and successful worker for the Lord told me the story many a time how he first read the message of the Gospel in a little pamphlet which someone had put into his hand far away in a country town of Poland. What he read had roused his interest and curiosity to know more. He began to look out for opportunities to come in contact with the servants of the Lord. Now he is one of His devoted servants himself, and several missionaries in this country who have come from England, including the writer of these lines, are indebted to him, under the mercy of God, for light and blessing. But the beginning of it was a little tract.

So was Rabinowitch, Rabbi Lichtenstein and others brought to the Lord by means of the printed page.

The matter is urgent. We should like to have the tracts out before the beginning of our summer work, and we need to have at least half the amount in hand before we can start. Will those whom the Lord leads to give for this purpose mark their gift "Jewish Literature."

A Good Suggestion How to Get Us New Subscribers for the Hebrew Messenger—Please read the following:

The Hebrew Messenger,
1523 E. Lombard Street.
Gentlemen:—

I am enclosing my cheque for \$2.25 for subscription to the Hebrew Messenger from nine members of the Woman's Auxiliary of the Maryland Avenue Presbyterian Church. It is certainly a most interesting paper, and our prayers are with you in the noble work you are doing for the Master.

Very cordially yours,

Mrs. Laura F. Maxwell,
2834 Maryland Ave.

Are you an officer or member of a Woman's Auxiliary? If so please interest your branch in our work among Israel and get them to become subscribers to our paper.

The Hebrew Messenger, published monthly at Westminster, Md. (except July and August), by the Emmanuel Neighborhood House 1523 E. Lombard St., to give information regarding Christian Work among the Jews in the City of Baltimore, under the auspices of the Northern and Southern Presbyterian Board of Home Missions.

Rev. Paul L. Berman, Field Representative, 420 Bellvue Ave., Phone Lib. 4567-W, Baltimore, Md.

Rev. S. Birnbaum, Director, 525 N. Luzerne Ave. Baltimore, Md., Phone Wolfe 0806-W. Mission Phone Wolfe 0350.

Miss M. E. Foard, Educational Worker; Mrs. Grace White, Deaconess; Miss E. Erck, Visitor.

Members of the Committee: Rev. T. Rolan Philips, chairman; Rev. Andrew H. Neilly, secretary; Rev. Dr. W. J. McMillan, Judge Harry N. Abercrombie, treasurer; Maryland Casualty Tower, Baltimore, Md. Claude T. Kimmey, publication manager, Westminster Md. Subscription in Advance, 2 cents per year.

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

Conference time comes next week! Are you going? The South Carolina and the North Carolina Conferences will both be fine. The speakers and conference leaders are excellent, and splendid programs of instruction, inspiration and entertainment have been arranged. The finest young people in our churches will be there. The time and money will be well invested. Be sure to be there.

Several times in our department we advertised the South Carolina Conference for Sumter. This was an error, for this conference will be held at the Presbyterian College of South Carolina at Clinton. Dr. J. P. Marion, of Sumter will be glad to give information concerning these days of study and pray-

er and fellowship.

We are requested by those in charge of the North Carolina Conference at Davidson to remind delegates and the leaders in Presbyteries of certain conditions which will obtain there. Towels, soap, a pair of sheets and a pillow-case, with an extra sheet for a curtain, should be brought to the conference. Also, a blanket should be brought or sent by parcel post. All the baths at Davidson are showers, and those who will desire bathing caps will do well to bring these with them, though caps will be on sale at the conference store. Especial attention is called to the fact that the conference fee of ten dollars covers meals beginning with supper June 12th and ending with breakfast June 19th. The conference

dining room will not be opened before or after these times and those who come early will have to provide themselves with lunches or secure extra meals outside the conference.

Let us all be much in prayer for these meetings of our young people. The young folks will be the bulwarks of our church in the days ahead, as they are its hope in the present. May those who attend come in an earnest spirit, and those who do not attend be praying earnestly.

Prepare for the Young People's Conferences
South Carolina: Clinton, June 11-17
North Carolina: Davidson, June 12-19

Sunday School

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

JUNE 10, 1923

NEHEMIAH, THE BOLD BUILDER

Lesson: Nehemiah, Chs. 1 and 2; 4:6; 8:9-12; 12:31-13:31. (Survey of Nehemiah's Life.)

GOLDEN TEXT—"Be not afraid of them: remember the Lord."—Nehemiah 4:14.

SCRIPTURE LESSON

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth.

8 And conspired all of them together to come and to fight against Jerusalem, and to hinder it.

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall turn unto us they will be upon you.

13 Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

SHORTER CATECHISM

Q. 40. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience was the moral law.

Nehemiah's name signifies "God will comfort," and he brought great help and comfort to his nation. George Washington never imparted greater blessings to America than Nehemiah did to Israel. Nehemiah was a man eminent in gifts and service. His intellectual, moral and spiritual endowments were of a high order. He had the ability to plan, organize and execute a vast work. He had excellent moral qualities. He was courageous, self-sacrificing, energetic and generous. He was heavenly minded and prayerful. Burdened with weighty cares and exhausting labors, he was constantly mindful of dependence on God and held continued intercourse with heaven. We will contemplate Nehemiah's Missions; His Difficulties; The Means Employed; His Triumphant Success.

I. Nehemiah's Mission

He was sent by the King of Persia on an arduous and important enterprise. He was charged with rebuilding the walls and homes of Jerusalem and restoring the prosperity of Israel. He had the sanction and co-operation of the king, but stern toil, great sacrifices and formidable obstacles awaited him. He was not only to restore the walls and provide Israel with adequate defences against surrounding foes, but to re-establish the laws and religious institutions of God's chosen people. He was to meet with stern toil for the work itself and with fierce opposition from vindictive enemies, and with much discouragement from weak, despondent friends. To engage in a task like this and to carry it to a successful issue required a strong man, aided in his efforts by the sovereign Jehovah. Such was Nehemiah.

II. The Difficulties He Encountered

No man ever did much for God and humanity who did not meet and overcome difficulties. Nehemiah faced difficulties in the work itself. There was much rubbish to be removed before the walls could be built. A large quantity of material must be prepared and transported and put in place before their enterprise could be completed.

Machinery at that time was not what it is now, and most of the work was done by human hand labor. It was a formidable task, even if unhindered from without. But Nehemiah met with opposition from many hostile opponents. The surrounding heathen, combined and led by such men as Sanballat and Tobias, made persistent efforts to hinder their enterprise and to defeat their object. They employed ridicule, strategem, falsehood, arms and war to bring to naught their purpose. Besides the frequent assaults from without, Nehemiah and his co-workers met discouragement from among their own people. The unbelieving, weak-hearted and desponding among them said, "There is much rubbish to be removed, the strength of the burden-bearers is decayed and we are not able to build the walls." Under such conditions a man less determined, capable and pious would have abandoned his enterprise in despair. But a person like Nehemiah and with his helpers can not know defeat.

III. The Means He Employed

He had faith in his work and in its Divine approval. He had faith in Jehovah and believed that He as well as the earthly king had sent him to achieve this task. He gave it wise thought, systematic organization, and his best and persistent endeavors. He was willing to concentrate upon the work, to contend with opposing enemies, and to point his desponding brethren to the matchless resources and manifest faithfulness of their covenant God. He was determined to fight and work, the sword in one hand and the trowel in the other, until the task was completed. Above all he mingled prayer with work and struggle. In every emergency he called on Jehovah for aid. He complied with the Divine direction, "Call on me in the day of trouble and I will deliver thee and thou shalt glorify me." He did not call in vain, in this case as in another remarkable instance.

"The might of the Gentile unsmote by the sword,
Melted like snow in the glance of the Lord."

IV. Nehemiah's Triumphant Success

Jehovah crowned his earnest, prayerful efforts with complete victory and achievement. The parts of the wall were joined together and Jerusalem was made secure against their enemies. The inhabitants rejoiced in the success of their endeavors, in the protection of Jehovah, and in their safety against the assaults of their foes. The law of the Sabbath was enforced and they were shielded from the impious deeds of godless traders, as well as from the assaults of armed men. The law of God respecting the needy and the poor was obeyed, and men of means ceased to oppress their brethren. The authority of Jehovah was honored, His worship maintained, and that "righteousness which exalteth a nation" was fostered by Nehemiah.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

REFORMS

- M., June 11—Worship of Gold: Exod. 32:1-4.
- T., June 12—Civic Justice: Acts 16:19-24, 35-40.
- W., June 13—Sabbath-Keeping: Amos. 8:4-10.
- T., June 14—Public Health: Lev. 13:1-8, 46.
- F., June 15—War: Mic. 4:1-5.
- S., June 16—Brotherhood: Acts 17:22-31.

Sun., June 17—Topic: What Are Some Reforms That Call for Our Help? Luke 3:7-14.

- How can we help prohibition?
- How can we help community health?
- How can we help to abolish child labor?

A reform is to make something better than it was. While men and women can reform their lives, the reference in this topic is to public matters that need to be made better than they are. The scripture lesson tells us of the great reformer, John the Baptist, who, with courage and faith in God reproved the people who came to hear him preach, and urged them all to reform. He declared that the wrath of God would be visited on them if they did not change. The people were greatly stirred, and asked John how they might reform. He replied to the Jews that they must give up their racial pride, and be generous to everybody. He told the publicans, or tax-gatherers, to extort no more money from the people than the law demanded, and the soldiers that they must not use their weapons to be injurious to the innocent, and ought to be content with their wages.

Ever since the world began and sin entered this earth, the human race has been going wrong. There has always been a constant need for reforms in the government, society, business, and even the Church lets abuses grow up in it. One of the greatest and most important reforms was that of Martin Luther, when he brought about a reform in the Church in the 16th century. We feel the benefits of his work to our own day. But we still need reforms, and it is our duty to bring about the bettering of things, if we can, so people will be happier, and it will be easier to be good. Let us notice some things that need reforming today.

Public Abuses that Need Reforming

The public laws were intended to protect the rights of all, and to compel evil men and women to respect those rights. But there are people who disregard the rights of others, and trample on the law to suit their own desires. The opposition of the bootlegger and the selfish drinker to the prohibition law is making a serious situation in America. The law requires the support of all, and this great reform of intemperance will fail unless all do their part. The United States has 50 times as many murders as Great Britain, because our courts set men free who ought to be punished for their crimes. Many of our business men get around the law and profiteer in trade; thus stealing the money that belongs to others. Cruelty in prisons is being discussed now, and the people are calling for reform of abuses of men and women in jail. One of the big questions of the day is the reform of labor and capital, by discouraging strikes, and giving the workers better wages, and better conditions for work, and keeping capitalists from holding more of the profits of business than their share. Many other reforms in business and politics might be mentioned.

Social Wrongs That Need Reforming

There are other wrongs that need righting in the social world. The rapid increase of divorce, and the consequent injury of many homes calls for a great reform. The bad and immoral moving pictures must be stopped. Gambling on ball games, and card games, and other forms of gambling should be discouraged. The terrible toll of deaths by automobile accidents shows we need to reform speeding on the streets and highways. The modern dance calls for reform and probably modern dress needs it too. One of the greatest reforms is the cessation of war, and the bringing of peaceful settlements of national difficulties. Sabbath desecration also calls for reform.

The Influence of Young People in Reforms

Young people have their part to play in reforms, for they will be the next generation that will battle against wrongs in the business, social and political life of the world. First, they should form their own ideals and do their best to live up to them, so that they will not lend their influence to customs that lower morality and justice. They should encourage every one who is trying to do right, and by their societies, they can support and strengthen each other and, by working together, will do more than by individual effort. The young people of the church can bring about many reforms, for political leaders are more concerned about a group that acts together than they are about individual voters. But most of all, young people should feel that they are a unit of Christ's kingdom and that their power is spiritual. With Christian ideals, with love for Christ, and the purpose to serve Him, with prayer for help, with consecration to the work in hand, young people can accomplish great things for God and the right. They have done their part in bringing about reforms, and they can do it again.

NEWS FROM THE FRONT

We have the following from our correspondent in the Senior C. E. Society of the Church of the Covenant, Greensboro, N. C.:

Although college girls have always visited our C. E. Society, they have not often attended regularly or taken part in the meetings. We have not urged them to join the society because it conflicted with their Y. W. C. A. vesper services. Any interest shown by them was voluntary. Recently, however, members of Miss Lucy Pell's Sunday School class of girls from N. C. C. W. have been attending regularly, several joining as active members. A number have been taking an active part in the meetings and are some of our most enthusiastic members. The number attending regularly has been steadily increasing during the last few months. The last Sunday night of their regular college work, May 27th, there was a large number present and several took part in the interesting Foreign Mission program. Afterwards several girls spoke of how much they hoped to do for the young people in their own churches during the summer.

Recently a very informal social was given by the C. E. in honor of all the college students who had attended our society. Enjoyable games were played for more than two hours. When refreshment time came they were served in rather a unique way. All were lined up alphabetically and to the tune of a "Grand March," paraded through the kitchen, receiving their refreshments in cafeteria style.

A great day was had at McConnellsville, S. C., on May 13th, on the occasion of the anniversary visit of the C. E. Society of Richburg, which society was organized two years ago by a delegation from McConnellsville. The pastor of the church at McConnellsville being an enthusiastic Endeavorer and knowing what Christian Endeavor can do when given the opportunity, gladly gave over the day to the anniversary celebration. The day was truly spent in service and worship and it was a Sabbath filled with worthy effort for the good Lord. More than 40 of the Richburg society members and about 150 of the home church members were present, and all returned home enthused and inspired by what they had seen and heard.

The Richburg Society rendered the program in the morning upon the subject of Prayer, and Rev. Roy Brown, pastor of the Richburg Church and an enthusiastic Endeavorer, preached on Answered Prayer. In the afternoon the Mothers' Society gave a program representing missionaries in conference upon their work. "Dr. Stixrud," the Presbyterian C. E. Missionary to the Congo, "presided" over the meeting.

The officers of the Southern District C. E. Union of North Carolina met in Charlotte on May 16th, to discuss the district work. Plans were made to promote registrations for the State Convention in Greensboro in October. Greensboro City Union had challenged the rest of the state to register as many delegates as were registered from Greensboro. The Southern District accepted its quota of 225 and all officers present at the meeting immediately sent in their own registrations. It was decided that each district officer should send a monthly report to the district secretary, who should compile the reports and send a complete report to each district officer and to Mr. Frank Wilson, State Field Secretary. The Presbyterian Young People's Conference at Davidson was stressed and definite work is being done to promote that meeting.

Church News

A CORRECTION

Through a misunderstanding of the action of the Assembly, in our recent account of its proceedings, we stated that two men were to be appointed to take the places of Dr. Chester and Dr. Williams at the same salary as these brethren have heretofore received. We have been informed that we were in error.

Only one Secretary was ordered to be elected for three years.

We regret greatly that we made this mistake, and we take pleasure in correcting it.

THE DEATH OF MRS. W. R. COPPEDGE

As we go to press, the sad news comes that the wife of our college mate and dear old friend, Rev. W. R. Coppedge, departed this life, May 31st.

The funeral service was held Thursday afternoon from the Presbyterian Church, conducted by Rev. J. A. McQueen, assisted by Rev. Bruce Benton, Rev. J. D. Bundy, and Rev. Howard Hartzell.

Mrs. Coppedge was 75 years old last January 7th. She was, prior to her marriage, Miss Mary Elizabeth Duffy, of New Bern, and granddaughter of Rev. Wm. P. Biddle, one of the charter trustees of Wake Forest College. She was married to Rev. W. R. Coppedge in April, 1877. She is survived by five sons—Walter; Dr. N. P., of Candor; Dr. Llewellyn, of Mexico; Hervey, and Don. It was impossible for Dr. Llewellyn Coppedge to get here from Mexico either for last illness or funeral.

NOTICE CONCERNING SPECIAL OFFERINGS IN JULY

The General Assembly at its recent meeting asked the churches to take an offering on the first Sunday in July for Protestant relief in Europe, adding Hungary and Transylvania to the fields we are now assisting. The Assembly urges that not less than \$80,000 be provided for this year's work.

Rev. James I. Vance, D.D., Nashville, Tenn., is the chairman of the Assembly's Committee.

On the same day the Assembly asks the churches to raise the sum of \$20,000 for the Lord's Day Alliance.

Rev. I. Cochrane Hunt, D.D., Nashville, Tenn., is the Southern Secretary of the Lord's Day Alliance.

Publicity is given to these special offerings by order of the General Assembly.

NORTH CAROLINA

Fayetteville Presbytery stands adjourned to meet in the First Church, Fayetteville, N. C., Tuesday, June 26, 1923, at 1 p. m. E. L. Siler, S. C.

Sugar Creek—Rev. M. E. Peabody was installed pastor of Sugar Creek Church, June 3, 1923.

Dr. W. H. Frazer and Rev. H. M. Pressley conducted the installation services.

Dr. Frazer preached the sermon and charged the people. Mr. Pressley propounded the questions and charged the pastor.

Kings Mountain Presbytery—The constitutional requirements having been met the Presbytery of Kings Mountain has been called to meet in the Lincoln church, Monday, June 11th, at 2:30 p. m., to transact the following business, if the way be clear:

To receive Rev. C. G. Brown, from Clio, S. C., and arrange for his installation as pastor of the Dallas group of churches.

To receive Mr. Frank McLaughen, of the First Church of Gastonia, as a candidate for the ministry.

To hear an application from the Home Mission Committee for an appropriation from the Church and Manse Erection Fund for the Cherryville Church, and to attend to any other matters arising from the above mentioned.

Signed this First Day of June, 1923.

Geo. R. Gillespie, Moderator.

Attention Young People of Fayetteville Presbytery—We are hoping to have a large delegation from our Presbytery at the conference at Davidson College, June 12-19. Don't let anything keep you from sending your delegates.

The conference will be followed up by three one-day rallies, one June 26th at Lumber Bridge Church, one the 27th at Sardis Church, Linden, and on the 28th at Gulf Church. Let every young people's society elect delegates. The program will be good. Mr. Frank P. Wilson will speak on C. E. work and Mr. Russell Woods on Life Enlistment.

Remember the date of the one nearest you and have your society well-represented.

Mrs. J. H. Suttentfield, Pinebluff, N. C., secretary Young People's Work and Sunday School Extension, Fayetteville Presbyterial.

Concord, Second Church, Rev. W. C. Wauchope, pastor. This church has just passed through a wonderfully blessed season of revival. Rev. Leonard Gill, Synodical evangelist for North Carolina, did the preaching. Twenty-one persons united with this church on last Sunday, and there are others to

follow. Some have united with other churches. Mr. Gill's preaching is characterized by energy, zeal and fearlessness, and his sermons by soundness, directness and convincing power. He organized a Personal Workers' band which was a power in the bringing of souls to Christ.

A junior choir of 40 voices assisted the church choir, and there were appropriate solos and special musical numbers at each service. Through the coming of Mr. Gill to us at this time we have received a spiritual uplift and a new vision of service. Souls have been born into the kingdom, back-sliders brought back, and Christians strengthened in their spiritual life.

Concord Presbytery—Met in adjourned session in Statesville, May 29th at 2 p. m. Present, 15 ministers and six ruling elders. Licentiate N. E. Oplinger was received from the Presbytery of North Alabama. He is engaged in Home Mission work in Caldwell County.

August and September were adopted as the months for an evangelistic campaign in the Presbytery.

The committee on Christian Education and Ministerial Relief made a report which was adopted. Mr. George W. Steen, was at his request, dropped from the roll of candidates.

Calls from Third Creek and Elmwood for the pastoral services of Rev. J. E. Robinson were placed in his hands and he was allowed to hold them and supply the churches, together with Bethesda till the Fall meeting.

Rev. H. H. Cassidy tendered his resignation a pastor of Unity Church. The members of the Home Mission Committee were made a commission to visit the church and dissolve the pastoral relation if the way be clear.

E. D. Brown, S. C.

Gastonia—Rev. Geo. R. Gillespie, assistant pastor of the First Church and pastor of Armstrong Memorial Church, has been appointed to represent the State of North Carolina among the commissioners who will visit the Near East this summer. The appointment is a high honor and expresses the appreciation of the National Board of Commissioners of the singularly fine work that Mr. Gillespie has done, not only in Gaston County, but in a number of other places in the interest of Near East Relief. The Near East Commission will bear the expenses of those who make the trip from the time they reach that part of the Near East covered by the relief work of the commission. The men's Bible class of the First Church will provide funds to cover the other expenses of the trip, having undertaken to raise the sum of \$1,000.

The commission expects to sail from New York about July 1st and will be gone not less than two months. The itinerary will cover Gibraltar and points of interest in the Mediterranean, including a trip through Egypt, Palestine and points of interest in Greece and Italy, in addition to the tour of Asia Minor and the Holy Land.

Mr. Gillespie is to be heartily congratulated on this honor which has come to him. It will not only serve to promote the interest of this most needed and deserving cause, but will prove of great pleasure and benefit to him personally.

High Point—We have recently closed one of the most profitable and delightful meetings ever held in the High Point Presbyterian Church. Rev. R. C. McLees of Chatham, Va., came to us and preached twice a day, from May 7th through 17th. Previous to that, a large number of home prayer meetings had been held in every part of the city. The members of the church were faithful in their attendance and efforts, and gave the meeting first place. The preaching was of the highest order, simple, clear, spiritual, beautiful, and with that appeal which characterizes Mr. McLees' preaching, was effective. The large congregations were charmed with the preaching. In its effect upon the church, the meeting was most satisfactory. There were many professions of faith and many Christians renewed their vows, consecrating themselves anew. As a result, 36 have already come into the church, and more will follow. The church is perhaps in the best condition it has ever been. June 1st will be the tenth anniversary of the present pastorate. During that time nearly 400 members have been added to the church. There has been gratifying growth along every line. The work of the Woman's Auxiliary and the Bible School especially the large organized Bible classes are outstanding features. Our contributions last year totaled over \$21,000, \$10,000 of this was for benevolent causes. The present year has started off very hopefully, and we trust this will be the best year of earnest work so far. C. P. Coble.

Ashe County—Presbyterianism in Ashe County is coming to its own again after several months of lethargy. The pastor-elect, R. H. Stone, a recent B. D. of Union Theological Seminary of Virginia and Mr. D. R. Freeman, of the middle class of the same seminary are on the field and have held services in all of the churches. Peak Creek Sunday School, under the able leadership of Mr. and Mrs. A. A. Fennie, held its regular service every Sunday except one throughout the winter. Obids Sunday School has been reorganized and is going right for ward. Ebenezer and Jefferson churches will reorganize on the first Sunday in June and every effort will be made to make it the best and largest in its history.

There are several new features about our work this summer. This is Mr. Freeman's first summer work in the county. He is a cornetist of rare ability as well as a popular preacher and the people are delighted with him. In two of the churches there are no musical instruments and his cornet is of such

great help. Another feature is the use to be made of a new mimeograph with which much information and Bible teaching will be put into the hands of the congregation. The pastor-elect expects to have a series of mid-week services at Obids on "What Presbyterians Believe." Mr. Freeman has not announced the subject of his mid-week services.

The Brown-Belk Company, of Charlotte has sent 4 Bibles and four testaments and three dictionaries to be distributed in homes where there are none. On the third Sunday in June in the Jefferson Church the ordination and installation of the pastor-elect will take place. The commission appointed by Orange Presbytery is as follows: Revs. S. M. Rankin, C. W. Erwin, and E. N. Caldwell and elders A. R. Vail, John Burghess, and J. C. Crawford.

Albemarle Presbytery met in Kinston, April 10th. Rev. W. B. Neill, retiring moderator, preached the opening sermon. Rev. W. T. Wadley was elected moderator; Rev. J. A. Vache, temporary clerk; 22 ministers were present, and 19 elders. Rev. W. S. Harden, of Congaree Presbytery was received, and order was taken for his installation at Greenville. A commission was appointed to organize a church at White Oak, in Wayne County. Geneva Church called Rev. F. F. Comerford for two afternoon services a month.

Order was taken for the installation of Rev. F. H. Scattergood as pastor over Cann Memorial Church, Elizabeth City.

Insistent appeals were made to a number of churches, who had not sent in any reports, to send same to the clerk for tabulation.

Rev. C. K. Taffe was reappointed once more to preach the Presbyterial sermon. Rev. Daniel Iverson substituted for him at this session, preaching on "Assurance." Rev. W. T. Wadley presented another report, carefully considered and forcibly expressed on Sabbath Observance and Family Religion. All our churches are asked to send an offering to Rev. I. Cochrane Hunt for the Lord's Day Alliance. Rev. G. W. Belk made a short visit to the Presbytery, as did also Rev. R. E. Loven. A full report on Foreign Missions was presented by Rev. Stanley White at the conclusion, special prayer was offered.

In Sunday School work there was reported a great quickening of interest and in attendance, but failure to plan and equip for the best work.

A Presbyterial Sunday School Convention was ordered for Wilson, July 10th, also other district institutes as far as feasible. The Y. P. Society Conference at Davidson was commended.

Home Missions, in this Presbytery, is the impressive cause. Mr. Searight is chairman. Mr. Crane is superintendent. It was reported that every field out one will soon be filled. Several new church buildings are in process of building, others undergoing repairs; 276 additions, mostly by profession, were made; seven Sunday Schools were organized.

Another county, Hertford, will be entered soon. The evangelist, Mr. M. A. Tremain will live at Ahsokie. The Presbyterial gave us a thrill of pleasure in venturing to raise \$2,000 for Presbyterial Home Missions for an unoccupied county. Mr. Leach reported five candidates, also very nearly \$2,000 contributed to Christian Education and Ministerial Relief. We are all always glad to have superintendent Crawford with us, and again he gave us an encouraging outlook, complimenting the Presbytery on exceeding her apportionment slightly.

Mr. McDiarmid reported 29 women's societies; 15 Y. P. societies; three men's and boys'. An overture, asking for better blanks for spring reports, was ordered sent to the Assembly.

Falkland's invitation for the Fall Presbytery was accepted.

An inspirational evangelistic address, and a 20-minute Bible study, were planned for the next meeting.

Presbytery adjourned till June 6th at Raleigh at 11 a. m. S. C.

SOUTH CAROLINA

At a special meeting of Piedmont Presbytery, held in Anderson, S. C., May 28th, the resignation of Rev. J. R. McRee as pastor of Good Hope and Varennes churches was accepted, and he was dismissed to Augusta Presbytery to become pastor of the Monticello Church. Robert Adams, S. C. Pendleton, S. C., May 28, 1923.

Laurens—The baccalaureate sermon of the commencement program of the Laurens city schools was preached Sunday evening by Rev. Henry Wade DuBose, D.D., pastor of the First Presbyterian Church, of Spartanburg. The services were held at the First Baptist Church. Dr. Weston Bruner, pastor, and Rev. C. T. Squires, pastor of the First Presbyterian Church, assisted in the exercises.

Dr. DuBose took "Ideals" for the subject of his sermon as based on the record of Joseph as a dreamer, the text being "We shall see what becomes of his dreams." In all ages, the speaker said, dreamers and idealists have left their names on the pages of history.

Columbia—The Rev. F. Ray Riddle of Columbia has accepted the call to the Shandon Presbyterian Church, pending action granting him a transfer to Congaree Presbytery from Bethel Presbytery and release from the secretaryship of Home Missions of South Carolina.

Educated at Erskine College, Rev. Mr. Riddle took his theological degree at the Columbia Theological Seminary.

He has been pastor at churches in Monticello, Fla., and at Lowryville. He was married soon after his

graduation to Miss Caroline Chandler of Mayesville, and has a son and a daughter.

Pee Dee, Kentyre and Hamer Churches, Pee Dee Presbytery—Rev. Yosick Benjamin, of Columbia, S. S., who came to this country from Persia and Russia, to protect himself and family from persecution during the world war gave these churches on the fourth Sabbath three interesting and instructive talks on his experience and work in Persia.

Liberal contributions were made by these churches for the support of himself and family. In view of the circumstances under which he and his family have by the providence of God been placed and in view of the great suffering that he and his family experienced in Persia and Russia during the World War and the self-denying that he did there all of our churches should be willing and glad for him to visit them and tell them of his life and work. He is highly commended by some of the most prominent and godly ministers of our Church to the confidence and liberality of God's people. No one will lose anything by ministering to this consecrated servant of God. It is highly necessary for this to be done until God opens a way for him to return to his people. Aside from this we will receive great spiritual benefit from his talks. A. H. Atkins.

Edgefield—On Tuesday, 20th, the three churches in this group met and installed their new pastor, Rev. H. E. Wright, in a joint meeting in the Edgefield church, Rev. J. O. Van Metre, Dr. Melton Clark, and Dr. R. A. Lapsley, of Columbia, officiating. Since this time the churches of this group have all put on new life. Each has oversubscribed its full quota in the every member canvass and at the same time has increased the pastor's salary.

In the Edgefield Church the weekly offering through the duplex envelopes has been put on with great success.

The manse has been put in good repair and thoroughly screened and painted. A Christian Endeavor Society is well organized, also two of the classes of the Sunday School.

An unusually profitable and interesting Bible study class is taught every Thursday by the pastor. This class is composed of the women of the church, although especial invitations have been extended to all who can come.

The Auxiliaries of the Edgefield and Trenton churches are most active, and that of the Edgefield church had attained the silver seal on the Standard of Excellence.

The group composed of Edgefield, Johnston, Newton, presented the pastor with a nice new car to assist him in covering his territory and in doing much missionary work for which he is peculiarly fitted.

Recently Rev. Mr. Wright conducted a profitable series of services in the chapel of the Addison Mills. His interest in and attention to the sick of the mill village has attracted the attention of the officers, and they are glad to co-operate with him in his work.

The Trenton Church has increased its board of deacons by electing Mr. B. T. Hord, and has also taken in new members recently. The prospects are bright, and the congregations thank God and take courage. E. A. D.

With South Carolina Endeavorers, C. F. Evans, Southern Secretary—The pathway of a Christian Endeavor Secretary is not always strewn with roses, but there are occasions so refreshing as to greatly help in smoothing the rough places which may appear. Such an occasion recently came to Southern Secretary Evans at Kershaw, when the Juniors presented to him an immense "May Basket," which they had made with all kinds of blooming flowers, and tucked away among the flowers was a box of candy which they had also made for him.

The Intermediates of the same church presented him with a handsome bouquet of blooming flowers, while the Seniors took him to see his first gold mine.

Rev. F. M. Hawley is the pastor of this aggressive group of Christian Endeavor societies, and both he and his wife are greatly loved by the young people.

Timmons ville gave another outstanding and exceptionally fine demonstration of loyalty to Christian Endeavor, and to the State officers. Due to a misunderstanding these folk were under the impression that Southern Secretary Evans would arrive at 8:20 on a Monday morning and leave at 10:20 the same morning, and in spite of the unusual hour, and the fact that the day was a Monday, plans were made for a meeting at nine o'clock, and the school principal had planned to allow all Endeavorers in the school to be excused for the meeting.

When it was found, upon the arrival of the Secretary, that he was not to leave until the next morning, notice was rushed to the school rooms, a large sign was placed in front of the church, folks got busy on telephones, and special hand bills were struck, announcing the postponement of the meeting until that evening, which resulted in a splendid meeting.

The Juniors of this church, under Mrs. Winn, held the State Junior Loving Cup last year, and as soon as it is awarded this year are expecting to get it back again.

The First Presbyterian Church of Sumter, S. C., has five splendid Christian Endeavor societies, which are doing good work. Each Sunday afternoon these societies hold services in the county convict camp, the county infirmary and in another institution of the city.

Rev. J. F. Marion, pastor of this church, is in charge of the Young People's Conference which is to be held at Clinton, June 11-17.

Because of mail being lost in transit the Endeavorers of the First Presbyterian Church of Anderson, S. C., did not know of the proposed visit of Southern Secretary Evans until 24 hours before his arrival, but in spite of this a splendid meeting was worked up which had an attendance of more than 75 folk.

Rev. R. F. Kirkpatrick, vice-chairman of the All-South Extension Committee, is pastor, and the new State Junior Superintendent, Mrs. W. M. Todd, is a member of this church.

At Clinton the meeting was held in the beautiful chapel of the Thornwell Orphanage, and was attended by the Endeavorers of the Orphanage, of the Presbyterian College and of the city proper.

This Orphanage is one of the outstanding institutions of the Southern Presbyterian Church, is wonderfully managed by Dr. Lynn, and in it Christian Endeavor is recognized as an important factor.

At the meeting held in the Long Cane Church, near Abbeville, Endeavorers drove from six surrounding societies, swelling the attendance to more than 125. Two auto loads came from Due West, which is the society of which Field Secretary Wilson is a member.

On a 36-hour notice Camden gave one of the best meetings of the tour, and the interest was so splendid that the worker's conference lasted until after 10 o'clock, p. m., and plans were outlined for the starting of a new Junior society.

Field Secretary Dendy drove Southern Secretary Evans from Columbia to Camden and return, a distance of 65 miles, and greatly helped in making the meeting a success. South Carolina Endeavorers are thoroughly enthusiastic about Mr. Dendy, and rejoice that he is now in the seminary preparing for larger service.

The Alcolu folk gave a cordial welcome and a splendid meeting. This society is a splendid example of what a rural society can do when real efforts are made.

Hodges stands second in the state in the number of its boys in the Presbyterian College, being led only by Sumter. On a proportionate basis Hodges would stand first, as it is not nearly so large as Sumter.

The outlook in South Carolina is fine and the Endeavorers are lining up for their very best year.

APPALACHIA

Plumtree, N. C.—Thanks to the Christian Endeavor programs prepared by our Executive Committees, we had a most interesting meeting of our Endeavor Society last Sunday evening with our doctors and nurses. We feel that our interest reached the "boiling point" when one of our boys decided on being a medical missionary as his life work.

Our little congregation is doing its part in a financial way; it has subscribed its quota for benevolences and is keeping the pastor's salary paid. Cor.

Morristown, Tenn.—Upon recommendation of the pastor, Rev. S. H. Hay, this church in congregational meeting recently assumed support of a second foreign missionary. The church now has a missionary in China, a missionary in Brazil, and a representative in the mountain work in this country.

The Woman's Auxiliary held the past week a social gathering in the interest of the Mexican Fiesta, at which was contributed \$71 for the school for Mexicans.

The board of officers in formal session has unanimously ordered the formulation of plans for the immediate construction of much needed kitchen equipment and additional Sunday School space.

Hendersonville, N. C.—A number of interesting things have taken place here in the past two or three months. The manse, an attractive and convenient bungalow, was painted inside and out for the coming of the new pastor, Rev. L. T. Wilds, D.D. A residence adjoining the church has been purchased for social purposes and to give more room for an expanding Sunday School. And an order is being placed for a new pipe organ. Fifty new members were added to the church in April and May without any special services, 16 of these on profession, nine of whom received baptism. This gives us a resident membership of 340. The men have been organized after the fivefold plan, gathering for a monthly banquet of song, fun, fellowship and service. The boys 12 years old and up have been organized into a troop of Boy Scouts, the best organization we know of for boys provided the right kind of Scoutmaster is secured. This is an especially attractive field by reason of a growing population, a large number of tourists all the year round, openings for congregational missions, and three up-to-date boarding schools—Blue Ridge for boys, Carolina Military and Naval, and the Fassifern school for girls—many of whose students attend our church. It is a strategic point in our Southern Church and Dr. Campbell, of Asheville says that he doesn't know of a more attractive field in North Carolina.

ALABAMA

Birmingham Third Church has sent out the following invitation:

"The officers and members of this church invite you to attend the thirty-fourth anniversary services of the pastorate of Dr. J. A. Bryan with this congregation. These services will be held in the church Sunday, June 3d, at 11 a. m., and at 7:45 p. m. Pray for us. Psalm 103:1."

(Continued on page 12)

Educational

Union Theological Seminary, Richmond, Va.—The summer engagements of the professors, which sometimes keep them as busy during the vacation as they are in term time, have already begun. Dr. Eugene Caldwell was the preacher at Williamsburg, the seat of the College of William and Mary, last Sunday. Dr. Edward Mack preaches the baccalaureate sermon at Clemson College, S. C., June 3d. Dr. W. L. Lingle renders the same service at the commencement of Washington and Lee University. Dr. W. W. Moore preaches the baccalaureate sermon at the University of Virginia and makes a commencement address at the University of Richmond. Dr. W. Taliaferro Thompson has a series of engagements for conferences here and there on his special line of religious education and work for young people. Prof. Ernest Trice Thompson is to supply the First Church, Huntington, W. Va., in August. Dr. T. C. Johnson, as usual, looks after the Ginter Park Church throughout the summer.

Oglethorpe University.—The principal exercises of the fourth annual commencement were held at the Wesley Memorial Church on Sunday evening, May 27th, at 7:30 o'clock. It will be recalled that the Wesley Memorial Church is equipped with radio apparatus and it is believed that these services were the first commencement exercises ever radioed in the history of America.

The sermon was preached by Dr. George L. Petrie, pastor of the First Presbyterian Church, of Charlottesville, Va., after which followed the conferring of degrees and the presentation of the appropriate academic hoods during the ceremony of investiture.

The Executive Committee of the Board of Founders of the university, in considering the matter of the conferring of honorary degrees, bore in mind the fact that this commencement marked the decennial of their institution and decided to emphasize in the honors that they conferred the memory of Old Oglethorpe and the part that Atlanta had played in the refounding of the institution in this city. To this end, they selected as their baccalaureate orator Dr. George L. Petrie, a graduate of Old Oglethorpe in 1864 and the class-mate of Sidney Lanier, who is one of the few graduates of the old institution still in the active service of the ministry. Dr. Petrie is known as a distinguished and eloquent divine and holds one of the most important charges in the state of Virginia. In his sermon, Dr. Petrie referred most touchingly to his own graduation day at old Oglethorpe 64 years ago when, with some 19 other boys, he received his diploma at the hands of old Dr. Samuel K. Talmadge, the then president of the institution. All of this Dr. Petrie said seemed to him to have happened but yesterday. Upon him was conferred the degree of Doctor of Laws.

The university also conferred upon Mr. Nathaniel P. Pratt, of Atlanta, the degree of Doctor of Laws. Mr. Pratt is the chairman of the Executive Board of the Georgia School of Technology, so that this honor conferred upon him is a complimentary expression of appreciation of their great sister institution which such friendly and cordial relations in every department have been maintained during the lives of the two institutions. The grandfather of Mr. Pratt was given the degree of Doctor of Divinity by Old Oglethorpe in 1854. His uncle, Henry Barrington Pratt, who translated the Bible into the Spanish language for the American Bible Society and who had been a Presbyterian missionary in South America for many years, was a graduate of Old Oglethorpe. His father, who bore the same name as his grandfather, Nathaniel Alpheus Pratt, was graduated from Oglethorpe University in 1852, and when the storm of war broke upon the country in 1861 he was professor of chemistry and geology in his alma mater.

Oglethorpe University has watched the great work done by Mr. Willis A. Sutton, as superintendent of the public school system of this capital of the southeast, and has not failed to note his fine judgment and ability. They, therefore, requested him to allow them the privilege of conferring upon him, on this occasion, the degree of Doctor of Pedagogy.

During the past decade few men have conferred upon the public of Atlanta more pleasure and few have done it more skillfully or with higher mark of ability of art than Mr. Charles A. Sheldon, Jr., the city organist of Atlanta, who is perhaps the best known organist in the southern states. The university conferred upon Mr. Sheldon the Degree of Doctor of Music.

The Executive Committee desired also to honor Mr. Joel H. Hunter who is among the best masters of statistics and mathematics in relation to business that the southern states affords. Mr. Hunter is the author of a number of exceedingly high-grade volumes and essays on his favorite subject, and his reputation as an auditor has spread all over the nation. The committee, therefore, requested the privilege of conferring the degree of Doctor of Commercial Science upon Mr. Hunter.

The university also conferred the degree of Doctor of Divinity upon Dr. Hay Watson Smith, pastor of the Second Presbyterian Church, Little Rock, Ark. Dr. Smith, as is well known, comes from a family which stands almost unique in the denominations, having furnished to the Church so many distinguished leaders. Dr. Smith is well known as a liberal leader of the denomination, his recent brochure on Presbyterianism and Evolution, stamping him as a man of courage and devotion to the pure faith, which

the authorities of Oglethorpe University felt should be fittingly recognized at this time.

One of the best deserved and most interesting honors conferred was the degree of Doctor of Pedagogy upon Mr. Benjamin P. Gaillard, who, for 50 consecutive years, has been a professor in the North Georgia Agricultural College at Dahlonega, Ga. This record made by Mr. Gaillard has been rarely equaled in the history of American education.

Lees-McRae Institute, Banner Elk, N. C., opened April 12th, with a full attendance. All day the teachers were busy registering pupils, and attending to the many duties connected with the opening of the session.

That night all the school assembled in the beautiful new auditorium, in the North Carolina Building, for the formal opening. Dr. Robert King, of Kingsport, Tenn., chairman of the board of trustees, came to us for this occasion, which was one of mingled joy and sorrow to many of us, who recalled the days and months of Mr. Tufts' time and strength that has gone into the work. Mr. King cheered us all by his helpful and inspiring address on "Character Building."

Now the first month of school work at "L. M. I." has passed and everything has gotten into smooth running order. All day long girls can be seen going back and forth over the campus for classes, music lessons, practice, basketry, and sewing, or headed for work in the kitchen and dining room. Here 91 hungry people are fed three times a day. The Domestic Science teacher often remarks that a miracle has been performed when she gets enough cooked for so many hungry ones.

The different school organizations are in full swing, and led by enthusiastic girls. The Missionary Society has been re-organized. Many new members have been added to both the Missionary Society and "The Tithers' League." All are anxious to give more for missions than they have in the past. The Philolethian and Eirenean Literary Societies have had enthusiastic times initiating new members and getting up interesting programs. The girls of the upper classes, promoted by the Student Council, gave a delightful evening in honor of the new girls, the first Friday of school.

Instead of having a formal receiving line, as had been planned, they asked each one to get up, move around, and shake hands with each other. Many peals of laughter filled our new auditorium when "Miss So and so" met "Miss So and so," whom she had probably known for years or to whom she had sleepily said that morning, "Oh, there goes that old rising bell." A talk was made by Miss Eugenia Stinson, president of the student body, explaining the object of the organizations. She called on others for brief remarks. They were most interesting and helpful and we "old teachers," who had seen many of these dear young girls come up through the grades, were swelling with pride over the fine spirit, so well expressed in their works and in their lives. We are indeed proud of the way the student body is upholding the spirit of the honor system.

Estelle McIver.

EDITORIAL.

(Continued from page 2)

The following letter to the Moderator was read and admitted to record in the minutes:

Mr. Moderator:

We, the editors of the Church papers, wish, through you, to express to the Stated Clerk, Rev. Dr. J. D. Leslie, and all of his assistants, our sincere thanks for the great help they have so cheerfully and willingly given us during the meeting of this Assembly. They have relieved us of much of the work that we have had to do sometimes in the past, and of much anxiety about getting all the papers needed for our reports. These papers have been furnished us accurately prepared and promptly delivered.

This help has lightened our labors, enabled us to do our work better and added much pleasure to our attendance upon the meeting of the Assembly, and we appreciate it very highly.

(Signed)

Wm. S. Campbell, Editor Presbyterian of the South.

J. R. Bridges, Editor, Presbyterian Standard.

David M. Sweets, Editor, The Christian Observer.

This concludes our story of the official acts of our Assembly.

In our next issue we propose, as is our custom, to add some notes on the Assembly, in which we hope to touch upon sundry matters that would be out of place in a regular report, and yet they give a flavor to the story.

YOUNG PEOPLE'S HANDBOOK, KINGS MOUNTAIN PRESBYTERY

This handbook with suggested program for "Presbytery Day" in June has been received. It is issued by the Committee of Sunday School and Young People's Work of Kings Mountain Presbytery. In this book will be found much useful information for young people. It tells what a Pres-

bytery is, its powers and duties, and it also tells what Presbyterians believe. The remainder of the book is devoted to the Young People's Work, which seems to be systematically carried on. Copies will be sent free upon application to Rev. Roswell C. Long, Gastonia, N. C.

News of the Week

Governor Smith, of New York, signed the legislative bill wiping the Mullen-Gage state prohibition enforcement act off the statute books.

Strict application of the recent supreme court decision barring liquor from territorial waters of the United States has been practically decided upon by treasury officials, who hold out no hope of meeting the views of the foreign powers through regulatory provisions.

A detailed survey of the cotton crop reports received for May show that the month just closed has been quite as unfavorable to cotton growth as was April.

It falls under the 10 year average of 76.0 per cent, and excepting the poor yields of 1920-21 is lower than any year since 1907.

Governor Morrison has appointed Heriot Clarkson, of Charlotte, to the Supreme Court Bench. This is one executive act that apparently has the approval of all shades and tinges of Tar Heel politics as represented in the capital.

Representative Claude Kitchen, formerly minority leader in the lower house of Congress, died at 6:14 o'clock May 31st, at Wilson, N. C.

Governor McLeod, of South Carolina extended clemency to eight prisoners, full pardons to two of them and suspended sentences for six. In granting these terminations of sentences the Governor disposed of practically all remaining cases in which clemency had been recommended by the present and former boards of pardon.

The body of Joseph W. Folk, former governor of Missouri, who died in New York, at the home of his sister, Mrs. James A. Webb, after an illness of a year, was sent to his birthplace in Brownsville, Tenn., for burial.

Robert R. Reynolds, candidate for the democratic nomination for lieutenant governor of North Carolina, in a state where nomination is equivalent to election, announces that on July 9th he will try a trip around the world in an automobile. The start will be made from Asheville with Washington, D. C., the first objective after visiting the principal cities in the state.

Dr. J. F. Spruill, of Sanatorium, has been chosen as superintendent of the Guilford County tuberculosis hospital, and will assume his duties on September 1st.

He is widely experienced in the war against tuberculosis.

The court of appeals has affirmed the conviction of the American Cotton Exchange of New York, of a felony in that the exchange maintained a bucket shop.

Shortage of food in the bandits' stronghold at Paotzuku before the kidnapping of a number of foreigners from the Shanghai-Peking express May 6th, caused the brigands to throw 80 Chinese prisoners to death from one of the mountain cliffs, according to information received from Father William Lenfers, German priest who has made several trips to the outlaw headquarters.

Paresis, long found incurable, has at last yielded to treatment, according to a report of more than 50 cases mentioned in the current issue of The Journal of the American Medical Association.

Tryparsamide, a new drug, which is injected into the blood and is carried to the spinal fluid which contains the diseased organism which affects the brain, is the source of the great benefits found through the research and experimental work of Dr. A. S. Lovenhart.

Memorial Day was observed in Charlotte, Major General Lejeune, as orator. A memorial to the Doughboy was unveiled.

CHILDREN

A CUTE LITTLE SISTER

Dear Standard:
I am a little girl 11 years old. I live on Joe's Creek Farm. This is a very pretty place to live. I go to school at Laurel Hill, N. C. I am in the fifth grade. My teacher's name is Miss Ethel Brothers. I like her fine. I have two brothers and two sisters. My baby sister can walk; she is real cute; her name is Ruth Wilson Yates. I go to church at Laurel Hill to the Church in the Pines. Rev. Charles R. Bailey is my pastor. I like him fine. I will close, hoping to see this in print.

Your unknown friend,
Bertha Yates.

Ghio, N. C.

COUGHING OUT HER WAY

Dear Standard:
I enjoy reading the letters in the Standard so much. I have written you twice before and you were so nice to publish them. I go to Sunday School at Steele Creek every Sunday. Our pastor is Rev. J. M. Walker. Our superintendent is Mr. F. B. Spratt. I will miss Sunday School for a while. We have whooping cough. My school teachers are Miss Clara Hall and Miss Bertha Berryhill. Miss Hall has been with us three years. I had not missed a day at school until I took whooping cough. I was trying to go a whole school without missing a day. I have three brothers younger than myself. We have a time when we all get to coughing. We had a sad death near us yesterday, Mrs. Will Berryhill; she left seven children, six girls and one boy. The oldest one is 10 years old. They are my playmates. I hope you will publish my letter.

Louise Wilson.

Charlotte, N. C., Route 5.

RIDES IN THE TRUCKS

Dear Standard:
I am a little boy eight years old, and go to school at Big Spring; am in the second grade. My teacher's name is Miss Mary Boyles. We have a lot of fun riding in the truck. We have pet squirrels in our yard. This is my first letter, and I want to see it in print.

Murray Bigham.

Charlotte, N. C., R. F. D.

IN FOURTH GRADE

Dear Standard:
This is my first letter to you. I am a little girl 11 years old. I am in the fourth grade at school. My teacher's name is Miss McPherson. I like her fine. Our school is going to close in three weeks. I will close for fear of the waste basket.

Your unknown friend,
Eugenia Long.

Matthews, N. C., R. 28.

WONT REACH WASTE BASKET

Dear Standard:
I am a little girl seven years old. I have a bag swing; it is made with a long rope and a pillow. I want my grandfather, Mr. R. A. Brand, from Wilmington, N. C., to see this letter. I hope my letter will not reach the waste basket.

A friend,
Madge Taliaferro.

Atlanta, Ga.

RAGS IS AN AIRDALE

Dear Standard:
I am a little girl four-and-a-half years old. I am telling my mother what to say. I have a dog named Rags, a year old, I believe. I go to Sunday School, but there

is so much measles around I can't go now. My teachers are named Mrs. Minnie Nicks and Mrs. Caldwell. My dog is an airdale. I have two grandmothers, one lives here and one lives in Winston. I was born in Winston. I am the mascot of the senior class at the school. My nurse is named Olla Graves. We are through, aren't we, mother? My name is

Jean Gray Scott.

Graham, N. C.

THE STRATFORDS' BALL

"This world is such a busy round
For children one and all,
No wonder, then, that we have thought
We'd like to give a ball.
So we invite you now to come
Next Saturday at two,
And bring a ball of any kind,
Then find out what to do."

Robert Andrews read the verse aloud from a card he had received by mail, and his father looked up from the morning paper he was reading at the other end of the breakfast table, and said:

"What's all that?"

"It's an invitation from the Stratfords," said Jean, "and I have one just like it, too. May we go?"

"What! Go to a ball? You two children? Well!"

"It is all right," chimed in mother. "It is perfectly all right for them to go. I have seen Mrs. Stratford, so I happen to know what it is all about; and it is not the sort of ball you have in mind, at all, but just the thing you would be glad to have them attend. Besides, you and I are to be allowed to steal in to see the ball in progress, and to stay for the supper, which is part of the ball. So don't you dare say no!"

"Oh, well, if you know all about it, that is different," said father, "and I'll accept for myself right away, for I'd like to see with my own eyes if it is as proper for children as you say it is."

"Well, if you go," said mother, "remember you will not be admitted unless you carry a ball."

"What kind of ball?" he asked.

"It does not matter," she replied, "and you must decide for yourself. You can go to any store you like, and pick out whatever sort you wish, but you won't be allowed to enter the Stratford's house unless you have some kind of ball with you."

The whole family had such fun deciding what balls to take! They went to all the shops they could think of, and looked at everything that was a ball. Then they made the whole thing more fun by keeping secret what ball each one chose. It must not be too expensive, Mrs. Stratford said, but it could be a ball from a store, or a home-made ball, or anything that could be called a ball.

On Saturday, the children went at 2:00 o'clock. At the door sat a maid with a large hamper, into which each child placed carefully his or her ball, for some of the balls were breakable, and some would crush. Then when everyone had arrived, the fun began. In the large library, several great tables had been placed in the middle of the room, and the hamper was brought in. Mr. and Mrs. Stratford had the children all seated about the room where they could see what went on, and all the balls from the hamper were placed upon the table, and there were shouts of delight and cheers when the wrappings were taken off, and the balls of all sorts were shown. There were rubber balls, baseballs, footballs, worsted balls, pin-balls, a golf-ball, two tennis balls, a card of round button-balls, a perfectly round nut, several oranges, some apples, a huge puff-ball carefully wrapped in wax paper.

This was brought by a child whose father found it in his meadow the day before. There were a croquet-ball, some ping-pong balls, marbles, a huge ball of carpet-rags one little girl had begged from her

grandmother's work-basket; a darning-ball, candy balls, and even a ball of soap. Mr. Stratford said he had never laughed so much in all his life, and he laughed so much he almost bawled besides!

The fun was all repeated when the grown-ups came, for they had to see all the children's offerings, and theirs had to be seen by the children, too. One man said he was sorry there did not happen to be any snow, for he would have liked to bring a snowball.

The grown-ups had not happened to think of anything that the children had not thought of, too, but Mr. Andrews made every one cheer with loud hurrahs, for he had brought the largest toy balloon he could find, and, as he had been taken into the secret, he had an envelope attached to it, and in the envelope was a fine check, for the party was for the benefit of the new Children's Home, and all the balls were to go to the children to play with, while the grown-ups made the balls keep rolling by adding contributions of money to their ball, as Mr. Andrews had in the case of his gift of the check.

Did the laughs and fun stop there? Indeed they did not! For then came supper, and, so far as possible, every thing was ball-shaped. There were round buns, meat pressed into ball shape, potato balls, cottage-cheese balls, doughnut balls, and, last and best, ice cream balls.

Afterward, the whole party, young and old, went into the large music-room, and played round games—even ring-around-a-rosy—and they had such fun that all the children decided a party was vastly more worth-while when the fathers and mothers played, too.—Blanche E. Wade, in Christian Standard.

PEGGY PARKER'S MEMORIAL DAY SURPRISE

On the morning of Memorial Day all the boys and girls who attended school in the Little White Schoolhouse marched to the little cemetery at the back of the Old Gray Church and decorated the soldier graves.

They had brought flags, and wreaths of evergreen, and bouquets of spring flowers from their gardens.

It was a beautiful morning. As they marched, singing, past old Aunt Lida Fogg's dingy little house, the old woman was sitting on her steps in the sunshine. Everybody said Aunt Lida was queer. And most people thought she had a very bad temper. Some even said she was a witch—think of it!—and many of the children were more than half afraid of her, with her sharp eyes and sharp voice.

But Peggy Parker called out a happy "Good morning!" as they passed.

"Good morning, Peggy Parker!" she answered, in her high-pitched, creaky tones. "You'll be surprised when you get to where you're going!"

"What does she mean, I wonder!" said Peggy. And they all wondered. But in a few minutes they had forgotten all about it. They marched on, still singing. But when they reached the church, and began to place the flags and flowers, they were very still.

Then, suddenly, all the children turned to look at Peggy. For she had exclaimed, "Oh, oh, oh!" in a surprised, happy voice.

At the far side of the cemetery was the grave of her brother Stanley, who had been an aviator in France. Peggy stood beside it, her eyes shining, shining with happiness—and tears.

"Look!" she said.

All over the green turf, as thickly as there was room for them to blossom, there were crocuses! Yellow, and blue, and white, so shining and satin-smooth, and glad-looking! And last year there had not been one where they now made a radiant loveliness.

"Oh, I know, now!" exclaimed Dick Harper. "That's what old Aunt Lida meant, when she said you'd be surprised. I remember last fall, when I was over

here helping my brother John fix the fence, she went in and stayed a long time. She had a paper bag full of something. It must have been the crocus bulbs. And she set them there!"

"But why?" puzzled Peggy.

"I remember, if you don't!" exclaimed Kitty Hollis. "Don't you know, when we—a lot of us girls—found her old black cat in a trap, in the woods, and you took it to her, trap and all, because we couldn't get it out? And you carried it to her alone, because the rest of us didn't dare go near her house? And you went afterward to ask her how it was getting along? And you went and took it some catnip?"

"Oh," said Peggy, "of course, I forgot a little thing like that! But aren't the flowers beautiful? And Stanley loved crocuses!"—Minnie L. Upton, in Banner.

SYMPATHETIC

Whenever I start out to walk, our dog he seems to know,

And runs along ahead of me to show he's coming, too;

And when there is a reason why he really mustn't go,

The hollering "Go home" to him is awful hard to do.

He wags his tail and jumps around, and seems as if he said:

"I guess you didn't mean it; you were only jokin' then!"

But when he sees I'm serious he kinder droops his head,

Or looks up at me sorrowful, an' looks away again.

And then at last he minds me if I keep an angry tone.

It's awful hard to do it, but I try with all my might:

And sometimes when I look around I see him all alone

A-watchin' me and watchin' me until I'm out of sight.

You see I know just how it is, 'cause some days when I find

My brother's got to hurry off with bigger boys to play,

And when he says I mustn't go and tag along behind,

He leaves me sittin' somewhere and a-feelin' just that way!

—From "Rhymes of Little Boys," by Burgess Johnson.

THE BOY WHO FORGETS

I love him—the boy who forgets!
Does it seem such a queer thing to say?

Can't help it; he's one of my pets;
Delighted at work or at play.

I'd trust him with all that I own,
And know neither worries nor frets;

But the secret of this lies alone
In the things that that laddie forgets.

He always forgets to pay back
The boy who has done him an ill;

Forgets that a grudge he owes Jack,
And smiles at him pleasantly still.

He always forgets 'tis his turn
To choose what the others shall play;

Forgets about others to learn
The gossip things that "they say."

He forgets to look sulky and cross
When things are not going his way;

Forgets some one's gain is his loss;
Forgets in his worktime his play.

This is why I must take his part,
Why I say he is one of my pets;

I repeat it with all of my heart:
I love him for what he forgets.

—St. Nicholas.

Nine little sausages
Sizzling on a plate;

In came the boarders,
And then they were ate.

—Boston Transcript.

CHURCH NEWS

(Continued from page 9)

Mobile, Government Street Church—May 27th was a notable day in the work of this church. At the 11 o'clock hour the Children's Day exercises were held. The attendance was large and the program was excellent. The offering for Foreign Missions amounted to almost \$1,400.

In the evening Dr. Ogden preached in the Lyric Theatre to a splendid congregation. These theatre services have drawn great crowds from all classes and have become one of the outstanding features of the city's religious life.

GEORGIA

Decatur—Work is progressing satisfactorily on our new Sunday School building and the contract calls for completion in October. This building and the surrounding grounds will give us one of the most complete working plants in this section of the Assembly, and we are looking forward very hopefully to a year of continued and larger growth. Mr. S. W. Dendy, who is known to Christian Endeavor throughout the Southeastern States, is in charge of our Young People's Work for the summer, and has already made a wonderful impression. Our Daily Vacation Bible School, with Mrs. S. H. Askew as principal, will open again on July 2d, and indications are that our enrollment will be limited only by our equipment for effective work.

Oakhurst—This church is rejoicing in the coming of Rev. Marshall S. Woodson, a recent graduate of Columbia Seminary, to their pastorate. Mr. Woodson will be ordained and installed at an adjourned meeting of Atlanta Presbytery to be held in the Oakhurst Church, Sunday afternoon, June 10th, at 3 o'clock.

TENNESSEE

Memphis, Westminster—Rev. J. J. Hill, D.D., superintendent and treasurer of Presbytery, presented the cause at Westminster May 27th, and had a cordial response.

The Mexican Fiesta was well represented by circle 7, of the Auxiliary, May 28th, and a good offering was made for the school for Mexican girls.

The brotherhood, recently organized, held its first real conference June 1. Mr. P. T. Shanks, of Selma, Ala., is expected to speak to the men June 3d. Our minister preached a week in Dyersburg, Tenn., May 21-28, and baptized five men.

VIRGINIA

Charlottesville—The baccalaureate sermon of Oglethorpe University was preached by Dr. G. L. Petrie, of Charlottesville, May 27th at Atlanta, Ga. The service was held in Wesley Memorial Church, one of the largest auditoriums in the city. Dr. Petrie is an alumnus of Oglethorpe University of the class of

1850, of which only three members are now living. At the close of the service the degree of Doctor of Laws was conferred on Dr. Petrie.

The Massanetta Springs Summer Bible Conference Encampment, Harrisonburg, Va., opens July 16th and closes August 26th.

About \$12,000 has been expended on improvements. The facilities for entertaining delegates have been greatly enlarged, cottages renovated and put in splendid condition, capacity of dining room increased, tents purchased and grounds put in order.

In view of the tremendous expense to which the committee has been put, the churches of the Synod of Virginia are most earnestly urged to send their contributions for the year 1923-24 to Mr. R. C. Dingleline, treasurer, Harrisonburg, Va.

The Synod of Virginia meets at Massanetta Springs on August 28th.

DISTRICT OF COLUMBIA

Central Church of Washington—Yesterday, May 27th, this church commemorated its 55th anniversary. It was organized May 31, 1868, by Rev. A. W. Pitzer, who has been our pastor emeritus since April 1906. He has thus been pastor of this church for 55 years. The anniversary was appropriately observed in the Sunday School under the guidance of the superintendent, elder Roy W. Prince. Emphasis was given to a quotation from a sermon delivered by Dr. Pitzer on his 34th anniversary in which he stated what this church stands for: "We have stood for the spirituality of the church and against its secularization. We have not substituted sociology for salvation, reformation for regeneration, or civic centers for the cross of Christ." At the morning service the pastor, Rev. Dr. James H. Taylor, read to the large congregation Dr. Pitzer's letter to his people, as follows: Philippians 1:1-11, 21-24, 28, 29; 4:10-14, 19, 20, 23. Several brief letters were read from members who could not be present, one of them from ex-President Woodrow Wilson. At night the pastor read to the congregation the reply to Dr. Pitzer's letter, Isa. 26:3, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." This church is very rich in what no money could buy—the affection and prayers of two devoted pastors, and the abounding labors of its junior pastor. A. H.

PERSONAL

The Secretaries of Stewardship of all denominations met in Baltimore, Md., April 24-26.

Our Dr. M. E. Melvin represented our Church, and was given special honor by being made president of the Stewardship Council.

Rev. W. Bruce Doyle, who has been recuperating at Hot Springs, N. C., has been greatly improved and expects to begin his work June 1st. His address is changed from Hot Springs, N. C., to Opelika, Ala.

James Ross McCain, formerly vice-president under Dr. Gaines, has been made president of Agnes

Scott College. As a co-worker with Dr. Gaines, Mr. McCain is eminently fitted to carry out Dr. Gaines' plans, as well as make plans of his own. This excellent school is to be congratulated upon having such a successor ready to step in.

Rev. M. B. Lambdin, who has been touring the lands beyond the seas, has returned, and may now be addressed at 3534 Park Place, N. W., Washington, D. C. He visited Tutankhamen's tomb, and is full of first-hand information of this remarkable discovery. He is open to calls for Evangelistic, Inspirational and Lecture work.

SCARLET AND PURPLE

The Christian's colors: scarlet for sacrifice, typified by "the Lamb;" purple for royalty—"in the midst of the throne." While His shed blood was encrimsoning the cross, above His "sacred head now wounded" was reared the trilingual inscription of kingship. This union of sacrifice and royalty reaches into eternity. What God hath joined together in revelation think not to put apart in experience. You may not retain the scarlet of the atonement to cover your sins if you trample under disobedient feet the purple of His kingship. If His death becomes your pardon, it must result in His life becoming your pattern. You cannot dispense with either the scarlet or the purple.—Evangelical Messenger.

FAITH, HOPE, LOVE

Faith says there are good things prepared; hope says they are prepared for me; love says I will endeavor to walk worthy of them, not only for the glory of God, but for the good of others. Faith and hope are both of the taking kind, but love gives. Therefore, love is more noble, for it is better to give than to receive. Then, too, love is the greatest, for it includes the others. One may have faith and hope without love, but one can not have love without faith and hope.—Alexander Lewis.

THE SILVER LINING

The Bible makes it plain that God plans for the happiness of every one. A Christian who was giving his life in service for his fellows was asked this question: "What does life mean to you?" His reply was: "A place where a Father above deals differently with His different children, but with all in love; a place where true joys do not hang on material pegs, and where all the time the fact that God our Father is on His throne lines every cloud with silver light.

Our thoughts may be prayers. There are moments when, whatever the attitude of the body may be, the soul is on its knees.

Marriages and Deaths

MARRIED

Covington-Ingle — At the Nurses' Home, Sanatorium, N. C., June 2, 1923, by Rev. W. C. Brown, Mr. Clay Wall Covington, of Timberland, N. C., and Miss Grady Ingle, of Sanatorium, N. C.

DEATHS

McCubbins—Mr. J. Absalom McCubbins, a faithful member of the Thyatira Presbyterian Church, entered into rest May 14, 1923. He will be greatly missed, not only by the members of his family, but by the whole community.

He was a brother-in-law to Drs. W. L. and T. W. Lingle.

IN APPRECIATION

Of the Rev. J. Andrew Smith, student, preacher and teacher, a man of God who by his cheerfulness under affliction, his ready sympathy and his willingness to serve had endeared himself to all with whom he was thrown in contact.

His profound knowledge of the Word of God, gained throughout a life of the study of His Word, lead him into a wide field of usefulness both as a preacher and an evangelist. In later years, owing to his afflictions, this knowledge of the Word was intensified and, while his activities were confined to a narrow field of service, yet, the members of the Men's Bible

Class of the First Presbyterian Church, Statesville, N. C., whose beloved leader he was for months before his death, wish to express their gratefulness for the service he rendered them and feel that each of them have been lead closer to the Master by having had the Bible taught them in such a masterful way by Mr. Smith. They feel that their faith has been strengthened by observing Mr. Smith's cheerfulness under affliction and his readiness to help.

Therefore, be it resolved:

That this class desires to express its sincere appreciation of his character, its gratefulness for having had the privilege of this close association with him and that we express to his family our deepest sympathy in their affliction and ours.

That we spread these resolutions on our minutes and that a copy be sent the family.

J. A. Steele,
J. T. Montgomery,
W. R. Mills,
J. A. Brady,
W. W. Turner, Committee.

HUGHES COTTAGE

Montreat, N. C.

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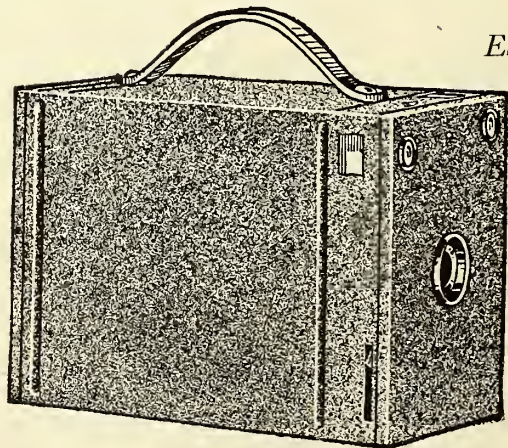
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Because we want to advertise our Kodak Finishing Department, we have decided to make this offer.

If by mail add 15 cents to cover packing and postage.

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EXPERT KODAK FINISHING

WHY DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Springs liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

Shivar Springs,
Box 3H, Shelton, S. C.
Gentlemen:
I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name _____
Address _____
Shipping Point _____
(Please write distinctly.)

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Courses: Collegiate, 4 years, A.B. Degree; Preparatory, 4 years. Music, Art, Expression, Domestic Science. Athletics—Gymnasium and Field. Catalogue.

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An A-1 grade college maintained by the State of North Carolina for the education of its young women.
Liberal courses leading to the usual degrees in Arts, Science and Music.
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Story and Incident

AUNT JANE ON CHURCHES

(From "Aunt Jane of Kentucky," by Eliza Calvert Hall.)

"Don't you think a wife ought to join her husband's church, Aunt Jane?" I asked with idle irrelevance to her remark.
"Sometimes she ought and sometimes she oughtn't," replied Aunt Jane oracularly. "There ain't any rule about it. Everybody's got to be their own judge about such matters. If I'd 'a' been in Marthy's place, I wouldn't 'a' jined Amos' church, and if I'd been in Amos' place I wouldn't 'a' jined Marthy's church. So there it is."

"But didn't you join Uncle Abram's church?" I asked, in a laudable endeavor to get at the root of the matter.

"Yes, I did," said Aunt Jane stoutly; "but that's a mighty different thing. Of course, I went with Abram, and if I had it to do over again, I'd do it. You see the way of it was this: my folks was Campbellites, or Christians they'd ruther be called. It's curious how they don't like to be called Campbellites. Methodists don't mind bein' called Wesleyans, and Presbyterians don't git mad if you call 'em Calvinists, and I reckon Alexander Campbell was jest as good a man as Wesley and 'a sight better'n Calvin, but you can't make a Campbellite madder than to call him a Campbellite. However, as I was sayin', Alexander Campbell himself baptized my father and mother out here in Drake's Creek, and I was brought up to think that my church was the Christian church, sure enough. But when me and Abram married, neither one of us was thinkin' much about churches. I used to tell Marthy that if a man'd come talkin' church to me, when he ought to be courtin' me, I'd 'a' told him to go on and marry a hymn-book or a catechism. I believe in religion jest as much as anybody, but a man that can't forgit his religion while he's courtin' a woman ain't worth havin'. That's my opinion. But as I was sayin', me and Abram had the church question to settle after we was married, and I don't believe either one of us thought about it till Sunday mornin' come. I ricollect it jest like it was yesterday. We was married in June, and you know how things always look about then. I've thought many a day, when I've been out in the gyarden workin' with my vegetables and getherin' my honeysuckles and roses, that if folks could jest live on and never git old and it'd stay June forever that this world'd be heaven enough for anybody. And that's the way it was that Sunday mornin'. I ricollect I had on my 'second-day' dress, the prettiest sort of a changeable silk, kind o' dove color and pink, and I had a leghorn bonnet on with pink roses inside the brim, and black lace mits on my hands. I stood up before the glass jest before I went out to the gate where Abram was, waitin' for me, and I looked as pretty as a pink, if I do say it. 'Self-praise goes but a little ways,' my mother used to tell me, when I was a gyirl; but I reckon there ain't any harm in an old woman like me tellin' how she looked when she was a bride more'n sixty years ago."

And a faint color came into the wrinkled cheeks, while her clear, high laugh rang out. The outward symbols of youth and beauty were gone, but their unquenchable spirit lay warm under the ashes of nearly eight decades.
"Well, I went out, and Abram helped me into the buggy and, instead o' goin' straight on to Goshen church, he turned around and drove out to my church. When we walked in I could see folks nudgin' each other and laughin', and when meetin' broke and we was fixin' to go home, Aunt Maria Taylor grabbed hold o' me and pulled me off to one side and

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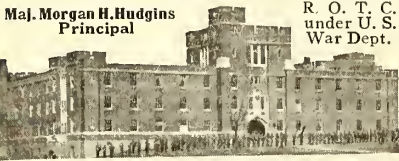
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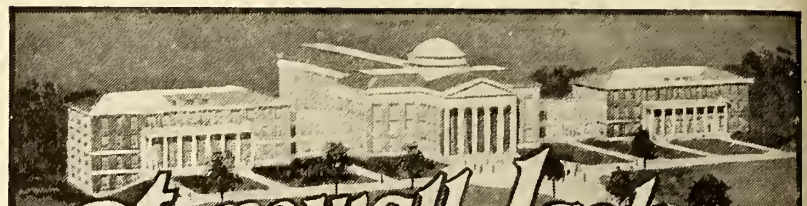
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says she, 'That's right, Jane, you're be-gimmin' in time. Jest break a man in at the start, and you won't have no trouble afterwards.' And I jest laughed in her face and went on to where Abram was waitin' for me. I was too happy to git mad that day. Well, the next Sunday, when we got into the buggy and Abram started to turn round, I took hold o' the reins and says I, 'It's my time to drive, Abram; you had your way last Sunday, and now I'm goin' to have mine.' And I snapped the whip over old Nell's back and drove right on to Goshen, and Abram jest set back and laughed fit to kill.

"We went on that way for two or three months, folks sayin' that Abram and Jane Parish couldn't go to the same church two Sundays straight along to save their lives, and everybody wonderin' which of us'd have their way in the long run. And me and Abram jest laughed in our sleeves and paid no attention to 'em; for there never was but one way for us, anyhow, and that wasn't Abram's way nor my way; it was jest our way. There's lots of married folks, honey, and one of 'em's here and one of 'em's gone over yonder, and there's a long, deep grave between 'em; but they're a heap nearer to each other than two livin' people that stay in the same house, and eat at the same table, and sleep in the same bed, and all the time there's two great thick church walls between 'em and growin' thicker and higher every day. Sam Amos used to say that if religion made folks act like Marthy and Amos did, he believed he'd ruther have less religion or none at all. But, honey, when you see married folks quarrelin' over their churches, it ain't too much religion that's the cause o' the trouble, it's too little love. Jest ricollect that; if folks love each other right, religion ain't goin' to come between 'em.

"Well, as soon as cold weather set in they started up a big revival at Goshen church. After the meetin' had been goin' on for three or four weeks, Parson Page give out one Sunday that the session would meet on the follerin' Thursday to examine all that had experienced a change o' heart and wanted to unite with the church. I never said a word to Abram, but Thursday evenin' while he was out on the farm mendin' some fences that the cattle had broke down, I harnessed old Nell to the buggy and drove out to Goshen. All the converts was there, and the session was questionin' and examinin' when I got in. When it came my turn, Parson Page begun askin' me if I'd made my callin' and election sure, and I come right out, and says I, 'I don't know much about callin' and election, Brother Page; I reckon I'm a Christian,' says I, 'for I've been tryin' to do right by everybody ever since I was old enough to know the difference betwixt right and wrong; but, if the plain truth was told, I'm j'inin' this church jest because it's Abram's church, and I want to please him. And that's all the testimony I've got to give.' And Parson Page put his hand over his mouth to keep from laughin'—he was a young man then and hadn't been married long himself—and says he, 'That'll do, Sister Parrish; brethren, we'll pass on to the next candidate.' I left 'em examinin' Sam Crawford about his callin' and election, and I got home before Abram come to the house, and the next day when I walked up with the rest of 'em Abram was the only person in the church that was surprised. When they'd got through givin' us the right hand o' fellowship, and I went back to our pew, Abram took hold o' my hand and held on to it like he never would let go, and I knew I'd done the right thing and I never would regret it."

There was a light on the old woman's face that made me turn my eyes away. Here was a personal revelation that should have satisfied the most exacting, but by vulgar curiosity cried out for further light on the past.
"What would you have done," I asked,



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"if Uncle Abram hadn't turned the horse that Sunday morning—if he had gone straight on to Goshen?"
Aunt Jane regarded me for a moment with a look of pitying allowance, such as one bestows on a child who doesn't know any better than to ask stupid questions.
"Shuh, child," she said with careless brevity, "Abram couldn't 'a' done such a thing as that.

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About Walking

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HE BELIEVES they'd LIVE LONGER.

AND BETTER.

AND I guess he's RIGHT.

I WAS WONDERING IF FOLKS wouldn't WALK MORE.

IF THEY had to HAVE TICKETS at say A DOLLAR a mile.

THEN THEY'D think IT MUST be good EXERCISE.

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BECAUSE IT'S expensive.

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MAYBE THAT'S the TROUBLE.

WALKING IS so FREE FOLKS think

IT CAN'T be any GOOD.
—McAlpine, in C. E. World.


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f 7:19 pm	s 8:15 am	f 9:15 am	5	Ashley Heights	49	f 6:35 pm	f 3:20 pm	8:12 am
s 7:28 pm	s 8:36 am	s 9:26 am	9	Sanitorium	36	f 6:26 pm	s 3:05 pm	8:02 am
f 7:34 pm	f 8:39 am	f 9:30 am	10	Montrose	35	f 6:22 pm	f 3:00 pm	7:58 am
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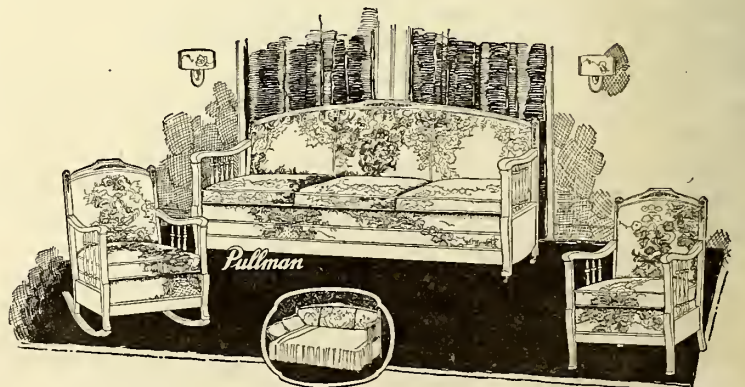
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Representing the Presbyterian Church in the U. S.



Rev. J. R. Bridges, D.D., Charlotte, N. C., Editor

Rev. R. C. Reed, D.D., Columbia, S. C., Editor

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EDITORIAL

DR. CHESTER'S RETIREMENT

I SHALL write this editorial over my own signature because of my peculiarly close relation to Dr. Chester. Our acquaintance began in the Theological Seminary. He was one class above me. Only seminary students know how much above that means. To those below an awe-inspiring halo encircles the brows of the upper class men. They are supposed to be in possession of a prodigious amount of sacred and mysterious knowledge, veiled to those who as yet have reached only the foothills. The respect inspired at that time has remained with me to this day.

It so happened that I was a member of the Executive Committee of Foreign Missions when Dr. Chester was elected as secretary. The choice was forced on the committee. Dr. Houston had resigned; the office of assistant secretary, held by D. C. Rankin, had been abolished; Dr. Henry M. Woods, who had been elected by the Assembly to take the place of Dr. Houston, declined to serve, and so the committee found itself helpless. Moreover, there had come to be widespread dissatisfaction with the management of the committee. Hostile criticism from both the home land and the foreign field was abundant. In these distressing circumstances, the committee felt that it was a matter of first importance to secure a secretary of such outstanding prominence, of such well known reputation for ability and missionary zeal as to win back the confidence of the Church. It did what it could to secure such a man. It wrote urgent, pleading letters, sent out S O S calls over the telegraph wires, but all in vain. The place was going a begging. Dr. Chester was a young man, unknown and untried, but he was on the ground, and was available. These were his only recognized qualifications. Something had to be done. After earnest prayer for light, the only man in sight was Dr. Chester. This was in the afternoon. The next morning the committee met and reconsidered. It engaged in further prayer for light, with the result that Dr. Chester remained the only man in sight and he was re-elected. He was given to understand, however, that he was chosen as a mere makeshift till the meeting of the next Assembly, and was instructed to sign all documents, issuing from the office, as "acting secretary."

What was the sequel of this timid and hesitant action of the committee? The sequel was that Dr. Chester at once displayed a talent for conducting the affairs of the office, especially its correspondence, that was little, if anything, short of genius. The many knotty problems that had been perplexing the committee were solved, the many disgruntled parties at home and abroad were pacified, and the whole machinery of the committee was running as smoothly as if a fresh and effective lubricant had been applied to all its parts. The change was so remarkable and so gratifying that the attitude of the committee was entirely changed. Its confidence in Dr. Chester's fitness for the office was completely won. By the time the next Assembly met, there was not a member of the committee who was not glad to see him elected secretary by that body.

During his long term of service, Dr. Chester has been subjected to much criticism, some of it unsparing, but all of it based on very imperfect knowledge. Those best informed have been steadfast in their conviction that his services to the Church have been invaluable. I may cite my own case as an instance. When he was elected provisional secretary by the committee, my vote was cast against him. I thought the committee had better continue its search for a man of recognized leadership. I soon changed my mind as to the wis-

dom of the committee's course. Through the succeeding years, I have had an opportunity to know intimately the character of Dr. Chester's work; and there has never been a time when I should not have thought it a calamity for the Church to be deprived of his services.

It is high praise to any man to be able to say of him that those who know him best esteem him most. This can be said with emphasis of Dr. Chester. He does not carry his best wares in his show-case. Only those who have access to the varied and costly merchandise stored on the shelves behind the counter, know how rich he is. His official duties have brought him into close and frequent contact with many of the leaders of the other great denominations. These leaders have learned to put a proper estimate on his worth, and I doubt if they put a higher estimate on any man in our Church.

Of course, the time comes sooner or later to all of us when we must recede to the rear. It is greatly to our regret and to the Church's loss that this time has come to Dr. Chester. "He has fought a good fight; he has kept the faith." Many are the friends who hope that it will yet be many years before he finishes his course.

R. C. REED.

A VOICE FROM THE PEW

Those of us who may be depressed over the growth of false doctrines in the churches of this day, may take courage from the fact that the pew is at last aroused to the danger and is letting its views be known with no uncertain sound. Modernism in its many forms is creeping into the pulpit of every church. Some are worse than others. We have the Episcopalians, the Methodists, the Baptists, and the Presbyterians, boldly repudiating old beliefs and substituting a false gospel for the one we learned at our mother's knee.

If we may judge from the expressions of opinion in the New York pulpits since the action of their last Assembly, the prominent Presbyterian preachers of the great metropolis have gone over to the modern views, bag and baggage, and are openly defying the highest court of the Church, notwithstanding their ordination vows wherein they solemnly promised to be in subjection to their brethren in the Lord, and to be zealous and faithful in maintaining the purity and peace of the Church.

The Baptist brethren of the North are also in the same position, while, if we may believe the charges of their own brethren, the Methodist Church is permeated with error.

The recent performances of Rev. Mr. Grant in New York are familiar to every reader of the secular press.

The Men's Bible Class of St. James' Episcopal Church, of Richmond, Va., asked of the Rector of that church the privilege of speaking at the Sunday services in the month of May, in order to express their dissent from "certain teachings which are receiving wide publicity."

This privilege was granted, and we have before us an address delivered in that church, May 13, 1923, by John B. Mordecai, teacher of the Men's Bible Class of that church. The speaker lays down as a plain proposition that "no man while holding a position of authority in a church is justified in publicly asserting beliefs that are contrary to the doctrines of that church." He further claims that the preachers in their effort to gratify the interest of a scholarly few, are starving the souls of many.

He concludes with these words: "We need the Gospel of the crucified Son of God, and we wish to hear it preached by men who believe the Gospel. We want the Bible taught us by men who believe the Bible."

These are cheering words, and they should hearten us all.

What is true in this instance is true in every church. The preachers may be wandering off,

but the people in the pew still hold to the old truths and have little patience with modern views.

SEEN AND HEARD IN THE SOUTHERN GENERAL ASSEMBLY

The election of a moderator is always a time of interest. The nominating speeches do not always confine themselves to facts.

This year a check was put upon their elongation by a provision in the new rules that in nominating a man you can only speak ten minutes and only five minutes in seconding any nomination.

At first it seemed that the time gained in making the speech would be lost in the number nominated. One wise brother, however, moved that the nominations be closed before the entire Assembly be placed in nomination. As it was, there were six nominated.

* * * *

The new stated clerk, Dr. J. D. Leslie, won the hearts of all, especially of the editors, by his efficient arrangement of every detail and his prompt service in furnishing copies of every action.

* * * *

Though the stated clerk had figured down the expenses of the Assembly so that the minutes spent in talk would buy a meal for the starving Armenians, it had no effect upon the flow of words. Some men seemed possessed with the idea that unless they appeared on the floor, they would not justify their election as commissioners.

* * * *

It is always an interesting study in every gathering to note the different styles of delivery.

One speaker had a delivery that could have been expressed in musical note, in which the "crescendo" and "diminuendo" followed each other in regular order. Then there was the explosive delivery, such as a gasoline engine makes when sawing wood.

* * * *

As usual, the ex-moderators were not conspicuous by their absence. There were present eight of these honored brethren.

* * * *

The Assembly, judging from the size of the new Digest, of more than 1,000 pages, has made a deliverance upon nearly every subject under the sun. It would seem that some deliverance should be made upon the proper pronunciation of the word "Seriatim." At every church court, whether Assembly, Synod or Presbytery, this little word is pronounced in such a variety of ways that one is at a loss to know what is meant.

* * * *

In reading over the reports of the standing committees, one encounters too frequently the split infinitive—which shows that however strong the chairman may be in church law and rules of procedure, he is below par in his knowledge of good English.

* * * *

At every Assembly one of the most enjoyable occasions is the banquet given by each Seminary to its alumni who are present.

The Union Seminary banquet was given at the Montreat hotel, and was presided over by Rev. Dr. Lingle.

There were 90 present, the largest number ever gathered at any Assembly.

Owing to the lack of time, there were only one or two talks made, but the brethren did full justice to the excellent food.

* * * *

Speaking of food, reminds us that there have been times, when great complaints were made of Montreat fare.

However deserved such criticisms were in the past, they would be out of place now. During the sessions of the Assembly the hotels served the best of food in abundance. The commissioners put their imprimatur upon it three times daily by the manner in which they cleared the dishes.

* * * *

We heard nothing except praise for the fare. Moderator Sprunt, by his courtesy, firmness, knowledge of parliamentary law, and innate goodness, made one of the best moderators we have had for a long time.

* * * *

The Assembly was abundantly blessed in fine singing.

The Columbia Seminary Quartette was first on the ground, and delighted the Assembly. Then Dr. Myers, of Greensboro First Church, brought his quartette, two ladies and two men, who more than met every expectation.

We hope that these quartettes will, either in per-

son or by proxy, continue this form of entertainment.

After listening to long speeches, the change is refreshing.

* * * *

The spirit of the Assembly was fine. The members were mainly new men who did their best, we believe, though we often wondered if they had ever studied the past history of their Church and knew the principles for which our forefathers fought.

* * * *

The list of deceased ministers was a long one, 39 in all.

God's workmen die, but God's work goes on.

"FOOLS RUSHING IN"

Socrates is said to have defined the difference between wise men and fools in these words: A wise man is a fool who knows that he is a fool and keeps silent, while a fool is a fool who does not know it, and insists upon exposing his ignorance.

One is reminded of this distinction when he reads the views on theological questions, as expressed by the average editor of the secular papers.

POEM

By Rev. W. L. Latham

**The Christian's warfare ceases not;
Hosts of evil bold appear
Against the righteous making plot;
But to His followers Christ is near.**

**No shells explode nor cannon roar,
No swords glitter in the light,
No dreadnaughts venture enemy shore,
No armed hosts needed in this fight.**

**But Truth, and valor at its height,
Life directed by the Word;
'Tis not-by power nor by might,
'By my Spirit, saith the Lord."**

**The Spirit of the Christ who died
Upon a cross to save us;
Let's ask Him with us to abide,
Him whom Heaven gave us.**

**If He in us and we in Him,
Abide continually,
The best there is in life we gain,
Then also Eternity.**

**He fits us for the Future Life,
And gives us hope to gain it,
—And though this world be filled with strife,—
Through Him we can attain it.**
Senatobia, Miss.

In questions of politics and business we willingly sit at the feet of the Gamaliels, but where the doctrines of our Church are concerned, we wish that they were wise according to Socrates' definition.

One of these wise men rushes in as follows: "It is safe to say that the Westminster Confession is not accepted or believed in by many of our best informed and most intelligent church members."

This is only one of many such expressions that we read from time to time.

The main idea seems to be that the atmosphere of this age is different from that in which the Confession was written, and therefore we ought to make our beliefs conform to the changed condition.

They seem to ignore the fact that the Confession was the expression of Scripture truths as men found them in the Bible. These men interpreted Scripture not by any influence of their surroundings, but by a careful study of the Bible itself.

Truth never changes, neither does it conform itself to its environment.

These men found the doctrine of total depravity in the Bible and also in man, and this same truth still meets us in the world, even if society has become more polished.

Civilization has done much for the race—but it can never regenerate the race. That can only come through the work of the Holy Spirit. Man has changed in many ways, and this world has more comforts and conveniences than it had in the time of the Westminster Assembly, but what was said of the imagination of the thoughts of man's

heart as being only evil continually can still be said.

Let men rid themselves of the idea that progress in civilization is progress in holiness.

If we could reason away sin and abolish hell, we would gladly do so, but any such hope is in vain.

Let the secular press, like the shoemaker, stick to its last.

Devotional

UNHURRIED

"Mine hour is not yet come," protested Jesus when some of His friends felt that the clock was already striking. Considering the vast urgency of His business and the issues at stake. He was the most unhurried Man that ever led on the world's hopes. "First the seed, then the corn, after that the full corn in the ear," He admonished. He had blood to spill, but not to waste. His advent was not according to feverish calendars of Messianic expectation. Only "when the fullness of time was come" did God "send forth His Son." And He asks no sort of harvest ahead of its season. "With slow haste" come all enduring earth betterments. Hurry implies want of faith. Real faith has plenty of leisure of the highest type. The man who is unsure of his ground is the man who cannot wait. An age of doubt is always restless. Whereas, "he that believeth shall not make haste."—George Clarke Peck.

WHEN ON THE WING

Nature students often speak of the unsuspected beauty concealed in many of God's tiny creatures, particularly in those belonging to the insect world. One of our greatest living naturalists on referring to this beauty comments somewhat sadly upon the fact that in many instances it cannot be seen until the insect unfolds its wings to fly away.

A beetle crawling upon the ground seems commonplace and even ugly to the casual observer. But the moment it opens its hard wing cases and mounts into the sunshine, it glistens with iridescent hues and colors hitherto unsuspected. A dragon fly at rest with its long, snaky body curled under it seems almost repulsive, but flitting through the sunshine above some quiet pond it flashes and gleams like some glistening jewel.

But it would seem that there are many other things in life whose beauty we never fully perceive until we see them going from us. The sun is always at its best when it is dropping away from the world, and the open blossom reaches its best just before it droops and dies. Who can contemplate the marvelous autumnal tints of the fading leaves without experiencing a kind of indefinable sadness of heart that arises from the subconscious knowledge that they are about to go from us forever? It seems to be a law of our nature that a thing must be taken from us before we can fully appreciate its true worth and preciousness.

Life abounds in innumerable illustrations of this thought. There is the home. How few of us appreciate the blessings we have had in our homes until we have followed the call of duty out into the world, and the doors of the old home have closed upon us forever? The happy hours we have had with our brothers and sisters, the games and the childish sports, the family circle perhaps broken now, never to be reunited in this world—how wonderful the picture as we gaze upon it in retrospect, and what beauty and loveliness show forth in it that once were hidden from our eyes!

And what is true of our homes is true also of our friends. How many of them God sends to cheer and help and encourage us along the way! Too often we do not realize their value until we lose them. We have thought, perhaps, we did appreciate them, but as we have stood beside their lifeless form in the chamber of death, a score of beautiful virtues and traits shine through the placid face that we never really perceived before.

Religion also—fellowship with God—a childlike trust and confidence in his goodness and love—this, too, is a beautiful thing that is not always understood until it is thoughtlessly thrown away or bartered for something of no value. Some one sings:

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His Word?"

Many a thoughtless child of God has watched his faith and belief go from him without realizing that he was losing something beautiful and of infinite preciousness until too late to recall it. Afterwards, when face to face with some bitter emergency, some acute crisis, he realizes the folly of which he has been guilty and the grievousness of the mistake he has made. In youth let us determine to appreciate our blessings while we have them.—Forward.

ENOREE PRESBYTERY, OF SOUTH CAROLINA, FINDS AN OASIS IN THE DESERT OF AFRICA

By Rev. C. Goshen Gunn

Some folks, particularly "hard-headed" business elders, get the idea that a meeting of Presbytery is D-R-Y, and that commissioners are elected just to pick one bone after another. But a visit to this valley of dry bones soon proves there is really life in the valley, and that dry bones are clothed with flesh. So may the elder who faces his task, as a traveler faces the desert, be assured that many an oasis will be reached on the journey.

At the spring meeting of the Enoree Presbytery, in the Synod of South Carolina, there were many oases—they happen frequently there—but this particular one was found in a little journey into an "African desert."

A visiting brother, who had been given permission to labor outside the bounds of the Presbytery, was given five minutes to present a matter which had been hanging heavy on his heart ever since those bounds had taken him into a section of the Synod where there are more colored residents than white. So immediately following the report of the Home Mission Committee, its chairman asked the Presbytery to hear him.

The speaker said nothing new, but it created a response. He had hardly been seated when several others were on their feet, among them the secretary of the home missions. The oasis had been reached and it was blooming. Everybody was wide awake and eager to catch what was being said. Indeed this was a brand new development. More interest was being shown in this question than had been manifested for years—"since the Assembly's Home Mission Committee took over the work of colored evangelism from the local presbyters," said the home mission secretary, Rev. J. K. Roberts, who later spoke with authority on this question.

The time was extended 20 minutes longer. At the end of this allowance, the 11 o'clock order of the day had arrived, which was to be a conference on men's work in lieu of the sermon. But a motion was made to substitute the present discussion, and the motion carried. The desert was developing into a "colored" rose garden. And most unexpected blossoms were being found. Every man who arose led into an area of undiscovered verdure. And this was the desert of Africa!

Here are some of the blossoms plucked in the blooming: "The Negro is not responsible for being here; he is not responsible for his freedom; he is not responsible for the privilege of the ballot; he is not responsible for his education; and finally, he is not responsible for his attitude toward the Southern man, as it has largely been made by those who do not understand him. We are the logical ones to deal with the Negro, and we should meet the responsibility."

"There is no doubt that the colored people do not get a square deal. I have lived among them on the plantation and I have seen it myself. Some one has mentioned the 'Jim Crow' car. They do not object to such a car, but they do have reason to resent the fact that they pay the same fare as the whites, but have dirty, crowded accommodations, in the most dangerous part of the train."

"I know the influence of a certain colored preacher, which was so marked that not a member of his church had been arraigned before the law for 30 years. And in another community the influence of the colored preacher was responsible for a like condition over a period of 20 years."

"We ought to help the colored preachers: they are the ones we can help and we should use every opportunity to do so."

"As ignorant as is the average colored preacher, it has been his preaching which has put the fear of God in the hearts of his people, and this has many times prevented them from breaking our own doors down and doing violence to us. We owe them much."

"The most intimate person next to your family are your colored servants. They become acquainted with the conditions in your home, and you are responsible for the impressions which they receive. The imprint they get, they carry away."

"The Woman's Auxiliary had prepared to teach the colored women of the community the Sunday School lesson, and the church session wouldn't let them."

History shows us that every great movement has had its beginning in the heart of some man. Others may entertain like convictions, but to this one man falls the position of leadership. Rev. John Little, D.D., of Louisville, Ky., has taken this place in our Church, relative to Colored Evangelism. Many times have I thought of him since I became pastor of Salem and Lebanon Churches, of Congaree Presbytery, in Fairfield County, South Carolina. In this time I have seen more colored people than in all the previous years of my life. For there are more colored residents than white. In the county seat of Winnsboro there are 1,000 Negroes out of 1,800 population. Saturday is "town day" for the Negroes all over

Contributed

Fairfield, and the way they come to town! Truly it can be said that Main street is "well shaded" even on a sunny day. Fairfield is 75 per cent colored.

One of my churches, Lebanon, which dates from 1789, is seven miles from Winnsboro. Down in a peaceful little valley within sight of the church and the spot where the manse "was," is a little "darkey" church, and it is Presbyterian, a mission of the Board of Freedmen of the Presbyterian Church, U. S. A., although its early members were undoubtedly members of the old Lebanon Church, during the days when master and slave belonged to the same church and attended the same service.

But ever since I came to this spot the fact that our brethren of the North had established a mission in the very shadow of our church has been a thorn in my flesh. "Sectionalism? Sectarianism? The old feeling of North and South?" you are asking. Not a bit of it! I simply hate to see my neighbors fixing my own front fence. Of course rather than to be an eye-sore to the community, he may have it to do. But were I providing for "my own" he wouldn't have it to do. According to the Good Book, I might be called an "infidel." When I suggested that the little mission belonged to the Southern Church, because we belonged to them, and they belonged to us, the colored congregation sat in respectful silence. Later old "Uncle Allan," the most venerable member of them all, and the chief of the elders, quietly told me that could never be. I listened to the ancient presbyter, as he smiled, and his old teeth glistened. He had attended Presbytery in Winnsboro just a few days before, and of matters ecclesiastical I knew, that he spoke with authority. "They came to us," said he, and he seemed to be reaching back into the prehistoric ages to find a landing place, "in about '73." Think of it! Fifty years ago. That was three years before we established Stillman at Tuscaloosa. And it may be interesting to note that in Fairfield County are seven colored Presbyterian churches, organized and fostered by the Northern Church. There are more colored Presbyterian churches in the county than white. In addition to this evangelistic work, is a school in Winnsboro. This work needs much to make it all it should be, but it is up and going. Certainly they would never leave their Northern friends. They would be "wuthless, no-count niggers" if they thought of such a thing.

And yet we have not been unmindful of them. The mother of our own Dr. R. F. Kirkpatrick, during the pastorate of her son at Lebanon, interested herself in the colored Sunday School. There she prevailed upon one colored boy, Will Young, to go to Spillman. Later this same boy became a splendid preacher among his own people in our Church. We are therefore debtors to our sister denomination. They have "fixed our front fence," and although we may be ashamed, we must never fail to be grateful. Precious souls would have been lost in the breach, if they had not. Our women are awake to the responsibility. They never fail to respond. The good women of Salem Church choose a colored woman, defraying all of her expenses to the conference for colored women held each summer by our Women's Auxiliary. Last year it met in Atlanta. The entire community felt the reaction of that woman's experience. I do not know a more signal piece of service. Ponder upon the result if such a course were pursued throughout the South. "A little leaven leaveneth the whole lump." One member of Salem holds a Bible class for a dozen little colored boys near her home. This reflects the spirit of their Auxiliary.

The colored population of the United States is 10,463,103. One out of 10 persons in this land are Negroes. Thirteen Southern States contained in 1916, six-sevenths of the colored population. Only five out of eleven Negroes are members of any church, and it is easy to sense the significance of this to the five, knowing the average colored communion. No Macedonian call has ever sounded more clearly than this call to the Southern churches. The Negro belongs to the South, not by legal ownership, but by traditional relationship. Without the black man's consent he was brought to Christian America, and the responsibility to evangelize and educate him rests upon the white man. It is just as far ahead of our responsibility to go into the wilds of Africa and evangelize those who are there, as the distance between this American Jerusalem and that African Samaria, which is greater by three thousand miles. And it is not lessening one fraction of an inch, our Christ-given duty to all the world, beginning at Jerusalem. The task is only rendered more appealing, and more appalling.

Our first obligation is to love them. We need to change the letter "r" in "colored" to the letter "v," and put "l-o-v-e" into it. That does not have an inkling of "social equality." Not all whom you love may be your social equals, nor even think themselves so. A certain Northern editor needs not to have defended the colored

students of Harvard, when the president of that institution refused to house both races under the same roof. Right-minded Negroes prefer to be segregated. They may appear to feel otherwise, but it is only to secure the advantages of the white man, not his society. Our first obligation, therefore, is to be guided in our decisions by love. My wife, a Southern woman, said, as we passed a group of dirty, ragged, colored children: "They have immortal souls." We can solve the only problem of the South by this primal realization. Then will evangelistic, social, and educational questions be faced aright.

Along with the evangelistic there are other obligations. One may pass a hundred little tenant cabins and only ten will have a sign of any window glass. Many such houses are little better than barns. On dark days the tenants cannot see unless the weather permits the shutters to be opened. How can they read, or write, or sew? God said, "Let there be light," and man is the greatest offender against the law of God when he fails to provide the things for himself or for his servants. There is no health for body, mind or soul without it. Let the landlord think of this as he sings, "There is sunshine in my heart today," or "The Light of the World is Jesus."

There is another situation which will be remedied when the first obligation of love is adopted, and that is the sanitary condition. For every house without a window you are likely to find a house without a toilet. Why should this be noted? Because it is unavoidable to connect the large amount of immorality among the colored people with the conditions which break down the very safeguards, God and man have placed around society, to preserve decency and modesty. The negro is not a beast and therefore unmoral. He is the possessor of a soul and is either moral or immoral. Let us grant that the Negro as a race has lower ideals, and greater weakness, is it not imperative that the white brother assist in every way to fortify rather than stultify? "I am my brother's keeper," and my sister's, too, whether the color be black, red, or yellow. The American Negro, according to former Ambassador Bryce, in the first 30 years of his liberation made a greater advance than was ever made by the Anglo Saxon in a similar period of years." But he did so by his white brother's help, and only can he thus advance. Unless the white man be a "big brother," he is no brother at all. God has endowed certain races to fulfill this relationship. There is no reason why a colored girl should not be considered virtuous, but she must have a fair chance to preserve her good name. God made her a woman.

Public educational facilities are inadequate to meet the present demands. The average colored school is badly over-crowded. One which I visited I shall never forget. They were huddled together around a poor broken stove, there were no desks, not enough books, not even a school building, as this was a church. And when the colored taxes gave out, school was out for the season. The Northern Presbyterians supplemented this with a short term following for the younger children. There is a sentiment that education will ruin the Negro. A certain kind might, but not the elementary kind with the industrial adjunct. Until this is realized, the South will hold herself back. This is the great opportunity for the Church. We grasped it in the mountains when they had no educational facilities, and why should we not do as much by the rolling hills and fertile valleys, filled with the race in whose hands is the industrial salvation of the South, and in whose souls is the spirit of the living God?

As one reads the papers and magazines of the South he becomes convinced that an awakening is taking place relative to two facts. The first thing of which people are thinking and talking, and concerning which editors are writing, is that something is wrong among the Negroes. All of "Dixie" is concerned over the general exodus which has taken place in the last few years, as thousands of Negroes are leaving their old homes to go, they know not where, into a mystical Northern "Land of Promise." Many have returned sadder but wiser. Yet they have not stemmed the tide. We are told that from 1910 to 1920 almost one-half million colored people moved from the colored states, increasing the Negro population in the North about 50 per cent. They have largely settled in cities—"Unfinished Tasks"). The American Survey tells us, "The Negro faces serious problems when he migrates from his Southern surroundings to a Northern neighborhood. He enjoys larger liberty, but he pays an excessive rent, to raise which he must crowd his rooms with promiscuous lodgers, a danger to health and an impairment to family life. Northern migration brings problems for both Negro and white neighbors, and the odds are against the Negro. Keener competition, racial animosity, and unfair discrimination are the scale against him."

However, the North is awakening to her responsibility with the aggressiveness which is thoroughly characteristic. The unfortunate part of it is her lack of experience in dealing with her new citizens. On the 23rd of February of this year, an all-day conference was held in New York to discuss this situation. White and colored church

leaders and social workers from 18 cities gathered together. Think of it! When has the South had such a gathering? Their findings were exceedingly interesting and very suggestive to Southern as well as Northern readers. They reflect a great passion for service, and while they are literally "fixing our front fence," we can make no criticism until we have evidenced the same passion in the same direction. Down here everybody knows something is needed, and no one seems sure of a remedy. Not long ago a prominent Kiwanis Club of this State invited a noted Episcopal Bishop to address them on this subject. Laymen and churchmen are putting their heads together to solve the problem. Something is wrong.

The other thing to which the South awakes today is that "something is right." As every poison has its own antidote, so has every wrong its own right; that which makes it no longer a wrong. This sudden burst of interest in Enoree Presbytery proves this consciousness in the minds of thoughtful men. Under all our prejudice and doubt, it is becoming more and more evident that to fulfill life's first obligation and to solve this problem, men must go back to the obligation of giving a pure Gospel to a needy neighbor. Not only has Louisville caught John Little's vision. It has spread it to Richmond and Atlanta. Dr. J. S. Lyons, pastor of the First Presbyterian Church of Atlanta, has instituted a special day each year, which is known as "Blak Day," and at that time the question of Colored Evangelism has full discussion and careful study. Little wonder that the mission in Atlanta has grown in five years from nothing to 1,000 in weekly classes. Other Southerners are being aroused upon this question. You see evidences everywhere of it. Prof. and Mrs. W. H. Morton, of Spartanburg, S. C., have undertaken a colored mission in this city. Professor Morton is professor of chemistry in Converse College. He isn't the fanatical type. He is a "safe and sane" Southern gentleman. As one talks to him, he sees that here is a new type of Christian layman in the South. He and his wife have found it hard. There was only a shack to begin with. But today a community recognizes them as friends. Professor Morton is rendering the peaceful ministry as arbiter, the healing ministry as physician and the gentle ministry of pastor, to those for whom no one cared, but for whom Christ died. It was this keen minded layman who observed to me, "The further away the object of our missionary endeavor, the greater our missionary interest." And you know, and I know, that he is right. While men and women, and boys and girls hang upon the words of a returned missionary from the Congo, there are multitudes of unevangelized, uneducated, half fed, almost naked colored people in their alleys or on their farms. And the American Negroes have all the vices of civilization to combat against, without the Gospel's power to save. It is safe to say that during the 20 years John Little went without knowing where he or his family would get their next meal, not less than \$100,000 went out of Louisville Presbyterian Churches for foreign missions in Africa.

Some whose vision may yet be honestly "color blind," may fear such talk scents of "social equality." "Black Day" in Atlanta's First Presbyterian Church is not court-ing "equality"; it is simply showing a desire to offer friendly and Christian co-operation. This is the secret of it all, and therefore the South's greatest need today. It is a duty resting upon black as well as white. "Co-operation"—what does it mean? It does not mean living together, eating together, playing together, traveling together, but it does mean "working together." Every Southerner knows that the "White South" cannot live without the black man's "helping hand," nor can the "Black South" live without the white man's "counseling conscience." This does not imply laziness on the part of the whites, nor mental weakness on the part of the blacks. It implies only the divine destiny of the races. And happy that race which fulfills its own destiny.

Well, what about it? Why all this talk? Talk is so cheap. What do you want us to do? That is a question which only you and your community can decide. Every community, and every church, must solve its own problems and utilize its own opportunities. The Southern Presbyterian Church is blind today if she says there is no problem and no opportunity. She cannot see at all if she does not sense this "something" which is wrong, and likewise the "something" which is towering above the wrong—the right. What one place has done another can do. What one man has seen, another may see. What one church has accomplished is open for another. Enoree's discussion is possible in any other Presbytery.

See what followed in Enoree and also in Congaree Presbytery. Immediately following the discussion, a motion was made that the Home Mission Committee of the Synod be requested to invite Dr. Little to present the subject of Colored Evangelism at the next meeting of the Synod. And that is not all. The Woman's Auxiliary of the little country church, Lickville, where Presbytery met, were having a special executive committee meeting to fill out annual report blanks. "What opportunity is there in your community for home mission work?" There was

only one answer for them, "Colored Evangelism." Three weeks later, at a meeting of Congaree Presbytery, which met in Wimsboro, there was a similar discussion, except much more brief. The enthusiasm was spontaneous and sincere. The matter was referred to the Home Mission Committee, and it was further suggested that this work be recommended to the Men's Evangelistic Clubs of South Carolina as a splendid field of service for the layman also. And so the fire spreads. There is a similar vision for all who will take their little journey into the oasis in the desert of Africa. Have you seen it? Look!

Wimsboro, S. C.

COLLEGE PUBLICITY BUREAU TO BE ESTABLISHED BY THE STANDARD

The Presbyterian Standard Publishing Company will on July 1st establish a Central Bureau of Publicity for Presbyterian Schools and Colleges. The purpose of the bureau is five-fold, and may be stated as follows:

First. To systematize present methods and to increase the amount of publicity given to the schools.

Second. To bring to the attention of those interested in Christian education more actual facts about the Church schools.

Third. To create a greater spirit of co-operation among the schools of the State and to increase the interest taken in these schools by the church members.

Fourth. To line up and consolidate the alumnae in support of their respective institutions.

Fifth. To present facts about the Church colleges in attractive form to the people of the State.

Two of our strongest Presbyterian Colleges for Women in North Carolina have already endorsed the plan and will place their publicity work in the hands of this bureau.

R. H. Rice, for the past four years with Flora Macdonald College, as business manager and secretary of publicity, will be associated with the Presbyterian Standard Publishing Company and will have charge of the work of this bureau. Mr. Rice was for some time connected with the Houston, (Tex.) Post, has done newspaper work for North Carolina dailies, and for seven years was with Salem College, Winston-Salem, in the business and publicity departments.

With reference to the new bureau, Dr. H. H. Sweets, Secretary of Education and Ministerial Relief, says:

*** "I am very much delighted with this fine statesmanlike plan. I believe it is going to accomplish wonderful results. Please push right along into it. If we can be of any help in any way at any time, do not hesitate to call upon us."

Mr. James B. Spillman, Secretary of Stewardship for the Synod of North Carolina, says:

*** "I am sure that this plan will build up the prestige, increase the enrollment of students, as well as increase the actual receipts from the Church for the support of the Schools and Colleges of the Synod."

BROTHERLY LOVE SUNDAY

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

That is what July 1st is to be. The Montreat Assembly changed the day for taking the offering for Protestant Relief in Europe from the last Sunday in October to the first Sunday in July. On this day a double offering is to be taken. The Church is asked to give \$80,000 for European Relief and \$20,000 for Lord's Day Alliance, or \$100,000 for the two causes, divided on the basis of 80 per cent for European Relief and 20 per cent for Lord's Day Alliance.

Both funds have the same treasurer, and all contributions should be sent to Miss Margaret Vance, Treasurer, 154 Fifth Ave. N., Nashville, Tenn.

It is important to note that Protestant Relief in Europe is not the same as Near East Relief; the former being aid to churches that must die if not helped, and the latter aid to the needy victims of the ravages of war. Both are vastly important, but contributors should note the difference.

The action of the Assembly in moving European Relief to July 1st leaves little time for preparation; and unless pastors and sessions get into action at once, the cause is in danger of disaster.

Protestantism in Europe is in peril of extinction. There is no other way to put it. Unless America helps, there is no human way out. Of course there is always a divine way; but have we who are God's people any right to ex-

pect Him to work a miracle to do what He is making it possible for us, His people, to do?

We are full, European Protestantism is empty. Does the Lord mean what He said: "Ye that are strong ought to bear the infirmities of the weak?"

"Let brotherly love continue." Shall we not make July 1st in every Southern Presbyterian Church such a "Brotherly Love Sunday" that our Protestant friends in Europe, sorely pressed, will know that we care?

Nashville, Tenn.

THE SCOLDING THE GIANTS A Summer Night's Rain-Storm

By J. McN. Johnson

The toil of the long summer day was done,—
The frugal supper was eaten with zest;—
I had smoked the briar-pipe, blowing rings at the moon,
And betaken myself to grateful rest;
At peace with the world; at peace with God;
In love with His glorious handiwork;
Thankful,—even tho' I should kiss the Rod,—
Be the coming years or bright or dark.

The comforting touch of my felten cot,
Was grateful, as balsam-balm to pain,
Gave the mind free rein, and unbound thought,
Through the ether of space, and over the main;
The range this wholesome rev'rie took,
Lifted the veil from the Is-To-Be;
Pensively gleaned from the Fairy Book,
Till in fancy I sailed the Glassy Sea.

A fairy wee zephyr from the Somewhere came,
Stole through the lattice in innocent play,
Snatched a kiss from my brow, and whispered his name,
Danced, and curvetted and scampered away.
His fellow and playmate tripped suddenly past
Followed suit with the kiss and was instantly gone,
When Lo! a whole troupe came bounding so fast,
They jostled each other and at once scurried on.

The vainguard these, foretelling distress;
The harbingers these of mighty portent!
Hark! I hear a deep rumble,—'tis an Ogre's voice,
As he comes from his eavern on mischief bent!
There are TWO! They are quarreling,—an ominous growl!
But now I knew they're the Giants o' the skies!
Their voices have reached a frightful howl!
Mark how they scold as their passions rise!

A-Rumble-lum-boom! Hark! They fight in the cloud!
Their sabres now flash in jagged red light;
Then a CRASH! an EXPLOSION! So horribly loud,
As deafening the ears and blinding the sight!
With their lurid red swords they shear through the Bowl
That contains God's Nectar for feeding the corn,—
Then a patter, patter, patter,—and over us roll
The wealth from the great Cornucopian Horn!

The Rumble-lum-boom recedes to the East,—
The patter, patter changes to Morpheus' float;
The fairies return as if to a feast,
And bear me away in a dream-spangled boat.

'Tis morning again: Creation's renewed;
Come see the rich treasures the Giants have brought;
The world is refreshed by their make-believe feud;
"Behold What Wonders God Hath Wrought."
Aberdeen, N. C.

MAKE THE VISION REAL

By R. E. Magill, Secretary

A quiet nook on the mountain top, away from the heat, jar, and noise of the rushing world, fellowship with kindred spirits, opportunity for mental stimulus, quickening the spiritual pulse, toning up tired bodies, and quieting jangling nerves. No, I am not picturing the New Jerusalem, but some choice corners of this old world—Montreat, N. C., and Kerrville, Texas—where a large group of our overworked and underpaid home mission workers should be sent for a season of rest. They can't go unless some generous friends make such a vacation possible. Their meagre salaries do not provide the actual necessities of life, much less a vacation fund. Scores of them are burning out their lives in the hard places of the mountains, the mill centers, the country-side and in city slums with no hope of a rest or change unless it is provided by thoughtful friends. A recent letter tells of a teacher who declined the principalship of a fine public school at \$1,800 that she might accept work in a mountain mission at \$50.00 per month, and she is spending her "summer vacation" teaching in a remote mountain cove

where Christian work has never before been undertaken, at a salary of \$30.00 per month.

Such instances of Christian heroism and sacrifice are not unusual and it is to give such workers a rest that I appeal for a vacation fund. Ten dollars will provide for a week's entertainment and all these workers should have at least two weeks' vacation. Three hundred invitations have been mailed and the list should be enlarged.

If you would enjoy your own vacation and bring untold joy into quiet, self-effacing lives, mail your check today to R. E. Magill, Treasurer Vacation Fund, Box 1176, Richmond, Va.

MIX GOOD FELLOWSHIP WITH RELIGION AT MONTREAT MEET

John A. Livingston, in News and Observer

Close by a gurgling brook in a valley between two mountain ranges that run together five miles away has been planted an auditorium here that fits so naturally into the surroundings that it seems almost a part of nature's handiwork.

It is in this auditorium, built of native stones, that the General Assembly of the Southern Presbyterian Church is being held this year. In connection with the auditorium are a dozen committee rooms that are ideal for their purpose. There is but one objection to the auditorium. It has more room than the Assembly needs.

This is the biggest gathering from the standpoint of importance in its deliberations that the Southern Presbyterian Church has. And yet there are hardly three hundred persons present. Each commissioner represents 2,500 members of the church or a majority fraction of that number of members.

This auditorium is the pride of Dr. R. C. Anderson's heart. He labored long to make it possible and the trustees of the Montreat Association have named it for him. Dr. Anderson has been president and presiding genius of Montreat since 1911, when he resigned the pastorate of the Presbyterian Church at Gastonia to come here.

Dr. Anderson has a large place in the hearts of the Presbyterians, but the commissioners attending the Assembly have been chuckling over an incident at the opening session at the expense of the doctor.

Dr. Anderson was explaining that the acoustics of the auditorium while excellent did not lend themselves so well to an audience of three hundred as it did to an audience of three thousand, which is its seating capacity.

"But if you will speak distinctly and not too fast, you do not have to speak above a conversational tone to be heard in every part of the auditorium," Dr. Anderson explained.

As proof of the statement he had just made, Dr. Anderson said he was not speaking in loud tones and asked anybody who had not heard him to hold up their hands. Of course, he meant to say if anybody had not heard him distinctly, but his Presbyterian brethren had their joke. They claimed that the doctor was trying to put something over on them, that he was using unfair tactics, and that his Irish bull had been deliberately planned. But just the same they are as proud of this auditorium as Dr. Anderson is.

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Singing is one of the features emphasized at the Assembly. Rev. G. W. Belk, of Pelzer, S. C., son of Rev. George Belk, pastor of the church here and the "Bishop of Montreat," directs the singing. At intervals selections are sung by a quartette composed of young Belk, Rev. J. B. Belk, of Piedmont, S. C.; Rev. E. L. Baker, of Carrollton, Ga., and Rev. B. F. Yandell, of Columbia, S. C.

* * * *

While many eloquent addresses have been made by prominent speakers, there is never any applause because it is a religious gathering. But the other night after the formal session had been adjourned, the brethren remained for some entertainment by McCoy Franklin, a mountaineer, who teaches at the Crossnore school, which Mrs. M. M. Sloop runs. He soon had the preachers and ruling elders applauding vigorously. Franklin imitated the various kinds of birds that sing in the mountains and did it remarkably well. His imitation of the whippoorwill brought down the house. Then he marshalled adjectives into a grand rhapsody on mountain scenery and mountain brooks, and that again caught the churchmen. But they applauded most of all after he had told briefly his life's story. Twenty-one years old before he could get a chance to go to school, he shouldered his trunk and tramped six miles to a railroad station. Twenty-five dollars represented his earthly wealth, secured by selling three pigs and a calf. He bought a ticket to Berea College, and by dint of dogged tenacity got a chance to enter the fourth grade. They let him into that because they did not have a third grade. Ditching at 7 cents an hour, cutting cordwood and doing whatever else came to hand, he worked his way through that college and went to the seminary. By the grace of God and plenty of grit, he is back again on his native heath among his own people as a Christian

leader and educator. And here he was addressing the General Assembly of the Southern Presbyterian Church. No doubt it was the happiest moment of his life, for he had made good before as discriminating an audience as can be found in this nation. Then afterwards, he was the center of a big reception. One by one the doctors and elders filed by and clasped his hand. Franklin won't forget it, and those attending the Assembly won't either.

* * * *

Clear as a crystal glass is the beautiful lake nestled down here in the valley. At night electric lights mirror into its bosom the reflections of the hotels and residences on the mountain side. During the day-time schools of mountain trout can be seen engaged in frolicsome play. One of the diversions is feeding these fish. After each meal, the preachers line the bridge across the dam that holds the water in and throw bread to the fish. Some of the preachers are sure that some mighty good fishing is being missed by them. And being fishers of men, they like to be real fishermen, too. But fishing in the lake is not on the schedule of activities here, and they have to forego the pleasure.

* * * *

The valley in which is nestled Montreat is bounded on the west by the Black Mountain range and on the east by the Blue Ridge range. They come together five miles to the north. The boundary of the property owned by the Mountain Retreat Association is on the crest of these two ranges, a distance of about two miles, and extending six miles to the south from the crest of Graybeard, which is formed by the juxtaposition of the two ranges. It is a natural retreat and here one can get away from the maddening crowd, completely away. It is ideally suited for such a purpose and nowhere in the mountains is there such a natural amphitheatre on so large a scale. Eighteen miles to the north—across from Graybeard lies the peak of Mount Mitchell. There is an automobile road that runs to within three-quarters of a mile of Mitchell's peak, and a number of the visitors took the trip Saturday. An hour's walk from their hotel takes them to the top of nearby mountains and from these one can get a wonderful view of the Swannanoa valley that stretches out from east to the west with Black Mountain four miles away from Montreat and Asheville 15 miles to the southwest.

* * * *

Three hotels provide accommodations for the visitors to the Assembly. The hotels are owned by the Montreat Association. They are lighted with electricity from a dynamo run by a mountain stream, and mountain springs furnish plenty of cold water. The dining rooms are run on the democratic plan. There are no portions, but eight sit at a table and eat from the common supply of food that is served in the good old-fashioned way. Doctors of Divinity and plain laymen eat together in a comradeship that is delightful. There are judges and farmers, business men and doctors, preachers of high and low degree, but here they are all of the same rank and kind, just plain men without rank or station.

* * * *

Debate was waxing warm the other afternoon on some subject of church policy. An elder wanted to make a motion and was ruled out of order by Moderator Alexander Sprunt, and told to sit down.

"I know I am out of order, but I just wanted to tell the chair how to rule intelligently next time," shouted the elder.

"The chair wishes to inform the brother that it can rule intelligently without his help," replied Dr. Sprunt.

Needless to say the moderator and the elder are good friends. It was just a bit of repartee in which these Presbyterians delight.

EXPERIENCES

The problem of life for each of us is to take the daily grist of experience and transform it into character and personality. The mind is quick to learn, and the hand is quick to imitate; but character is a slower growth, it can not be hastened. Thought leaps like a flash of lightning to the earth's remotest bound; but character is like adding cell to cell in the woody fiber of the tree trunk.—Williard Brown Thorp.

BLESSED ARE THE PURE IN HEART

I used to wonder why I couldn't hear God's voice, but Mother made it all so clear. When good thoughts come to me, I rejoice, She says that I am hearing then God's voice.

I wondered why I couldn't see His face, But now I know His goodness fills all space, And I am seeing Him most when I bring Myself to look for good in everything. —Isla Paschal Richardson, in The Girls' Weekly.

The greatest events of an age are its best thoughts. It is the nature of thought to find its way into action.

THE WORK OF A PASTOR

(Charge to Rev. J. A. McQueen, Rockingham, N. C., June 3, 1923)

By Ruling Elder, J. E. McLaughlin, Hamlet, N. C.

Sir, I have been commissioned to deliver unto you a solemn charge.

By this, I do not take it that I am to tell you what you should do or what you should not do as pastor of this flock, but rather, I am to represent the average congregation and tell you some of the things that please and some that displease in the ministrations of a pastor.

In Jeremiah, first chapter and tenth verse, Jehovah tells his prophet, "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant." We all know that in the wake of progress there is always destruction. We destroy the tree in order to obtain material for building houses. We raze an entire block of buildings to make room for a sky scraper. We kill the seed to produce a plant.

In your service in this congregation it is likely you will be called upon to root out, pull down, destroy, throw down and certainly you will be expected to build and to plant. To root out preconceived ideas. Some of your members mayhaps have imbibed the Fosdick ideas and are denying their Christ (I sincerely hope this is not true). Some may have wandered so far from the Master, their conscience ceases to guide them aright. You will have to root out this misconception and indifference. Per chance, as you go in and out among your flock or within the circle of your acquaintances, you will find the high-minded and haughty, who find it hard to condescend to mere mortals. You will have to pull them down. Unless this community is far better than the average, you will most assuredly run afoul of sin in all its forms. Sins of commission and sins of omission, especially sins of omission, including neglect of religious duties. Your paramount duty is to destroy sin wherever or whenever you find it. There are idols here, yes, in Rockingham, even in your congregation. May I mention some? The idol of greed; the idol of selfishness; the idol of pleasure seeking. These and all other idols you may discover, you are solemnly charged to throw down.

Now let's turn to the constructive side of your ministry. You are to build characters of those over whom you are to shepherd. I am of the opinion that your greatest work of building will be among the lambs of your flock. Become thoroughly acquainted with every boy and girl in your congregation. Know them by name and have them know you. If possible get them to make a confidant of you, and insist upon them coming to you with their perplexities. The future of our Church depends upon the teaching and the training of our little ones. Do not neglect the Sunday School and Young People's Societies.

It has been demonstrated that mission work is one of the most prolific sources of growth for a church. No church is too small to have out-posts or missions, either as Sunday Schools, prayer circles, or an organized mission church.

Jeremiah was told to build and to plant. Be careful that you make the right selection of your seed when you start your process of planting. This means you are to spend much time in communion with your heavenly Father, who will guide you in the selection of your seed. Seeds of friendship; seeds of love; seeds of kindness will always bring a harvest of joy and delight. Remember, "Whatsoever ye sow, that shall ye also reap." Seek council of the heads of your church. Do not be afraid to consult your session freely and frequently and bring your congregation together in council when there are perplexing questions confronting you. Seek the judgment of experienced minds. That renowned and martyred statesman and elder of our Church, Woodrow Wilson, once said, "One cool judgment is worth a thousand councils. The thing to do is to supply light and not heat." In any deliberation, consider well the cool judgment of your elders.

To accomplish the things I have charged, you have only to preach the Gospel of our Lord Jesus Christ, born of the Virgin Mary, died on the cross, was buried and was raised from the dead by the power of the Holy Trinity, and that He now sitteth on the right hand of God, the Father, making continual intercession for sinful man.

CHRIST THE CENTER OF ALL

Christ is the center of all history. The synagogue no less than the church recognizes the date of his birth. The more profoundly we become interested in humanity the more deeply do we see that our hopes all center in Him. Mr. Gladstone has left in his home church of Hawarden this strong testimony: "All that I write and all that I think and all that I hope is based upon the divinity of our Lord, the one eternal hope of our poor wayward race."

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Woman's Summer School of Missions, July 12-19, 1923, Montreat, North Carolina.

Montreat. Can't you hear her calling? In the calm voice of Christian Fellowship; in the rippling laughter of fern-fringed streams; in the noble tones of majestic mountain heights clothed in purple rhododendron and veiled in vanishing mist, she calls to the summer wanderer, "COME HITHER!" "Vacation days are sweetest spent with me." If you would heed her call!

Make your plans NOW to hear the following leaders:

Foreign Mission Text Book—Miss Anna Milligan, Educational Secretary of the United Presbyterian Church.

Home Mission Text Book—Mrs. H. N. Price, Council of Women for Home Missions.

Bible Study—Miss Grace Saxe, of the Billy Sunday Party.

Normal Classes, Methods Classes, Demonstrations, Pageants and Delightful Social Life.

For further information write to The Woman's Auxiliary, Presbyterian Church, U. S., 256-259 Field Building, St. Louis, Mo.

Six Mile Church—The young ladies of Six Mile Church gave a most interesting pageant, "In the Name of the Cross," trained by Mrs. W. S. Hamiter and two daughters, Misses Emma and Mary, on last Sunday evening, May 27, 1923.

The Fort Mill quartette rendered the musical part of the pageant. Our pastor, Rev. W. S. Hamiter, gave a very interesting talk which was very effective. There was a large attendance and a generous offering, which was used for paying for the lights. The names of the young ladies who gave the pageant were, Misses Alta and Florence Rogers, Miss Beulah Yarborough, Misses Laura Mae, Ola Belle, Lillian and Grace Pettus, Miss Mae Belle Harris, Miss Rebecca Howey, Miss Ida Gordon, and Mrs. Jno. A. Kell.

This church is 103 years old, having recently been remodeled. It is the home church of many prominent citizens of Charlotte. A few of which are as follows: Mr. R. M. Miller and Miller family, Mr. R. A. Dunn, Mr. W. H. Belk, Dr. W. O. Nisbet, the late Benjamin D. Heath and Heath family, and Rev. W. E. McIlwain, D.D., formerly of Charlotte. Dr. McIlwain became a member of this church at the age of about 16 years. All of these friends whose names I have mentioned were very generous in helping remodel this church.

We expect to have another "Home Coming Day" this summer, which will be announced later and hope to have all these friends with us.

Mrs. John A. Kell, Secretary Woman's Auxiliary.

Red Springs, N. C.—At the regular meeting, May 30th, of our Woman's Auxiliary the Mexican Fiesta was presented by members of the girls' circle. The stage, decorated with potted plants, and the Mexican colors, was simply and tastefully arranged. The program, under supervision of Mrs. J. H. Townsend and Mrs. W. E. Sikes, was impressively rendered. A liberal offering was received for the school for Mexican girls in Texas.

At conclusion of the program, the members of the Auxiliary, and visitors repaired to the nearby manse, where delightful refreshments were served, and a social hour very much enjoyed.

Mrs. B. F. MacMillan, of Red Springs, writes the editor as follows in regard to the regular work of this Auxiliary: "The women and girls of our church are organized into nine circles, including a home circle. We study Foreign and Home Missions, four months to each, and then have Bible study four months. Are now studying Exodus, using Grace Sakes' exposition. Have completed her study on Genesis and Acts, in last month."

Wilmington, N. C.—The Woman's Auxiliary of St Andrew's Presbyterian Church held its May Auxiliary meeting Monday the 28th, in the Memorial Hall of the Church. The president, Mrs. T. A. Lawther presided.

After a brief business session, the meeting was turned over to the program committee.

The devotional was led by Mrs. J. C. Stewart, after which a lovely program was presented in the form of a "Mexican Fiesta." The hall was beautiful in the Mexican colors and flowers with the American flag as a back-ground. A very urgent appeal for a Mexican girls' school in Texas was made by the six girls participating in the play.

The Auxiliary responded with a free-will offering to the amount of \$62.65.

A special feature of the social hour was the cutting of the birthday cake with eleven candles representing the Eleventh Birthday of the Auxiliary.

Mrs. A. M. Mattocks, Sec.

Columbia, S. C.—The Woman's Auxiliary of the First Presbyterian Church celebrated the eleventh anniversary of the founding of the Auxiliary movement on Monday afternoon with a Mexican Fiesta. There was a festival of flowers and the rooms were a bower of spring blossoms in riotous bloom. Red, white and green, the Mexican national colors were introduced in the decorations. Mrs. B. L. Parkinson, the president, presided and received the Mexican guests as they arrived. When they had been introduced these Mexican girls gaily dressed in

Mexican costumes with tambourines, presented a beautiful pageant, making an appeal for the school in Texas for Mexican girls. They also sang two songs to popular airs. These girls were members of Miss Margaret Spratt's circle and were Mrs. J. Robt. Durham, Misses Lois Jordan, Margaret Spratt, Lucia Murchison, Jean Wilson, Caroline Banks and Miss McDonald. At the close they took up a collection for the school in their tambourines which amounted to \$55. During the program a telegram was received from the Synodical in Texas stating that they would match every dollar up to \$25,000 that was given by the Auxiliaries in the Southern Presbyterian Church to build this school for Mexican girls.

During the social hour Mrs. B. H. Abbott and her circle served delicious Mexican refreshments.

The attractive decorations were supervised by Mrs. W. T. Aycock, chairman of the committee on decorations.

There was a large attendance for the unique affair and a delightful afternoon was enjoyed.

Mrs. Wyatt Taylor.

Our Jewish Mission—At the Spring meeting of Orange Presbyterial held April 17-19, with day sessions in historical Alamance Church, and night sessions in the Church of the Covenant and Westminster, Greensboro, no speaker was heard with more interest, attention and genuine pleasure than was Rev. Paul L. Berman, of Baltimore, representing the newest phase of Assembly's Home Mission Work, the Jewish Mission in that city. This mission has been in operation several years, and is under the auspices of the Northern and Southern Presbyterian Board of Missions. Mr. Berman gave a close insight into the work conducted by the Jewish Mission (by name "The Emmanuel Neighborhood House.") The methods used are similar to those used in other missions. A superintendent and an able corps of workers are employed. The workers are Hebrew Christians familiar with the habits and customs of the Hebrew people. Through Bible classes and different organizations, many children and adults are reached. Mr. Berman says one of his mediums of service is the reading room. The men gather around at evening, which chance gives him the personal contact, and an opportunity of sowing seeds of the Christian religion. His many, and oft-times pathetic illustrations convinced all his hearers of the sincerity of his work. The Church has only recently awakened to its opportunity of Christianization of the Jews, many of whom are hungering for the Truth.

Mr. Berman will greatly appreciate the interest and prayers of our church people in behalf of our work there in Baltimore. He will be glad to supply literature in Yiddish, Hebrew and English to all those who desire to distribute same in your own town or city. His address is 1523 E. Lombard St., Baltimore, Md.

Charlotte, N. C.—An interesting and most helpful conference of the country churches of Mecklenburg County was held in the Second Presbyterian Church of Charlotte, Monday morning, June 4th from 10:30 to 12:30. A letter of invitation had been sent to every officer and secretary of each cause of all the woman's organizations of the country churches. And informal invitations were extended to the women of the Charlotte churches. With result that over 125 women came together to study and discuss the problems of the woman's work in the Auxiliary.

The program was as follows: Address of welcome, 10:30 to 10:40, Mrs. E. F. McGowan, district chairman; Devotional and talk on Spiritual Life, 10:40 to 11, Mrs. R. S. Query, second vice-president of Presbyterial; Discussion of Standard of Excellence, 11 to 11:15, Miss Annie Wilson, Synodical secretary of literature; Discussion of Budget and Tithing, 11:15 to 11:30, Mrs. J. B. Spillman, president of Mecklenburg Presbyterial; Group Conferences, 11:30 to 12; General Conference, 12 to 12:30.

The group conferences were led by the following ladies: Foreign Mission, Mrs. E. M. Cole, Mrs. L. W. Brown, Presbyterial Secretary of Foreign Missions; Assembly Home Missions, Mrs. W. B. Taylor, Mrs. A. V. Russell; S. P. and C. Home Missions, Miss Sallie Phillips, Mrs. C. C. Anderson; Presbyterial Secretary of S. P. and C., Mrs. W. B. Hodge, Presbyterial Secretary of Orphanages; Orphanage, Mrs. W. B. Hodge, Mrs. P. H. Harrelson, Mrs. S. O. Brooks; Spiritual Life, Mrs. A. R. Craig, Presbyterial Secretary of Spiritual Life, Mrs. J. R. Irwin, Mrs. E. A. Ridgeway; Literature, Mrs. E. V. Irwin, Presbyterial Secretary of Literature, Miss Annie Wilson, Mrs. V. P. Rosseau, Mrs. Alston Morrison; C. E. and M. R., Mrs. W. H. Fowler, Mrs. W. W. Pharr; Y. P. Work, Mrs. Connor Reid, Presbyterial Corresponding Secretary, Mrs. C. H. Little, President, Mrs. H. J. Spencer, Mrs. Parks Kirkpatrick, Mrs. W. S. Hamiter, Mrs. E. F. McGowan; Vice-Presidents and Program Chairmen, Mrs. J. B. Spillman, Mrs. J. G. Baird, First Vice-President of Presbyterial; Secretaries, Mrs. C. N. Sloan, Mrs. M. E. Peabody, Presbyterial Recording Secretary; Treasurers, Presbyterial Treasurer, Mrs. F. C. Roberts.

Mrs. E. F. McGowan, District Chairman welcomed the ladies in her usual gracious manner. An invitation was extended to all Presbyterians to make use of the comfortable rest room of the Second Church at any time they might be in the city. Miss Terry, Executive Secretary of Woman's work of the Second Church and Mrs. Glenn, Hostess of the church were both introduced to the ladies at this time Mrs. McGowan explaining that these two ladies were to be found at the church at all times and that they were always ready to lend assistance to any one.

Mrs. McGowan then made it clear that the object of the conference was to act as a sort of clearing house for the numerous problems that are constantly

presenting themselves in the work of the women in the Auxiliary. Each woman was asked to present her particular problem either in the group conferences, or toward the close of the general conference at which time there would be an open discussion.

Several decisive problems were discussed in the main conference. The first one:

How best to develop the Spiritual Life of the Organization was handled in a most capable manner by Mrs. R. S. Query, Secretary Spiritual Life, Second Church. Mrs. Query read the 5th chapter of James and gave a most earnest talk on the importance of fervent prayer. She said, "The deepest need of our time is a Spiritual need, the greatest aid in Christianizing the world is our prayers."

Miss Annie Wilson, Synodical Secretary of Literature, presented another most important problem. How to grade your Auxiliary. Miss Wilson probably has a more thorough knowledge of this subject than anyone in the work, and in her clear concise way she made the matter very plain to all. Miss Wilson said that each Auxiliary should be carefully graded according to the Standard of Excellence. This is the pulse of our Mecklenburg Presbyterial—every up-to-date Auxiliary keeps before its members a Standard of Excellence wall chart.

Mrs. McGowan then stated that one more and perhaps the greatest bug-a-bear is the question of how to make the budget conform to specifications of the General Assembly. She then introduced Mrs. J. B. Spillman, saying that she would "Give the last word" on the subject.

Mrs. Spillman spoke most interestingly and clearly upon the subject of finance. She said, "We should begin the study of the subject not only with the view of bringing our Auxiliary into line with the churches plan of finance, but of bringing our church into line."

I want to set before you three great financial plans.

1. God's plan for financing his Kingdom.
2. The Church's plan for financing our share.
3. A plan of finance in the home by which we may co-operate in these great plans.

First, God's plan, He has said, "Go ye into all the world and preach the Gospel to every creature," and He has a plan by which this expedition may be financed; an adequate plan, a plan with a promise. "Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith saith the Lord of hosts if I will not open the windows of heaven and pour you out a blessing that there will not be room to receive it."

Mrs. Spillman emphasized the obligatory nature of the tithe. Unless the tithe be observed our worship does not signify pure worship; also the fact that it would solve all the financial problems of the Church, at home and abroad; the church coffers would be full—overflowing. Mrs. Spillman then explained the making out of a budget taking as an example a small Auxiliary and making it out on the black board.

This conference was considered most helpful and the President together with the District Chairman is planning to hold similar conferences in each district of the Presbyterial.

A period of 30 minutes was given to group conferences, each group retired to a separate class room and spent the time asking and answering questions and discussing informally the special phases of their work.

The last half-hour was spent in general discussion of the work of the Auxiliary.

WHAT, WHEN, WHERE?

Mrs. R. G. Lowry, Sec. Lit. Lexington (Ky.) Presbyterial

What should I know about?
The work of the Southern Presbyterian Church for the Secretary of Literature.
When should I learn about it?
All the year around.
Where can I find out about it?
From the Synodical and Presbyterial Secretaries.
What did I forget last year?
Some forgot to distribute literature, or to have a literature table. Did I?
When should I do this?
Distribute literature or have a literature table at every Circle or Auxiliary meeting.
Where can I read on the subject?
In leaflets secured from the Woman's Auxiliary, 250 Field Building, St. Louis, Mo.
What did I forget as an officer?
Some forgot to send their reports in time for the Presbyterial. Did I?
Some forgot to organize Mission Study Classes. Did I?
Some forgot to canvass for the Survey and the Prayer Calendar. Did I?
When did I forget the Best Methods?
Some forgot to urge the Year Book of Programs as one of the Best Methods for building up a good Auxiliary. Did I?
Where did I fail?
In studying the "Duties" of a Secretary of Literature, and the best plans and methods outlined at our Presbyterial meetings. I should know these plans, if I am to be a loyal Secretary of Literature. (From the Survey, repeated by request.)

To do evil that good may come of it is for bunglers, in politics as well as morals.

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C.

EDITOR'S LOOKOUT

The young people of the Synods of North Carolina and South Carolina are meeting this week in their annual conferences. The South Carolina young people are meeting at the Presbyterian College, Clinton, June 11th to 17th, and the North Carolina young people are meeting at Davidson College, June 12th to 19th. It is very fitting that the young people should meet at these two colleges which are doing so much to fit leaders for the Church. The boys of the Church seem to attend better the conferences held at the boys' colleges, and the girls have

always attended the conferences in larger numbers than the boys.

The delegates at the conferences are having a feast of inspiration and information and fellowship, and will come home strengthened and enthusiastic. This enthusiasm and earnestness should not be allowed to go to waste, but plans should be made for immediately getting the people who stayed at home aroused to more earnest work and better plans. Those at home this week should be praying for the influences of the conferences, praying for the young people and for the leaders. There are great possibilities in these annual gatherings of our young peo-

ple. Gradually the programs are being bettered and fitted more to the needs of the young people, and the attendances will doubtless increase from year to year.

We would like to speak a word to our young people and their leaders about proverbial "summer slump." We hope that not a single Christian Endeavor society or other organization will "disband for the summer." The devil works the entire year and there should be only a very rare occasion when our young people should suspend operations. The society that keeps going through the summer will be stronger in the fall, and can do some fine work even if the weather is hot. Stand by your guns, young people!

Sunday School

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

JUNE 17, 1923

ESTHER, THE PATRIOT QUEEN

Lesson: The Book of Esther. (A Survey of Esther's Life.)

GOLDEN TEXT—"Who knoweth whether thou art come to the kingdom for such a time as this?"—Esther 4:14.

SCRIPTURE LESSON

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

15 Then Esther bade them return Mordecai this answer; 16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Esther had commanded him.

Ch. 5:1 Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what is thy request? It shall be even given thee to the half of the kingdom.

SHORTER CATECHISM

Q. 41. Wherein is the moral law summarily comprehended?
A. The moral law is summarily comprehended in the ten commandments.

Esther was a Jewish orphan, at Shushan, the capital of the Persian empire. She was the adopted daughter of her cousin, Mordecai, the son of her father's brother. She had been made the Queen of Ahasuerus by the King of Persia. Haman had been made the prime minister of the king. Because Mordecai, who sat at the king's gate, did not render Haman the homage he desired, he hated him and plotted the utter destruction of his family and all his countrymen throughout the empire. Haman obtained from the king a decree for the entire extermination of the Jews, and offered their spoils to the king as an inducement. In this emergency Mordecai endeavors to induce Esther to interpose for the preservation of her people. We will attend to The Motives Mordecai Employs; The Difficulties Esther Encounters; Her Decision and Plan; The Success She Won.

I. The Motives Mordecai Uses

He sends her a message containing the incentives that should control her conduct. He tells her that she need not expect to escape the threatening massacre if she does not interpose and that her own life is endangered. He asserts that though the queen and in the palace, she will perish, as she belongs to the prescribed race. He appeals not only to personal love of life, but to patriotism or love of countrymen appointed to death. He assures her that even if she declines to act God would preserve His people in some other way, while she would be slain. He directs attention to her social position and advantages and suggests that perhaps in the providence of God she was called to be queen to meet just such an emergency as this. He intimates that she was placed in her position by an all-wise and gracious God for the very purpose of being His instrument in delivering Israel. Love of life, patriotism and acting as Jehovah's agent for a noble purpose were all cogent motives.

II. The Difficulties Esther Encounters

To safeguard the king's person, a law had been passed that if anyone approached the king without being bidden he should be put to death, unless the king lifted toward him or her the golden sceptre in token of favor and acceptance. Esther had not been invited into Ahasuerus'

presence for 30 days, and was not assured of her standing with him. She knew that he had recently repudiated Vashti, though a beautiful woman, from being queen because of disobedience to his orders. Going into his presence unasked might consign her to immediate death. The law might be executed, if the king was displeased, and she might lose her social position, her comforts, her honors and her life. Under such conditions it is not wonderful that a defenseless woman should hesitate to seek her husband, avow her lineage, prefer her petition and entreat his favor. Had Esther been a weak, selfish, cowardly woman, she could not have pursued the course she did. But her faith in Jehovah, her patriotism, her love of righteousness, and her self-consecration rendered her equal to her task.

III. Her Decision and Plan

She manifests decision of character in this crisis of her life. All who perform noble deeds must reveal the same quality. It was displayed by Ruth, the Moabitess. Esther determines to make the effort at all risks. Her sublime language is, "I will go into the presence of the king, and if I perish, I perish." She decides to succeed or to die in the attempt. But she adopts a wise plan. She proposes that the Jews in Shushan fast and pray for three days, and that she and her maidens do the same. She cares for her physical appearance and makes herself as attractive to Ahasuerus as possible. She arrays herself in royal apparel for conquest. Thus she seeks the king. She does everything in her power to win her case, and allies herself with the Almighty.

IV. The Success She Wins

She succeeds beyond her highest expectations. When has human power supplemented by Divine might every failed? Ahasuerus is won, the golden sceptre is raised and any petition she prefers is granted, even to "half the kingdom." Her life is saved, she is honored by the king, she gains more influence with him than she ever had before, for she manifests loftier qualities. Her people are preserved. Her cousin, Mordecai, is promoted and honored. Her nation attains a higher position in the provinces of the Persian empire than they ever had before. Haman, the cruel and vindictive enemy of her race, is condemned and hanged with his sons on the gallows he had prepared for Mordecai.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

HOW TO WIN FRIENDS

M., June 18—By Generosity: Gen. 13:1-13.

T., June 19—By Love: Ruth 1:6-18.

W., June 20—By Honesty: I Sam. 18:1-4.

T., June 21—By Understanding: John 11:1-5, 35, 36.

F., June 22—By Mutual Service: Rom. 16:1-7.

S., June 23—By Attraction of Character: Phil. 8:19-30.

Sun., June 24—Topic: How Can We Win Friends and Keep Them. Prov. 27:5, 6, 9, 10.

Friendship is called "that mysterious cement of the soul." It binds human hearts together in a joyous fellowship. Friendship is one of the elements of love. In fact, the word is the past-perfect tense of the old Anglo-Saxon verb, to love. But it has come to mean the tie of a strong interest and affection, rather than a romantic love between the sexes, which creates our homes. Of course, the finest place for friendship is in the home, and the association we have with our parents and brothers and sisters ought to be the sweetest friendship on earth. It is said that many brothers and sisters drift apart, and become distant, and sometimes even bitter toward each other. This is often due to the spirit of selfishness, the

expectation of receiving more than we are willing to give, and that ruins any friendship. We must be considerate and unselfish at home, if we would cement the hearts of brothers and sisters in friendship.

But this topic has a more direct bearing on friendships between persons who have no blood kinship. How shall we win such friends and keep them?

Seek Worthy Friends

A boy is known by the company he keeps, and companionships often ripen into friendships. We think people are interesting who like the things we like, and as we associate with them, we find ourselves agreeing with their notions and falling in with their desires. If they are good, true, noble, pure-hearted people, let us make them our friends. If they express evil thoughts, do evil deeds, plan evil pleasures, we should withdraw from them. Let us seek worthy friends always.

Cultivate a Friendly Spirit

He that would have friends must show himself friendly. A kind face, a merry smile, a genial, cordial manner, will win its way into other hearts. We must be neighborly, sociable, companionable, and not be silent and keep off to ourselves. These grumpy, speechless folks look like they are very unhappy. We humans want to be sociable, and therefore we love sociable people. Loneliness is the child of selfishness. Friendship is like the air, ready to come in if we open our doors and windows. "The only way to have a friend is to be one." Let us be sincere in seeking friends. The business world depends on pleasant manners for trade; but we should not be merely polite and artful in meeting people, purposing to get more than we give to them. Also we must avoid feeling and looking superior and condescending. Folks like to suppose they are as good as you are, and if you impress them that you think yourself better than they, no friendship will develop between you and them.

Friends Should Have Mutual Interests

Oil and water won't mix. Their natures are different. Our friendships are usually formed with people who like similar things. If you wish certain people to be friendly with you, learn to enjoy and enter into their interest. Listen with sympathy to their problems, and hold sacred their confidences and revelations. Look with favor on their plans and help them when you can render aid. Christians ought to find much in common with each other, and young church members should make their friendships among their fellow Christians, and their work and play, their difficulties and problems, will be yours, and together you will work, and encourage each other in the Christian life.

Friends Should Be Unselfish

The very germ of friendship is unselfish regard for the interests of our friends. We must be generous toward them, sympathize, give, think of them before our own selves; rejoice when they are praised; be glad when they prosper, and share your good things with them. Don't be jealous or envious of them. Don't abuse friendship by using it to your advantage alone. Friendships perish by riding a willing horse to death. Remember it is finer to be a friend than to have one. Be careful of criticizing friends. Don't carry a jest too far with them. Friendship is like a flower: tender, though beautiful, and its roots may take years to get deep hold in the heart. Therefore water the plant with love and service, and in the years to come, it will be your pride to say, I have a friend.

NEWS FROM THE FRONT

A Junior Christian Endeavor Society was recently organized in the Cornelius, N. C., Presbyterian Church. On Sunday night, June 3rd, 19 of the 20 Juniors took part in sentence prayers. A fine record for any Christian organization! On Sunday night, the 10th, the Juniors gave a program before the whole church congregation, and did it well.

The members of the Christian Endeavor Training Class of Davidson, College have done an enterprising thing in getting out note-books for the North Carolina Conference. The note-book is designed to promote the deputations plan of the class. The members offer themselves to the churches needing them, and believe that it pays to advertise. The note-book carries information about C. E. in general and about the class and its work. The students do not feel that they have attained, but they continue to study every Sunday during the college year and are happy if their services are found at all helpful.

SOUTH CAROLINA CONFERENCE CLOSE-UPS

The program of the South Carolina Young People's Conference includes a number of recognized leaders in our Church and particularly in its work for the young people.

Rev. R. F. Kirkpatrick, D.D., of the First Church, of Anderson, came to his present post after a fine service with the West End Presbyterian Church, of Atlanta. While in Georgia he served as president of the Georgia C. E. Union and did much to enlist the support of our ministers for the C. E. work. He is now vice-president of the All-South Extension Committee of Christian Endeavor.

Rev. H. W. DuBose, D.D., of the First Church, of Spartanburg, is known as one of the Church's strong men and has been doing a fine work since going to Spartanburg.

Rev. W. T. Thompson, D.D., serves as Professor of Religious Pedagogy and Sunday School Work at Union Seminary, but in addition to this finds time, or makes it, to address a widely distributed number of meetings, and is a charming and helpful speaker.

Mr. S. Wilkes Dendy, of Columbia Seminary, served for nearly three years as a C. E. field secretary and is affectionately known as "Sunshine of Dixie" Dendy. Any set of young people would be fortunate to have him in their gathering.

Rev. J. P. Marion, D.D., of the First Church, of Sumter, has been behind the whole conference program and preparations, and to him a great part of the success of the conference will have to be attributed.

Mr. Walter A. Johnson, athletic director of the Presbyterian College, is a great coach. The way he can take a group of college boys and make them fight for the honor of their school in the various contests is the talk of all who have observed his work. The South Carolina young people are fortunate to have him in their conference as director of their athletic work.

Rev. J. B. Belk, pastor of the church at Piedmont, is known by a large number as a worth-while leader of song and of young people. His smile that won't come off and his helpful influence will add a great deal to the value of the Clinton conference.

Rev. Melton Clark, D.D., Professor of English Bible at Columbia Seminary, is a charming and forceful speaker. He is a real friend of the young people, believes in them, and supports every worth-while movement for advancing their interests.

WHO'S WHO AT THE N. C. CONFERENCE

The young people in the state of the long-leaf pine have a real feast spread before them this week in the speakers and conference leaders making up the Davidson Conference program.

Rev. Flournoy Shepperson, D.D., pastor of the Purity Presbyterian Church, Chester, S. C., is so good that he is in demand for the conferences in both the Carolinas.

Rev. W. B. McIlwaine, of the Westminster Presbyterian Church, of Charlotte, is pastor of a church that has a large number of young people in it, and he is a real leader of young people. The committee was fortunate in securing him for the Senior Bible course.

Mrs. S. H. Askew, Atlanta, has a great heart for young people, and is a writer and conference leader in as many places as her time and strength will permit. All who know her, love her, and it is good to be able to have her in the N. C. Conference again.

Miss Virginia Nourse, of the Assembly's Training School, certainly knows Sunday School work, and the Tar-Heel young people are glad to have her again as a teacher and moving spirit.

Rev. Woodrow Hassell comes from far away Marugame, Japan, to teach the Foreign Mission course. To be a moulder of thought in a growing international nation is an enviable work and each day the young people are getting new views of the work in the far East.

Rev. Samuel Glasgow, D.D., Knoxville, Tenn., is present again to lead the vesper services, tell his interesting stories, and exert an uplifting influence. He has a hustling church in Knoxville, and it is no wonder.

Miss Julia Lake Skinner, of White's Bible School, New York, and formerly with Dr. Glasgow, in Knoxville, is giving a much-needed course in Young People's Society Work. In her the young people have a real friend and helper.

Rev. Homer McMillan, D.D., Secretary of our Home Missions Committee, is a leader recognized both in our

Southern Church and outside of its bounds, and his address will be well worth-while.

Rev. C. M. Richards, D.D., of the Davidson Church, is a staunch supporter of the worth-while principles that our Church has ever stood for, is a well-informed pastor and an interesting and helpful speaker.

Mr. Dwight M. Chalmers, Union Seminary, has charge of the athletic work for the boys, and Miss Marion Moore, of Statesville, this work for the girls.

Rev. J. J. Murray, Wilmington, is doing a fine work for Home Missions in Wilmington Presbytery, and is well fitted to teach the course in this subject.

Presbytery's Committee on Sabbath Schools and Young People's Work in Bethel Presbytery, S. C., has put on four one-day rallies throughout the Presbytery, the bounds of the Presbytery being contiguous with those of the York District of the State C. E. Union. The plan of the rallies follows closely those of C. E. rallies. The committee has also made an appropriation of \$25 to the C. E. District, to be used in the District Conventions.

REPORTERS' HONOR ROLL

- Carey P. Lowrance, Mooresville, N. C.*
- Paul W. Rawlins, Greensboro, N. C.
- Miss Eunice Long, Greensboro, N. C.*
- Miss Minnie Hopkins, Concord, N. C.*
- Miss Leila Hubbard, Lumber Bridge, N. C.**
- Miss Elizabeth Kirkland, Route 5, Durham, N. C.
- Miss Aline Whitener, Hickory, N. C.
- Miss Maud Little, Charlotte, N. C.*
- Mrs. Z. V. Turlington, Mooresville, N. C.
- Miss Bess D. Arrowood, Morganton, N. C.
- Miss Kate Sutton, Fayetteville, N. C.
- Mrs. W. H. Howell, Wilmington, N. C.*
- Miss Bessie Cox, Lowell, N. C.
- Eugene Brown Morgan, Concord, N. C.
- Miss Rachel Beall, Durham, N. C.*
- Miss Anne Sample, Hendersonville, N. C.*
- J. M. Carr, Davidson College, N. C.
- Miss Ruth Beard, Cornelius, N. C.
- Miss Lillie Gilleland, Greensboro, N. C.
- J. M. Harvey, Wilmington, N. C.
- Chalmers R. Carr, Mooresville, N. C.
- Garton Pearce, Fayetteville, N. C.
- Miss Annie Davis, Greensboro, N. C.
- Mrs. Chas. Lilly, Sanford, N. C.
- Mrs. E. C. Murray, St. Pauls, N. C.
- M. DeLorme, Sumter, S. C.
- Miss Elizabeth Falk, Maxton, N. C.
- Miss Isabel Jean Lamont, Raeford, N. C.
- Miss Margaret McQueen, Rowland, N. C.
- Miss Alma Culp, Mooresville, N. C.
- Rev. R. C. Wilson, McConnellsville, S. C.

*Additional reports.

Church News

CHRISTIAN WORKERS' ASSOCIATION MEET AT MONTREAT

The Christian Workers' Association of the Southern Presbyterian Church will hold its annual meeting this summer at Montreat during the Young People's Conference, June 19-28. All of the members of the association and all other employed Christian workers are urged to take advantage of the splendid Advanced Leadership Courses offered during this conference for young people.

NEW BOOKS

"Surprising Antonia," by Dorothy Foster Gilman. "Our Little Yugoslav Cousin," by Clara Vostrovsky Winslow.

These books are from the Page Company, Boston, Mass. This firm sends out the best children's books that we know. They are for all ages and are always pure in sentiment. Parents can make no mistake in placing their publications in the hands of their children.

THE NEW PRESIDENT OF AGNES SCOTT COLLEGE

At a recent meeting of the board of trustees of Agnes Scott College, James Ross McCain, Ph.D., was elected president of the institution to succeed the late lamented Dr. F. H. Gaines, who founded the institution and was its only president until the time of his death.

James Ross McCain was born near Covington, Tenn., April 9, 1881, the son of John I. and Lula Todd McCain. He received the B.A., degree from Erskine College in 1900 and the M.A. degree from the same institution in 1906. He studied law at Mercer University, graduating with the LL.B. degree in 1901. He took the M.A. degree in history at the University of Chicago in 1911 and the Ph.D. degree in history and economics at Columbia University in 1914.

During the years 1901-03, he practiced law in Spartanburg, S. C. with J. T. Johnson, then Congressman

and later U. S. Judge. In September, 1903, he became principal of the Covington (Tenn.) High School and continued in this place for two years. In 1905 he started the Darlington School in Rome, Ga., and was headmaster of the institution for ten years.

In 1915 Dr. McCain was called to Agnes Scott College as registrar and professor of economics and sociology. He has been with the college since that time. In May, 1920 he was elected a member of the board of trustees and made vice-president of the institution.

Dr. McCain has published three works bearing on Georgia history: "The Early History of Slavery in Georgia," "The Executive in Proprietary Georgia," and "Georgia as a Proprietary Province."

In 1906 he married Miss Pauline Martin, of Covington, Ga., and they have four children, two boys and two girls.

Dr. McCain takes an active interest in church affairs, being a member of the Decatur Presbyterian Church and clerk of the session. He is a member of the Stewardship Committee of the General Assembly and also a member of the Assembly's Home Mission Committee.

SOUTH CAROLINA

Harmony Presbytery stands adjourned to meet in Lake City Presbyterian Church, June 19th (Tuesday), at 12 m. W. H. Workman, S. C.

Piedmont Presbytery—Licentiate S. H. Fulton was ordained by a commission of Piedmont Presbytery at Honea Path, June 3d, and was installed pastor of that church. In the afternoon of the same day, he was also installed pastor of Broadway Church at Belton. His address is Honea Path, S. C.

That evening, candidate G. W. Belk, Jr., was ordained by a commission of the same Presbytery, and was installed pastor of the Pelzer Church. His address will be Pelzer, S. C.

Robert Adams, S. C.

Pendleton, S. C., June 4, 1923.

Charleston, Second Church—Through the generosity of a member of this church, the series of sermons preached by the pastor some weeks ago,—"Why I Believe the Bible is the Word of God"—have been printed and are now being distributed to the college students of the State. This is a worthy and thoughtful endeavor and should receive the commendation of the church. A copy of this booklet is available for each family of the congregation. Read it and pass it on. A book on the shelf does no one any good.

NORTH CAROLINA

Ellerbe Church—Messrs. W. C. Rourck, J. H. McRae, Tom Cranford and Melvin Lowe went to Cheraw last Saturday to place an order for 40,000 brick to be used in erecting the new Presbyterian church building at Ellerbe.

The work will start within this month, and it is hoped to get it completed by October 1st. The building will be of brick colonial veneer, with the auditorium 35x68 and seating 350. Four class rooms open on to the auditorium, affording seating space for about 50 more.

The congregation owns a lot 150x150, on Ballard Street, opposite the new school building; on this lot is the manse that was recently built at a cost of \$4,000. The church and fitting same will cost between \$8,000 and \$10,000. It is interesting to note that at the Mecklenburg Presbytery in Charlotte early in April, Rev. Mr. Rourck made a short talk on the new church proposition of Ellerbe and at its conclusion Mr. Belk, of the Belk chain of stores, volunteered to pay for half the brick needed for the erection.

Edenton, Mitchener Memorial—This church was recently favored with a visit by Rev. A. W. Crawford, superintendent of Synod's missions, who preached at both the morning and evening hours on Sunday. His sermons were of a high order, and greatly appreciated by those who heard them.

Superintendent Crawford and his splendid committee are doing an ever-increasing and indispensable work in our Synod; and the churches, recognizing and appreciating this fact, are heartily co-operating with them.

Mitchener Memorial Church is annually paying her quota to all regular benevolent causes, and in addition is responding to some of the special calls. This church has an increasing number of willing tithers, and has increased its gifts to benevolent causes about 600 per cent within the last four years.

Children's Day was observed the third Sunday in May. An interesting and inspiring program on Missions in Brazil was rendered, and a liberal offering was made to that work.

The money has been secured for repairs and improvements on our church buildings, and the work is about to begin. W. T. Wadley, Pastor.

Rockingham—On Sunday evening, June 3rd, Rev. J. A. McQueen, was duly installed pastor of the Rockingham Presbyterian Church. Mecklenburg Presbytery appointed Rev. John J. Douglas, of Wadesboro, to take charge of the installation service and to propound the constitutional questions to pastor and congregation. Ruling elder J. E. McLaughlin, of Hamlet, was appointed to charge the pastor, and Rev. A. T. Young, of Hamlet, the congregation. Mr. Douglas took for his text, "I am not ashamed of the Gospel of Christ, for it is the power of salvation, first to the Jew and then to the Greek." He delivered a most entertaining address. The charge

of elder McLaughlin is printed elsewhere in this issue. Rev. Mr. Young told the congregation things they were expected to do as co-workers with their pastor.

The congregation has just bought a manse. This will be used until another larger in size and better in location can be secured. The officers have seen to it that this house has been put into good condition and made as comfortable as possible. The women of the Auxiliary and others have "pounded" the occupants of the manse very generously and have remembered them very thoughtfully in many respects and ways.

J. E. McLaughlin.

ALABAMA

Tuscaloosa—The First Presbyterian Church is to be cleared of debt at once. On the completion of the new building, which with its furnishings cost \$175,000, the congregation found itself with a debt of \$55,000. Recently Mrs. James Spence, who had already given so liberally, proposed to contribute one-half of the debt on condition that the congregation immediately raise the other half. The offer was enthusiastically and gratefully accepted by the congregation.

The fondest hopes of Mrs. Spence, who is now advanced in years, and who is held in deepest affection by the whole congregation, has been to see the building of her church home not only completed, but freed from every incumbrance. The first of these hopes was realized a little more than a year ago. The second will be reached now not many days hence when the bonds that have been and are yet outstanding against the building will be burned.

Chas. M. Boyd Pastor.

ARKANSAS

Arkansas C. E. News—Charles F. Evans Southern Secretary United Society of Christian Endeavor. Starting a tour in Arkansas on the night of the most terrible cloudburst in the history of the state, which sent water down the streets of Hot Springs nine feet deep, carrying waves that much higher, and causing damage of more than a million dollars to the beautiful city which so splendidly entertained the All-South Christian Endeavor Convention last July, Southern Secretary Evans went to the far western side of the state and for ten days toured in the "Strawberry Section," where the big, ripe, red, luscious fruit was delicious and abundant.

The first meeting was with those wonderful Endeavorers in the Tuberculosis Sanitarium at Booneville, where there is a splendid Senior Society of more than 50 members, and an excellent Junior Society of about a dozen members. A Workers' Conference and a Junior meeting filled the afternoon, followed by a splendid mass meeting of all ages in the evening. Dr. Stewart, superintendent of this very splendid institution, is an enthusiastic Endeavorer, and took as much interest in the meetings as did any member of the society. This society purchased a complete Christian Endeavor Library, and at once will start a campaign to make its members more efficient.

Ft. Smith and a banquet! The two naturally associate themselves in the mind of a Christian Endeavor Secretary, as those Endeavorers seem to know to the nth degree just how to put on a real Christian Endeavor banquet, with lots of good food and fine fun, and this trip was no exception, as more than sixty of the finest Endeavorers in the state enjoyed the banquet hour with Secretary Evans, after which the evening meeting came, with more than eighty present, ninety per cent of whom were under 25 years of age, from all societies in and near Ft. Smith.

The work in and around Ft. Smith is being directed by Mrs. Earl Bullock Varnadore, Mrs. Hattie Carmichael and Mrs. Eunice Shipley, all of whom are of the cream of Christian Endeavor workers in Arkansas, and who for years have been assisting the state go steadily ahead in its work for Christ and the Church.

During the day the Northwest District was officered and started on its work for the year. The president is Hugh Boggs, Fayetteville; vice-president, Mrs. Claude Kelly, Springdale; secretary, Miss Lucile Akers, Bentonville; treasurer, Miss Ella Quinn, Fayetteville; county directors, Carroll and Madison, Miss Hallie King, Fayetteville; Boon, Newton and Searcy, Miss Margaret Earle, Fayetteville; Washington, Mrs. S. A. Berrie, Fayetteville.

Meetings were also held at Bentonville, Gravette, Prairie Grove, Clarksville and the tour closed at Russellville with a great meeting in preparation for the State Convention.

The work of Arkansas' new field secretary, Mr. Bert G. Jones is bearing splendid fruit, and everywhere the Endeavorers are enthusiastic about him.

OKLAHOMA

Duncan—The First Church received three members, all of a prominent family, Sunday, June 3, 1923, into its membership. This makes 89 members received into this church in the last 12 months. The membership is now 158 against 21 in 1920. The pastor, Rev. J. W. Moseley, thinks that the Duncan Church is now a self-perpetuating organization.

TEXAS

El Paso—When the sessional reports to Presbyterian were compiled for the Manhattan Presbyterian Church of El Paso, Texas, it was found that this flourishing new church organized but two years ago has a resident membership of 230 and that its Sun-

day School enrollment is 466. This is a record of which the officers of the Manhattan Church feel duly proud as there are not many churches in the Assembly with an actual Sunday School membership of double the church enrolled membership.

Rev. Jas. V. Johnson is pastor of the Manhattan Church having come here in October, 1922. Mr. H. H. Major is superintendent of the Sunday School.

PERSONAL

Dr. Charles B. Chapin, who for the past four years has been the professor of Biblical Literature in Converse College has just received and accepted a flattering call to the same chair in the Southwestern Presbyterian University at Clarksville, Tenn.

Great and widespread regret has been expressed by the many students in Converse who have been in his classes at his severing his connection with the college. But the Southwestern Presbyterian University has a great future before it, as in another year it will move to Memphis, Tenn., where it will be enlarged along every line.

Educational

Presbyterian College of South Carolina—On May 30th the Presbyterian College of South Carolina closed one of the most pleasant and successful years in its history. The commencement exercises began Sunday morning with an excellent baccalaureate sermon, preached by Dr. John W. Douglas, of Baltimore. The sermon was fresh and scholarly, at the same time earnest and practical and made a deep impression upon the great congregation that crowded the church. An earnest, strong sermon in behalf of the Y. M. C. A. preached to a large crowd that evening by Rev. J. A. MacLean, of Greenwood. Wednesday morning Governor Thos. G. McLeod delivered the commencement address. This address was literary in preparation, practical in its delivery and made a most pleasing impression upon the crowd that assembled in the hall to take part in the graduating exercises.

There were 24 men in the graduating class who received the degree of A. B. The valedictory was delivered by Mr. H. E. Montgomery, Jr., of Kingstree, the first honor man. The salutatory was delivered by the second honor man, Mr. R. L. Edmunds, Jr., of Sumter. Mr. D. L. Williamson, of Belmont, N. C., won third honor.

Mr. Frank K. Clarke, of Sumter, received the medal won in the spring at the State Oratorical Contest. Mr. H. E. Montgomery first honor man, won the scholarship medal and also the orator's medal; and Mr. L. L. Perry, of Easley, won the declaimer's medal.

The honorary degrees of D. D. were conferred upon Rev. G. G. Mayes, of Winnsboro and Rev. T. Ellison Simpson, of Chattanooga, who is now a member of the Stewardship Committee; and the honorary degree of Litt. D. upon Dr. Frazer Hood, professor of Psychology and Education at Davidson College.

The development made by the Presbyterian College in the last 12 years is wonderful. Twelve years ago the college was worth about \$150,000 with an indebtedness of between \$30,000 and \$40,000. Now it is worth approximately \$1,000,000. Twelve years ago the annual budget for running expenses was less than \$10,000. Last year it was \$55,000. The class of work and enrollment has well kept pace with the physical and financial development. The architect has about completed plans for the new gymnasium which is to be built at once. It will cost when completed \$100,000. A new dormitory costing \$75,000 and accommodating 100 students will be built in the near future. The construction of a modern and complete athletic field with a quarter mile running track is just being completed. The growth of the college is shown by the fact that there are now as many applications as can be taken care of next year in our present dormitory space. It is the intention of the authorities to make arrangements to care for 20 or 25 additional men. At least one new instructor will be added as it is the policy of the college not to increase enrollment more rapidly than instructors. There is now a full professor to every 15 students.

The wonderful growth of the college is partly due to the fact that it is young and not tied down to traditions, therefore capable of adapting itself to modern demands in the educational world. The buildings are handsome, the equipment and library modern, the faculty strong, the campus beautiful and the student body from the best Presbyterian homes. The elevation of Clinton is between 800 and 900 feet, and gives a good climate for the training of students.

Davidson—A survey of current events as these relate to the 87th annual commencement of Davidson College that came to a close June 6th. Among these are to be named the very delightful baccalaureate sermon by Rev. Dr. Vander Meulen, president of Louisville Seminary; the gripping sermon before the Y. M. C. A. by Rev. Dr. D. N. McLaughlin, of Norfolk, class of '88; the strong and deeply spiritual address of Dr. J. Campbell White, of New York on Tuesday morning; student oratory by representatives of the Junior and Senior classes; the magnificent gift of the class of '23 to alma mater—a class room in the new Chambers with an inscription in honor of Dr. J. M. McConnell for whom it is to be named; an optimistic report by Mr. Robert M. Miller, chairman of the committee in charge of the raising of

\$600,000 for the rebuilding of Chambers and additional endowment; President Martin's statement that already half of the space that can be reserved for new men the coming session had been assigned; the presence here of representatives of the class of '71 in the person of Captain Hearne, of the class of '72 in the person of Rev. Dougald Munroe, of the class of '73 in the person of Rev. J. N. H. Summerell, and of the class of '74 in the person of W. H. Moore; honorary degrees bestowed on men whom the college has found it a pleasure to honor and which pleasure it is easy to believe will be shared by the thousands that read the announcement; social features reaching their climax for the older folks in the reception held on the lawn in front of the Library Tuesday evening highly diverting and historically interesting plays on Monday evening presented by the Davidson College Dramatic club—these and other plays in part appearing this week in book or permanent form; and last to be named, summer weather, glorious June days. This goodly list constitutes some of the things that the commencement program staged.

Gifts received during the college year are as follows:

The C. E. Graham annual grant of \$3,000 for the support of the C. E. Graham chair of Education and Psychology.

The General Education Board's grant of \$8,750 for the general salary fund.

The income from the Million Dollar Campaign since last June 1st: \$51,390.

The Kate Parrott Memorial Scholarship of \$1,000, founded by Miss Lilly Parrott, of Morristown, Tenn.

The legacy of \$5,000 in his will by Captain M. H. McBryde, of Laurinburg, N. C., an alumnus of the college.

The foundation of \$5,000, the income of which is to assist ministerial students, established with certain conditions by the Long Street Presbyterian Church, of Hoke County, N. C.

A special foundation through the Million Dollar Campaign of the Kornegay family of Mount Olive, N. C., in honor of father and son recently deceased, to be known as the Kornegay Hospital Fund: \$4,000.

Mr. C. W. Johnston of Charlotte, N. C., \$2,500 as a loan for student assistance.

Mrs. J. Edward Johnston, of Winston-Salem, N. C., third payment of \$10,000 toward the establishment of the R. J. Reynolds chair of Biology.

The gift of the Senior Class of 1922 toward the Clock-Tower, \$250.

An Annuity Bond for \$1000—Mr. and Mrs. H. A. Collins, of Havana, Ill.

\$30,000 for a stadium to be known as the "L. Richardson Stadium," by the Richardson family of Greensboro, N. C.

Faculty Bible for the Prayer Hall—Chapel Service.

Funds for the rebuilding of Watts Dormitory with instructions to rebuild in larger, better, fire-proof form—the building to be known as the George W. Watts Dormitory—this a gift from family unnamed.

The following men are on the honor roll for the year—an average of 95 or more—Seniors: Ogden, D. H., Davidson R. F., Guille, W. G., Kimsey, W. P., Davis, J. H., Gamble, W. A. Juniors: Galloway, W. F., Walthall, D. B., Smith, J. I., Hillhouse, A. M. Sophomores: Trawick, M. W. Freshmen: Shaw, H. L., Lawson, H. C.

Punctuality Roll—Garrison, J. M., a freshman; Trawick, M. W., a sophomore.

L. Richardson, of Greensboro, was reelected president of the Alumni Association, with Henry Mills, of Greenville, and Robert M. Miller, of Charlotte, vice-presidents; F. L. Jackson, secretary and treasurer. Archibald Cannon was elected to succeed B. R. Lacy Sr., resigned as an alumni-trustee. Dr. J. M. Douglas gave a report as to the outlook in athletics for the coming year that was optimistic and cheering to a degree, in regard both to fields, coaches, and student teams.

Rev. Dr. Thornton Whaling, of Louisville, and W. C. Bailey, of Greenwood, were re-elected as alumni trustees of the college.

The following degrees were conferred:

Master of Arts Degree—Oscar J. Thies, Davidson; Robert Marion Brice, Marion Junction, Ala.; Laughlin McLaurin Currie, Davidson, N. C.

Bachelor of Arts Degree—Ralph Park Alexander, Greenville, S. C.; Hugh Alvin Bailey, Chester, S. C.; Perry Harvey Biddle, DeFuniak Springs, Fla.; Jean Patrick Booth, Warrenton, N. C.; Samuel Hugh Bradley, Sutsien, China; William Payne Brown, China Grove, N. C.; LeRoy Perry Burney, Greensboro, N. C.; Malcolm Patterson Calhoun, Laurinburg, N. C.; Clifford Rankin Crawford, Sumter, S. C.; Neill Roswell Currie, DeFuniak Springs, Fla.; Robert Franklin Davidson, Chester, S. C.; Leonard White Dick, Jr., Darlington, S. C.; William Talley Elliott, Columbia, S. C.; George Durant Fleming, Jr., Miami, Fla.; Martin Boger Foil, Concord, N. C.; Thomas Layton Fraser, Hinesville Ga.; William Arnette Gamble, Jr., Macon, Ga.; Edgar Talmadge Gentry, Jr., Atlanta, Ga.; Arthur Van Gibson, Mebane, N. C.; Robert Andrew Gordon, Fort Defiance, Va.; John Hugh Grey, Jr., Bedford, Va.; Wilberforce Gettys Guille, Athens, Tenn.; Frank Smith Johnston, Winston-Salem, N. C.; William Patton Kimzey, Brevard, N. C.; Lex William Klutz, Bierut, Syria; John Baxter McCallum, Jr., Maxton, N. C.; George McCutcheon, Jr., St. Charles, S. C.; Roger Martin McGirt, Maxton, N. C.; Robert Lee McLeod, Jr., Maxton, N. C.; Eugene Harman Mauze, Huntington, W. Va.; George Watts Mauze, Huntington, W. Va.; Wallace Henry Moore, Takamatsu, Japan; Henry McAllen Morris, Staunton, Va.; Zebulon Alexander Morris, Concord, N. C.; Dunbar Hunt Ogden, Jr., Mobile, Ala.; Graves Baxter Roberts, Greeley, Colo.; Harry Kitsun Russell, Lumberton, N. C.; William Hiram Sharpe, DeFuniak Springs, Fla.;

John Benson Sloan, Jr., Ninety-Six, S. C.; Hugh Hollingsworth Smith, Easley, S. C.; James Trenholm Spillman, Charlotte, N. C.; Francis Cecil Thames, Little Rock, Ark.; Frank Kimbrough Toney, Pine Bluff, Ark.; Guy Edward Weeks, Miami, Fla.; James Sidney Whiteside, Edgemoor, S. C.; Robert Underwood Woods, Soochow, China; Harry Hastings Wyman, III, Aiken, S. C.; Archibald Lafayette Young, Charlotte, N. C.

Bachelor of Science Degree—John McLaughlin Adams, Raeford, N. C.; Robert Chalmers Aiken, Laurens, S. C.; Joseph William Baldwin, Clarkton, N. C.; James Douglas Bernhardt, Lenoir, N. C.; David Walker Bethea, Dillon, S. C.; Joseph Manor Bostic, Hendersonville, N. C.; James Franklin Brawley, Mooresville, N. C.; William Stewart Buchanan, Gifu Japan; William James Cooper, Fowler, S. C.; Keith Cornelius, Cornelius, N. C.; Samuel Malloy Davis, Jr., St. Pauls, N. C.; James Clarence Deaver, Perry, Fla.; Paul Bennet Guthery, Charlotte, N. C.; Jennings Elliot Haney, Spindale, N. C.; Hayes Shipman McCallum, Jr., White Springs, Fla.; John McCrummen, West End, N. C.; James McCutchen, Nesmith, S. C.; John Creighton McMaster, Winnsboro, S. C.; John Hector McRailey, Parkton, N. C.; William Joseph Martin, Jr., Davidson, N. C.; Henry Francis Northrup, St. Pauls, N. C.; William James Richards, Liberty Hill, S. C.; Charles Pinckney Simmons, Laurens, S. C.; George Bascomb Sorrels, Calhoun, Ga.; Robert Edward Sydenstricker, Lewisburg, W. Va.; Charles Franklin Wildman, Parmelee, N. C.; Ellis Trigg Woolfolk, Tunica, Miss.

Honorary Degrees—Doctor of Laws—Henry Hayes Sweets, Louisville, Ky.; Atwell Campbell McIntosh, University of North Carolina.

Doctor of Pedagogy—Charles Gilmore Mapis, University of Virginia.

Doctor of Divinity—Reverend David Howard Scanlon, Durham, N. C.; Reverend Albert Sidney Johnson, Charlotte, N. C.; Reverend George Fisher Bell, Charlotte, N. C.; Reverend Robert Campbell Anderson, Montreat, N. C.

Awards of Medals—Valedictory (First Honor): Dunbar H. Ogden, Jr., Mobile, Ala.

The commencement which just closed at Peace Institute can well be called the best the school has ever had. This was possible because this commencement was the 50th anniversary commencement, and on that account a reunion of all former students was held, and as a special feature of the reunion a pageant, "The Progress of Peace" was given. This pageant was given on Monday evening of commencement.

The pageant was staged under the oaks on the campus of the school and its setting was most appropriate. The stage was backed by a mass of evergreens, and in the distance the main building of the school with its every window softly lighted formed a background which added greatly to the spirit of the pageant.

The pageant reviewed with admirable fidelity of detail and spirit the outstanding events in the history of the school since it was founded. As a pageant, it ranked well with former productions in Raleigh, and in addition it carried a wonderful personal appeal to almost every one in the audience as the various characters re-created characters who were once a part of the soul of Peace, and who still live in the memories of many of the audience.

The baccalaureate sermon on Sunday was preached at the First Presbyterian Church by Rev. B. R. Lacy, D.D., of Atlanta, Ga. Dr. Lacy styled himself the grandson of Peace since he is a grandson of Rev. Robert Burwell, the first president of the school. Dr. Lacy's sermon was clear, short, forceful, and a call to service. He made a more personal sermon than is usual on such occasions, and this added greatly to its interest. Dr. Lacy's outline was based upon the school, its physical, mental, social, and religious possibilities of service.

The business meeting of the Alumnae was held on Monday. Routine business was transacted Mr. James R. Young, treasurer of the board of trustees of Peace Institute presented some ways in which the alumnae can be of service to their Alma Mater. The alumnae made plans for better organization, and with Mrs. Margaret Merrimon Kenney as resident alumnae secretary, the association has great hopes for an unusually efficient organization.

The annual election of officers was held. Miss Sophie Busbee, of Raleigh, was elected president of the association, while Mrs. C. W. McAlister, of Fayetteville, was elected vice-president. Mrs. Margaret M. Kenney was elected alumnae secretary.

Mrs. Josephus Daniels, chairman of the Reunion Committee was toastmistress at the luncheon which followed the business meeting. The luncheon was one of the most pleasant parts of the commencement, and was entirely taken up in a social way.

Mrs. Josephus Daniels also was hostess to the alumnae at a tea at her new home, "Wakestone," on Monday. The affair was delightfully informal.

The graduating exercises were held on Tuesday evening Judge Kerr Morehead Harris, Judge of the Juvenile and Domestic Relations Court in Danville, Va., was the speaker. She was introduced by Hon. Josephus Daniels. The invocation was made by Rev. B. R. Lacy, D.D. After the presentation of diplomas to 28 seniors by Miss Mary Owen Graham, president. Dr. W. McC. White, president of the board of trustees presented Bibles to all of the seniors. The graduating class this year was the largest in the history of the school.

Over 500 alumnae returned for the commencement. Each exercise had a capacity attendance. The interest shown was manifest on all sides, and presages well for the future growth of the school.

News of the Week

The meeting of the Shriners in Washington, D. C., has been the event of the past week.

President Harding had a prominent part in the festivities incident to the opening of the forty-ninth convention of the Ancient Arabic Order of Nobles of the Mystic Shrine. He reviewed a parade of 20,000 nobles, delivered an address on fraternalism at the first session of the imperial council and attended a banquet given for Imperial Potentate James S. McCandless, of Honolulu.

President and Mrs. Harding had an "old home day" at the White House, when nearly 2,000 Ohio Shriners, received on the south lawn, entertained their host and hostess with concerts by their bands, songs by their chanters and drills by their patriots.

The Oasis Temple Band and Patrol, of Charlotte, N. C., were the center of activities, when a goodly number of the other bands, tired with three days' strenuous activity, were hushed into silence, while the Tar Heels, still in fine shape, played two magnificent concerts, one before a very small and choice audience, Woodrow Wilson, the other before perhaps the largest single assemblage that has packed itself in one spot on Pennsylvania Avenue.

Shriners in session selected Kansas City as their 1924 convention city, and elected Conrad V. Dykeman, of Brooklyn, to the post of imperial potentate, succeeding James S. McCandless, of Honolulu.

A pageant, depicting numerous historic events in which Masons played a part, and dancing on Pennsylvania Avenue brought the annual Shrine convention to a picturesque close.

Representatives of the direct lineage of three North Carolina colonial governors stood on the courthouse green at New Bern last week, and saw their forbears honored, when Richard Dobbs Spaight Chapter, Daughters of the American Revolution, joined by city and county, unveiled a boulder erected to the memory of Gov. Abner Nash, Gov. Richard Dobbs Spaight, and Gov. Richard Dobbs Spaight, the younger.

Rev. E. L. Pierce, pastor of four Baptist churches in Cumberland County, was killed, and R. O. Garrett, clerk of the Cumberland County court, was seriously if not fatally wounded at Cumberland Courthouse in a shooting affray which local state and police authorities believe was the culmination of a political feud which has raged in the county for a number of years.

Dr. E. C. Brooks has been elected president of the State A. & E. College, Raleigh, N. C., to succeed Dr. Riddick, resigned.

Representatives of 50,000,000 Protestants, Roman Catholics and Hebrews joined forces in a statement condemning as unworthy and untenable the arguments of the committee of the American Iron and Steel Institute which recently reported unfavorably on the proposed elimination of the 12-hour day in the steel industry.

The supply of cotton in Georgia is steadily decreasing and is hardly sufficient to meet the demands of the crushers, W. M. Hutchinson, secretary of the Georgia Cottonseed Crushers Association, declared in an address.

Police of New York City as well as district attorneys, have promised their full co-operation in aiding the Federal authorities to enforce the Volstead law, it was announced after a conference called to discuss methods of enforcement as a result of the appeal of the State Mullan-Gage law.

Dr. L. O. Miller, of the State Orthopaedic Hospital, held a clinic in the interest of the crippled children of Stanly County, and during the day examined 43 and reported that about 35 per cent of those examined could be cured if given proper treatment.

Governor Al Smith did not improve his prospects for the Democratic nomination for the presidency by signing the bill to repeal the Mullan-Gage prohibition act. He has embarrassed his party, and destroyed any shadow of a chance he may have had for the White House.

Chairman Cordell Hull, of the Democratic committee, served notice on the Republicans that his party would make an issue out of the advance in sugar prices. He called attention to the profits made by two or three beet sugar companies under the Fordney-McCumber proteftee's tariff.

The Confederate dead were honored and the memory of Jefferson Davis extolled at memorial services in Arlington national cemetery, conducted by Camp 171, United Confederate Veterans, with the assistance of the Confed-

erate Southern Memorial Association, Sons of Confederate Veterans, the United Daughters of the Confederacy, and the Marine Band. About 2,000 persons witnessed the ceremony.

Governor Morrison will call an extraordinary session of the General Assembly if the newly created state shipping commission reports favorably on his plans for development of the waterways and navigable streams of North Carolina.

The trustees of Catawba College, the Reformed college at Newton, N. C., took action that will mean the removal of the institution from Newton to Salisbury and the raising of the school from a junior college to an A-grade institution that will rank with any of the colleges of the state.

It has become known that the State Department is engaged in the business of soliciting the support of clergymen and church organizations through the country in arousing sentiment for the court of which Secretary of State Hughes is chief sponsor.

The ranks of America's millionaire tax-payers continue to grow thinner, according to statistics of income for 1921, made public by the internal revenue bureau, which show that of the 6,662,176 firms and individuals filing returns for 1921, only 21 had incomes exceeding one million dollars. This total represents a decrease of 12 from the number receiving million dollar incomes in 1920.

MONTREAT CONFERENCES FOR THE SUMMER OF 1923

The dates of the several conferences to be held at Montreat this season are as follows:

1. Young People's Conference—Tuesday, June 19th—Thursday, June 28th.
2. Men's Conference—Saturday, June 30th—Wednesday, July 4th.
3. Stewardship Conference—Thursday, July 5th—Tuesday, July 10th.
4. Woman's Summer School of Missions—Thursday, July 12th—Thursday, July 19th.
5. Seminary Work—Sunday, July 22nd—Sunday morning, July 29th.
6. Conference on Christian Education and Ministerial Relief—Sunday night, July 29th—Wednesday, August 1st.
7. Sunday School Conference—Thursday, August 2nd—Wednesday, August 8th.
8. Home Mission Conference—Thursday, August 9th—Sunday, August 12th.
9. Foreign Mission Conference—Tuesday, August 14th—Sunday, August 19th.
10. Bible Conference—Monday, August 20th—Sunday, August 26th.

The speakers and lecturers for these conferences represent the most attractive and able speakers to be found anywhere and the approaching season promises to be the best in every way that has ever been enjoyed at Montreat. Full programs of the conferences can be had by applying to the Montreat office, Montreat, N. C.

On account of Religious Conferences, Black Mountain, N. C., the railroads in the Southeastern territory, east of the Mississippi River and south of the Potomac River, have authorized reduced rates on the round-trip identification certificate plan on basis of fare and one-half for the round trip, minimum excursion fare \$1.00, tickets to be sold to delegates and members of their family only upon presentation of certificates to ticket agents at time of purchase of tickets. The reduced rate tickets allow no stop-over privileges and will be on sale on the dates given below upon the presentation to the ticket agent of identification certificates properly filled out.

Selling dates:

June 2, 4, 5, 15, 16, 18, 19, 28, 29, 30.

July 3, 4, 5, 10, 11, 12, 19, 20, 21, 26, 27, 28, 31.

August 1, 2, 4, 6, 7, 8, 9, 11, 13, 14, 17, 18, 20, 25, 27.

Identification certificates can be had by applying to the following addresses:

Mountain Retreat Association, Montreat, N. C.

Presbyterian Committee of Publication, Box 1176, Richmond, Va.

Foreign Mission Committee, Box 330, Nashville, Tenn. Committee of Education and Ministerial Relief, 410 Urban Bldg., Louisville, Ky.

Home Mission Committee, 1522 Hurt Bldg., Atlanta, Ga.

Woman's Auxiliary, 257-259 Field Bldg., St. Louis, Mo. Stewardship Committee, 408 Times Bldg., Chattanooga, Tenn.

Some very attractive Montreat folders also will be sent to anyone who will make application through the Montreat office.

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CHILDREN

HAVE THREE CALVES

Dear Standard:

I am a little boy nine years old. I have three sisters and two brothers. I have recited the Child's Catechism and got my Testament Monday. We have three young calves. Please publish my letter, for I want to surprise my papa.

William Monroe.

Council, N. C.

PROMOTED TO JUNIOR

Dear Standard:

I am a little girl eight years old. This is my first letter to you. I am in the third grade. My teacher is Miss Laura Grier. I like her fine. My pastor is Rev. J. M. Walker. I like to go to Sabbath School. I was promoted to the Junior Department on Promotion Day. We are just getting over whooping cough, and are so glad we will not have it again. I have five brothers. My oldest brother, Elbert, is teaching in Halifax County, and the next brother, Cook, will finish at Union Seminary in Richmond this spring. I will ask one Bible question: When the children of Israel were bitten by fiery flying serpents in the wilderness, how could they be cured?

Your little friend,
 Margaret Neel.

Charlotte, N. C., R. D. 11.

THE HONOR ROLL

Dear Standard:

I am seven years old. I go to school. I am in the first grade. Miss Carroll is my teacher. I got on the honor roll one month. I averaged 94. I go to the First Presbyterian Church to Sunday School.

Your friend,

James Lonza Garrison.

Burlington, N. C.

A MEASLEY TIME

Dear Standard:

I am a little boy four years old. My grandpa takes the Standard and I enjoy hearing mamma read the letters. I go to Sunday School every Sunday I can. Miss Bason is my teacher. I like her fine. I have two brothers; we have all had the measles. We are getting over them now.

Yours truly,

Charlie Carl Garrison.

Burlington, N. C.

CHICKS AND GOSLING

Dear Standard:

I am a little girl eight years old. My school closed April 20th. Miss Margie Campbell was my teacher. I like her fine. I will be in the third grade next year. We have lots of little chicks and one little gosling. Hope to see my letter in print. I love to read the letters and stories in the Standard.

Your unknown friend,
 Annie Margaret Smith.

Vass, N. C.

A FAMILY NAME

Dear Standard:

I am nine years old and in the fourth grade, A section. This is my third letter to you. I enjoy reading the stories and letters in your good paper. My grandma has just come back from visiting my Aunt Eugenia. I am named after both my grandma and aunt. I take music lessons and enjoy it very much. I enjoy going in swimming, camping and toasting marshmallows. I went to Cleveland Springs last summer and camped out one day and one night. We were in a beautiful place in the woods. The wind blew very hard and we had to go to the hotel

for one day. We were really at Cleveland Springs two days and one night. I must stop now as I am afraid Mr. Waste Basket will get me. I want all the readers of the Standard to write to me. My address is 306 East Boulevard, Charlotte, N. C. I will sign myself

A new friend,
 Laura Eugenia Ross.

Charlotte, N. C.

OLD DOC SILVERWINGS AND TOMMY

When the news reached Fairyland that six-year-old Tommy Totkins was the greediest boy in all the world old Doc Silverwings was sent post-haste to his bedside. Perching on the foot-board of Tommy's bed and buttoning his coat of invisibility tight around him, the little man studied his patient. Light brown fluff of hair, chubby pink cheeks and a surprisingly small mouth for such a very greedy little boy. Hunching his shoulders till his long wings met in a peak above his grizzled head, he waited—his gaze sometimes on the sleeping face, sometimes on the bottle of thick, black medicine clasped tight in his arms.

Tommy slept on. A merry little sunbeam slipped through the window, glistened for an instant on the doctor's peaked wings, then hurried up Tommy's face and gave a tremendous push to his eyelashes. A short struggle, and the eyes opened. Giving his bottle of medicine a quick shake, old Doc Silverwings waited for the first symptom of greediness to appear.

He didn't wait long. Tommy's eyes, fresh opened by the sunbeam, stayed sweet and innocent looking for barely three seconds by the doctor's wrist-watch; then a greedy little sparkle hopped into each of them. More greedy sparkles and more greedy sparkles till his eyes just danced with them. His feet wriggled and popped out from under the covers. Down the stairs pattered the little boy—closely followed by the doctor.

Straight into the dining room he skipped, where Dickie in his cage by the window was singing his morning song. A delicious smell of frying bacon came from the kitchen where Tommy's pretty, young mother was preparing breakfast. In the center of the white table a glass dish of luscious red strawberries, the first of the season—picked by his mother that very morning from the garden. Mmmm—mm—m—m—a big berry slipped between Tommy's eager lips. Another! Another! Doc Silverwings' eyes kept zigzagging dizzily from the dish to Tommy's mouth till—till the dish was quite empty. Yes, sir! Not a berry left for his kind, sweet mother. Not one for his daddy, whistling upstairs—probably thinking of those very berries. Just a reddish watery spot of juice in the bottom of the dish. Curving his fat little finger, the greedy little boy carried this to his mouth and scampered softly up the stairs. He must hurry into his blue rompers and have some of that delicious smelling bacon. Doc Silverwings grimly watched him dress.

At breakfast Tommy said sweetly: "I'm sorry 'bout the berries; honest I am. But they tasted so good, so awful good, that I just couldn't stop eating 'em." Then his face crinkled into the most engaging smile—a smile that Tommy's mother never could resist.

"But, Tommy," she began weakly, "they're daddy's favorite fruit."

"Never mind," broke in dad, "more berries will be ripe tomorrow. I can wait."

Old Doc Silverwings quivered angrily. "Its that smile of his that does

it," he sputtered to himself. "It ought to be cut out. I wonder now—" pulling a sharp, a very sharp little knife from his pocket, he looked at it thoughtfully for a moment, then put it back. "No; I'll use milder methods first," he decided.

But as the morning advanced he grew stern and more stern. Tommy, while his mother was hanging out some clothes, emptied the cooky jar to the crumby bottom. Then ate the crumbs. Discovered with his sticky little finger fishing up the last crumb, that smile of his saved him again. And his poor mother had to stop in the middle of washing to make some little cakes for dinner to take the place of the cookies. And later Tommy found those six little cakes, hidden away on the top shelf of the pantry behind a big stone crock. Standing on tiptoe between the sugar bowl and the overturned bread bowl, down they went one after the other into Tommy, thick chocolate frosting and all.

Right then and there old Doc Silverwings made up his mind.

Upstairs Tommy's mother was singing a gay little song as she dressed for dinner. Old Doc Silverwings quickly unbuttoned his coat of invisibility. He had just tucked it into his vest pocket when Tommy turned and caught sight of him. "Yes," snapped the doctor in answer to Tommy's startled eyes; "I'm Doc Silverwings. Sent from Fairyland to cure you. Here we are."

A quick pinch of Tommy's nose, and down went a spoonful of the thick, dark medicine. How Tommy did shrink from the bitter dose! Shrank and shrank and shrank—till he became even smaller than the tiny doctor. "This way," commanded the little man as he grasped Tommy's hand.

In the sunny window of the dining room Dickie was trilling a marvelous song to the pink apple blossoms outside. Doc Silverwings, entering with Tommy, flew to the ledge outside the golden bars of the swinging cage. "Dickie," he cried, opening the little door, "I need your cage. Fly away now and take a vacation."

Out flew the joyful canary, and in popped Tommy. Bang, shut the door—with the doctor outside. "Now we'll see how the medicine works. I'll drop in again soon." Then the doctor was gone.

But Tommy Totkins scarcely noticed that he was gone; the medicine inside him seemed to be burning him up. And how loud his heart was beating. It was saying something. What—what—Oh, yes—"Gree-dee, gree-dee, gree-dee." Ah, those cakes, and mother just coming down the stairs! Huddled down in the cage, the little boy waited. Surely his mother wouldn't find him there.

But she did. As she was hurrying through the dining room she glanced up to see why Dickie had stopped singing. Well, I declare! A tiny blue-rompered Tommy in Dickie's place. No wonder she leaned against the wall and rubbed her eyes; then looked again. Exactly the same as the first time—a cowering little Tommy with a red, shamed face. "I'm sorry I ate the strawberries and the cookies, and oh, mamma, I ate the cakes, too!" Not a smile this time, no, indeed!

"Gree-dee, gree-dee, gree-dee," thumped his heart while his mother stared and stared. The fairies! Even before Tommy told her she knew. And she soon found out that a charm was on the cage, too. The door refused to open. The slender golden bars

wouldn't bend. Even Tommy's dad couldn't bend them when he came home. "No use," said he. "We'll just have to wait till the little people free you."

That night Tommy slept on the floor of the cage in one of his own white woolen mittens. To the tune of "Gree-dee, gree-dee, gree-dee" he fell asleep only to be awakened in the middle of the night by old Doc Silverwings. The medicine in his bottle this time was golden as the sunshine, lighting up "More medicine! I don't need any. I'm cured, I'm cured," wailed Tommy.

"Cured? Not by a long shot," cried the little man, uncorking his bottle. "Being sorry is only the beginning of the cure."

A quick pinch of Tommy's nose, and down went the golden medicine. What would this new medicine do? Tommy fell asleep wondering. And while he slept his heart stopped thumping its hateful tune.

How glad Tommy was in the morning. And happy, so happy that he wanted every one else to be happy. If he could only do something to make his mother happy when she came down to breakfast. But what could he do, shut up in a cage. Mother used to love to hear Dickie sing. Tommy smiled softly to himself. The next moment a song, a kindergarten song with a happy little thrill in it filled the cage, filled the dining room, slipped up the stairs into mother's room.

Mamma Totkins opened her eyes. Daddy Totkins opened his eyes. What had come over Tommy? Mamma flew into her kimono. Daddy hopped into his bathrobe. Down the stairs they raced in double quick time. What a sight. Tommy swinging gaily back and forth on Dickie's little perch, trilling his happy little song. "It's fun," cried Tommy smiling delightfully. "I'm most as good as a Dickie bird. Do you like it?"

Did they like it? This bright, cheerful, jolly little boy in the golden cage, who was so eager, so very eager to make them happy? Of course they did. Fascinated they stood there watching him.

"Ah ha," cried old Doc Silverwings from the window sill; "a complete cure, I believe. Only one dose of the unselfish happy mixture. Wonderful, won-der-ful! Dickey," called the excited little man, "you hay have your golden cage back now."

A flutter of yellow wings, and Dickie was beside him. "Now, young man, if you'll have the goodness to step out of that cage—" In a flash Tommy was out and Dickie back in. Placing Tommy carefully on his mother's shoulders, Doc Silverwings, making a deep bow, flew through the window and disappeared among the apple blossoms.

Tommy's mother and father started at the wee figure of their little boy. No bigger than his daddy's hand. Why—why—why—ee!

"Pardon me; I forgot something." Old Doc Silverwings grinned at them from the window. "See this stick of candy. Eat it, Tommy, slowly and care-ful-ly. Don't—be—gree-dee."

Tommy began to eat, and Tommy began to grow. Oh, my the candy was dee-licious! "Not so fast," cried Tommy's mother. "Not so fast," cried Tommy's father. Tommy ate more slowly. "Stop," cried both together.

And Tommy stopped on the dot—just at the right size.

"Hurray," shouted Old Doc Silverwings, taking the stick of candy and flying out of the window. "Tommy Totkins is cured at last."—Myra A. Wonn, in The Continent.

Marriages and Deaths

DEATHS

Troy—Mrs. Elizabeth Shaw Troy, daughter of Hiram and Flora C. Vickers, of Cumberland County, N. C., died at her home in Bolton, N. C., in her 67th year, June 6, 1923. Her husband, Alexander A. Troy, an elder in the Presbyterian Church, preceded her to the grave 16 months.

Campbell—At the home of A. A. Graham, near Raeford, N. C., on the 8th day of February, 1923, Daniel Campbell, a typical Scotchman, a soldier of the Confederacy, a kind neighbor, an humble Christian, and a member for many years of Antioch Presbyterian Church, entered into his reward in the 78th year of his age. Pastor.

JOSEPH A. McBRYDE

Resolutions of Respect

Whereas, God in His Providence, on December 3, 1922, removed from our midst our esteemed brother elder, Joseph A. McBryde, in the 84th year of his age, and

Whereas, we, the Session of Antioch Presbyterian Church, desire to place on record some appreciation of his life and labors; Therefore be it resolved:

1st. That we bear testimony to his faithfulness as a ruling elder in this church for the past 25 years. Truly he "adorned the doctrine of God, our Saviour in all things."

2nd. That as a member of the church for more than 50 years he was consistent and constant, his seat in the sanctuary being seldom vacant until debarred by the infirmities of age.

3rd. That as a kind neighbor, loyal friend, honorable and upright citizen, faithful husband and devoted father, he

was ever ready to do anything in his power to help.

4th. That as a soldier of his country in the Confederate army he was loyal and faithful to the end of the dreadful conflict and no one enjoyed more than he attending the reunions and meeting with his comrades of former days. But he valued even more highly his being a soldier of the cross, enduring the hardships as a good soldier of Jesus Christ, and when at last the Great Commander had "taps" called for him, he was glad to lay down the burdens and be forever with the Lord.

4th. That a page in the Sessional Records be set apart for this memorial, and that a copy be sent to the Presbyterian Standard for publication.

J. W. Goodman, Moderator.

J. A. Hodgkin, Clerk.

For the Session.

MISS JENNIE BURBANK

In Memoriam

Jane Jennett Burbank, daughter of Wm. R. S. and Mary E. Burbank, was born in New Bern, N. C., on July 3, 1851, and departed this life on May 23, 1923. When but a child the family moved to Beaufort County, and settled near Washington, N. C. Their country home was known as "Idelette," and here, close to nature and to God, she spent the major part of her long and useful life.

Nature endowed her with a strong and ambitious mind which she cultivated and enriched by diligent reading and study.

At the age of 19 she graduated with distinction from Dr. Caldwell's Academy in Greensboro, N. C., and began to teach school. Miss Burbank was a teacher by profession, and excelled in her vocation. She bore a real love to learning; and took a genuine delight in teaching and training the young. Upon a large number of youthful minds and hearts she left the lasting impression of her faithful work, and of her refined and cultured

personality. She followed her calling until needed at home to minister to her aged parents in their declining years. This filial duty she performed with exemplary devotion and fidelity—it was to her a labor of love. Her whole life was one of unselfish service to others, after the example of Him who came not to be ministered unto, but to minister; and in thus losing her life she found it sweetened and sanctified by the spirit of Christ.

After the death of her parents, she came to Washington, and resided with her niece, Miss Mamie Burbank. Here she continued her life of love and service, being interested and active in every good work in her church, and in her community. But it was in the home that her light shone most brightly; and only those nearest to her knew the full beauty of a life lived with Christ in God.

Miss Burbank was an intelligent, loyal, and consecrated member of the Presbyterian Church. She was acquainted with its doctrines, and proud of its heroic history and noble principles. During the latter period of her life she grew very deaf; but this affliction never kept her from the house of God. On Sundays and Wednesday nights she was regularly in her pew. She came to worship her Lord, and to partake of the blessings of the sanctuary, even though she could not fully share its pleasures. Her example was an inspiration to the God-fearing, and a rebuke to the negligent and unfaithful.

Her death was sudden, tragic, and in a way terrible. She was found burned to death in the bath-room. All of the circumstances, however, indicate conclusively that in some way she lost consciousness—either fainted or had heart failure—and did not suffer any pain from the jet of flame from the gas heater, which burned dreadfully one side of her body.

Miss Burbank was a staunch and logical Calvinist, and did not believe in accidents or contingencies; but in a Divine Providence which orders our lives in every detail. Shocking and grievous to her loved ones as her end was, I am sure she would have them to accept it, and humbly submit to it as the will of God. For her, sudden death was sudden glory. She fell asleep in Jesus, and swiftly passed out of earth's shadows into the radiant presence of God, to see the King in his beauty, and to share in the joys of her Lord. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

H. B. Searight.

Washington, N. C.

Story and Incident

GEORGE PAINTS THE CAR

Fortunately, George Possessed a Goody Supply of Perseverance

Ernest Elwood Stanford, in C. E. World

The George Carsons wanted a car.

The want was, to speak bromidically, a long-felt want, and, like most of this genus, it appeared likely to attain an indefinite age, inasmuch as the George Carsons—rare family—were not in the habit of patterning their budget on the neighbors'. Besides George and Mrs. George there were George, Junior, and Georgiana, the twins, aged eight, and the "baby,"

aged four, who for the sake of consistency was sometimes addressed as Georgette, but who was entered in the vital statistics as Edna Louise. That was quite family enough to keep the Carson dollars athletically occupied without accelerating them with gasoline.

But industry and perseverance and all that sort of thing had finally its reward, as, of course, it always should. Prices, after their long skyward climb, took a turn. Some folks, a good many folks, lost their jobs, but not George, who was a capable and efficient sort, who seemed able to assimilate the work of two or three men without making much noise about it. George's firm, too, was not badly hit by the prevailing depression. So, when the gentle stir of spring was beginning to be felt in the air, George got, not only a raise, but a promise of a month's vacation that summer—a vacation being something of which George had heard before, but had not seen in recent years.

It was not surprising, perhaps, that the news of all this should set the family mind, or the collective minds of the family, moving in a certain direction.

"George," said Mrs. George one evening after the vacation had been predicted long enough to make it seem a certainty, "don't you suppose that now we can afford a car, an inexpensive one?"

"Well," said George slowly. He compressed into the monosyllable a good deal of evident deliberation, while Mrs. George and the young Carsons awaited with breathless anticipation. As a matter of fact he had been wondering a good while just how to phrase a similar remark. He was too wary of the future, however, to commit himself immediately. He remembered some of Mrs. George's previous enthusiasms which had evaporated, under pressure of expenses, when it was too late to do any good. "Cars cost a good deal."

The faces of the youngsters fell, but they took courage immediately from the expression of Mrs. George, which had set, on this hint of opposition, into the very lines into which George had wished it to set.

"George, you ought to have a car to drive to town with. It would save you at least an hour a day, and you come home at night so tired from that long walk to the trolley."

"I think," said George, preparing skillfully for a strategic retreat, "that the walk is good for me. I wouldn't think of getting a car for my own benefit. But I know, my dear, that you're been cooped up at home pretty closely these last years. If we had a car, you could get out a good deal more. Perhaps it's worth considering."

"I wouldn't think of it on that account," said Mrs. George very firmly. "But for your sake and the children—"

"Aw, please, Pa!"

"O Pa! We want a car!"

"Car! Car!"

The three little Carsons, even to the baby, came in on the cue as aptly as though drilled for it. Perhaps they had been.

"Possibly," went on George, evacuating second and third line trenches at one march, "we might find a used car within our means."

"The Veeders got a real bargain," pressed on Mrs. George, consolidating the open territory with a rush, but prudently resisting the temptation to advance further. "And you don't have to await delivery on a used car. And you know so much about machinery that I'm sure you'd get a good one."

"Well," said George, uneasily conscious that most of his mechanical knowledge had been got from puttering about a lawn-mower, "perhaps we will look into it."

So the George Carsons looked into it. By some occult means every agent, broker, or factor within a twelve-mile radius of the suburb, and a good many

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Leave:	Schedule	Round Trip Fare
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Concord	8:08 P. M.	9.50
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Washington Americans vs. Cleveland Americans, June 18.
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Make your sleeping car reservations early.

For detailed information apply to ticket agent or address

R. H. GRAHAM
Division Passenger Agent
Charlotte, N. C.

other citizens, became immediately aware of their decision, and flocked to help them look.

"I wish to goodness," said Mrs. George, about a week later, "that you'd hurry up and decide. These fellows come here at all hours of the day, when you're safe at the office, and talk and talk, and plague me to death."

"I have nearly decided on a car," said George with his usual conservatism. "It is a second-hand Hopper. It has been run comparatively little. Mechanically it's in good condition, but the paint needs renewing badly. It has been allowed to stand in the open a good deal. I can get

SCHOOLS AND CHURCHES JOIN THE CLUB

That the superior quality of the pianos and the big saving in price effected by the Standard Club are being appreciated by Institutions as well as by individuals is shown by the fact that Secular Schools, Sunday Schools and Churches are joining the Club in goodly numbers. The following letter from a school trustee emphasizes one of the many good reasons. He writes: "The piano obtained through the Club is being used in the Musical Department of the School here and all are highly pleased with it. We feel that we saved from \$75.00 to \$125.00 by purchasing through the Club."

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WHY DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Springs liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

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Address _____
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(Please write distinctly.)

it for little more than a third the price of a new one."

"Isn't that a bargain?" cried Mrs. George in delight. "And you can paint it yourself, just as you did the window-screens. You can do it the first week of your vacation, just as Jim Veeder did. It will save a lot of money."

"Hum!" said George, who had formed other plans for that first week. "It's a lot of work to paint a car. You have to wash all the dirt and grease off, and scrape and sandpaper it—"

"It costs a lot to have it done," said Mrs. George firmly. "Really, George, if you're so set on buying a car, you'll have to economize somewhere. It costs an awful lot for gasoline and repairs. Mrs. Veeder said so. And a little physical work will be good for you."

"Um!" said George, reflectively rubbing his chin and resolving to look more thoroughly into the merits of certain other offerings.

But the advantage in price of the Hopper was so great, and the automobile-enamel circulars with which Mrs. George bestrewed his path were so seductive, that George finished by purchasing the car with the damaged paint-work.

"I think," said George to the agent, after the transaction had been completed, "that the first thing I'll do will be to paint that car."

The salesman thrust his hands into his pockets—which held George's money, and eyed the car and George thoughtfully.

"Sure," he said cordially. "Nothing easier. You slap on the paint one day, and use it the next. But let me give you a pointer. Don't paint her till you've learned to drive pretty well. You might have it to do over again. And another thing. If you get into any kind of a jam, with a new-lookin' car and that sort of nervous way of yours, it'll go hard with you, because you'll be known for a green driver, and the blame'll be put all on you. But if you drive a rusty old hooker like that,—these were not the terms with which he had described the car before the sale,—and look hard-boiled enough, you can get away with anythin' but murder."

"In-deed," said George pensively, looking at the car with some misgivings, as he began to visualize its possibilities as an engine of destruction.

"At any rate," said Mrs. George, eyeing the agent with some antagonism, "that will give us a chance to ride about in it before it's laid up. But I hate to have the Veeders and the other neighbors see us in such a looking thing."

"Quite so," said George. While wishing to get a disagreeable job out of the way, he was not wholly averse to postponing the painting.

After a few lessons, during which George carefully left his family at home, Mrs. George and the young Carsons, with the fire of enthusiasm in their eyes and the heat of the sun on their necks—for Mrs. George had advanced the idea that the car looked better with its somewhat faded top lowered—were admitted for their first trip in the new equipage.

"I think you do very well," said Mrs. George in a high compliment after their safe return. "Anybody can see that you try to be careful. But the manners and language of these other drivers are something awful. If driving a car gets you into any such habits of speech, you'll have to give it up."

George, whose "way" was still more nervous than hard-boiled, had preserved a concentrated silence during most of the trip. He now continued the silence.

"You're nearly ready to paint the car, I think," pursued his wife. "You'd better plan it for about Thursday. Tuesday and Wednesday you can scrape it, and we can use it again by the first of next week."

"That's a little soon," demurred George. "I think I'd better get more practice."

"You have four days before Tuesday,"

said his wife, firmly.

Tuesday morning, then, found George ensconced in the portable garage which he had purchased coincidentally with the car, flanked by a miscellaneous array of paint-cans, brushes, sandpaper, paint-remover, a water-bucket, a gasoline-can, and various other impedimenta more or less adapted to the purpose in hand. He had washed off the car with the hose, and was now attacking the more arduous portions of the cleansing. George sighed. He looked at his well-kept, somewhat wheel-blistered hands, and sighed again. George was a tidy soul, and he hated a mess.

Sighing, however vigorous, blows off little dust. George put up the step-ladder, and prepared to clean the top. It took an

hour or so to get this covering ready for the dressing. As he was preparing to rub down the rusted supports with steel wool, Mrs. George entered with some excitement in her eye and an envelope in her hand.

"You'll have to put that off," were her words. "Aunt Lydia Wickham writes that she is coming tomorrow to spend a week. You must meet her at the station, and we'll have to drive her all over the city. We can't lay the car up now. But goodness knows what she'll say to see it looking like this."

"She'll say a plenty," said George, with a sigh not altogether of regret. "Especially after she gets home."

"Mercy me!" ejaculated Aunt Lydia, a

STATEMENT

SOUTHERN LIFE AND TRUST COMPANY GREENSBORO, N. C.

Condition December 31, 1922, as Shown by Statement Filed

Amount of Capital paid up in cash	\$ 1,000,000.00
Amount of Ledger Assets December 31st of previous year, \$4,-	
186,355.95; Total	4,186,355.95
Premium Income, \$1,562,713.95; Miscellaneous, \$339,154.90; Total	1,901,868.85
Disbursements—To Policyholders, \$576,750.21; Miscellaneous	
\$638,486.43; Total	1,215,236.64
Business written during year—Number of Policies 12,898; Amt.	12,157,553.00
Business in force at end of year—No. of Policies 29,097; Amt.	49,148,419.00
Assets	
Value of Real Estate (less amount of encumbrances)	\$ 51,516.80
Mortgage Loans on Real Estate	2,568,960.03
Loans secured by pledge of Bonds, Stocks, or other collateral	11,216.59
Loans made to Policyholders on this Company's Policies assigned as collateral	1,264,373.73
Net Value of Bonds and Stocks	379,350.89
Cash	529,898.50
Interest and Rents due and accrued	85,832.79
Premiums uncollected and deferred	194,472.01
Assets Trust Department	1,257,508.10
All other Assets, as detailed in statement	69,762.53
Total	\$ 6,412,901.15
Less Assets not admitted	66,794.88
Total admitted Assets	\$ 6,346,106.27

Liabilities	
Net Reserve, including Disability Provision	\$ 4,535,162.40
Present value of amounts not yet due on Supplementary Contracts, etc.	44,377.17
Policy Claims	7,850.00
Dividends left with Company at interest	7,096.67
Premiums paid in advance	2,048.30
Unearned Interest and Rent paid in advance	63.77
Commissions due to Agents	9,541.62
Estimated Amount payable for Federal, State, and other Taxes	9,500.00
Dividends due Policyholders	13,553.63
Amounts set apart for future dividends	361,953.78
Liabilities, Accident and Health Department	17,371.10
Liabilities Trust Department	139,825.09
All other Liabilities, as detailed in statement	56,234.62
Total amount of all Liabilities, except Capital	\$ 5,204,578.15
Capital paid up in Cash	\$1,000,000.00
Unassigned funds (surplus)	141,528.12
Total Liabilities	\$ 6,346,106.27

Business in the State of North Carolina During 1922

	ORDINARY		INDUSTRIAL	
	No.	Amount	No.	Amount
Policies on the lives of citizens of said State in force December 31st of previous year	15,684	\$32,735,093	2,975	\$ 407,243
Policies on the lives of citizens of said State issued during the year	1,974	5,180,638	4,634	742,416
Total	17,658	\$37,915,731	7,609	\$ 1,149,659
Deduct ceased to be in force during the year	1,808	\$ 5,015,951	4,316	\$ 638,389
Policies in force December 31st	15,850	\$32,899,780	3,293	\$ 511,270
Losses and Claims unpaid December 31st of previous year	5	\$ 6,000		
Losses and Claims incurred during year	91	190,467	14	1,083.13
Total	96	\$ 196,467	14	\$ 1,083.13
Losses and Claims settled during the year, in full, \$189,700.13	89	\$ 188,617	14	\$ 1,083.13
Losses and Claims unpaid December 31st	7	7,850		
Premium Income—Total		\$ 1,063,875.16		

President, A. W. McAlister; Secretary, Arthur Watt; Assistant Treasurer, T. D. Dupuy; Actuary, F. E. Cann; Home Office, Greensboro, N. C. Attorney for Service: STACEY W. WADE, Insurance Commissioner, Raleigh, N. C.

STATE OF NORTH CAROLINA

Insurance Department

Raleigh, March 5, 1923.
I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Southern Life and Trust Company, of Greensboro, N. C., filed with this Department, showing the condition of said Company on the 31st day of December, 1922.

Witness my hand and official seal the day and date above written.
STACEY W. WADE,
Insurance Commissioner.

(Seal)

large, emphatic lady in black silk, as her nephew by marriage escorted her to the car on her arrival. "If you ain't got a Hopper! I'm afraid of them things. John Howland, in our town, had one, and it went over a bank with him, and 'twas only the mercy of Providence it didn't kill the whole family. A Hopper! And I did suppose you was doin' real well, George. It does look as though you'd had it an awful long time, and Ethel never told me. But then, them Hoppers do grow old dreadful fast. Maybe it's nearly new. Is it?"

George had to confess that it wasn't.

"Dear me!" foreboded Aunt Lydia, trusting her bulk within in considerable trepidation. "A second-hand car! That's just what John Howland had! The front wheels had a trick of floppin' over when he went round a corner or struck sand. 'Twas that wrecked him. They do say all Hoppers get it when they get about so old. Do drive dreadful careful, George."

George drove, with compressed lips. Half-way home it occurred to him that he had forgotten to get gas on the way down. It was no wonder that he remembered it. Midway of a crowded avenue the motor whirred in a peculiar manner for a moment or two, then stopped, as did the car. A crash as of tinware behind and a strident imprecation from the same direction testified that it hadn't occurred to George to stick out his hand.

"Outa gas, eh?" commented a big mounted policeman, who appeared as the other motorist, finding his own machine

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Taylorsville, N. C.

uninjured, drove off, leaving George to straighten out the rear mud-guard of the Hopper. "Well, shove that rusty tin can to the side of the road, and get some. No! Throw 'er in neutral, ya big stiff. Traffic can't wait all day for ya to push engine an' all. Hurry up, now, and I'll be waitin' for ya if it takes ya over fifteen minutes."

"I don't see how you could be so careless," reproved Aunt Lydia, after George had perspiringly got the car, including herself, safely parked. "Though they do say that second-hand cars usually leak. John Howland—"

But George had vanished, almost at a trot, in search of a gas-station.

"You've been gone fourteen minutes," announced Aunt Lydia when he returned. "I've felt so conspicuous. There was a girl—saucy thing—that asked her feller which was the oldest, me or the car. They've got better manners 'n that back home. And in another minute that officer would 'a' been back. To think how near I come to bein' arrested."

George slopped the gasoline into the tank, and got home without further misadventure. For the week of her stay Aunt Lydia, despite frequently voiced misgivings and occasional allusions to John Howland and to the appearance of the car, proved quite willing to help keep the machine busy.

"Now," said George, when Aunt Lydia had been safely—naded with thanks—delivered at the Union Station again, "we'll get busy and paint that car. I don't propose to have any more old hons from yards of five hundred pop. throwing off on the looks of it."

"Why, George! That's just Aunt Lydia's way. She really can't help it. She doesn't mean any harm. She's the best-hearted old soul—"

"All right, all right," George hastily interrupted the encomiums of Aunt Lydia's niece. "She's an angel—with worn finish, like the Hopper. She ought to have more of a fellow-feeling for it. Thank goodness, the car can be fixed, at any rate."

"I'm afraid you can't this week," replied Mrs. George. "I hate to have it held up, but the children's Sunday School picnic comes this Saturday, and they'll be heart-broken if they miss it. And I can't let them take that long, hot ride on the interurban."

So the painting of the Hopper was again deferred, though this time it was George who protested. Aunt Lydia's acidity had eaten considerably beneath his own enamel.

Monday morning, early, found George at work again. He washed the car thoroughly, and was splashily investigating the crevices with gasoline when he heard the familiar voice of Jim Veeder, his next-door neighbor.

"Hello, George. Well, you are a sight! Better keep those doors wide open, or you'll asphyxiate. Say, what do you know? My boss rented a cottage down at the shore, and can't stay out his month, which is up this week-end. He's turned it over to me for the rest of the week. It's plenty big for two families. Pask your wife and youngsters into the fliv, and come down with us."

"I don't know," said George doubtfully, wiping his hands on a big rag that had been used for that purpose before. "This car—"

"Hang the car," cut in Jim inelegantly. "It'll go, won't it? You'll see worse-looking ones on any road—most any road."

Mrs. George, overhearing something of the matter, had come out.

"I hate to go to that fashionable place in such a looking car," she demurred. "But nobody knows us down there. And we may never had another chance."

"I'll go over some of it, at least, the Saturday afternoon we get back," promised George.

"Indeed you won't," declared Mrs.

George, definitely. "For one thing, we're going to stay every blessed moment we can. And for another, now our church is closed for the summer I'm going over to Grace Church to hear the new rector they say is so wonderful."

Another Monday again found George determinedly scraping the car. It was Jim Veeder again who broke in just as George was about to open his first paint-can.

"You're not going to use that Splasho stuff, George! Bill Andrews painted his flivver with that, and it was sticky for two weeks, and then began to flake off."

"What's better?" asked George in surprise, for the product thus condemned had been widely advertised and much recommended.



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Tuesday, found George again busy in the garage. Each trip, no matter how short, left on the much-scrubbed surfaces a new accumulation of dust and grease, which, of course, had to be removed before any paint could be expected to stick. And each place from which a coating of rust had been painstakingly rubbed off showed a

tendency to reclothe itself overnight. At the voice of his wife George turned with a mixture of wrath and resignation in his face.

"George"—Mrs. George's voice mingled apology and entreaty—"you know our Sunday School is sending a lot of poor children for a week in the country—"

"My vacation," said George with determination, "is up Monday. I can't—"

"Oh, don't be a silly," interrupted his wife with some asperity. "Nobody expects you to be gone a week. But they're sending them out to the farms in cars—it's such a pleasure to the poor dears—and Mr. Stimson just phoned that several people haven't—"

"Several people never do," cut in George. "Well, slum kids at least ought not to be fussy about an unpainted car."

George returned somewhat wearily at nightfall. "I guess," said he, "that it was lucky the car wasn't finished. If it had been, there wouldn't have been any paint left on it by now."

"Did the children enjoy the ride?" asked Mrs. George with interest.

"They enjoyed themselves," said George with conviction. "They called it an old rust-pot. They amused themselves, between somesaults and the like, in wondering audibly how much I made. Estimates ran anywhere from eight dollars a week to eighteen."

"Well, you can't paint it tomorrow," his wife informed him. "Mrs. Hamerton phoned—"

"She's asked us out there every month for a year."

"But we had an excuse; it was so far. Now she knows we've got a machine—"

Friday morning, the last Friday of his vacation, found George, with a patience born of desperation, again scraping the car. George, as may have been inferred, had in his make-up a considerable amount of determination. From his open door he descried the postman as he deposited several envelopes—many more than usual—in the mail-box. Mrs. George, providentially, was on an errand.

George wiped his fingers hurriedly, and ran up to the house. He glanced hastily over the postmarks, scanned the hand-writings, and hastened after the disappearing gray-coat. He thrust the letters into his hands.

"Here!" he said sternly. "I don't want these now. Bring 'em back this afternoon."

The postman eyed George sharply—his damaged, disreputable clothes, his smudged features, and the wild light in his eye. He backed away hastily, sniffing the air from George-ward. He was a little man, and George was a big one.

"Sure," he jerked out apprehensively. "Sure. Oh, sure."

Mrs. George came down to the garage soon after her return.

"It's funny," she said. "Usually we have mail in the morning."

George, recumbent beneath the running-gear, merely grunted.

"What's that you said?"

"I said," said George very casually, "that maybe we'd have some this afternoon."

Through the morning George scraped and sanded feverishly. He scarcely stopped for lunch. It was about three o'clock when the mail came.

"George!" called Mrs. George from the house, with tragedy in her voice. "O George!"

George, wiping his hands with a practiced motion, ascended to the house with deliberation. On the dining table, open, lay four missives.

"George," said his wife, with the tragic note still sustained, "what ever shall we do? Here's a note from Aunt Lydia—it must have been delayed—demanding us for a week-end in the country. She'll be mortally offended if we don't come. Here's one from your cousin Emma Wilkins—you know what an old maid she is—asking if we won't drive over and bring

(Continued on page 16)



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The Faculty numbers 128 of the country's best scholars. Speaking of the student body of the University, Mr. Sherwood Eddy, of Yale University, who has spent the major portion of his life studying in four continents, said, that with one exception, it was the most seriously thoughtful and democratic group of students he had ever known.

Registration for fall quarter, September 25, 26, 1923.

For further information address

The Secretary to the President
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7:00 pm	7:30 am	9:00 am	0	Lv. Aberdeen Ar.	45	6:50 pm	3:50 pm	8:30 am
f 7:19 pm	s 8:15 am	f 9:16 am	5	Ashley Heights	40	f 6:35 pm	f 3:20 pm	f 8:12 am
s 7:28 pm	f 8:36 am	s 9:26 am	9	Sanitorium	36	f 6:26 pm	f 3:05 pm	s 8:02 am
f 7:34 pm	f 8:39 am	f 9:30 am	10	Montrose	35	f 6:22 pm	f 3:00 pm	f 7:58 am
f 7:46 pm	f 8:51 am	f 9:38 am	13	Timberland	32	f 6:13 pm	f 2:45 pm	f 7:48 am
s 8:00 pm	s 9:55 am	s 9:53 am	19	Raeford	26	s 6:00 pm	s 2:25 pm	s 7:30 am
	s 10:13 am	f 10:08 am	24	Dundarrach	21	f 5:45 pm	s 1:25 pm	
	f 10:21 am	f 10:15 am	26	Arabia	19	f 5:39 pm	f 1:15 pm	
	s 10:40 am	s 10:29 am	30	Rockfish	15	s 5:25 pm	s 12:55 pm	
	f 10:43 am	f 10:31 am	31	Hope Hills Jct.	14	f 5:22 pm	f 12:50 pm	
	f 10:53 am	f 10:40 am	34	Fenix	11	f 5:13 pm	f 12:38 pm	
	s 11:00 am	s 10:46 am	36	Clifton	9	s 5:08 pm	f 12:33 pm	
	f 11:12 am	f 10:56 am	40	Skibo	5	f 5:00 pm	f 12:18 pm	
	f 11:19 am	f 11:02 am	42	Owens	3	f 4:55 pm	f 12:11 pm	
	s 11:30 am	s 11:15 am	45	Ar. Fayetteville Lv.	0	s 4:45 pm	s 12 noon	

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"Look at this wire hanging down into the street. I'll throw it to one side."

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"I wonder if my gasoline tank is empty? I'll strike a match and see."—Cgregationalist.

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"Dear me!" exclaimed Professor Diggs. "Did I take the car out?"

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"Three million dollars!" the lady exclaimed. "And are you going to raise it all by yourself?"

"No, ma'am," said Johnnie, "there's another little boy helping me."—Ex.

Young Wife (to her husband)—But you see, my darling, it is really to your interest. The more money you give me voluntarily, the less I'll ask you for.—Sans-Gene (Paris).

STORY AND INCIDENT

(Continued from page 15)

her for a visit over Sunday. This is from Uncle Homer, asking you to drive out to his house—it's only twenty miles—and get a package for the Salvation Army, so as to save postage. The other is from the Wards—they could hire a dozen taxicabs if they wanted—saying that Mrs. Ward's father is in the city,

and would we mind taking him for a few little trips around town? What ever shall we do?"

George sighed, but it was a sigh of contentment, and the contentment illumined such of his features as were still visible. He pointed to the open garage door, where appeared a glistening surface of black.

"The answer," he declaimed, "is like wise an alibi. We're painting the car!"

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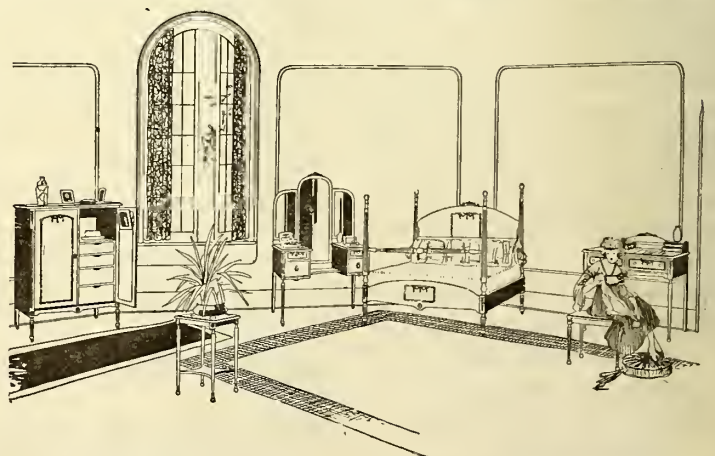
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EDITORIAL

COLUMBIA SEMINARY COMMENCEMENT

COULD there be a more conclusive proof of continuous and growing prosperity than the fact that each commencement is better than the last. Such is the proof of the prosperity of Columbia Seminary. It is now ninety-five years old, and never in its history has it shown such vigorous life. It had last year the largest enrollment in its history—sixty-nine. The prospect is for a decided increase next year. The Seminary has reached that happy condition when if you wish to get a good seat, you must come early. The quantity is not the only cause for felicitation. The quality is equally gratifying. Of the sixteen who went out in the graduating class, fourteen are volunteers for the foreign field. We would not imply that this is a sure mark of higher piety than is possessed by those who remain at home. It simply signifies that the missionary spirit pervades in an unusual manner the entire student body. Those who remain in the homeland are as thoroughly imbued with it as those who propose to go abroad.

The commencement began this year with two fine sermons on the first Sunday in May. On Sunday morning, in the First Presbyterian Church, Rev. Alex. Martin, of Rock Hill, S. C., preached the Baccalaureate. It had in rare measure the prime quality of "ad-remness". It was exactly suited to the occasion, stressing as the first requisite to a successful minister that the man behind the sermon be what he ought to be. The thought of the sermon ran after this fashion: God does not call into the ministry only men of fine talent. He calls many men of ordinary ability. It follows that all cannot become noted for their learning, or their oratory or for any other shining quality. But there are three things that should characterize every one called of God to preach. He should be a godly man. His life should bear continuous witness to the transforming power of divine grace. Second, he should have a proper appreciation of his high calling. He should recognize that the honor and privilege of preaching the Gospel are in themselves a sufficient reward. If a candidate finds that he needs the bribe of a fat pastorate and a comfortable manse, he should go before his Presbytery and ask that his name be stricken from the roll. And third, he should be sincere. He should be dominated by such deep convictions of the truths which he preaches as to free him from all suspicion of affectation and pretense. It is inexcusable in any preacher not to possess these three qualifications, and possessing these his ministry cannot be a failure. Dr. Martin drove these points home with great power.

Sunday evening, in the Arsenal Hill Church, Rev. W. L. Caldwell, D.D., of Nashville, Tenn., preached the annual sermon before the Society of Missionary Inquiry. He rendered a splendid service by imparting freshness and enthusiasm to an old subject, that of Foreign Missions. He laid the burden of a dying world's spiritual needs on the hearts of his hearers till they felt almost a painful sense of their obligation to hurry to meet those needs with God's one great remedy for sin and sorrow—the Gospel of Christ.

On Tuesday evening, in the First Presbyterian Church, Dr. J. B. Green, Professor of Systematic Theology, delivered his inaugural address. The Board had allowed Dr. Green an extra year in which to prepare his address. He rewarded the Board by giving them an address that was worth waiting an extra year to hear. In his usually brilliant, sententious and epigrammatic style, Dr. Green expounded the nature of theology, and emphasized its importance as a discipline for those who are to interpret the Word of God to the people. It would be a blessing unspeakable if the thoughts of this address could be lodged in the hearts of all those who stand in the pulpit to proclaim the message of salvation to lost sinners.

On Wednesday at noon the graduating exercises were held in the Seminary chapel. We doubt if any finer class of young men have ever stood in that consecrated place to receive the official testimonial to their having completed the prescribed course of study. The only sad feature of the occasion was that there were three times as many vacant places calling for their services as they could fill. One interesting incident connected with the exercises was the announcement of the winner of the Book prize amounting to \$30.00. There were four men in the class so near together that it was only by counting up their grades with the utmost care during all the three years of their course that any distinction could be made. At last the prize had to be divided between Samuel Hewitt Fulton and Charles Rees Jenkins, while Samuel Burney Hay and Marshall Scott Woodson came in for honorable mention.

The social features of the commencement are worthy of notice. On Monday evening, in the Seminary dining hall, Dr. Henry Alexander White and Mrs. White gave a most enjoyable informal reception to the students. Dr. White and his charming wife have indulged in this kind of service until practice has rendered them well nigh perfect. They know exactly how to please the boys.

On Thursday afternoon President J. M. Wells and his wife threw open their elegant home to the students, and feasted them and their young lady friends on choice and dainty comestibles. The rooms were beautifully decorated with a great profusion of lovely flowers; and nothing was wanting to make the time pass most delightfully.

On the same evening, the Senior class gave a banquet at the Jefferson Hotel. The faculty of the Seminary, and many friends of the class were invited to share in the joys of this festal season. There was everything to eat that any reasonable appetite could crave. And after all appetites had been satisfied the "feast of reason and flow of soul" was something to be remembered. The list of speakers seemed almost interminable, "and for all there were so many yet was not the net broken." It was a time of loving and happy fellowship. Sparkling wit and rollicking humor abounded throughout for the space of two hours, and the hours seemed all too short. The faculty wondered how they could have lived in close, intimate contact with these young men for three years and yet saw so little of the fresh, buoyant and effervescent side of their lives. It was something to rejoice the heart to see them confronting the stern battles of life with such a wealth of exuberant vitality. The festivities closed with a very earnest prayer that God would give them abundant joy in the service to which He had called them.

Columbia Seminary is looking forward with well grounded hopes to a future of ever enlarging usefulness.

LIBERALISM IN THE NORTHERN ASSEMBLY

It has been known for some time that there has been a liberal element in the Northern Church, though generally it has been denied, or else it has been claimed that its strength has been exaggerated.

At the last meeting of that Assembly the lines were clearly drawn, and the strength of Liberalism disclosed. Instead of their strength being exaggerated, it has been found to have been underesti-

mated. Though they appeared in the minority, when the final test came, they showed strength enough to give the Conservatives anxious thought for the future.

The defeat of Mr. Bryan for the moderatorship was not a fair test, because other elements entered in. There was, in the first place, the evolution theory. There are many men who, while they have not fully accepted it, are yet unwilling to take a decided stand against it. Again, there are others who imagine that freedom of thought ought never to be hampered, and then there are those who either believe, or imagine that they believe, that they can reconcile evolution with the Genesis account of the creation of man.

Besides these seemingly earnest seekers after truth, there are many who imagine that belief in evolution is a mark of intellect.

While Mr. Bryan's views on evolution were largely a determining factor in the opposition he encountered, politics also played a prominent part in his defeat.

Among the rock-ribbed Republicans of the North, a vote for a Democrat, even for an ecclesiastic position, seems deadly treason. By reason of all these probabilities Mr. Bryan failed to reach his goal.

Of course his resolution on Evolution was doomed to defeat for the same reasons.

We do not know the custom in the Northern Assembly, but with us, the successful candidate for the moderatorship always, in his appointment of standing committees, gives the highest place to the one who received the next highest vote. This rule would have made Mr. Bryan the Chairman of the Committee on Bills and Overtures. The moderator, however, appointed Dr. Hugh Walker, who stood far below Mr. Bryan in the voting.

As Dr. Walker is a liberal, it gave the liberals an advantage in the most important committee.

When the show-down came in the evolution matter, the moderator by his vote arrayed himself on the same side as Dr. Walker, which no doubt explained Dr. Walker's appointment.

The liberals have boasted greatly over their evolution victory, but they are still trying to explain their defeat in the Fosdick case. One explanation is that the members were worn out and in order to get through without further debate, they allowed the anti-Fosdick resolutions to pass.

Of course to the most casual thinker this has a thin surface, that will prevent it from holding water.

Another reason given is that the thinking men were for Dr. Fosdick, but, as is always the case in large assemblies, the non-thinkers were in the majority.

If we may judge from reports in the secular press, the New York ministers do not propose to submit to the Assembly's verdict nor carry out its instructions. Already there are signs of rebellion among the defeated men.

We shall watch with interest what course the Assembly will follow in order to carry out its instructions.

"YOUR FATHERS! WHERE ARE THEY?"

Presbyterians, like many other people, are stronger in theory than in practice. We love to dwell upon the virtues of our ancestors, and to tell the story of the heroic struggles of our Church in early days.

If you wish to kindle the enthusiasm of a Presbyterian audience, paint the scene of the signing of the Covenant by the hard-headed Scotchmen.

To come down to modern times, we love to picture that scene in Augusta, when the Southern Presbyterian Church was born, when Thornwell, Palmer and others of that type of manhood, withdrew from the old Church, and with a handful of ministers started the Home and Foreign work as a separate organization.

These divisions were all based upon an abstract principle, the allegiance of the Church to Christ and not to the State.

Our only reasonable defense against the charge that we are dividing the Church and thus promoting schism, has been the claim that we could not conscientiously admit that the Church should try to control the State, or the State the Church.

Such is our theory, but how different is our present practice.

The last Assembly by a vote of 149 carried the majority report that the Southern Church remain in the Federal Council, despite the plain proof that

the Council was doing the very thing against which our Church has always protested.

They decided that we remain in a Council that tries to dictate to the State how to run the government, and to intervene between capital and labor.

It is true that the plea was made by more than one speaker, from Dr. Speer in his great address, down to the chairman of the committee, that by reason of the great good done we ought to overlook these departures from the right.

But what avails such pleas? The Jesuits can defend their practices upon the same ground that the end justifies the means.

When we saw 149 commissioners in the last Assembly vote to place our Church in such an equivocal position, we wondered if they realized fully the meaning of their vote.

In reply to the charge that we refuse to unite with the Northern Church because we still cling to our Civil War prejudices, we have always been able to reply that the Southern Church's reason for a separate existence is not due to any sectional feelings, but simply to the same reason why she separated in the beginning—a protest against the Northern Church proposing to make political deliverances.

But now that plea will sound absurd, because it can be replied, You are in a Council that is constantly doing the same thing. We fear that our younger preachers do not know the history of their Church as well as they should.

When they face questions depending upon such

GLADNESS

Are you not sad for sorrows past?
No! I am glad they did not last.

Do you not hate the false you knew?
No! I love more the good and true.

Do you not mourn for work undone?
No! I rejoice for triumphs won.

Have not Life's struggles wearied you?
No! They revealed new work to do.

Do you not fear the long, dark night?
No! I await the coming light.

Surely some dread the future mars.
No! Hope and Faith can see the stars.

— Jas. L. Hughes.

knowledge, they do not know what to do, so they follow the majority.

An honest old elder remarked after the last Assembly that though this was his first experience as a commissioner, he had managed to vote right every time. When asked how he knew that he was right, he replied, "Because my side won."

It is evident that we need instruction in order that men may learn that minorities are not necessarily wrong.

Old Athanasius was a lone minority, when in the defense of the Trinity, he stood against the world, but today the Church of God, both Catholic and Protestant, stands where Athanasius stood.

THE OVERFLOWING CUP

"My cup runneth over." David had not only a fullness of abundance, but of reabundance. Those who have this happiness must carry their cup upright, and see that it overflows into their poor brethren's emptier vessels. The showers which fall upon the highest mountains should glide into the lowest valleys.

"The fact that you are a Christian may, without doubt, assure you a safe entrance into heaven, but it may not mean that you are much of a blessing to your friends about you. God makes the life to overflow that other men's lives may be touched with your power. For it is only the overflow of your life that proves a blessing to your friends and kindred. It is the overflow of the Nile that makes the valley of the Nile fruitful."—J. Wilbur Chapman.

"Lost" means to have missed something or to be missed. The sinner misses the joy of salvation and the bliss of eternal life. The church misses his service and fellowship on earth, and loved ones are disappointed at the gates of pearl.—Selected.

Devotional

MR. BRYAN'S PRAYER AT THE ASSEMBLY

Our heavenly Father—all wise and all powerful—we bless thy holy name that thou art also infinite in love.

We thank thee that after thou hadst made the limitless universe and filled the earth with flowers and food and life, thou didst make man in thy own image—"the child of a King"—endow him with vast possibilities, link his happiness to his virtue, his prosperity to his righteousness, and invite him to become thine own child.

We thank thee for thy revealed will with its instruction, its inspiration and its revelation—with its invitation to prayer, and with the assurance of thy willingness to forgive our trespasses.

We thank thee that thou didst send thine only Son our Lord, to reveal thyself to us, to suffer for our sins, to redeem us by his blood and to direct us by his heaven-born wisdom.

We thank thee for "thy church, O Lord, the house of thine abode," with all its hallowed history, for all its courageous servants of God, and for all its saintly women—and we thank thee that we are permitted to enter it with the faith of little children.

We thank thee that, while thou canst consecrate to mighty service the minds of men, when they surrender to thee, the doorkeeper of thy house does not require of those who enter it either certificates of learning, college diplomas or university degrees, but opens it wide to all who have "a broken and contrite heart"—that, while thou canst use for the advancement of thy kingdom money, honestly acquired, thou dost furnish salvation free and open thy tabernacle to rich and poor alike, if they will but put their trust in thee—that, while thou dost remember and reward the children of those who love thee and keep thy commandments, thou wilt welcome to thy household the weakest and the lowliest and give them Christ for their Elder Brother.

Help us, O Father, to make thy church a continuing shelter for every soul that is weary and heavy laden, so that when our Saviour comes again, he will find thy house filled to overflowing with those who worship thee in spirit and in truth.

To this end, we pray thee to bless each and every member of this Assembly; make us conscious of our responsibilities as the representatives of the great Presbyterian Church; fill us with a sense of thy nearness; make our hearts receptive to thy suggestions, and so rule and overrule all that we think and say, so that we may glorify thee. Help us to hasten the coming of thy kingdom that thy will may be done on earth as it is in heaven.

Hear our petitions for our loved ones; may their lives and health be precious in thy sight. Guard them from harm, lead them by the still waters, feed them with heavenly manna, and save them, every one.

Bless, we beseech thee, our beloved country; may it be a land where God is the Lord. Give our people wisdom to solve wisely all domestic problems and to promote universal and perpetual peace. May our flag be everywhere and always the emblem of justice. Grant that these United States may hold aloft the torch of thy truth and lead the world in its ascending march.

All this we ask in the name of Jesus—our Friend, our Guide, and our Saviour. Amen.—The Presbyterian.

GOD AND THE IMPOSSIBLE

When the men came back from building the Panama Canal they begged not to be put to work on any petty jobs. Some one put in their mouths the great line: "We specialize in the wholly impossible, doing what nobody else can do." Can any one doubt that it is just this spirit the world needs today, just this spirit the church needs today? It is perfectly proper to reckon up the amount of power available for any enterprise before it is undertaken. The church ought to do this, the nation must do it. But where shall church and nation look for power? Where shall it set the limit? Suppose it finds an enterprise in which it has the right to enlist the power of God, then the matter of impossibility is simply ruled out. The sole question is whether the right ways of enlisting and using this power have been found and applied. There is power enough to do anything that ought to be done, anything the program of Christ calls for.—The Continent.

THE ROCKS AND THE QUICK-SANDS

Every apostate church has gone to its doom either on the rocks of fanaticism or in the quicksands of compromise, and although these are listed as opposites, they strangely approach each other in many of their manifestations.—Herald of Holiness.

WORKING BY A POWER NOT OUR OWN

By Rev. J. Keir Fraser

John 15:5: "Without me ye can do nothing."

Phil. 4:13: "I can do all things thro Christ who strengtheneth me."

It has always seemed to me that these two verses ought to stand side by side in the Bible. They certainly complement each other, the one implying what the other directly expresses. Put both together and you have the same truth viewed from its positive and negative sides.

"Without me ye can do nothing."

"I can do all things thro Christ who strengtheneth me."

Now, the important thing to be noted about both of these statements is that in estimating ability to do any kind of work they bring God into account. And this is something that most of us don't do today, and the consequence is we are led to a conclusion quite the opposite of that of St. Paul. There is nothing more common today than to hear persons when called upon to do something, replying, "We can't." The drunkard is asked to control his appetite and live a temperate life and he says, "I can't, I simply can't stop drinking." The man who is subject to fits of temper says, "I can't, I have tried to control my temper and find I can't." A person is beset by some great temptation, and he says, "I can't overcome this temptation, I can't break away from my old habits." Or he is called upon to bear some great sorrow and he says, "I can't stand it, it crushes me to the ground, I can't bear up under it."

And we hear the Church giving the same answer. It is asked to undertake a certain task, and its reply is, "We can't." "We can't support all the schemes of the Church; we can't send the Gospel to China; we can't secure the suppression of corruption in politics; we can't put men in office who are above being bought and sold; we simply can't."

And so it goes. It is that way with most of us. When asked to do anything, our reply is, we can't.

Now what is the difference between this answer and St. Paul's ringing cry, "I can." "I can do all things."

Why, it is very easy to explain the difference. Paul brings God into account, and we leave Him out. The question with Paul was not what he could do by himself, but what he and God could do together; not what he was in himself, but what he was when he placed himself in God's hands.

So you see it makes a great difference whether we bring God into account or whether we leave Him out. It makes a difference as wide as the Atlantic Ocean. A man says to me, "I can't control my temper," and I reply, "I agree with you, you can't control it in your own strength, but will you say you can't control it in God's strength? You have been leaving God out of account, supposing you bring Him into account after this, what then?" The broken-hearted mother says to me, "I can't hold up under this sorrow, the trial is more than I can bear;" and I say to her, "My dear friend, you are mistaken, you can bear up under it, you can with God strengthening you." The merchant says to me, "I can't be honest in business—perfectly honest." And I say to him, "You can, you can with God strengthening you."

This is the difference between taking God into account and leaving Him out, between undertaking anything in our own strength and undertaking it in God's strength.

"I can do all things"—that may seem to be boastfulness, but the rest of the verse explains it: "through Christ who strengtheneth me;" and when we put the two together we have what is a simple fact, and what the weakest person in any of our churches has a perfect right to say:

"I can do all things thro Christ who strengtheneth me."

Now I want to show you, if I can, that this taking God into account, and using His strength, does enable us to do all things.

I. And first I want to show you that this is true in the material world.

Why is it that we are able to do many things in the material world today that our fathers were unable to do? Why? Simply because we have learned the secret of using God's strength as seen in the forces of nature. The forces of electricity, of radium, of heat, and so on, are all divine forces. God stored them away in nature ages ago, and within the last few years we have learned the secret of using them, and the result is today we are doing things that our fathers never dreamed of doing. Today, for example, we are using the Niagara Falls to light our cities and drive our trolley cars. Here we have a power which is making for civilization. But it is not our power. It is God's, and we have simply learned to use it.

It is that way everywhere in the material world. You are not any stronger physically than your grandfather was. You can't run any faster than he could, and yet you can run across the Pacific ocean in a few days and never feel it. You can't row a boat any better than he could, or swim any better, and yet you can step into one

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of our big ocean liners and make your way against the strongest tide. You can't lift any more than he could, and yet a ten-year-old child today in one of our great factories can lift a hundred tons and swing it into its place with perfect ease.

Now, why is this?

It is because we have learned to use God's strength. We have learned how to conquer tide and wind and wave by a power not our own. Why couldn't your grandfather do all this? Because he hadn't learned that power. We have learned it, and that is the only difference between us. God has placed His great muscles at our disposal, and we have learned to use them, and that is the secret of our civilization. We have taken God into account. We have learned to use His power as resident in steam and heat and electricity and radium and all the other forces of nature. We are literally doing all things because we are doing them through God strengthening us.

II. Now let me ask you a question.

Do you think that if by learning to use God's strength in the material world we can do such wonderful things, can we not also learn to use His strength in the moral and spiritual worlds and do wonderful things in these worlds also? Do you think that God has left forces at our command in the material world and then gone away and forgotten to leave forces at our command in the spiritual world? Is progress in the material world so much more important to Him than progress in the spiritual world that He should do this? Are there material forces that make for civilization and not spiritual forces that make for righteousness? Do you mean to tell me that God furnishes the universe with power for food and clothing and light and transportation, and all the rest, and at the same time leaves His children to struggle with temptation and doubt without reaching down so much as a little finger to help them? Will He feed them if they are hungry, clothe them if they are naked, light them if they are in darkness, and then when they are surrounded by temptations too great for them, say, "You may go down to Hell, I will not help you." Surely not. It wouldn't be reasonable to suppose that. But as there is a power not our own which makes for civilization, so there must be a power not our own which makes for righteousness; and Paul learned the secret of using that power, and that was what enabled him to say, "I can do all things thro Christ who strengtheneth me."

Now, there was nothing exceptional about Paul that enabled him to say that, nothing peculiar that we do not possess.

Physically he was weak and of mean appearance. He tells us this himself. He says that this was one of the objections taken to him by his enemies.

Then he did not possess any oratorical gifts. There are men in all of our churches who are better public speakers than Paul was.

Nor was he exempt from our moral weakness. He knew what it was to struggle with temptation. He knew what the conflict with the lower nature meant. It was he who said, "What I would that I do not, and what I hate, that I do."

And then he had to cope with far greater opposition from the church than we have today. Today, for example, almost everybody believes in evangelizing the heathen, but when he started on his foreign missionary tour it was a hundred times worse than when Dr. Paton went to the New Hebrides. Practically the whole Church disbelieved in foreign missions, so much so that he himself says that he went into pagan cities in "fear and trembling and much weakness."

All these elements of weakness he experienced—a poor physique; an imperfect utterance; moral conflict; fear within; a cold, careless, disbelieving church—and yet, in spite of it all, we hear him saying, "I am not afraid, I can do all things."

Now, what was the difference between Paul and us that he could say this and we can't? Simply the difference between us and our grandfathers in material things—we have learned that there is a divine power which makes for civilization and we are using it; our grandfathers had not learned that and therefore they didn't use it. So Paul learned that there is a divine power which makes for righteousness and he used it; we have not learned it and therefore we are not using it. That is the difference, and the only difference. We know that there are forces in the material world, and by using these forces we are making them feed us and clothe us and light us and carry us and lift us and do a hundred other things for us. Now what we want to do is to go a step further and learn that there are also spiritual forces which if we use will enable us to overcome temptation, to bear sorrow, and to make moral progress. When we learn this and begin to use God's power in the spiritual sphere just as we are

now using it in the material sphere we will be able to say with Paul, "I can do all things thro Christ who strengtheneth me."

This is the power we need as churches today as well as individuals. It is the power referred to in the verse which says, "Ye shall receive power after that the Holy Ghost is come upon you."

This has been the secret of all moral progress down through the ages. It is the secret of every victory which has been gained by the individual over sin and self; it is the secret of every battle which the Church has won over darkness and unbelief. It was this that turned Paul from a proud Pharisee to an apostle of Christ and sent him marching in triumph through pagan cities. It was this that made Elijah the conqueror of haughty kings and nobles. It was this that inspired Martin Luther to go forth and sound the note which shook the world and ushered in the great Protestant Reformation. It was this that lifted John B. Gough from the mire of drunkenness into which he had fallen so low that no power on earth could reach him. It was this that made Christ the power that He was—that enabled Him to put His finger on the eye of the blind and make it to see, to touch the ear of the deaf and make it hear, to stand over the grave of Lazarus and call, "Come forth," and see His command obeyed; because did He not say Himself, "The Father that dwelleth in me, he doeth the works."

This, too, is the secret of all the great reform movements that the world has ever seen.

Why was it that that cowardly band of serfs in Egypt became such a nation of warriors, and such a center of light and civilization, that even today in this advanced age we have to go back to their laws for our fundamental principles of social righteousness? Was it that they were so much wiser or greater than other nations?

And why was it that when the world was sleeping in darkness and morals and religion were dead, there came a young man, a son of a carpenter, who took with him twelve rude fishermen and with them went forth to conquer the world? And why was it that after three years, when He was crucified, these unlearned peasants went out and preached His name with such effect that in less than four centuries the whole of the Roman Empire had accepted the religion of the despised Nazarene?

Why was it? It was because they had learned the secret of using a power not their own. They learned that God not only is, but that He is in the world, working in human hearts, and that to lay hold on Him is to lay hold on Almightyness. And this is the lesson for us today—not what we are alone but what we are when we give ourselves to God; not what we can do ourselves but what we can do through God strengthening us.

Now, I cannot tell you exactly what this power is, but I know there is such a power, because I see it working. I see it turning men from the paths of sin to the paths of purity. I see it reforming the drunkard and making a man of him. I see it standing by the bedside of the dying and making them strong to go into the valley of the shadow. I see it giving joy to the broken-hearted and enabling them to bear a sorrow which one would think would crush them to the very earth. I see it lifting whole races of savages to manhood. I see it entering the slums and doing more for them than the school is doing. I see it making its way into public offices and politics and purifying them. I see it changing the relations of labor and capital. I see it obliterating class distinctions. In short, I see it creating a new world.

I don't know just what it is, but I know that it is doing all this, and I know that it is able to do all things because it is the power of the living God—the power of Almightyness.

Men and women, let us never again be heard saying, "We can't" to anything that we are called upon to do in God's universe, but let us learn the wonderful secret of taking God into account and of working by a power not our own—a power which is at the command of the weakest, and which if used will enable us to say with the great Apostle, "I can do all things thro Christ which strengtheneth me."

Galt, Canada.

SPEAK OUT, DR. PREACHER

One-half and more of the preachers I have heard in a score of cities in several states during the last three years while I have been "a traveling man" lose a large part of the effect of their message because they speak so low that most of the audience cannot hear them. With plenty of voice they drop into a conversational tone and are not heard. The entire point of an illustration is lost because in the desire to be impressive they cease to speak loud enough to be heard.

In leading in prayer the shortcoming is even greater. I am not deaf—I can hear as well as the average person in a congregation. I have just come from evening service in a Presbyterian church here. The pastor is a fine man and preaches what is worth hearing, as far as I heard it. Tonight I could not distinguish a single word of his invo-

cation except "Our Father in Heaven." I heard the noise of words which prevented me from enjoying a period of silent prayer. The same was true of his closing prayer.

I have heard this preacher at two morning services and one evening and failed to get a large part of each sermon. I got the first half of a sentence and could not get the next.

This pastor is like a number of others I have worshipped with, of other denominations as well as Presbyterian. I am sure the fault is not in my hearing, because I have frequently asked others near me if they had heard, and found they had not.

This is a serious matter. It is as bad as speaking in an unknown tongue, which the apostle warns against.

E. A. H., in The Continent.

JESUS DID NOT TEACH A RELIGION OF SERVICE ONLY

In a recent address at Baltimore, Dr. Edward Leigh Pell said that he had no interest in any religion that was not a religion of loving relationships. "That," he insisted, "is the religion which Jesus offers us—a life of loving relationships; a life which we live through Him with God as our Father and, as a natural consequence, with our fellow men as our brothers.

"I cannot understand the man who can content himself with a religion that is a mere philosophy," continued Dr. Pell. "Nor can I understand how any man can be satisfied with a religion of service only—a religion that consists in nothing more than doing things for people. A religion that is a mere philosophy never gets us anywhere except into hot water—where so many of us are now. I never meet an intelligent young man—either minister or layman—who is in trouble over such questions as evolution or the supernatural—that was not led into it by mistaking the religion of Jesus for philosophy. When a man is thinking of religion as a philosophy almost everything that develops in the progress of modern intelligence frightens him out of his wits. Try religion as a life and these developments will no more disturb your faith than a baby's breath will blow out an evening star.

"Nor do I mean to make light of the part of service in religion. What I mean to say is that while the religion of Jesus includes service, it is not a life of service. It is a life of love, and a life of love is not a life of service, but a life of service plus comradeship. We can no more live with God as our Father and with our fellowmen as our brothers without comradeship than we can run a stream without a fountainhead.

Surely we have indulged in this foolish experiment long enough. We have tried it in our homes until the home is almost bankrupt. We know what happens when husband and wife decide that they no longer have time for spiritual comradeship and content themselves with trying to keep their love alive by simply working for each other. We may work our fingers to the bone for our loved ones, and if we don't find a quiet hour now and then for spiritual comradeship with them, our love will starve to death. And the same is true of our church life. We may wear out our lives in what we call Christian service, and if we don't take time for comradeship with God as well as with our fellow men our love for both will starve to death.

"That is the secret of the distressing situation in many of our great city churches today. Let a people—no matter how good they may be—persist in this impossible experiment of living a life of service by love alone—by merely doing things for people, and they will inevitably lose their vision of God and become mere humanitarians in practice and deists in belief. We are waking up to the fact that we have got to find time for spiritual comradeship with our loved ones at home or the home is doomed; it is time we were waking up to the fact that we have got to find time for fellowship with God or the Church is doomed.

"We are seeing strange things today," said Dr. Pell, in closing. "We are witnessing the strange spectacle of ministers of Christ going over to the world's materialistic teachers and joining them in their superior sneer at the Master's own doctrine of fellowship with God. As a crusty old bachelor who has lived so far away from the world of love that he has lost his sense of its reality and laughs at mother love as sentimental nonsense, so the burnt-out man of God who has lived so far from the world of spirit that he has lost all sense of the reality of spirit and of the Great Spirit Himself, is now laughing at what we call realizing God-living in vital, conscious touch with Him, as mystical nonsense. Friends, if we don't know God we have nothing but a dry bone to gnaw on. And we have nothing but a dry bone to offer to starving men."

"No painter's brush, no poet's pen,
Has reached half high enough
To write the name of mother.
Go, make ink of tears and molten gem,
With holy hand and golden pen,
Go with the name of mother."

FIELDS OF LABOR

We give below the fields of labor to which the students from our theological seminaries have gone. The members of the Senior class have, for the most part, accepted permanent work, and the others are engaged for the summer.

Those marked with a star are volunteers for foreign missions, but are temporarily at work in this country.

UNION THEOLOGICAL SEMINARY

Senior Class

Name, Presbytery, Field of Labor, respectively:
*George C. Bellingrath, Atlanta, Missionary Ridge, Chattanooga, Tenn.

Walter Lee Brown, Arkansas, 2409 Arch St., Little Rock, Ark.

J. C. Clarke, Holston, Iron Gate, Va.
M. O. Cockerham, East Miss., San Augustine, Tex.
T. I. Dean, St. John's, Mt. Hope, W. Va.
C. J. Hollandsworth, Montgomery, Buchanan, Va.
Coyte Hunter, Mecklenburg, Willow Springs, N. C.
*Stirling L. Hunter, East Hanover, Tallulah Lodge, Ga.
S. B. Lapsley, Lexington, Craigsville, Va.
E. O. G. Lilly, West Lexington, Chiquapin, N. C.
W. C. Neel, Mecklenburg, Fayetteville, W. Va.
*C. H. Patterson, Roanoke, R. D. 2, Staunton, Va.
*R. P. Richardson, Memphis, Augusta, Ga.
Wm. R. Reed, Richmond, Va.
Ben Reed, Abingdon, Meadowview, Va.
*C. G. Smith, East Hanover, Danbury, N. C.
R. H. Stone, Orange, Jefferson, N. C.
W. B. Sullivan, Atlanta, Raleigh, N. C.
*Martel A. Tremain, Wilmington, Ahsokie, N. C.
J. W. Witherspoon, Orange, Harrisonburg, Va.
*G. R. Womeldorf, Lexington, Lexington, Va.
*J. R. Woods, East Hanover, Smithfield, N. C.

Middle Class

D. L. Beard, Lexington, West Canada.
R. A. Brown, Norfolk, Roxbury, Va.
D. S. Chalabie, East Hanover, U. T. S., Richmond, Va.
R. R. Craig, Piedmont, Alvon, W. Va.
Wm. Crowe, Memphis, Virginia Beach, Va.
N. L. Dennis, Holston, Newport, Tenn.
R. B. Eberly, Norfolk, Oriskany, Va.
J. Edwards, Dallas, Dallas, Tex.
D. R. Freeman, Mecklenburg, R. D. 4, Charlotte, N. C.
H. C. Hamilton, Orange, Swoope, Va.
W. H. Harrell, Southwest Georgia, Antlers, Okla.
J. W. Hogshead, Lexington, Mint Spring, Va.
W. B. Holmes, El Paso, Tex.
J. R. Johnson, Courtland, Va.
J. S. Jones, Orange, Burlington, N. C.
E. S. King, Montgomery, Rocky Mount, Va.
J. A. Lacy, Roanoke, U. T. S., Richmond, Va.
R. T. L. Liston, North Alabama, Boswell, Okla.
F. V. Long, Mecklenburg, Banner Elk, N. C.
D. S. McCarty, Abingdon, Chatham Hill, Va.
K. B. McCutcheon, Lexington, Staunton, Va.
C. A. McGirt, Southwest Georgia, Poulan, Ga.
F. E. Manning, Concord, Germania, W. Va.
L. A. McMurray, Winchester, Jacksonville, Ala.
J. A. McMurray, Western Texas, Gatesville, Tex.
B. C. Moore, Mecklenburg, Richmond, Va.
C. N. Morrison, Concord, Hebron, Va.
S. T. McCloy, Pine Bluff, Monticello, Ark.
E. S. McGavock, Max Meadows, Va.
C. F. Newland, West Lexington, Crozier, Va.
L. C. Northen, Richmond, Va.
C. H. Pritchard, Montgomery, R. F. D., Charleston, W. Va.
S. M. Query, Concord, Rapidan, Va.
T. B. Roddy, Memphis, Memphis, Tenn.
D. W. Roberts, Wilmington, U. T. S., Richmond, Va.
L. B. Schenck, Norfolk, Castle Hayne, N. C.
W. C. Smith, Fayetteville, Sylvanus, Va.
T. H. Spence, East Hanover, Madill, Okla.
G. C. Venable, Golddale, Va.
J. R. Walker, Nashville, U. T. S., Richmond, Va.
E. A. Woods, East Hanover, Knoxville, Tenn., First Presbyterian Church.
M. B. Wyatt, Orange, Richmond, Va.
G. O. Yount, Concord, Tygart's Valley, W. Va.

Junior Class

P. C. Adams, Montgomery, Fort Pitt, Saskatchewan, Canada.
Chester Alexander, Bethel, Jacksonville, N. C.
J. T. Barham, Norfolk, Mullens, W. Va.
B. B. Breitenhirt, Kanawha, Charleston, W. Va.
C. G. Brown, Mecklenburg, R. D. 11, Charlotte, N. C.
C. M. Brown, Potomac, Ashburn, Va.
P. W. Buchanan, East Hanover, U. T. S., Richmond.
L. G. Calhoun, Fayetteville, Steele's Tavern, Va.
B. K. Chappell, Riverside Drive, South Bend, Ind.
W. N. Cook, Norfolk, Danville, Va.
W. E. Crane, Central Mississippi, Richmond, Va.
F. C. Davis, U. T. S., Richmond, Va.
F. M. Dick, Orange, Wyliesburg, Va.
J. M. Duckwall, Winchester, Stephens City, Va.
J. S. Duckwall, Winchester, Piedmont, W. Va.
J. C. Faw, Tygart's Valley, Washington, D. C.
N. M. Fox, U. T. S., Richmond, Va.
J. I. Knight, Fayetteville, Carthage, N. C.
C. G. Long, Mecklenburg, R. D. 8, Charlotte, N. C.
J. F. Merrin, St. John's, Plant City, Fla.
N. M. Mesrop, Norfolk, St. Elmo, Tenn.
A. M. Mitchell, Southwest Georgia, Thomasville, Ga.
Wilson W. Moore, Concord, Taylorsville, N. C.
J. L. McGirt, Southwest Georgia, Sylvester, Ga.
W. M. McLeod, Fayetteville, Timberland, N. C.
J. L. Parks, Concord, Thomas, W. Va.
H. R. Poole, Concord, Mocksville, N. C.
J. H. Powell, Jr., Winston-Salem, N. C.
C. B. Reid, Richmond, Va.
A. B. Shiflet, Lexington, Calloway, Va.
James Sprunt, Summersville, S. C.
A. C. Summers, Tuscaloosa, Abingdon, Va.
J. R. Tackett, Central Mississippi, Lexington, Miss.
A. D. Viernes, Norfolk, Camp Greystone, Tuxedo, N. C.
E. D. Viser, East Hanover, Saint Albans, W. Va.
J. D. Wilson, Red River, North Fork, W. Va.

T. N. Wilson, Lexington, Churchville, Va.
D. E. Wood, South Carolina, Decca, Va.
J. C. Wool, Mecklenburg, Charlotte, N. C.
Marshal Yacoe, East Hanover, U. T. S., Richmond, Va.
L. J. Yelanjian, Knoxville, U. T. S., Richmond, Va.
D. M. Chalmers, Mooresville, N. C.
C. M. Yates, Atlanta, Atlanta, Ga.

COLUMBIA THEOLOGICAL SEMINARY

Senior Class

J. W. Anderson, Bethel, Toccoa, Ga.
S. E. Ayers, Charleston, Evangelist, Atlanta, Ga.
A. R. Batchelor, South Carolina, Whitmire, S. C.
G. W. Belk, Jr., Mecklenburg, Pelzer, S. C.
C. D. Brearley, Harmony, Columbia, S. C.
J. V. Cobb, Central Mississippi, Vaiden, Miss.
H. R. Foster, Piedmont, Carrollton, Ala.
S. H. Fulton, Pee Dee, Honca Path, S. C.
S. B. Hay, Atlanta, Covington, Ga.
*G. A. Hudson, Enoree, China.
C. R. Jenkins, Charleston, Undecided.
R. W. Park, Congaree, Lake City, S. C.
W. G. Neville, South Carolina, Landrum, S. C.
D. C. Stogner, Mecklenburg, Simpsonville, S. C.
A. T. Taylor, South Carolina, Atmore, Ala.
M. R. Williamson, Bethel, Savannah, Ga.
M. S. Woodson, South Carolina, Decatur, Ga.
B. F. Yandell, Wilmington, Columbia, S. C.

Middle Class

H. N. Alexander, Atlanta, Undecided.
E. A. Beaty, Bethel, Clemson, S. C.
W. K. Beaty, Bethel, Hazlehurst, Ga.
W. K. Blake, Bethel, Douglas, Ga.
W. C. Copeland, Albemarle, Mt. Vernon, Ga.
M. B. Dendy, Athens, Swainsboro, Ga.
A. W. Dick, Harmony, Batesburg, S. C.
R. M. Dickson, Piedmont, Smith County, Miss.
E. A. Dillard, Congaree, Undecided.
D. H. Dulin, Bethel, Blenheim, S. C.
J. D. Henderson, Pee Dee, Winsboro, S. C.
F. W. Langham, East Alabama, Undecided.
C. N. Medlin, Mecklenburg, Undecided.
W. D. Morriss, Memphis, Staunton, Tenn.
J. C. McGehee, Congaree, Undecided.
A. E. S. McMahon, Holston, U. S. A., Undecided.
C. W. McMurray, Bethel, Saluda, N. C.
L. E. Polk, Knoxville, Knoxville, Tenn.
W. T. Smith, Mecklenburg, Rockingham, N. C.
C. L. Wilson, Pee Dee, Undecided.
D. McL. McDonald, Fayetteville, Undecided.

Junior Class

R. T. Baker, Athens, Brittan, N. C.
T. C. Bryan, North Alabama, Morganton, N. C.
V. A. Crawford, Charleston, S. C., Undecided.
W. M. Crofton, Brazos, Undecided.
S. W. Dendy, Piedmont, Decatur, Ga.
A. F. Doty, Harmony, Undecided.
C. K. Douglas, Congaree, Greenville, S. C.
J. H. Dulin, Lake City, Fla.
M. A. DuRant, Harmony, Lake City, Fla.
A. T. Elsberry, Tuscaloosa, Selma, Ala.
I. M. Ellis, Mecklenburg, Atlanta, Ga.
L. C. LaMotte, South Carolina, Tampa, Fla.
R. D. Leppard, Undecided.
J. W. McFall, Piedmont, Calhoun Falls, S. C.
N. D. McInnis, Pee Dee, Holly Grove, Ark.
C. E. Piephoff, South Carolina, Lake City, Fla.
W. E. Smith, Harmony, Hazlehurst, N. C.
G. F. Swetnam, Undecided.
W. S. Swetnam, Undecided.
Edison Stauffer, West Hanover, Undecided.
R. D. White, Harmony, Undecided.
P. W. Wilson, Norfolk, Rockville, S. C.
B. H. Wiggins, Macon, Undecided.
E. D. Wood, South Carolina, Tifton, Ga.
R. L. Wood, Harmony, Rockmart, Ga.

KENTUCKY SEMINARY

Senior Class

H. E. Bradshaw, Fort Worth, Bevier, Ky.
W. G. Butler, Louisville, Ky.
J. M. McLean, Fort Worth, Stamford, Tex.
J. E. McLean, Fort Worth, Itasca, Tex.
John M. Macmillan, U. S. A., Louisville.
W. I. Munday, Methodist, Louisville.
W. A. Stevenson, Athens, Pisgah, Ky.
J. C. Vander Roest, Louisville, Louisville.
E. T. Austin, Mangum, Hosmer, Ind.
M. L. Baker, Dallas, Winchester, Ky.
J. A. Buck, Louisville, Louisville, Ky.
John R. Clarke, Jr., West Lexington, Louisville, Ky.
H. F. Cunningham, Louisville, Louisville.
Clover A. Daniel, Lafayette, Chaffee, Mo.
S. A. Gilbert, U. S. A., Sassafras, Ky.
W. A. Gordon, West Lexington, Greenville, Ky.
C. M. Hanna, Louisville, Marlinton, W. Va.
T. E. Nelson, East Mississippi, Rockport, Ky.
T. Duke Williams, Suwanee, Louisville, Ky.
A. C. Windham, East Alabama, Glasgow, Ky.

Junior Class

I. O. Alexander, Louisiana, Crothersville, Ind.
D. F. Barnett, Transylvania, Campbellsville, Ky.
B. B. Blalock, Fort Worth, Rockport, Ind.
W. R. Booth, Louisville, Orleans, Ind.
F. H. Caldwell, East Mississippi, Corinth, Miss.
Paul E. Cates, Methodist, Russellville, Ky.
Volney Cavitt, McGregor, Tex.
J. W. Cochran, Brownwood, Santa Anna, Tex.
W. F. Dierking, U. S. A., Cary, Ind.
C. W. Dilworth, Rienzi, Miss.
J. B. Green, Transylvania, Danville, Ky.
Arthur Gross, U. S. A., Columbia, Ky.
J. A. Hayes, U. S. A., Louisville, Ky.
F. W. Hoffman, Ebenezer, ?
S. M. Hutchison, Louisville, care Rev. W. A. Sunday,
R. D. No. 1, Hood River, Ore.
Louis Hutton, U. S. A., ?
M. M. Keith, U. S. A., Louisville, Ky.
Frank Kincaid, Gastonia, N. C.
C. R. Luton, U. S. A., Jeffersonville, Ind.
J. H. Meenge, U. S. A., Holland, Mich.

J. E. Moore, Disciples, Louisville, Ky.
 E. E. Morris, U. S. A., Louisville, Ky.
 O. W. Nelson, Fort Worth, Fort Worth, Tex.
 D. A. Noble, U. S. A., Louisville, Ky.
 C. A. Pharr, East Alabama, Welsh, La.
 J. B. Riddle, U. S. A., Bentonville, Ark.
 Clement Ritter, Tuscaloosa, Selma, Ala.
 M. C. Robinson, Louisville, Louisville.
 E. H. Roby, U. S. A., Wabash, Ind.
 E. N. Rock, Louisville, Louisville, Ky.
 D. N. Roller, U. S. A., Louisville, Ky.
 R. R. Rose, Shelbyville, Ky.
 N. J. Salyer, U. S. A., Greenville, Ky.
 B. R. Schwegler, Lafayette, Forsythe, Mo.
 J. L. Scott, U. S. A., English, Ind.
 W. R. Smith, Central Texas, Lewisburg, W. Va.
 J. D. Spragins, Jr., Ouachita, Hope, Ark.
 G. D. Strassler, U. S. A., Louisville, Ky.
 L. A. Taylor, Concord, Elizabeth, Ind.
 K. G. Tucker, Central Texas, Waco, Tex.
 Robert Veazey, U. S. A., Louisville, Ky.
 W. H. Wakefield, Columbia, Bryson, Tenn.
 B. A. Weimer, U. S. A., Peru, Ind.
 G. S. Wuthrich, Louisville, Shepherdsville, Ky.
 F. W. McLaughlin, U. S. A., Gastonia, N. C.
 E. R. Daughtrey, Western Texas, Rio Hondo, Tex.

AUSTIN THEOLOGICAL SEMINARY

*Emory R. Boyle, Central Texas, Austin, Tex.
 C. S. Guerrero, Texas-Mexican, San Marcos, Tex.
 Frank Kostohryz, Austin, Tex.
 John S. McRae, Eastern Texas, Rusk, Tex.
 Claude D. Peake, Central Texas, Leander, Tex.
 Malcolm Purcell, Clifton, Tex.
 S. G. Ramirez, Texas-Mexican, Beeville, Tex.
 Dwight A. Sharpe, Central Texas, Gorman, Tex.
 Hugh Smith, Central Texas, Pleasanton, Tex.
 G. A. Walls, Texas-Mexican, Austin, Tex.

"THE SEVEN BLACK SHEEP"

By Rev. A. Sydenstricker

Your issue of April 4th contains a humorous letter from Rev. T. B. Grafton with the heading, "The Seven Black Sheep," of which your correspondent is the first on the list; also an editorial, "Our Missionaries and the National Christian Council." In this editorial the word "compromise" is used. The above will serve as an introduction to what I have to say.

It may be stated with reference to unorthodox teaching in China that we may err in either of two directions: To compromise with error, or surrender and give up the battle. In signing the paper which came to me some time since asking for me to vote re the National Christian Council, I signed my name in favor of our going into it, and so got among the "black sheep," which may look very bad for the oldest missionary on the field of labor. When I returned the paper to the sender I explained in a letter precisely my position with reference to the matter.

My contention with reference to the Council is precisely the same as with reference to the seminary here in Nanking. I have been in connection with the seminary in one way or another from its very first inception, with one or two short intervals, that is, for a longer time than any other man, either foreigner or Chinese. I know that at some periods of its history the teaching has not all been exactly safe. Not infrequently in our mission meetings the question has been raised as to whether or not we should withdraw from this institution and erect our own school. To this I always said, "No. We must stand by our colors and fight. To withdraw means to surrender a strong fort to the enemy and give him an immense advantage." To surrender under such circumstances would not be the act of a brave and trustworthy soldier, but of a base coward. Some years since, when the "ad-interim" committee met in Shanghai, Dr. Davis, of Soochow, and your correspondent were members of this committee and were both present. Dr. Davis had resigned his connection with the seminary and was congratulating himself because he had returned to Soochow and was living in peace. I had the utmost respect for the Doctor and for work which he had done. He advised us all to follow his example. But in this matter I stoutly disagreed with him in a speech which he described as a strong one. My point was that we must "stick to our guns" and not yield an inch to the enemy.

Now this is precisely my contention with reference to the National Christian Council. Join the Council and make a brave fight for the truth when it becomes necessary to do so. If we remain outside, our influence for the truth is lost and, so far as we are concerned, the battle is won by the enemy. I say the above granting for the sake of argument that the Council is going to be heretical, which is by no means a certainty. It may be "all correct" then we shall lose both our position on it, our face and our power for good that we could have had in connection with it. To refuse to join the Council and remain to ourselves looks too much like the practice of the medieval monks who hid themselves in out-of-the-way places in order to escape the world, the flesh and the devil, not aware that his Satanic majesty was their chief guest all the while. We are soldiers and because there may be fighting that must be done, we should by all means be present and be ready for the fray.

Nanking, China.

"STILLMAN INSTITUTE AND SUMMER CONFERENCE FOR COLORED MINISTERS"

By Rev. R. A. Brown, Superintendent Colored Evangelization

This year has been the best of all conference years at Stillman Institute. The attendance was good and the program was the best ever put over. The colored ministers were happy in their selection of subjects and had made thorough preparation for the occasion. The commencement exercises which interspersed conference week, proved a great delight to all.

The main feature of the program was the addresses delivered and the commencement sermon preached by Dr. William Black, of Charlotte, N. C. We have never had any one since the conference that so won the hearts of the ministers as did Dr. Black.

It was indeed a 10-day feast at the feet of their Lord. The head and heart of each preacher was won and the life was dedicated to the Master for more efficient service. Eternity alone has in store the great good that God's faithful servant did for us while at Stillman. The colored brethren voiced these words: "We love him for his great worth and for the profound messages brought to us." Not only has Dr. Black done a great service for Stillman, its student body and the ministers, most of whom are alumni of the divinity school, but he has rendered an invaluable service to the Church. His great messages and his marked religious personality will go into hundreds of homes and in many different communities to sweeten and inspire the soul to greater things. The world's great social and economic problems could be easily and speedily solved if more of our great preachers would stand between the races of men and proclaim the oracles of God.

Stillman was proud to be host to one who seemed so intensely interested in our Home Mission program. It is now or never and the King's business requires haste. The Devil, whose very being is saturated with prejudice and hatred, has his forces in the field and they are taking every opportunity to throttle God's divine purpose.

Two distinct races have lived and loved each other for over a century in the South, and have enjoyed the fellowship that only the old-fashion religion can bring. We have believed as races in the old Bible as the very Word of God. We know that Jesus Christ is the only begotten of the Father and that love and righteousness are the great principles upon which peace and purity abound. If from each pulpit and the lips of each Christian teacher the eternal truth of God was spoken, there need be no speculation as to what the future will bring forth.

We shall long remember the visit of our friend and brother and trust that other good friends may come our way and get a vision of the opportunity presented to the Church to put over the most vital Home Mission program offered today. Nay, the words of the eternal God ring in your ears, "Despise me not because I am black," and may you get the same joy that Dr. Black did while preaching to them.

"A DREAM OF CHILDREN AND THE MASTER"

On the night of June 5th the congregation of the First Presbyterian Church, of Wilmington, N. C., witnessed the presentation on the church lawn of a beautiful and impressive pageant of the Gospel Story. The pageant was written by and presented under the direction of Miss Susan E. Hall. The title was: "A Dream of Children and the Master." Based on the Gospel as narrated by Mark and composed almost entirely from the words of that Gospel, its aim was to present the story of the life of Jesus from the standpoint of the children who knew Him, to show what He must have meant to the children of His day, and how He must have been refreshed in His human and yearning heart by their loving trust in the midst of "enduring such contradiction of sinners against Himself."

In the prologue are a band of children of the present day who, wishing to see Him and singing the children's hymn, "I think when I read that sweet story of old," dream of the days when He was on earth. The five scenes showed the Day of the Blessing, the Day of Triumph, the Day of Betrayal, the Day of the Tomb, and the Day of Resurrection. In these scenes the children of the prologue are represented as taking the places of the children who knew Him and whom He healed and helped and loved. It is through their eyes we view the sacred story unfolding. We see the men—selfish, scornful, wrapped in tradition, who hated and mocked and condemned and killed Him; the men and women who loved Him and were loyal to Him; and those, too, who started as enemies and ended as disciples. And we feel the deepening note of the passion until it culminates on the day of resurrection in triumph for Him and all who love Him. In the epilogue comes the awakening of the children with their hearts

stirred by the things they have seen in their dreams and singing again with new feeling their hymn of love and reverence.

At intervals throughout the scenes the church quartet sang the great hymns of the church connected with the incidents portrayed. The presentation of the pageant was reverent and spiritual. The atmosphere of the Gospel days was caught in such marvelous manner that the audience felt that they were seeing the people of Mark's story walking in the flesh. Nowhere in the pageant was the Saviour depicted in person, but the effect was so skillfully handled that everywhere He seemed present in spirit. The pageant was so beautiful in its simplicity and so impressive in its spiritual message that all who saw it were stirred, and the whole effect was to make a deep appeal for love and loyalty to Him who suffered for us in that day and calls to us as our Lord today. It is hoped that this pageant will be printed so that it may be used in many other places.

ALBEMARLE NORMAL AND INDUSTRIAL INSTITUTE

(The following is the report of this institution made to Mecklenburg Presbytery. It is published at the request of Presbytery.—Ed.)

Committee of Presbytery's Schools and Colleges:

Dear Sirs: We are glad to report that "The Albemarle Normal and Industrial Institute" is having a very satisfactory session, with an average of 70 boarding and 20 day pupils.

We have a graduating class of 17 girls, 16 of whom are boarding pupils. They are a fine group of splendid Christian girls with an earnest purpose to make the most of their lives. Some of these are from very poor homes, and were not in reach of any but country schools, which have only seven grades.

We have 18 girls receiving help. Of this number four have neither parents, and no one to provide for them. Four others are half orphans, and six who have homes live on rented land. Several girls give notes to cover expenses, in whole or in part. We do not count these as scholarship girls. A number are now paying up notes given in past years. We encourage this spirit, wishing to avoid pauperizing them by giving too much help.

Several Northern teachers who have been here for years have been forced to resign. We have the prospect of filling the vacancies with consecrated, capable young women from the South; but it will be necessary to make a decided increase in all salaries.

We are needing a new dormitory worse than we did last year. The old frame building is in bad condition, and the danger from fire is great. The business men of the town seem interested, and, we believe, will do their share, when Presbytery is ready to take hold of the matter.

We have no one to canvass for pupils. We shall appreciate it if the members of Presbytery will put us in touch with girls who need to attend our school.

We had almost forgotten to mention that during the year we have built and paid for a five-room frame building, which accommodates the grammar grades, domestic science and sewing classes. The need was so great that we decided to build these rooms, which will be of great service till we get a permanent building.

(Mrs.) Elva C. Harris.

Financial Report, April 1, 1922-April 1, 1923

Amount received from pupils	\$ 8,758.53
Amount received from other sources	5,556.74
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Total receipts for year	\$14,315.27
Disbursements for year	\$12,236.96
Balance on hand April 1, 1923	2,078.31
We hope with this balance, and what is still to be collected, to meet all bills till the close of the school year.	
Itemized list of amount received from other sources:	
Received from Million Dollar Fund	\$ 1,552.00
Received from Synod's Schools and Colleges ..	1,492.99
Churches, Auxiliaries, Individuals in Presbytery	984.75
Churches, Auxiliaries, Individuals outside Pres.	761.00
Notes, back dues, etc.	766.00
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Total	\$ 5,556.74

The money given outside of Presbytery was more than usual. Miss Rupert collected most of this from Northern friends for new school house.

Following the downfall of the Czar of Russia and the consequent religious freedom, many independent Christian organizations have been formed. A Hebrew Christian who recently returned from that country, reports finding an independent which calls itself Presbyterianski Church. It had no knowledge of western Presbyterianism, but from the study of the Scriptures was convinced that this was the proper form of church government.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Wallace, N. C.—The Woman's Auxiliary of Rockfish Presbyterian Church enjoyed a Mexican Fiesta at the beautiful country home of Mrs. D. S. Williams on last Wednesday afternoon. Quite a number of guests were present. Attractive invitation cards were sent to the members of the church and of the Auxiliary. The program was very effectively rendered by ladies of the Auxiliary. The parlor and dining room were beautifully decorated in the Mexican colors. Several new members were added and a neat sum was realized for the Mexican schools. At the conclusion of the program the guests were invited into the dining room where a delicious ice cream course was served.

Lowell, N. C., R. 1—The Woman's Auxiliary of Union Presbyterian Church presented the Mexican Fiesta on May 27th. Invitations were sent out to all members of the church and their families. The church was beautifully decorated in the Mexican national colors. The young ladies dressed as Mexican girls gave a very impressive program. A liberal offering was received for the proposed school for Mexican girls in Texas.

First Annual Conference for Colored Women Conducted by the Synodical of North Carolina—Miss Margaret Rankin, representing the Synodical of North Carolina, arranged a conference for the colored women of the state, which met at Biddle University, Charlotte, N. C. June 7-13, 1923.

Most of the speakers were white people, and not one of them received any remuneration for this service. The 71 registered delegates were sent by the Woman's Auxiliaries of white churches or by white friends, and they represented three denominations, and came from 34 different towns and cities, 16 being residents of Charlotte.

The work accomplished in this conference and the spirit of the delegates were truly remarkable. All the ladies commented on the responsiveness of the women, and on their earnestness and sympathetic appreciation. And each speaker seemed especially fitted to deal with the subject assigned to him or her.

The presiding officer was Mrs. E. F. Reid, president of the North Carolina Synodical, and the Bible hours were conducted by Mrs. W. A. Turner, president of the Synodical of Georgia. The practical demonstrations of nursing were given by Miss Ross, of the Charlotte Health Department; Miss Morrell, Physical Director of the Charlotte Y. W. C. A., had charge of the playground demonstrations each afternoon; and the sewing class was taught by Miss Nellie Cooper.

One of the delightful features of the conference was the Vesper service held on the campus each evening at sunset. The singing, by the colored women, of the old negro spirituals touched the hearts of all the listeners.

The Vesper talks were given by Mrs. C. C. Anderson, Mrs. J. B. Spillman, Miss Margaret Rankin, Miss Sallie Phillips, and Miss Annie Wilson.

At the noon hours, community talks on better homes and better schools, were given by Mrs. E. F. Reid, Mrs. T. W. Bickett, Dr. Annie Alexander, Miss Florence Terry, and Mrs. R. L. Ryburn.

On the evening of June 12th, the delegates had a rare privilege in hearing Mr. Frank Gilliam, of our Congo mission, who came from Lynchburg, Va., especially to address this conference. Mr. Gilliam's description of the conditions in this African work was full of interest and appeal.

So successful was this conference for colored women in every respect that the delegates urged that it be an annual event. This success was largely due to the planning and work of Miss Margaret Rankin.

Florence Terry.

To the Auxiliary Presidents—I am writing to you about a most important matter to which I trust you will give immediate attention.

You doubtless know the trying situation which Protestantism is facing in Europe. Unless America comes to her help, Protestantism will soon be a thing of the past in the war-torn countries of Europe. The Protestant denominations of America are endeavoring to rally to the aid of their sister Christians in Europe and every denomination is sending a contribution to help rebuild churches, re-establish schools, support the ministry and give Protestantism a new start.

The last General Assembly directed that every church should take an offering for this cause on the **first Sunday in July**. At the same time an offering is expected for the Lord's Day Alliance. An arrangement has been perfected by which only one offering will be taken on that day, 80 per cent of which will go to Protestant Relief in Europe and 20 per cent to the Lord's Day Alliance.

Many of our ministers will overlook this offering unless their attention is called to it. I am asking you as President of the Auxiliary to see that the matter is brought to the attention of your pastor with the request that he present this great need to his congregation and take up a collection for this cause on July 1st.

All offerings should be sent to Miss Margaret Vance, treasurer, 154 Fifth Ave., N., Nashville, Tenn. Perhaps it would be well for you to give this information to your church treasurer.

Will you not see that your church observes this

first Sunday in July by making an offering for this needy and worthy cause?

Depending upon you to bring this matter to your pastor's attention promptly, I am, with every good wish,

H. P. Winsborough.

Nineteen Hundred and Twenty-Three—A Staff for the Journey—"Thy shoes shall be iron and brass; and as thy day, so shall thy strength be."—Deut. 3:25.

"The Eternal God is thy refuge, and underneath are the everlasting arms."—Deut. 33:27.

Orders for the March—"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good."—Deut. 10:12-13.

Woman's Work for Woman—Executive Committee Foreign Missions, Presbyterian Church, U. S., Chamber of Commerce Building, Nashville, Tenn. (Extract from poem read by Mrs. Angie L. Bosley at Women's Missionary Meeting in Second Church, Danville, Ky.)

Christian women dwelling in a fair and beautiful land

Heard the weeping of their sisters far away; Living in the sunshine of a Gospel high and grand, That turned their night of darkness into day.

They listened to the story of those sad, barren lives Where ignorance hung like a shadowing pall; Few words of sweet affection for mothers or for wives

In those dreary homes of Asia ever fall.

They heard a piteous wailing of children from afar— Of small Hindu widows in cruel slavery; The death moan of the infant beneath the dreadful car;

Tiny Chinese daughters on the hillside left to die. Christian women heard the voice of weary ones in pain,

Of broken-hearted sisters, and children not a few, Who were calling—calling as they long had called in vain—

And the voice of Christ Himself was calling, too.

His blessing He had given to cause their land to bloom

And He held them in the hollow of His hand; He had given them the key to unlock that living tomb—

"Go teach my Gospel," His command.

They were true ambassadors of Christ upon His throne

To bring into dark lands where sin has long abode The greatest, sweetest promise the world has ever known:

"Ye shall be My people, I will be your God."

Many dear, obedient workers from their places now are gone;

They were pioneers to open up the way.

But woman's work for woman will unceasingly go on

Till all shall stand before Him on that great eternal day.

From this sacred house of praise many a saint has gone;

They sing the anthem of ransomed ones above, Besides the saved ones shining each a jewel in a crown,

And the banner over them, forevermore, is Love.

The Study of the Bible in Korea—Probably each mission field has some special line of work in which it takes peculiar pride, and certainly there is no phase of the work in Korea of which we are prouder than of the Bible class work. A God arranged combination of circumstances;—a lack of books, a hunger for learning, and a natural interest in philosophical and spiritual matters,—all combined to make the Koreans eager students of the Word as soon as the opportunity was given them.

The founders of our mission with more than human foresight, decided from the start to capitalize this desire on the part of the people, and immediately began to lay plans for intensive Bible study. Thus it was, that within less than two years after any of the five Korean Stations were opened, little groups of new believers were gathered, and from five to twenty days were spent in Bible study. The Koreans were diligent and eager students, and being by nature exhorters, they carried back to their fellows the Bible's message, and won converts by preaching the word to them. No doubt the quality of the Korean converts, which has been surprising as to numbers, is due largely to the fact that they were converted by hearing Scripture from students in some of these Bible classes. In other words, the Korean Church is a Gospel saturated Church.

This work has been carried on for over 25 years, and those who held the first classes did it so wisely that there have been but slight changes since then. The work is carried along on three lines: Four to six day classes in country groups for one church or several united; ten day classes in the stations for a whole field, one for men and one for women; one month advanced Normal work for men in four of the five stations, and one for women in two of the stations. But these last have been in operation for only about 15 years, or after there was a sufficiently advanced constituency. There is also conducted a three months' Bible school for women. The plan for carrying on the classes is identical. The Bible is the

main book taught, and only such other studies as will fit men or women to be better leaders.

From the first there has been no subsidizing, or coercion. In the country groups the Church bears all the expenses. In the station classes the mission furnishes a room, fuel and light, but no food or books, and of late years there has been a fee charged for entrance to any of the station classes. Already some have graduated from the two main Normal classes for men and for women, which have a course of ten years,—a course that for thoroughness and difficulty would make any Bible School in America sit up and take notice.

The average number of students in these classes now, per year, is over 2,500, and in the last 25 years in our mission alone, over 50,000 Koreans have studied the Bible under good teachers for more than ten days in a year, and this number does not include country classes that reach as many more. Of course most of these have come in several times, and are by now well versed in the Bible. This large number of Christians, who have studied until they can give a reason for the faith that is in them, is the whole secret of the success of the work in the Land of the Morning Calm.

L. T. Newland.

BOOK NOTICES

"Being a Preacher"—By Rev. Jas. I. Vance, D.D.

We have always been a great admirer of Dr. Vance, whether as a preacher or a writer. His crisp and epigrammatic style delights the heart in these days when verbosity uses space in the paper or time in the pulpit.

He has, for a busy pastor, written much, but we doubt whether he has ever written anything better than this book. Here we have the Sprunt Lectures, delivered at Union Seminary, Richmond, Va., being the eleventh series of lectures on the Sprunt Foundation.

The preacher who is satisfied with his work will find little pleasure in this book. His ministerial life will be held up before him in retrospect, and as he looks back, he will be filled with shame, as he realizes how far short he has fallen. Yet it will be wholesome medicine for him to take, because if he has the root of the matter in him, he will go back to his work with a new and higher ideal.

The young man, particularly, who stands upon the threshold of life, trying to decide upon his work, will find here a triumphant call to the ministry, as he sees the vivid picture of the minister's calling, what it demands and what it gives to the world.

"The White Fields of Japan"—By Mrs. Lois

Johnson Erickson. Paper, 50 cents; cloth, 75 cents. Presbyterian Committee of Publication, Richmond, Va.

This is a neat volume of 207 pages, written in a charming style by Mrs. Lois Johnson Erickson, the wife of one of our missionaries. It deals with the various phases of missionary work in Japan, and at the end of each chapter there are questions which are intended to fasten the facts in the mind of the reader. It is an excellent book for mission study classes.

"Why I Believe the Bible Is the Word of God"—

Such is the title of a pamphlet containing three sermons delivered in the Second Presbyterian Church, of Charleston, S. C., by the pastor, Rev. J. W. Hickman.

Through the generosity of a member of this church this pamphlet was published, and it is being placed in the hands of the college students of South Carolina.

We have seldom found such a grouping of clear and strong facts, made available for young men, whose faith in the Old Book has been shaken. The young man who reads this small booklet will find that seed thoughts have been planted, that in time will produce fruit.

The Bible has nothing to fear from the fierce attacks made upon it just now by preachers, scientists, and editors. We are not concerned over the fate of the Book, but we tremble for the callow youth of our land who may be deluded by the loud pretensions of scientists so-called. These addresses by Mr. Hickman would help them if read.

A REMARKABLE CLAIM

Has the Turk had a change of heart? Gen. Ismet Pasha is quoted to have said recently: "Turkey is dedicated to liberty and does not believe that people should be held in bondage against their wishes." Since when has the Turk believed this? This claim is something new in a changing world. How happy the world would be to see some evidence of the truthfulness of the statement!—Nashville Christian Advocate.

JUST FOR TODAY

Take your life day by day, and hour by hour. Do not look too far ahead. If you are suffering, you have only to suffer that day. If you have an anxiety, God undertakes to see you through it, but only day by day. One of the great secrets of a happy, calm and strong life is to pray day by day, and trust day by day.—Bishop of London.

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

Conference week with the young people of the Carolinas has been full of good things. Many new friends have been made, many inspiring addresses and helpful conference talks have been listened to, and many fine resolutions have been made to strive for higher planes of living and more energetic, effective Christian service. Let us all be praying that the effects of the conferences will be lasting and our young people become stronger and stronger in their Christian faith and earnest service.

We give this week a report on the Davidson conference and hope to have one next week on the Clinton confer-

ence in South Carolina. Montreat next calls for representatives from the churches, and many interesting hours will be spent there.

The heart of the editor was made glad one morning last week when a hundred or more of the delegates at the Davidson conference promised to send him some news of their activities. There is no better way in which to make Young People's Department really and truly helpful to the young people of the Carolina Synods than by sending in reports on plans used in the various societies and organizations. The department can be made a veritable mine of information on plans and a real promoter of enthusiasm in young people's work, if we can just be

able to include in its news of what our organizations are doing. Only 31 people in five months have been interested enough to write news for the department. We are expecting a larger number of reports from those in attendance at the Davidson conference, and hope that many others will report also.

After this week and through August 23rd the editor will be at Camp Sapphire, Brevard, N. C., and time can be saved by sending mail to him there. Of course mail sent to Davidson will be forwarded, but it will be better to mail it to Camp Sapphire, at Brevard. It should reach there by Friday for the following Wednesday's paper.

Sunday School

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

JUNE 24, 1923

REVIEW: GREAT MEN AND WOMEN OF THE OLD TESTAMENT
Selection for Reading: Psalm 99

GOLDEN TEXT—"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Hebrews 12:1.

SCRIPTURE LESSON

- 1 The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.
- 2 The LORD is great in Zion, and he is high above all the people.
- 3 Let them praise thy great and terrible name; for it is holy.
- 4 The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.
- 5 Exalt ye the LORD our God, and worship at his footstool; for he is holy.
- 6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.
- 7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them.
- 8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.
- 9 Exalt the LORD our God, and worship at his holy hill: for the LORD our God is holy.

SHORTER CATECHISM

Q. 42. What is the sum of the ten commandments?
A. The sum of the ten commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.

The quarter's lessons cover a period of 482 years, from the call of Abraham, 1925 B. C. to the rebuilding of the walls of Jerusalem by Nehemiah, 444 years before Christ. Ahasuerus was king of Persia and Esther his queen, before Ezra and Nehemiah came to Jerusalem. One way of receiving the quarter's lessons is to present an outline of each lesson, giving the times, places, persons, and topics considered in each. During the quarter we have had our attention directed to nine notable men and two heroic women. At present we will consider these persons in four groups and the spiritual or moral qualities or graces that distinguished them. We will contemplate Abraham, Joseph and Moses, Ruth, Samuel and David, Elijah, Isaiah and Jeremiah, Nehemiah and Esther.

I. Abraham, Joseph and Moses

Abraham is called "the Father of the Faithful and the Friend of God." He was noted for his faith and obedience. When God called him to leave his land, his home and his kindred and to go to a land that He would show him, he trusted His word. When Jehovah required him to dwell in tents in the land of Canaan, and promised to give that land as a heritage to his seed, He believed His promise, though He owned in it only a burying place. When the Lord commanded him to offer Isaac, the child of the promises, to be slain by his own hand, he believed that God would raise him from the dead. In every case his faith was manifested by unquestioning obedience.

Joseph was remarkable for godliness and fidelity. He was not only godly in the sense of being pious from his youth, but he was godlike in his aversion to evil. When tempted to sin he said, "How can I do this great wickedness and sin against God." He was godlike in forgiveness, in pitying love for the evil, and in enlarged beneficence. He showed fidelity to duty and in all relations during life. He revealed fidelity as a son, as a brother, as a servant, as a falsely accused prisoner, as a friend, and as the second ruler of Egypt.

Moses manifested meekness and faithfulness in high degree. God pronounced him "the meekest of men" and the scriptures declare him to be "faithful in all God's house." He was not weak but strong. He was not cowardly but courageous. But when Jehovah spoke he was

meek. He bowed and submitted to the Divine will. Meek towards God, he was meek in regard to those that injured him and unresentful. He was faithful in going to Egypt to rescue Israel, in establishing Jehovah's worship as commanded on Sinai, in rebuking Israel's idolatry, in visiting deserved penalty on obstinately evil doers and in caring for Israel's needs in the wilderness.

II. Ruth, Samuel, David

Ruth displayed decision and love. At the most important crisis of her life she showed decision of character. She was capable of deciding to change her country, to leave her native land to go with Naomi and to worship Jehovah. She was prompted by ardent love for Naomi and supreme love for Jehovah. From her pious mother-in-law she had learned to love her God. She expresses her decision and love in language of rare force and beauty.

Samuel, the last of the judges, was distinguished for devotion and righteousness. He was devoted to God from his infancy, was largely reared in the tabernacle, held communion with Jehovah from boyhood, and was consecrated to His service during life. Though a prophet and civil judge, he was righteous and after a long life of service his people testified that he had wronged no man.

David manifested patience and prayerfulness. Chosen by God to be king instead of Saul, he had the patience to wait many years and to endure much training before he ascended the throne. His prayerfulness appeared in prosperity or adversity during life and is revealed in the Psalms.

III. Elijah, Isaiah, Jeremiah

Elijah, "The Prophet of Fire," the most honored of his brethren, was remarkable for courage and loyalty. He would stand up for truth and Jehovah before an idolatrous court and nation. He would advocate the claims of Jehovah before all the priests of Baal. He would slay with the sword these perverters of the nation and insulters of Jehovah's majesty. He would appear before Ahab to denounce judgements or promise relief. He was loyal to Jehovah's worship and commands at all times.

Isaiah was noted for vision and eloquence. No prophet seems to have had clearer vision of Messiah's advent, character and functions than he manifests. He describes these visions too in terms clear, forcible and beautiful.

Jeremiah was sympathetic and courageous. He wept over the sins of his rulers and the woes of his people. He was brave in speaking God's words of truth even when they exposed him to danger and want.

IV. Nehemiah and Esther

Nehemiah was devout and energetic. He prayed under all circumstances. He showed tireless energy in organization, toil and struggle, till success was won.

Esther was patriotic and self-sacrificing. She determined to save her race and go to the king if life was lost. Her sublime words are, "If I perish, I perish."

Christian Endeavor

Rev. G. F. Bell, D.D., of Caldwell Memorial Church, Charlotte, has kindly prepared the discussion of the topic this week while I have been busy with the conference at Davidson.—J. G. G.

A HISTORY PSALM

- M., June 25—A lesson in providence: Gen. 45:1-8.
- T., June 26—In deliverance: Exod. 14:8-31.
- W., June 27—In consecration: Gen. 28:16-22.
- T., June 28—In sacrifice: II Sam. 23:13-17.
- F., June 29—In leadership: Judges 7:1-9.
- S., June 30—A traitor: II Sam. 15:1-6.
- Sun., July 1—Topic: Lessons from the Psalms.
- 7. A History Psalm. Ps. 44:1-8. (Patriotic consecration meeting.)

What lessons can we learn from American history?
What traces of God's providence do we find in history?
How can we help to make history?

The forefathers of those Israelites who were living at the time this psalm was written had a history which God had clearly guided and in which He had wrought. Remember Abraham's divine call and his victory over four kings, Jacob's vision at Bethel and his subsequent prosperity, Joseph's rise to power in Egypt, the rescue of the family of Israel from famine and their education through the descent into Egypt, the preservation and special training of Moses, the plagues of Egypt and the Exodus, the crossing of the Red Sea, the giving of the law at Sinai, the conquest of the warlike tribes of Canaan under Joshua, and the exploits of such men as Samson, Gideon, Jonathan, and David.

Therefore the Israelites said: "Thou art my King, O God—I will not trust in my bow—In God have we made our boast all the day long, and we will give thanks unto Thy name forever."

We see clear evidence of God's guiding hand and overruling providence in American history. God should be exalted and honored as King in our hearts. We ought to be a grateful people and put our trust and make our boast, not in material things such as wealth or armies, but in God, the Power behind and above all other forces.

In the middle of the 15th century came the Renaissance, or great revival of learning, which gave new impulses and new freedom to the spirits of men. In the middle of the 15th century came the invention of the art of printing, which greatly facilitated learning and the dissemination of truth and placed the Bible in the hands of the common man. Early in the 16th century came the great Protestant Reformation that sought to purify a worldly and corrupt church and turn Christians back to the Bible as their religious guide and the charter of their faith and ideals. Sandwiched in between these epochal events, just at the close of the 15th century, came the discovery of America. And America supplied the needed refuge for various reformers who had to flee for their lives, a new land where they could follow the dictates of their own consciences, a soil favorable to religious liberty and a progress of thought and spirit unfettered by the traditions of the past and oppressive governments. Did not God fit event to event just as distinctly as a carpenter dovetails two planks together?

In all this early history a higher Force was working. Men builded better than they intended or knew. Columbus was irresistibly impelled to make the attempt to reach India by voyaging westward, and discovered a new continent. Others sought a northwest passage, and incidentally chartered the new continent. Others sought gold, and founded colonies which were the beginning of America. God was guiding and preparing the way for a new exodus and a new chosen nation to bear His light before the world.

A series of providential wars and purchases placed the choicest portion of North America from ocean to ocean under the dominion of liberty-loving and stable Anglo-Saxons and Protestant Christians rather than effervescent Latin races and Romanists.

It was fortunate for America that the great British power was busily engaged in another war nearer home at the time of the Revolution. And aid came from France when it was sorely needed. At one time a strong wind detained the British fleet mov-

ing on New York; on another occasion a thick fog arose and covered the retreat of Washington's army when escape seemed impossible; at another time roads which had been miry for the British froze hard for the American advance. The God of battles won the Revolution for us. Washington said: "The hand of Providence has been so conspicuous in all this that he must be worse than an infidel who has not gratitude to acknowledge his obligations."

God has providentially raised up leaders of great faith, character, and genius at crucial epochs in the nation's life; notably Washington in the beginning, Lincoln at the time of civil strife and threatened division, Wilson for the period of the great World War.

Two generations ago the South fought valiantly for what they believed right, for state's rights and an equal part in the nation's destiny. But men of the South today believe that the sovereign God, to whom both sides in the conflict prayed so earnestly, decided the issue and are glad that the Union was providentially preserved and that slavery is no more. It is a good thing that America has been able to confront the corrupt power of Spain, the autocracy of Germany, and the possibility of conflict with Japan as a united and not a divided people.

"In God we trust" is on our coins. Our nation provides chaplains for Congress and for Army and Navy. Religious liberty is a part of our national constitution. The Christian pennant is the only flag allowed to fly above the stars and stripes on board our men-of-war. This is as it should be. We need to be alert and do our part that the nation observe the spirit as well as the letter of these acknowledgements of divine sovereignty.

Nearly all our presidents have been devout evangelical Protestant Christians.

"What hath God wrought" was the first message sent over the Atlantic cable laid by an American, Cyrus W. Field.

Washington, Lincoln, Roosevelt, Wilson, and Captain Phillips, of the Texas, all acknowledged God in prayer at crucial times in the national history. Washington at Valley Forge, Roosevelt and Wilson at cabinet meetings, Phillips on board his ship after the battle of Santiago.

We can help to make history by loyal patriotism in time of peace as well as in time of war; by unflinching adherence to that religious faith which has made America great; by true character, high ideals, and worthy achievement; and by an unselfish attitude of service toward all men, including negroes and immigrants and men of other lands.

The statue of liberty enlightening the world in America's greatest port should remind us that this nation has a mission as well as a heritage; that the only way to preserve civil and religious liberty is to help propagate it; that America cannot afford to play a selfish part in the fact of the world's problems, conflicts, and sufferings; and that the further, as Christians, we send the light of God's Word in missionary endeavor the brighter and more beneficently it will shine here in our own native land that we love.

God has made America the richest nation in the world. If she forgets God, history will repeat itself as in the case of that other chosen nation and she will become the poorest.

THE NORTH CAROLINA Y. P. CONFERENCE

From June 12th through the 19th the Davidson College campus was busy with more than 400 delegates and leaders and workers for the fifth annual conference of the young people of the Synod of North Carolina. The heavy rain of the opening day, with its consequent depression of spirit, gave way to a week of beautiful (and hot) sunshine, and a happy time was had and the usual regret expressed at having to leave the great lawn and beautiful trees.

Six-thirty seemed an early hour to be aroused by Willie P. Neshitt's bugle and the giant college bell, and "ten-ten" seemed an early hour by which to have said "good night" and climbed the stairs, but the fittest survived, and most of the delegates and others were fit.

Each day was full to the brim. Each morning after breakfast Miss Julia Lake Skinner gave splendid plans for the Christian Endeavor and other societies to use in their meetings and other work. A well-kept notebook on these conferences on methods will prove a great storehouse of workable plans. A show of hands one morning indicated that about 90 per cent of the delegates were Christian Endeavorers, but the plans given were by no means confined in their usefulness to C. E. societies, and any organization represented will profit by the plans given.

Miss Virginia Nourse gave another helpful course in Sunday School work, ending with a "model" demonstration.

(Continued on page 10)

Church News

E. H. HAMILTON, OUR PLAYGROUND DIRECTOR

You see him surrounded by his subjects, the only living King Tut-hank-Ham in captivity.

He has only been with us a month, but the young folks are "crazy 'bout him" and everywhere he hits, he gets in good. Every afternoon our playgrounds are alive with folks—big folks, little folks and medium-size. Sometimes there are as many as ten different events on at one time, and no matter which one of them you look at, you will observe "Ham" in the midst of it. That just shows how fast he gets around. He plays all over the diamond—literally. You have heard the expression before, but you never saw it done before. Ham can play anything from Tiddy Winks up to Elephant Boomalong and get away with it. He can sing anything from "Little Sunbeams" to "Bloody War." He can perform on any musical instrument, from a Jew's Harp to a Knife and Fork. He can ride anything from a velocipede up to a flying machine. He can blow his whistle and everything will gather to him, except one charming bit of human sweetness far away in Japan—and only the Pacific Ocean prevents that. We like Ham and we don't believe that even the Pacific Ocean is big enough to keep us from ultimately making life so ideal for him here that he—yea, both of them—will be content to sojourn with us a good long time—"The Church by the Side of the Road."

NORTH CAROLINA

The Presbytery of Mecklenburg will meet in adjourned session in Charlotte First Church, Monday, July 2, 1923, at 2 p. m. C. C. Anderson, S. C.

Harmony Church—Protracted meeting at Harmony Church, June 3d to 10th; preacher, Rev. McK. Long, singer, Rev. H. W. Roth. We received a great blessing from God under the faithful preaching of Mr. Long. There were about 50 reconsecrations, eight signers of the family altar league, and seven professions of conversion. There was shown a fraternal spirit by the Christians of other denominations that was very pleasant, and helpful. J. A. Scott, Pastor.

Tabor—Protracted meeting at Tabor Church, May 13th to 20th; conducted by Rev. J. M. Clark, D. D., our able and devoted superintendent of Home Missions. The church was greatly benefitted. The spirit of prayer and work was promoted. There were many reconsecrations. There were signed 11 family altar league cards. The people of Tabor, who had become somewhat scattered and discouraged, have been quickened to a better and stronger Christian life, we believe. J. A. Scott, Pastor.

Attention, Young People's Societies of Fayetteville Presbytery—The time is nearly here for our annual Young People's Echo Rallies. Lumber Bridge, June 26th; Sardis, June 27th; Gulf, June 28. Send your representatives to the one nearest you. A report of activities will be called for. Young people who attended the Davidson Conference will tell what they saw. Rev. J. R. Woods will speak on Life Enlistment. A Christian Endeavor man will be present. Bring your lunch and be there at 10:30.

Charles R. Bailey,
Chairman Committee Sabbath Schools and Y. P. Work, Fayetteville Presbytery.

Gilwood—An addition has lately been made to the building here that will give three more Sunday School class-rooms. Members have given much of the material and have done nearly all the work. The Teacher Training Class is using one room and the Missionary Teacher another. The latter is Miss Louise Chester, a young school teacher, home for the summer, who teaches missions to some class every Sunday. We commend the plan to country churches with larger attendance and more available teachers in summer than at other seasons.

Parkton—Rev. V. G. Smith was installed as pastor of the Parkton and Lumber Bridge churches the fourth Sunday in May. Rev. S. K. Phillips, of the Highland Church, Fayetteville, N. C., and Rev. Luther Smith, brother of the pastor, and superintendent of Home Missions in Fayetteville Presbytery with elder J. G. Hughes, of the Parkton church and elder Dr. Thos. A. Stamps, of the Lumber Bridge Church were a part of the commission that took part in the installation.

Rev. V. G. Smith was also installed pastor of the Rex Church the first Sunday afternoon in June. Rev. Dr. E. C. Murray, pastor of St. Paul's and Rev. J. W. Goodman, pastor of Antioch Church took part in this installation with elder J. M. McIver, of Rex Church. All the services were impressive and the congregations were large at each church. The work is starting off well at each place in this important field. V. G. Smith.

Henderson First Church—This Church recently had the great privilege of having Dr. J. Ernest Thacker and Mrs. Thacker and their singer, Mr. T. B. Roddy, to conduct a meeting from May 2-16. There were 97 additions to the various churches and 589 reconsecrations, a large number of these in our church. The preaching of Dr. Thacker was of a very

high order and void of the sensational, eminently scriptural, and appealing to the heart and mind of his hearers. The singing of Mr. Roddy was a splendid feature and his consecrated life impressed all who heard him. The brilliant and helpful addresses of Mrs. Thacker on Christian Science and The Human Touch were most inspiring and instructive and well received by large audiences at the opera house. We feel that the kind of revival these consecrated Christian workers gave us will express itself far beyond the immediate results of church accessions and will be felt in all departments of the church life for months to come.

Burlington—Piedmont Church, at the beginning of the current year increased its pastor's salary by \$100. This church has just experienced a great blessing in a series of meetings conducted by Dr. Black, assisted in the service of song by Mr. Andrew Burr. Eight members have been received into the communion of the church on profession of faith as a partial result of this meeting, two or three others having been held back because of their youth. Including small children of six years of age and under, there were 35 who professed faith, some of them being already members of churches, of whom 15 expressed a preference for the Presbyterian Church. Seventy-five covenanted to read the Bible and pray daily, five heads of families agreed to hold family prayer, and \$60 was contributed for Synodical Home Missions. Dr. Black preaches with great vigor and power, "his bow abides in strength." Mr. Burr's solos were also a means of grace to the congregation, and his leadership in the service of song was inspiring. Cor.

Concord, First Church—On Sunday, June 10, 1923 seven new elders and eleven new deacons were ordained and installed in the First Presbyterian Church at Concord, of which Rev. Jesse C. Rowan is pastor. The new elders installed are W. L. Bell, T. T. Smith, F. C. Niblock, E. C. Barnhardt, Sr., Jones Y. Pharr, Charles A. Cannon, L. D. Moore. The new deacons installed are Frank Morrison, Henry M. Winecoff, Geo. Fisher, Jesse L. Johnston, Alex Howard, Edward Sanvain, Martin L. Cannon, Brevard E. Harris, John G. Parks, Julius Fisher, and Ernest Porter. Mr. J. Frank Goodson, elder-elect and Mr. J. Archie Cannon, deacon-elect, were not present and were not installed, but it is hoped that both will accept the offices to which they have been elected. Most of these men are young men, capable of doing wonderful service in the Master's kingdom.

The board of elders now numbers 16, and the board of deacons 18. Mr. Rowan has the loyal support of all these elders and deacons as well as the love of all the congregation, and his ministry, by the blessing of God, will accomplish great things for the upbuilding of Christ's kingdom on earth. C.

Gastonia—At a called meeting of Kings Mountain Presbytery in the Lincolnton Church, Monday morning, June 11th, Rev. C. G. Brown, formerly of Clio, S. C., was received from Pee Dee Presbytery and after the usual examination was welcomed to the Kings Mountain body. Revs. J. H. Henderlite, D.D., J. J. Harrell and J. T. Dendy were appointed a commission to install Dr. Brown as pastor of the Dallas Church the first Sunday afternoon in July.

Mr. Frank McLaughen, a member of the First Church, of Gastonia, was received as a candidate for the Gospel ministry under the care of Presbytery. Mr. McLaughen will be a "middler" at Louisville Theological Seminary next semester and will be in charge of the Armstrong Memorial Church in Gastonia during July and August.

A donation of \$500 was made from the Church and Manse Erection fund of Presbytery to the Cherryville Church for a new manse now under construction.

"Presbytery Day," according to manual issued by the Young People's and Stewardship Committee of Kings Mountain Presbytery was observed in the First Church of Gastonia Sunday, June 10th and in Armstrong Memorial Church, June 17th. This latter Church, organized April 1st, has in two months increased in membership from 161 charter members to 186 and has met all current expenses and gifts with a nice cash balance each month.

Attention! Treasurers of Albemarle Presbytery—For the first time since becoming treasurer of this Presbytery, the treasury is overdrawn, and have had to borrow money.

This is due to two causes: (1) We had very little carried over from last year, less than ever before. (2) Our budget is much larger than ever before, amounting now to \$600 a month or more, and as usual we have had some very heavy drafts on our treasury the past two months.

I am sending out statements to every church in the Presbytery of the part of the apportionment due for the first quarter of this church year. It is hoped that every one of you will send in your part by the first day of July for unless we get a prompt and full return we will be greatly embarrassed in our work.

We are doing the greatest work we have ever done. We received four new men into Presbytery on the 6th of this month, and others to come soon. We believe all the churches will rejoice in this forward movement, and that you will be glad to support it with your means.

We can only forward as you furnish the "sinews of war" for the work.

We want to enter every field that is open to the work of our church, and these are many.

"Who will come up to the help of the Lord against the mighty?"

We are working and praying for your help, and we are expecting great things from the Lord.

Yours in His name,
A. J. Crane,
Superintendent of Home Missions.

Rae ford—The Woman's Auxiliary of Bethel Presbyterian Church, entertained at a Mexican Fiesta, Monday, June 4th. The church was decorated in Mexican and United States flags, greens and numerous cut flowers carrying out the Mexican colors, red, white and green.

After devotional exercises the Fiesta was presented by Miss Lucy Wilks, as hostess, Annie Parks as Carmencita; Kate Bell McLean, Juanita; Bonnie Teal, Maria; Maude Leach, Louisa; Martha Lee McLean, Anna. The three little sisters were, Dixie Teal, Viola and Francis Hall. Raymond Teal was the little messenger boy. Each character taking part in the play, dressed in effective Mexican costume, made an earnest appeal for a girls' school in Texas.

An offering was taken for this cause, after which Mrs. H. R. Cromartie, of Rae ford, offered a prayer of dedication. Refreshments were served in the grove by the hostess and Mexican girls, to the Auxiliary and visitors, which closed a very pleasant afternoon.

Mrs. W. A. McLean,
Secretary Assembly's Home Missions.

Salisbury, Second Church—On May 20th at the evening service Rev. Eugene Alexander, who recently accepted the call of the Second Presbyterian Church, Salisbury, N. C., and was received into Concord Presbytery at its Spring meeting at Lenoir, was formally installed as pastor by a commission of Presbytery, consisting of Rev. Byron Clark, D.D., Salisbury First Church, Rev. E. D. Brown, D.D., China Grove, N. C., and Dr. Wm. J. Martin, president of Davidson College. Dr. Clark presided, propounded the constitutional questions and charged the pastor; Dr. Brown preached the sermon from the text, John 6:68. Dr. Martin charged the congregation. This was a most impressive service, witnessed by a large congregation, including many from the other churches in the city. The new-pastor enters upon his new field of labor with bright prospects for a useful ministry.

The Sunday School has recently been re-organized and closely graded and is growing rapidly. A Teachers' Training Class has been organized and is making good progress with the first unit of the teachers' course. What was formerly a Ladies' Aid Society has been made over into a four circled Woman's Auxiliary, and is functioning smoothly. The attendance has almost doubled in the last two months. They have a mind to work.

With the able assistance of Mr. T. T. Parks, of the Salisbury Normal and Industrial Institute, a fine Christian Endeavor Society is doing good work. Their attendance is excellent and the programs are brief, to the point and well-executed. The society will send two of its membership to the Young People's Conference at Davidson, June 12-19. Cor.

Charlotte—Rev. Dr. A. A. Walker, prominently known throughout the Southern Presbyterian Church, has arrived in Charlotte to direct the campaign for a \$500,000 endowment for Queens College, and to become actively identified with the college until the endowment is raised. Dr. Walker, formerly located at Clarksdale, Miss., has been associated for some time with the Stewardship Committee of the Presbyterian Church with headquarters at Chattanooga, Tenn. He is largely credited with having put the Southern Presbyterian Church in the forefront in benevolences in the last year, through his work with this important committee.

Dr. W. H. Frazer, president of Queens College, in announcing the arrival of Dr. Walker to direct the endowment campaign, said that the work would be started immediately. The campaign he stated, will be entirely under the direction of Dr. Walker.

"Queens is going to make the attempt," Dr. Frazer said yesterday, "to overcome the only deterrent that has been set up against its future, and remove the only barrier that stands in its way of becoming a standardized college, meeting every requirement of the school authorities of the state and of the nation. That lack is its endowment.

"The institution otherwise is rated foremost among colleges for women in this state and the south. Its scholarship is unquestioned, authorities say, and its faculty ranks with any boasted by the best institutions in the south. Because of its lack of endowment which is necessary in order to obtain an A rating, it has suffered the loss of this additional prestige and has been unable to launch new plans to make its work increasingly effective throughout the Church and for this community."

The college, Dr. Frazer said, would first appeal to its friends in Charlotte and particularly to the Presbyterians. The college is an establishment of the Southern Presbyterian Church, and while the campaign will begin locally it is expected to take in whatever territory it is ultimately necessary to cover. An effort to get in touch with some of the greater educational institutions will be made, asking for donations from that source conditional upon the raising of a certain amount from the friends of the college.

In speaking of the prospects for the new term Dr. Frazer said that he expected to present one of the strongest faculties assembled at any like institution in the south when the college opens its fall sessions.

Davidson—It is a safe guess at the very opening of the sessions of the Fifth Annual Conference for the Young People of the Synod of North Carolina, June 12 to June 19, is going to prove the finest of them all, certainly in point of attendance. At the first gathering the enrollment reached 350 and there was the confident expectation that the numbers would run greatly in excess of this figure. Already there is talk of the necessity of dividing the conference next year into two sections with a view to getting the best results and giving each matriculate the training that will count for most.

The large dormitories of the college, the two eastern ones—new fire-proof concrete structures—for the girls and the two western ones—Georgia and Rumble—for the boys are well-filled and certainly this is true of the big gymnasium that serves as a refectory under the management of Miss Shumaker, where seating room has been provided for nearly 400 people.

The published program, giving the personnel of faculty, speakers for evening addresses, recreational leaders and counselors show that Rev. John G. Garth, Synod's chairman of Sunday School and Young People's Work, Mr. Claude T. Carr, Synod's Superintendent of the same, Rev. Roswell C. Long, platform manager, Mrs. W. B. Ramsay Synodical Auxiliary chairman of Y. P. Work, Mrs. D. H. Shaw, Synodical Auxiliary secretary of Y. P. Work, Miss Mamie McElwee, Synodical Auxiliary secretary of Y. P. Conference and Student Work, Mr. Wilson W. Moore, president of Presbyterian Y. P. League, Miss Elizabeth McDonald, secretary-treasurer of Presbyterian Y. P. League, have one and all done their work most faithfully and successfully and have arranged a most instructive and most pleasing program.

Teachers are: Rev. W. B. McIlwaine, Mrs. S. H. Askew, Miss Virginia Nourse, Rev. J. J. Murray, Rev. Woodrow Hassell, Miss Julia Lake Skinner, and in charge of music, Mr. Claude T. Carr.

Some of the speakers are: Rev. Dr. Homer McMillan, Rev. Dr. W. E. Hill, Rev. Dr. C. M. Richards, Rev. Dr. Samuel Glasgow, Rev. Dr. Robert Yost, Rev. Flournoy Shepperson, Rev. Woodrow Hassell.

The reception leaders are Mr. Dwight M. Chalmers, Union Seminary, Richmond, and Miss Marion Moore, Assembly's Training School.

Davidson students, notably W. A. Gamble, Guy E. Weeks, L. P. Burney, not to mention others, are making large contributions toward entertaining and serving.

SOUTH CAROLINA

Piedmont—The Intermediate Christian Endeavor Society has just returned from their summer camp at Jocassee. The party consisted of 28 young people and chaperons. The camp was under the personal supervision of Rev. J. B. Belk, pastor of the Piedmont Church.

Camp Jocassee is a wonderful camping place for young people. Through July and August Rev. I. E. Wallace conducts two summer camps of four weeks each, and many score of boys and girls will gather in this beautiful and historic mountain valley. The camp lies in the valley between the Toxaway and Whitewater Rivers. It offers every advantage to C. E. Societies that wish a delightful camping trip to the mountains. Particulars can be obtained from Rev. I. E. Wallace, Anderson, S. C.

ALABAMA

Gadsden—On May 27 a most helpful series of evangelistic services closed at the First Presbyterian Church. Rev. M. F. Daniels, of Charlotte, N. C., preached the pure Gospel for two weeks in a most convincing way, and was ably assisted by I. M. Ellis, a student in Columbia Theological Seminary, who organized and led three choirs. As a result of the meeting there were 19 professions of faith in Christ, five reconsecrations on the part of those who had grown indifferent, and a general quickening of the spiritual life throughout the church from the pastor to the youngest member. Mr. Daniels is a consecrated and humble preacher of rare gifts and our whole city was charmed with the simple Gospel of which the preacher was not ashamed. This is the second meeting Mr. Daniels has conducted for the present pastor here and both times he went away leaving the churches on a much higher spiritual plane. We commend the young brother to the church at large, believing that Mecklenburg Presbytery must want to share his gifts with the whole Southern Assembly.

F. P. Anderson, Pastor.

Tuscaloosa, First—"Thirty Thousand in Three Days"—Cash!—was the slogan adopted in the out-of-debt-campaign just completed in the First Church. Twenty-seven thousand, five hundred of that amount was essential to meet conditions on which Mrs. James Spence had given an equal amount. The other twenty-five hundred was for good measure and in order to meet certain needs not provided for in the budget of the year. Monday evening at eight was fixed as the hour for the victory celebration. When the hour arrived \$28,300 was in the bank. That met the demand, but before the evening was over the other \$1,700 had been raised. Next day other amounts came in sufficient to put the total well above \$30,000. Dr. M. E. Melvin spent four days he had meant to spend in a little rest directing the work.

This great building erected at a cost with its furnishings of \$175,000 has been in use a little more than a year. Of the building Dr. Melvin said "I

know of no more elegant or commodious building in our Assembly" When it was completed there was a debt of \$55,000. That is now wiped out. The outstanding bonds will be gathered in and within a very short time they will be burned. The congregation has never before known such a joyous and grateful mood as that it experiences today.

Chas. M. Boyd, Pastor.

ARKANSAS

The "Ark" in Arkansas—(C. F. Evans, Southern Secretary United Society of Christian Endeavor.)—Arkansas almost needed the "Ark" to get her delegates to her Thirteenth Christian Endeavor Convention which was held at Russellville, June 8-10, as hundreds of acres of her land were completely under water, and nearly all her creeks and rivers entirely out of bank, because of the exceptionally heavy down pour of rain she suffered during nearly all of May and June, yet in spite of conditions the Russellville Endeavorers were splendidly ready for the convention and looked after every detail in a fine way.

About 200 of the society, district and state leaders attended the convention, and pronounced it one of unusual depth and value. In addition to the state officers and leaders, and pastors of the state, Miss Cole, All-South Junior Field Secretary, Bert G. Jones, Field Secretary of Arkansas, Mississippi and Tennessee and Southern Secretary Evans, served on the program.

Rev. J. Ellsworth Coombs, of Hot Springs, who will be remembered by all Endeavorers of Dixie as the Hot Springs chairman for the All-South Convention, gave the opening address, and measured up to his usual high standard splendidly, stirring the young people to great depths with his challenges for tasks waiting to be done.

Clarkville, gave the address on Saturday night, and greatly pleased and instructed his audience.

Illness prevented the attendance of vice-president Hall and secretary, Miss Gore. Another gloom was cast over the convention because of Mrs. Earl Varnadore, who lived in Russellville when she was state president, finding it necessary to go to Mayo Brothers for a serious operation during the convention week.

Rev. J. E. Wallace, Pine Bluff, gave a stirring message on the subject, "Looking Upward." Rev. J. E. Wallace submitted the first song to Southern Secretary Evans, in the contest for a Dixie song for use in the Des Moines Convention.

To avoid conflict with denominational conferences it was recommended that the state convention dates be changed from June to a fall month, and Pine Bluff was chosen as the next convention city.

Because of heavy pressure of other duties state president Goslee and state treasurer Booth would not consider re-election, and the following officers were elected:

President, J. C. Hall, Hope; Vice-President, S. E. Byrd, Pine Bluff; Secretary, Miss Ruth Zeran, Helena; Treasurer, Walter Green, Little Rock; M. S. P. Superintendent, Miss Clara Beadle, Little Rock; Itinerary Director, Mrs. Hattie Carmichael, Fort Smith; Junior Superintendent, Mrs. C. A. Harper, Clarendon; Intermediate Superintendent, Mrs. J. P. Morrow, Batesville; Quiet Hour and Life Work Recruit Superintendent, Manson H. Lowe, Clarkesville; Tenth Legion and Missionary Superintendent, Mrs. Berrie, Fayetteville; Alumni and Evangelism, Mrs. Ed Russell, Pine Bluff.

TEXAS

Cleburne—The following are a few news items from the Young People's Christian Endeavor Society of the First Presbyterian Church, of Cleburne, Texas.

On May 14th Mr. James Wray, Christian Endeavor missionary to Mexico spoke to us about the interesting and splendid work he and other people are doing in Mexico. He told us of the willingness of the Mexicans to receive the Word of God and his stories were very interesting. His talk was enjoyed by everyone and after his talk he showed us some pictures of Mexico and of the people he worked among.

On May 27th the Sunday School went in a body to visit the Presbyterian school and home for orphans at Files Valley, Itasca, Texas. We left the church in cars about 2 o'clock and were there for their chapel exercises. The trip was enjoyed by everyone and we hope we can visit them again soon.

The Senior Christian Endeavor Society, of the First Presbyterian Church, of Cleburne, Texas, has just completed a class in Expert Endeavor conducted by Miss Stella W. Hovey, of Ft. Worth, Texas. There were ten in the class, all of whom took the examination, passing with a grade of above 90. The following are the names of those in the class. Harper Brown, Melvin Walker, Misses Gertrude Whitehouse, Annabel Riviere, Lulu Dowse, Jane Margaret Barlow, Elizabeth Harper, Ruby Dowse, Elberta Nelson, Louise Walker.

Melvin Walker,
114 S. Field St., Cleburne, Texas.

VIRGINIA

At an adjourned meeting of East Hanover Presbytery on June 18th, Rev. F. T. McFaden, D.D., was dismissed to Winchester Presbytery to become pastor of the Winchester Church.

(Continued on page 10)

Educational

Glade Valley High School—The session of 1922-23 closed April 28-30 with a very successful commencement. The past session marks one among the best in the history of the institution, and the enrollment in the high school for the past year excelled all previous ones. The high school enrollment for the year was 80, and 15 in the seventh grade. A total of 95. The high school enrollment alone made an increase of five over the total enrollment of last year. Over fifty per cent of the pupils boarding in our dining hall. The music department enrolled 25 regular pupils. Thirty-five pupils were members of the Presbyterian Church, and several more, members of other branches of the evangelical churches. The graduating class of '23 consisted of eight members, three girls and five boys—making a total of 58 graduates gone out from Glade Valley. The student body was composed of pupils from two states and 15 counties, the majority from Alleghany and the five adjoining counties.

Some very successful events for both pupils and school took place during the year. The school was represented in the inter-scholastic declamation contest at Trinity College by Mr. Clinton Burgess. Glade Valley was for the fourth time represented in the State debate at Chapel Hill by Messrs. Clinton Burgess and Lester Tilley, affirmative; Collier Parrish and Floyd Fender, negative. The affirmative team won in the first preliminary. Mr. Collier Parrish won a \$10 cash prize in an essay contest, subject, Student Government in the High Schools. The contest was under the supervision of the Student Government Association of the N. C. State College for Women, Greensboro, and all high schools of the state eligible. Mr. Floyd Fender, during his spare time, wrote a thirty-page history of the Glade Valley School, which has brought him much renown, and will be of great interest to our friends when read, opening their hearts I hope for a larger and better equipped Glade Valley School.

We wish to thank all our friends for the aid given the school, and for your part in helping to make it a success.

E. B. Eldridge, Superintendent,
Glade, Valley, N. C.

YOUNG PEOPLE

(Continued from page 9)

tion of organized class work. Her class was taught in two sections, as were all the classes of the conference.

Rev. J. J. Murray, of Wilmington, conducted the study of Home Missions, and his close knowledge of this work was very evident. A clear and forceful and earnest speaker, he of course made a fine impression and gave a strong challenge for work in the home field. His vesper service was also a strong appeal for a deep prayer life and an expression of Christian love through service.

Rev. Woodrow Hassell, of Japan, gave some delicious discussions on foreign work. Wearing his Japanese clothes and shoes and demonstrating the practical use of chop sticks, and with his good humor and earnestness, Mr. Hassell contributed a great deal to the spirit of the conference. His Saturday evening address, which he termed a 45-minute trip to Japan, was certainly interesting and was a strong appeal to help those in Japan who are seeking the light, who are "looking for God."

The Bible courses were well looked after. Rev. W. B. McIlwaine, of Charlotte, taught the Senior Bible, and Mrs. S. H. Askew was back again for the Junior Bible. Two more interesting and helpful teachers of Bible work for young people would be hard to find. Mr. McIlwaine also gripped the delegates in his vesper service. Mrs. Askew is loved by all who know and have heard her, and little more can be said to these than to say she was present, for they understand what that means.

Dr. Homer McMillan, Atlanta; Dr. G. F. Bell, Charlotte; Dr. Albert S. Johnson, Charlotte; Dr. Samuel Glasgow, Knoxville; Dr. C. M. Richards, Davidson; and Mr. Hassell, gave strong addresses in the evenings. Dr. Glasgow also preached Sunday morning, and in this and his other words to the delegates gripped them as he always does for service.

The athletic work was well taken care of by Mr. D. M. Chalmers and Miss Marion Moore. The work was well organized, and baseball contests and a field meet aroused much interest and friendly rivalry between the Presbyteries. Orange Presbytery won the athletic meet with 25 points, with Fayetteville and Kings Mountain tied for second place with 24 points each. The girls' baseball game was won by the "West," composed of players from Concord, Mecklenburg, and Kings Mountain Presbyteries, over the "East," composed of players from Orange, Fayetteville, Albemarle, and Wilmington Presbyteries. The West boys were also victorious in their game.

If space were available much more could be told of the good things of the conference. Only a brief mention can be made of the fine way in which Rev. R. C. Long served as platform manager; a mere statement can be made concerning the morning watches, the personal conferences, and the excellent reports from the Presbyteries and the

schools and colleges. The conference was the biggest ever held in the Synod, so big that the delegation will have to be limited next year, and it was a really BIG conference in many ways. The big Davidson gymnasium was crowded at meal times and the Davidson chapel was crowded in daylight and night-time with the different meetings. A big spirit prevailed and a big result was undoubtedly accomplished.

CHURCH NEWS

(Continued from page 9)

DuPont City—A petition for the organization of a church at DuPont City, a suburb of Hopewell, was answered favorably and a commission appointed to erect the same if the way be clear.

Rev. J. A. Cook has just closed a capital meeting at Woodlawn. This is a mission of the Hopewell Church, situated on the Petersburg and Hopewell electric line.

Tabb Street Church, Petersburg has called Rev. Edgar E. Gammon, of Hampden-Sidney to become its pastor. The congregation is very hopeful that he will accept.

Rev. L. W. Curtis is conducting a meeting at Centraia, on Petersburg and Richmond electric line, mid-way between the two cities. There is no church of any denomination in or near this growing village. There is Sunday School conducted under a tent on the lawn of one of the Presbyterian friends.

The Evangelistic Campaign of East Hanover Presbytery is beginning under most encouraging circumstances. The meetings already held show quite a number of additions to the churches. At the Spring meeting of Presbytery 45 of these meetings were assigned to the different ministers.

Colonial Heights, Petersburg—This church which was organized a few Sundays ago has secured for its future home the best site in that growing suburb. The congregation is very enthusiastic and believe there is a great future lying ahead of them. They have called a pastor and anxiously await his answer. The elders of this church are Messrs T. O. Williams, E. D. Sager, W. H. Vaughn.

Bret-Reed Memorial, Sweet Hall, King Williams County—This church was organized May 20th, with 30 members, seven of whom united on profession of faith. Messrs. N. R. Palmer and W. S. Timberlake were installed as elders and Messrs. W. C. Stone, E. C. Edwards, H. W. Vaughn were made deacons.

This is the first Presbyterian Church ever organized in King William County, and is the result of two years of faithful work on the part of Rev. H. B. Frazer and his most excellent wife. During all this time they were the only Presbyterians out in the county, though there were several elect ladies of that faith in West Point.

Staunton—The Third Church had the pleasure of having their missionaries, Dr. M. P. Young and wife of Soochow, China, to visit them from Saturday, June 9th through the 11th. Dr. Young is in charge of the Elizabeth Blake Hospital in Soochow, and, assisted by his capable and noble wife, is doing a most excellent work. Sunday night at the 8 o'clock service he told of his work to a crowded church, and all who heard him could not help but have their interest in missions greatly deepened by his clear and spiritual address.

Mrs. Young spoke to the Girls' Circle Monday afternoon, and the young girls, who have been sending materials to the hospital at Soochow, were happy to know Mrs. Young personally and hear her interesting and appealing description of their work in connection with the hospital.

On Monday night at the manse the congregation gave a reception in honor of Dr. and Mrs. Young, and also had as their guests Rev. W. F. Junkin, D.D., and wife who are also missionaries to China and friends of the Youngs. A very happy evening was spent with these beloved servants of God in China, and the Third Church congregation has received a great blessing from the visit of their missionaries, and from personal contact with Dr. and Mrs. Junkin. Dr. Junkin has also spoken at the Third Church during his furlough, and was greatly enjoyed.

Dr. Young is a native of Due West, S. C., and Mrs. Young is also a native of South Carolina, daughter of Rev. J. C. Oehler, D.D., now pastor of the First Presbyterian Church of Palestine, Texas. They are on their first furlough home, and expect to return to China in September.

The financial part which the Third Church has in the support of Dr. and Mrs. Young is not large, but enough to be able to claim them, along with some others, and will be increased with the growth of the church. This sense of personal friendship and partnership is a wonderful stimulus to missions and all churches should have a special missionary or missionaries.

PERSONAL

Rev. J. R. McRee has changed his address from Iva, S. C., to Monticello, Ga.

News of the Week

The Pee Dee River bridge between Florence and Marion Counties, S. C., was formally opened on June 14th in the presence of throngs of people. A beautiful pageant symbolizing the union of the counties was staged.

Eight bearded, shabby men, four of them Americans, the last of the 77 foreign prisoners captured by Chinese bandits from the Shanghai-Peking express, near Suchow, May 6th, arrived at the Tung Hsing mines, near Tsoochwang, on June 12th. They came down the mountain side in sedan chairs, on donkeys, and some walking, with an escort of outlaws. At the mine compound they saw the last of their brigand hosts and were joyfully greeted by relatives and friends who had gathered there to welcome them.

The killing of three French soldiers—one in Gelsenkirchen and two in Dortmund—within the last few days has convinced the French military authorities that an organized effort has been launched by the Germans to carry on night attacks against the forces of occupation. Hence, drastic measures have been taken against the two municipalities.

President Harding in an address before the American Legion's flag conference advocated a code for civilian usage of the American flag and of proper behavior in its presence. He also expressed the hope that all Americans learn to sing with the true spirit "The Star-Spangled Banner."

Public offering of \$25,000,000 Austrian government bonds, a part of an international loan of \$126,000,000 to the Austrian republic, was made in the United States by a syndicate of bankers headed by J. P. Morgan & Co.

Every stream in Kansas and northern Oklahoma reached high-water mark the past week and the floods resulted in great property loss and seven deaths, with others reported missing.

A. T. Allen was appointed superintendent of public instruction for North Carolina to succeed Dr. Brooks, now president of N. C. State College, at Raleigh.

Sections of Oregon have been overrun by an army of caterpillars, and covering sections of the sidewalks of some towns. According to entomologists their march is in search of a sheltered spot where they can spin their cocoons.

Chairman Lasker, of the shipping board, is being criticized for his proposed expedition on the "Leviathan" in which he will entertain 600 picked citizens for a week's run on the big vessel in order, he says, to test it out. The expedition will cost thousands of dollars to the tax-payers of the country, it is claimed. Senator Overman has declined to take the trip on account of the cost to the people. Lasker himself laughs at his critics and says he is doing the customary thing in having a "trial cruise." He claims that provision was made for the cruise under a Democratic administration.

A religious experiment uniting 21 denominations under one minister and one roof is being tried at Jackson Heights, Queens, New York, where a community church was dedicated on June 10th. Baptists, Methodists, Presbyterians and Episcopalians were among the 21 denominations represented in the personnel of the congregation.

The Bulgarian Government has been conspicuous the past week for a series of dramatic events. On June 9th the cabinet in charge, headed by Premier Stamboulisky, was overthrown, the plot being carried out by reserve officers assisted by the regular army. To the allies watching the march of events in Bulgaria conditions seem very serious and an unwelcome pro-German influence was recognized. June 13th dispatches brought the news of a volunteer army of 100,000 ready for action, guarding the frontiers and ready to punish the usurpers. The week's news from Bulgaria closed with the death of Stamboulisky, the prime minister, who was shot on June 15th in an attempt on the part of a party of peasants to rescue him from guards who had captured him after a three days' pursuit.

The port of New York became officially dry at midnight June 9th when customs officers put into effect the supreme court ruling prohibiting all merchant vessels from possessing liquor within the three-mile limit.

A delightful letter of appreciation was sent A. G. Myers, illustrious potentate, Gastonia, N. C., by ex-President Wilson, thanking the Oasis Temple for the flowers sent him on the occasion of the recent Shriners meeting in Washington.

The headless Chinese government is drifting into a factional fight over the spoils of office. President Li Yuan-Hung, who fled to his home in the foreign quarters in Tientsin a few days ago with the Chihli militarists at his heels, still is in seclusion there.

CHILDREN

LIKES HER TEACHER

Dear Standard:

I am a little girl seven years old. I love to read the letters in your paper. I have one little brother and one sister. I like to go to Sunday School. I go to school at Stony Point. I am in the first grade. My teacher is Miss Corine Alexander. I like her fine.

Your unknown friend,
Margaret Lentz.

Stony Point, N. C.

A SOLDIER'S DAUGHTER

Dear Standard:

I am a little girl nine years old; am in the third grade at St. Margaret's School, and second grade in the Sunday School at the Church of the Covenant. My maternal grandfather was Rev. D. D. McBryde, of your Synod, and my paternal grandfather was an elder in his church since my father was a little boy. So I have many relatives in the Old North State, which I love as my parents do. I visit my "Aunt Fannie" at Linden, N. C., very often, and there see many little cousins, aunts and uncles. We are moving away from our sweet home here, going to Atlanta to train Uncle Sam's soldier boys how to defend our flag and country, and how to make and keep healthy camps. My father is a great big fine soldier man, graduated at West Point twenty-nine years ago, and when he has thirty years he can retire. I hope he will do so, as mother says she is tired of bumming and packing and moving. Though we all love our army and these fine unselfish men who stand ready to fight and risk their lives for you and me. I will write a story about my trip to Europe last year, if your little readers wish to read it. We were in an auto and now our old veteran auto is a "taxi" in the streets of Paris!

Your little friend,
Eleanor Williams.

Washington, D. C.

(We would love to have the promised story and shall look for it soon.—Standard).

POSTPONED THEIR PLAY

Dear Standard:

I am a little girl six and a half years old. I go to the graded school; my teacher is named Miss Emma Norment. I like her fine. Our school had planned to have a play on the 22nd, but the Chautauqua is coming and we had to cut it out till the fall. I hope my letter will not reach the waste basket, for I want to surprise my mother and daddy.

Your unknown friend,
Rosalie McNeill.

Lumberton, N. C.

IN SIXTH GRADE

Dear Standard:

I am a girl thirteen years old. I go to school nearly every day. My school teacher is Miss Currie. I like her fine. I am in the sixth grade. I have a little brother and two sisters. My little brother is eight years old and in the fourth grade. Our principal is Mr. Robert Proctor. I like him fine. Our school was out the 27th of May. I have recited the Child's Catechism and received my Testament. Please print my letter as I want to surprise my daddy.

Your friend,
Thelma Ledbetter.

Maxton, N. C., R. 2.

A NEW FRIEND

Dear Standard:

I am a little girl seven years old. My grandfather takes your paper. I read

your page of children's letters and like them very much. My school teacher is Miss Josie Grainger Wright. My Sunday School teacher is Mrs. Alexander Miller. I hope my letter will not reach your waste basket for I want it to be published. I hope it will be.

Your new friend,
Eleanor Gilchrist Wright.
Wilmington, N. C.

"BEST PREACHER IN THE WORLD"

Dear Standard:

I am a little boy nine years old. I am in the fourth grade. My teacher is Miss Olive Duke. I go to Sunday School every Sunday. Our pastor is Dr. Grier. I think he is the best in the world. My mother is in the hospital. I am staying at my Aunt Jennie's. I have a brother at the University of North Carolina, and one brother at Bingham Military School. I have a little brother, Joe; he is five years old. I want to surprise my mamma and papa.

Your friend,
Bobby Knox.

Newton, N. C.

STRAWBERRIES AND STAMPS

When Mary Ann Benson and her sisters were little girls entertainments were few and far between. So there was much excitement in the household when Mary Ann came running in one hot June day crying as she came, "Strawberry festival! Strawberry festival!"

"Oh, where?" called a shrill little voice from upstairs. That was Mary Ann's younger sister, Sally.

"Oh, when?" shouted a gay voice from the kitchen. That was her older sister, Esther.

"Can we go?" a third little voice piped from the end of the hall. That was Emmy, the youngest sister of all, who was sitting on the back stairs for punishment because she had run away.

Then mother came calmly out of the sitting-room to see what all the hubbub was about. They all gathered round Mary Ann—even fat little Emmy, for her time was just up.

"It's to be next Thursday evening at Judge Walter's," Mary Ann said. "It's for the new church organ, and there'll be strawberries and cream, and it will cost twenty-five cents to get in, and"—Mary Ann stopped for breath. "And—and—we may go, mayn't we, mother?"

Mother looked at the old clock in the corner that told the day of the month as well as the day of the week. June 10, 1864, the old clock said it was; that meant that the following Thursday would fall on June 16.

Then mother looked at her four little daughters, who gazed back at her anxiously and hopefully. Twenty-five cents apiece; that would be a dollar; and money was scarce in those war days. But—"We'll see, we'll see," mother said.

Esther and Sally and Mary Ann understood why she could not be certain. They knew how scarce money was. In fact, in those war times there was hardly any real money to be seen anyway. People had to use paper money instead of coins; they were using postage stamps.

The postage stamps were hard to handle. There was a kind of soft mucilage on the back of them that made them stick to everything even before they had been moistened.

"The festival is for a very good cause," mother said. "I will write to your father; perhaps he will send some money before Thursday."

Oh, how the little girls hoped that he would!

The letter to father went that day, which was Friday; it would be possible to have an answer the following Monday.

When Monday came Esther hurried to the post office, but there was no letter. Tuesday was Sally's day to go; she had

no better luck. The little girls were disappointed.

When Mary Ann went for the mail on Wednesday her heart was beating fast. It would be dreadful if there were no letter today! Emmy ran ahead with her feet twinkling in their little black slippers.

Mary Ann entered the office and walked slowly to the window. "Please, is there any mail?" she asked in a weak voice.

But Emmy was already peering on tiptoe over the edge of the little window. "Mr. Postmaster," she said bravely, "there must be a letter from our father this morning, because we want so much to go to the strawberry festival tomorrow."

But though the postmaster obligingly searched the pigeonholes, there was no letter for the Benson family. The two little girls went home almost ready to cry.

Thursday was bright and beautiful. "If a letter doesn't come today!" the little Benson girls said as they went to the postoffice together.

But that day it did come. It had been delayed in some way, but there it was at last. The four little girls were always glad to hear from father, who had to work so far away, but now they were gladder than ever to see the familiar handwriting. They went flying home.

When mother opened the letter a package of stamps dropped out of the folded sheet, and the little girls drew a long breath of relief.

"We can go to the strawberry festival," they said.

So it was all settled just in time. By 4 o'clock the little girls were all ready to start. Emmy was dressed in yellow muslin, Sally in white dimity sprigged with pink flowers. Mary Ann in blue lawn with buff bands, and Esther in green muslin. They wore white stockings and shiny black slippers, and their large bonnets were tied under their chins with broad silk strings. Long before the girls reached Judge Walter's house they could see the twinkling lanterns in the yard and hear the music.

"Can we eat all the strawberries we want?" Emmy asked loudly.

"S-sh!" said Esther. "If we don't want too many! Here we are, girls."

Just outside the gate Miss Annie Drake, the church organist, sat before a little table and took in the money. The girls noticed that a good many persons besides themselves had brought stamps to pay their way in. The night was very warm, and the stamps stuck to everything; it took Miss Annie a long time to count them. The four sisters stood in line and waited for their turn.

After a while little Emmy whispered to Mary Ann that she was tired standing up so long.

Mary Ann glanced round. There was a vacant chair a few feet away. "Sit down in that chair, Emmy," she whispered back. "Ten people are ahead of us still."

Emmy wriggled out of line and went over to the friendly chair; she brushed the chair off and then took her seat with a loud sigh.

At last it was the Benson girls' turn. Esther handed in her stamps and passed through the gate; Sally followed.

"Come, Emmy," called Mary Ann, and Emmy hopped down from her seat and skipped into line.

"Where are your stamps?" Mary Ann asked.

Emmy held out her hands with a bewildered look. "Why, I don't know," she faltered.

"O Emmy, did you lose them?" said Mary Ann with a sinking heart.

Emmy's chin quivered. She could not remember what had happened to the stamps. Mary Ann glanced hurriedly at the ground, but it was dusk now, and she could not see well. Miss Annie was waiting; on the other side of the gate Esther and Sally were looking back in surprise.

Emmy gave a little sob. "I cannot go to the strawberry festival," she said.

"O dear me!" thought Mary Ann. "Whatever shall we do?" In the dim light she could see great tears rolling down Emmy's chubby cheeks. Suddenly she laid her sheet of stamps in front of Miss Annie and then, stepping back, gave her little sister a gentle shove.

"Go on in, Emmy," she said.

Before Emmy knew what had happened she was through the gate.

Poor Mary Ann! She had wanted so much to go to the strawberry festival. But so had Emmy—dreadfully. She watched Emmy go slowly forward; the light of a Japanese lantern shone full on the little girl and turned her yellow dress to gold color. All at once Mary Ann gave a little cry. She ran to the fence.

"Emmy, come here!" she called.

Little Emmy turned and came back slowly; she was afraid Mary Ann had changed her mind. But when she reached the fence all that Mary Ann said was, "Turn round."

Wondering, Emmy turned, and as she did so Mary Ann drew a long breath of relief. For stuck firmly to the back of the little yellow muslin dress was a row of sticky postage stamps.

"Hold still for half a minute," Mary Ann said in a joyful voice. "Oh, Emmy dear, you sat on your stamps, and I've found them, and they are peeling off, and now I can go to the strawberry festival. I can go after all!"—Eleanor Fairchild Pease, in *The Youth's Companion*.

WHEN I WAS A BOY

By Eugene Field

Up in the attic where I slept
When I was a boy—a little boy!—
In through the lattice the moonlight crept,
Bringing a tide of dreams that swept
Over a low red-trundle bed,
Bathing the tangled curly head,
While moonbeams played at hide and seek
With the dimples on each sun browned cheek—
When I was a boy—a little boy!

And, O, the dreams, the dreams I dreamed
When I was a boy—a little boy!
For the grace that through the lattice streamed
Over my folded eyelids seemed
To have the gift of prophecy,
And to bring me glimpses of time to be,
Where manhood's clarion seemed to call,
Ah, that was the sweetest dream of all—
When I was a boy—a little boy!

I'd like to sleep where I used to sleep
When I was a boy—a little boy!
For in that lattice the moon would peep,
Bringing her tide of dreams to sweep
The crosses and griefs of the years away
From the heart that is weary and faint
today,
And those dreams should give me back again
The peace I have never known since
then—
When I was a boy—a little boy.

A HURRY CALL

Good morning, Mr. Doctor Man;
I'm coming to you quick,
Because I'm so dreadful 'fraid
My dollies will get sick.
Ruth's doll has got the fever,
An' Flossie's has the mumps,
An' Stella's has the hoopin' cough,
An' Beth's some awful bumps.
Clarissa's has a broken leg,
An' Faye's has lost one eye,
An' Susie's has some chicken pox
An' measles, too—oh, my!
So hurry, Mr. Doctor Man,
An' blaccinate my two;
For if these dreadful things should
spread,
Whatever should I do?

—Ex.

Marriages and Deaths

MARRIED

Thomas-Cameron—On May 30, 1923, at the Presbyterian manse, Broadway, N. C., by Rev. E. B. Carr, Mr. Sidney Thomas and Miss Maggie Kate Cameron, both of Broadway, N. C.

DEATHS

Ray—At the home of her nephew, Jno. B. Ray, in Hoke County, N. C., Miss Ann Eliza Ray departed this life, on May 15, 1923, at the great age of 87 years, 3 months and 7 days. She had been a member of Antioch Presbyterian Church for nearly 69 years. She was a splendid type of Christian woman and was highly respected by all who knew her, as was attested by the large crowd at her funeral. Pastor.

MRS. SAMUEL WATKINS

"Death is God's Method of Colonization."

When on April 25, 1923, God called His beloved servant home, He took to Himself a saint whose translation enriched heaven and left earth poorer by the loss of a noble and beautiful life.

Rebecca G. Cheatham, born in Henderson, N. C., August 11, 1860, daughter of Dr. and Mrs. William Cheatham, and married on September 27, 1877, to Mr. Samuel Watkins, of Henderson, spent her entire life in the town of her nativity. At the age of 14 she united with the Methodist Church at the same time with her father, between whom and herself there was a singular bond of affection and understanding. At the time of her marriage she transferred her membership to the Presbyterian Church to be with her husband.

The married life of Mr. and Mrs. Watkins was an ideal union of heart and mind, and their's was a model home. Husband and wife were one in their Christian faith, one in aims and ideals, and one in the measure they took of successful living. Eight children nurtured in this Christian environment and bearing the molding impress of the instruction and godly example of this noble couple now rise up to call them blessed.

Mrs. Watkins was a true Christian. She had an intelligent grasp of the great doctrines of grace and the Scripture standards of life and duty. Jesus Christ was with her supreme as Saviour and Lord. She loved Him and she loved His Church. Her devotion to Him was the dominant factor in her life. An unusually well rounded character, in which culture of mind and heart were happily blended, she was, indeed, interested in all the life of her community. Her gracious hospitality made her home a happy and attractive center. She occupied a prominent and influential position in the town and was a distinct factor in its social life and civic organizations. But as a Christian she excelled. After her home, the interests of her church came first. Her husband was one of the chief builders of the Henderson Church. Throughout his life he loved it with whole-hearted devotion and served it with tireless zeal. And Mrs. Watkins fully shared in all his loyalty and service. Every department of the church felt the influence of her faith and love. But her Christian interest and activities far transcended the bounds of the local church. Looking back now over her busy life we think of Luke's description of Dorcas: "This woman

was full of good works and of alms-deeds which she did." With her large family and the ceaseless demands made upon her time and strength by her household duties, we wonder where she found the energy and leisure for all she did. For six years she was president of Albemarle Presbyterian, then known as "The Union." In conjunction with her husband she started the first Sunday School to be organized among the cotton mill operatives in the industrial section of the town. She also helped her husband and his brother, Mr. John B. Watkins, one of God's choicest saints, to establish the fruitful mission school several miles from town, now grown into St. Andrews Church, and for years she taught a class there on Sunday afternoons.

Mrs. Watkins was deeply concerned for the welfare of the poor and the underprivileged. More than 12 years ago she made a personal investigation of tuberculosis among the colored people of her town, and helped many of them to better living conditions. She was a friend to the needy of all races, as many can testify out of a grateful experience.

For years she was a regular visitor at the jail and the county home. She was a charter member of the local chapter of the U. D. C., and the veterans who wore the gray were not strangers to her thoughtful care.

She was a liberal patron of various forms of community service and welfare work. Nor did she fail to hear the Macedonian call from across the seas. She thoroughly believed in the great Foreign Mission enterprise of the Church and gave it her generous support.

But those who knew her best will always think of her first in her home, as wife, mother, hostess and friend. It was a Christian home that she made. At the time of their marriage she and her husband established the family altar, and after his death she maintained it as long as she lived. The Bible was an open book in her home, and to her it was a daily guide and comfort.

All ministers were welcomed in this home as honored guests, and the "prophet's chamber" was in constant use. The pastor of her church was made to feel that he was more than a guest, and almost a member of the family.

Her daughter says of her: "She was a most unselfish mother, and no sacrifice seemed too great for those she loved." Such homes of Christian faith and truth are the mightiest bulwarks of our land, and the clinging memories of such lives are the richest heritage of sons and daughters.

"Happy he
With such a mother!
Trust in all things high
Comes easy to him, and tho he
trip and fall,
He shall not blind his soul with
clay."

Mrs. Watkins is survived by eight children: Mr. W. T. Watkins, Mrs. Carroll V. Singleton, Mr. Edwin G. Watkins, Mr. Alex. S. Watkins, and Mr. Irvine B. Watkins, of Henderson, N. C.; Mr. Samuel Watkins, of Apex, N. C.; Mr. Harry Watkins, of Memphis, Tenn.; Mrs. Paul Cummings, of Reidsville, N. C.; and by 14 grandchildren. Also by two sisters, Misses Jennie and Elizabeth Cheatham and one brother, Dr. Goode Cheatham.

Of all the thoughts of God that are Borne inward unto souls afar,
Along the Psalmist's music deep,
Now tell if that any is

For gift or grace surpassing this—
He giveth his beloved sleep.

And friends, dear friends, when it
shall be
That this low breath is gone from
me
And round my bier ye come to weep,
Let one most loving of you all say,
"Not a tear must o'er her fall—
He giveth His beloved sleep."

Contributed by Rev. J. H. Henderlite, D.D.

MRS. CATHERINE BAKER COLE

At her home, near Sanford, N. C., Mrs.

Catherine Cole passed away quietly on the 4th of March, 1923. She was born near Buffalo Church, April 25, 1841. At an early age she united with this church and continued a faithful member during her long life.

On January 2, 1866, she was married to G. B. Cole, who was an elder of the church and for many years the superintendent of the Sunday School. At the death of her husband a son was selected to succeed him in both of these offices, and in other ways has the church been blessed in the services of this family.

One son and three daughters are left to cherish the memory of a Christian mother. A Friend.

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8. One hundred men looking forward to whole-time Christian service.
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13. On June 5th 460 reservations for next year had been made and protected by \$10.00 deposit.

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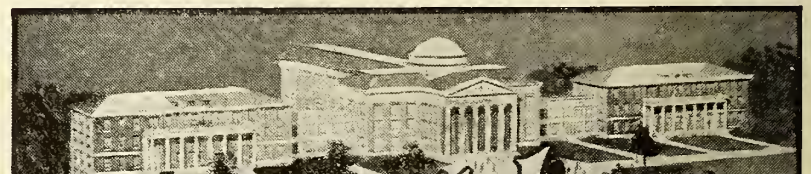
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Protestant Christianity in Europe Faces Death

From every Authoritative Source we learn that the Reformed Churches in Europe must have help from the American Churches or perish.

Through the Permanent Committee of our Assembly on Protestant Relief comes this statement: **"In fourteen countries of Europe the churches are fighting a battle for existence.**

They are passing through the most critical period since the Reformation. Many of the churches and evangelical institutions cannot function without help. In some cases activities have already come to an end; in others the choice is either extinction or transfer to Roman Catholic or secular hands.

In Austria, Poland, and Hungary there is deep anxiety for the preservation of evangelical schools.

These churches and institutions need an annual budget for the next three years of \$1,470,000.

If it is raised, it must come from the churches of America. Southern Presbyterians are undertaking to raise \$80,000 toward this fund on the first Sunday in July.

July 1st, is our Day of Brotherly Love."

Our Assembly has changed the date for the Special Offering for this Cause from October to the **First Sunday of July** (or as near thereto as practical.)

The Christian Sabbath in America Must Fight For Its Life

The Organized Motion Picture Business, and Commercialized Sporting and Certain Business Interests are spending over \$1,000,000 per year to break down our Christian Sabbath—the corner-stone of our Faith.

Eighteen Evangelical Churches have adopted the Lord's Day Alliance as the Agency for the concerted defense of the Christian Sabbath. Our Assembly has said: "The battle ground of the churches in the next ten years will be on the field of the Christian Sabbath."

Formerly the Lord's Day Alliance appointed a Sunday in June for a Special Offering. But our last Assembly, in an effort to reduce the number of extra appeals for money decided to put both the Lord's Day Alliance and Protestant Relief in Europe on the same day (THE FIRST SUNDAY OF JULY). We have reduced the number of Extra Calls from four to two (one in July and one in December).

IN THE EFFORT TO PROTECT THE CHURCHES FROM TOO MANY EXTRA CALLS THE ASSEMBLY NOW ASKS THE CHURCHES TO RESPOND TO THIS BY GIVING THESE TWO MOST DESERVING CAUSES THEIR FULLEST SUPPORT ON THE FIRST SUNDAY OF JULY.

The Assembly asks for:

Protestant Relief in Europe	\$ 80,000
The Lord's Day Alliance	20,000
Total	<u>\$100,000</u>

Churches or individuals may designate if they wish. All undesignated offerings will be divided between these two causes, 80 per cent. to the first and 20 per cent. to the second.

Make all remittances to **Miss Margaret Vance, Treasurer, 154 Fifth Ave., North, Nashville, Tenn.** (She will act as the Treasurer for both causes for our Assembly.)

By the change of plan in asking for offerings for these two causes; and by the nearness of the date upon which they depend, they will suffer unless our pastors and officers make a special effort to protect them.

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THE MAPLE

You were so tall . . . so sturdy . . . Thick leaved . . . beautiful . . . Your branches lifted Against the clouds, And the shade of you Was cool along the grass . . .

He said you were too near the house; That you made the roof rot; That we needed more wood for winter.

What could I do? What could I answer him?

I said, "But it makes the kitchen So cool afternoons"— I couldn't tell him That I liked Looking up through your leaves At the sky: That the robins nested in you; That I watched your buds Opening, growing, Turning from green To red and yellow . . . I couldn't tell him I loved you, And have him laugh—

Now you are under the shed, Cut into stove lengths, Split and piled up to season.

How can I burn you? How can I, who have loved you, Go stuffing you into a stove To keep me warm, To cook my food? —Abigail Cresson, in New York Herald.

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NO. 14	NO. 22	NO. 38				NO. 41	NO. 21	NO. 15
7:00 pm	7:30 am	9:00 am	0	Lv. Aberdeen, Ar.	45	6:50 pm	3:50 pm	8:30 am
f 7:19 pm	s 8:15 am	f 9:16 am	5	Ashley Heights	40	f 6:35 pm	f 3:20 pm	f 8:12 am
s 7:28 pm	s 8:36 am	s 9:26 am	9	Sanitorium	36	f 6:26 pm	s 3:05 pm	s 8:02 am
f 7:34 pm	f 8:39 am	f 9:30 am	10	Montrose	35	f 6:22 pm	f 3:00 pm	f 7:58 am
f 7:46 pm	f 8:51 am	f 9:38 am	13	Timberland	32	f 6:13 pm	f 2:45 pm	f 7:48 am
8:00 pm	9:55 am	9:53 am	19	Rae ford	26	s 6:00 pm	s 2:25 pm	7:30 am
	s 10:13 am	f 10:08 am	24	Dundarrach	21	f 5:45 pm	s 1:25 pm	
	f 10:21 am	f 10:15 am	26	Arabia	19	f 5:39 pm	f 1:15 pm	
	f 10:40 am	f 10:29 am	30	Rockfish	15	s 5:25 pm	s 12:55 pm	
	f 10:43 am	f 10:31 am	31	Hope Hills Jct.	14	f 5:22 pm	f 12:50 pm	
	f 10:53 am	f 10:40 am	34	Fenix	11	f 5:13 pm	f 12:38 pm	
	s 11:00 am	f 10:46 am	36	Clifton	9	s 5:08 pm	s 12:33 pm	
	f 11:12 am	f 10:56 am	40	Skitto	5	f 5:00 pm	f 12:18 pm	
	f 11:19 am	f 11:02 am	42	Owens	3	f 4:55 pm	f 12:11 pm	
	11:30 am	11:15 am	45	Ar. Fayetteville Lv.	0	s 4:45 pm	12 noon	

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"Looks a bit like rain, sir," she remarked conversationally.

"Er—yes," he answered gloomily, regarding his cup. "But it has a faint smell of coffee."—Continent.

After much excitement the Smiths had at last managed to catch the train.

Now, when they could sit quietly for a while, they began to wonder if they had left anything behind.

Mrs. Smith gave a shriek.

"Oh, Harry," she gasped, "I forgot to turn off the electric iron!"

"Don't worry, darling," he replied, "nothing will burn. I forgot to turn off the shower bath."—Ex.

"Is your wife happier since she got the vote?"

"Of course," replied Mr. Meekton. "But I want to tell the government that if it expects to keep Henrietta interested in the ballot, it'll have to see that the people she votes for are elected, every time."—Ex.

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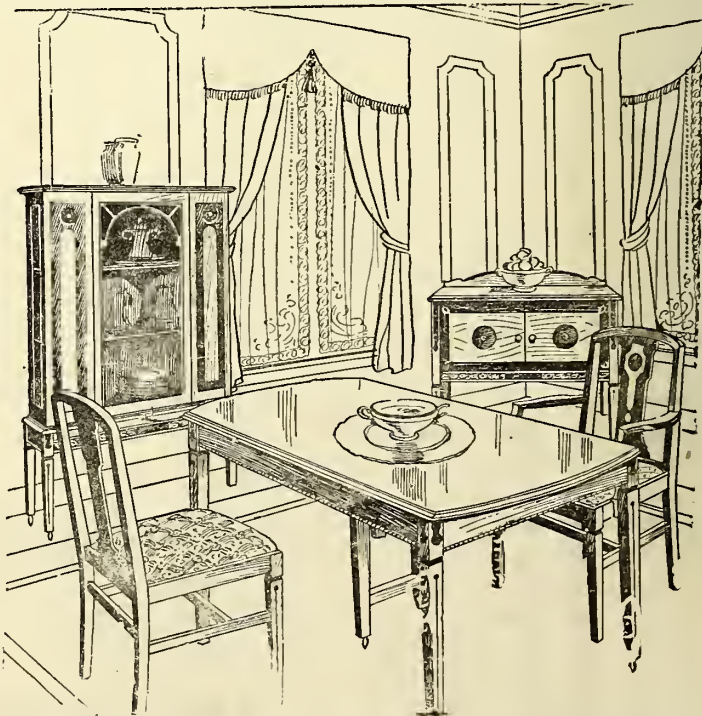
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A Religious Newspaper for the Family



Representing the Presbyterian Church in the U.S.

Rev. J. R. Bridges, D.D., Charlotte, N. C., Editor

Rev. R. C. Reed, D.D., Columbia, S. C., Editor

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EDITORIAL

"THE ARKANSAS TRAVELER"

He finds conditions much improved in these latter days. The house that didn't leak when it didn't rain has been covered nevertheless. The roads which were so bad that no matter which fork you took, you would wish you had taken the other one, have been made passable, and some of them have been hard-surfaced. These are but symptoms of a general development of the whole state, so that now the Arkansas traveler can enjoy the same comforts that he had before crossing to the west side of the Mississippi. When he reaches Little Rock he will find himself face to face with a fine city, massive business blocks, towering skyscrapers, elaborate department stores, elegant churches, magnificent Federal buildings, and all other things in keeping. If he have a friend to take him for a ride, he can pass through miles of beautiful streets, across the Arkansas River on a concrete bridge that makes him think of the spans that unite New York and Brooklyn, and then out into a farming community that suggests peace and plenty. One thing the traveler will notice is that the farmers of Arkansas are defying the boll weevil. They are planting cotton by the square mile, and propose to fight for their rights to the last ditch.

From Memphis to Little Rock the country is flat and low. Excessive rains have put a large part of it under water. Even the cultivated fields are holding much more water than the crops need. Rice is the prevailing product. It and the Baptists have a monopoly throughout this moist district. Little Rock is on the edge of the highlands—west and north of the capital city, the country is rolling, and other crops and other sects flourish accordingly. Oil has been discovered in some sections of the state, and that has set many to boring with a big auger. There is nothing like oil to make people run things into the ground. Occasionally one bores a hole and a fortune squirts out over night. Then others bore holes and look in vain for a squirt. They have bored holes in their pockets, and henceforth are sadder if not wiser men.

Presbyterians are having the same trouble here that they have elsewhere. They have competitors that get there first, and fool the people into thinking that something else is just as good as Presbyterianism or a little better. Of course, those they do get are very choice, people of fine discriminating minds, but their number is distressingly small. However, the Presbyterians are not discouraged, and they are putting up a splendid fight. They are not wasting any ammunition on those that have been induced to accept a different brand of religion, even if it be a somewhat inferior article. When so many are still "led captive by the devil at his will," they find ample scope for waging an aggressive warfare with all the resources at their command. In the presence of a common foe, they gladly fight shoulder to shoulder with the other departments of the Lord's army. They are just now in the thick of a campaign for Christian Education. They have named \$406,000 as their objective, and they propose to reach this objective by putting to the test the perseverance of the saints. This sum does not sound large since we have become accustomed to hearing millions named by other Synods. But the Synod of Arkansas is one of the smallest of the tribes of Israel, and relatively this is a large sum. To write that sum as their goal means a remarkable courage and a flattering confidence in the quality of their constituency. The city of Little Rock is booked for \$100,000. The campaign for this amount was launched Friday evening at a "Blue Hue" ban-

quet. This is the name chosen for the launching banquets which they are holding all over the state. The color does not indicate depression of spirit, does not signify that they have the "blues," but it proudly proclaims their loyalty to the old blue banner of Presbyterianism. They are true blues, and look with pride upon their flag.

Yesterday the pulpits of all the Presbyterian churches of the city were filled by leaders of this educational campaign. It was our privilege to hear Dr. Arthur G. Jones, President of Austin Theological Seminary, who occupied the pulpit of the Second Presbyterian Church, the church of which Hay Watson Smith is pastor. Unfortunately the day was rainy, and Dr. Jones had to shoot his buckload at sparrows. It was undoubtedly a buckload. The address was worthy of the great cause. After setting forth in clear, strong arguments the claims of Christian Education, Dr. Jones made a powerful, even a thrilling appeal to the Presbyterians to rise to the demands of the occasion. We are sure that if all the Presbyterians of Arkansas could feel the urge of this address there would be a glorious victory to celebrate at the close of the campaign. However, there is reason to believe that victory will be achieved. The mettle of the people has been put to the test in many of the smaller churches, and the result has been most reassuring. In Arkadelphia, for example, seven thousand was asked for, and the response was over eight thousand. Batesville raised \$100,000, the same amount that is asked of Little Rock. This phenomenal record is due in no small measure to the fact that the only Presbyterian college in the state is located at Batesville. This intensified the local interest. But after all, such a showing for that small community testifies to the determined spirit of the Presbyterians to see that the enterprise shall not fail. It means much for the success of the movement that Governor McRea is chairman of the State Executive Committee and Mr. A. B. Banks, an elder of the Second Presbyterian Church, Little Rock, and one of the leading business men of the state, is chairman of the local committee.

We have met none of the Little Rock pastors except Hay Watson Smith. The one bit of news obtained from him in a momentary interview at the church was that he is expecting to leave this week for Europe. His health is not vigorous; but as a generous friend gives him the trip, there is not necessarily cause for alarm. In the circumstances a very slight indisposition would be a sufficient excuse, if indeed any excuse were needed.

THEY ASKED FOR A MAN, AND THEY GAVE THEM A STONE

At intervals in the past, and the practice still continues, the scientists and their followers who are generally non-scientists, have been engaged in trying to prove that the creation of man as given in Genesis is mythical, and that man evolved from the lower orders.

Instead of coming perfect from the hand of his Maker, as Genesis relates, he underwent a series of changes, passing from one degree of development to the next higher, till he reached the stage when he first appears in history.

To do this required a long series of ages, which of course threw into the discard the Bible account of his creation on the sixth day.

To support this theory they depended largely upon the testimony of prehistoric man as found written in bones, discovered from time to time.

Of course to the scientists the testimony of old bones is more convincing than the testimony of God's Word, so the result has been that they have generally ruled out the creation of man by the direct agency of God, and have finally decided that he was thus evolved.

Let us give them credit, however, for claiming

to magnify God's power even in this roundabout method of creation.

Whenever we read these claims, however, we are reminded of Jehu, when he went to slay the descendants of Ahab, who said, "Come with me, and see my zeal for the Lord."

Not long ago their hearts were cheered by the discovery in Patagonia of a petrified skull which the all-knowing scientists said belonged to the tertiary period.

Here was another nail for the coffin in which they had placed the myths of Genesis, and the scientists used it for its face value.

Those of us who were old-fashioned enough to believe the word of God, which says that in the image of God made He man, were regarded as old fossils, while strong-minded men of science and those who bask in their shadow, swallowed without choking this new bone testimony.

This joy seems to have been premature, as it has since been discovered that the supposed skull is only a stone shapen like a skull.

How it received this peculiar shape is a mystery, though different theories may be advanced for it. It may have been the hard head of some prehistoric scientist of the tertiary period which was evolved from a stone, and by a lapsus of nature returned to its original element.

It is the same old story, coming to us like a thrice-told tale.

Truth crushed to earth is rising again. Genesis still stands, and the Church of God still teaches that man was made in God's image on the sixth day, and that when he was created, God pronounced him very good.

The fact that prominent scholars of Scotland and England think otherwise has no effect upon us who believe that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

A WORD OF WARNING

At the General Assembly in Montreat, the following paper was offered:

"Whereas, there exists in many parts of our country a spirit of unrest and unbelief in the great fundamental doctrines of historic Christianity, and

"Whereas, a number of teachers and ministers are teaching and proclaiming false doctrines, and leading a number of people from the faith of the Church; therefore,

"Be it resolved by this General Assembly of the Presbyterian Church in the United States, that we express and declare our unwavering faith in the fundamental doctrines as of the personality and sovereignty of God the Father; of the Deity and Humanity of Jesus Christ our Lord; of His virgin birth, atoning death on the cross; of His resurrection from the dead and ascension into heaven, where He now sits, and from whence He will come to judge the world; of the Divinity of the Holy Spirit and the necessity of His work in conviction of sin and the regeneration of the soul; of our adherence to the divine inspiration of the Scriptures of the Old and New Testaments, and that they are our infallible rule of faith and practice, as declared in the ordination vows of all of our ministers, elders and deacons, and that we deplore any teaching contrary to these as contained in the Standards of our Church; and that we direct our Presbyteries to safeguard these great doctrines, and nothing contrary to them be taught by our ministers."

If this paper had been offered by a man well known throughout the Church, one of the so-called leaders, it would at least have had respectful consideration, but such was not the case. It was presented by one comparatively unknown outside of his own Synod, where he is doing faithful work. The result was that it was laid upon the table, on the ground that there was no need for it, that our Confession to which every minister subscribes, sets forth all that this paper does, and therefore that any such action would be superfluous.

In an instant, before any explanation could be given, it was hustled out of sight, and thrown into the limbo of things forgotten.

Let us see if these wise men were right in their action.

This paper has two parts, one, an affirmation of our doctrinal belief, along the line where in every denomination men are denying many of these very facts, while the other part calls upon the Presbyteries to safeguard these doctrines and

to see that our ministers teach nothing contrary to them.

While it may not be necessary to reaffirm our belief in the doctrines clearly set forth in our Confession of Faith, yet it may hearten those who in other churches are contending earnestly for the faith once for all delivered unto the saints, to know that this great Church of ours is standing shoulder to shoulder with them.

The second part, urging Presbyteries to safeguard these doctrines and to see that our ministers teach nothing contrary to them, is of tremendous importance.

To insist that there is no need for such a paper is either to betray indifference to true doctrine, or else great ignorance of what actually exists in our Church as in other churches, though, it may not be, in as great a degree. Our seminary professors, who do not touch very closely the every-day life of the ministry, may not know it, but we who are in close contact with every section of the church, know that there is among some of our ministers a certain sympathy with the progressive theology of the day, and that in one Synod at least no concealment is practiced.

To our mind this paper is too mild.

We love peace, but we prefer a heresy trial if it will check this evil in the beginning, rather than, for the sake of peace, see our Church honeycombed with error, and our testimony for our Lord weakened.

Of course such action would not be necessary if those whose views have changed since they subscribed to the Confession of Faith, would, like honorable men, confess the change and seek some church where they would be welcomed. Unfortunately, they are afraid to risk the loss of their stipend or else they seek notoriety, with the result that they stay where they are and daily break their ordination vows.

"WE RISE TO EXPLAIN"

When an editor has worked steadily through eight days of the Assembly, trying to follow the debates and to lose nothing that is said, he finds when he attempts, upon his return home, to give a connected account from his own mass of notes, that he is apt to make some blunders.

If he thinks more of his reputation than of the truth, he lets his account go as it is written, but if not, he confesses his mistake and tries to correct the record.

In our account of the Kentucky entanglement upon which the Assembly made a deliverance, we confused federation with organic union, when in fact they are entirely distinct.

In Kentucky they have organic union of two churches, each belonging to a different Presbytery, yet they become one church, have one session and send commissioners to both the Presbytery, U. S. A., and the Presbytery, U. S., to the Synod, U. S. A., and the Synod, U. S.

A federated church, on the other hand, is understood to be two churches worshipping and working together, each maintaining its own organization and its own denominational connection.

The case before the Assembly was that of two churches organically united, yet sending commissioners to Presbyteries and Synods of both Northern and Southern Assemblies.

In the debate the two terms became confused, and as federation was used oftener than the other term, it crept into our notes, hence our blunder.

We hasten to say that the Assembly satisfied the Muhlenburg Presbytery's complaint that such a united church was unconstitutional.

While we are explaining, let us also say that in our remarks upon the Presbyterian Foundation and the appointment of a committee for that work, we did not mean, as has been inferred, that this committee will have a separate chairman. We were only speaking of the complaint in general that having a secretary to each committee was unnecessarily increasing our overhead expenses.

THINGS THAT PASS

Life passes, riches fly away, popularity is fickle, the senses decay, the world changes, friends die. One alone is constant; one alone is true to us; one alone can be true; one alone can be all things to us; one alone can supply our needs; one alone can give a meaning to our complex and intricate nature; one alone can give us tune and harmony; one alone can form and possess us. Are we allowed to put ourselves under His guidance? This surely is the only question.—John Henry Newman.

Devotional

IN TOUCH WITH GOD

A customer rushes into a big store. His time is limited. While he is waiting for a clerk, he glances up at the wall and sees a clock. "Is that the correct time?" is the thought that immediately flashes through his mind. Then he notices some reading below the face of the clock—"Corrected Hourly by Naval Observatory." "Yes, that is the correct time," he says to himself, and he begins to breathe easier.

The clock that is corrected hourly is the clock that men have faith in. Also, the man who has a fixed habit of daily communion with God runs in harmony with God's plans, and so is dependable. To change the figure, the man who keeps in constant communication with headquarters, knows the policy of the corporation. He can be trusted to give authentic information.

The man who keeps in touch with the Infinite not only enjoys the confidence which others put in him, but he also delights in the pleasures that accrue directly from the close contact with the Source of power. The ancient poet had the same experience, and he expresses it in the words:

"In thy presence is fulness of joy;

In thy right hand there are pleasures forevermore."

This is the secret of the charmed life, and happy are they who find it.

It is remarkable how a man is able to adjust himself to the varied changes of his existence, because he continues in close connection with his Maker. Prayer enables him to have "a constant" midst of life's shifting scenes. It gives him a clue to the mystery that surrounds him, and shows him the silver thread that runs through the tangled skein.

A man can pray in joy and in sorrow, in defeat and in success, in discouragement and in optimism. He needs to pray when he is on the up end of the balance, just as much as he does when he is on the down end. If he is full of joy, he should pray that his joy be made full of the richness of heavenly bliss. If he is successful, he ought to pray to make sure that his success is eternal and lasting, and not temporal and perishable. If he is optimistic, he should pray that his optimism is grounded upon the great principles of Christ which make for a bright outlook on life—forgiveness of sins and the hope of glory.

There is nothing like being in touch with the Infinite to give poise and balance to life. Like poplar trees in the breeze, our human natures tend to sway this way and that with every wind of fashion that blows. We fear public opinion, and we sometimes nearly break our necks to be in style—in thought, word, and deed. Prayer keeps us sensitive to the norm by which we may regulate our lives. It helps us to know what is proper for those who would obey God and keep His commandments.

"I will bless Jehovah at all times," sang the Psalmist out of an experience that had taught him the blessedness of intimate fellowship with God. At all times he had sought Jehovah, and he had answered him, and delivered him from his fears.

We have been advised to pray without ceasing, to be importunate, to ask largely. God never tires of our entreaties. Sir Walter Raleigh once approached Queen Elizabeth with a request. On this occasion the queen asked, "Raleigh, when shall you stop asking for things?" "When Your Majesty stops giving," was the reply. As long as God is willing to give we should not tire in our prayer.

Talk about praying at all times and unceasingly may mean little, however, unless the connections with the Infinite are made habitual. Cultivate the morning watch. It was Jesus' custom to rise before the day began and go out to a solitary place and pray. The Master has set the example, and shall not the servants do well to follow in His footsteps? The days of youth are the habit-forming days, and no habit will bring in such large returns as the prayer habit.

An English writer urges his youthful readers to cultivate the habit of prayer: "You are heaven-born! You must touch heaven, and the contact will make you invisible, more than conqueror through Him who loves you—but never forget that He has said, 'Apart from me ye can do nothing.' Defeat and dishonor are sure unless the touch with God is constantly renewed."—David Page, in *Forward*.

I can not tell if peace or pain has in my life the larger part,

Or if the sunshine or the rain must glorify my heart;
I only know that for the blest there is a dawn no dark can hide,

And, when I reach that realm of rest, I shall be satisfied.

THE GRACE OF STEWARDSHIP

By Rev. J. H. Jowett, D.D.

There are three judgments in the matter of giving in which I hope we shall all be agreed. And the first judgment is this: we are apt to be gravely deceived about the extent of our beneficence, and we vastly exaggerate the amount of money we give away. The majority of people have no idea of the range of their beneficence. They do not know how much or how little they give in the course of a year. But the bias of their estimate is always on the side of generous judgment. The people who do not know how much they give always give less than they think they do.

The Paralyzing Power of Money

And the second judgment is this: there is a strangely paralyzing power about money, and it so restricts the heart that the more we get the less we are inclined to give. And this is surely what the Lord was meaning when He spoke of "the deceitfulness of riches." Riches can make a man think that he is growing bigger when all the time he is growing less. He estimates his size by the inlet of income, and not by the outlet of beneficence. While the inlet is expanding the outlet is contracting. But the deception is frequently more deadly still. His growth in riches is often accompanied by a corresponding growth in fear. It is one of the pathetic ironies of life that men who are growing in wealth have an increasing fear of poverty. And the fear puts them into bonds and they are afraid to give of their treasure lest none should remain.

I went to see a very wealthy man in New York to ask him to help an exceedingly noble cause. His fear immediately answered my appeal, and he spoke as one who was on the verge of poverty. "I really cannot give any more." The word was apparently sincere, and it was accompanied by a sort of sigh which confirmed its reality. "I really cannot give any more. What with one thing and another I do not know what we are coming to." Fear seemed to haunt the man. It determined his thought and his speech and his services. A few weeks later he died and his will was probated at over sixty millions. And I wonder. I wonder if at the end of the day he heard the messenger of the Lord saying unto him, "Thou fool, this night thy soul shall be required of thee, then whose shall these things be?"

Deafness to Necessities of the Soul

And the third judgment is this: that conscience in the matter of giving is apt to become less sensitive as the appeals come from the necessities of the soul. Many a man will give generously in response to a cry of material hunger who is numb to the cry of spiritual hunger. Many men will give a large contribution to relieve the hungry children in Eastern Europe who feel no urgency in the cry of those who are spiritually hungry in Mongolia or Tibet. They would hasten to succor a fainting body, but they are careless to the needs of a fainting heart.

What course can we follow to make beneficence a spontaneous issue in our life? First of all we must cultivate a sense of stewardship. We must cultivate the sense as assiduously as we have cultivated the sense of ownership and possession. A sense of stewardship is the recognition of the ultimate fountain of our life and strength; it is homage paid where homage is due. The Lord puts His homage very early in the prayer which He taught His disciples. All that we have is ours in trust; and we are to bow in homage before the Lord and say: "Not my will but Thine be done."

The Strategy of Method

We cannot fight the enemies of magnanimity and beneficence by thoughtless and spasmodic warfare. We must have a scheme of action. There must be method in the enterprise. We must have a plan of campaign. There must be some designed strategy if we are to overcome the deadly attacks of the grim army of selfishness and meanness. And I am sure that part of this same method must be the assignment of a certain proportion of our income to ministries of beneficence. This must not be less than a tenth. Even the Pharisee could boast of that attainment. "I give tithes of all that I possess." It was no dull virtue when compared with the general giving of the members of the Church of Christ. If we all followed the Pharisee's example, and gave a tenth of all that we possessed, the appeals which call to our beneficence would be met with overflowing wealth and sufficiency.

But I would advise young people who adopt the method of proportion not to dribble their tenth away in small and insignificant contributions. Let them go in sometimes for the giving of large sums. If you have ten pounds a year to give away, have the satisfaction now and again of giving a five-pound note to something. If you do it you will know the reason of the counsel. It seems a big sum, and it challenges your powers, and there is a bracing influence in the endeavor. The subsequent experience will give you the needful justification. It is like a fine drive at golf; it is a good send off and the lesser strokes will come in its train. And if you find, as the year goes by,

Contributed

the tenth is exhausted, you may take a dash past your tithe and break all your records. You will do it just to prove that you are not the victim of your own rule. It will be like a plunge into deep cold water, and you will emerge with a healthy glow, not the fever of silly pride, but the satisfaction of healthy manhood.

Shall the Fountain Go to Sleep?

I confess I am very much concerned about this grace and virtue of beneficence in the Christian life and character. The generosity of our people during the war was manifold and amazing. Every appeal was met with fervor, and our folk were strengthened by the energies of their own beneficence. But beneficence which flows freely in days of conflict may dry up again in the quieter days of peace. The necessity may seem to be over and the fountain goes to sleep. That is one of our dangers.

And the other equally imminent danger is this: We are surely living in a day of extravagance. There are signs of wasteful and even prodigal squandering on every side. Think of what is being spent in pleasure. Look at the crowded theatres and the movies with their long waiting queues. I do not object to these things, and I appreciate the reasonable reaction after all the strain and the fear and the terror of the last five years. But it is unhealthy when we spend a large proportion of our income on amusement and have no reserve to meet the demands of noble necessity. Professedly Christian people give more money to see performances in a cinema than they give to the cause of God's kingdom. I do not attribute this lack of beneficence to meanness, or to a stinginess which locks up its resources; it is explained by want of thoughtfulness, and by lack of method, and conscience, and piloted devotion.

The constraints which ought to move us are great and manifold. There are the needs themselves. Let us direct our thoughts and our imagination to play about the realms of necessity. And then let us walk with Jesus Christ. Let us talk with Him. Let us ask for His counsel. Let us hear what He has to say about things. Let us consult Him about this and that, and the other, and our hearts will burn within us as He talks with us by the way. His own example will be our abiding constraint. When we follow the young Prince of Glory from His throne to His Cross the springs of sacrifice are unsealed in our own hearts, we have the fellowship of His sufferings, and in the realm of beneficence we become ready and cheerful givers.

FINDINGS OF CONFERENCE OF THE FORWARD AND PROMOTIONAL MOVEMENTS OF THE DENOMINATIONS UNDER THE AUSPICES OF THE FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

Baltimore, April 24-26, 1923

Representatives of the following Forward and Promotional Movements of the denominations:

General Board of Promotion of the Northern Baptist Convention.

Forward Movement of the Christian Church.

Congregational Commission on Missions.

United Christian Missionary Society of the Disciples.

Centennial Movement of the Churches of God.

Department of Nation-Wide Campaign of the National Council of the Protestant Episcopal Church.

Forward Movement of the Evangelical Church.

Forward Movement of the Evangelical Synod.

Forward Movement of Friends in America.

Committee on Conservation and Advance, Methodist Episcopal Church.

Centenary Movement of the Methodist Episcopal Church, South.

Forward Movement in the Methodist Protestant Church.

Larger Life Movement of the Moravian Church.

New Era Movement of the Presbyterian Church in the U. S. A.

Progressive Program of the Presbyterian Church, U. S.

Progressive Campaign of the Reformed Church in America.

Forward Movement of the Reformed Church in the U. S.

New Forward Movement of the Seventh Day Baptist General Conference.

United Enlistment Movement of the Church of the United Brethren in Christ.

New World Movement of the United Presbyterian Church—

have met in joint conferences on five occasions during the past two years under the auspices of the Federal Council of the Churches of Christ in America. The status, problems and achievements of these movements have been considered at these two- and three-day conferences.

At the last conference, held April 24-26, at Baltimore, the representatives present from the various movements adopted and recorded as their earnest convictions the following resolutions:

1. That the constant objective of all forward and promotional work is to develop and strengthen the whole normal work of the individual church by the larger enlistment of life and possessions for the service of the Kingdom of God. The success of all such efforts depends upon the voluntary response made by the individual churches to the suggested programs and methods, offered not with any coercive authority by official groups but as the best experience gathered from the Church at large and to be adapted to conditions of wide variation.

2. That we gratefully recognize the development of forward and promotional work from a temporary basis for special objectives to a permanent basis for the sustained work of the Church through officially established and properly co-ordinated agencies.

3. That foremost in all forward and promotional work must be the cultivation of the ideals of stewardship of life and possessions, emphasizing by group study, conferences and preaching, the following principles of stewardship:

God is the owner of all; we are His stewards and must account for all that we have; God requires acknowledgment of His ownership by giving a definite proportion of our income for His service; we should use all of the rest—what we spend and what we save—in ways that are pleasing to God.

We joyfully recognize in the churches a broadening conception of stewardship to include the administering of time and talent as well as money, interpreting all of life in terms of partnership with God; also, in business circles, a growing sense of trusteeship, regulating the acquisition as well as the use of wealth. We believe that, in the administration of time, talent and money according to the teachings of Christ, will be found the key to the baffling social, national and international problems of our time.

We believe that pastors should feel it not only an obligation but a privilege to present the ideals of stewardship as a vital part of the Christian Gospel and as essential both to deepening the spiritual life and to meeting tremendous world needs.

4. That we are encouraged by the discovery, made in the many conferences held under the Federal Council of the Churches of Christ in America, that in our plans for expanding the resources of the Church, we have undergone substantially the same developments and arrived at practically the same conclusions for further work.

We deeply appreciate the services of the Federal Council in thus bringing us together and desire to inform our several constituents of the general agreement as to program and methods, and the remarkable results achieved thereby.

5. That the advantages of the budget system should be carefully considered by all local churches, and that, when adopted, there should be a thorough-going plan for effectively interpreting the greatness and the significance of the whole task for which the combined budget stands.

6. That the adoption of the budget system in the local church should not be allowed to diminish the public presentations of the missionary and benevolent work of the churches for purposes of education. We find an almost universal desire that there should be greater cultivation of interest and extension of information among the membership by the several causes included in the budget.

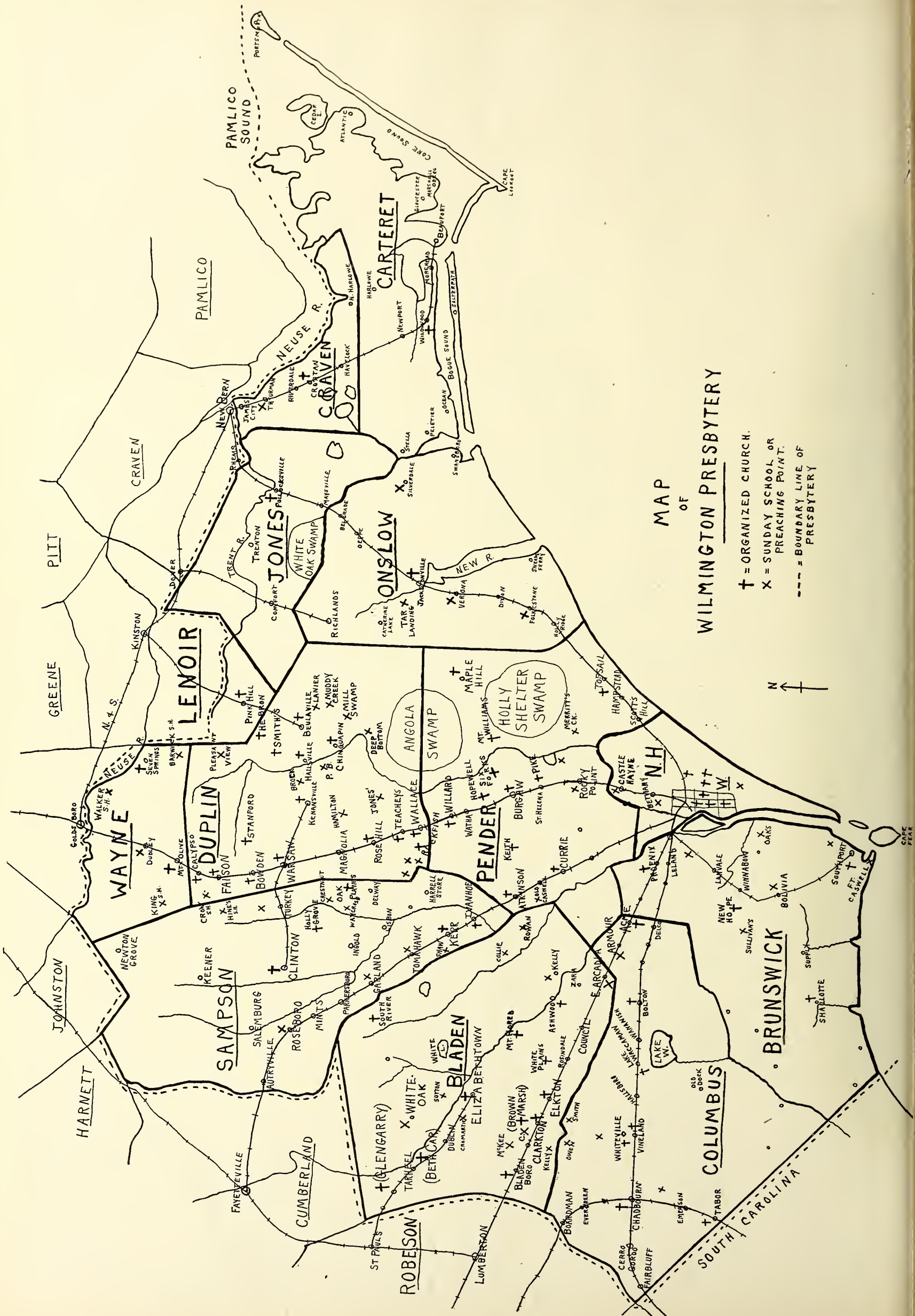
7. That we recognize the necessity for appeals to the general Christian public, including our constituencies, for funds to meet special needs to which it is impossible for Christians to close their hearts; and feel that it is unwise for pastors or finance committees to promise that if quotas are subscribed no other appeals for funds will be made during the year. At the same time, we express our earnest conviction that no local church should allow such appeals to prevent it from meeting its full obligation for the work carried on by the responsible agencies of the denomination. Caution should be exercised not to appropriate funds raised under the budget system for definite objects to causes not included in the benevolent budget.

8. That we deem it desirable to have from the various philanthropic and benevolent organizations, financial statements of gifts received from our constituent churches.

9. That we earnestly commend the ideal of "as much for others as for ourselves." We reaffirm our belief that the spirituality of our congregations is very definitely involved in the practice of this principle. We rejoice in all the enterprises of expansion in the individual churches, such as the building of splendid edifices. Nevertheless we believe that the Church should not only be strongly enlisted in the building of churches but should also go forward in the building of the Church.

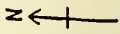
10. That, side by side with the development of the budget system, efforts should also be systematically continued to cultivate the interest and generosity of large givers towards especially designated objects. The several phases of the work of the Kingdom demand the continued enlistment of men and women who can and will

(Continued on page 5)



MAP
OF
WILMINGTON PRESBYTERY

- † = ORGANIZED CHURCH.
- X = SUNDAY SCHOOL OR PREACHING POINT.
- = BOUNDARY LINE OF PRESBYTERY



THE HOME MISSION WORK OF WILMINGTON PRESBYTERY

By Rev. J. J. Murray

At the meeting of Synod last fall, at Lincolnton, Rev. A. W. Crawford told again the story of the great wave of home mission enthusiasm that has swept over the Presbyterian Church in North Carolina in the last decade, and showed us how from that home mission movement our Church is growing faster today than any other denomination in the state. That enthusiasm came early to Wilmington Presbytery, and we have had our share in that growth. The coast country was not naturally Presbyterian territory. The country along the Cape Fear, in Bladen County, the Black River and South River section, and a part of Duplin County were settled by Presbyterian people. With these exceptions the territory of Wilmington Presbytery was not ours by inheritance. But even in the early days there was an aggressive spirit among some of our leaders, and in the last 20 years, first under the leadership of Dr. McClure, and then under that of Dr. Wells, the work of evangelism and church extension has been vigorously pushed. The Southern Presbyterian Church can show no finer example of church planning for a city than the work done in Wilmington. Colonization has been encouraged unselfishly by the stronger churches, and every section and suburb of the city is supplied with a Presbyterian church. And it has been the plan of the Home Mission Committee to enter in the same way every unoccupied section throughout the whole Presbytery. Our primary aim is to take care of the untouched rural districts, and after that to enter the towns where we have no work.

The following table prepared by Dr. J. M. Wells shows something as to the growth of the Presbytery under this movement:

	1900.	1920.	Increase.
Churches -----	48	64	33%
Ministers -----	15	25	66%
Added on Profession --	160	389	143%
Added by Letter -----	70	282	300%
Membership -----	3,412	6,317	85%
S. S. Enrollment -----	2,063	4,613	123%

Since 1920 the membership of the Presbytery has increased over 10 per cent and the Sunday School enrollment is now larger than the resident membership.

The accompanying map shows the territory of Wilmington Presbytery. It covers the southeastern corner of the state and comprises ten counties and parts of three others: New Hanover, Brunswick, Columbus, Bladen, Pender, Duplin, Sampson, Onslow, Jones, Carteret, and part of Wayne, Lenoir and Craven. To cover this territory we have 67 organized Presbyterian churches and 62 outpost points for preaching and Sunday School Work. There is no county in the Presbytery without a Presbyterian church, though Onslow, Jones and Carteret have only one church each for the entire county, and in Craven and Lenoir there is only one church in the section of each county that we are responsible for. To man this work we have a force (when the fields are all supplied) of 14 workers in the fields; the Sunday School missionary, Mr. J. M. Harvey; and the superintendent of Home Missions, Rev. J. J. Murray. We also use during the summer a force of from four to six seminary and college students.

Wilmington Presbytery is a Home Mission Presbytery. Two-thirds of our churches are in groups where the pastor gets part of his support through the Home Mission Committee. There are many districts in our territory as yet unoccupied by us or any other denomination, as will be seen in the statements made later on about the survey. There are in Wilmington Presbytery about 65,000 people over 10 years of age who are not members of any church. That means nine or ten unreached persons for every Presbyterian we have. And there are something like 100,000 people who are not in any Sunday School.

There is not space to speak in detail of the opportunities that lie before our Church in this part of North Carolina. An example or so must do.

1. Eastern Duplin—In the eastern part of Duplin County, across the Northeast River, we have one of the biggest Home Mission openings there is in the state. It is a section thickly settled by small farmers and home owners, developing rapidly in a commercial way, but poorly churched and without sufficient moral and spiritual leadership. Our Church has a strong hold and possesses the confidence and respect of the people. There is a big evangelistic opportunity, literally hundreds of people out of the church for us to reach. And we have just as great a chance for constructive church and community building. We have organized churches at Chinquapin and Beulaville, and an unlimited number of openings for mission points. A handsome church building has just been completed at Beulaville, and a manse is under construction at Chinquapin. Rev. J. M. McBryde is the pastor in this field.

2. Onslow County—We have only one church in this county, and the territory is not at all covered by other de-

nominations. It is less churched than any county in this section, and 53 per cent of the people are not members of any church. The work of a summer student, Mr. E. A. Woods, opened up some six or eight points where there is need for us to work; and it is the purpose of our committee to locate a man at Jacksonville as a county evangelist as soon as the proper man can be secured.

It is the development of Congregational Home Mission work in our Presbytery that gives us most cause for pride. We have in the Presbytery 62 active outpost points—almost as many as we have organized churches. At 44 of these Sunday Schools are conducted, and there is regular preaching at 48 of them. The Clarkton Church is an outstanding example of this kind of work, with its five outpost points. Old Rockfish Church has three Sunday Schools in its congregation. Wilmington First Church has four outside points under its care; there are four in the Chinquapin congregation. Several of our pastors have three and four points in addition to their organized churches. Our Sunday School Missionary, Mr. Harvey, has been a great force in the development of this kind of work. Our Presbytery has averaged a new Sunday School per month since he came to us, and our Sunday School enrollment has increased by a third.

Last summer our committee made a careful survey of our territory. The object of this survey was to seek to determine accurately the amount of work for which we are responsible, the number of points which we should enter, and the number of workers required to fully occupy our territory as it now stands and in so far as we are responsible. Our aim is to enter every community in our bounds which is not being reached by some other church. We find that there are some 50 communities where we should begin work, communities where no church is working, and that to do this will require a force of 10 additional workers.

This Presbytery covers one of the finest undeveloped sections in the South, with an easy climate and fertile soil, rich in agricultural possibilities, adapted to trucking and diversified farming. With barely 10 per cent of the soil under cultivation in some of the counties, it presents an opportunity that is being sought by many people from the sections that are thickly settled and where the price of land is high. This section is developing rapidly in an economic way. Settlers are moving in, good roads are being built, health conditions are improving, schools are being consolidated and school systems perfected. And now it is for the Church of Christ to provide the fundamental need by winning the people to Christ and building them in Christian service. And it is the earnest purpose of Wilmington Presbytery to do its part in meeting this great opportunity.

INDEPENDENCE DAY

The Montreat Assembly decreed a new Declaration of Independence and set July the First for equipping its Army of Defence. This declaration was written for the Christian Sabbath and against the predatory interests which for sordid greed are striving to commercialize the day out of its very existence.

Our army of defence was created 33 years ago, but has never been completely organized and is utterly lacking in equipment. Yet it has done valiant service and has received the hearty commendation of the Assembly for its fidelity and success. Its campaign plans were approved at Montreat and the Assembly called upon the membership of its churches to provide \$20,000 on July the first for organization work.

This army of defence is very properly called the Lord's Day Alliance because it is the alliance of the Protestant Churches of America (eighteen of them) to defend the Lord's Day.

The Assembly would, by its action, call the attention of its churches to the fact that this work is vital; vital to the home, the Church, and the Christian State. The enemy has won much valuable ground and is strongly entrenched. Its army of offense is numerous, perfectly equipped and directed by the most subtle strategy ever known to warfare. It comprises the motion picture and theatrical interests; the International Sporting Club; the American Amusement Corporation; organized baseball; the Sunday newspapers; besides numerous public service corporations and thousands on thousands of other businesses. The aggregate capital of these predatory interests mounts into the billions of dollars; they command the best legal and political talent in America; their supreme purpose is to denature Sunday for the sake of gain.

Our army of defence can win, for God is with us. One and the Almighty make a host, but His demands are that we constitute the one. The time is short; the need is urgent; next year may be too late; five years hence certainly will be far too late. If pastors will not make a special plea for the defence of the Lord's Day; if sessions will not order a special offering for this cause, in the light of the mass of irrefutable evidence of the enemies' accomplishments and present purpose, then where shall God look for an adequate defence of His day?

Our plans are complete and have the hearty approval

of the Assembly; our work is halted for the lack of means; we need every dollar of the Twenty Thousand asked by the Assembly, and we need it now. Our sister churches are with us in the line of march; they stand with us for independence of predatory greed; they want the encouragement which your leadership has always been to them.

This is a big task and it cannot be done in a small way. Better to quit than to trifle with it; better to surrender the most prized possession of our faith than to merely play with the sacred responsibility and privilege of its defence. Twenty-five hundred dollars, received last year from one hundred and fifty churches is merely playing with the issue and can command no respect either from our allies or enemies.

July the First is truly Independence Day, when Southern Presbyterians will assert and prove their independence of predatory greed; rally to the war cry of the Church and provide ample funds for equipping their army of defence. It is, too, as Dr. Vance has so well said of his own great cause, before the Church at the same time, "Brotherly Love Sunday," and, if we truly love our brethren upon whose brows greed is pressing the iron crown of Sunday labor, we will respond as minute men of God and pour out of our abundant means to right this abominable wrong.

With the enthusiastic authority of the Assembly I make the plea that every church be found on the firing line of duty and of service on July the First and provide a liberal offering for our Army of Defence.

I. Cochrane Hunt, Southern Secretary,
The Lord's Day Alliance of the U. S.

Nashville, Tenn.

FINDINGS OF CONFERENCE

(Continued from page 3)

give large amounts and these can and should be secured only where the heart of the giver is first enlisted in consecration to a concrete cause or institution. The two methods of the unified budget and of special individual gifts involve no essential conflict and we especially commend efforts to preserve the balance between them.

11. That we recognize with great satisfaction the increasing adoption by local churches of a well thought-out program of publicity and advertising, supported by an item in the congregation's budget. We believe that such publicity should be used not simply as a means for announcing certain activities but as an evangelistic and educational agency for reaching those now outside all the churches with some message concerning Christ and the Church. We believe also that care should be exercised to see that all publicity methods are in keeping with the inner meaning and true spirit of Christianity.

12. That we rejoice in the increasing activity and interest of laymen in the work of the Kingdom. There seems to be a clearly recognized responsibility on the part of many denominations for the education and training of their laymen through congregational men's organizations, denominational congresses and other forms of appeal. We would commend this form of activity with the reminder that there is ever an oncoming generation whose interest and activity dare not be taken for granted.

THE FIRST ANSWER TO "WHY NOT"

By Rev. H. F. Beaty

The call for funds for a Boys' School had hardly been written before the first answer was sent. From where? Seffner, Fla. Now you will not find it in the Assembly's and Presbytery's records, for it is neither a church nor a Sunday School. In fact there are only a few Presbyterians in the place. But there is a godly Presbyterian home where the father and mother, like Aquilla and Priscilla, make it their business to "expound the Presbyterian way" to all who will hear. Even though they could not have a church nor Sunday School, Mrs. Sale organized a Woman's Auxiliary that contained fewer Presbyterians than of other denominations. It is this body of women that gave the first \$10 for the Boys' School, and added a contribution for the support of the regular work at Ybor City.

But did they not make a mistake? The contribution at this time was for a girls' school in Texas. No, they gave first to the boys, and then did better for the girls. In fact, I have not heard of any society or organization that has given as much per member and ability as these of Seffner gave for the Girls' School in Texas. If all do half as well, that school is assured. And if all in Florida will do as well for the boys, we will be able to meet a distressing cry for help. Shall we save the boys or build prisons for them? Today I saw a policeman with a 15-year-old boy, guilty of robbery, but we are guilty of the crime of neglect unless we strive to save them. I am starting the school, counting on you. Here are treasures buried in a field . . . who will buy the field—support the work? \$5.00 a month will save a boy. Who will hear the call?

951-11th Ave., Ybor City, Tampa, Fla.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Chibley, Fla.—The Mexican fiesta, held on the lawn of the Presbyterian Church, Monday afternoon of the past week, was a pleasing event of the week and presented eight girls in Mexican costume who came with a call from their native home, for the establishment of a school for Mexican girls. The Synodical of Texas has challenged all Southern Synodicals to duplicate an appropriation of \$25,000 made by the Texas organization, and the amount of \$50,000 is now assessed as a starting fund.

During the afternoon vocal selections were rendered by Misses Caroline Servin and Wilhelmina Whitted and at the close of the program refreshments of ice-cream and cake were served.

The sum of \$30.50 was reported as a result of the free-will offering.

A Note of Thanks—In our humble opinion the Colored Woman's Conference recently held in Charlotte was an unqualified success. When the suggestion that we hold such a conference for North Carolina was made at the meeting of the Synodical in Charlotte last fall, it met with instant approval. One of Charlotte's finest women, Miss Julia Alexander, told the president of the Synodical that she would underwrite the expense of the conference. This gave us a feeling of security in planning for the very best conference possible. Miss Alexander has fulfilled her promise and paid a deficit of \$39.00—but she did not know when making her offer but that the deficit might amount to many times this amount, and we give her our grateful thanks.

Miss Margaret Rankin, another one of Charlotte's "best," was appointed to select a place for holding the conference and arranging the program. She gave unstintedly of her time, her prayers, her energy and brains, and to her is due the credit of the splendid program which was put on. We do not believe the statement that "Gratitude is the rarest flower that blooms." We are profoundly grateful to Miss Rankin, to Mrs. Turner, president of the Georgia Synodical, who taught the Bible each day, bringing out its truths so beautifully and yet so simply that all could "take it in," and to all, both white and colored, who gave of their time and talents.

Biddle University, with its beautiful campus and well-kept buildings, was an ideal place for such a conference. Special thanks are also due President McCrorey and his wife for their interest and courteous attention.

It would be difficult to find a company of women more in earnest, more responsive or more appreciative than the delegates who came from 34 towns and cities all over the state.

We thank God for answering our prayers and giving us the privilege of showing our Christian love and interest in our colored neighbors. Sincerely
Mrs. E. F. Reid, Pres. N. C. Synodical.

Aberdeen, N. C.—Mrs. J. R. Page, of Aberdeen, Bethesda Church, writes: I thought you would be interested in our "Mexican Fiesta." We had a lovely meeting with a large crowd. The younger girls gave the program and served Mexican refreshments. The collection amounted to \$53, and great interest was shown in the Mexican girl and her needs. Ed.

Officers of Orange Presbyterian Auxiliary, Synod of North Carolina—Mrs. S. C. Brawley, West Durham, President; Mrs. Paul E. Morrow, Burlington, Vice-President; Mrs. J. Mel. Thompson, Mebane, Secretary; Mrs. F. D. Fanning, Durham, Treasurer; Secretary Foreign Missions, Miss Annie D. Davis, Greensboro; Secretary Assembly's Home Missions, Mrs. A. C. Goodwin, Greensboro; Secretary Christian Education and Ministerial Relief, Mrs. James Adderton, Lexington; Secretary Synodical, Presbyterian and Congregational Missions, Mrs. W. P. Knight, Greensboro; Secretary Young People's Work, Miss Alma Headen, High Point; Secretary of Literature, Miss Bessie Bennett, Reidsville; Secretary of Orphanage Work, Mrs. H. L. Riggins, Winston-Salem; Secretary for Development of Spiritual Life, Mrs. Chas. M. Norfleet, Winston-Salem; Glade Valley Representative, Miss Delphine Brown, Winston-Salem; Historian, Mrs. R. D. Blacknall, Durham.

Officers of Fayetteville Presbyterian, North Carolina Synod, 1923-1924—Honorary President, Mrs. R. N. Page, Southern Pines; President, Mrs. J. R. Page, Aberdeen; Vice-President, Miss Delia McGoogan, St. Pauls; Corresponding Secretary, Mrs. J. T. Johnson, Aberdeen; Recording Secretary, Mrs. A. G. Carter, Sanford; Treasurer, Mrs. M. D. McNeill, Cameron; Secretary Foreign Missions, Mrs. E. C. Murray, St. Pauls; Secretary Assembly's Home Missions, Mrs. R. H. Hayes, Pittsboro; Secretary of Synodical, Presbyterian and Congregational Home Missions, Mrs. H. R. Cromartie, Raeford; Secretary Christian Education and Ministerial Relief, Mrs. John Knox, Lumberton; Secretary Sabbath School Extension and Young People's Work, Mrs. J. H. Suttentfield, Pinebluff; Secretary of Literature, Mrs. J. O. McClelland, Maxton; Secretary of Orphans' Work, Mrs. M. J. McGuire, Laurinburg; Secretary Elise High School, Mrs. A. M. Fairley, Laurinburg; Historian, Mrs. Laughlin McDonald, Hope Mills, R. F. D. No. 2; Secretary Development of Spiritual Life, Miss Margaret McQueen, Rowland.

Officers of Albemarle Presbyterian Auxiliary—President, Mrs. S. N. Harrell, Tarboro; Vice-President, Mrs. W. T. Clark, Wilson; Secretary-Treasurer, Mrs. Goode Cheatham, Box 204, Henderson; Secretary Spiritual Life, Mrs. B. R. Lacy, 110 Peace St., Raleigh; Secretary Foreign Missions, Mrs. R. Y. McAden, 316 Halifax St., Raleigh; Secretary Assembly's Home Missions, Mrs. C. B. Foy, 171 Middle St., New Bern; Secretary S. P. and C. H. Missions, Mrs. C. E. Wilkins, 314 S. William St., Goldsboro; Secretary C. E. and M. R., Mrs. A. P. McPherson, Roanoke Rapids; Secretary Y. P. and S. S. Extension, Mrs. W. G. Sheppard, Farmville; Secretary Literature, Mrs. W. W. Eagles, Pinetops; Secretary Orphanage, Mrs. W. E. Fenner, Rocky Mount.

Officers and Secretaries of Causes for Concord Presbyterian—President, Mrs. Z. V. Turlington, Mooresville; Vice-President, Mrs. C. E. Stevenson, Salisbury; Secretary, Miss Cornelia Shaw, Davidson; Treasurer, Mrs. Geo. A. Banner, Marion; Secretary of Spiritual Growth, Miss May White, Concord; Secretary of Foreign Missions, Mrs. N. E. Aull, Hickory; Secretary of Assembly's Home Missions, Mrs. J. C. Sloan, Salisbury; Secretary of S. P. C. and H. M., Mrs. G. H. Spence, Harrisburg; Secretary C. E. and M. R., Mrs. Irwin Graham, Cooleemee; Secretary of Y. P. Work and S. S. Extension, Miss Bess Arrowood, Morganton; Secretary of Literature, Miss Flora McQueen, Kannapolis; Secretary Orphanage, Mrs. J. F. Cannon, Concord.

From Annual Report of Woman's Auxiliary of Presbyterian Church, U. S.—Auxiliaries Reaching Standard of Excellence:

	Blue	Silver	Gold
Synodical of Alabama	4	--	--
Synodical of Appalachia	16	9	1
Synodical of Arkansas	1	--	--
Synodical of Florida	9	8	1
Synodical of Georgia	30	24	2
Synodical of Kentucky	14	11	--
Synodical of Louisiana	1	1	--
Synodical of Mississippi	34	19	4
Synodical of Missouri	16	3	--
Synodical of North Carolina	8	7	1
Synodical of Oklahoma	1	1	1
Synodical of South Carolina	40	42	8
Synodical of Tennessee	--	--	--
Synodical of Texas	31	10	3
Synodical of Virginia	55	35	2
Synodical of West Virginia	6	4	--
Totals	266	183	23

Eleventh Annual Report of the Woman's Auxiliary of the Presbyterian Church in the United States, For the Year Ending March 31, 1923—Condensed Summary of Educational Report:

	Foreign	Home	Total Classes	Total Membership	Increase in classes over last year
Mission Study Classes	1,945	2,014	3,959	65,501	646
Bible Study Classes	--	--	2,079	27,085	556
Prayer Bands	--	--	3,277	32,733	620
Family Altars	--	--	13,417	--	--
Tithers	--	--	16,829	--	--
Stewardship Study Classes	--	--	291	5,540	--

With gratitude to our Heavenly Father for His guidance during the past year, the following report of the Woman's Auxiliary for 1922-1923 is respectfully submitted.

God has richly blessed the women of the Church and has granted them success in their efforts to increase missionary information and to deepen the spiritual life of the members.

The Spiritual Life—Two years ago the Auxiliary added to its roster of officers the "Secretary of Spiritual Resources," later changed to the "Secretary for the development of Spiritual Life." This officer has been doing fundamental and far-reaching work and this year we are able to tabulate some of the results of her labors.

Bible Classes—Reports this year show 2,079 Women's Bible Classes with a membership of 27,085. This is a gain of 556 classes and 6,488 members.

Prayer Bands—"Every Circle a Prayer Band" is the goal of the Auxiliary, and the thirtytwo thousand women pledged to pray daily and definitely for the Church constitute a wonderful source of power. We record this year 3,277 Prayer Bands with a membership of 32,733, an increase of 620 Prayer Bands and 5,800 members. We also note that 17,920 Prayer Calendars were in use, a gain of 7,084 over last year.

Family Altars—The Auxiliary co-operates with the Assembly's Committee on Family Religion in striving to establish a Family Altar in every home, through its Secretary of Spiritual Life in the local Auxiliary. Many copies of "First Steps in Family Worship" by Miss Elizabeth Shields have been circulated, as well as "Prayers for Family Use Among Young Children." Reports indicate an awakening conscience among the women concerning the importance of family worship. This year we report 13,417 Family Altars, an increase of 4,181 over last year.

Tithers—We hear from many quarters that sales, bazaars and money-earning plans have been abandoned for free-will offerings. All of these indicate a new understanding of the relationship between our belongings and the Kingdom. The number of Tithers reported is 16,829 or 6,560 more than last year.

The Weeks of Prayer for Home and Foreign Missions were widely observed. Self-denial gifts were brought to the meeting on the day set aside for a

special program of Prayer and Thanksgiving for these causes.

The Day of Prayer for the Youth in our Schools and Colleges was observed by many Auxiliaries. An attractive program was issued for this important meeting.

The Birthday Celebration—The year just closed had a joyous beginning in the celebration of the tenth anniversary of the organization of the Auxiliary in 1912. This Auxiliary "Birthday Party" was happily celebrated in hundreds of Auxiliaries and the gifts were most liberal.

Long before the celebration was launched, a carefully prepared program for the occasion was submitted by the Auxiliary office to the Synodical Presidents for their approval, and later to the Supervisory Committee and to the Foreign Mission Committee. All these agreed unanimously that the major part of the gift should go to the Equipment Fund to build a new home for Miss Dowd's School in Japan, and a smaller part be used as a gift to Montreat, the birthplace of the Auxiliary. The plan thus approved was launched in April and was carried out in detail just as originally planned.

Although most of the gifts came in in May and June, belated sums were received by our Auxiliary Treasurer, Mrs. McMillan, for several months. The total amount reported from the Birthday offering was \$27,532.66, of which \$25,457.66 was sent to the Treasurer of the Foreign Mission Committee for Miss Dowd's School and \$2,075 was given to Montreat. The latter sum was used to erect a gateway and lodge of great rustic beauty which bears a bronze tablet with the following inscription:

Erected by
The Woman's Auxiliary
Presbyterian Church, U. S.
on its
Tenth Anniversary
1912-1922

MADONNA OF THE CURB

On the curb of a city pavement
By the ash and garbage cans,
In the stench and rolling thunder
Of motor trucks and vans,
There sits my little lady,
With brave but troubled eyes,
And in her arms a baby
That cries and cries and cries.

She cannot be more than seven,
But years go fast in the slums;
And hard on the pains of winter
The pitiless summer comes.
The wail of sickly children
She knows; she understands
The pangs of puny bodies,
The clutch of small, hot hands.

In the deadly blaze of August
That turns men faint and mad
She quiets the peevish urchins
By telling a dream she had—
A heaven with marble counters,
And ice, and singing fans,
And dressed in white, a God whose face
Was like the drug store man's.

Honor her ragged garment
More than the robe of a queen
Poor little lass, she never has known
The blessing of being clean.
And when you are giving millions
To Belgian, Pole and Serb,
Remember my pitiful lady—
Madonna of the Curb.

—Christopher Morley, in Christian Century.

CONVERSION

By Rev. Chas. Kingsley

In the shade of a cliff a rose once grew,
Budded and blossomed, but without full light,
Watered and fed by morning dew 'twas true,
But shedding its sweetness in the darkness of night.

It blossomed some as it grew up tall,
Surely growing to a greater height,
'Till it came to a crevice in the wall,
Through which it found the golden light.

It crept through the crevice with added strength,
With never a fear or thought of pride,
The crevice and the sunlight gave length and strength,
Where it unfolded itself on the other side.

The light, the dew, the new-found view,
Were not like the things it had known before;
And it forgot the old in the beauties of the new,
While spreading its fragrance all the more.

The shadowy cliff, I would have you to know,
Was a mountain of miserable sin,
With its sides and summit covered with snow,
That would not let the sunlight in.

The crevice was the cleft in the rock,
Where the streaming light flows fast,
The shadows were a door with a lock,
Now thrown open to a home at last.
Rome, Ga.

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

From a summer conference to a summer camp of the Church's young people, all in one week, is getting a goodly supply of information as to what our young people are doing. It is good to see them busy with the combination of recreation and religious study. The Davidson Conference was predominantly one for study, but some happy hours of recreation were thoroughly enjoyed. The Greensboro First Church camp at Brevard, N. C., has larger opportunities for an outing, but the matter of religious study and inspiration is being well cared for.

One of the slogans of the Davidson Conference was "Work, Play, and Prayer Together Make Character." This is a great combination and one that all of our young people cannot lose by considering. Work, including real study, is needed to entitle one to a place in the world. Play is needed to give enthusiasm and spirit and the ability to work with others. Prayer is needed to bring us strength for work and study to give us direction in our play. We hope that the conferences and summer camps will grow in interest and usefulness.

Vacation is on us now, and yet it is not a bit too early to be planning for the fall's school work. We hope that

many of our young people will have the desire and the opportunity to go just as far through school as is needed to fit them for a large service. Those who have finished high school are in a particularly trying situation. The matter of whether or not to go to college, or which college to go to, are pressing questions and need much prayerful consideration. We would strongly urge attendance at our church schools. Religion is a practical thing and we need to have it taught to us along with the arts and sciences. Think this over, young readers of this column, and make your reservation early in one of our church schools.

Sunday School

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

JULY 1, 1923

JOHN THE BAPTIST

Lesson: Matthew 3:1-17; 11:2-15; Mark 6:14-29; Luke 1:5-80; 3:1-22; 7:18-28; John 1:6-37. (Survey of the Life of John the Baptist). Printed Text: Luke 3:3-8; 7:24-28.

GOLDEN TEXT—"Blessed be the Lord God of Israel; for he hath visited and redeemed his people."—Luke 1:68.

SCRIPTURE LESSON

3. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;
4. As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
5. Every valley shall be filled and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;
6. And all flesh shall see the salvation of God.
7. Then said he to the multitude that came forth to be baptized of him, O generation of vipers! who hath warned you to flee from the wrath to come?
8. Bring forth, therefore, fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up children unto Abraham.
24. And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?
25. But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.
26. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.
27. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
28. For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he.

SHORTER CATECHISM

Q. 43. What is the preface to the ten commandments?
A. The preface to the ten commandments is in these words: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

Men of noble gifts, exalted office and beneficent deeds are attractive to mankind. This is the reason why such men as John Calvin, John Knox, George Washington, and Robert E. Lee are honored while living, and their effigies when they have departed are placed in the pantheons of human reverence. John the Baptist was one of the grandest characters of human annals. His mother, Elizabeth, was a cousin of Mary, the mother of our Lord. John, as to his humanity, was a cousin of Jesus Himself. As he reached manhood he was not a product of earthly schools. He did not learn his lessons of truth and duty from the Scribes or Pharisees, and the high priests of Israel. His only teachers were Zacharias, his father, and the All-wise Jehovah. Let us consider The Prophecies Respecting John the Baptist; John's Preaching; His Doubts; The Testimony of Jesus to John.

I. The Prophecies Respecting John

One of the distinctions of Cyrus was that many years before he was born he was designated by name as the ruler that should issue the decree that Israel should return to their own land and rebuild Jerusalem. So John the Baptist's coming and functions were predicted by Isaiah in his 40th chapter 700 years before his birth, and his relation to Messiah and appointed work were foretold by Malachi, the last prophet of the Old Testament dispensation, in his 3rd and 4th chapters 400 years before his advent. Isaiah speaks of him as "The voice of one crying in the wilderness, prepare ye the way of the Lord, make His paths straight." Malachi represents him as "Elijah the Prophet." Elijah in the days of Ahab was a witness for Jehovah and a reformer in Israel. John the Baptist was termed Elijah because he much resembled that prophet in moral qualities and appointed functions.

II. John's Preaching

He preached repentance or turning from sin unto God. He proclaimed it to all classes, Scribes, Pharisees, Sad-

ducees, Publicans, citizens and soldiers. He baptized with water as a sign of repentance all who professed it. He required something more than profession. He charged all who made such profession to reform their lives, "To bring forth fruits meet for repentance." He preached duty as well as repentance and told all classes what they must do in their stations if they would prove their repentance genuine. He enjoined charity, benevolence, honesty and justice. He not only preached repentance and duty, but he claimed Christ and His claims. He declared Him to be far superior to himself, and the Son of God. He asserted that He "baptized with the Holy Ghost" and therefore was the author of regeneration and sanctification. He preached Jesus as to His sacrificial character and affirmed Him to be "the Lamb of God that taketh away the sin of the world." He urged his hearers to "Behold the Lamb of God." To look at Him not only with the eye of sense or of the understanding, but with the eye of faith, the eye of the heart, that forms vital union and saves the soul. John not only preached repentance and duty and Christ's deity and Jesus the Lamb of God, and need of personal trust in Him, but he expounded the Divine law. He told Herod Antipas that it was not lawful for him to have his living brother's wife. For this bold testimony he lost his life. But the faithful preacher must preach law and gospel in their demands and provisions to all classes of mankind. To understand our condition under the law prepares the way for accepting the Gospel.

III. John's Doubts

For the reproof given him Herod Antipas put John in prison in the castle of Machaerus. He was here about a year and was then beheaded at the instigation of Herodias, Herod's wife. While in prison John hears of Jesus' deeds and sends two of his disciples to inquire, "Art thou He that should come or look we for another?" This question implies doubt. He had been assured that Jesus was Messiah. But long imprisonment, the injustice he had received and imperfect information had partly shaken his faith. Jesus points his messengers to His miracles and teachings as proving his claims and John's faith was confirmed.

IV. Jesus' Testimony to John

It is given negatively and positively. John was not a fickle man properly pictured as "a reed shaken by the wind," as some might have inferred from John's question. He was not a voluptuary "a man clothed in soft raiment." He was a prophet, "one who spake for God," and with Divine authority. He was more than a prophet, "he was the object of prophecy, and held a higher office than any prophet," he was "the Herald of Messiah." "None born of women greater than John the Baptist." He was great in gifts and graces. He was great in official position toward Immanuel and mankind. He was great in deeds. He was great as a martyr for the truth.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

CHRISTIAN BROTHERHOOD

M., July 2—Brotherhood Means Good Will: Num. 12:1-13.
T., July 3—Love: I John 4:15-21.
W., July 4—Service: Mark 2:1-12.
T., July 5—Peace: Isa. 65:17-25.
F., July 6—Toleration: 1 Pet. 4:8.
S., July 7—Co-Operation: Exod. 17:8-16.

Sun., July 8—Topic: What Does Christian Brotherhood Mean? I John 3:10-24. (A Peace Meeting).

On What Is Christian Brotherhood based? What if kindly approaches are repulsed?

Does Christianity apply to international relationships?

While Jesus Christ came into the world to save sinners, one important result of His salvation is Christian brotherhood among His disciples. It would be great if all men acted like brothers, but with the presence of sin in the world and its persistence in depraving mankind, we can have no hope for a universal brotherhood among men. Men by their sin have forfeited the rights of sons of God. They are rebels to His government, and defy His rule and control. God is compelled by their sin to condemn them to judgment. But He invites them to become His sons by faith in Christ and repentance of their sin. There is no fatherhood of God for all men regardless of sin; so there is no brotherhood of man except as they are brethren in Christ. What makes any human being a son of God is the regeneration of his old nature. What makes men Christian brothers is a common faith in one Saviour. We have only to look about us and observe war, oppression, selfishness, and other sins to recognize that human brotherhood is impossible except with Jesus Christ as our Master.

Christian Brotherhood Is a Real Thing

John tells us that the devil has children, and God has children. The mark of God's children is righteousness; the mark of the devil's children is hate. Righteousness is keeping God's law, and Christ says that His disciples should love one another: He calls this a new commandment, and urges his followers to obey it by loving each other, showing this love by unselfish deeds, and even unto death. Greater love hath no man than this that a man lay down his life for his friends.

When the early church began to keep Christ's law, and rich and poor had fellowship as Christians, as they followed in the steps of Jesus by their pure lives and their kind feelings toward each other, the heathen world wondered at it, and said, "How those Christians love one another!" It made a deep impression on them. They were so accustomed to hatred, selfishness, cruelty, deceit, dishonesty, it hardly seemed possible for men to be like Christ. Would it not be fine for the world to speak of the church in such terms today?

The True Spirit of Christian Brotherhood

John tells us what we expect to find in the true spirit of brotherhood. Its first mark is righteousness, which includes honesty, truth, purity, contentment, honor and submission. Next, brotherhood means love. As hate and jealousy led Cain to kill Abel, so on the contrary Christian love prompts generous feelings, a deep interest and desire for the happiness of our brother in Christ and a compassion for his misery. Again, Christian brotherhood leads us to all kinds of service, to self-denial to help others, and even may call on us to sacrifice our lives for them. Sincerity and truth are other signs of Christian brotherhood. Flattery, fraud, and diplomacy have no part in it, and if we use them, we Christians should feel condemned, because we are living a lie. And if we feel condemned, remember God is greater than our hearts and consciences, and looks with judgment on our deeds.

The Blessings of Christian Brotherhood

Everyone admits that this world would be perfect, if men loved one another as Christ bade them to do. It is the duty of the Church to make a bit of heaven on the earth by Christian brotherhood. If each one will do his part to be a brother to his fellow Christians, we will lift the world's load a little, and that will be worth while.

Christian brotherhood brings many blessings. It is one way to assure ourselves that we are Christians, if we love our brethren in Christ. For only Christians can love one another with a spiritual love. Christian brotherhood helps us to be faithful to Christ. The example, love, sympathy and encouragement of our fellow Christians inspire us to be patient and dutiful to the Lord. Christian brotherhood aids us in our prayer life, and gives us more power in prayer. And by united prayer with our brethren, the

Church can obtain large blessings from God. The last benefit John mentions to be gained from Christian brotherhood is the sense of God's abiding presence in each one and in the whole Church. As Christ and the Father are one, so He wants us to be united, and only by this unity of spirit will God be persuaded to manifest Himself to His Church. Let us all believe in and practice a spirit of generous, whole-hearted, sincere, self-sacrificing Christian brotherhood.

THE FIFTH ANNUAL YOUNG PEOPLE'S CONFERENCE IN THE SYNOD OF N. C.

By Rev. Roswell C. Long.

Attended by 408 delegates representing more than 125 churches of the Synod, the fifth annual young people's conference of the Synod of North Carolina, held this year at Davidson College, June 12th to 19th, was easily the most successful in point of attendance, interest and results accomplished of any such conference in the Synod. Much credit reflects upon the executive committee which conducted the conference, composed of Rev. John G. Garth, chairman; Mr. Claude T. Carr, Miss Mamie McElwee, Rev. C. M. Richards, D.D., Mrs. W. B. Ramsay, and Rev. C. R. Bailey. Messages of sympathy were extended from the young people and the faculty and leadership to Mrs. Ramsay, who was unable to be present on account of illness.

Each conference day began with the rising bell at 6:30, followed by morning watch conducted on each dormitory floor by the leaders at 7:15, and breakfast in the Davidson College Gymnasium, where all meals were served. The first hour of real work, the general conference on Methods of Young People's Work, held at 8:40, was in charge this year of Miss Julia Lake Skinner, of White Bible School, New York. She won and held the love of every member of the conference as she gave expert methods of doing young people's work. The young people adjourned to classes following this hour. Bible classes were taught by Mrs. S. H. Askew, who was serving her fourth year with the conference, and Rev. W. B. McIlwaine, of the Westminster Church, Charlotte, N. C. These teachers proved their ability to hold and instruct their pupils in a most able way.

"The White Fields of Japan," the new foreign mission book, was taught by Rev. J. Woodrow Hassell, of Marugame, Japan, the conference foreign missionary, and the home mission book, "Unfinished Tasks," was taught by Rev. J. J. Murray, the efficient superintendent of home missions in Wilmington Presbytery. Following a short recreation period the young people reassembled at 11:45 for a 15-minute conference with the leaders, when a "Leader's Challenge" was presented. Rev. J. G. Garth, Mr. Claude T. Carr, Miss Mamie McElwee, Mr. J. M. Harvey and Miss Helen Bailey proved themselves most competent in presenting various challenges on the several days.

One hour each day, from 12 noon until 1:00 o'clock, was given over to the young people themselves. Mr. Wilson Moore, president of the N. C. Young People's League, the organization that functions in all of the Presbyteries and includes every young people's society, conducted this hour in a most efficient manner. He had not only prepared conference buttons for the delegates, with a place for their names, but also a booklet giving a program for the conference hour each day. The physical, mental, social, and spiritual were the four sides of growth that were emphasized in this hour by devotional speakers, open discussion and definite plans. The Ramsay loving cup, for the best record for the year, was won by Wilmington Presbytery. The young people were also in charge of their own athletics, and were splendidly led by Mr. Dwight M. Chalmers and Miss Marion Moore in interesting events each afternoon.

Vesper services were held each evening following supper, usually conducted on the campus, and were led this year by Miss Julia Lake Skinner, Mrs. S. H. Askew, Rev. W. B. McIlwaine, Rev. J. J. Murray, and Dr. S. M. Glasgow. After a social hour the evening address brought the day to a fitting close. Powerful and gripping messages were brought by Rev. Homer McMillan, D.D., Rev. C. M. Richards, D.D., Rev. G. F. Bell, D.D., Rev. J. Woodrow Hassell, Rev. A. S. Johnson, D.D., and Rev. W. E. Hill, D.D., all well known leaders in our church. Prof. Claude T. Carr, Synodical superintendent of S. S. and Y. P. work, led the music most interestingly.

The conference was most efficiently managed through a system worked out by Mr. Garth, Mr. Carr and Miss McElwee. This plan included the placing of a counsellor on every floor where the young people were rooming, to whom the young people could come for advice and help. These counsellors this year included one representative each from the Presbyteries and Presbyterials. Messrs. Arnett Gamble, Leroy Burney, Guy Weeks, Thomas Lowry and Willie Nesbit, Davidson students, rendered invaluable aid to the conference in many capacities. Mr. Gamble served in the double capacity of secretary to the chairman of the conference committee and manager of the dining room help.

The entire conference, including both leadership and student body, takes this opportunity to express sincere thanks to Davidson College for the use of her property, and especially the beautiful gymnasium as a dining room. Dr. Martin and the trustees have rendered the young people and the Church as a whole a great service, a service that will no doubt yield good results in the increasing number of students that will choose this as their college. Thanks are also extended to Miss Cornelia Shaw, Davidson College librarian, for beautiful

floral decorations, and to Dr. Richards and the membership of the Davidson Church for use of the church auditorium for evening addresses.

The announcement of the executive committee that subject to the approval of Synod, the conference would be held at Davidson again next year, was greeted with prolonged applause on the part of the young people. Owing to the increase in the popularity of the conference among the churches it was found necessary to adopt the following scale of representation for the next year: Two delegates from churches of 200 or under, and one additional delegate for each additional 100 members up to 500. No church will be allowed to send more than five delegates.

Gastonia, N. C.

GREENSBORO FIRST CHURCH CAMP

As a part of its program of activities as a real live church, the First Presbyterian Church, of Greensboro, N. C., is now conducting its annual vacation camp. The camp is being conducted at Camp Sapphire, Brevard, N. C., and all the equipment of this splendid boys' camp is being used in giving the members of this church, and some of its friends, a fine outing and season of religious instruction and inspiration.

The present camp is the third annual camp, and the fact that interest in the plan is still active is shown by an attendance of nearly two hundred. The main body of campers came to camp by a special train from Greensboro on June 18th, and will return by special train on the 28th. Several families visited camp for the week-end also.

A very attractive plan is carried out as to the expenses of a good percentage of the campers. Those who from October to June have not missed Sunday School, two Sunday church services, mid-week prayer meeting, and Christian Endeavor, have all their expenses incident to camp paid by the church. Sixty-one fortunate ones are in the present camp. Others who have missed a small percentage of the five meetings a week have their expenses paid to a corresponding extent. The others who attend pay all of their own expenses.

Beginning with the morning dip at 7:45, an interesting daily schedule is carried out. There are other swimming periods at 11:45 and 5:00 p. m. Chapel service is held at 8:45 a. m., at which time Mr. Melville Trotter teaches the Book of Acts. Mr. Trotter speaks again at the evening vesper service. A rest period of an hour and a recreation period of two and a half hours come each afternoon.

Mr. Mark Bush is general manager of the camp. Mr. Ashby Wharton, who has recently passed the various Red Cross life-saving tests, is giving instruction in swimming and life-saving and giving the tests in these. Games are in charge of Mr. Bush, Miss Aileen Geoghegan, and Mr. Robert Glenn. Dr. A. R. Wilson, an elder of the First Church, is camp physician, and Miss Annie Brooks is camp nurse.

There are a score of counsellors, among these being several visitors from other churches in Greensboro and elsewhere. Rev. E. C. Caldwell, of Graham, and Rev. M. E. Hansel, of the Hawfield Church of Mebane, are among the counsellors, as is also Mr. J. Foster Barnes, director of religious education of the First Church. Of course Dr. C. F. Myers is there, for he has a part in all of this church's activities.

Three members of the regular choir are at camp—Mrs. C. A. Mebane, soprano; Miss Catherine Johnson, contralto; Mr. J. Foster Barnes, baritone. Mr. Lyle Jones fills out the quartet, which is giving some good music for the campers. Miss Louise Geoghegan, church organist, furnishes the accompaniments.

The campers are divided into four groups, Mites, Midgets, Juniors, and Seniors, from the youngest upward. Various water and field sports and contests are being arranged to close the camp. Several baseball games will also be played, one of these between the older campers and a team from Brevard. Ribbon awards will be given the winners of the first, second, and third places in the different events.

Church News

THE MINUTES OF THE ASSEMBLY

Our excellent Stated Clerk, Dr. J. D. Leslie, has broken all records in having the Minutes of the Assembly ready before July 1st. They came nearly two weeks ahead of that date, and they are in every respect a credit to his systematic industry and his ingenuity.

Those of us who know his painstaking care, without previous examination are ready to vouch for the accuracy of his statistics and his list of ministers with their respective addresses.

SOUTH CAROLINA

Pendleton Church—Eight persons were received into the communion of the Pendleton Church on June 7th, four of whom were baptized. This church has a very active Woman's Auxiliary and a recently

organized Christian Endeavor Society that is doing fine work.

Harmony Presbytery held an adjourned meeting at Lake City, S. C., June 19th. Mr. R. W. Park, a licentiate of Congaree Presbytery, was received under its care, a call from Lake City was placed in his hands, and after satisfactory examination for ordination a commission was appointed to ordain and install him on the first Sabbath of July, at 8:15 p. m.

Mr. W. S. Porter, Jr., was received under care of Presbytery as a candidate for the ministry; son of the Georgetown pastor; and Mr. A. C. Wilkins, from Williamsburg Church, also received as a candidate.

W. H. Workman, S. C.

NORTH CAROLINA

Burlington—Shiloh Church has also increased its pastor's salary by the amount of \$50. We are looking forward to an evangelistic meeting in the fall, and praying for a blessing.

Charlotte—At the evening service last Sabbath, Rev. G. F. Bell, D.D., pastor of Caldwell Memorial Church, preached a special sermon to the Lions Club of Charlotte, an organization of which he is a member. A very appropriate and helpful sermon, a special musical program and a fine spirit of fellowship characterized the service which was largely attended.

Bethesda—There will be a home-coming service at Old Bethesda, near Aberdeen, on the first Sabbath of July, and this is an invitation to all whose hearts turn back to the old home church, to come and enjoy a Sabbath as it used to be observed. There will be a service at 11:15, after which there will be a dinner on the premises and an hour of fellowship, followed by the administration of the Lord's Supper in the church. Dr. A. R. Shaw, of Charlotte, a son of Bethesda Church, will have charge of both services.

Charlotte—From the Bulletin of the First Church we take the following news item:

"Miss Marion Wilcox, now at Rock Hill, S. C., has been appointed by the session of this church, and is now under appointment by the Committee at Nashville for evangelistic work in China. She has been notified that she can secure passage August 23d, if ready at that time. The full support, amounting to \$2,700, has been subscribed.

"This church gave for foreign missions last year, \$19,876, against \$4,769 in 1918."

An Earnest Word From the Superintendent of North Carolina Synodical Home Missions—With greatly enlarged work our outlay is just the rise of \$5,000 per month, 73 now in active service in the field depending on it. The third month of the ecclesiastical year is now closing. Receipts from churches and individuals all told for this whole time \$3,190.89. There is no business in doing it this way. We are sure you will pay your part in the Fall or sometime during the year. We know you are loyal to the work. But what about NOW? The first of July is just on us when another month's salaries of \$5,000 will be due. Will you not see that your church does its part by the 73? Do not leave them and us to carry the load through the sweltering season while your church lies almost dormant and you take your vacation. We will haunt you sure. Play the game fair by the 73. Any good sport would. You have a thousandfold more reason. They will be winning a thousand souls for Christ in these summer months, in many a hard field.

A. W. CRAWFORD, Supt.

Greensboro, N. C.

Statesville—The construction of the new church projected by the members of the First Presbyterian Church has been deferred until building conditions—the high cost of materials and labor—are more favorable. That is the decision of the meeting held Sunday following the morning service and incorporated in a resolution.

The determination of a favorable time is left to the building committee. Meanwhile the finance committee will continue its canvass for subscriptions and payments on subscriptions already made will be requested. Mr. J. R. Hill was elected treasurer. Payments may be made to Mr. C. A. Poole, at the First National Bank.

Rev. Dr. J. D. Leslie, of Dallas, Tex., occupied the pulpit of the First Presbyterian Church, Sunday evening. Dr. Leslie, who is stated clerk of the Southern Presbyterian General Assembly, attended the recent meeting of the Assembly at Montreat. He is a native of Iredell, but has lived in Texas for many years.

Greensboro—We take the following items from the news bulletin of The Church by the Side of the Road— Last Sunday morning the Men's Club met again in the splendid shady grove in front of the church. It was delightful—so much so that Pierce Rucker was given a rising vote of thanks for the use of his property. Pierce says he enjoys it just as much as we do.

"Mr. Sterling Hunter"—He is a native of Georgia. He fought in France. He is a graduate of Union Theological Seminary. And some other things, but they will come out later. That's enough for the present. We will just say this: we are lucky to get him as our playground director and young people's worker. Few men could have stepped into the vacancy made by Mr. Hamilton's departure and given the satisfaction right from the start, as "Sterl" has done—for that is what they're calling him already.

The young people are even now devoted to him. He is "one of them" and they quickly found it out.

Mr. Hunter preached the sermon at last Sunday night's service and it was a gem. Everybody enjoyed it thoroughly and went away stronger for it.

The people of our church and community will soon find out that the young folks, from the smallest to the largest, could hardly find anywhere a safer or more wholesome atmosphere, nor a better time, than on the church playgrounds under Mr. Hunter's careful and expert supervision.

It certainly has been a treat to have Mrs. O. G. Jones with us again and we only regret that her stay could not have been longer. There will always be a warm place for her in the heart of the Church by the Side of the Road.

Wilmington, First Church—Rev. A. D. P. Gilmour, D.D., pastor. From the Church Bulletin we take the following items:

"Our church has been fortunate in securing the services of Miss Helen F. Russell, of Spartanburg, S. C., to be the pastor's assistant and full time girls worker. Miss Russell will take up her work here the middle of September next.

Miss Russell is a graduate of Converse College in the Class of 1921 and since her graduation she has been a member of the faculty of that college, which fact proves the high estimation and appreciation which the faculty of Converse College placed upon her.

She is a member of the First Presbyterian Church of Spartanburg and has been a most earnest and active and sincere worker among the Young People of that Church, co-operating with the pastor's assistant most efficiently.

Miss Russell is a young lady of great personal charm and many varied talents. She is magnetic and winsome and attractive in every way, altogether highly fitted by endowment and experience to be a leader of girls and young women.

Miss Russell will spend the summer at Montreat, taking full advantage of all the conferences there.

Our church deems itself very fortunate in having secured the services of Miss Russell."

"Rev. W. W. Morton, head of the vacation Bible School of our church, which opens on June 25th, has arranged for a brief preliminary course of lessons in handicrafts, under expert teachers to be given to any of our women and young girls who are willing to assist later in the school. These lessons will begin on Monday afternoon, at 4:00 o'clock, in the Beginners room of the Sunday School. As the course is short and intensive, all who wish to join the class should be there promptly. There will be no charge to those who can help in the school, and they may keep all articles they make by paying for the materials. Please notify Mrs. John Hill if you wish to join the class."

APPALACHIA

"Weaverville, N. C.—North Buncombe Field—Mr. A. M. Mitchell, of the Junior Class of Union Seminary, is laboring with us for the summer in the North Buncombe field. Because of his valuable help we have already been able to organize a new Sunday School at Red Oak, with an average attendance of about 50. Red Oak was in former years a stronghold of Southern Presbyterianism, in fact it is one of the oldest in the Presbytery. However, no organized work has been done there for some 12 years. Workers go out each Sunday afternoon from the Weaverville Church to help in this work. We are also having preaching services there each Sunday afternoon. Four of our adult workers go out each Sunday to help in Sunday School mission work at two points. These are Mr. and Mrs. Charles Blankenship, Mrs. G. B. Hussey, and Miss Sarah McCormick.

"Covenanter's Church—Dillington, N. C.—This church is keeping up its old-time interest in religious matters and at the same time going forward in its work for the Master. Recently Mr. Reynolds Dillingham was elected superintendent of the Sunday School and is proving a very effective worker in that position. Rev. H. B. Dendy."

Abingdon, Va.—A most impressive service was held in this church on the evening of May 13th, when Mr. Robert P. Richardson, for the past two summers assistant to the pastor here, was ordained as an evangelist by a commission of Abingdon Presbytery with a view to his going to China. Rev. W. M. Walsh, pastor of the church, presided; the sermon was preached by Rev. Dan Graham, of Green Spring, Va., and the charge was given by Rev. C. M. Chumbley, of the Rich Valley field. Rev. J. B. Bittinger, of Winchester Presbytery, was invited to take part in the laying on of hands, as were also the elders of the Abingdon Church.

Mr. Richardson is greatly beloved in Abingdon, having rendered most efficient service in the out-post work, in the conduct of Daily Vacation Bible Schools, and other activities. He is well endowed and finely equipped for the important work of a foreign missionary.

Young People's Conference—The third annual Young People's Conference for the Synod of Appalachia was in session at Stonewall Jackson College, Abingdon, Va., June 5-12. It was under the efficient direction of Rev. John J. Fix, D.D., Synod's Superintendent of Sunday Schools and Young People's Work, and was conceded to be the best conference yet held, from the standpoint of diligence and earnestness on the part of the young people, and of the results accomplished. At the closing service 32 indicated their purpose to dedicate their lives to some definite form of Christian service. The

social and recreational features were duly stressed under the leadership of Rev. C. L. Nisbet, of Pineville, Ky. It was a busy, happy group. Stonewall, with its new buildings and spacious grounds, is an ideal place for such a gathering.

The following served as teachers and leaders: Mr. R. K. Axson, executive secretary of First Church, Asheville, N. C., inspirational addresses; Rev. Dabney Carson, vesper services and church causes; Rev. Robert Yost, of King College, Bible hour and inspirational addresses; Rev. E. V. Tadlock, class in "unfinished tasks"; Rev. W. M. Walsh, class in "white fields of Japan"; Mr. Frank Wilson, expert Endeavorer; Rev. J. J. Fix, Sunday School methods; Rev. L. T. Wilds, Hendersonville, N. C., class in "creed of Presbyterians;" Miss Janie McGaughey, of Knoxville, class in "needed counsel for young Christians;" leaders of Presbyterial groups: Mrs. W. M. Walsh, Miss Mabel Anderson, and Mrs. R. E. Prater. Rev. W. F. Junkin spoke twice in the interest of foreign missions, and Rev. S. R. Hay, of Morristown, made a special address on Christian education. Rev. and Mrs. C. L. Nisbet were in charge of the music.

ALABAMA

Selma—Rev. E. G. Gammon, D.D., of Hampden-Sidney, Va., has accepted the call to become pastor of the First Church, Selma. He will begin his new work September 1st. The congregation is rejoiced over being able to secure a pastor in so short a time. The pulpit has only been vacant two months. There is also great rejoicing at being able to secure such a strong preacher as Dr. Gammon.

Our pulpit during June and July will be filled by Rev. S. W. McGill, D.D., of Kentucky, and Rev. T. S. Clyce, of Texas.

LOUISIANA

Presbytery of New Orleans—The constitutional requirements having been met, I hereby call the Presbytery of New Orleans to meet in the First Presbyterian Church, New Orleans, at 1:00 o'clock p. m., on Friday, July 6, 1923, to transact the following business:

1. To consider the request of Rev. C. H. Maury for the dissolution of the pastoral relation existing between himself and the First Presbyterian Church, Bogalusa, La., and any other business connected therewith, and also to grant Mr. Maury a letter of dismission, if so requested by him.

2. To consider Mr. Maury's resignation as a member of the Presbytery's Home Mission Committee and elect his successor.

E. M. Shepard, Moderator.

Attest: Louis Voss, Stated Clerk.

TENNESSEE

Home Missions in Memphis Presbytery—Rev. J. F. Forsyth began work in McNairy County group of churches the last of April. He and his wife have entered very encouragingly into the work of that important field, consisting of Bethel Springs, Purdy, Bethesda and Rose Hill. They are welcomed as very helpful additions to the working force of our Presbytery. The Gibson County field, consisting of Fruitland, Concord, Zion, Eaton and Oak Hill, under the able ministry of Rev. W. E. Powell, is making commendable progress. Rev. B. M. Cowan is supplying Collierville and Germantown. Rev. D. C. Young, pastor of Rosemark, is giving one Sabbath to Kerrville. Rev. A. L. Rhea is preaching, one Sabbath a month, at Denmark. Candidate J. L. Neely has done a splendid work at Whitehaven for the past year, giving that church two Sabbaths a month. In addition to this, he is now supplying Eastland Church two Sabbaths a month, with fair prospects of a fruitful work. Candidate T. B. Roddy is in charge of Highland Heights church for the summer, and with the help of his wife the church is rapidly growing. Candidate W. D. Morris is supplying Mason, Santon, Dancyville and Hebron during the summer. Candidate T. S. Daniel is supplying Arlington Church for the summer. Lamar Heights Church has called Rev. H. B. Wade, of Okolona, Miss., and he hopes to begin work in that important field the 1st of July.

The Presbytery, at the request of the Home Mission Committee, has undertaken the work of building a home for the Superintendent of Purdy School, and the Auxiliaries are entering into the task with zeal and determination, and the work will be done. A generous member of the Second Church, of Memphis, has provided the means for a light plant at Purdy, and it will be installed in the near future. Our churches are nearly all supplied with the ministry of the Word, and the work is in a very encouraging condition.

J. J. Hill,

Superintendent and Treasurer.

VIRGINIA

Suffolk—On June 7th the corner-stone of the new Presbyterian Church, of Suffolk was laid. Rev. Joseph G. Venable, D.D., of Norfolk, made the address. His subject was "Go Forward." All denominations were represented.

The Presbyterian Church was organized in Suffolk in 1876. Its first pastor was Rev. L. E. Scott. Pastors in order of service were Rev. E. B. McClure, Rev. William Chinn, Rev. Wilbur Shipley, Rev. F. L. Delaney, and Rev. W. A. Hall. The present pastor, Dr. R. B. Eggleston, assumed the pastorate in 1917.

The work of the church has been greatly advanced since Dr. Eggleston came to Suffolk. It has more than doubled in membership. The Sunday school is four times larger than it was at the beginning of his pastorate. The primary and junior Christian En-

deavor have been organized and are growing. There are both men's and women's Bible classes with good memberships.

The General Assembly's Training School, Richmond—At a meeting of the board of trustees of the Training School, on June 14th, the resignation of Dr. F. T. McFaden as president of the Training School was accepted with great regret. He felt it his duty to accept the urgent call to the Presbyterian Church at Winchester, Va. During the year of his presidency he made a warm place for himself in the hearts of the students and faculty.

Dr. Walter L. Lingle, president of the board, was directed to take general oversight of the Training School until permanent plans can be made, and the work of the school will go forward without interruption.

Dr. O. E. Buchholz, of the faculty, was requested to take charge of the registration of new students. A large number of new students have already registered and the indications are that the school will be taxed to the limit to provide room for all who desire to enter.

Work on the new dormitory and dining hall, which are now under construction, is progressing rapidly and it is fully expected that they will be completed by the 1st of September.

With the completion of the new buildings the Training School will be in a position to accommodate men as well as women and will be glad to register men who are looking forward to becoming assistants to pastors, directors of young people's work, Sunday School workers, and home mission workers, and similar work.

WEST VIRGINIA

Spruce—On May 27, 1923, a Presbyterian church was organized at Spruce, a town on the top of Cheat Mountain, by a commission of Greenbrier Presbytery. Messrs. E. C. Smith and E. L. Duncan were ordained elders, and Messrs. G. W. Clinebell and Ed Lyle were ordained deacons. Steps are being taken to build a church. This church is the result of the Presbyterian evangelist, assisted by Rev. F. W. Gray, of Cass, W. Va. This is a high church Presbyterian church, being about 3,900 feet above sea level.

Huntersville and Westminster—These two churches are located in a beautiful little valley which runs parallel with the Allegheny Mountains for 25 miles. A hard surfaced state road is being built the full length of the valley. Formerly these two churches were grouped with the Marlinton Church, but the Marlinton Church now has a pastor for all his time and employs an assistant in the mission work in the western part of the county. Presbytery sent the evangelist to preach and spend a month in these churches with the result that the churches were strengthened by the addition of a dozen or more members, most of whom were heads of families and substantial people. Canvasses were made and the churches now with the help of the Home Mission Committee are able to support a pastor. We need a good man for this promising and attractive field.

Greenbrier Presbytery—At a recent meeting the matter of the call from Davidson College for the services of Rev. J. T. Pharr, as student pastor was taken up. A representative from Davidson faculty presented the call. Three ruling elders, representatives of the Spring Creek Church, presented the action of the session and of the congregation unanimously protesting against the dissolution of the pastoral relation. After considerable discussion and prayer the Presbytery unanimously declined to dissolve the relation and to release him from the field where he is doing such excellent work, and where he and his wife are so dearly loved by all the people.

At the same meeting Mr. W. C. Neel was received as a candidate for the ministry from Mecklenburg Presbytery. He is a recent graduate from Union Seminary. He was examined for ordination. Having passed a very creditable examination, a call from the Fayetteville Church was placed in his hands, and a commission, Rev. W. W. Pharr, chairman, was appointed to ordain and install him pastor of the Fayetteville Church at such time as most convenient for all parties concerned.

The pastoral relation between Rev. T. H. Wix and the Frankford Church was dissolved some weeks ago and he was given permission to labor without the bounds of the Presbytery till fall meeting. The Carmel Church has recently called Rev. W. A. Benfield for all his time. Owing to removal and the development of new work the Presbytery is in great need of several men especially after the seminary opens and the students return to the seminary.

Rev. John I. Armstrong, D.D., was given permission to labor without the bounds of the Presbytery, but the Presbytery is gratified to know that he will retain his membership with us, while serving as editor of our Sunday School periodicals. His services as a Presbyter are valued and appreciated by all the ministers and churches of the Presbytery.

J. E. Flow, S. C.

PERSONAL

His many friends will rejoice to learn that Rev. W. Bruce Doyle has so improved in health as to be able to return to his field of labor again after several months spent at Hot Springs, N. C. His address is once more Opelika, Ala.

Rev. F. T. McFaden, D.D., has changed his address from Richmond to Winchester, Va., where on July 1st he takes up the work as pastor of the church at Winchester.

Educational

King College, Bristol, Tenn., has just closed one of the best years in the history of the college. The attendance of students has been the largest in more than 25 years and the record in the various departments of college activities has been high.

The baccalaureate sermon was preached Sunday, May 27th, in the First Presbyterian Church, by Rev. Russell Cecil, D.D., pastor of the Second Presbyterian Church, of Richmond, Va. Dr. Cecil's message was splendidly adapted to the occasion and was delivered with his usual preciseness of speech and clearness of thought. Dr. Cecil also occupied the pulpit of the First Church on Sunday night.

The annual declamation contest for the gold medal offered by the two literary societies, was held in the college assembly hall, May 16th. The medal in the Athenaeum Society was won by James White, of Asheville N. C., and in the Philothesian Society by William Thorington, of Montgomery, Ala.

Monday night, May 28th, the inter-society contest in oratory was held for the gold medal given each year by Col. Sam L. King, of Bristol. The decision of the judges gave the prize to Mr. J. Edward O'Dell, Jr., of Blountville, Tenn., a member of the Athenaeum Literary Society.

On Tuesday night, May 29th, the graduating exercises were held. The class was represented by Clifford E. Ford, Piney Flats, Tenn., who made the salutatory address and Eldridge H. Moore, of Church Hill, Tenn., the valedictory. The address before the graduating class was made by Rev. H. H. Pitzer, D.D., of Chattanooga, Tenn. Mr. J. H. McCue, president of the board of trustees, delivered the diplomas to the five members of the graduating class, who were: Eldridge H. Moore, Church Hill, Tenn., A.B.; Clifford E. Ford, Piney Flats, Tenn., A.B.; Thomas C. Jones, Bristol, Tenn., B.S.; Clifford W. Swanson, Moline, Ill., B.S.; and Rufus K. Sanders, Jr., Saltville, Va., B.S.

The gold medal in the Athenaeum Society was won by E. H. Moore, as best debater, and by Nelson Koehler, of Canal Fulton, Ohio, for improvement in debate; in the Philothesian Society, by Robinson Garland, of Carter, Tenn., as best debater and by Foy DeHaven, of Hillsville, Va., for improvement in debate.

The J. Albert Wallace memorial medal, for Philosophy, given by Mr. Bennet Y. Wallace, of Tifton, Ga., was won by E. H. Moore. Mr. Moore was also awarded \$20 in gold given by Mr. H. E. King, a young business man of Bristol Tenn., to the student voted by the faculty, as the best all-round man in the school.

The president's scholarship was awarded to Robinson Garland, for having made the highest grades during the year, and the five dollars given by the Ladies Auxiliary of the college, was awarded to Albert Stone, of Emmett, Tenn., for the second highest average. The medal in the military department was won by Edward McKinley, of Quentin, Miss., as the most efficient cadet and to Harry Hudson, of Montreat, N. C., for the highest score made in the spring target practice on the rifle-range.

Announcement was made of the action of the board of trustees in conferring the honorary degree of doctor of laws upon Rev. J. Sprole Lyons, D.D., pastor of the First Presbyterian Church, of Atlanta, Ga. The honorary degree of doctor of divinity was conferred upon Rev. Cecil Lee Ewing, a member of the class of 1871 and pastor of the Presbyterian Church at Brownwood, Texas; and upon Rev. Peter Pleune, pastor of the Highland Presbyterian Church of Louisville, Ky.

The 57th session will open on September 12, 1923, with good prospects that the college dormitory will be filled by the opening date.

Hampden-Sidney Commencement—On June 13th Hampden-Sidney College held what was in many respects the very best of all the commencements of her one hundred and forty-seven years of history. The preliminary exercises began on the Sunday morning of June 10th, when Rev. Graham Gilmer, pastor of Tinkling Spring Church, preached the sermon before the graduating class. That evening Mr. Gilmer delivered the sermon before the Y. M. C. A. Both of Mr. Gilmer's sermons were deeply spiritual and were just the messages that the student life of America needs today.

On Tuesday evening the annual inter-society debate took place in the college chapel between the Union and Philanthropic societies. In this debate the representatives of the Philanthropic society were the winners. The deepening interest which the students of Hampden-Sidney are taking in their literary society work is rather unusual in this materialistic age.

On Wednesday the commencement exercises proper were held in College Church and the address before the graduating class was delivered by Hon. Geo. Bryan, of Richmond, Va. Mr. Bryan's earnest talk on Some of Life's Handicaps was full of practical and helpful advice to the 20 young men who were in reality just starting out on life's work. The valedictorian and first-honor man of the class was Mr. M. I. Williams, of Moorefield, W. Va.; second honor went to Mr. C. H. Binford, Pamplin, Va., and third honor went to Mr. T. E. Gilmer, Draper, Va.

Prizes were awarded as follows: From the Union Literary Society, Mr. J. W. Benjamin, of Harper's Ferry, W. Va., received the Senior essayist's medal, and Mr. H. L. Rceves, of Mt. Solon, Va., received the declaimer's medal. From the Philanthropic Literary Society the Senior orator's medal went to

Mr. A. G. Williams, Winchester, Va.; the Junior essayist's medal to Mr. N. A. Bedinger, Charlotte C. H., Va.; the Sophomore debater's medal to Mr. H. D. MacPherson, Red Springs, N. C.; and the Freshman declaimer's medal to Mr. C. W. Kernan, Rural Retreat, Va. The Junior-Senior magazine medal was won by Mr. B. S. Morgan, Jr., Charleston, W. Va.; the Freshman-Sophomore magazine medal by Mr. W. C. Barger, Charleston, W. Va.; the magazine poetry prize by Mr. J. W. Benjamin, Harper's Ferry, W. Va.; and the Geo. W. Bagby prize by Mr. R. C. Garhck, Jr., Richmond, Va. Scholarships were awarded to the following: Mr. C. W. Friend, Drake's Branch, Va.; Mr. H. D. MacPherson, Red Springs, N. C., and Mr. L. B. Stephenson, Jr., of Rolla, Va. Ministerial scholarships were awarded to Mr. T. C. Hix, Prospect, Va., and Mr. V. L. Fisher, Norfolk, Va. The Sigma Upsilon short story prize went to Mr. W. A. Moncure, Jr., of Richmond, Va.

Honorary degrees were conferred as follows: Doctor of Divinity: Rev. L. E. Hubard, Elizabeth, N. J.; Rev. J. P. Smith, Campinas, Brazil; Rev. W. J. King, Leesburg, Va.; Rev. R. A. White, Mooresville, N. C. Doctor of Laws (LL.D.): President James E. Allen, of Davis and Elkins College, Elkins, W. Va.; Hon. Wm. Cabell Bruce, Baltimore, Md., and Rev. Prof. E. C. Caldwell, Union Theological Seminary, Richmond, Va. The degree of D. Litt. was conferred upon Dr. H. R. McIlwaine, state librarian of Virginia.

Never has the character of the student body been finer nor the work in the class room been of a higher order than during the session that has just closed. An experienced educator who has been associated with students in a number of different educational institutions remarked a few weeks ago that he had never come in touch with a finer or more intelligent student body than he found at Hampden-Sidney College.

The next session will open September 13th.

News of the Week

After several false starts United States officials enforced the ruling of the treasury department that no ocean liner should cross America's three-mile line with her supplies, when on June 23d they smashed the British government seals on the liquor stores of the steamships Baltic and Berengaria and confiscated all of the wet goods except that classed as medicinal.

President Harding in his big western trip has gotten as far west as Kansas. The trip is characterized by addresses to large audiences at every city and town at which a stop is made.

The North Carolina Press Association held its annual session the past week in the beautiful Blowing Rock country in North Carolina's inimitable mountains. The editors reaffirmed their stand for law enforcement. John B. Sherrill is president of the organization.

Owners of Lakeview Park, Inc., a scenic tract containing 1,400 acres, Asheville, N. C., have announced that they will tender a sufficient amount of this land for the site of the proposed home of America's passion play and two months of summer opera for the nation. The site combines the requisite qualities—modern conveniences, near modern accommodations and yet removed from noise.

Erwin R. Bergdoll, wealthy Philadelphia draft evader, is to be released from Leavenworth prison, after confinement of two years and ten months' time. He is a brother of Grover Bergdoll, who fled to Germany after the war to escape the same fate.

The South Carolina Cotton Growers' Co-Operative Association has within the past ten days made very large sales of cotton to Germany, for which it is reported they secured a good price.

The army's new "two-and-a-half-planer" air giant, known as the Barling bomber, the biggest thing yet in flying machines, will soon be tested at Wilbur Wright field, Ohio. The ship measures 120 feet from tip to tip, is powered with six Liberty motors, weighs 40,000 pounds and will have a flying speed of not less than 90 miles an hour.

Li Yuan-Hung, who fled from the capital to his home in Tientsin under threats of military occupation of the capitol, apparently considers himself still the president of China. It is reported that Li has withdrawn his resignation which he submitted more than two months ago and which was never acted upon.

From Rome comes the harrowing story of the vast ruin and devastation that have followed the eruption of Mt. Etna. Great rivers of molten rock, pouring down the steep sides of the mountain from numerous fissures, are overwhelming all before them and the inhabitants of the surrounding settlements are fleeing in despair while crops and homes disappear under the hissing flood. The

main crater of Etna, after the displays of last week, suddenly opened up at midnight Sunday with a noise like the firing of a thousand cannons. There were subterranean rumblings, flames shot to the sky, and the populations of the little towns about the base of the cone fled to the plains. Five great cracks opened in the northeast side of the mountain and from these mouths, several kilometers from the old crater, came streams of lava. Thousands of tons of rocks and ashes were hurled to a height of from 30 to 60 feet from both the old and new craters, and the lava streams advancing on a frontage estimated at 500 yards, laid waste the vineyards and forests in their paths and progressed at a speed of a mile and a quarter an hour. Airplanes are being used for the first time to watch the progress of the eruption and special signaling stations have been established at various strategic points, giving confidence to the people in the fact that they are being protected. Special units of the Red Cross, with all supplies, have been dispatched to care for the homeless wanderers and provide food and shelter for them.

The congestion caused by the automobiles of tourists, curiosity seekers, and amateur relief workers in the affected area became so great that Prefect Pericoli and Generals Straco and Battaglia have issued orders that no car shall circulate in the district without permission.

Funds and offers of help have begun to pour in from all over the world. Pope Pius and King Victor Emmanuel have each given 50,000 lire, an Italian newspaper in New York has cabled 100,000 lire and the various municipalities throughout Italy are sending contributions.

The Leviathan, the world's largest liner, rebuilt and refurbished at a cost of \$8,200,000, is making her trial trip to the waters in the neighborhood of Bermuda. With flags flying and guests of the United States shipping board, it is one of the most luxurious trips ever made. On her return she will go into the regular trans-Atlantic trade, starting July 4th from New York to Cherbourg and Southampton.

Confident that the government will finish the twelve-month period ending June 30th with a surplus of \$200,000,000, President Harding told government officials at the "business" meeting June 18th that he expected greater economies to be effected during the next fiscal year.

North Carolina has taken a forward step along humanitarian lines in that she has substituted rewards of good behavior for the lash as punishment of bad behavior in her prisons and convict camps.

A gift of \$150,000 to be distributed among 15 hospitals in the United States and Canada to promote the use of insulin in the treatment of diabetes is announced by John D. Rockefeller, Jr. The hospitals are in all sections of the country.

A. B. Stroup has been appointed head of the prohibition forces in North Carolina, to succeed R. B. Sams, transferred. Mr. Stroup's headquarters will be in High Point.

General Gouraud, of the French army, "the lion of the Argonne," will arrive in the United States June 30th, to be the guest of the Rainbow division during a six weeks' tour of the United States.

Asa G. Candler, the 72-year-old Atlanta capitalist and coco-cola king, on June 20th was married to a Mrs. Ragin, of Atlanta, a former stenographer. Rev. Ben R. Lacy performed the ceremony.

The South Carolina Railroad Commission has announced a decision to the effect that it is ordering the three and six-tenths cents a mile railroad passenger fare in South Carolina abolished and the three cent fare, authorized by state statute, to become effective.

As a last act before starting on his western trip President Harding ordered the release of more than a score of federal prisoners convicted of violating war laws.

June 21st, the longest day in the year, proved the hottest in many sections of the United States. However, in New Mexico and some other sections the temperature dropped so low that ice formed.

Secretary of State Hughes startled official and diplomatic Washington on June 23d with the announcement that he and British Ambassador Geddes had entered into a formal agreement contingent upon participation of the United States in the world court of the League of Nations. The announcement discloses what is regarded as misleading assumption on the part of Mr. Hughes in anticipating the course of American foreign policy as carried on with the advice and consent of the Senate. The formal understanding entered into, it is asserted, can be justified only on the theory that the state department expects the country and the senate to approve the Hughes idea of American participation in the world court.

CHILDREN

SCHOOL CLOSED IN MAY

Dear Standard:

I am a little girl nine years old; I go to Sunday School; my teacher's name is Mrs. Goodman. I like her fine. Our pastor's name is Rev. J. W. Goodman. We all like him fine. Our school was out the 10th of May and I was promoted to the second grade; my school teacher's name was Miss Archie McPhaul and I liked her very much. I am spending the week at Grandpa's and I want to surprise my mother and father.

Your little unknown friend,
Lessie Brown.

Red Springs, N. C.

A TWIN SISTER

Dear Standard:

I am a little girl 13 years old. This is my second letter to you. Papa takes the Standard and I enjoy reading the letters and stories. I have seven sisters and a twin sister; her name is Elizabeth. I go to Antioch High School; my teacher's name is Miss Sadie Culbreth. I like her fine. I was promoted to the seventh grade last year. I am spending a week at Grandpa's and I want to surprise my mother and father. I had better close for fear of the waste basket.

Your friend,
Rebecca Brown.

Red Springs, N. C.

A SPLENDID PASTOR

Dear Standard:

I am 14 years of age. I go to Sunday School at Cornelius. Rev. R. C. Clontz is our pastor. He is a splendid pastor and we all love him very much. Miss Laurine Beard is my Sunday School teacher and I like her fine. I go to the Cornelius High School and will be in the tenth grade next term. Father takes the Standard and I enjoy reading the nice letters and stories. I will close by answering the question Margaret Wicker asked in her third letter to the Standard: The shortest verse in the Bible is Jesus wept, found in John 11th chapter and 35th verse. I also want to ask, What is the longest verse in the Bible? As this is my first letter I hope to see it in print.

Your unknown friend,
Susie McConnell.

Cornelius, N. C.

AFRAID OF WASTEBASKET

Dear Standard:

I am a little girl 11 years old. I go to Sunday School every Sunday I can. My teacher's name is Miss Margaret Hudson. I like her fine. I have one brother and one sister. I will close for fear of the waste basket.

Your friend,
Sara Frances Cunningham.

MEASLES INTERFERED

Dear Standard:

I am a little girl six years old. I have been going to school but our school is out now. My teacher's name was Miss Brooks. I sure did like her. I passed to the second grade. I was in a play at commencement but I had the measles and could not be in it. I have a little sister named Sarah Margaret, but we call her "Peggy;" she can walk now. I have a pet kitten named Jimmy; he is black. I have written you twice before and neither one of them reached the waste basket, so I hope this one will not either.

Your friend,
Jean Smith.

Red Springs, N. C.

FEED DOLLS ON MUD CAKES?

Dear Standard:

I am a little girl four years old. My daddy takes your paper and I enjoy hearing mamma read the letters and stories in it. I have two dolls; their names are Sarah and Princess. My sister and I have a play house; we keep our dolls in it. We make mud cakes and have a good time playing. I must close as I want to surprise my Mamma and Daddy.

Your little friend,
Flora McNair Smith.

Red Springs, N. C.

THE LITTLE GIRL AND THE GARDEN

The hollyhocks grew in an even row in the little garden that belonged to the vacant house. They stood so stiff and straight that their colored ruffles never got tossed by the "silly breezes," as they called the summer wind. When raindrops drenched the garden the hollyhocks lifted their heads high above the spattering mud and sand.

Over in a corner grew the pansies, a cheerful little colony, always happy and good-natured.

The hollyhocks were always reproving them for their shortcomings. The pansies were careless and untidy, they said.

It is true that the pansies' faces were often smudged. That was because they were too close to the ground to keep from being spattered by the mud and soiled by the dust. They could not help themselves, but the hollyhocks did not understand that.

Some of the other garden flowers thought the hollyhocks a little too hard on their small neighbors and said so. But the hollyhocks expected every one else to be as proud and particular as they were themselves.

The pansies tried hard to please their tall, dignified neighbors; but they would no sooner stand stiff and straight than down they would go once more. Then if a shower happened to come along, the hollyhocks were shocked all over again.

One day it was rumored in the garden that a family was about to move into the little brown house. The news got round somehow that in the family there was a little blue-eyed girl. The pansies fluttered with excitement when they heard that, and even the hollyhocks looked interested.

On a golden afternoon in June there was a stir and a bustle in the small house. "The little girl will soon find her garden," all the flowers said to one another.

The hollyhocks drew themselves up and waited proudly.

"Now, pansies," the tallest hollyhock said, "if you want the little girl to like you, have your face clean and hold up your hearts as high as you can. Don't lean over and snuff the grass."

The pansies promised to do their best. But when the day came they were in such a flutter and bobbed about at such a rate that they got their faces smudged with dust.

Every flower was ready. The pink roses by the gate were already nodding a welcome, blossomy bushes were ringing their golden bells, and the graceful lilies had practiced their manners perfectly. The little pansies nudged one another and tried to keep from laughing aloud.

Suddenly the gate was flung open, and a voice cried: "O, the garden, the dear, dear garden!"

There was a flutter of white skirts and apron strings, and down the garden walk a joyous little girl came running. The flowers knew by the look in her eyes that she was going to love them.

A group of bright nasturtiums peered anxiously from behind a snowball bush, and a row of frilly pinks ducked their heads and curtsied politely. The hollyhocks, straight as soldiers, glanced over toward the corner to see if the pansies were in order.

"I should like to shake them!" the tallest hollyhock snapped. "Just look at the silly little things hanging their heads!"

For the pansies, suddenly shy and timid, were hiding their faces in the grass. Already they loved the little girl, but in their hearts was the thought: "What if we should not please her!"

The child danced merrily up to the row of hollyhocks. "Hello, you nice old things!" she said.

The proud flowers stiffened. They wondered whether she were treating them with the proper amount of respect.

She had a happy greeting for the graceful lilies, for the snowball bush, for the roses, the petunias, and the pinks. Then all at once she gave a little cry. Running to a corner of the garden, she clasped her hands and bent low.

"O you darlings!" she said. "You blessed little things! I hoped you would be here, and here you are!"

An instant later she was running toward the house. "Mother," the flowers heard her call, "didn't I say I knew there would be pansies?"

That night when the pansies had gone to sleep, each with a happy smile on its small face, the other flowers, wakeful, talked the matter over in the moonlight.

"I wonder," said the proudest hollyhock of all, "Why she loved the pansies so when they didn't even hold up their heads to greet her?"

A pink rose nodded thoughtfully. "I think," was her answer, "our little girl understood why the pansies hung their heads."—Elizabeth Thornton Turner.

THE PICNIC

By Mary C. Hamilton

"Mother, may we have a picnic for our birthday party this year?" asked James of his mother. James and Janie were twins of seven and were very devoted to each other.

"Why certainly, if that is what you want."

"We'll have our nearest friends, for we can't have everybody. Let's just have fourteen, so that we'll have one for each of our years." Janie was ready to plan for it.

"Yes, and let's take Rover for sure. He'll be nice to romp with us." James loved his dog.

"All right, you may run invite your friends now if you choose. Tell them to come at 5:00 o'clock."

At five the next day eight boys and eight girls started down the road with smiling mother. Mother had sent a servant on ahead with a huge hamper of "eats." They were going to a lovely green spot beside a placid lake which lay near their home. Rover frolicked along in front and the children thoroughly enjoyed the walk to the picnic grounds.

They played around in the grass until mother called them to supper.

And my! what a spread! There were so many things that children love; and at the end was a freezer of ice-cream and a large birthday cake.

After supper they grew rather restless and wandered around until mother had a hard time keeping them interested in anything.

"James! James! Mother! get him!" Janie rushed to her mother and pointed to the lake.

Mother rushed to the side and—Where was he? But her thoughts were interrupted by a sharp bark. There was Rover swimming toward them with his teeth in James' blouse.

When Rover had been petted, Janie hugged James until her clothes were almost as wet as his.

Of course that was the end of the picnic and they all went home.

As soon as the twins had dry clothes on they began to unwrap their presents. What a lot of presents they did get!

"What a nice birthday we had," they confided to mother as she tucked them in bed that night.

"Yes, and I certainly am glad we took Rover along," added Janie, as she kissed James.

BOBBY'S "REALLY-TRULY MAGIC"

Bobby was in a bad humor, and in a corner, pouting.

When his mother came home from market, she noticed the cloud which overshadowed the usually bright face of her boy, and asked, "Why, what's the matter, sonny?"

"Nobody'll do a thing for me," came the sour reply, while a big tear slowly trickled down the boy's cheek.

"Well, well, perhaps we can change things a bit. Wait until I take off my hat and coat, and we'll talk the matter over. I think I know a bit of magic which will do the trick."

"Magic," repeated Bobby to himself after mother had vanished into the kitchen; "magic—well, what on earth does mother mean?"

He was anxious for her return. "Magic" stories were his favorites. He was anxious to her this one.

"Oh, mother! Please tell me the magic story!" he cried, when she returned.

"Oh, my dear, it isn't much of a story; just a little secret or magic word which I want to whisper in your ear."

More mystified than ever, Bobby held his ear close to mother while she whispered something to him. The tears weren't flowing any more, and Bobby wiped his eyes, grinned, and then jumped up and ran to the kitchen.

"Oh, Sarah," he cried, smiling his brightest smile, "won't you please give me a glass of milk?"

"Why, of course I will," replied the cook, hastening to get the nice, cold milk.

Bobby took the milk, gave cook a hearty "Thank you, Sarah," and hastened back into the room where his mother was sewing.

"It works, mother!" he cried gleefully. "I'm going to try it all day."

Away he ran to play. In a short time, as Bobby was busy swinging in the yard, under the shady trees, the rope broke, and he was landed on his back in the grass. He wasn't hurt a bit, but it was so provoking to have the swing break just as he was having a good time!

Running toward the barn, he remembered the "magic" word.

"Oh, John," he called to the hired man, "my swing's broken. Won't you please come and fix it for me?"

John was very busy just then, and hesitated a bit, but seeing the bright smile on the little boy's face, and hearing the magic word, he laid down his tools and hastened to fix the swing. "Thank you, John," called Bobby, and the hired man smiled back, and said he was glad to do it.

All day long Bobby used the magic word. When evening came, mother said: "Well, Bobby boy, how does the magic word work?"

"Just fine, mother, dear! Only I've found that there's another word to be used with yours. One to get done what you want now, and the other to get something done the next time. You see, I say 'please' first and when I get what I want, I say 'thank you,' too.

"They're the first 'really-truly' magic words I've ever heard of," said Bobby. Then he added, with a bright smile, "Mother, won't you please let me say 'thank you' again?"—Chester E. Schuler, in S. S. Times.

What Made Him Sore

Mother—"Herbert, you mustn't ask your papa so many question. They irritate him."

Herbert (shaking his head)—"It ain't the questions, ma. It's the answers he can't give that makes him sore!"—Ex.

Marriages and Deaths

MARRIED

Brooks-Neill—At the home of the bride, May 28, by Dr. T. M. McConnell, Mr. Leonard Brooks and Miss Eleanor Neill, both of Columbus, Ga.

Laney-Bigger—At the home of the bride's grandmother, Columbus, Ga., Mr. Stephen Laney, Jr., of Pageland, S. C., and Miss Margaret Bigger, of Nankepoh, Ga., on June 3d, Dr. T. M. McConnell officiating.

Henderson-Burnside—In Columbus, Ga., June 10th, by Dr. T. M. McConnell, Mr. Wm. L. Henderson and Miss Myrtle Burnside, both of Phoenix City, Ala.

Beverly-Preer—In Columbus, Ga., June 14th, by Dr. T. M. McConnell, Mr. R. L. Beverly and Miss Mary Preer, both of Columbus, Ga.

Harrington-McNeill — On June 9, 1923, at the home of the bride, by Rev. E. B. Carr, Mr. John Harrington, of Rigeland, S. C., and Miss Annie Jane McNeill, of Broadway, N. C.

Miller-Leach—At the home of the bride, Alderson, W. Va., Mr. Marshall Lee Miller, of Huntington, W. Va., and Miss Mary Pauline Leach, on June 6, 1923, by Rev. J. E. Flow, D.D.

DEATHS

MRS. LAURA E. McDONALD.

As the day of March 13, 1923, drew to a close, God called away from Black River Presbyterian Church and the community of Ivanhoe, N. C., Mrs. Laura E. McDonald, wife of the late Rev. Kenneth McDonald, to the rest that remains for His children.

Laura Electra McDuffie was born May 7, 1854, in the historic Black River chapel community. She was the daughter of James and Catharine Murphy McDuffie, the youngest save one of ten children, six of which lived to maturity. She received her education from the best teachers of her section, among whom were Rev. S. C. Alexander, D.D., Mr. Archibald Ray Black and Miss Hettie James. She was married November 8, 1876, to Rev. Kenneth McDonald, of Rockfish, Cumberland County, who soon afterward was installed pastor of Black River Church and who nobly served in this capacity for nearly a quarter of a century. Having no children of their own, they adopted a daughter of his brother, Mr. John McDonald, Margaret Janet, at the age of three years, whom they tenderly reared to womanhood and whose devotion to her adopted parents was beautiful to behold. Their dwelling was the gathering place, the happy and ever-ready retreat for a number of nieces and nephews, and they imbibed deeply the sweetness and marked spirituality of that home.

Mrs. McDonald's life was spent in the neighborhood in which she was born and reared. For almost 50 years her church and community have glowed in the warmth of her personality and have received the richness of her service, and now bereft of both with only a day's illness as preparation, we can scarcely comprehend our loss. She was a tower of strength—the object of almost worshipful affection—in her own household, a vital force in her community; but probably the best of her time, talents and energies was given to the work of her church. She fully accepted the responsibility that was hers as a minister's wife, and her care increased rather than diminished after her husband's death. Black

River Sunday School feels crippled indeed without the help of her wonderful teachings gathered from years of experience and study, her valuable and interested counsel and the inspiration of her presence itself. For 45 years president, or some other important official, and always a guiding force in the Woman's Missionary Society, stimulating its varied activities and ever assuming a mammoth share of the work herself, the Auxiliary in her death suffers a blow from which only the grace of God will enable us to rally. In all phases of church work we shall mourn that consecrated, efficient service that she so long delighted to give.

Her interest and sympathy extended to all those of her acquaintance. She was happiest when helping some one. She helped wholeheartedly, and there is hardly a person within the bounds of the section in which she lived that has not in some kind of difficulty received assistance from her. We could always depend on her complete understanding and generous judgment of a situation and her prompt

espousal of a worthy cause. Although her years numbered nearly the allotted span of life on earth, we never associated age with her; for she entered with zest into the life of the community, she sympathized warmly with the shortcomings, achievements, ambitions and desires of the young folk, and possessed great courage and strength of mind herself. She was a true lover of little children and when in more vigorous health, found her greatest recreation in association with them.

In the last years of her life as her strength became less, she loved especially the quiet and peace of her home and the companionship of her books and magazines. Her wide and discriminate reading gave her a broad vision and a goodly share of the world's best knowledge. A beautiful optimism resulting from an unshakable faith in God and humanity was one of her chief characteristics. Young and old, rich and poor, cultured and illiterate, all loved and esteemed her as a wise, warm-hearted, sympathetic friend.

All saw in her the likeness of the Master she so joyfully and faithfully served.

Our hearts are wrung with the keen pain and sorrow of our loss. The days ahead loom lonely and sad without her. We are faint hearted as we think of carrying on our work without her help and encouragement. But we thank God for her life among us and we trust that the memory of that life may inspire and strengthen us to greater and more faithful endeavor. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."
M. C. M.

Our Father! through the coming year
We know not what shall be,
But we would leave without a fear
Its ordering all to Thee.

Dr. John Grant Newman says: "Team work is as valuable in church work as on the gridiron, but it takes us forever to learn it."

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For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the poor man who has not the money or the busy man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read our answer in the coupon at the bottom of this page.

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Shivar Spring Water has bound them to us by lasting gratitude.

We ask you to read their letters, a few samples of which we publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept our offer which has no limits or conditions except those shown on the coupon.

INDIGESTION

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.
A. L. A., M. D.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any

character. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.
C. V. T.

DYSPEPSIA

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.
O. T. S.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.
REV. E. H. E.

RHEUMATISM

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.
C. A. C., M. D.

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

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I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.
J. P. D.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved, her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.
T. G. S.

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NEXT SUNDAY, JULY FIRST

I. *PROTESTANT RELIEF IN EUROPE*

Who can measure the debt we owe to the Reformed Churches of Europe? Where would Protestant Christianity in America have been without their sacrifices and sufferings in the centuries past?

The situation is now reversed. They face extinction in Europe unless the Protestant Churches in America come to their rescue. (See abstract of the report on this in the Church papers of recent date).

II. *THE CHRISTIAN SABBATH*

Commercial interests, with immense money backing, are making a great assault on the Christian Sabbath in this country, seeking to introduce the "Continental Sabbath" of Europe—a day of amusement and open business. We believe that the very cornerstone of our faith rests upon the Christian Sabbath. When it is gone, our first line defense has surrendered.

THE RECENT ACTION OF OUR ASSEMBLY

Numerous "Specials" have been urged upon our Assembly until it was endorsing four extra calls in the last half of the year. Some relief was sought. Without a dissenting vote, the Assembly decided to confine all Extra Calls, over and above the budget, to one Sabbath in July and one in December. This is a forward looking, constructive step.

By this action, Protestant Relief in Europe and the Lord's Day Alliance, both with the fullest endorsement of the Assembly for several years, have been assigned the First Sunday in July for their day, instead of a day each as formerly. These two causes are not very far apart after all in their appeal, and it is perhaps fortunate that they are hereafter linked together for this First Assembly Special Call.

WILL OUR CHURCHES LET THEM SUFFER?

An effort has been made to protect the churches and their budgets by this action. Now then, shall our Churches let these causes suffer? The Assembly by this action, contemplated that the churches would appreciate this step and do their best for these causes.

The Assembly asks for Protestant Relief \$80,000 and for the Lord's Day Alliance \$20,000. All undesignated funds will be divided 80 per cent to the first and 20 per cent to the second. A Joint Treasurer for the two Causes will serve the Assembly.

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A new John the Baptist has appeared in Germany. His name is Hans von Menzel. The son of a notorious gambler who was once immensely wealthy but committed suicide when losses at the gambling table impoverished him, Hans has turned to a life different by every possible contrast from the life of his father. Dressing himself in shirt and sandals, with a long staff in his hand and with arms and legs quite bare, he goes about the streets and parks of Berlin, and even into the cafes where war profiteers are gorging themselves, and preaches things as startling as the Jews in Palestine heard from the lips of John the Baptist. Even at the present almost vanished value of the mark, Hans insists that five marks a day are sufficient for him to live on—and this amount he begs from passersby on the streets. When the little tin whistle he carries brings the children around him, he is very gentle with them, singing to them old German love songs, composed long before war brought hate into the land. But when he speaks to adult groups, especially if they look prosperous, he is stern as doom. These are sentences quoted as typical of his preaching:

"You are rich but most evil. If you could see yourselves as God sees you, you would be frightened. You are as ugly as sin, beasts wallowing in your trough. I am sorry for you. God will not blame you. He understands. But unless you cleanse yourselves, put cruelty out of the

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Tickets on sale Fridays and Saturdays of each week, May 18th to September 2, 1923. Limited to reach original starting point Tuesday following date of sale.

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heart, learn the joy of love, suffering and sacrifice, there will be greater torment. Things you delight in are doomed. You are destroying your souls by overeating. One cannot love God and his own belly. Eat today, starve tomorrow. Unless hate dies, your soul will die, and the body dies when the soul is dead."—Continent.

O God, in whom we live and move,
Thy love is law, thy law is love;
Thy present Spirit waits to fill
The soul which comes to do thy will.
—Samuel Longfellow.

The more truth an error has in it the more dangerous it is.

STATEMENT

SOUTHERN LIFE AND TRUST COMPANY
GREENSBORO, N. C.

Condition December 31, 1922, as Shown by Statement Filed
Amount of Capital paid up in cash \$ 1,000,000.00
Amount of Ledger Assets December 31st of previous year, \$4,186,355.95; Total 4,186,355.95
Premium Income, \$1,562,713.95; Miscellaneous, \$339,154.00; Total 1,901,868.85
Disbursements—To Policyholders, \$576,750.21; Miscellaneous \$638,486.43; Total 1,215,236.64
Business written during year—Number of Policies 12,898; Amt. 12,157,553.00
Business in force at end of year—No. of Policies 29,097; Amt. 49,148,419.00

Assets

Value of Real Estate (less amount of encumbrances) \$ 51,516.80
Mortgage Loans on Real Estate 2,568,969.03
Loans secured by pledge of Bonds, Stocks, or other collateral 11,216.59
Loans made to Policyholders on this Company's Policies assigned as collateral 1,264,373.73
Net Value of Bonds and Stocks 379,350.89
Cash 520,898.50
Interest and Rents due and accrued 85,832.79
Premiums uncollected and deferred 194,472.01
Assets Trust Department 1,257,508.19
All other Assets, as detailed in statement 69,762.53
Total \$ 6,412,901.15
Less Assets not admitted 66,794.88
Total admitted Assets \$ 6,346,106.27

Liabilities

Net Reserve, including Disability Provision \$ 4,535,162.40
Present value of amounts not yet due on Supplementary Contracts, etc. 44,377.17
Policy Claims 7,850.00
Dividends left with Company at interest 7,096.67
Premiums paid in advance 2,048.30
Unearned Interest and Rent paid in advance 63.77
Commissions due to Agents 9,541.62
Estimated Amount payable for Federal, State, and other Taxes 9,500.00
Dividends due Policyholders 13,553.63
Amounts set apart for future dividends 361,953.78
Liabilities, Accident and Health Department 17,371.10
Liabilities Trust Department 139,825.09
All other Liabilities, as detailed in statement 56,234.62
Total amount of all Liabilities, except Capital \$ 5,204,578.15
Capital paid up in Cash \$1,000,000.00
Unassigned funds (surplus) 141,528.12 \$ 1,141,528.12
Total Liabilities \$ 6,346,106.27

Business in the State of North Carolina During 1922

	ORDINARY		INDUSTRIAL	
	No.	Amount	No.	Amount
Policies on the lives of citizens of said State in force December 31st of previous year	15,684	\$32,735,093	2,975	\$ 407,243
Policies on the lives of citizens of said State issued during the year	1,974	5,180,638	4,634	742,416
Total	17,658	\$37,915,731	7,609	\$ 1,149,659
Deduct ceased to be in force during the year	1,808	\$ 5,015,951	4,316	\$ 638,380
Policies in force December 31st	15,850	\$32,899,780	3,293	\$ 511,279
Losses and Claims unpaid December 31st of previous year	5	\$ 6,000		
Losses and Claims incurred during year	91	190,467	14	1,083.13
Total	96	\$ 196,467	14	\$ 1,083.13
Losses and Claims settled during the year, in full, \$189,700.13	80	\$ 188,617	14	\$ 1,083.13
Losses and Claims unpaid December 31st	7	7,850		
Premium Income—Total		\$ 1,063,875.16		

President, A. W. McAlister; Secretary, Arthur Watt; Assistant Treasurer, T. D. Dupuy; Actuary, F. E. Cann; Home Office, Greensboro, N. C. Attorney for Service: STACEY W. WADE, Insurance Commissioner, Raleigh, N. C.

STATE OF NORTH CAROLINA

Insurance Department

Raleigh, March 5, 1923.

I, STACEY W. WADE, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Southern Life and Trust Company, of Greensboro, N. C., filed with this Department, showing the condition of said Company on the 31st day of December, 1922.

Witness my hand and official seal the day and date above written.

STACEY W. WADE,
Insurance Commissioner.

(Seal)

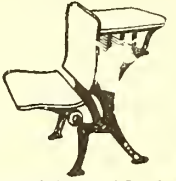
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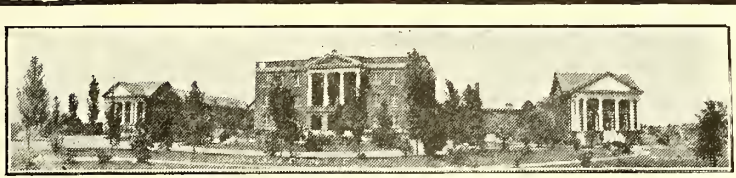
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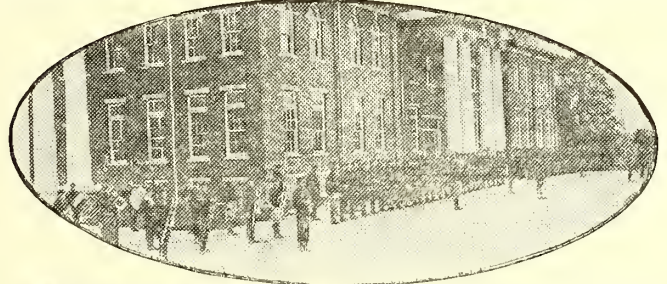
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DAILY EXCEPT SUNDAY	DAILY EXCEPT SUNDAY	DAILY EXCEPT SUNDAY				DAILY EXCEPT SUNDAY	DAILY EXCEPT SUNDAY	DAILY EXCEPT SUNDAY
NO. 14	NO. 22	NO. 38				NO. 41	NO. 21	NO. 15
f 7:00 pm	f 7:30 am	f 9:00 am	0	Lv. Aberdeen Ar.	45	s 6:30 pm	f 3:50 pm	f 8:30 am
f 7:19 pm	s 8:15 am	f 9:16 am	5	Ashley Heights	49	f 6:35 pm	f 3:20 pm	f 8:12 am
s 7:28 pm	s 8:36 am	f 9:26 am	9	Sanitorium	36	f 6:26 pm	f 3:05 pm	s 8:02 am
f 7:34 pm	f 8:39 am	f 9:30 am	10	Montrose	35	f 6:22 pm	f 3:00 pm	f 7:58 am
f 7:46 pm	f 8:51 am	f 9:38 am	13	Timberland	32	f 6:13 pm	f 2:45 pm	f 7:48 am
8:00 pm	s 9:55 am	f 9:53 am	19	Raeford	26	s 6:00 pm	s 2:25 pm	
	s 10:13 am	f 10:08 am	24	Dundarrach	21	f 5:45 pm	s 1:25 pm	
	f 10:21 am	f 10:15 am	26	Arabia	19	f 5:39 pm	f 1:15 pm	
	s 10:40 am	s 10:29 am	30	Rockfish	15	s 5:25 pm	s 12:55 pm	
	f 10:43 am	f 10:31 am	31	Hope Hills Jct.	14	s 5:22 pm	f 12:50 pm	
	f 10:53 am	f 10:40 am	34	Fenix	11	f 5:13 pm	f 12:38 pm	
	s 11:00 am	f 10:46 am	36	Clifton	9	s 5:08 pm	f 12:33 pm	
	f 11:12 am	f 10:56 am	40	Skibo	5	f 5:00 pm	f 12:18 pm	
	f 11:19 am	f 11:02 am	42	Owens	3	f 4:55 pm	f 12:11 pm	
	11:30 am	s 11:15 am	45	Ar. Fayetteville Lv.	0	s 4:45 pm	12 noon	

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"Tattletale! Tattletale!"

"Smarty had a party!"

"Mother look what he did!"

"Oh what a naughty word!"

"I've got all my lessons done, mother."

"Another story, daddy p-l-lease."

"Boo-hoo! All the other girls have one!"

"I'll come straight home, mother."

—E. J. K., in Life.

Brother Erasmus Co'npone is of the opinion "dat the chicken am de most usefulest animal what is. You can eat him before he is bo'n, and after he am daid."

Courtesy is the quality that keeps a woman smiling when a departing guest stands at the open screen and lets flies in.—Freemont Tribune.

We feel very kindly toward Poland, and we hope President Wojciechowski will make a name for himself.—Associated Editors.

It does not pay to be crooked; look at the corkscrews out of wrk.—Chicago Phoenix.

A telephone-pole never hits an automobile except in self-defence.—Toledo Blade.

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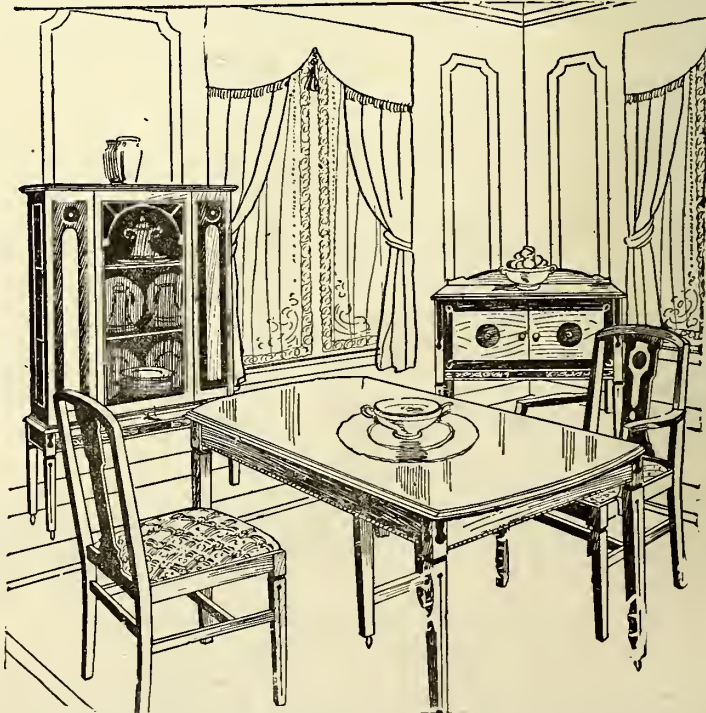
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A Religious Newspaper for the Family



Representing the Presbyterian Church in the U.S.

Rev. J. R. Bridges, D.D., Charlotte, N. C., Editor

R. C. Reed, D.D., Columbia, S. C., Editor

Vol. LXIV

CHARLOTTE, N. C., JULY 11, 1923

No. 28

SUBSCRIPTION PRICE, \$3.00 PER YEAR, IN ADVANCE
REV. W. L. BOGGS, Circulation Manager

PUBLISHED EVERY WEDNESDAY AT CHARLOTTE, N. C.
BY PRESBYTERIAN STANDARD PUBLISHING COMPANY,
A. M. GRAY, Treasurer.

ESTABLISHED JANUARY 1, 1858.

Entered at the Post Office at Charlotte, N. C., as second class matter

A Religious Newspaper for the Family, Devoted to the Interest of Christ's Kingdom as Represented by the Southern Presbyterian Church.

Address all communications, and make all checks payable, to the company, and not to individuals.

ANNOUNCEMENT

The label on the paper gives the date to which subscription is paid.

When change of address is desired, give the old and new address. When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

In accordance with the wishes of our patrons, the paper is discontinued only upon the written request of the subscriber. Arrearages must be settled in full at the same time, at the rate of three dollars a year.

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

News items should be in our hands by Monday morning in order to insure their publication in the current issue.

CHANGE OF ADVERTISEMENTS

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

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

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- Publication and Sabbath School Work**—R. E. Magill, 618 N. Sixth St., Richmond, Va.
- The General Assembly's Equipment Fund**—T. R. Preston, Treasurer, Chattanooga, Tenn.

EDITORIAL

THE "MODERN MIND"

THIS has come to be a pet expression in much of the religious literature of the day. Nobody stops to tell us just what it is, or who are the happy or unhappy possessors of it, as the case may be. The natural assumption would be that the modern mind belongs to all the present generation, that the more recently one were born the more modern his mind would be, and that the most modern mind of all would belong to the latest arrival. But evidently this is not the meaning of those who claim to represent the modern mind. They are a class to themselves. They are the high-brows of literature, the dogmatists of science, the liberals of religion. They are those who on the ground of superior knowledge and a broader vision have broken with the past. One of themselves explains it by saying: "As there was a primitive view of history and of nature, so there is a modern view which Christianity must incorporate on pain of extinction." He further explains that "the main characteristic of this modern mode of thinking rests on the determined assertion of universal laws to which all phenomena, natural and spiritual, are subject." Of course, this rules out the supernatural. The modern mind will tolerate no outside interference with nature's universal laws. There is no place for miracles, for the virgin birth, the bodily resurrection of Christ, no vicarious atonement, and very emphatically the "good old doctrine of total depravity" must go. Christianity must slough off all these figments of primitive history on "pain of extinction." We are not told just how long Christianity will survive in case it refuses to do this sloughing. We recall two very distinguished men who possessed the modern mind, Herne and Rousseau. No one could have asserted more stoutly than did these two famous men the universality and inviolability of natural laws. No developments of knowledge in any sphere have added anything to the force and acuteness of their arguments against miracles. In the face of their arguments Christianity persistently held on to its miracles, even down to Jonah and the whale. We are told that a cotemporary of these men, Voltaire by name, predicted that Christianity would not survive more than a hundred years. More than a hundred and fifty years have elapsed, and there are no symptoms yet of the extinction of Christianity. Its pulse-beat has been growing stronger all the while, and today it is flourishing in greater strength and waging a more triumphant warfare than at any period in its past history. Men of the modern mind should be hesitant about predicting the extinction of Christianity.

When we come to think about it, the Greeks of Paul's day possessed the modern mind. They "sought after knowledge," and to them "the preaching of the cross was foolishness." Paul did not argue the matter with them. Much less did he try to adapt the Gospel to their minds. But he met their scoffs with this very significant statement: "The foolishness of God is wiser than men, and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." Paul served notice on those "wise men after the flesh" that God could get along very well without them, that, as a matter of fact, He did not need them, as there was plenty of other material that would serve His purpose better. Paul was right. God has abundantly demonstrated that He can take the foolish things and the weak things of the world and con-

found the mighty. The modern mind is exceedingly mistaken in supposing that Christianity must conform to its requirements on pain of extinction. Paul went further and said to those wise Greeks: "The wisdom of this world is foolishness with God." We can well imagine that our men of the modern mind, who claim to have found out by the study of nature that there is no place for any divine activity to manifest itself, must cut a most ridiculous figure in the sight of high heaven. Could there be a more signal display of folly than is seen when the puny creatures whom God has made propose to shut Him out of His own world? "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

For ourselves, we feel very little concern about the future of Christianity so far as that future is to be affected by the vaporings of the modern mind. We do feel a benevolent concern about the men who indulge in these vaporings. Only last evening we heard two darkies talking. One said to the other: "The Lord can't do anything with the high-minded; we must be humble." This ignorant darkey was in possession of a higher wisdom than the highest wisdom of this world. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

PULPIT POPULARITY

The desire to be popular in the field to which one goes is a legitimate desire, within certain bounds. To be popular in the Synod or in the Assembly is what any man has a right to desire, provided that this popularity is for God's glory, not his own.

To come before men when you have a reputation as being the most popular man in the city or town will make your hearers more favorably inclined to what you say, and will in that way increase your usefulness.

Ministers in their effort to gain this popularity take different roads. The favorite way is to shock the public by preaching truths out of line with what he has vowed to accept. He is always certain of being advertised over the land, till his name becomes a household word.

Then if he can get some one to attack him in print, or if some loyal friend will publish his unsound views in an attractive booklet and send it broadcast over the land, his reputation is made.

This is by far the most favorite plan. For example, Dr. Fosdick is the best advertised man in the country just now, because he has preached doctrines at variance with what the orthodox believe, and also because he has had a fine publicity agent.

That such should be the result of wandering from the faith of the fathers is not very encouraging to young men who are just beginning their ministry. They are liable to be tempted to go and do likewise.

We would, however, remind them that such fame is ephemeral—"like the snowball in the river, a moment white, then melts forever."

A striking instance of popularity founded upon fidelity to the truth is seen in the case of Dr. Fosdick's chief opponent, Dr. McCartney, who led the movement in the Philadelphia Presbytery asking the Assembly to exercise its episcopal authority over the church in New York that employs him. Dr. McCartney preaches a solid Gospel sermon, yet he is drawing such crowds that they have overrun his auditorium and the galleries, and now the authorities of the church have secured another auditorium in the neighborhood which is connected by radio with Dr. McCartney's church. This auditorium has also large audiences, thus proving that the simple Gospel still has that drawing power of which Christ spoke when He said, "And I, if I

be lifted up from the earth, will draw all men unto me."

As long as souls are sick with sin, so long will they love to hear of that which is a cure for sin. The simple story of the cross never grows stale. The ministry in every land and in every age abounds in proof of the drawing power of the uplifted Christ.

THE STUDY OF THE GREEK TESTAMENT

Dr. J. Gresham Machen, assistant professor of New Testament Literature and Exegesis in Princeton Theological Seminary, has recently published an instruction book in Greek, which is intended for beginners and for those who have become rusty in their knowledge of the Greek.

Now that Latin and Greek have been almost banished from the college curriculum, the men who enter our Seminaries come with very inadequate knowledge of the original language in which the New Testament was written, with the result that their flocks must suffer.

Here is their opportunity to refresh their knowledge or else to acquire it.

Macmillan Company, New York, are the publishers of this most attractive book. The type is clear, the paper good, and the book itself leaves nothing to be desired in the way of a text-book.

Any man with its aid can easily make himself proficient in Greek, and thus be able to obtain the exact meaning of much in the New Testament that would otherwise be confused.

We would urge our ministers to get this book and begin the study of Greek anew. They will be surprised at the new meaning that the New Testament will have for them.

Then there are many of us who have grown rusty in our knowledge of the Greek language by reason of non-use. To such we heartily commend this book, as one that will not only refresh their memory, but will teach them much that was neglected in their college days.

It may be too much to expect the older men to begin again, but we trust that the younger men will gird up their loins and try the race again.

THE MONEY VALUE OF BREVITY

The Pulitzer prize for 1922 was won by an editorial containing less than 330 words, according to the Memphis News-Scimitar, quoted by the Charlotte Observer.

We do not know what are the conditions attached to this prize; but we suspect that brevity entered largely into the decision.

In our long experience in the reading of contributions to our own paper and editorials in the secular papers, we have long been impressed with the fact that the average writer imagines that the more words he uses to express his thoughts, the more forcible will his article be.

If some genius would invent a word squeezer by which we could squeeze out unnecessary words in a sentence, he would be classed as a public benefactor along with the man who makes two blades of grass to grow where only one grew before.

If our contributors would only think, they would at once realize that brevity in an article gives it an intrinsic value.

In the first place, the reader can the more easily understand what you wish to say, when you do not cover up the thought with a volume of words.

Then he will the more readily begin to read an article when he sees how short it is than he will when its length promises to take more of his time than he can spare.

Of course an article must have something more than brevity to appeal to the average reader. When you have anything to say, put it down in as few words as are necessary to express the idea, leave out the adjectives that can be omitted, without impairing the sense, and then leave it to the tender mercies of the editor and his readers.

If you will do so, many will rise up and call you blessed, and possibly some day you may get the Pulitzer prize.

"ACADEMIC FREEDOM"

This is a frequent phrase that falls constantly from lips of men in these days.

This should occasion no surprise when we realize, as all thinking men are bound to do, that we live in an age in which the minds of men are in a constant state of revolution.

In their minds thought is unlike wine, age does

not improve it, but the rather renders it more open to suspicion. Men never say of any thought what they say of wine, "the old is better."

We doubt whether in the history of the world there has ever been a more wide-spreading revolt against the accepted in religion than at the present time. Sometimes this revolt can be traced to a desire to be conspicuous, to shine in the limelight; sometimes to a desire to create the impression of depth of thought, and sometimes to real doubt and honest conviction.

In the sphere of science the right of thought to be free is recognized by all. If a man believes that he descended from the lower animal creation, no man has any right to deny him that privilege.

In the sphere of religion, if a man believes that Jesus Christ was not divine and that He did not rise from the dead, no other man can deny him the right to think as he pleases. His mind is free, as far as human compulsion is concerned. No man can dictate to me how or what I shall think.

If, however, I am a teacher in a college that holds contrary to the evolution theory and I am receiving pay from that college, then they can dictate to me what I shall teach, even if they cannot dictate my thought.

In like manner a professor in one of our Seminaries, as long as he is receiving a salary, has no right to teach contrary to what that Seminary was endowed to teach.

Though this is a plain case of every-day ethics,

HOW THEY SPENT THEIR MONEY

SELFISHNESS—

**I kept all my wealth and I mourn for my loss
For gold in a skeleton hand turns to dross;
Love, friendship, and gratitude might I have
bought—
But I kept all my wealth till it moldered to
naught.**

PLEASURE—

**I spent all my gold—I danced and I sang—
The palace I built with hilarity rang;
Plays, revels and frolics from even to dawn—
But I lie here with nothing—I spent it—it's
gone!**

AVARICE—

**I loaned my good money—at grasping per
cent—
'Twas I who got all that you kept and you
spent;
While I counted my millions, Death plundered
me bare—
And this grave I sleep in belongs to my heir.**

CHARITY—

**It was little I had, but I gave all my store
To those who had less, or who needed it
more;
And I came with Death laughing, for here at
the grave
In richness unmeasured I found what I gave!**

—Robert J. Burdette.

yet whenever the trustees of such a school remove a teacher who is teaching contrary to the creed of their church, the men of the world cry out that they are muzzling freedom of thought and bringing back the dark ages.

Last year our Baptist brethren in Missouri had such a case. Dr. A. W. Slaten, Professor of Biblical Literature and Religious Education, in William Jewell College, when questioned by the trustees of the college, confessed that he did not believe the following points of the Christian creed:

1. The pre-existence and deity of Christ.
2. The infallibility of His teachings.
3. His vicarious death.
4. His bodily resurrection.
5. His mediatorial and intercessory work.

He also stated before the board that he does not worship Christ nor pray in His name.

When the board decided to remove him, there was a great cry raised about muzzling thought. The strangest part of this story is that all the faculty except three, and practically the entire student body, petitioned the board to keep him in his position, which they very properly refused to do.

It would seem that a clean sweep of the faculty would be in order.

Devotional

CHRIST AND CIVILIZATION

Thomas R. Marshall, former Vice-President of the United States, in an address, said: "I have not been called to the ministry—I wish I had been. I have searched the motives of men, and however wise and good and beneficent the purposes of mankind may be, they fall short if not inspired by the Nazarene and His only perfect life! This from a man of affairs is really worth noticing. Our race owes more than it realizes to the Man of Nazareth."

Jean Paul Richter said: "Jesus Christ, being the holiest of the mighty and the mightiest of the holy, lifted with His pierced hands the doors of empires off their hinges, turned the stream of the ages into other channels and still rules the ages."—Ex.

"I STAND AND KNOCK"

Rev. 3:20—Just after Holman Hunt had finished his great painting, "The Light of the World," a friend came into his studio. He looked long at the beautiful picture, the loving face of the thorn-crowned Christ, who stands so patiently outside the shut door; the door itself, overgrown with gnarled branches of ivy, the hinges rusted—it had been tight closed so long.

"Wonderful! Wonderful!" the man said at last. "Perfect, but for one thing, the door has no handle."

"No," answered Hunt at once. "The handle is on the inside. That door can be opened only from within."

* * * *

A man once stopped a preacher in a street of London and said: "I once heard you preach in Paris, and you said something which I have never forgotten, and which, through God, has been the means of my conversion." "What was that?" asked the preacher. "It was that the latch was on our side of the door. I had always thought that God was a hard God, and that we must do something to propitiate him. It was a new thought to me that Christ was waiting for me to open to him." "If any man . . . open the door, I will come in."—Banner.

A REJECTED CANDIDATE

A young man applied to one of the British missionary societies for service in the foreign fields, but his medical examination showed he was unfit, much to his disappointment. "If then, it is God's will for me that I must remain in this country in business, my business shall be the Lord's," he said, "and all the profits shall be devoted to His work."

He entered business life. His first year's profit was \$300. This he sent to the Mission Board. The next year he sent \$1,920; the third year \$4,096; and the years that followed \$10,000, \$12,000 and \$14,000.

During six years this consecrated, sickly man paid \$42,316 for the personal service abroad which he was not permitted to render.

The obligation to give the Gospel to others is as universal as the privilege of receiving it. Why should not tens of thousands be willing to pay for a substitute at least if they can not go, or invest as a minimum the tithes plus free-will offerings for the various benevolence causes.—Telescope.

KINDS OF CHRISTIANS

There are two classes of Christians—those who live chiefly by emotion and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of ships that move by the outward impulse of winds operating upon sails. They are often in a dead calm, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful that they move onward with rapidity. The other class, those who live chiefly by faith, remind one of the magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle, and which, setting at defiance all ordinary obstacles, advance steadily and swiftly to their destination, through calm and storm, through cloud and sunshine. "We live by faith," says the apostle. And those who learn so to live are stable, joyous and triumphant. It is the New Testament mode of life. Happy those who can say with the Psalmist: "My heart is fixed, O God, my heart is fixed;" or, with the noble apostle, "The life that I now live in the flesh is by the faith of the Son of God, who loved me and gave Himself for me."—Professor Upham.

They that know thy name will put their trust in Thee; for thou, Lord, hast not forsaken them that seek Thee.

LAW ENFORCEMENT

By Rev. J. G. Anderson, D.D.

Jesus said unto them, "Render unto Caesar the things that be Caesars." (Luke 20:25). This is the answer of our Saviour to the Scribes and Pharisees who were endeavoring to entangle Him in His talk. They presented to Him the question whether they should pay tribute to Caesar or not. In presenting this question they expected to place Jesus in a dilemma. Should He say that they should not, then they would present Him to the Roman authorities as disloyal to the Government. Should He answer that they should pay tribute, then He would lose His popularity with the people. The Jewish race hated Rome with a holy hatred. Jesus called for a piece of money by which the Jews acknowledged Caesar to be their civil ruler. They were living under his government, deriving benefit from the administration of Roman law. As they were doing this they were under obligations to render due homage to their ruler. And doing this would not hinder them from discharging their duty to their God. "Render unto Caesar the things that be Caesar's and to God the things that be God's." I would impress upon you that these are the words of our Lord Jesus Christ. He enjoins upon the Jews of His time their duty as subjects of the civil government. Caesar represented the civil government at that time and Jesus here gives sanction to civil laws and enjoins upon citizens obedience to them. Jesus Himself paid tribute money.

Church and State

Jesus here makes a distinction between Church and State. They occupy distinctly different spheres. The one spiritual, the other moral and political. The one concerns the salvation of the soul, the other concerns justice among fellow-men on earth; the one handles the sword, the other the keys. They may dwell together in the same territory and be at peace with each other. The one must not rule the other, nor exercise dominion over the other. There are some who have never learned this lesson. It will be an unspeakable loss if the church should give up her mission to accept the other. Mankind was never more in need of the mission of the Church than it is today. Though State and Church are separate, with separate missions and separate spheres, they are both of Divine institution. Paul, writing us in the thirteenth chapter of Romans, with reference to the civil government, says, "Let every soul be subject unto the higher powers; for there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive unto themselves damnation, for rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil be afraid; for he heareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. For this cause pay ye tribute also, for they are God's ministers attending continually upon this very thing."

This makes it very clear that civil government is a Divine institution. The State may use the sword to kill and be in accord with the will of God. I wish to have this thoroughly in mind before I proceed, and wish you to keep it there, the State is divinely founded.

Message to Citizens

In my text Jesus has a word for men and women in their capacity as citizens. He has of course a message for us as helpless, lost sinners, but He also has a message for us as citizens. I have again and again delivered His message to you as sinners, but I want today to deliver His message to you as citizens. "Render to Caesar the things that be Caesar's. Obedience to His command makes obedience to the laws of your country not only patriotism, but piety. You are to respect and obey the laws of your land because Jesus tells you to do it. I wish to make this emphatic, because I do not believe that the mass of people obey the law of their land from any pious motive. And further, because I will need Divine sanction when I tell you what should be the application of the principle I have enunciated, viz: that Jesus has a message for the members of the Presbyterian Church, as citizens of the United States, and the message is that they shall respect and obey the laws of the land.

Amendment

The law of the land to which special reference shall be made today is the Eighteenth Amendment to the Constitution of the United States, forbidding the manufacture and sale of intoxicating liquors commonly known as our prohibition laws.

It has now been about three years since prohibition has been adopted as a national policy. It has been agitated for 100 years in the United States. I worked for it more than a half a century ago myself. Its growth has been gradual. A few states, such as Maine and Kansas, have forbidden its sale for a great many years. Through temperance societies and W. C. T. U., the teaching of temperance in Sunday Schools, the effects of alcohol in day

Contributed

schools, a strong public sentiment had been built up against the liquor traffic. Finally business saw great economic waste in the liquor traffic. In all its operations and its effects the liquor traffic was found to be evil, and only evil, and that continually. One by one the states passed laws prohibiting it until 36 of them had outlawed the traffic. It was then made a national issue. Then 46 of the 48 states voted for the Eighteenth Amendment, by which the liquor traffic was outlawed by the nation. Amendments are made to the Constitution of the United States by the submission of Congress to the States, through their Legislatures, the subject matter of such amendment. The Eighteenth Amendment was submitted to the states just as all others were, and was adopted by the largest majority ever given an amendment, and more quickly. There is more unanimity on the part of the people of the United States in adopting this amendment than there was in adopting the Constitution itself. If the people of the United States ever expressed themselves with reference to anything, they did it in adopting the Eighteenth Amendment. If they ever did anything constitutionally they did it in adopting that amendment. The supreme court of the land has more than once declared that the Eighteenth Amendment was constitutionally adopted. We have then, beyond question, in the Eighteenth Amendment a law which we, as a sovereign people, have made a rule for the conduct of our nation. In its making it has complied with every requirement and has been pronounced valid by the highest authority, our supreme court. Here then is the voice of our Caesar which is also our own voice, declaring itself against the manufacture and sale of intoxicating liquors. "Render to Caesar the things that be Caesar's." The voice of the Son of God is behind this prohibition law, and He requires you to respect and obey it.

Volstead Act

When a constitutional amendment is adopted it then becomes the duty of Congress to pass a law putting it into effect. This is what Congress did when it passed what is commonly known as the Volstead Act. The supreme court has called attention to the task that was before Congress when it passed this act. The Eighteenth Amendment was intended by the states that passed it to suppress drunkenness. This the supreme court says is absolutely clear. In enacting this statute limiting the alcoholic content to one-half of one per cent, Congress acted advisedly.

The states that had had prohibition had experimented with this very matter. It was not an ignorant or arbitrary standard that Congress set. It was after taking advice from those who had tried this alcoholic content. It was agreed upon by the states that had tried a larger per cent that it did not prevent drunkenness, and the supreme court has made decision that if Congress was going to enact a statute that would make the will of the people effective, they must make the percentage of alcohol low enough not to make men drunk. The one-half of one per cent has been declared by the supreme court as good law.

It was believed from past experience that when the laws of states and municipalities and nations were against a practice that it would have the effect of restraining or abolishing that practice. For that reason we have laws against murder and theft, and who will say that those laws are not to a degree, effective, and do not confer great benefit upon society. The liquor traffic has been denounced by every organization and institution (except breweries and distilleries) including every court in the land, from the magistrate to the supreme court of the United States, to be beyond compare the greatest source of crime, misery, poverty, lawlessness, corruption, degradation, ignorance and vice. It blights everything it touches. There is nothing too sacred for it to lay its polluting hands upon. Home was intended to be a type of heaven. The liquor traffic makes it the vestibule of hell. It is a cancer that eats out everything high and noble in national life. It destroys womanhood, manhood, childhood.

The selling of a grog is a good device
To make a hell of paradise.
Wh'er may roll that fiery flood,
'Tis swollen with tears, 'tis stained with blood.

The liquor traffic is God's worst enemy and the devil's best friend. Is it any wonder that our people, with one voice, have said that it shall be destroyed. Notice briefly some of the effects: In New York City they prepared vast houses for the treatment of the dope fiend that they were sure would follow in the wake of prohibition. They found no use for the houses and had to close up some they already had for dope fiends. The Keely curcs over the land are being closed. Enforced prohibition is the

best Keely cure we can have. Charity associations do not find half the demands that were made upon them. Bank vaults are bulging with bank deposits, schools are overflowing with scholars, debts, homes and wives and children are cared for. Insurance societies report that 1921 was the healthiest year ever known in the United States. In 25 large American cities the decrease of arrests for intoxication were from 408,000 to 214,000. This in the large cities, where it is much harder to enforce the law. How much better it is in the towns and in the country. Commissioner Haynes, of the Federal Prohibition Department, says: "Two years of national prohibition reduced the number of alcoholic drinkers from twenty million to two and one-half millions." Think of it. Seventeen and a half millions in two years! "Only 15 per cent," says he, "of former drinkers are drinking now, and these drink only five per cent of the former amount." "The drink bill," says he, "of the nation has decreased two billion dollars a year, and further that the importation of liquor for 1921 was only one per cent of what it was in 1919.

This is a strange question with reference to the Constitution of the United States. Every man and woman here who is a voter has sworn to Almighty God to support the Constitution, and it would look like an impeachment of your character to ask such a question. Still it needs to be asked. Thirty organizations are publicly trying to abolish or nullify this amendment. They are trying to elect men who promise if they are elected, to perjure themselves publicly in the halls of Congress. Then we have men who are trying to bring wine and beer under the Eighteenth Amendment and abolish the Volstead Act. When you remember that the Eighteenth Amendment was intended to suppress drunkenness, when you remember that nine-tenths of intoxicating liquors sold under the licensed system was beer, and another large per cent of that one remaining per cent was wine, what rational being can believe that we can suppress drunkenness by licensing wine and beer? Alcohol is alcohol, whether it be Scotch whiskey, German beer, Holland gin, French champagne, California wine or Florida moonshine. Chief Justice Taft says wisely: "It will be absolutely impossible to suppress the sale of whiskey if you license wine and beer." Massachusetts and Georgia have both tried the wine and beer plan and found it just as bad if not worse than licensing them altogether. There are some who tell us that prohibition was passed while the soldiers were away. At the time prohibition was passed there were only three hundred thousand American soldiers in Europe. If that three hundred thousand had all voted for whiskey, they could have done nothing to change conditions. Remember that that three hundred thousand were scattered all over the United States. Remember that before national prohibition thirty-six states had already gone prohibition. I stand up here to defend those three hundred thousand men. I resent the insinuation that those three hundred thousand men were friends of the saloon. They were amongst our noblest and best men; they had a voice in electing the Congress that approved prohibition and this matter has been put to the test since they returned. In the state of Ohio it was put to the test after the soldiers returned, and Ohio voted two hundred thousand stronger for prohibition than it had done before, and Michigan adopted prohibition and afterward defeated beer and wine by an increased majority of one hundred and thirty-five thousand votes. The vote in the National Congress was more than two to one in favor of prohibition and in the Senate more than three to one. The votes in the State Legislatures were four to one in favor of prohibition, and in the State Senates more than six to one.

Those who are friends of the liquor traffic are worse than pro-German. The kaiser taught his soldiers to bayonet a French baby—the liquor traffic teaches a man to dash out his own child's brains. The kaiser taught his soldiers to destroy a French home. The liquor traffic teaches a man to destroy his own home. We sent our armies to Europe on a crusade for Democracy—we have a far more important and urgent one here at home. Shall we be deaf to its appeal? Those who are indifferent to it are worse than the slacker. The message of Christ to you today is to "Render unto Caesar the things that be Caesar's," to obey, respect and defend this law of your land. Tampa, Fla.

No one need worry about preparation for death who is putting his best into the service of Christ. We build the heaven to which we go by loyal and faithful service here.

The recent elections in Palestine for the selection of members for the electoral college resulted in the selection of 63 Jews, 126 Moslems, and 22 Christians.

Whoever introduces into the public affairs the principles of primitive Christianity will change the face of the world.—Benjamin Franklin.

REPORT OF THE TREASURER OF THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES

Year Ending March 31, 1923

The Committee presents the Financial Summary of the results of the year as follows:

Total Appropriations -----\$1,273,018.53
Total Receipts and Credits ----- 1,214,383.22

The appropriations, receipts and credits represent the total cost of the work under the Regular and Special Budget and the gifts received to meet them. The items covered by Special Appropriations are for equipment purposes, and gifts for such are appropriated when received so that the two accounts balance.

The Regular Appropriations were \$1,124,019.85 and the amount received applicable thereto was \$1,065,384.54, so that the deficit on the year was \$58,635.31.

In considering the conduct of a business of such magnitude, covering territory far removed from the home base, these items must be kept in view:

1. That the Mission year closes the 31st of March and that there must be left in the Regular Mission Accounts the balances shown on the committee books on that date.

2. That the Missions have the right to transfer on what is known as the Local Work Classes, IV, V, VI, VII, IX and X, covering deficits in some classes from surplus in others.

3. That the Committee is liable for losses in exchange in the present unsettled condition of local currencies.

When the books were closed on March 31, 1922, there was due to the Missions on the Regular Budget accounts to be adjusted \$49,116.31, and from the information at hand in the way of general reports of the shortage in appropriations to cover the work already done, the Committee had every reason to believe that it would have to pay these accounts in full, but to its surprise, and it hopes to the gratification of the Church, in the final settlements it gained \$60,923.64, thereby reducing the original deficit from \$251,704.49 to \$190,775.85, which with its deficit on this year's Regular Budget of \$58,635.31, leaves the deficit on March 31, 1923, \$249,411.16.

In Schedule No. 1 there appears as adjustable Mission accounts under assets, due from Missions, \$2,081.41, and under liabilities due to Missions, 3,806.51; and if on final settlement, the Committee gains on these accounts, such gains will apply on the reduction of the deficit. These balances are carried on latest advice, \$30,000.00 of it being on cable advice received on March 31, 1923.

These two items and the item of exchange, \$6,618.25, are the only adjustable liabilities shown in Schedule No. 1, as the amount due to the Missions Equipment Accounts are actual appropriations made on special gifts and the Missions draw or call for remittances as work on buildings proceeds.

The per contra items in Schedule No. 1 are carrying accounts and balances, the item of \$15,200.00 being reduced \$1,200.00 per year as credit is given for a gift and appropriation made for the Pernambuco, Brazil, Girls' School; and the \$3,075.00 being an account in which to carry items that on collection will be credited as gifts.

The Endowment and other funds shown as liabilities on Schedule No. 1 (enumerated in Schedule No. 6) represents funds that have been established by individuals, the Special Annuity Fund on which annuities are paid, special agreements on which donors receive all the income, a memorial fund on which interest is being paid till it is used in equipment, and a Missions Loan Fund, the income from which is to be loaned to native churches for churches and manses. The invested assets shown on Schedule No. 1 (enumerated on Schedule No. 7) are the investments of these funds, but owing to payment of some investments and failure to get the proceeds reinvested, fail to cover the trust funds by \$17,210.22, but this will be done as early as possible.

The Committee Reserve Fund has been established by the Committee from undesignated legacies and released Special Annuity Funds (the latter by recommendation of the General Assembly) and there was placed in it this year the profit on sale of certain securities. There has been some talk about the necessity of having this fund, and I take this opportunity of setting out its advantages:

1. It is the only fund which belongs to the Committee in the way of capital and is a potent factor in establishing the heavy line of credit needed to carry the business.

2. This fund produced in income to the Committee this year \$2,942.70, and the total amount of interest paid by the Committee on borrowed money was \$7,810.90, so that the general fund was chargeable with only \$4,868.20 on a volume of business of \$1,273,017, as compared with \$4,232.40 in 1918 on a volume of \$670,287.00.

3. That it is not only good business, but common sense as well to have such a fund is evidenced by the fact that every board of any size in the United States either has such a fund or is trying to create one.

The foregoing has been set out in an attempt to make clear the problems which the Committee faces in handling its business and to explain Schedule No. 1 showing the financial condition on March 31, 1923. In common parlance a frequent expression heard is a "Book-keep's Debt." Webster's Collegiate Dictionary defines book-keeping as "An art or practice of keeping, as in an account book, a systematic record of business transactions." Following this general principle, the net result at the end of a fiscal year is a surplus or a deficit as the case may be. The interest bearing part of the present deficit consists of notes held by friends of the Committee amounting to \$38,743.50, one of which for \$16,000.00 will probably be given to the Committee in due time, and certain equipment accounts amounting to \$17,353.14, on which by special agreement, the Committee pays interest at five per cent per annum until the projects are completed and there is a probability that most of this will be used this year.

SCHEDULE NO. 1—BALANCE SHEET

Current Assets:
Cash in Bank -----\$111,524.48
Due from Individuals on Guaranteed Checks ----- 2,618.30 \$ 114,142.78

Unadjusted Balances and Advances
Due from Missions 1922-23—Advances -----\$ 2,081.41
Due from Missions, March 31, 1923, on Mission Equipment Accounts ----- 1,229.93
Advance on North Brazil Class V, Pernambuco Girls' School (per contra) ----- 15,200.00 18,511.34
Due from Individuals and Organizations ----- 818.10
Advances on 1923-24 Mission Budget ----- 84,504.65

Total Unadjusted Balances and Advances ----- 103,834.09

Other Assets:
Real Estate and Notes not credited as receipts until converted into cash -----\$ 3,075.00
Furniture and Fixtures ----- 3,905.71 6,980.71

Total Assets (other than Invested Assets) ----- \$ 224,957.58

Invested Assets:
Stocks, Bonds and Real Estate Notes ----- \$ 697,423.12

Net Deficit, March 31, 1923 ----- \$ 249,411.16

\$1,171,791.86

Current Liabilities:
Bills Payable to Individuals -----\$ 38,743.50
Outstanding Drafts issued by the Committee for Foreign Remittances:

1921-22 Remittances ----- 3,525.00
1922-23 Remittances ----- 57,402.83
1923-24 Remittances ----- 83,200.00

Total Current Liabilities ----- \$ 182,871.33

Other Liabilities:
Mission Accounts—
Due on 1922-23 Regular Budget—Accounts to be adjusted on final settlement ----- 38,096.51
Due Mission Equipments Accounts to be paid when drawn or remittance called for ----- 172,204.91

Total Mission Accounts ----- 210,301.42
Amounts for Payment and Distribution—

New Missionary Outfit and Travel ----- 500.00
Legacy Emergency Fund ----- 297.83
Borden Legacy ----- 20,787.77

Suspense Account (Advance payments on gifts) ----- 7,455.49

Accounts on Deposit (Individuals and Organizations) ----- 5,003.69

Unacknowledged Receipts, Real Estate and Notes not acknowledged as receipts until converted into cash ----- 3,075.00

North Brazil Class V, Pernambuco Girls' School (per contra) ----- 15,200.00

Total for Payment and Distribution ----- \$ 52,319.78

Emergency Amounts:
Exchange (for Adjustment) -----\$ 6,618.25
Special Annuity (Surplus Income held to provide for losses in investments and Annuity above average rate of investment) ----- 5,047.70

Total Emergency Amounts ----- 11,665.95

Total Liabilities other than Trust and Reserve Funds ----- 457,158.48

Trust Accounts:
Endowment Funds -----\$471,760.72
Special Agreement Funds ----- 20,809.14
Special Annuity Funds ----- 162,251.07
Memorial Funds ----- 5,462.50
Missions Loan Fund ----- 4,000.00

Total Trust Accounts ----- \$664,283.43

Committee Reserve Fund ----- 50,349.95 714,633.38

\$1,171,791.86

The above statement is made to comply with the following paragraph in the report of the Standing Committee of Foreign Missions made to the General Assembly, May, 1923:

"The Executive Committee has taken the Church into its confidence in the fullest degree, as can readily be seen by an examination of the Treasurer's elaborate statement in the Annual Report.

"The misunderstanding on the part of the Church has arisen most probably because of the complex nature of this report, owing to the large amount of money handled, and the method of financing necessary in Foreign Mission work.

"That this may be cleared up we are herein requesting the Treasurer to make as simple and clear a statement as possible, through the Church papers, of the method of financing this work and the condition of the treasury. This would enable our people to see that our deficit, while not a debt in bank for the whole amount, is no less a liability, and would be so carried by any great business concern."

The full report of the Executive Committee of Foreign Missions is included in the combined reports of the four Executive Committees sent to all ministers.

Edwin F. Willis, Treasurer.

Nashville, Tenn.

THE PASSING OF A GREAT EDITOR WILLIAM ROBERTSON NICOLL

October 10, 1851—May 4, 1923

The British Weekly, in doing honor to its founder and its life-long chief, devotes the issue of May 10th to a sketch of the life of Sir William Robertson Nicoll, and many striking tributes from a large circle of his friends. Among these are acknowledgements of gratitude and respect from J. M. Barrie, Hon. David Lloyd George, the Marquis of Aberdeen, Doctors George Adam Smith, James Stalker, Kelman, J. H. Jowett, and Henry Van Dyke, Hon. John Buchan, and Lady Balfour—the whole forming a memorial edition of rare interest. What follows is gleaned from this notable issue.

Dr. Nicoll was the son of an Aberdeenshire manse. His father took the Free Church side in the Disruption of 1843, so it was necessary to start all over again in Lumsden, which was a village of only five hundred people. In the years that followed the plain two-story manse came to house a library of seventeen thousand volumes. The motherless boy ranged at will among the master minds of literature and here began the love of books and reading which was a marked characteristic of his later life. Rarely was he seen without books protruding from his pockets. His library, built to shelve twenty-three thousand volumes, carried the excess on the floor and chairs and tables.

In his delightful book "The Princes of the Church" (one of the latest of the twenty-two volumes which bear his name, or that of his nom de plume, Claudius Clear), he says: "It is or was the ambition of every hopeful youth in the North to wear the student's gown." At fourteen he matriculated at the University of Aberdeen, walking in joyous mood the eight miles to the railway station. Here followed a regime of plain living, on approximately a shilling a week, and hard work. The Master's degree was won by the time he was eighteen. His course in divinity was taken also at Aberdeen, and during it he became a regular contributor to various newspapers. From his father's store of books he brought to this work a mass of information in history, politics, philosophy, and literature. After his nineteenth year he was entirely self-supporting, and at twenty-one he was licensed to preach.

In 1877 he followed Dr. Horatius Bonar as pastor of the Free Church at Kelso, on the Tweed. At the close of his installation address he quoted the lines:

"Oh, that each in the day
Of His coming may say:
I have fought my way through,
I have finished the work Thou didst give me to do."

This in the light of 1923 seems prophetic of his own reward.

During his Kelso ministry of eight years came his first marriage and the birth of two children, and his acceptance of the editorship of The Expositor, a theological magazine which he conducted for 40 years.

Tuberculosis had claimed his mother in early life, and a brother and a sister in comparative youth, so when typhoid and pneumonia left him in a wrecked state his doctors demanded at least two years of rest from preaching, and removal to a milder climate became imperative.

In 1886 The British Weekly was founded as a journal of social and Christian progress. From that hour till last month Dr. Nicoll has prepared an average of 41 out of every 52 leaders for The Weekly, which have been devoted largely to religious instruction and to stimulating their readers to fight the good fight of faith. The paper has carried ample material for home reading and its church news department has been an important feature.

Dr. Stalker and Principal Edwards wrote the young editor commending the first issue, and Dr. Nicoll stated recently that since then there has never been a day "when letters written in pure kindness of heart have not been included in the postal budget." For more than 30 years letters from Claudius Clear have been also a vital part of the weekly offering.

In 1891 he founded The Bookman, and in 1893 The Woman at Home came into being.

In 1909, under Mr. Asquith's Government, King Edward VII bestowed upon Dr. Nicoll the honor of knighthood, and from King George he received in 1921 the Companionship of Honour.

While conducting four journals, the versatile man, who had never recovered normal strength, found time to write books, and, as Nonconformist leader, to accept numerous platform engagements, "to be a zealous guardian of the Free Church traditions," to keep in touch with the activities of his native village, to correspond regularly with boyhood friends, but the best-beloved child of his brain was The British Weekly. How characteristic of the editorial instinct was the anxious whispered inquiry near the end, "Have they plenty of copy?" The paper is read from John O' Groat's to Land's End, and in American,

Australian and Canadian homes children have grown up under its guidance.

Dr. Jowett writes: "I place the front-page article in *The British Weekly*, written when Dr. Nicoll was in his prime, as one of the great formative forces in the religious mind in the last generation. Amid all the confused and confusing sounds of those uncertain days, his word was like a trumpet."

Hon. David Lloyd George adds: "The Free Churches have not had in my time a more skilful swordsman or one who possessed a stouter heart. . . . In every struggle Nonconformity has been engaged in in his period the vitalizing gift of his personality has been a source of power and inspiration."

QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon, Bijou Theatre, Boardwalk, Atlantic City, N. J., July-August, 1923, Auspices Atlantic City Council of Churches

No. 2.—The Big Five

Shelter of roof, warmth of fire, shoes for little feet and bigger, bread and bed—these, and the like, take our strength. The circle of loved ones, where one's very life centers, this must be cared for, and well cared for.

Yet our thoughts go insistently toward the real things, the essentials. The spirit life the real life, of course. I live in my body. I think through my mind. I, myself, am a spirit. We long to understand clearly, and so be at rest inside. We can't all be experts. The day's too short. And cross-currents run so strong. How shall the earnest man know?

Well, there are Five Simple Essentials for a strong, pure, true life. There is a Book of God. The outstanding thing in the morals of life is this, there is an outstanding Book. The outstanding Book of all books is this Book. Morals are the very life of life. This Book gives the true moral standard of life.

It states simply and clearly the moral principles that fit into every circumstance, and difficulty, and problem. Then there's more. It tells of the power that helps a man pull steadily toward that standard. And it tells of the Friend that meets your sore need, answers your perplexing questions, and solves your knotty problems. This old Book of God is utterly dependable.

Then, there is a Man. The outstanding thing about the Book is this: There is a Man. That Man lived the moral standard of life as no other has, actually lived it. He is our Brother-Man, our fellow, the one solitary God-Man. In him God came to us men, and comes to us.

He was as really God, as though only God, and nothing else. He was as truly a man, a really human man, as though he was only a man, and nothing more. All there is of the human was and is in him.

And all there is of God was in him as he worked in that Nazareth carpenter-shop amid the odor of the pine shavings, and then taught, and healed, and loved, and fed, and mingled freely among men. The outstanding thing about this Book of God is this God-Man.

Then the Man—died. The biggest thing about his life is the way his life snuffed out. The knot on the end of that thread catches your eye at once, and holds it. There is a thread. What a thread! What a life!

Then the thread knots, a toughly knotted knot. That knot has caught the eye, aye, the heart of the race. It's been discussed and discussed. But the thing that stands out biggest is the fact of it. There is the knot. He did die, as no one else has, or could, or can.

And there's the Fourth Thing that stands out, ugly and gaunt, dirty and odorless. But it's there. That's the fact of a Break, man's break away from the Father-God. The common word is sin. The root of the thing is simply that, a break, a bad break, away from the mother-hearted Father's desire and request.

And, "and"—the striking thing to mark just now is this, that Man tied up in an unravelable knot these two things, his Dying and that Break. He himself said the Break made the Death necessary. The more you think into it the less fully the explanations seem to explain. You feel there is always a something more. But the explanations are secondary. The fact is the thing. The Death is the outstanding fact.

And the Fifth Essential comes crowding quickly in. And it shows up at once what a princely brood and breed we men are of. Every man is a king in his right to choose. The man that knows about this Man must take sides. Choice of the Man who Died covers all moral choices. And choice makes character. It is an essential that a man makes personal choice.

The outstanding things in the morals of life is this: there is a Book. The outstanding of that Book is this: there is a Man. The thing that stands out about the man is this: he Died.

And that Man said the outstanding thing about his death is this: it had to be. The thing called sin caused it. And the thing standing sheer out about the Man, and the

Dying, and the Break of sin is this: every man that knows must choose. And every such man does choose.

And it is a striking fact, that looseness of thinking about the Book leads to looseness about the distinctive personality of the Man. Looseness there leads to loose ideas as to the distinctive meaning of his Death. That in turn breeds decidedly loose ideas about sin, the Break with God.

Then follows loose ideas about the need of choosing Him in whom centers all moral source. And when moral choice loosens the moral fibre of character it begins unraveling, straight away, and not slowly. Look around you today.

A London astronomical expert superintending the erection of a huge telescope in Cairo, noted the noon gun fired daily at military headquarters, and found their time-piece was regulated by the watchmaker's chronometer in the city. Inquiring there he was astonished to find the chronometer regulated by the noon gun! Does that sort of dog-chasing-his-tail standard get into the serious things, sometimes?

NO. 3—THE BOOK OF GOD

MASSANETTA SPRINGS SUMMER BIBLE CONFERENCE ENCAMPMENT

The Massanetta Springs Summer Bible Conference Encampment, near Harrisonburg, Va., opens July 16th and closes August 26th. Improvements have been made on the grounds and buildings which amount to the sum of \$12,000. The Executive Committee believes that the property will be in splendid condition for the opening of the Young People's Conference, which is the first of a series of five, beginning July 16th.

Speakers

The program is a most excellent one. Dr. G. Campbell Morgan, said to be one of the greatest Bible teachers on this continent or that of Europe, is to speak during the Bible Conference, August 17-26 inclusive. Probably no man has been more sought for to speak at summer Bible conferences than Dr. Morgan.

Dr. Wm. Evans, of Chicago, will be present from August 9-19 inclusive. Dr. Evans was one of the leading speakers at the Bible Conference at Massanetta Springs last year. He captivated his audiences and will be heard with unusual interest this summer. He speaks at the Men's Conference and three days during the Bible Conference.

Dr. A. C. Dixon, D.D., pastor of the University Baptist Church, Baltimore, Md., and former pastor of the Metropolitan Tabernacle, Spurgeon's old church in London, is to speak during a part of the Bible Conference. He is a wonderful platform speaker and Bible expounder. The announcement of his name will be of special interest.

Dr. John C. Acheson, president of the Kentucky Woman's College, will make two addresses at the Bible Conference. His address on Christian Education can scarcely be surpassed.

Mr. George W. Trotter, a brother of Melvin Trotter, and a rescue worker in Pittsburg, is to be present and speak on August 24th and 25th.

Mr. Homer Hammontree, Grand Rapids, Mich., will conduct the singing from August 15-30 inclusive. He has for a number of years been singing and directing the singing at Northfield, Mass. He comes to Massanetta Springs from that point. He has remarkable ability as a soloist and special gifts in getting other people to sing. He is said to be the best song leader in this country.

Dr. H. E. Tralle, of New York, is to give a series of lectures on Religious Education, during the Sunday School Conference, July 24-30 inclusive. Professor Athearn says that Dr. Tralle has the ability of popularizing his subject without losing scientific accuracy. Mr. Marion Lawrence says that he is one of the safest, sanest and best Sunday School leaders in all the country. Milton G. Evans spoke of him as the Mark Twain of the religious platform. In addition to Dr. Tralle, Mrs. H. E. Tralle, Rev. Walter Getty, Dr. W. H. T. Squires, Dr. J. L. Fairly, Miss Elizabeth McE. Shields and others will be on the program. The management is greatly pleased with the program for the Sunday School Conference.

Woman's School of Missions

The School of Missions is to be put on by the Virginia Synodical, August 1-7. Dr. J. O. Reavis, Dr. J. L. Mauze, Dr. Homer McMillan, Mrs. Margaret Russell, Miss Annie R. V. Wilson, Mr. Frank Gilliam, Dr. Wm. Junkin, and Mrs. W. C. Winsborough, are among the speakers so far secured.

Men's Conference

The Men's Conference, August 9-15 inclusive, which is to be held under the auspices of the Laymen's Missionary Movement and Men's Department of the Assembly, is going to captivate the men. Dr. Wm. Evans is to speak twice each day and laymen from all parts of our Church who have real evangelistic messages are expected to speak.

Mr. Chrystal Brown, who conducted the singing last summer at Massanetta Springs, is to lead the singing during the Woman's School of Missions, and during the Men's Conference. He was extremely popular last year. His many friends will welcome him back to Massanetta.

Young People's Conference

The Young People's Conference, July 16-22 inclusive, is already an assured success. Letters of inquiry are pouring into the office of Rev. T. K. Currie every day. Leaders of special note and fitness have been secured to lead and speak at this conference. Among the number are Dr. J. G. Venable, Mr. Frank P. Wilson, Dr. Edgar Gammon, Rev. Walter Getty, and Rev. W. L. Carson.

Location

Massanetta Springs is located in the heart of the famous Shenandoah Valley, four miles east of Harrisonburg. It has an altitude of 1,600 feet and is surrounded by the beautiful Alleghany and Blue Ridge Mountains. It has a well-shaded lawn and a 50-acre grove of native oaks directly in front of the hotel. The health-giving Massanetta Springs bubbling out of the bosom of the earth west of the hotel made Massanetta famous as a summer resort before the property was turned over to the Synod of Virginia.

Accommodations

The price of room and board will range from \$13.50 to \$20.50 per week per person, according to the number in room. During the Young People's Conference a flat rate of \$11.00 per week with no refund will be granted. The rates in tents and cottages will be less than in the hotel proper. For program, renting of tents, rates in cottages, etc., apply to Wm. E. Hudson, Manager, Staunton, Va.

Those who wish accommodations at the hotel for all conferences except Young People's Conference, should apply to Mr. J. R. Lupton, Hotel Manager, Box 260, Harrisonburg, Va. For program and accommodations at the hotel during the Young People's Conference, apply to Rev. T. K. Currie, Box 1176, Richmond, Va.

"AS OTHERS SEE US"

Burns thought that a look at ourselves from the viewpoint of some one else would help us all.

The very Reverend Albert V. Baillie, dean of Windsor and chaplain to the King of England, after a visit to this country, writes his impressions as follows:

I do not profess to understand America or to be able to analyze her faults or qualities, but she has come to mean something very real to me. Who could confuse in memory the cosmopolitan vivacity of New York, with its many streams of almost hectic life, with the calm Boston wrapped in the robe of culture which it has woven out of the work of the great men who have enriched its past? Who could confuse the self-respecting dignity of Chicago, full of civic pride and an almost barbaric self-assertiveness, with the gaiety and joyousness of Virginia, whose deliciously harmonious, caressing voice gives it such an unforgettable charm? Who could confuse a village community of Scottish Highlanders in Carolina with country life in New England?

But these diversities are not the only difficulties in understanding America. It is the land of violent contrasts. In no other land is there a class so unblushingly given to the worship of mammon, but in no other land have I found so many men simply and whole-heartedly sacrificing opportunities of wealth and power to serve their country or help their fellow men in laborious work without reward or even recognition. In no other country is there such prompt reaction to pure idealism. In no other country is there such blatant vulgarity, and yet no other country has such exquisitely elaborate refinement. No other country has such almost brutal lawlessness, and yet no other country has such tender, affectionate home life. No other country has such arrogant conceit and yet such noble modesty. No other country has such innocent, childlike credulity and yet such shrewd, almost cynical, insight. But my experience has taught me to believe that while the weaker side is blatant and obvious on the surface, it is the nobler qualities which are growing with a steady, wholesome growth.

Yet with all these diversities America has a unity, complex and full of variety. It has a personality, and that personality is very real to me. The predominant feature is kindness. In my mind the American race, which has formed itself out of countless faces that I have watched, has always kindly eyes. The mouth is sometimes hard, the chin sometimes tells of almost ruthless pushing through to success, but the eyes are kind, and this kindness reflects in the endless kindly courtesies with which American social life is full. So I believe in the future of America, not because of its wealth and power, but because it is growing in nobility of thought and sending out a youth worthy to be entrusted with the work of dealing with the problems of the coming ages.

One test of a good prayer-meeting leader is ability to get others to take part.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

A WOMAN'S COMPLAINT

I cried to Buddha the whole night through,
And poured out my heart in these prayers;
When I left his feet the day was new,
But I came away with my cares.

I tied my rice in an old pine tree,
The bags were black and blue and white.
I thought the spirits would comfort me,
But my soul is lost in the night.

I dropped a rock on a mounting pile,
As thousands of women have done.
I sought for peace in a heathen style,
Yet of blessings I found not one.

In an old stone crock I have a god,
And daily I pause there to pray,
Lest death should come with a smiting rod—
I've buried my baby today.

Demons of air and demons of earth,
Too long have I served you in fear;
Would that I had the right of my birth
To cast on some Saviour my care,
L. T. Newland, Kwanju, Korea.

Charlotte, N. C.—The Woman's Auxiliary of the Tenth Avenue Church is united in a Bible Class that meets every Monday afternoon. At present they are studying together the book of Genesis.

Chester, S. C.—The first gold star of the church year in Auxiliary circles of the Purity Church was given at the May Auxiliary meeting to Circle No. 6, Mrs. G. R. Dawson, leader.

Charlotte, N. C., Second Church—A number of the circles have been enjoying out-of-doors meetings since the weather has been so warm. The calendar for the past week announces that the Business Womens Circle will hold its July meeting on the campus of Queens College at 7:00 p. m. These out-of-doors meetings give a picnic flavor that is very attractive at this time of year.

Reorganization of Presbyterian Auxiliary, Sanford, N. C.—The Woman's Auxiliary of the Presbyterian Church has recently reorganized under the plan of "shifting" the circles. At the business meeting in April names of all members were drawn in groups of 17, which formed the eight circles of the Auxiliary. From each group a chairman was appointed by the President, Mrs. A. G. Carter. Under this new plan the circles will be more equally divided as to number and strength and members will get to know each other better. Mrs. D. B. King is secretary of the new organization and the chairmen of circles are as follows:

Circle No. 1, Miss Flora Wicker.
Circle No. 2, Miss Maggie Wicker.
Circle No. 3, Mrs. K. B. Griffin.
Circle No. 4, Mrs. D. B. King.
Circle No. 5, Mrs. R. E. Bobbitt.
Circle No. 6, Mrs. R. E. Carrington.
Circle No. 7, Mrs. E. T. Ussery.
Circle No. 8, Mrs. A. McN. Harrington.

"The Path the Calf Made" and the Application—Literature headquarters, Women's Missionary Society, United Lutheran Church in America, 844 Drexel Building, Philadelphia, Pa. Price 2 cents each.

THE PATH THE CALF MADE

By Sam Walter Foss

One day through the primeval wood,
A calf walked home, as good calves should,
But made a trail all bent askew,
A crooked trail as all calves do.

Since then two hundred years have fled,
And, I infer, the calf is dead,
But still he left behind his trail,
And thereby hang my moral tale.

The trail was taken up next day
By a lone dog that passed that way;
And then a wise bell-wether sheep
Pursued the trail o'er vale and steep
And drew the flock behind him too,
As good bell-wethers always do.
And from that day o'er hill and glade
Through those old woods a path was made;
And many men wound in and out,
And dodged and turned and bent about
And uttered words of righteous wrath
Because 'twas such a crooked path.

But still they followed—do not laugh—
The first migrations of that calf,
And through this winding woodway stalked
Because he wobbled when he walked.

This forest path became a lane,
That bent and turned, and turned again;
This crooked lane became a road,
Where many a poor horse with his load
Toiled on beneath the burning sun,
And traveled some three miles in one.
And thus a century and a half
They trod in the footsteps of that calf.

The years passed on in swiftness fleet
The road became a village street,
And this before they were aware,
A city's crowded thoroughfare;
And soon the central street was this
Of a renowned metropolis
And men two centuries and a half
Trod in the footsteps of that calf.

They followed in the beaten track,
And in, and out and forth, and back,
And still their devious course pursue.
To keep the path that others do.
For men are prone to go it blind
Along the calf paths of the mind,
And work away from sun to sun
To do what other men have done.

MISSIONARY RUTS

(Quotations from Mrs. Helen Barrett Montgomery.)

"A rut is the outward and visible sign of incompetence. The expert road-builder will have none of it. Rutless roads are possible; yet rutless roads are few, because the people have not learned that the unconscionable tax they pay for rutty roads is greater than the cost of making smooth mudless roads without ruts."

"In our churches, too, we have our ruts; old well established, highly though-of! . . . Over them with galled shoulders we drag one-horse loads a little way, when we might draw great burdens swiftly and with ease. Why do we tolerate them?"

"We tolerate them because on the surface it seems easier and less costly to endure ruts than to abate them."

"There is the monthly meeting. It has been monthly so long that there seems something sacrilegious in suggesting a missionary meeting oftener than once a month. To be sure a French class or a whist club or a reading circle would languish if held at such intervals, but 'missions' and 'monthly' begin with the same letter of the alphabet. Let that settle it."

"Then there is the place of meeting; what a deep old rut that is many churches! Why, for years and years, on the first Tuesday of each month, we have met in the church parlor, in the same seats arranged in the same way . . . (The hour of meeting is another rut; the election of officers, the type of program are others.)"

"The most dangerous rut of all is to continue the same officers year after year . . . In some of the most successful clubs no woman can succeed herself with an interval of at least a year . . . It may look as if it would kill the society for the beloved president to retire, but it won't. Perhaps she is so competent that she makes the rest inefficient just as many daughters never develop initiative because they have such executive mothers." "If there are six officers let three be retired each year, thus providing for both change and continuity."

How to Get Out of Ruts

There is only one way to get out of a rut. A sharp turn, a strong pull, a big bump and there you are! There is only one way to keep out of a rut—scientific road making and systematic road mending."

"Take the monthly meeting, for example. Why not frankly regard it as a minimum, and go to further councils of perfection? Why meet, usually, at three in the afternoon? This hour cuts out every stenographer and school teacher and business woman and mother of young children. . . . Why not alternate afternoon and evening sessions, holding one of each every month? If we have always met in the church parlors, why not try an occasional meeting in a private home? Or if we have been afternoon tea-ed to death try the church for a time. Change is the law of life; why make uniformity the law of the missionary society?"

"There is the order of exercise . . . Why should we always begin with a hymn, then have a Bible reading? . . . Suppose we sometimes take the message from the Word of God as the last thought which we carry away. Suppose we have a prayer after the program and that 'not a devotional exercise,' but real prayer for which our hearts have been prepared by the facts presented."

"I am comè, said Jesus, 'that they might have life, and that they might have it more abundantly.' Life means youth, change, joy, movement, color, courage, energy, will, love. It is the foe of death and stagnation and dullness. So the very spirit of the Master is opposed to the stereotyped, the formal, the traditional. His work is hindered when we allow it to become dry, dull, hackneyed, stereotyped, unvarying. We are to tend the beautiful Road so that over it may go loads of health and hope and love for the feeding of the world."

PRAYER

The Word says Jesus "Went up into a mountain to pray and as He prayed the fashion of His countenance was altered, and His raiment was white and glistening." So prayer brings out the glory in us, and brings down the glory of God upon us. It is strange commentary upon the weakness of the human spirit that, in the presence of the glory of God, the disciples' eyes were "heavy with sleep." But they awoke and saw the "glory of God." We need that vision now. Pray God that your eyes may see His glory. The glory-vision prepares us for heroic achievements.

News of the Week

Thos. W. Higginbotham, whose trial on the charge of whipping to death Martin Talbert, of North Dakota, a convict in a Florida camp, has attracted nation-wide attention, was found guilty of second degree murder and given 20 years in the penitentiary. The publicity resultant from this death has caused an investigation of camp conditions all over the country and the betterment thereof.

That part of the Washington naval accords dealing with limitations of armaments and capital ships, which created the most bitter opposition in French parliamentary and political circles during the past year, was jammed through the French chamber July 7th in record time by the Poincare-Bryand alliance. The half-hearted opposition from the socialists and communists was completely swamped and the treaty was adopted, 460 votes to 106. The news was received with elation in Washington.

Mrs. Nettie Fowler McCormick, widow of the inventor Cyrus McCormick, Sr., died July 5th, at the age of 88 years.

Inquiries received by the North Carolina State Board of health from widely separated sections of the State indicate a fear of the boll weevil that is entirely unfounded. The State board of health is advised that this pest of the cotton plant is without danger other than the damage which it does to one of the State's leading farm products.

The boll weevil is not poisonous.

Jack Dempsey, after his July 4th fight, remains the holder of the world's heavyweight boxing championship, although in full 15 rounds he was unable to knock out his challenger, Tom Gibbons. Dempsey won on referee's decision in the championship fight at Shelby, Mont. Probably not 10,000 paid admission to the arena, which was built to seat 40,000 people.

On July 5th lightning struck three people who were climbing Mt. Mitchell, N. C., and who, near the summit, had taken refuge in a cabin, that is used by rangers of the U. S. Forest Service. No one was killed.

General Henri Joseph Eugene Gouraud, of France, war-time commander of the Rainbow Division, is receiving a cordial welcome to America. On July 15th he is to attend the reunion of the Rainbow Division at Indianapolis, for which occasion he came to this country.

Purchase by the Illinois Mine Workers union of the Lester strip mine at Herrin Ill., the scene of the riots of last year, has been confirmed. The purchase price was \$726,000.

Miss Margaret Woodrow Wilson, the oldest daughter of ex-President Wilson, has entered upon a business career, going into the advertising game in connection with the Blow Company, of New York, national advertisers.

Walter Hines Page, American ambassador to Great Britain during the great war, was given a place among the illustrious dead of the ages in Westminster Abbey. A marble tablet commemorating his friendship and sympathy in Great Britain's greatest hour of need was unveiled by Viscount Grey, of Fallodon.

A very distinguished company gathered in the Abbey in honor of the occasion.

The Georgia peach crop this year seems to be a bumper one. The season is at its height and trainloads of the luscious fruit are being shipped.

The reconditioned Leviathan, queen of the American merchant marine, sailed on Uncle Sam's birthday on her first trans-Atlantic pleasure voyage under the stars and stripes from New York harbor.

The celebration of the Fourth of July was safer and saner this year all over the country than ever before—a general holiday and pleasure day with most of the objectionable features eliminated.

That there is a possibility that the government hospital erected at Tuskegee, Ala., for disabled negro war veterans may be turned into a sanitarium for white veterans has been expressed by director Frank E. Hines, of the War Veterans' Bureau. The citizens of Tuskegee have protested against sending a full negro personnel to take charge of the hospital.

Senator Powell, speaking for the citizens, said that Tuskegee had the promise of a representative of the treasury department that the hospital would be in charge of white officers and doctors and that the people considered this a binding obligation. He said that "the people would have it no other way."

The 1923 convention of the National Education Association, and the world conference on education was held the past week in Oakland, Cal. Miss O. M. Jones, of New York City, was elected president.

Goldfield, Nevada, on July 6th was nearly wiped away by fire which ate out its business and part of its residence section.

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

(We regret very much that the Editor's Lookout failed to reach us this week in time for publication. We feel sure the readers of this department will miss Mr. Gamble's always interesting article.—Ed.)

Sunday School

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

JULY 15, 1923

SIMON PETER

Matthew 16:13-18, 21-23; John 21:15-17

GOLDEN TEXT—"Lord, thou knowest all things, thou knowest that I love thee."—John 21:17.

SCRIPTURE LESSON

13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of Man, am

14 And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men.

Jno. 21:15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

SHORTER CATECHISM

Q. 45. Which is the first commandment?
A. The first commandment is, "Thou shalt have no other gods before me."

Simon Peter was one of the most prominent of the Apostles. He was older and more mature than most of them. He was naturally bold, energetic, not quicker to apprehend than others, but more ready to express himself and to take the lead. He was remarkable for his gifts, his falls, his privileges and his services. He was one of Christ's earliest disciples. He was the only apostle that denied his Master in plain words. But he repented bitterly and was restored to discipleship and the apostolic office. He had the privilege of being present with the Master when He raised the dead, on the Mount of Transfiguration, and during His agony in the garden. He first proclaimed the Gospel to Jews and Gentiles, and his sermon at Pentecost is the only one recorded in the Scriptures. Attending to the present lesson we will consider Peter's Confession of Faith; Christ's Commendation of it as the Foundation of the Church; Jesus' Prediction of His Sufferings and Death; Peter's Love for Christ and its Tests.

I. Peter's Confession of Faith in Christ

He enquires of His Apostles as to the opinions of men respecting Him. He says, "Whom do men say that I am? They reply, "Some say that thou art John the Baptist, some Elias or Jeremiah or one of the prophets." He asks this not for information or because He did not know, but to bring up the subject and to manifest their own opinion. He then says, "Whom say ye that I am?" Peter, ready to speak for the rest, replies, "Thou art the Christ, the Son of the living God." These men had accompanied with him for three years, had heard His teachings and witnessed His deeds. They had the best opportunities for knowing His personality, and were fully satisfied that He was a Divine Person. He claimed to be God and because of that claim was condemned to die. He satisfied the apostles nearest to Him, that He was God in our nature or Immanuel. Peter's was a comprehensive creed. If Christ was "The Son of the living God" His claims were all true; His doctrines were all reliable; the duties He enjoined are binding and the Bible which He endorsed is the Word of God. If a man believes that Jesus is the Son of God he is ready to accept the Scriptures as inspired and Christ as the only Saviour.

II. Christ's Commendation of this Confession as the Foundation of the Church

Jesus commends Peter's confession as true, God-given

and imparting blessedness. He says, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father that is in heaven." He also affirms, "Thou art Peter and upon this rock will I build my church and the gates of Hell shall not prevail against it." Peter's name means a rock, but he was not stable when tempted. The Lord gave him the name not to show what he was then, but to describe what he would become when matured by Divine grace. The belief or faith in Jesus as the Son of God was the rock on which the Church should rest unshaken by the powers of darkness. The Apostle Paul declares, "Other foundation can no man lay than that which is laid, even Jesus Christ." Jesus is the cornerstone of Zion. But it is not Jesus, the man, however excellent, but Christ the Son of God, anointed of the Holy Ghost as to His humanity and able to do everything needful for man's salvation, exaltation and eternal life.

Jesus' Prediction of His Sufferings and Death

The time drew near and "Jesus began to show unto His disciples how He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes and be killed and be raised again on the third day." The necessity for this is to be found in the immutable laws' demands, in the proposed salvation of man and the decree of the Godhead. The sovereign Jehovah uses the wicked passions and deeds of men and Satan to accomplish His own wise and merciful purposes. Christ shrank from the cross but submitted to the Father's will. Peter, the natural man, shrank from the cross for his Master. But the Lord reproves him and calls him "Satan" or opposer. When men oppose God they not only attempt the impossible, but that which is designed for their own welfare.

IV. Peter's Love for Jesus and Its Tests

Christ asks Peter three times the question, "Simon, son of Jonas, lovest thou me," reminding him that he had thrice denied Him. Two words in Greek express love; one denotes strong and tender affection; the other is less strong and expresses the love of friendship. In the conversation Peter uses the strong and tender word "phileo" every time. The Saviour employs "agapao," the weaker word twice. Only in the last question does He employ the strong and tender word "phileo." Jesus employs two words to express strong and tender love for Himself. The first means to "feed," used first and last. The second signifies to "shepherd," to perform the office of a shepherd. He says, "If you have tender affection for me, feed my lambs," shepherd my sheep, feed my sheep.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

CHRIST AND SOCIAL LIFE

- M., July 16—Approve unselfishness: II Cor. 12:11-21.
- T., July 17—Recreation: Luke 7:31-35.
- W., July 18—Social settlements: Luke 15:1-10.
- T., July 19—Interest in children: Matt. 18:1-10.
- F., July 20—Disapprove greed: Mic. 3:9-12.
- S., July 21—Hypocrisy: Matt. 23:25-33.

Sun., July 22—Topic: What in Present-Day Social Life Would Christ Approve? What Disapprove? I Cor. 10:23, 24, 31-33; 11:1.

The social life is that part of our lives we spend in the association with other people. When we speak of the social life, we usually mean our pleasures and friendly mingling with the people of our acquaintance, or with strangers. The social ideas and customs are those which are practiced in common with the majority of the people of our town or community. We cannot enjoy the company of other people, unless we do the same things, or are interested in the same subjects. Our Saviour gives us the example of social mingling with other people, for he constantly kept in the company of others. He enjoyed it, but of course, his higher purpose was to do good. Christ was a man of the people, and did not hold himself aloof. Therefore, he wishes his Church to do as he did, and live with men and women in every-day life.

But let us remember that while Christians are in the world, and must mingle with men, they should form their own standards and create their own social atmosphere. The world is very sociable and is anxious to do just as it pleases, and will mix in lots of sin with its social life. It has always made its bids for the company of the Christians; and there is where the danger

lies. The flood was caused by wickedness of the people; but that wickedness sprang from the fact that the good people lowered their social standards to those of the world. And every decline in religion can be traced to the same thing.

Christ has given us clear and unmistakable principles for social life.

What Christ Approves of in Social Life

Paul, speaking for Christ, lays down several principles in the passage, by which we are to be guided in the social life. First, we must not engage in those things which are plainly wrong. If we break the moral law, we cannot call ourselves Christians. Then, he tells us we must do those things that are expedient, that is, profitable both for ourselves and others. Again, we must keep in mind the glory of God. This is the chief end of man. We do not live for this world, but for the world to come, where we shall enjoy the presence of our heavenly Father. The fourth principle Paul lays down is unselfishness. We must think of others first, and be careful lest our lives and deeds affect other people to their disadvantage.

Can we apply these principles to our present day social life? We can and we must, for unless we meet them and obey them, our Christianity is a failure. We must develop Christian brotherhood, and have fellowship with one another. We must derive from this mutual help, by example and service we render each other. It gives us opportunity to bear witness for Christ, and to develop a fine influence over our friends.

It is fine to know that the young people can have a good time, and yet be loyal to Christ, and helpful to one another. Nothing has done more along this line than the Christian Endeavor with its social committee which arranges parties, contests, picnics, and other social events. Our Christian young people ought to always keep in mind their influence for Christ.

What Christ Must Disapprove in the Social Life

Of course he disapproves of everything that is contrary to the principles we have just mentioned. He wants us to be sociable. Christ does not approve of snobbishness, or thinking too much of oneself, and looking down on others. He is grieved at extravagance in feasting and playing. He forbids all intemperance, revelling, continued late hours that waste the strength. Jesus would not like for us to make the Sabbath day a day of frolic and fun. He hates anything that lowers the fine regard we have been taught to have for the other sex, whether it be in the dance, or dress, or conversation, or any other way. Jesus warns us not to be insincere and hypocritical, trying to appear something we have no right to be. He especially warns us against doing anything that will offend his little ones, whether they be children, or people who are not fortunate, as we may be.

Let us make Jesus Lord of our social life as well as our business life, our home life, or our church life. He is lord of all. Let us crown him with many crowns, and make him king in every part of our lives.

NEWS FROM THE FRONT

During the Spring a Junior Expert Endeavor course was conducted in the Junior C. E. Society of the First Presbyterian Church of Mooresville, N. C. Nine Junior Experts have just been graduated from this class: Beth Norman, Annie Pleasant White, Wharey Moore Freeze, Owens Davidson, Sallie B. Davidson, Wilburn Freeze, Mary Mitchell Norman, Isabell Brawley, and Sara Henderson. This fine society of boys and girls is under the supervision of Misses Margaret White and Elizabeth Neel.

The young people of the Quaker Meadow Presbyterian Church of Morganton, N. C., have recently organized a Senior Christian Endeavor Society. Twenty members were enrolled at the first meeting. The officers of the society are: President, Miss Sally Ramseur; vice-president, Richard Spainhour; secretary-treasurer, Charles Bost. Miss Annie Sue Bost has been named as reporter from the society to the Young People's Department of the Standard.

A short time before the Senior Society was organized a Junior Society was organized, with 15 members. The Junior officers are: President, Lucile Fox; vice-president, Warlick Avery; secretary-treasurer, Margaret Spainhour.

MINUTES OF ECHO CONFERENCE OF FIFTH DISTRICT

The echo conference of the Fifth district of the Wilmington Presbytery met in the Warsaw Presbyterian Church, June 29, 1923. The number attending conference was the largest of any, there being 145 present.

The conference opened with a song service; then devotional exercises were held, conducted by Mr. McBride. Every visitor was cordially welcomed to Warsaw by Julia

Farrior. A response was given to this by Miss Gavin. Mrs. Harvey, Secretary of the Young People's Work, then gave a talk to us, in which she told us about our Presbytery winning the Ramsey loving cup at the Synodical conference. She brought this cup with her. Several songs then followed, after which we all heard a most interesting talk on Brazil, by Mr. J. Porter Smith, who is a missionary to those parts.

Miss Nell Bowden sang a solo accompanied by Mrs. Jack Williams. Every visitor then registered. It was found that 145 were present and that Mt. Olive had the largest delegation. The offering was taken up and the money went towards paying the officers' expenses during the year. An inspirational address followed, given by Rev. A. D. P. Gilmour, D.D., after which everyone was dismissed, by a prayer, for dinner, which was served on the school ground, cafeteria style.

The afternoon session opened at 1:30 with a song service. Then the devotional exercises, by Rev. Edward Silly. Echoes from the Synodical Young People's Conference were given by Miss Sallie Faison Best, of Warsaw, and Miss Mildred Bell, of Faison. Short talks were made on "The Threefold Aim of Our Church: (1) Winning for Christ, Miss Roslyn Southerland; (2) Developing in the Likeness of Christ, Virginia Strickland; (3) Training for the Service of Christ, Lucile Bowden."

The banner was then given to the Intermediate C. E. of Mt. Olive and the silver loving cup was given to Calypso to keep for two months. As we had five societies to reach the standard of efficiency this is the longest any society can keep it. Three of these societies were in this district.

The narrative reports from the different societies present were then read: Calypso, Clinton, Faison, Kenansville, Mt. Olive, Seven Springs, Warsaw, Chinquapin.

Questions were then asked and answered, after which the benediction was pronounced.

YOUNG PEOPLE'S CONFERENCE IN SYNOD OF SOUTH CAROLINA

The second annual Young People's Conference of the Synod of South Carolina opened at the Presbyterian College, Clinton, on June 11th, with a total registration of 236. Among this number who had gathered for a week of work, play and fellowship were many adult leaders from various churches seeking information as to ways of meeting the needs of young people.

Dr. J. P. Marion, chairman of Synod's conference committee, has the happy faculty of enlisting the whole-hearted co-operation of every member of the committee, and for six months previous to June 11th, the minutest details had been given careful consideration. No efforts were spared to secure the best faculty possible. The young people responded loyally to the fine program and to the consideration shown them by Dr. Marion and the faculty. They pledged themselves to carry to their Presbyteries the fullest measure of helpful methods and materials.

Dr. R. F. Kirkpatrick was the genial platform manager and both requests and announcements were received with equal pleasure, made as they were with such tact and courtesy. Miss Zoulean Anderson, as chief councillor for the girls, and Rev. J. B. Belk, as chief councillor for the boys, by their sympathetic understanding of the students' needs won all hearts.

The daily schedule began with "setting up" exercises, followed by the morning watch—a quiet period of devotions in which the hearts of the young people were brought into communion with the heavenly Father and so prepared for the day's work. The song service, led by Rev. J. B. Belk, further prepared them for the Bible hour so ably conducted by Dr. Melton Clark, of Columbia Seminary. "The Personal Interviews of Jesus," as re-

corded by St. John, a series of helpful studies; "Presbyterian Fundamentals," taught by Rev. R. A. Lapsley, of Columbia, created intense interest among adults as well as young people, and this phase of instruction is much needed so that our young people may know the reason for the faith that is in them. The widespread discussion of "The New Theology," etc., makes it imperative that such teachers as Mr. Lapsley give themselves faithfully to the task of teaching the Bible as the inspired Word of God.

Following an intermission of 30 minutes, classes convened for the study of Missions. "The White Fields of Japan," foreign mission text-book, was taught by Dr. R. F. Kirkpatrick, who made real the fact of the waiting multitudes. Miss Earline Cox taught "Unfinished Tasks," home mission text-book, and to her knowledge of the book was added her personal experience as a missionary in the mountains of Kentucky. These so impressed her class that several dedications of life were made to this one of the church's tasks. The period of Young People's Work was conducted by Mr. Wilkes Dendy, whose very name inspires his audiences. In this series of lessons Mr. Dendy discussed the Progressive Program of our church and paralleled each objective with the program adopted by Christian Endeavor. Signs of the times indicate a consecrated, intelligent leadership for the Presbyterian Church of the future.

An innovation at this conference was the election by the students of a student president and a student secretary who presided over the open conference period. Mr. Charlie Douglas was chosen president and Miss Nellie Peck White secretary. These two splendid young people represented the student body in the administrative council.

Following a period of rest and quiet there were games of tennis, basketball, baseball and other forms of recreation. Miss Virginia Taylor was chairman of the social committee and she was ably assisted by the senior councillors in planning delightful and wholesome amusements.

The vesper services were easily among the most impressive features of the conference. Coming as they did at the holy twilight hour, there was a calm in which the Saviour manifested His presence and the young hearts were open to receive the message of the hour. Mr. Lapsley and Mr. Belk led the services.

The inspirational evening addresses were made by Dr. Wade Dugboise, of Spartanburg; Dr. Flournoy Shepperson, of Chester, and Dr. W. T. Thompson, of Richmond, who was also in charge of Sunday's program. Each of these addresses was of an unusually high order and met instant response from the audiences. Sunday morning was given to Sabbath School work, followed by services in Thornwell Memorial Church, with Dr. Thompson speaker. On Sunday afternoon a model Christian Endeavor meeting was held in the college chapel. This was planned by Dr. Kirkpatrick and presided over by Miss Nellie Peck White. A life work recruit service immediately preceded the evening address. At this time 20 young people pledged themselves to full-time service. Dr. Thompson brought this memorable week to a close with an earnest appeal for decision on the part of every one present.

Among the special features of interest outside the regular conference program were the invitations to Thornwell commencement, to the Country Club as guests of Clinton, and a picnic supper served by Mrs. Hunter, the beloved matron of the P. C. dining hall. "Stunt night" was one long to be remembered. Tribal rivalry was keen but friendly, and songs, stunts, and yells portrayed both tribal and conference spirit in a very fine way. Enoree tribe (Enoree Presbytery) won first place in stunt and yell. Seneca tribe (Piedmont Presbytery) won first place in song. The silver trophy cup offered last year by Synod's committee was won this year by the Choctaw tribe (Harmony Presbytery), Enoree coming second,

Piedmont third. Individual record cards were kept and the cup was awarded on percentage basis.

Among the distinguished visitors who looked in up the conference were Dr. Alexander Sprunt, moderator of the General Assembly, and Mrs. Andrew Bramlett, president of the Synodical Auxilliary.

Thanks are due the management of the Presbyterian College, to the citizens of Clinton, to Thornwell Orphanage and to the Christian Endeavor Society of the First Presbyterian Church for kindness and comforts enjoyed.

Mrs. T. C. Peden,
For Synod's Conference Committee,

E d u c a t i o n a

Flora Macdonald College has received with much satisfaction and pleasure the news that Lochie chief of the famous Clan Cameron of Scotland will arrive in the United States about October 15th, accompanied by his wife, Lady Hermione. They will be the guests en route to this country of the Anchor Line Steamship Company and will take passage on the "Cameronia," this vessel having been christened by the wife of the chief. Plans are under way to make the occasion of the visit to Red Springs a great gathering of the Scots of the Carolinas and will be held under the auspices of the Scottish Society of America, which last year extended an official invitation to Lochiel to visit the States.

Westminster College, Fulton, Mo., closed its 73 year on June 6th. Rev. H. H. Forsyth, D.D., pastor of the Kings Highway Presbyterian Church, of St. Louis, delivered the commencement address. The degree of bachelor of arts was conferred on 15 young men. The baccalaureate sermon was preached by Rev. D. K. Ferguson, of Marshall, Mo., and the annual sermon by Rev. R. S. Boyd, of Kansas City. The year was pronounced by the various members of the faculty the most encouraging year of school work during their connection with the institution. This means the more when it is known that one member has taught on this faculty for 35 years and another for 58 years.

Lees College Institute, Jackson, Ky., has just closed the most successful year in its history. Tuesday evening, May 9th, the advanced music pupils gave a most interesting recital under the direction of their instructor, Miss Florence M. Geise. The program was an unusually good one.

The graduating exercises of the high school were held Wednesday evening, May 30th. There were ten graduates this year, eight young ladies and two young men. The essays and orations were very good indeed. The address and presentation of diplomas were delivered by Rev. J. C. Hanley, the president. In the primary grades scholarships were delivered to the different classes. The silver cup won by the girls in the State Bible contest, was presented to Miss Maud Hurt, the valedictorian and president of the class—also a prize of \$5 offered by the D. A. R. for the best essay was won by Miss Hurt.

The session of 1923-4 opens the first Monday in September and this will be the first year of college work offered by this institution. The course of study will include Junior High School, High School, and Junior College. A special department in Bible will be arranged and a teacher therefor secured.

Extensive improvements will be made in the institution during the summer months in the way of repairing, painting and some rooms added. The prospects for the splendid institution in the heart of the hills never were so flattering, and Mr. Hanley and his splendid wife, with their corps of teachers have done remarkable work. Young men and women have gone out from this institution as teachers, lawyers, ministers, doctors and other vocations to bless the world.

Thos. B. Talbot.
Lexington, Ky.



Young People's Conference at Clinton, South Carolina

Church News

MEN'S WORK CONFERENCE

There has closed today one of the most significant conferences that has ever been held in America. The Men's Work Conference of the Presbyterian Church, U. S., at Montreat, N. C.

Many have become familiar with the expression "There is too much teaching about the Bible instead of teaching the Bible." We could well say that there are too many Conferences and Church courts related to or about Christianity instead of Christianity itself.

This conference by the men has dealt with the heart of and power of Christianity. This conference will live in the lives of those who attended, and will spread to the ends of the earth.

I have attended Christian conferences for the last 25 years and this conference is the first one to make the impression on me that the one aim and end of the gathering is to deepen the spiritual life.

Definite impressions:

1. Prayer—Trusting all to God—man zero and God everything.
2. Bible Study—With system and sacrifice.
3. Testimony—All the time and everywhere as to what Christ has done for me,—not ashamed of our Master.
4. Lead men to Christ.
5. Have a program and conceal the dry bones (the frame).

These things they taught and did. One big business man made a decision for Christ because other men loved him and prayer for God to save his soul and bring him into the church. He will join the ranks of those who will never be ashamed of Christ.

The large gathering was called on to look upon a young man, who never went further than the third grade in school, but who has been used of God to bring about one hundred souls to Christ in a year.

The "Flying Squadron" of Jackson, Miss., has led about ten thousand men to Christ in a year. Sometimes as many as 150 men going out to take part in one service by prayer and testimony.

Mr. Frederick Sullens told us that he had been born again. "Not a theory but a fact."

These men tell us that the country is ripe for a great revival.

My heart has been stirred and helped by the earnestness and devotion of "The men of our Church," and every one of our preachers should be on the alert to learn from these men and read the "Signs of the Times."

A missionary from China,
C. Fred Hancock.

PERSONAL

Rev. and Mrs. Motte Martin, and young son are spending the months of July and August at Chattanooga, Tenn., Signal Mountain. In September they expect to take up again their work in Africa.

Rev. M. B. Lambdin, since his return from abroad, is located at 3534 Park Place, N. W., Washington, D. C., instead of Montgomery, W. Va., as formerly. Mr. Lambdin will engage in evangelistic, lecture, and literary work.

Rev. William Crowe and Mrs. Crowe, by the generosity of the Westminster congregation, St. Louis, Mo., are planning to sail on July 25th, for Europe. The objective is the dedication of the Memorial Church at Compeigne, at which Dr. Crow will represent the Assembly Committee.

NORTH CAROLINA

Statesville—The Home Missions Committee of the Presbyterian Church is bequeathed approximately \$6,000 by the will of Aspasia Clark, whose death occurred at her home on Lackey Street, Thursday. In addition to other holdings, the proceeds from her real estate constitute her bequest to the church.

Elmwood—We are glad to welcome Rev. J. E. Robinson and family, of Yadkinville, into our village. Mr. Robinson is pastor of Elmwood, Third Creek, and Bethesda churches. Last Thursday, the day of Mr. Robinson's moving, the churches extended their welcome to him in a material way by giving him a generous pounding.

Bensalem Church is holding her own in spite of the fact that she has given of her members liberally to establish her daughter churches of Spies, Eagle Springs, Pinehurst, and Elise. At Thanksgiving last year, Bensalem held a Home-Coming, which will be an annual event, with dinner on the grounds, and a large crowd gathered from far and near to the old church. The Woman's Auxiliary recently gave a Mexican Fiesta, which was greatly enjoyed. The meeting this year will be held by Rev. V. R. Gaston, of Bethesda.
W. L. Wilson, Pastor.

Charlotte—Rev. and Mrs. James E. Bear, who sail in August to take up language study in Nanking, China, as the first step in their work in that land, spent the past week in Charlotte, the guests of the Caldwell Memorial Church, which is to have a part interest in their support. On last Sabbath Mr. Bear filled the pulpit of this church at both the morning and evening services. On the Saturday before he and Mrs. Bear were tendered a delightful reception by the pastor and congregation of this church, thus

giving the people an opportunity to know personally their representatives on the foreign field.

The Johnston-Harnett Field, Fayetteville Presbytery—Rev. A. T. Lassiter, pastor of this group of churches writes:

Alaska—Rev. Letcher Smith, superintendent of Home Missions of Fayetteville Presbytery was with this church recently in a series of evangelistic services. Our young people were greatly blessed by his preaching. The meeting made an impression on the whole community and built up the spiritual life of the congregation. Two were added to the church on profession of faith. This church has a very good Sunday School and a wide-awake Christian Endeavor Society. Rev. A. T. Lassiter is pastor in charge of this field.

Pinehurst—At a week's meeting held June 26th-July 1st, Pinehurst Church received into membership seven on profession of faith and one by letter. Rev. C. B. Craig, of Laurinburg was the messenger who gave us refreshment in the Lord. As usual we held meetings in the open air, placing the pulpit and piano on the portico and using the seats and polo 'bleachers' for the audience. Large gatherings attended and much good was done by Mr. Craig's faithful and clear presentation of God's truth.

Pinehurst Church is just three years old, and has 56 members, and bright prospects. It has a good Sunday School, Christian Endeavor and Woman's Auxiliary, and hopes before long to build a church and call a resident pastor for his full time.
W. L. Wilson, Pastor.

Roseneath—This church has just closed a very successful series of evangelistic services under the preaching of Rev. Neill McInnis, of Selma, N. C. This mission church was greatly encouraged by the meeting, and the life of the membership was deepened spiritually. This church is in the midst of a fine farming section with a very large percentage of both old and young people out of the church. This is the only active and promising work in the community. The prospect for a strong church is good. Have a very good Sunday School. The young people are asking for the organization of a Christian Endeavor Society. Two young ladies recently recited the Shorter Catechism. Two united with the church at close of the meeting and two united at the next regular preaching service.

Eagle Springs Church is just a year old, but has 30 members, and is doing excellent work. During the year a fine lot (an acre of land), in an excellent location, was purchased from Miss Agnes Graham, of Jackson Springs, who kindly sold the land for a very small sum; and thanks are also due to Mr. Mcl. Kennedy, of Bensalem, who purchased the lot for the congregation. It was hoped to build a church this summer, but the failure of the peach crop made postponement necessary.

Eagle Springs has a good Sunday School and one of the best Christian Endeavor Societies in the State; also a Woman's Auxiliary. Rev. Wm. Black will hold a meeting here November 11-17. Large crowds attended the preaching services and we believe this church will accomplish a great deal of good.
W. L. Wilson, Pastor.

Wildwood—A series of evangelistic services closed in this church on June 24th. Rev. C. M. Gibbs, of Linden, N. C., labored with us during the services. He preached the Gospel with great power and so simply that the children could understand the very forceful messages. The community was strengthened and made better by this meeting. The church and community have for some time been somewhat divided as to the location to build a house of worship. Just before the meeting the location was decided on very satisfactorily and the preaching of the Gospel, the excellent attendance and the co-operative work on the part of all, placed the seal on what had recently been done. This mission church is located in a thickly settled community with next nearest church and Sunday School three and one half miles away.

Elise Church—The trustees of Elise High School have presented a fine lot to Elise Church. It is a corner lot on the main street, next to one of the dormitories, and a choice location. A plan for a modern church building, with Sunday School and primary rooms, has been selected, and the building committee, consisting of W. G. Carter, E. R. Brown and C. A. Prevost, Jr., expect to begin work soon. This is a home mission church, with only 34 members, none of them very rich in this world's goods, so it is quite an undertaking for this weak church to erect a building suitable not only for its own services, but for the needs of Elise High School, and any help will be gratefully received. This church would be larger and stronger today if it had erected a building years ago, for as Rev. A. W. Crawford says, "People don't care to join a school-house."

It is hoped that the alumni of Elise High School will contribute toward a memorial window erected to Rev. R. S. Arrowood, first pastor of the church and principal for 10 years of Elise High School.
W. L. Wilson, Pastor.

Winston-Salem—The commission appointed to install Dr. D. Clay Lilly, pastor of the Reynolda Church, met at that church at 5 p. m., Sunday, July 1, 1923. A large congregation was present at the installation service. Rev. S. M. Rankin read the 91st Psalm.

Dr. Charles F. Meyers, pastor of the First Church, Greensboro, N. C., preached an inspiring sermon from the text, "If the foundation be destroyed what

can the righteous do?" Psalm 11:3. The message was presented in a masterful way, and was particularly appropriate to a part of Dr. Lilly's plan, in his work at Reynolda.

Rev. R. M. Williams delivered the charge to the pastor and Dr. S. M. Rankin delivered the charge to the people in an appropriate, impressive way.

Dr. Lilly was accorded a most cordial welcome, publicly, at the close of the service by the congregation of Reynolda Church and a large number of friends and members of sister churches and denominations.

J. S. Kuykendall, T. C.

Spies—This little church is the northwest outpost of Fayetteville Presbytery and was organized two years ago. Spies is a small town on the Norfolk Southern, with prospects of future development. A year ago, a modern church building, with Sunday School rooms was erected here, although the church then had but seven members. A fine meeting was held in the fall by Rev. Jonas Barclay, of Pittsboro, and several were added. Large crowds attended the services and the attendance at preaching services is excellent. Under the leadership of Messrs. J. F. Monroe and A. F. Monroe a good Sunday School is held, and recently a Wednesday night prayer meeting has been started. There is still a debt of \$500 on the church building and it should be painted, and any who care to contribute to this worthy Home Mission work can send their contributions to Mr. J. F. Monroe, Spies, N. C. Spies Church is grateful to Culdee Church for the gift of its old pews. Rev. I. N. Clegg will begin an evangelistic meeting here on the fifth Sunday of July and we are praying for a revival.
W. L. Wilson, Pastor.

Benson—The church at this place recently had the pleasure of having with us in a ten-days' meeting, Rev. Chas. R. Bailey, of Laurel Hill. The Gospel was preached with power. The morning services were in the form of Bible study and very helpful and interesting. This church was greatly built up in faith—a great deal of interest manifested by the membership and with the growing Sunday School and Christian Endeavor and the very splendid work of the Woman's Auxiliary and the co-operation and excellent work of the officers of the church, she is looking forward to greater things in the future. Four united with the church on profession of faith, two of whom were young mothers.

Mrs. E. M. Hall, wife of the Methodist minister here, directed the music which was greatly enjoyed by all. She is a very efficient leader.

Six children have recently recited the child's catechism. Our church people are happy to say we now have no church debt. Within the last few days the debt has all been paid. In addition the church has paid for a Ford car for Miss Roberta Bain, Sunday School worker, who is doing a very good work in the two counties.

Davidson—Work on the new athletic field—the \$30,000 stadium which comes as the generous gift of the Richardsons of Greensboro—will begin Monday.

It is confidently expected that the grounds will be ready for use this fall and with equal confidence it is felt that the inter-collegiate games to be played here will attract large numbers as the paved boulevard between Statesville and Charlotte through Davidson will have been long since completed before the fall.

Posters and circulars will announce next week the beginning of a two-weeks union tent meeting to be held here beginning July 15th. The tent will be placed in the western section of the town near the Linden chapel. The music will be under the direction of Rev. J. C. Ervin, of Rutherfordton. For the first week local pastors will do the preaching, one service daily. Beginning with the second week, Rev. Dr. J. C. Abernethy of Trinity Church, Charlotte, will be present and preach twice a day till the close of the meeting. A united and serious effort will be made to have the town and community as a whole present at the services.

Of pleasurable interest to a wide circle of friends is a bit of news that comes east from Wyoming in regard to Rev. Dr. Thos. E. Winecoff, formerly a Concord boy and valedictorian of the class of '90—that in a state-wide sermon contest for a very worth-while cash prize in which contest the justices of the supreme court of the State were judges, he was by a unanimous decision awarded the first prize. The contest was open to all—Protestant or Catholic, Jew or Gentile alike. The prize was a check sufficient in size to pay in part for a summer outing for himself and family. The subject was "The Use and Abuse of Law." Dr. Winecoff will make a collection for the Museum d'Istorie Naturelle, Paris, of insects in Yellowstone Park during his vacation. The French museum has now two collections from Dr. Winecoff, one of these being from the Artic. This summer he will be entertained by the Park authorities and every possible facility for the work be given him.

Home-Coming at Old Bethesda—The Presbyterian Church at Aberdeen, N. C. is in possession of two church buildings, a brick building erected in Aberdeen in recent years, and the old building located about a mile from the town and erected in 1862. The latter building is called Old Bethesda, and is the third building erected in that location. Bethesda Church was organized during the last decade of the eighteenth century, and is at least 125 years old. Bethesda cemetery is older than the church as people were buried there during the Revolutionary War. In recent years the cemetery has been very much enlarged and has become the burial ground for

Aberdeen and the surrounding country. Before Aberdeen became large enough to contain churches of other denominations, everybody worshipped with the Presbyterians at the old building. As a result the leading people in all the churches of the community have an interest in Old Bethesda. A call was sent out to the sons and daughters of Bethesda to gather at the old building on the first Sabbath of July in order to worship God and enjoy Christian fellowship with each other during the day. And they came from the four quarters of the earth—from the counties of Moore, Montgomery, Chatham, Lee, Cumberland, Hoke, Robeson, Scotland, Richmond, and the regions beyond. McCods, Camerons, Curries, McNeils, Grahams, Johnsons, McLeans, Shaws, Pages, Blues, Pattersons, Keiths, Bethunes, McKinnons, Campbells, Buchanans, McDonalds, McKeithens, and other names of distinction. The old church was packed including galleries, and enough people on the outside to pack the church a second time. Dr. A. R. Shaw, of Charlotte, also a son of Bethesda, brought us a message that touched all hearts. The music was led by Mr. Scott Pool, of Raeford, N. C., and was without any instrument, save the human voice. The hymns were those used at Old Bethesda in the long ago, and were sung heartily by the congregation. After the first service dinner was served in the grove under the auspices of the Woman's Auxiliary. At three o'clock we had another good message from Dr. Shaw to a full church, after which the Lord's supper was administered by the pastor, Rev. V. R. Gaston, and the congregation dismissed. There was no confusion or levity. A quiet, reverent, earnest seeking after the Lord seemed to pervade all hearts. All voted the day a splendid success and wanted to make the Home-Coming day a permanent institution at Old Bethesda.

SOUTH CAROLINA

Greenwood, First Church—At the quarterly communion service, on yesterday, sixteen persons were received into the membership of the church, making a total of 102 new members received within the past seven months.

Five of our young people attended the Young People's Conference, at Clinton, and upon their return, made enthusiastic reports.

A committee has been appointed to investigate conditions and make recommendations for the erection of a Sunday School building or addition to our present equipment. Our school is overflowing, but it now seems that the new building cannot be erected before next spring.

Kingstree—The series of revival meetings conducted at the Presbyterian Church here the past week by Rev. Daniel Iverson, of Tarboro, N. C., came to a close last night. Meetings have been held twice daily since Monday, June 25th. For the forenoon service business houses of the town closed their doors and the attendance upon each service taxed the capacity of the church. Rev. Mr. Iverson is a very earnest and forceful speaker. He is a young man and was a fellow student at the seminary of the local pastor, Rev. John W. Davis. He made many warm friends in Kingstree.

ALABAMA

Synod of Alabama—The constitutional requirements having been complied with a meeting of the Synod of Alabama is hereby called at the First Presbyterian Church, Montgomery, on Thursday, July 12th, at noon, for the following purposes:

1. To receive a report from the Campaign Committee.
2. To take action regarding the settlement of Synod's share in the expense of the general Educational Campaign.
3. To take such action as may seem wise, in view of the settlement arrived at with the receivers of the M. & M. Bank, in modification of the action of Synod at Talladega. (See minutes, page 651.)

H. M. Moffett, Moderator.

Birmingham, Ala., June 30, 1923.

ARKANSAS

Texarkana First—Rev. Julian S. Sleeper, pastor of the Presbyterian Church, at Hillsboro, Texas, has accepted a call to this church, and will begin work in Texarkana about September 1st. The first church of Texarkana has been vacant since last winter when Dr. C. H. H. Branch resigned to accept the Hyde Park Church in Tampa.

Ouachita Presbytery met at Ashdown on July 10th in special session to dissolve the pastoral relations between Rev. T. A. Park and the Mena Church and to dismiss Mr. Park to the Presbytery of Central Texas, and to receive into the Presbytery Rev. H. V. McColloch, who has recently accepted a call to the Ashdown Church.

Camden First—The new manse just completed by this congregation is one of the most beautiful and attractive to be found in the Assembly. The pastor of this church, Rev. Charles Haddon Nabers, has returned home from St. Louis, where he represented the local club at the convention of Rotary International.

FLORIDA

Florida Synodical Young People's Conference—The first Synodical Young People's Conference was held in the beautiful city of Gainesville, Fla., where the delegates were most delightfully entertained by the First Presbyterian Church. The conference was

very well attended by a large number of splendid, enthusiastic young people, who received instruction, training, and inspiration for larger usefulness in the kingdom.

The inspirational addresses were delivered each evening by Rev. Robert McCaslin, D.D., of Jacksonville; Rev. Melton Clark, D.D., of Columbia; Dr. Duncan B. Curry, of Jacksonville; and Rev. Wade C. Smith, of Greensboro, N. C., who illustrated one lecture with his "Little Jets," and a second lecture with his stereopticon views.

The morning devotional period was conducted by Rev. Wade C. Smith, followed by the Bible Hour under Dr. Melton Clark. Then came the class periods, Miss Beulah Roney teaching "Expert Endeavor," Mr. Duncan S. Curry, "The C. E. Officer's Handbook," Mr. Laurence Williams, "C. E. Committee Work;" Mrs. P. W. Dubose, "Making Life Count;" Miss Wilhelmina Whitted, "The Child and America's Future;" Rev. P. W. DuBose, "The White Fields of Japan;" Rev. E. F. Montgomery, "Presbyterianism;" and Rev. Wade C. Smith, "Personal Work."

The conference period each morning was in charge of the students, and a splendid program portraying the points of the Presbyterian Progressive Program was presented, a group of girls and one of boys having charge each day.

The recreation periods under the efficient leadership of Miss Margaret Engle, of Lake City assisted by Miss May Graddick, of Jacksonville, were not only profitable, but delightful. Also, the story hour, in charge of Mrs. T. H. Ellington, was a fine feature of the conference.

The various groups of young people, under the leadership of their councilors, named themselves after missionaries. There was a great deal of friendly rivalry between the groups at meals, and their "stunts on stunt night were good.

A vote of thanks is due to Rev. A. E. Spencer and his able assistants for their splendid work in arranging and making possible the conference.

GEORGIA

Presbytery of Athens—At a called meeting of the Presbytery of Athens, at Toccoa, Ga., June 28, 1923, Mr. J. W. Anderson, licentiate, was received from the Presbytery of Bethel, and after the usual examinations was ordained to the full work of the Gospel ministry. Having accepted a call to the pastorate of the Toccoa Church, he was, at the evening service installed as pastor the commission for this purpose being the Revs. J. A. Simpson, J. C. Blackburn, and H. R. Boswell, and ruling elder W. R. Bruce of the Toccoa Church.

At the same time, Mr. W. A. Stevenson, a candidate under the care of this Presbytery, was at his own request dismissed to the Presbytery of West Lexington. S. J. Cartledge, S. C.

TEXAS

Godley—This church is being supplied for the summer by Mr. Charles Tucker, a candidate of Fort Worth Presbytery, who is a student at Austin College. He is making plans for the meeting to be held by Rev. J. M. Sedgwick, of Itasca.

Cleburne, First, Rev. W. T. Riviere, pastor—On the first Sunday in July the names of 21 new members received during the quarter were read. G. A. Baker and C. R. Walker, formerly elders in other churches, were installed elders here, and B. M. Fain and J. M. Wylie were ordained and installed to the same office. C. D. Conley, H. L. Jennings, Paul Kimbro, D. C. Scott, Max G. Schulze, and L. R. Sands were ordained and installed deacons. Large crowds attended both preaching services. In the evening Rev. E. A. Lindsey superintendent of Home Missions for the Presbytery, dropped in, and preached a fine sermon on, "The Inner Circle."

First Southern Church, Austin—The fifth annual session of the Daily Vacation Bible School closed June 22d; 101 were enrolled. In connection with this school there were Christian Endeavor Expert and Teacher Training classes. In some cases mothers came with their children and went in the Teachers' Training Class. After five years of operation, the Daily Vacation Bible School has become a fixed feature of this church's summer program. Another feature of the summer work is the sending of a delegation to the Young People's Conference at Kerrville. About 25 will go overland the 165 miles to this conference. Later in the summer Camp Geneva, a local camp of this church, will be held.

VIRGINIA

Virginia's 29th—(By C. F. Evans, Southern Secretary, United Society of Christian Endeavor.)—Hundreds of delegates poured into Roanoke for the 29th State Christian Endeavor Convention, which proved to be the best in history of the State work.

Roanoke Endeavorers had every detail cared for before arrival of the delegates, even to placing a large electric C. E. monogram on top of the convention church, and no convention was ever better handled by any convention city.

By actual count 574 attended the 6:30 meeting which was held Saturday morning on top of Mill Mountain. This meant either a street car or auto ride to foot of mountain, and an incline railway ride to top of mountain, which meant many had to travel several miles. In spite of all this the meeting was opened on time. After the meeting breakfast was served by the Roanoke City Union in the hotel on top of the mountain.

Frank P. Wilson was retained as Field Secretary,

at a handsome increase in salary. Secretary Wilson has labored untiringly for the Virginia Union and his splendid labors helped largely to make this Virginia's greatest convention. His complete earnestness wins with the young people, and his is the type of work which lasts.

State President Miley, who has served the State for seven years, and who was compelled to give up the work in interest of the All-South Convention which is to be held in Richmond next year, was presented with a handsome gold watch by the State Executive Committee, and an exceptionally large purse of gold by the Roanoke Endeavorers.

In addition to the State officers, local and State pastors, the convention was served by Field Secretary Wilson; All-South Junior Field Secretary, Miss Cole; Religious Work Director of Seventh Street Christian Church, Richmond, Russell M. Bythewood; Educational Director Virginia Christian Missionary Society, M. E. Sadler; Field Secretary Young People's Work of Methodist Protestant Church, L. C. Little; President Columbia Theological Seminary, Dr. John M. Wells; Southern Secretary C. F. Evans, and others.

In the contest for District Banners the Western District was awarded the Superior Banner, and this banner went to the Second Presbyterian Senior Society of Staunton as being the best society in district. An Honor Banner was awarded the Eastern District, which went to the Westminster Presbyterian Senior Society, of Richmond. The Southwestern District also received an Honor Banner, which went to the Presbyterian Intermediate society of Blacksburg. The Central and Northern Districts each received a Standard Banner, the Central Banner going to the Rivermont Presbyterian Senior Society of Lynchburg and the Northern Banner going to the Waterford Union Society.

The State Efficiency Banner was won by the Second Presbyterian Senior Society of Staunton, while the State Loving Cups were awarded as follows:

Junior Expert, Blacksburg Presbyterian Junior. Intermediate Efficiency, Blacksburg Presbyterian Intermediate.

Tenth Legion, Staunton Second Presbyterian Senior.

Quiet Hour, Richmond Westminster Presbyterian Senior.

Life Work Recruits, Norfolk Baxter Avenue Missionary Senior.

The City Union Cup was won by the Norfolk-Portsmouth Union and the District Union Cup was won by the Western District. The District Union Cup will also be held by the Staunton Second Presbyterian Seniors.

The Fellowship Banquet tables accommodated almost 500, but could not care for nearly all who applied for tickets.

The next State convention will be held at Richmond, in connection with the Fifth All-South Convention, July 10-14, 1924.

State officers elected as follows:

President, Mr. Marion E. Deibert, Clifton Forge.

Vice-President, Miss Bertha Starrett, Roanoke.

Vice-President, Mr. W. H. Baker, Newport News.

Secretary, Miss Louise Cooke, Norfolk.

Treasurer, Mr. Robert G. Burnett, Charlottesville.

M. S. P. Superintendent, Miss Pauline L. Harris, Staunton.

Q. H. and L. W. R. Superintendent, Mr. W. Jones, Richmond.

Missionary and T. L. Superintendent, Miss Katherine Kerr, Roanoke.

Junior Superintendent, Miss Carolyn V. McKee, Richmond.

Intermediate Superintendent, Mrs. F. E. Dooley, Richmond.

Press Superintendent, Mr. John D. Everhardt, Jr., Richmond.

Alumni and Evangelism Superintendent, Mr. W. J. Finch Newport News.

Newport News—In connection with the Home-Coming week held in the city, an interesting event occurred in the S. S. of the First Church the morning of the 24th. The organizer of the school and for over a quarter of a century its superintendent, Mr. DeWitt Crane called the roll of the scholars who had been present 30 years before and gave a report to Presbytery rendered that year, the first of Dr. Wellford's pastorate. Six of those who had been present 30 years before answered the roll call, the statistics as read from the report to Presbytery that year showed an average attendance of officers, teachers and scholars amounting to 50. A collection for the year amounting to \$184.50. The school at present numbers over 700 members in addition to which it has sent forth three colonies two of which have grown to be independent churches. The contributions have increased in a similar ratio. This church has also had the great pleasure in the last few weeks of enjoying the presence of Dr. Jas. Porter Smith and Dr. Hardie from the Brazilian mission. These brethren brought inspiring messages which will long be remembered by the congregation. Dr. Byrd, of Washington will present the work of the Church of the Pilgrims the first Sunday in July.

God can bring large results from small beginnings. You may count the apples on a tree but you can never count the trees in an apple. You may count the acorns on an oak, but not the oaks in an acorn. Let no one despise the day of small powers. The clock that will not strike one shall not strike twelve.

When a man has "too many irons in the fire" it is a waste of heat.

CHILDREN

THE NICEST KIND OF PET

Dear Standard:

I am a little girl eight years old and am in the second grade at school. Miss Russell is my teacher. I like her fine. I go to Sunday School every Sunday I can. Miss Addie St. Claire is my Sunday School teacher. I love her dearly. I have one little sister five years old; her name is Mary Ruth. I haven't any little pets, but my little cousin lives in the house with us and we all pet him. My daddy works at Siler City. We may move there this summer. My school is out next week. I have had measles and haven't been in a long time. I want to go to see my grandma this summer. Please print my letter as I want to surprise my grandma and grandpa and my Aunt Alice.

Your unknown friend,
Katherine Bruton.

Sanford, N. C.

A PONY AND BUGGY

Dear Standard:

I am a little girl 10 years of age. I will be in the fifth grade next year. This is my third letter to the Standard. I enjoy reading your letters. I have two sisters and one brother. I have a nice pony and buggy and I take my little sisters to ride almost every day. My pony's name is Prince. I go to Sunday School every Sunday I can. I will close for fear of the waste basket.

Your little friend,
Mary Louise Laurence.

NO WASTEBASKET

Dear Standard:

I would like to enter into the children's page once more. This is my third letter to you. My last letter was not printed. I haven't written you in a long time. My school was out last Saturday a week ago. I guess I had better close for this letter might go to the waste basket.

Your friend,
Azelee White.

Rutherfordton, N. C.

PROMOTED TO THIRD

Dear Standard:

I am a little boy nine years old. I go to Sunday School every Sunday. My teacher's name is Mrs. Elton Henderson and I like her fine. My school was out in April and I was promoted to the third grade. I have two little kittens. I have a little baby brother; his name is Walter Lee. I recited the Child's Catechism on Easter Monday and will receive a Testament. I have two first cousins spending the week with me and I enjoy playing with them. I will close for fear of the waste basket.

Your friend,
James Jernigan.

Maxton, N. C.

WANTS A DOG

Dear Standard:

I am a little girl six years old. I have been to school two months and can read. I am in Burlington now at my grandmother's; will go to Washington in a few days. I had two dolls and a doll carriage; and one brother; we call him Jack; we have a good time playing together. We used to have a nice little dog, but we left it in Raleigh. We want someone to give us another. I love to go to Sunday School, and know many questions in the Catechisms.

Your little friend,
Jeanette Moore.

Burlington, N. C.

"MUTT AND JEFF"

Dear Standard:

I am a little boy seven years old. I go to Sunday School at Culdee Presbyterian Church. I have not attended for the last month as I have had whooping cough. My pastor is Rev. R. G. Matheson. We like him very much. My brother joined the Pig club. He has a Berkshire pig and I have two calves; their names are "Mutt and Jeff." I have one brother; his name is Maurice, and two little sisters, Esther and Helen Grier. I live right near grandpa's. I am there now. I want you to print this to surprise my sisters and brother.

Your little friend,
Homer McKenzie.

Carthage, N. C., Route 3.

A YOUNG FARMER

Dear Standard:

I am a boy ten years old, and am in the fifth grade. I go to Sunday School at Concord Church in the morning and to Fourth Creek Chapel in the afternoon. I have recited the Child's Catechism and received my Testament, Sunday, May 27th. I have already learned 31 questions in the Shorter Catechism. I have one brother 14 years old and one two years old and one sister six years old. My daddy carries the mail, and my brother and I farm; he plows and I hoe. As this is my first letter to you I hope you will print it.

Your friend
John Dent Summers.

Loray, N. C.

READY FOR THE FOURTH

Dear Standard:

I am a little girl eight years old. I will be in the fourth grade next term. I was in the third grade grade this year. My teacher was Miss Sarah McEachin. I liked her fine. I go to Sunday School every Sunday I can. My Sunday School teacher is Mrs. Redden, and our pastor is Mr. E. F. Sullivan. We all like him fine. Please print my letter as I want to surprise my friends.

Your unknown friend
Blanche Cottingham.

Maxton, N. C.

ALL AT HOME

Dear Standard:

I have written you before and as my letters were printed I will write again. I have recited the Child's Catechism, but have not got my Testament. Mr. Hillhouse is our pastor. We live near Unity A. R. P. Church and I attend Sunday School there. Rev. S. J. Hood is the pastor there. My brother came home last week from the Presbyterian College at Clinton and my sister from Albemarle came home last week too. I have five sisters and three brothers and they are all at home now. I will stop now for fear of the waste basket.

Your friend,
Sarah Simpson.

Waxhaw, N. C.

WHEN WORK WAS PLAY

By Elizabeth Thompson

Mazie was sitting on a stool in front of an open fire. In her hand she held a little broom, as she had been sweeping up the hearth, and had sat down to consider whether she would take the corner of the dining room which was next to the parlor, or let Lucile have it when she came over to play paper dolls. This was the favorite corner, as the parlor door opened into the dining room in such

a way as to make that corner a little room.

As she sat there thinking the matter over, her mother came in with her wraps all on. "Oh," she said, "you are brushing up. That's good! When you finish you can dust, and then set the table. I'm going up street. I won't be gone very long."

Mazie was a well-trained child, and did not argue with her mother. "Yes, mother," she said, but there was a look of disappointment in her face that made her mother think: "I'll stop at Kuntz's and bring her some candy." She kissed her daughter and hurried out.

Well, no paper dolls, that was clear, unless the work was finished before mother got back. For after she came, Mazie would have to help in the kitchen, and Lucile would have to go home to her dinner.

Just then a tap was heard on the window, and a face framed in a red cap looked in. Mazie jumped up and opened the side door.

"Oh, Lucile!" she exclaimed, "I was just fixing up to play paper dolls, and mother came in and told me to dust the dining room and set the table. She's gone out."

"Let's play a while first," suggested Lucile.

"I guess we'd better do the work first. Maybe there will be some time left if we hurry as fast as ever we can."

Tap, tap—another face at the window framed by two blue mittens and a fur cap. "There's Maud!" exclaimed both children at once, as they rushed to open the side door.

Again the woeful tale was told—work instead of play.

"Well," said Maud, "I know what let's do. There is a game I learned at Cousin Clara's that you can do work by!"

"A game!" said Mazie. "How can you play and work at the same time?"

"Just get me a sheet of paper and a pencil and I'll show you." She tore the paper into halves, quarters, eighths, sixteenths. On each piece she wrote the name of an article of furniture—mother's chair, father's chair, high chair, mantelpiece, sideboard, and so on. Then put these pieces into a box saying, "We'll draw these first." Mazie and Lucile watched with great interest. On other pieces she wrote the names of things to go on the table—asbestos cloth, white cloth, plates, knives, and so forth. These she put into a separate box.

Taking up the first box she held it out to Mazie and said, "Draw one." Mazie put her hand in and pulled out a piece on which was written "side table." "That means," said Maud, "that you must dust the side table."

It was not long before all three were as busy as bees, running to the box, drawing the slips and dusting the furniture. Soon the first box was empty, and they started on the second. These slips told how to set the table. Everything was on but the carving knife and fork, and Lucile and Mazie were both hurrying back for the last slip when the door opened and there stood Mazie's mother. They had been so lively they had not heard the front door open. What is this?" she said. You haven't put your friends to work, have you, Mazie?"

"Oh, it isn't work!" they all cried. "It's play. We've had lots of fun!"

"Perhaps, then, you don't want this?" said her mother as she handed Mazie a box of marshmallows.

"Yes, we do, too," said Mazie; "and

we'll sit right down and toast them." —Churchman.

THE DAY NANNY WAS SIX

It was the sixth day of November that Nannie Russell was six years old. Her mother gave her six kisses, and she took six more from her baby brother, Lyndon, and she said those were her birthday presents. She did not grumble a bit because she had no others, and she only said, "Never mind, mamma dear!" when her mother wished she could afford to make her a pretty birthday cake.

Then she and mamma laughed at the funny little shoes that mamma had made for Lyndon, the evening before, out of some stout woolen cloth. Lyndon's real shoes were so worn that his little toes had been almost out of them, and there was no money to buy others. These would keep his feet warm, even if they were not pretty; but they were odd-looking shoes.

After breakfast Mrs. Russell said: "I want you to take this money down to Mrs. Miles for the rent. It isn't quite enough, but tell her I will pay the rest as soon as I can."

When Nannie gave Mrs. Miles the envelope, she repeated all her mother had told her and added something more.

"I guess when Mrs. Governor Adams pays her she'll have enough."

"Does Mrs. Adams owe your mother?" Mrs. Miles asked, in a surprised tone.

"Yes'm," replied Nannie, "for sewing, you know; she didn't pay her last week, and we've got to have something to eat, mamma says."

"Why, of course, dear! Come in a minute. Oh, dear, Willie's crying again! He is so fretful this morning, and I'm baking and can't attend to him. I wonder if your mother could spare you for a while. If you could stay and amuse him till I am more at liberty, I should be so glad."

"Yes'm, I'll stay a little while anyway; I know mamma won't care."

Two-year-old Willie was soon contented enough with Nannie for a playfellow, and Mrs. Miles went briskly to work. Now and then scraps of talk floated to her ears from the sitting room.

"I'm six years old today," Nannie told her charge. "Now you give me six kisses, and that'll make me another birthday present. Mamma and Lyndon gave me six—oh, those are very nice! Thank you!"

"What pretty shoes! I guess they're new ones. You ought to see my little brother's shoes—they're funny! They don't shine like yours. My mamma made 'em out of cloth, to keep his little feet warm, 'cause his are worn out. I guess he'll get holes in these pretty quick, scrambling round on the floor; then mamma'll have to make him another pair, or maybe there'll be some money to buy real ones by then."

When Nannie went home, Mrs. Miles thanked her for amusing Willie, and gave her a basket, saying: "There's something in it for you."

"Oh, mamma!" cried Nannie, popping off the cover as soon as she had shut the door, "it's full of little bags! What do you s'pose is in 'em?"

On top was a paper which read, "For Nannie's Sixth Birthday."

Everything was in bags, big and little, and all was in sixes—six small biscuits, six little pats of butter, six tarts, six dear little frosted cakes, six cookies, six bananas and six pretty shoes that Willie had outgrown but just right for Lyndon, and, last of all, three tiny bags, holding six pennies, six nickels and six dimes.

"Why, mamma," said Nannie, "how do you s'pose she knew it was my birthday? I'm sure I didn't tell her."—Emma C. Dowd, in Congregationalist.

Marriages and Deaths

MARRIED

Allen-Alexander — On April 24, 1923, at Carmel Presbyterian Church, by Rev. C. H. Little, the bride's pastor, Mr. Robert Lee Allen, of Rich Square, N. C., and Miss Pauline Alexander, of Charlotte, N. C.

Dick-Brown—June 19, 1923, at the home of Mr. and Mrs. J. R. Brown, Greensboro, N. C., Mr. John R. Diek, and Miss Elise Elizabeth Brown both of Greensboro, N. C., Rev. R. M. Williams and Rev. W. C. Brown, officiating.

Hager-Harwell—At the manse of Hopewell Church, in Meeklenburg County, July 1, 1923, by Rev. R. S. Burwell, Mr. Wm. Robert Hager and Miss Ruby R. Harwell, of Cornelius, N. C.

DEATHS

DR. JAMES REID STERRETT

In the passing of Dr. James Reid Sterrett, on June 10, 1923, at the age of 42, apparently before the noon-hour of his useful life had arrived, a life, daily revealing new developments in ability and beauty of consecration; not only his family and this church, but the entire city of Durham suffered a loss irreparable and conceivable by only those who knew him by intimate contact with him and unto whom his hand of tenderness had ministered with such unusual ability to heal and comfort.

Inasmuch, therefore, as God, in His providence and infinite wisdom, has been pleased to remove him from our midst and active service in His earthly vineyard to his eternal home and unending service in His heavenly presence and glory:

And inasmuch as Dr. Sterrett has been a member and elder in Blacknall Memorial Church since May 7, 1916, the time the church was organized, and served with such unusual faithfulness, as pleasing Him, who had chosen him to be a soldier:

Therefore be it resolved:

1. That Blacknall Memorial Presbyterian Church, West Durham, N. C., has lost, by the translation of Dr. James Reid Sterrett, a devoted member and elder, a wise counsellor and model Christian example of living service.

2. That we bow in humble submission to the will of God and seek grace to say, "The Lord gave and the Lord hath taken away: blessed be the name of the Lord."

3. That we extend to his family our deepest sympathy, assure them of our warmest love, and commend them to the sustaining grace of God in this, their hour of loss.

4. That a copy of this memorial be sent to his family, given space in the sessional records and be published in the Church papers.

Adopted by a rising vote of the congregation, June 24, 1923, when offered by Session and Board of Deacons of Blacknall Memorial Church.

Rev. J. S. Kennison, Pastor.
S. L. Claytor, Clerk of Ses.

JOHN McSWEEN

Mark the perfect man, and behold the upright, for the end of that man is peace. Psalms 37:37. These are the words of the Holy Spirit. Their setting is interesting and full of instruction. Says the Psalmist: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. I have seen the wicked in great power and spreading himself like

a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright, for the end of that man is peace."

Thanks be to God for such a word as this, and for such possibilities for us here and hereafter. Mark the perfect man, he is worthy of mark, and take diligent note of him; and behold, see, carefully observe the upright, for the end of that man is peace. Peace—yes, perfect peace. Let us not be misunderstood here. The Psalmist is not writing of absolute perfection, of course not, for One only is perfect in this sense; but comparatively speaking, and as these Scriptures so frequently use the word, note the consistent, well rounded and finished man in all the walks and duties of life. The end of that man is peace.

John McSween was a man of this kind. He exemplified the teachings of Him who said to His disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The Father bestowed His goodness on the evil and the good, and made His sun to shine on the just and the unjust; go and do thou likewise. As ye would that men should do unto you, do ye also unto them.

God's goodness to John McSween was noted in the beginning, for the lines fell to him in pleasant places. He was born in old Scotland, on the island of Islay, Argyleshire, in sight of the Christmas day, for it was the 21st of December, 1847. And he had a goodly heritage, for his father was a man of God, and his mother was like him to whom she bare the son. These were John and Catherine (McKenzie) McSween.

The father was a school teacher, and the son attended the public schools of the island. There is a word in the good Book like this: "Train up a child in the way he should go, and when he is old he will not depart from it." His end was peace, because he was upright and walked in the ways of his father who taught him the fear of God.

When the son was 14 years old, he left the parental home and went to Glasgow, and engaged in the grocery business. In 1868 he left Scotland and came to America. It was not his purpose to come to our shores as he was gaining a vision of life. He intended to launch out for India; but by one of those wonderful providences of God, his course was turned to our land, and he became one of those who are the bone and sinew of this favored country. He first came to Robeson County, in North Carolina, and was for a while amongst relatives near Ashpole Church, about three miles from the town of Rowland. It was at old Ashpole Church that he first worshipped in America. And in after years his honored son, Rev. John McSween, was called and became pastor of this people. In the spring of 1869, Mr. McSween came to South Carolina, to Bannockburn, and engaged in the service of his three uncles, Robert, William, and John McKenzie.

In 1874 he moved to Timmonsville, near by, and entered the mercantile business with J. E. Keith. A few years after this Mr. Keith died and Mr. McSween in 1881 married the widow of his former partner in business. Two children were born of this marriage and survive the father, Mrs. Kate McS. Foster, of Columbia, and Rev. John McSween, the pastor of our church at Clemson College, S. C.

Mr. McSween was successful in every walk in life and was honored and esteemed both in the Church and in the State. He was an upright and consistent Christian man, and a conscientious and loyal citizen. He was almost from the time of his settlement in this country to the day of his death, a ruling elder in our beloved Church; and he was councilman and mayor of Timmonsville; and was appointed by the Governor of the State, M. F. Ansel, the president of the Board of

Trustees of Thornwell Orphanage, to settle the affairs and conclude the business of the State Dispensary.

He was a merchant of the finest judgment and forethought, and built up a large business in Timmonsville; and it is still known as the John McSween Co. In 1891 he organized the Bank of Timmonsville, and was its president up to two years ago, and at his death was the chairman of its directors.

For many years before the organization of a church in Timmonsville, of his faith, he was a member and a ruling elder in the Presbyterian Church in Florence. In 1895 the Timmonsville Church was organized with seven members, five of them being in the family of Mr. McSween. He was its first ruling elder and continued to hold his office till called up higher. The church, so small in the beginning, now has a pastor for all his time and 109 members. Mr. McSween was as well the superintendent of the Sunday School all this while.

His sterling qualities as a man of business and as a devoted Christian brought to him many a trust to administer. He was made trustee of the Presbyterian College of South Carolina in Clinton, and a trustee also for Davidson College, in North Carolina, and a director in the Theological Seminary, in Columbia, and for 25 years he was a trustee of Thornwell Orphanage. He was devoted to the interests of the children gathered here, and it was his pleasure to serve them in this capacity, and to minister to their temporal necessities in many ways. He not only bore rule in his own church, but was frequently a member of all the Church courts, and was a moderator of Pee Dee Presbytery more than once, the last time about 10 years ago, when his son, Rev. John McSween, was licensed to preach the Gospel as a probationer for the ministry. For a few years before his course was run, our good friend and brother was in ill health. After his life of active service in Church and State, it was the Master's will that he should suffer a while, that he might be the better prepared for the fellowship of his Lord and be more intimate with Him in the heavenly Kingdom. Every effort was made for his comfort and no expense spared to relieve him of his distresses, but after it all, he fell asleep in the Florence Infirmary, January 22, 1923, just 75 years and one month old.

Again, let us hear the Spirit of God saying to us: Mark the perfect man, and behold the upright, for the end of that man is peace.

MRS. CHARLES A. PURCELL

Mrs. Charles A. Purcell was born March 10, 1852, near Little River Academy (now Linden), N. C., and died April 10, 1923, at Wagram, N. C.

Mrs. Purcell before her marriage was Martha Kitchen Lane Williams, the daughter of William L. and Sara McKellar Williams. She joined Sardis Church in childhood and was reared under the pastorate of Rev. D. D. MacBryde. December 18, 1878, she married Charles A. Purcell and came to Robeson County to live in the ancestral home of her husband. A few years before her death the old home was burned and Mrs. Purcell lived the last few years of her life in the town

of Wagram, just a few miles distant. Mrs. Purcell came of one of the leading families of this part of North Carolina, and was a woman of rare culture and refinement. She loved her church and was faithful in attendance on the services of the sanctuary. She was also well informed as to the history and personnel of the Presbyterian Church. Mrs. Purcell was noted for her sincere piety and for her consistent, joyous and cheerful trust in her Lord and Saviour.

The following children survive her: Mrs. Sara (Purcell) Preston, Meadowview, Va.; Alexander Purcell, Cuba; Wm. Purcell, Wagram, N. C.; Mrs. Martha Hunter (Purcell) Nunamaker, of New Jersey; Charles A. Purcell, Jr., of Roanoke, Va.

WISDOM

By Anne Blackwell Payne

The ants are so little, I wonder they know

When seeking the pantry, the way they should go.

With their tiny eyes they must see very well;

They must have been carefully taught how to smell,

Because, when my mother makes cookies or pie

They find out about it much sooner than I.

AFTER ALL

Blackberries big as thimbles,

Peaches yellow as gold,

Crowds of fluttering daisies

Thick as the hills will hold,

Bluebird's song on the tree tops,

Meadows tumbled with hay—

If only beautiful summer

Could always stay!

Yet nuts are ripening slowly,

And apples are growing sweet;

Crickets will soon be playing

Their wee flutes at our feet;

Leaves will be colored and lovely,

And silver frosts will fall.

We couldn't spare sweet autumn

After all.

—Southern Churchman.

"Never give up to thy sorrows,

Jesus will bid them depart;

Sing when your trials are greatest,

Trust in the Lord and take heart."

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Story and Incident

THE SLEEPY HOUR

I often wonder if Mother realizes what that tender kiss and tender pat means to a child as she tucks him into bed. Perhaps the caress would be given oftener and with added gentleness if she knew what an influence it had upon the unfolding of a little new life.

Over and over the brain repeats during the night the events of the day, twisting them into fantastic shapes. These ideas float through the mind of the child for eight or ten hours out of the twenty-four—during one-third to one-half of his life. Whether the fancies will be happy or sad is often determined by the last half hour before sleep begins. And the repetition of the ideas influences a child's temperament, making it more cheerful or pessimistic.

The last half hour is often a tax upon the patience of the mother and older people. The child is tired, the activity of the day has exhausted him and he relaxes control over himself; he becomes nervous and excitable or sluggish and obstinate. The adult is also not so well poised as during the day and the sleepy time is often a period of conflicts.

What is the result of discipline just before sleep? When a child has been very naughty and received some physical correction and had a good cry, he falls into a deep sleep. There is a certain soothingness about the finality to his treat-

ment; he has been upset, in an irresponsible, capricious frame of mind during his naughtiness, then in a state of suspense as to the outcome, and the punishment has settled his uncertainty, there is a promise that life will run smoothly in the morning. The hard cry exhausts the child physically and he is in a state for rebuilding sleep.

There is another kind of crying to sleep which does not bring rest and health. When a child has been just a little petulant or reluctant to obey, not naughty enough to be dealt with severely, the adult sometimes speaks harshly or finds fault with the child and insists on exact compliance with commands. The little one goes to bed in a bad humor and cries fretfully. An older child will toss restlessly. The sleep is light and unrefreshing, there is a feeling of something wrong with the world that he cannot help or explain. Even if the displeasures incurred does not cause the child to cry himself to sleep, if that last event in the day has been disagreeable and no reconciliation has followed, the unhappy mood colors the night's dreams.

What shall we do, shall discipline weaken at the end of the day or shall we hold strictly to our rules? Shall we allow the child to be disobedient, or insist on compliance at the expense of everyone's happiness? What is truly best for the child's good?

The best attempt at solution is prevention of the difficult situation. The sleepy mood of the child should always be considered before any requests or suggestions are made.

Evening is not the time for correction if it can possibly be postponed. Of course real naughtiness must always be dealt with positively on the spot by an appropriate consequence. But a child should never go to sleep without the forgiveness and sympathy of the person who has been compelled to inflict the punishment. Comfort and love should go with him into the land of dreams. Often we can afford to let the correction of little perverseness and mischief wait over for the morning.

One little tired "cranky" child refused to put his toys away. The wise mother said, "Mother will do it tonight and we will talk it all over in the morning." After breakfast the heart to heart talk came, he was in control of himself then and could reason clearly. The conclusion reached was shown in her final sentence: "Tonight you will put your toys away because you must take care of your own property. Mother has the whole house and you and Daddy to look after." With his mind firmly made up and strongly set during the day there was no further trouble about the responsibility for clearing away the toys.

Few children express in words what they feel about the goodnight caress, but one mother was rewarded one morning by a voice beside her bed saying, "Mother, I just always have to hug you first in the morning, 'cause you always hug me last at night."

The influence of that hour may last through adolescence and youth. One grown-up son away at college wrote to his mother, "Do you remember how after I had been naughty I was always sorry, but I could not say a word until I had plumped down into your lap before going to bed and bored my head into your neck? I would be a pretty big lapful now, but I wish I could try it. It was even the same after I got big and sat on your bed telling you about parties and things."

It is at the sleep hour that intimate little confidences are given and quaint ideas expressed that lie too deep to be said in the midst of the happenings of the day. The mother who pauses to lend a sympathetic ear to little folks—and growing up folks—will gain and keep an intimacy and understanding companionship that will prove a safeguard and happy memory.—By Luella A. Palmer.

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EVERY-DAY RELIGION

Keep Alongside the Children

A very practical father surprised his boy one morning by appearing in the school room at the study hour and talking with the teacher. There were a few hushed whisperings and snickerings, and knowing glances were directed toward the boy by his mates. But suddenly the boy found that he was really mighty glad that his dad was there, for the teacher and he seemed to be in a happy and friendly mood. As his dad went out of the room, the teacher walked all the way to the door with him, and in shaking hands showed he was much pleased with the visit.

Unconsciously, the boy had the feeling that "Dad is certainly a wonder." "He is a real dad." "What a fine man he is!" "The teacher certainly does like him." "I wonder what he was here for?" "Nothing wrong about me, I guess, because they didn't call me up." At the door the father gave a little wave of his hand and a smile to the boy. That was all, but it spoke volumes to his son. It was the kind of wave that meant good fellowship, and the smile was the kind of smile that meant "everything is all right." The visit also told the boy that his father was keeping in touch with him and with his school and that he knew what manner of man was teaching him.

Not long after that time the school principal and his wife were guests at dinner at the boy's home. The lad did not learn of it until that afternoon. He did not have to dress up. He was not told how to talk, but everything was just as natural as it always was. The food wasn't any better; the conversation was

not stereotyped. They were "just folks," and the principal and his wife seemed to have just as good a time as all the rest of them. After dinner, they talked and listened to the victrola and then mother made a suggestion that they all go to a wonderful movie which had just come to town and for which they had tickets. The boy was not even asked to play his special number on the piano, or to "speak his piece." At the table he was not criticised for eating his soup from the end of his spoon, or for not sitting up straight, and there were no secret kickings under the table. Everything was just as natural as could be. The boy felt that the principal of the school was a real man.

* * *

This is only a homely illustration. We can't all invite school principals to dinner, and maybe if we could it wouldn't be the best thing to do. But how can we expect to hold the best and fullest influence over our children if we do not know their daily surroundings and do not take time to interest ourselves in their every-day life?

The man who does not know his boy in his school life and in his play hours and keep sufficiently in sympathy with him to be in spirit a boy, too, is missing one of the greatest opportunities of his life and can never make up for it by paying tuition in a fine boarding school or trying to "pal" with him in college days. The same observation applies to mothers with their daughters. The days of parenthood and childhood are priceless days. We lose or gain our children when they are children.

* * *

A famous lecturer on child development in speaking to a large number of men and women of influence urged that parents should spend more time with their children in innocent play.

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One of her hearers, a rather austere man completely absorbed in his business, was much impressed. He went home and that night said to his 17-year-old daughter:

"Mary, let's get down on the floor together and play blocks."

Then to his son of 15:

"John, have you some jackstraws, so we can have a game together?"

The children stole quietly up to their mother's room and asked if their father was crazy. They were of course past the age for that sort of thing.

The father should have begun ten years earlier, but he had thrown away his chance. Nothing could ever bring it back. He might profit by an adaptation of the lecturer's suggestion, but he could never regain what he had lost.

* * *

Let's enter into the pleasure of our children when they are children. Then it can be done naturally. They recognize that as we are really "grown-ups" we cannot see things and do things just as they see and do them; but if we are simple and genuine about it they instinctively see a place for us in their fun. And they will not on this account respect us less when it is necessary to speak with authority.—John Timothy Stone, D.D., in *The Continent*.

MISS TARBELL ON PROHIBITION

In a recent number of *Collier's*, Miss Ida M. Tarbell has an article on "After the Great Revolution," in which she discusses the present attitude of the American people towards prohibition. Miss Tarbell does not believe that revolutions go backward. She has every reason to believe that the decision of the country regarding the liquor traffic will stand. The country is something beside the city dinner table of the well-to-do. It is something beside the groups in the country clubs. The country is more than 30,000,000 people in farmers' families, probably nine-tenths of them against the repeal of the Volstead Act; it is nearly 27,000,000 women voters almost a unit against repeal. Count up all the bootleggers, the

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hip-pocket carriers, the lawless, country-club drinkers, the personal-liberty agitators and their sympathizers, and can you muster five per cent of the population of the United States? They are a drop in the bucket beside the great mass who believe that, on the whole, the Volstead Act is making for happiness and prosperity."—Banner.

HE WANTED TO LEARN

Most boys want to know, but not all are willing to take the trouble to learn. Those who are willing to take this trouble get the reward some time.

A writer in "The Myrtle" tells how one boy persisted in spite of a good deal of discouragement, and how his persistence was rewarded.

More than a hundred years ago a stout, freckle-faced, awkward boy of eighteen years, dressed in a ragged waistcoat and short breeches, without stockings or shoes, rapped one evening at the door of a humble cottage in northern England, and asked to see the village schoolmaster. When that person appeared the boy said, very modestly, "I would like to attend your evening school, sir."

"And what do you wish to study?" asked the teacher, roughly.

"I want to learn to read and write, sir," answered the lad.

The schoolmaster glanced at the boy's homely face and rough clothes scornfully, and said: "Very well, you may attend, but an awkward, bare-legged laddie like you would better be doing something else than learning his letters." Then he closed the door in the lad's face.

This boy was the son of the fireman of a pumping engine in a Northumberland coal mine, and was born one hundred and thirty-two years ago—on June 9, 1781, to be exact. His birthplace was a hovel, with a clay floor, mud walls and bare rafters. When he was five years old he began to work for his living by herding cows in the daytime and barring up the gates at night. As he grew older he was set to picking stones from the coal, and after that he had to drive a horse which drew coal from the pit. He went half fed and half clothed.

When he called at the school house he was a plugman of a pumping engine, and though he knew nothing of reading or writing, he had studied the engine until he had a complete knowledge of the machine. He was able to take it apart and make any ordinary repairs.

Not discouraged by the advice given him by the schoolmaster, he made application and attended the evening school. At the end of about two years he had learned all this school could teach him. He conceived the plan of constructing a steam engine. It took him a long time, but at the age of forty he had made several engines, and was known as a successful and energetic engineer, and was called upon to build long and difficult lines of railroad.

But his locomotives were too slow; he wanted them to run faster. He proposed to build one that would run at the rate of twelve miles an hour! Everybody laughed at him. Some thought he was crazy. One gentleman, who considered himself very wise, said to him: "Suppose you invent an engine capable of running nine or ten miles an hour and suppose, while it was running, a cow should stray upon the track. Will not that be a very awkward circumstance?"

"I should think it might be very awkward—for the cow," he answered.

Well, he succeeded in making his locomotive, and at a trial which took place near Liverpool, it attained to the unprecedented speed of fourteen miles an hour! By making certain improvements, this same engine, the Rocket, was made to go at the speed of thirty miles an hour. People laughed no longer.

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upon him. Philosophers sought his friendship, and his king offered him knight-hood, but he preferred to remain plain George Stephenson. That is the name of this "awkward laddie," who became the inventor of the locomotive.—Ex.

Cares come often, cares last long;
Cares choke laughter, end sweet song;
Cares ache hearts and banish cheer;
But cares must fleet when faith is clear.

The roof-tree shields from cold and storm,
It can not stay care's lurking form.
But sullen care and racking fear
Must take their leave when faith is clear.

Why should we then fear a conquered world as if it were the conqueror?—Martin Luther.

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SOME DISCOMFORTS THE MODERN HOUSEWIFE ESCAPES

The modern housewife who turns a gas-cock, lights the oven, puts in her roast, sets the thermostat to control the heat, and busies herself at some other task while the meat is cooking, knows little of the misery of her foremothers who for uncounted centuries could cook their food only by half-cooking themselves.

The island of Crete is the source of the earliest known cooking utensils, dating back to thousands of years before the Christian era. These are no more than crude earthen stowpans and pots, in which food was prepared over an open fire.

The first great forward step in cookery, with comfort, can be credited to the Eskimos and their stone seal-oil lamps over which they cooked their food in soapstone kettles and for the first time localized the flame upon the object to be heated, as is done today. Having no wood to build fires, the people of the icy North were compelled to be economical of fuel.

From early Rome came sumptuous utensils of bronze and copper and silver-plate; but no help for the cook, who continued to simmer down through the ages.

Medieval England, with her baronial splendors, was given to great feasts; but a fire in the middle of the earthen floor or in a wide-mouthed fireplace was the only stove, and roasting, frying, and boiling were the only methods of preparing meat.

Baking appears to have been the last development, and the primitive earth-oven first used still survives in many parts of the world.

The wood-stove, with its quick, hot fire that turns the stove to red heat one moment and lets it cool the next, was followed by the coal stove, when anthracite coal was discovered early in the nineteenth century. Coal gave a steadier heat, and stayed hot long after the need for it was over, but continued to cook the cook.

The first gas-stove was devised in 1823, just 100 years ago, when gas for lighting was still new. Two generations passed without great improvement; and then, suddenly, the women who used stoves awoke to the value of gas for cooking, in terms of efficiency and in comfort to themselves.

Today, in the United States alone, there are more than 7,000,000 gas-stoves, and other gas-cooking appliances, and the modern gas-stove is being used wherever gas service is available. Of the vast yearly output of manufactured gas, totaling some 340,000,000,000 cubic feet in 1922, more than half is used for cooking, water-heating, and other domestic purposes that, because of it, have ceased to cook the cook.—Ex.

"I spoke a cruel word
To one who heard;
Within that heart
It lodged like poisoned dart,
And that one mourned the morn,
When I was born."

"I spoke a word of love,
From God above,
To one sore tried,
And, though that one still cried,
He blessed the happy day
I passed that way."

"To every man there openeth
A Way and Ways and a Way,
And the High Soul climbs the High Way
And the Low Soul gropes the Low;
And in between on the misty flats
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go."

A pint of wheat will feed more hens than a sack of chaff.

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s 7:28 pm	f 8:36 am	s 9:26 am	9	--- Sanitorium	36	f 6:26 pm	f 3:05 pm	s 8:02 am
f 7:34 pm	f 8:39 am	f 9:30 am	10	--- Montrose	35	f 6:22 pm	f 3:00 pm	f 7:58 am
f 7:46 pm	f 8:51 am	f 9:38 am	13	--- Timberland	32	f 6:13 pm	f 2:45 pm	f 7:48 am
8:00 pm	s 9:55 am	s 9:53 am	19	--- Raeford	26	s 6:00 pm	s 2:25 pm	7:30 am
			24	--- Dundarrach	21	f 5:45 pm	s 1:25 pm	
	s 10:13 am	f 10:08 am	26	--- Arabia	19	f 5:39 pm	f 1:15 pm	
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	f 10:43 am	f 10:31 am	31	--- Hope Hills Jct.	14	s 5:22 pm	f 12:50 pm	
	f 10:53 am	f 10:40 am	34	--- Fenix	11	f 5:13 pm	f 12:38 pm	
	s 11:00 am	f 10:46 am	36	--- Clifton	9	s 5:08 pm	s 12:33 pm	
	f 11:12 am	f 10:56 am	40	--- Skibo	5	f 5:00 pm	f 12:18 pm	
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One traveling man to another in Thompson's restaurant:

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"No, on commission."—The Harrisonian.

"What do you mean by cheating me like this?" cried the angry customer. "You said this watch chain would last a lifetime, and here's all the plating worn off in a month."

"Mine frendt," replied the little Hebrew jeweler, "let me gongratulate you on your good heldt. Ven I said dat chain would last you a lifetime you look so sick I like you would not live de veek out."—Continent.

Lastly

Mrs. Brown was at the back of the church, waiting to have her baby christened. Baby was getting restless, so she beckoned the verger. "Is the sermon nearly finished?" she whispered.

"No, mum," replied the verger; "another half-hour of it yet. He's only in his 'lastly,'"

"But," said Mrs. Brown, "will it take him half an hour to get through his 'lastly'?"

"No, mum," was the demure reply, "but there's the 'one word more and I'm done,' and the 'finally,' and the 'in conclusion' to come yet. Don't be impatient."—Ex.

Mother—Tommy, what are you doing in the pantry?

Tommy—Oh, just putting a few things away.—Boys' Life.

"I tell you," said the real estate agent, "there isn't a finer residence on earth than this. Just look at the wonderful scenery!"

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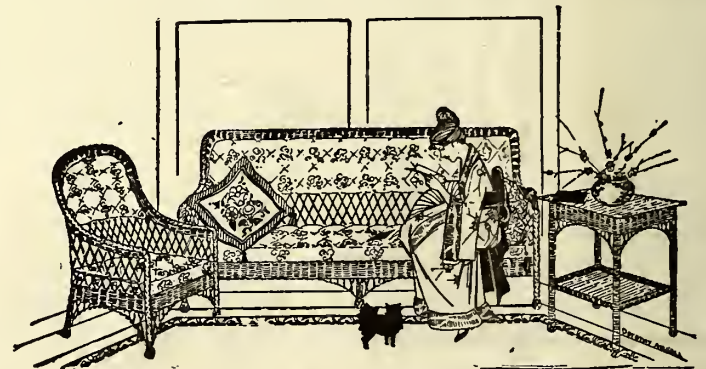
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Representing the Presbyterian Church in the U.S.

Rev. J. R. Bridges, D.D., Charlotte, N. C., Editor

C. Reed, D.D., Columbia, S. C., Editor

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EDITORIAL

OUR ORDINATION VOW

"Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?" This is the first question that is put to every Candidate for the Ministry when he comes before the Presbytery for licensure. It is put to him a second time when he applies for ordination. Every minister of the Gospel in the Presbyterian Church, North and South, who has entered the ministry through the regular process of licensure and ordination has twice publicly and solemnly professed to believe that the Scriptures of the Old and New Testaments are the Word of God, the only infallible rule of faith and practice. It is on the ground of this profession that he is given authority to preach as an accredited minister of the Presbyterian Church.

Let us briefly analyze this question and see what it means. It declares that the "Scriptures of the Old and New Testaments are the Word of God." Of course, this means that the whole Bible, from Genesis to Revelation, is the Word of God. It puts the Old Testament and the New in the same category and assigns to them the same position of authority. They are both equally the Word of God. How much authority is thus assigned to them? Does the statement mean no more than that the Bible contains the Word of God? If not, then the Bible may contain much else beside the Word of God. It may contain myths, and legends, and fables, and folk-lore and misinformation of all kinds and descriptions. No one acquainted with the "faith of our fathers" can doubt for a moment that the statement means far other than this. It means that the Bible contains naught else but the Word of God. It means what is expressed in the first chapter of the Confession of Faith, namely, that God is the author of the whole Bible. It means that God so inspired the writers of the Bible as to make Himself responsible for what they wrote.

Do all the preachers in the Presbyterian Church hold to this view of the Bible? Do they all believe that the Scriptures, the writings, the contents of both the Old and New Testaments are not merely the words of men, but are in the aggregate the Word of God, nothing more and nothing less? We have no hesitancy in answering this question in the negative. Many Presbyterian preachers openly declare that they do not believe that the Bible in the sense defined is the Word of God. They rather boastfully claim to have outgrown this medieval conception of the Bible. On the ground that the Bible was never designed to teach history and science, they repudiate its teachings in the sphere of history and science. Many go even further and condemn the moral standards of the Old Testament.

What is meant when it said the Bible is the "only infallible rule of faith and practice?" Unquestionably the fathers from whom we receive the statement meant by it that we were to believe all that the Bible teaches as infallibly true, and to obey all its requirements as of Divine authority. An infallible rule of faith and practice is one that cannot mislead us if we follow its teachings. If the whole Bible is such a rule then we cannot go astray if we believe and practice all that the whole Bible teaches and enjoins.

Do all Presbyterian preachers believe that the whole Bible is infallible in its teachings? Do they subject their faith to all that the Bible teaches? Many of them very frankly say they do not. What about the profession which they made when they were licensed and ordained? Are they loyal to their ordination vow? No doubt they have some way of reconciling their course to their own con-

sciences. But they should know that to those who judge by outward appearance they are deliberately, grossly and criminally contradicting themselves. They are now repudiating what they once professed to believe, and by which profession they secured their position as ministers of the Presbyterian Church. Many of them are doing this in an arrogant and boastful spirit. In some sections nothing so discredits a preacher as loyalty to his ordination vow. This at once marks him as a reactionary, a doctrinal moss-back, as wanting in brains and breadth of vision.

Obviously the most serious question touching this whole matter of liberalism is not how much of it is true and how much is false, but it is the question of intellectual honesty. It may not be a great sin for one to be a liberal in his theology, but to be liberal in dealing with his own professions is another matter. For a man to secure and hold a position in the church by professing loyalty to its doctrines, and then to scout those doctrines, has all the appearance of what a professed free thinker calls "religious lying."

MONTREAT

There is an old saying that when one has tasted the water of the town pump, he will always come back to the town.

The same seems to be true of Montreat. When one has once tasted, not only its sparkling water, but its social and religious life, he is always glad to get back.

The editor has been a taster of its waters, its religious life and its sermons, for many years, ever since its first session, so for that reason he gladly yielded to the advice of his doctor to give its air and water a chance to build him up after a tedious attack. Ordinarily he comes in August, but this year he came the first week in July, at a time when the mountains were dressed in the rhododendron, a view of them that the August visitor never gets.

He finds that the pure air and light water are still doing business at the old stand, so that in a few days he is himself again.

He came at the close of the Conference on Men's Work, which is reported to have been highly inspiring.

The women have set the pace, and the men are determined to keep step with them. At present the odds are in favor of the women by reason of several facts.

In the first place women are more consecrated than men, taken as a class. Then they had already the nucleus of an organization in the shape of Ladies' Aid and Missionary Societies, while the men are beginning something entirely new to men as a class.

The men, however, are put on their metal, and are determined to do great things for the Lord.

The Stewardship Conference was not very largely attended. Some think that the people are growing weary of conferences; others that the summer below has not been hot enough to drive people to the mountains, while we believe that the subject itself is unpopular.

Human nature is essentially selfish, and it does not enjoy too much stress being laid upon rendering an account of one's stewardship.

The next conference, beginning July 12th, is that of "The Woman's Summer School of Missions." It is reported that eight hundred have been registered.

This is the age when woman is in the saddle, and they intend to show the men that they propose to keep ahead. The crowds are increasing daily. Between now and the 27th of August the top notch in attendance will be reached.

Montreat is improving in every way, each year. The grounds are lovely, the fare at the hotel is as good as one would wish, the nights are cool and sleep-producing, and the visitors have leisure enough to stop and talk.

There are many such resorts opening up in the various Synods, but there is but one Montreat, whether we consider its beauty, its health-giving properties or its cool nights. If you are seeking health, come to Montreat. If you wish to touch the real life of the Church this is your Mecca.

Those of us who belong to the first families of Montreat, and by first families we mean the first comers, can see more clearly than the present visitors the great improvement in all that concerns the comfort and convenience of the visitors.

We can recall the old tent, which served as an Assembly hall, which was pitched first near the church, and, the next year, behind the Alba hotel. Then came the unsightly auditorium with its luxurious benches and roof that was a sounding board whenever a heavy rain came down.

Today there is one of the largest and most beautiful auditoriums to be found anywhere in the South, built of rounded stones gathered from the mountain sides, which is the wonder of all who see it.

For years the children problem was a serious one. Parents brought their children with them, but there was nothing for them to do. Now, through the generosity of Mr. Henry Belk, of Charlotte, there is a playground equipped with modern play-machinery, such as our fathers never dreamed of.

Here you find all the improvements of modern times that tend to make playing easy, and keep the young amused.

The grounds around both hotels are now neatly kept, while bright flowers light up the landscape.

But the march of improvement has not stopped.

At present they are building a cement bridge across the creek, to be followed by another further up the stream.

Then after the season closes the old dam will be replaced by a cement one. And instead of the bridge over the dam there will be one of cement. These cement improvements have been made possible through the generosity of the family of the late C. E. Graham.

The estimated cost of these improvements is \$30,000, but Dr. Anderson who is a past-master in economical improvements, hopes to have the work done for \$10,000 less than that amount.

Each day, in every way, Montreat is growing better and better.

It is beginning to attract notice as a winter resort, owing to its dry and salubrious climate, and the protection which the surrounding mountains give from the cold blasts of winter. Visitors come from the North to spend the winter.

Another great change in the Montreat of old days is the fact that the Montreat hotel, instead of being closed up during the winter, is now used as a normal school. This building is admirably adapted to this purpose, being equipped with water, lighting and heating facilities.

In the chapel and committee rooms connected with the auditorium the class work is done. Here at a small cost worthy girls from the country around receive an education that will fit them for a higher life than they could otherwise get.

Thus we see that Montreat is proving a blessing to the Church along every line.

"BY THEIR FRUITS YE SHALL KNOW THEM"

All who study the sayings of our Lord must be impressed by their practical sense. At times He sounds depths that no one can fully fathom; but generally what He says is such that the common people hear Him gladly, which is always a proof that whosoever talks in such a way as to gain a hearing among the multitude talks sense.

Among the sayings of Jesus none is more practical than when He says that a tree is known by its fruits. This is not only practical and true, but when applied to any work of man, it is apt to bring confusion upon him.

We read and hear a great deal about the laxity of family life, and we also read many attempts to defend the young and to assert that the boys and girls of this generation are no worse than those

of the past.

If we apply this test to the family life of many of our communities, we will find that the fruit is bad.

Recently a judge in Pittsburg stated that in one year there were brought before him upon serious charges from 4,000 to 5,000 children, while he knew that churches in that city had dealt with from 3,000 to 4,000 children who were not arrested.

Then a judge in California added his testimony. He says that in the last two years delinquency among girls has increased 25 per cent. When the girls of a land begin to go astray, there is something seriously wrong with their home training. The student of family life among us can see that a great change has taken place.

This judge seems to have studied this question, and he says that the cause of this decadence is the frivolity of the mothers and the kind of life lived by the young women. There is no parental control. In fact there seems to be no family life. The apartment has taken the place of the home, and the family altar has been relegated to the garret.

What we need especially is a revival of church attendance and practical religious instruction.

Let us study this testimony from men who are accustomed to deal with sin in every shape. When such men are shocked and call upon us to guard our homes, it is surely time to pause and ask ourselves whither we are going.

This testimony from men who deal with the

THE BOY OF GALILEE

There was a Boy walked once in Galilee,
A child whose grace and sweetness were
from God,
The steep and rugged paths he daily trod
And walked the yellow sands along the sea.
And every little child is happier now
Because of him, the Boy of Galilee.

There was a Toiler once in Galilee,
A patient Worker at a lowly trade;
Around his feet the little children played,
And tossed the curly shavings up with glee.
Now every sordid task is glorified
Because of Him who toiled in Galilee.

The waves still lap the shores of Galilee,
And laborers plod from dawn till day is
done;
He plies no more his task till setting sun,
No longer treads the sands along the sea;
But in the world's great heart he lives to-
day,
Jesus, our Lord, the Christ of Galilee.

—Mary R. Merriman.

young in courts, should make us think and resolve to get the family life back to the same high plane of the past.

We know nothing more encouraging to that end than the movement that seems growing in earnestness, to establish a family altar in every home.

Then let parents be more careful of their daughters' companion, and let them realize that the joy ride at night has ruined more lives than any other pleasure.

THE WISDOM OF THIS WORLD

Paul, when he went to Corinth, had to encounter not only the unbridled licentiousness of the most cosmopolitan city of the age, but what was equally difficult, the pride of intellect that marked the Greek above any people.

The simple Gospel was brought face to face with the wisdom of the world, for which the Greeks prided themselves.

We can easily imagine the sneers of the Greeks when they compared the foolishness of preaching with the wisdom of the schools, and we can imagine the contemptuous way in which they claimed the brains of that age.

In reading the sermons and addresses of the modernists of our day we find a parallel case. According to these wise men no man who holds antiquated views of man's creation, or the inspiration of the Bible has any claims to intellectual ability. This is notably true in their references to Mr. Bryan. He is credited with having half-baked theories, of being a mere politician, who is

meddling with subjects that only the highbrows of the intellectual world have any business discussing.

When we read the discussions, we are reminded of Paul's question, "Hath not God made foolish the wisdom of this world?"

All of us have met humble souls, illiterate it may be, when judged from a worldly point of view, who had a deeper insight into the meaning of Scripture than many a teacher in our Seminaries. "The things of God knoweth no man, but the Spirit of God."

Mr. Bryan may not be able to read the testimony of the rocks and fossils, but he can read with deep spiritual insight the testimony of God's Word where it says that God made man in His own image, and no amount of learned cannonading will be able to drive him from his belief that this testimony of the Bible is to be taken literally. It may be that we who hold to the old truths of Genesis are fools, yet this same word which we seek to honor would remind these wise men that God hath chosen the foolish things of the world to confound the wise. They might also remember that pride goeth before destruction, and a haughty spirit before a fall.

Devotional

WINSOME CHRISTIANITY

An old book bears this title. It is the kind of Christianity the world needs. Carlyle describes such an one when he said, "She was the rainbow to many a poor dripping day." The faces of such persons are always lighted with cheerfulness. Their coming is always welcome. A humble tombstone in an eastern cemetery bears an inscription of four words, "She Was Always Pleasant." Visitors linger longer at that grave than by the lofty monuments that surround it. A poor woman came to Henry Drummond and asked him to come and pray with her dying husband. "My husband is dead, sir. He is no able to speak 'you, and is no able to hear you; but I would like to hae a breath o' you about him afore he dees." When Stopford Brooke was writing the biography of Frederick W. Robertson he went down to Brighton to gather information. He found an old bookseller who had known him well. "Do you remember anything interesting about him?" he asked. The old man took him into a little room back of his store and pointed to a portrait of Robertson on the wall, and said, "Whenever I am tempted to do anything mean, I run in here and look at that picture, and the pure face recalls me to my better self."

An immensely popular girl, when asked why everyone loved her, modestly replied, "If such is the case, it must be the result of a few simple rules that I try to follow." It might help us to know them:

- (1) "I will give more to others than I spend on myself.
- (2) "I will do all I can for those at home before I go out for pleasure.
- (3) "I will make some neglected girl happy and introduce her to some pleasant gentleman at every party.
- (4) "I will draw other people out without trying to shine myself.
- (5) "I will always act in such a way that I would not be ashamed to pray at that moment."

The Apostle has put it thus: "Be ye all likeminded, loving like brethren, tender hearted, humbleminded, not rendering evil for evil and reviling for reviling, but contrarywise, blessing." "Be tenderly affectionate one to another, in honor preferring one another."

It is not enough to do a bare deed of kindness, or speak certain articulate sounds. Words and deeds must be lighted up with winning smiles. There is as much in the manner of giving, as in that which is given. Even conventional politeness is better than rudeness. It is like an air-cushion—nothing in it but air, but it eases the jolts wonderfully. But it is possible to be more than conventionally polite. If the heart is right toward our fellow men, our conduct will be right. A loving heart, a watchful eye and a ready hand make a winsome personality.

Life is marred by little infelicities and made beautiful by little kindnesses. War, pestilence and famine combined have not caused so much suffering as the sharp tongue and the nagging disposition. Intellectual brilliancy counts for nothing in comparison with gentleness. The most winsome Christian the world has ever seen was described thus: "The bruised reed He will not break nor quench the smoking flax."—United Presbyterian.

Love is the crowning grace of humanity, the holiest right of the soul, the golden link which binds us to duty and truth, the redeeming principle that chiefly reconciles the heart to life, and is prophetic of eternal good.—Petraeh.

A MODERN "WESTMINSTER CONFESSION"

By Rev. C. G. Gunn

There are certain great moments in the history of a church, which, left unrecorded, go down into oblivion and are known only to a chosen few; but given publicity, the church at large becomes the beneficiary. And so, we pause to jot down this record written the day following this particular instant, which occurred June 10, 1923, at the Westminster Presbyterian Church, the Assembly church of 1921, of St. Louis, Mo. The occasion scents more of the days of the Reformation, or of the heroic days when in England our "Westminster Confession" was written, than of today.

On the 27th day of May, a certain young Baptist minister, the religious educational director of a prominent Baptist church in the West-end section of St. Louis, arose to defend the subject of Modernism. His sermon was entitled "The Faith of a Modernist." In this sermon, he claimed belief in "the fact of evolution," discredited the virgin birth of Christ, and said that many pulpits are used as "cowards' castles" by men afraid to speak out what they believe. A St. Louis newspaper published the sermon, of which this is a brief resume: "The modernist believes in the fact of evolution. The method may be questioned, but the fact remains that man and the universe have evolved from the simplest conditions. The God of the modernist is not the Carpenter-God of ancient theology who builds a universe like a man builds a house. He builds through progressive change and adaptation. Evolution is his method. He works in accord with the proven facts of science, and is never at rest in any moment of time or in any inch of space. The modernist's Bible is a compilation of 66 books, written at different times, by different men, to meet different circumstances. Some of these books are historical and some are poetic. All of the Old Testament stories prior to the story of Abraham are legend, and should be so considered. The modernist's Bible is not a single mandate handed down miraculously by God, but it is the outgrowth of a long period of religious thought. God is not limited, therefore, to one book, but reveals himself in many books and in many other ways. The legend of the fall of Adam has long since passed away in the light of the findings of science. All the redemptive schemes rooted in that fiction, therefore, become unreal and needless. Man hasn't fallen from God, but is continually growing toward God. Man bears the image of God because man is the only creature capable of love, thought and forgiveness. All talk about the need of a propitiation to appease the wrath of God is an insult to God. The modernist looks upon Jesus as having attained absolute God likeness. He was not born of a virgin, but with the same nature that man has. His divinity was different in degree, but not in kind, from other men. To call Jesus the only Son of God would be to limit God. It would also remove the value of Jesus, with His example of a sinless life and a self-sacrificing ideal, for one would naturally expect a God to be like that. Jesus has more meaning for us when stripped of the man-made systems of theology, that have grown up around his noble character."

The following Sunday, Rev. William Crowe, D.D., pastor of Westminster Church, read to the congregation this young man's sermon in full, and following this he also read a list of 16 questions which he had sent to the young minister to obtain, if possible, proofs for his statements. On Sunday, June 10th, one week later, Dr. Crowe announced to his congregation that he had received a reply to his letter and questionnaire, but that not one of his questions had been answered.

Immediately following this recital, Dr. Crowe launched into his sermon for the morning, which was from the text, "I am not ashamed of the Gospel of Christ," (Romans 1:16). With certain of the evangelical pulpits of St. Louis sounding an uncertain note concerning the old Gospel, the message of Westminster Church left no room for any doubts relative to its stand. Today, under the splendid ministry of Dr. Crowe, she stands true to the fine traditions which she held for the 32 years under the ministry of her beloved pastor and preacher, Dr. John F. Cannon.

It was a great defense in the spirit of the one who wrote in days of old to the early church torn by doubts and questions, "I am set for the defense of the Gospel." And yet, God had planned more than the preacher for this hour. As the congregation stood to sing the last hymn, one of the elders walked to the pulpit and gave the minister a notice, calling a congregational meeting "to consider a matter which has been of interest to the congregation." At the conclusion of the hymn, Mr. J. Clark Streett mounted the pulpit. The congregation sat tense. Everybody was wide-eyed and expectant. In a few well chosen words, expressing the love and devotion of Westminster Church for its pastor; their appreciation of his fight for the fundamentals; and the added assurance that the report of the week previous, that their pastor had

Contributed

been approached with a proposition to go elsewhere, had not stampeded his church to this action which had been brooding for several weeks, he announced to Dr. Crowe that he had been given a two months' vacation; and in order that the church might go with him in the attendance upon the dedication of the little memorial church being built by the Southern Presbyterians at Compiegne, France, he presented him with a check for \$1,500.00. The minister was non-plussed. And in that breathless moment Mr. Streett added, "I would suggest we close this meeting by repeating the Apostle's Creed."

Mr. Streett left the platform. The congregation stood gripped in deep emotion. Many were in tears, including men and women. The pastor was simply too full of surprise and emotion to speak. All he could do was to summon a visiting minister to come forward and lead the congregation in the creed. There they stood, a great congregation comprised of representatives from many of the larger colleges and universities in the United States, men of large business and professional influence, women who stand high socially in the great city—as a great body of splendid men and women, and boys and girls, standing upon their feet to bear testimony to their faith, repeating as one the great declaration, "I believe in God the Father Almighty, Maker of Heaven and earth: And in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; the third day He arose again from the dead, He ascended into heaven; and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

It was a never-to-be-forgotten moment. Their creed never meant so much. It was like men and women of the early Christian Church, who for their faith stood in the presence of kings and emperors and bearing testimony, and if need be, with their life blood. Then, out of old Westminster that great assembly marched, not to die but to live, for such a Saviour.

"Faith of our Fathers, living still,

In spite of dungeons, fire and sword,

Oh how our hearts beat high with joy,

Whene'er we hear that glorious word!

Faith of our Fathers, holy faith,

We will be true to thee till death."

DAILY VACATION BIBLE SCHOOL LEADERS, ATTENTION!

By Rev. Gilbert Glass, D.D., General Superintendent

The educational department of the Presbyterian Committee of Publication is prepared to furnish all information and materials for Daily Vacation Bible Schools, and we wish to have a complete record of such schools as are held this summer.

The Standard for Presbyterian Daily Vacation Bible Schools is as follows:

1. The school shall cover a period of at least 20 teaching days.

2. Daily programs shall be at least two and a half hours in length, and shall include worship, memory drill, Bible lesson, hand-work and supervised play.

3. School shall be properly graded in worship, instruction, and all activities according to the departmental plan as follows:

Beginners (Kindergarten), 4 and 5; Primary, 6, 7, 8; Juniors, 9, 10, 11; Intermediate, 12, 13, 14. (When there is no Intermediate Department, 12-year-olds may be included with Juniors).

4. Programs and materials furnished or approved by the Educational Department of the Publication Committee shall be used.

5. The school shall be under church auspices or under direction of a board on which the church has representation.

6. A complete report shall be made to the Educational Department of the Publication Committee, Box 1176, Richmond, Va.

Whether or not your school is strictly according to standard, we want your record for file in our office as a basis for helpful service in the future. Please send for record blanks if you are having a Daily Vacation Bible School this summer.

To self be true, to others just,
In God above be all your trust;
Let heart and hand, your powers all,
Respond to duty's regal call;
Let love your very life enshrine,
And evermore that light will shine.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By S. D. Gordon

No. 3—The Book of God

There is something tangible about a book. You handle it. You know it by the feel. It's in plain print, black on white, words you know the meaning of without stopping to think into them. If it's a thoughtful worthy book you read and muse. And you are changed, maybe imperceptibly, but really quite radically.

Now, there is one outstanding book. It stands quite by itself. In its claim for itself, its power among men, its history, the place commonly given it, its distinctive quality of inspiration, even in the enemies it has made, it stands quite alone.

It is the old Book of God. It is the one book to which by common consent that little word "the" belongs, the Book. It was inspired. It is inspired. That simply means the breath of God was in it, and is. His Spirit was in the men who wrote, guiding, controlling, inspiring, a supernatural touch through the human natural medium.

It is a book like any other, paper, print, stitching, plain words. Its contents must be got through reading and thinking, like any other book. It is unlike every other book in this, there's a living Presence in it.

It reaches into your thoughts. It searches the innermost recesses of your spirit. It touches deftly, unmistakably, your motives and purposes. It lays bare to your eye the inner hidden things.

And there's a distinct touch of life to it. It quickens brain and thought and the part of you that chooses. There's rugged strength now in your decision that breaks habit, and shapes new ones.

It's a mother of books. It contains the oldest authentic history. All the roots of modern jurisprudence run down into the Mosaic code. Political economy and moral philosophy find their basic principles here. Its laws of sanitation, of hygiene, of diet, and of business ethics, originating here, are accepted standards.

It is not a scientific book. Yet its statements never conflict with the latest findings of science. Its ideals of life, personal, national and racial, can be found nowhere else except as inspired by its pages. Its literature, its love stories, its biographies, are unapproached. It contains the key to the intricate tangle in which the world finds itself today, the one key, the master key.

There's a fine modesty in its pages, and yet the most stupendous claims for itself. It claims to be a revelation from God Himself. It tells what reason cannot reason out. True reasoning and this revelation are fellows, working together to reach full knowledge. It reveals the past, otherwise unknown, and God's purposes, and plans for the future, that otherwise could not be known.

It's a singularly honest book. It tells with frank bluntness the glaring moral failings of the men God used. He had to use some one. He got the best there was. He sternly rebuked them, and plainly points out their moral breaks.

This book is the moral standard of life. And morals are the throbbing heart-beat of life. There must be a standard, or all life goes askew. A yard-stick for cloth, a foot-rule for timber, a sixteen-ounce bit of metal for sugar, truthfulness in speech, honesty in trade, a recognized propriety in cultured circles, a Gray's anatomy for physicians, a Blackstone for lawyers, and God's Book for strong winsome life and rest of heart.

The scholarship of the nations, and of the ages, has been devoted to the task of giving us this Book in our mother tongue, as to no other task. Its utter dependability from the scholarly standpoint is beyond question. The variations of translations in various versions have to do with incidentals, important incidentals, but never with vital things.

The modern English and American Revisions have the advantage of the most recently found manuscripts, the latest scholarship, and the paragraphed printing. But one can rest content that the old common version is the most remarkable bit of translation ever done. In it we have the very Word of God, in plain English, a sufficient guide for daily life.

And it is not a big book. Familiarity with its pages by daily touch makes that clear. A daily habit, a settled method of thinking of it as one book, and reading it from opening page or, as a story, ignoring for the time being, chapter and verse, gives a fascination to its pages. And the poetical books and prophetic will fit into the story-part as drawers into a well-made bureau, as will Paul's letters and the others, into Dr. Luke's story of The Acts.

The practical key to this Book is simply this, reading it habitually, quietly, with mind alert, simply reading it, giving one's self up to it for a bit of time daily, and yielding the consent of one's life to its teachings and spirit. The famous artist kept the bright colored stones always in sight to tone up his sense of colors. The sailor keeps his eye constantly on compass and chart.

That's the thing here. Reading it habitually tones up

the moral sense, clears the vision, steadies the feet, poises the judgment, stiffens the will, gentles the spirit, comforts the heart, quiets the nerves, and sets the day's work to music.

But, in sharpest contrast with all other books, it makes you face a personal decision. There's no personal appeal in Napoleon or Cromwell. No decision presses in. But here the Man of the Book looks into your face. He calls you to choose. And you do, this way or that. You are never again the man you were.

NO. 4—THE BEGINNING OF MAN

THE GOTEMBA CONFERENCE

By Rev. A. P. Hassell

It has been the wish and prayer for years, of those especially interested in the advance of Christ's Kingdom in Japan, that there might be a greater manifestation, on the part of the Christian constituency, of a church consciousness. Those who have cherished this wish have recently been given cause for encouragement. In commemoration of the fiftieth anniversary of the Church of Christ in Japan—the Japan Presbyterian Church—for the first time in its history a real summer conference was held at Gotemba, near Mt. Fugi, from May 21st to the 25th.

The plan originated with, and was carried out by, the Church; and the budget of yen 7,000, except 1,000 provided by the four missions of the Northern and Southern Presbyterian Churches and German and Dutch Reformed Churches, was provided by the Japanese. The conference body was composed of about 260 Japanese ministers, and about 30 missionaries representing the four missions which have been instrumental in establishing and developing the Church.

The conference gave evidence of the fact that the Church has reached the stage of full manhood, that it is self-sustaining and self-propagating. It has reached the stage arrived at only a few decades ago in America when summer conferences first came into prominence in the Church—that is, in its outward organization.

One cause for gratification was that there was no indication on the part of those in attendance, of any doubt regarding the inspiration of the Scriptures or regarding any other doctrine which our branch of the Church considers of vital importance. With the exception of four addresses made by representatives of the four missions, the entire program was carried out by the Japanese brethren. The following were some of the outstanding subjects: "Some Tendencies of the Present-Day Pulpit;" "Some Doctrines Calling for Greater Emphasis in Our Preaching;" the speaker said, among other things, that more emphasis should be laid upon the holiness and the wrath of God, which attributes have been overlooked in emphasizing His love. Other subjects were, "The Relation of Prayer to Our Public and Private Life;" "The Danger of Derailment on the Part of the Church."

One of the most noteworthy advances that the Church is making, and which was especially pleasing to some of the delegates who are able to recall the efforts along the same lines as recently as a decade ago, was that of hymn singing. This remarkable progress is due partly, no doubt, to the frequent opportunities afforded the Japanese within the past five years, of hearing many of the world's best artists, resulting in an increased ability to appreciate good music. The progress along this line is really wonderful. The male choir delighted the audience at almost every service.

In the midst of serious discussions there were frequent moments of humor. Following a discussion of the old Japanese custom of showing respect at funerals by bowing before the casket, one of the delegates, with no intention of being funny, remarked that he was at a loss to know what change to suggest unless the Japanese adopted the Western custom on such occasions of shaking hands and kissing! This innocent remark caused a roar of laughter and someone shouted, "I'm in for that!"

The following are some of the utterances which found a place in my notebook: "The motto of the pulpit should be, 'We preach Christ and Him crucified.'" This is the thought around which our message should center, and this message is not a narrow one." "The lack of doctrinal preaching accounts for the existence of so many sects." "The greatest danger of the present-day pulpit is expressed in one word—'doubt.'" "The missionary who simply converts the heathen and does not provide spiritual nourishment and training reminds me of the duck, which lays the egg but does not hatch it. Missionaries should concentrate their efforts upon fewer but carefully selected points in order that the results of their work may be abiding." In speaking of the persecutions met with in some quarters, one of the delegates told of a Christian family that were not allowed a burying place for the ashes of a deceased member and hence were obliged to keep them in the home.

One member of the conference advocated earnestly the

adoption of the Christian calendar instead of the Japanese one, which begins a new era with the accession to the throne of every new emperor. This preacher wishes to date his letters from the birth of Christ. As a matter of fact this practice is fast gaining headway, especially among the Christians.

The address on "The Cultivation of the Devotional Spirit" opened with the quotation of a criticism by a holiness brother that the Church of Christ in Japan is a "fine organization but has no fire." Before the speaker finished the audience was fully convinced that there was at least one preacher in this "fine organization" who had no lack of that article. He gave evidence of a remarkable acquaintance with English devotional literature, especially biography. Emphasizing first the necessity of imitating the apostles in preaching the crucified, risen, glorified, and coming Saviour, he quoted a number of men who have attained to power and usefulness by so doing, for example, Andrew Murray, who said, "The Holy Spirit descends from the glorified Christ;" George Whitfield, who said that always before preaching he knelt and asked for power to uplift the crucified Christ before the eyes of his audience. The speaker referred to the profound impression made upon John Wesley by the saying of Thomas A Kempis that unless we consecrate our all to God, reserving nothing for ourselves, we cannot be pleasing to Him.

The emphasis laid upon work for the young was another feature of the conference for which we were all thankful. The heathen religions make no appeal whatever to children, and the Church growing up in this atmosphere has been slow in arriving at the idea that its future progress depends upon whether or not the rising generation have the Gospel taught and preached to them. It was therefore very gratifying to hear some of the speakers urge the Church to go to work more earnestly to win these little ones.

One of the missionary speakers who has been on the field more than 30 years told the conference that if he could begin his career again he would devote his time to children. A pastor told of the use made by Francis Xavier of children in getting his message to the people. One of the young ministers told of a child in his church whose Sunday School teacher had presented the story of the Cross so earnestly that the child hastened home and begged her-heathen father to come to Sunday School and hear the story. The children of this same church were organized into a prayer band in preparation for Mr. Kanamori's meeting there. Some of them prayed with tears for the conversion of the town. It is not surprising that there were 154 decisions. In the audience was a child eight years old who first took her card home to ask of her grandmother permission to sign it. The old woman tried to persuade her that a child has no sins to be forgiven, whereupon the child went into an adjoining room and prayed. Then returning to the old woman's side she said, "Why, Grandmother, I have prayed and I have thought of lots of sins that I have committed, and Jesus will forgive all of them." The card was signed.

As we sat through the sessions of this conference day by day we were more than once constrained to thank God for the bold faith and the broad vision of those who had planned it and had made it possible for so many missionaries and pastors from the farthest bounds of the empire, including the Hokkaido, Korea, and Formosa, to meet together to receive and give inspiration for the common task that has been committed to them. May this, the beginning of church conferences, prove a forerunner of truly great things during the coming years.

Tokushima, Japan.

THE PIQUE OF PRAISE

Napoleon said he made good soldiers by telling them that they were good soldiers. Everybody likes to live up to his reputation. The surest way to help a man disappoint his baser self is by crediting him with a good self; by capitalizing him, so to speak, as hope sees him. In a way we feel morally committed to strike twelve if someone sets our hands at noon. Even our pitiful shifts at make-believe confess a deep hunger for the approval of others. Give a dog a bad name and you have killed his enterprise to be a good dog. Expect good out of folks. I used to wonder at Christ's persistent expressions of faith in His friends. I did not understand how He could rate Peter, and Thomas so high. Now I know. He was playing for the great stakes of the soul. He visualized men as His love required of them. He knew that one of the surest ways of redeeming them was by making them ashamed to fall below His dream for them. Hence He gauged them at their highest and treated them as scions of the royal line.—George Clarke Peck.

"Break with the follies of the past;
Master your weakness at last;
Stiffen your muscles, watch and pray;
Stoutly begin a year today!"

THE CALL OF THE CHILDREN

By John Jordan Douglass

"Where art thou going?" to one I said,
Whose eyes were sweet and sad.
And He touched the crown on His bleeding head.
"I have heard the cry of a starving lad."

"Art Thou going there again, dear Lord?"
I asked in a startled voice.
"Aye, famine has followed the dripping sword;
I have no other choice."

Then I said, "Dear Lord, may I not go
Where the starving children cry;
Where hope is faint and life is low;
And the helpless thousands die?"

"I am going back to the East," He cried
With a sad light in His eyes;
"I am going back. I am crucified
By the starving children's cries!"

"I am going back to the dying East,
Where the curse of war has been.
I am going back, though I was released
From the Cross of the sins of men."

"I am going back at love's commands,
Where once I lived and died;"
And I saw the print of the nails in His hands,
And the sign of the spear in His side.

And I cried, "O Lord thou shalt not go
To suffer it all again;
My wealth, my life, my all shall know
The pangs of the people's pain."

I cannot see Thee die once more;
Thy brow with thorns oppressed;
Their deep affliction wounds me sore;
A thorn is in my breast!

And I will go with gifts of gold,
With frankincense and myrrh;
As in the long-gone days of old
Brought each fond worshipper

To lay in tribute at thy feet
With wisdom's silent praise.
The gifts to childhood, pure and sweet,
With heaven in its gaze.

For what says sordid gold to me
Compared to those faint cries?
I seem to stand on Calvary
And look into Thine eyes.

For Thou did'st die that men might live,
To make the whole world free;
They shall not die while I can give;
My love shall bridge the sea!

I cannot look Thee in thy face,
And keep earth's paltry things;
Thou who hast made me rich in grace,
O Christ the King of kings.

Who took within Thy bosom warm
The little ones long ago,
To shield and keep them safe from harm.
I go, O Lord, I go.
Wadesboro, N. C.

DANGEROUS MEN

The worst influence in the world is not the bold blasphemer who is everlastingly shouting his defiance into the face of God. People generally are too decent to enjoy open and defiant blasphemy. The man who is doing the most harm is he who derides goodness and laughs at righteousness, and claims great credit because he is not deceived by religious hypocrisy. Just now it is popular to boldly trample upon all the sweet and holy characteristics of the race and to deny their existence. Even the philosophers of paganism believed in justice, and honor, and truth, and love, but these youthful, modern pretenders of learning, like clowns in a circus, run up and down in their mottled rig, laughing at everything that experience has taught us is holy.—Ex.

Every Christian conquest has its beginning in some place of secret prayer.

Revivals in which the revivalist is the chief thing are of small account,

MIRACLES ANCIENT AND MODERN

"Who touched me?" said Jesus. The woman had suffered for 12 years. Pressing through the throng she stood tremblingly before Him and heard the words of life: "Thine infirmity is healed."

I stood on the narrow quay at Smyrna, on the spot where another throng had stood but a few days before, between the devils of lust and the deep sea. I stood where women had stood, thousands of them, crushed in the suffocating human jam; women pinioned and standing for four days, many of them approaching their zero hour. And like the Lady of the Lamp, there also were Dr. Mabel Elliot, and Dr. Esther Lovejoy, Miss Mills and Miss Morley, fighting their way in and out of the congestion, saving a child here, a woman there.

"Who touched me?" A dozen women were reaching out their arms in appeal toward each relief worker, women with "infirmities" for whom another such hour meant death. Stand back! Let them through with their sick. Help carry the fainting ones to the rough planks of the improvised hospital on the sea-wall, where at least a curtain of blankets can screen them from the smoke and heat of the burning city and the cruel eyes of the Turkish soldiers.

The healing touch—the sisterly ministry—the miracle of life. The mothers and their babes sleep.

From Nazareth to Cana I passed, and on down the winding way from the "hill country" to blue Galilee. It was not the spick-and-span Zionist town of Tiberius that interested me, nor the "Simon Peter fish" mine host proudly set before us in the all too modern hotel. I wanted to wander alone down the pebbly shores of Genesaret; to gaze out over those dear waters; to feast my eyes upon the white sails of the fisher-boats, the bare hills of Gadara and the misty mountains of Moab beyond. I wanted to walk on and on until a bend in the lake brought me to the grassy slopes that softly carpet the site of ancient Capernaum. The goats and I had it all to ourselves for an hour.

Alone? How can one be alone in Capernaum? I am not a stranger here—a hundred familiar faces are all about me. A net is breaking yonder, with excited men waist-deep in water. A boat, overloaded with leaping fishes is being drawn to the shore. And the women are there, too; I can name most of them.

Beyond that crowd at the water's edge a little ship is gently rocking to the little waves that come laughing in from the open lake to spray the feet of the "multitude." A strange pulpit, that little ship—but these simple fishermen are listening to a sermon that will overthrow kingdoms.

And now they follow Him, up through the narrow streets of the city, crowding about to catch every word. Who is this man in flowing robes that hurries to meet Him? "Master, my daughter is very ill. Speak the word, I beseech you, that she may live."

"Be of good cheer. She only sleeps. I will come."

Who does not love the story of Jairus? Who has not found comfort in those strange words, "Talitha cumi." A miracle? Yes. But have miracles passed with the passing of Capernaum?

It is a pleasant day's ride by automobile down the Jordan Valley to Jericho; and another, winding in and out the "hairpin curves," up the Jericho Road to the City of David.

One day the surgeon in charge of our hospital at Jerusalem invited me to be present at an operation. He had found a Syrian girl about 14 years of age hobbling about on crutches. She had never walked. The good physician took compassion on her. Shall we let those familiar words stand without quotation marks?



One of the Near East Relief Camels

When she was under the ether I saw that a congenital deformity in both limbs had crippled her for life—or so it doubtless seemed to all who knew her. Then the merciful knife of the skilled surgeon touched the contracting ligaments. In sure but powerful hands the bones were forced into their natural places, the deformed feet reduced to their normal shape. Stout bandages, plaster casts, the bewildered awakening, and the long days in hospital waiting for "Nature to do the rest."

Then came the morning when the deep Syrian eyes opened and looked up into the smiling eyes of the good physician. I did not hear him say, "Talitha cumi," yet his words were no less certain, no less comforting to the parents who stood beside the little white cot. For "her feet and ankle bones received their strength" and she went "walking and leaping and praising God" through the streets of the Holy City.

* * * *

"And Paul saw as in a vision a man from Macedonia standing and crying, 'Come over and help us.'" Perhaps Paul knew little of pragmatic philosophy, but he was wont to act upon his heavenly visions. Macedonia was helped.



Learning to be a carpenter in the Near East Relief shop

How little conditions in the East have changed in two thousand years! Last November I sailed into the Dardanelles with a cargo of flour and clothing given by the generous people of Australia—the first of many shipments which have followed. As we dropped anchor opposite the Golden Horn, the director of Near East Relief came over the side with a sheaf of dispatches in his hand. After the greetings and a general statement as to the appalling conditions and the measures taken to relieve them, he said, "Do you remember St. Paul's vision and

the cry from Macedonia? You are no saint and probably do not resemble Paul in the least—except possibly in stature—but here is a repetition of the message he received; moreover it came in the same way—by wireless." And he handed me a radiogram. It was indeed the same cry. From Dedeagatch at the mouth of the Maritza River in Western Thrace—ancient Macedonia—it had come as of old on the wings of the air: "Ten thousand people driven from Eastern Thrace are here, starving to death. They have been overlooked in the food distribution. Some are dead, many are dying. Can you send flour?" The old appeal—come over and help us.

"I cannot help them," said the director. "We have stripped our warehouses and taken from our orphans to provide for the Smyrna sufferers. Have you brought anything that can be used in this emergency?"

"Yes," I replied, "Our Australian friends have builded better than they knew. Under the deck upon which you stand four thousand bags of flour are stored away, given for the express purpose of meeting some Macedonian cry."

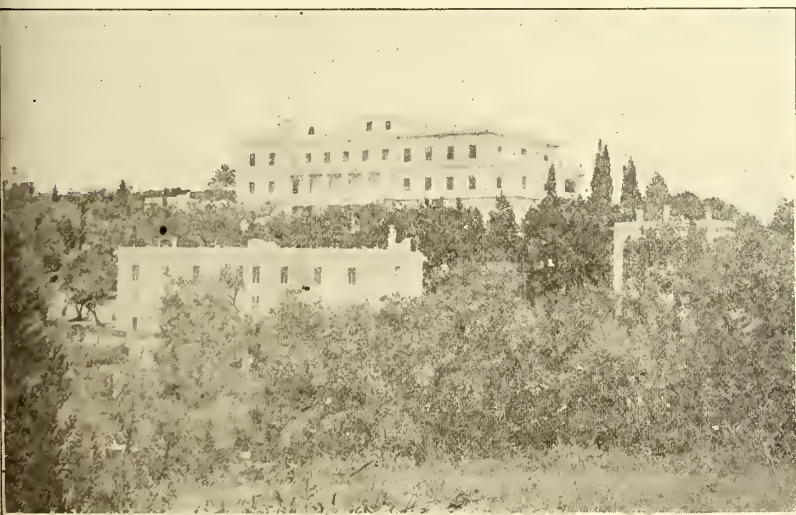
Time was precious; moments meant lives. Within a few hours the flour had been transferred to a Macedonian steamer and was on its merciful way. It passed tragic Gallipoli, where many brave Anzacs—lads from Australia and New Zealand—laid down their young lives gloriously, face to the foe. And now the unhappy victims of this same foe are to be fed with bread from their homeland, as if to complete the work for which they died. Anzac bread!

Did you ever see a starving person? Can you imagine ten thousand of them? All night long our bakers worked feverishly and by daylight we had ten thousand crusty loaves ready. Then we lined up for the distribution. I have seen a good many bread lines but never one like this. Some could walk, others came on crutches, on stretchers, on hands and knees, but we fed them—fed them every one, because the days of miracles have not passed: not the miracle of God's grace in the human heart; not the miracle of the spirit of Jesus in the affairs of men.

If some find it difficult to accept the miracles of the healing touch, the voice of command, the vision beatific, I can lead them where, daily, they may see wonders as great; where in the midst of flaunting wickedness and triumphant selfishness they shall witness the miracle of doing justly, loving mercy and walking humbly with God.

"Greater works than I do, ye shall do, because I go to the Father, leaving you to finish the task of the Good Samaritan—the redemption of the world through love."

I do not ask to be exempt from sorrows, for that is the recompense of saints; but I ask not to be left to natural sorrows without the consolations of thy Spirit.



The summer palace of the ex-Kaiser on the island of Corfu, turned over to the Near East Relief, now houses 3,000 Armenian orphans.



Near East Relief Boy Scouts

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Camden First—Charles Hadden Nabers, pastor. Work in the Woman's Auxiliary is not slowing down during the summer months. Under the direction of Mrs. S. C. Leake, the president. The Mexican Fiesta, was given in the church basement, and an offering of \$30 was raised for the Mexican Girls' School.

In order that the ladies of the church with small children may be able to attend service and Auxiliary meetings, the girls of Circle No. 4, Miss Susie Newton, chairman, maintain a nursery at the church on Sunday mornings and Monday afternoons.

On the fourth Monday afternoon of each month, the ladies of the church are studying the book of Job, under the leadership of Mr. Nabers.

The Woman's Advisory Committee of the Woman's Auxiliary held its annual meeting in the Winsborough Building, Montreat, N. C., July 4-12, with the full membership in attendance as follows:

Mrs. W. C. Winsborough, Superintendent; Mrs. C. S. Kinkead, Synodical President of Tennessee, Chairman; Mrs. R. F. Dunlap, Synodical President of West Virginia, Recording Secretary; Mrs. D. A. McMillan, Treasurer, and the following Synodical Presidents: Mrs. W. E. Hinds, Alabama; Mrs. W. K. Armstrong, Appalachia; Mrs. E. S. Scott, Arkansas; Mrs. H. A. Love, Florida; Mrs. W. A. Turner, Georgia; Mrs. H. L. Cockerham, Kentucky; Mrs. William Steen, Louisiana; Mrs. D. G. McLaurin, Mississippi; Mrs. L. L. Manning, Missouri; Mrs. R. W. Calhoun, Oklahoma; Mrs. E. F. Reid, North Carolina; Mrs. Andrew Bramlett, South Carolina; Mrs. J. L. Brock, Texas; Mrs. John Bratton, Virginia.

At the opening session after a devotional by Mrs. Kinkead, a memorial service to the late chairman of the W. A. C., Mrs. F. Louise Mayes, was conducted by Mrs. Andrew Bramlett.

After the hearing of officers reports, the committee was addressed by Dr. Homer McMillan, of the Executive Committee of Assembly's Home Missions and Dr. Egbert W. Smith, Executive Secretary of Foreign Missions. Both stressed the causes which they represent and gratefully acknowledge the splendid co-operation of the women of the church and the recognition accorded both home and foreign missions through the mission study classes.

At the next session routine business was continued with reports of officers and committees. Dr. Walter Lingle presented the cause of the Assembly's Training School, urging for the school its full apportionment of the Assembly's budget.

Mrs. Archibald Davis, Presbyterian representative on the Committee on Inter-Racial Relations, discussed the causes of the present negro migration and the responsibilities of Christian people regarding them.

Dr. R. C. Anderson made an appeal for support of the Montreat Normal School.

Dr. M. E. Melvin, Secretary Assembly's Stewardship Committee asked that the Woman's Auxiliary use its influence to promote the Progressive Program and stressed the organization of classes in Stewardship for young people.

Dr. R. E. Magill, Executive Secretary of Y. P. and S. S. Extension, spoke of the great development in church activities in the last ten years through the splendid service of the Woman's Auxiliary. Through their efforts in Survey Week, the subscription list is over 10,000. He talked enthusiastically of the great awakening in Young People's Work.

The meeting closed Wednesday, July 11th, with a general conference with Presbyterian Presidents.

The following officers were elected: Mrs. C. S. Kinkead, chairman; Mrs. Andrew Bramlett, vice-chairman; Mrs. W. A. Turner, recording secretary. M. B.

Mexican Dishes—"I am sending my sister these receipts for use in her Mission Study Class and Circle. It has just occurred to me that you might like to have a copy for your column. A great many do not know what refreshments to have for their "Mexican Fiesta," although some suggestions are given. If this had occurred to me sooner I would have sent it in before now so that the ladies could have had it before so many fiestas had been staged. Do as you please about using it. I feel that it is very poorly compiled and does not do justice to the excellent Mexican cooks. In preparing practically all of their dishes it takes so much time and labor although the vegetables do not. We have cultivated such a taste for them that we hardly ever have American cooked vegetables.

Lois Faires Williamson."

(Many thanks to Mrs. Williamson for her thought of our column. Even if we have had our fiesta, many of us will want to try these receipts.—Ed.)

DRINKS—Chocolate: A good imitation is to make as we do, then add a few drops of vanilla and a sprinkle of cinnamon. Beat with egg beater until very frothy and serve at once.

Coffee: About 1-4 cup of strong coffee and 3-4 cup of hot milk.

Lemonade: Should be colored; if red call it "Jamaica," (pronounce the J as H.)

CAKES—Any kind of plain cookies, ginger snaps, coffee cakes, sweet rolls or pastry made into fancy shapes, plaiting is the most popular. The cookies and cakes may be sprinkled with sugar, but not iced.

CANDY—Penoche: Cook together 1 pound of very brown sugar and one cup of milk until syrup makes a firm ball in cold water. Remove from

stove, add 1 pound of chopped nuts, 1 teaspoon of vanilla, and beat until it creams. Pour in greased pans and cut in squares.

FRUITS—Oranges, bananas, lemons, limes, pineapples, grapes, peaches, grapefruit, figs and guavas, are all Mexican fruits. There are also many others that we not have at home. The dessert of a Mexican dinner usually consists of a fruit. Watermelon is also popular.

MEAT—"Chilli Con Carne" (imitation): Cut 1 pound of plain steak into small squares and fry in skillet with small amount of grease until well browned. Remove meat from pan, put about 1 tablespoon of fat in skillet, when hot add 1 medium sized chopped onion, when light brown add the meat, 3 average sized chopped tomatoes, 1 tablespoon rice, chopped green chili (if in can use about half the can), salt to taste. Cook until done on slow fire.

VEGETABLES—"Sopa De Aroz" (Rice Stew): Put 1 tablespoon lard in skillet or stew pan, when hot add 1 cup raw rice and stir until light brown; add 1 onion chopped fine, water to half fill the pan, 2 tomatoes chopped (canned if desired), 1 chopped green pepper (or canned pimento, or dash of cayenne), salt to taste. Cover and cook slowly until rice is tender. More water may be added if necessary. Rice should be in separate grains. Sugar peas, green corn or lima beans may also be added at the time the tomatoes are put in.

"Frijoles" (J pronounced as H) or Kidney Beans: Cook 2 cups of beans in water until tender. An earthen vessel is best, granite next best. Put 1 tablespoon fat in skillet; when hot add one onion chopped fine, when light brown add part of the beans. Mash beans to thicken the water, then add the remainder of beans and the water in which they were cooked, and salt and let cook for a few minutes. Catsup or Chili Sauce may be added at the table to improve the flavor if desired.

Stringed Beans, Turnip Greens, Spinach: Cook beans in clear salted water until tender. Drain off water. Put 1 tablespoon of lard in skillet or stew pan, add 1 onion and tomato chopped (also a taste of green or red pepper if desired), when lard is hot. Cook about one minute, then add the beans and salt to taste. Cook for about 5 minutes. A sliced hard boiled egg may be used on top as a garnish. This is a recipe for 4 or 5 persons.

Cook turnip greens and spinach in same manner.

SOUP—Make a clear soup from beef bone. Add cabbage, onion, carrots, tomatoes, green peas, turnip, salt and pepper. Serve soup clear, and the vegetables with meat course.

Use corn bread for dinner, also plain white bread. Sweet rolls are popular for supper.

The delicious dishes for which the Mexicans are famous, such as tamales, enchiladas, mole, etc., cannot be made with much success at home. The above receipts are a few suggestions for your home use of your "Mexican Fiesta."

Kings Mountain Presbyterian Officers—President, Mrs. S. A. Robinson, Gastonia, N. C.; first vice-president, Mrs. R. S. Abernethy, Lincolnton, N. C.; second vice-president, Miss Corinne Puett, Dallas, N. C.; secretary Miss Mary Ragan, Gastonia; treasurer, Mrs. R. C. Long, Gastonia; secretary of Spiritual Life, Mrs. R. L. Ryburn, Shelby; secretary of Foreign Missions, Mrs. W. O. Watkins, Rutherfordton; secretary of A. H. M., Mrs. O. G. Falls, Kings Mountain; secretary of S. P. C. H. M., Mrs. D. E. McConnell, Gastonia; secretary of C. E. and M. R., Mrs. R. C. Dixon, Belmont; secretary of Y. P. and S. S., Miss Melva Gullick, Belmont; secretary of Literature, Miss Maude Mullen, Lincolnton; secretary of Orphanage Work, Mrs. S. P. Stowe, Belmont; historian, Mrs. J. W. Saine, Lincolnton.

Am sorry an account of the meeting of Kings Mountain Presbyterian never reached you. We indeed enjoyed a feast of good things spiritual and physical.

Splendid messages were given us by Mr. J. B. Johnston, Rev. R. A. Lapsley, Jr., Mr. Edgar Tufts, Jr., Mrs. J. B. Spillman, Miss Margaret Rankin, Mrs. N. B. Willis, Mrs. Sloop, and Rev. Hoyt Miller.

The Bible lessons and the various reports by our own members were all excellent. Never again will items like this appear in our by-laws: "The meetings of our society will open with prayer when our pastor is present" (quoted from the minutes of 20 years ago of one of our new flourishing Auxiliaries.)

The hospitality of the Olney folks was the finest possible so that altogether the meeting is well worth remembering.

First Church, Camden, Ark.—One of the various helpful outlets for Auxiliary zeal is announced in the "Calendar" of this church:

"Circle No. 4 of the Auxiliary will maintain a nursery at the church every Sunday morning and every Monday afternoon. All mothers can feel perfectly safe in bringing their babies and having them looked after during the preaching services and during the Auxiliary meetings."

The Antioch, N. C. Woman's Auxiliary, Mrs. M. H. McPhaul, president, observed the Mexican Fiesta at the church on Thursday afternoon, July 12th. The exercises were opened with "America" in which all joined heartily, followed by devotional led by the president, a violin solo by Miss Brown, and a pageant by members of the girls' circle, consisting of Misses Ruria Biggs, Grace Goodman, Christine, Jessie, Elizabeth, and Dorothy McPhaul, Martilia and Margaret Hodgin, Laura Ella Brown and Flora Conoly.

The needs of the Mexican girls in Texas for a Christian school were impressively set forth, and an offering of \$20 was taken, which will no doubt be increased by those who could not attend after

the exercises were over, the congregation adjourned to the church grove, where a delicious luncheon supper including fried chicken, sandwiches, cake, lemonade and iced tea was served.

By One Present.

"The Road of the Loving Heart," by Mildred Welch—That is what they called it, the simple, Samoan islanders, who built the road for their friend, Robert Louis Stevenson, "a name that brings us, as it were, a breeze blowing off the shores of youth."

The road was cut through the brush with much labor and toil that the beloved story-teller might come and go unhindered between his house in the woods and the beach.

And along that road there came at sunset all his "friendly helpers in a foreign isle," to join with him and his family in the simple evening worship that bound all hearts together beneath the peace of his roof.

Fame, honor, wealth, and the love of unnumbered hearts followed him. He, at least, could say that life had given him what he asked: "That he might awake each day with morning face and morning heart, eager to labor, eager to be happy if happiness should be his portion and if the day were marked for sorrow, strong to endure it."

The day came at last when the Samoan chiefs carried him out by the Road of the Loving Heart to the crest of the hill that looks ever to the restless sea, and the storm-swept reefs, and there they laid him to rest, and on the stone they graved his own sunny-hearted words:

"Glad did I live and gladly die

And I laid me down with a will.

Home is the sailor home from sea,
And the hunter, home from the hill."

The Road of the Loving Heart—how good it is that it was granted to one man at least, to go home that way.

Do we ever think of a class of men whom we send to their Father's House by the Road of the Sorrowful Way?

Men, who though lacking the special genius of Robert Louis Stevenson, lack nothing of his courage, his patience, his sunny-hearted sacrifices.

For fame, wealth, honor, they have long years in destitute home mission fields, long watches by the bed of the sick, the side of the dying, long rides in heat of summer and storm of winter. Have you ever seen them—that thinning line of old ministers, their shoulders stooped, their hair white, their eyes dimmed, their faces marred with others' sorrows?

One of them went home not long ago by the Sorrowful Way. When he died, many articles were written about him, and his praises were sounded far and wide. While he lived, he was in abject poverty and sometimes in humiliating need.

"I am sorry," he wrote, when he acknowledged the receipt of a pittance from the Relief Fund, "to have caused so much trouble, and ere another collection comes around I will be where the wicked cease from troubling and the weary are at rest."

Soon after the old minister entered in "where beyond these voices there is peace."

The days slip by and our old ministers are going home. We choose the path they tread. Is it a Sorrowful Way, or do they enter that land where none shall say: "I am old," by the Road of the Loving Heart?

A friend writes: 'Let's send all the old preachers home by the Road of the Loving Heart.'

Your Opportunity—How It Can Be Met

1. You can help by giving a subscription to be paid in annual installments, if desired.

2. You can make a gift on the annuity plan, and receive interest on the same throughout life, or designate some dependent, or friend, or some beloved pastor as the annuitant. When you no longer need it, the interest will go toward the care of the retired ministers of your Church.

3. You can erect a memorial to some loved one whom you would commemorate. The name of such relative or friend will be kept in perpetual remembrance on the records, and the proceeds used for the benefit of the retired ministers. Such a monument would be more beautiful and enduring than a marble or granite shaft.

4. You can remember the veterans in your will, by bequeathing money or real estate. In several churches large incomes are received through such bequests. Have not the veterans of our Church a host of friends who will thus remember them?

For further information address Rev. Henry H. Sweets, Secretary 410 Urban Building, Louisville, Kentucky.

BELIEF IN GOD

Belief is a mighty word. It seems to some of us such an abstraction. It does not appear to have any personality in it. And yet God says that it is belief in Jesus which is the irresistible power that overcomes the world. Many a man is a weakling today in the church, because he has no overwhelming and dominating faith in Jesus Christ as the Son of God. No mere belief in Jesus as a man, however perfect, can give the Christian the power to overcome "this present, evil world."—Ex.

The individual who is popular with himself is usually unpopular with other folks.

Have you ever noticed that when a person knows enough to talk well he talks very little.

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

The Editor was sorry to learn that his comments on one thing and another were too late last week in reaching the printers. The only real calamity, however, which our readers suffered, was that we did not get to them the notice of echo meetings scheduled for Concord Presbytery, for which it is now too late to give a forecast. We hope soon to give our readers a view of these meetings as seen in backward look.

We are sure that the report last week on the

South Carolina Young People's Conference proved interesting reading. The story of the conference indicates that it was one that was carefully planned and systematically executed. The twenty decisions for full-time service for Christ are an indication of a deep spirit of devotion. The corps of strong leaders and the 236 fine young people of South Carolina evidently had a great season of worthwhile fellowship together. We hope soon to carry news of echo meetings of the South Carolina Conference.

We are happy to have a number of reports of echo meetings held in the Synod of North Carolina since

the Davidson Conference. For once in our editorial life in this department, it is necessary to ask our correspondents to be patient and await their turn. We would warn our friends, however, that we would not have them slumber over the matter of sending us news. If the young people can show the Standard management that the space hitherto allotted to their department, is insufficient, we can perhaps persuade the management to give us more space. Send in all the news you think will help and interest other young people in their society or Sunday School work. We will find a place for it. Come to see us often; you will always be welcome!

Sunday School

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

JULY 22, 1923

JOHN THE APOSTLE

Luke 9:49; John 19:25-27; I John 4:7, 8.

GOLDEN TEXT—"God is love; and he that dwelleth in love dwelleth in God, and God in him."—I John 4:16.

SCRIPTURE LESSON

Lu. 9:49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us, is for us.

51 And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as, though he would go to Jerusalem.

54 And when his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

Jno. 19:25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

I John 4:7 Behold, let us love one another; for love is of God, and every one that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God; for God is love.

SHORTER CATECHISM

Q. 46. What is required in the first commandment?

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.

John was the youngest of our Saviour's apostles and was most intimate with Him. He reclined on His breast at supper and was asked to inquire "Who should betray Him?" He was pre-eminently "The apostle of love" and was the most faithful of them all. He was present when Jesus raised the dead, in Gethsemane, and at the Transfiguration. He alone stood by Christ at His trial and during the agonies of the cross, of all the apostles. To him, during the crucifixion, rather than to members of her own family, did Jesus commit the care of His mother. Though John was loving, he did not lack force of character. Jesus called him and his brother James, "Boanerges" or "Sons of Thunder." Attending to the lesson we consider, Supporting or Opposing Christ; The Samaritans Do Not Receive Christ; Jesus Committing His Mother to John; Christian Love.

I. Supporting or Opposing Christ

A position of neutrality in regard to Jesus is impossible. He Himself says, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." But some are on Christ's side and cast out demons and make disciples for Him that do not belong to our branch of the church, nor are in our company, nor wear our uniform. Neither do they have our symbols, nor walk in our ways or use our methods. We are sometimes disposed to deny their Christianity and to check their work. That was precisely the case with James and John. They said to the Lord, "We saw one casting out demons in thy name, and we forbid him because he followed not us." Jesus reproved their mistaken zeal and said, "Forbid him not, for no man can cast out demons in my name and can lightly speak evil of me." Christ's claims forbid neutrality and every one is for or against Him, and every one's influence tells for or against His cause. But some may serve Him in different ways from ourselves, and if manifestly doing good, we should bid them Godspeed.

II. The Samaritans Did Not Receive Christ

He was going to Jerusalem and they would not entertain Him in a certain village. He had sent His disciples to arrange for His sojourn. But they did not encourage them. On a former occasion some of the Samaritans at the town of Sychar had received Jesus and received great benefits from Him. But these were blind to His Divine nature and the blessings He could bestow. These Samaritans would not receive Christ because they differed from Him as to religious matters. He was going up to Jerusalem to worship and for other purposes. They did not desire to go to Jerusalem and thought they could worship just as well in their own country. Many do not receive Jesus now because they differ with Him and are blind to His claims and benefits. James and John were indignant that the Samaritans should refuse the Lord shelter and should drive Him from them, and asked if "They should call down fire from heaven and consume them." The Saviour rebukes their intemperate zeal, and says, "Ye know not what manner of Spirit ye are of." "The Son of Man is come not to destroy men's lives but to save them."

III. Jesus Commits His Mother to John's Care

There is no more tender evidence of Jesus' love for His mother and John than this act. His mother Mary, her sister Mary, the wife of Cleophas and Mary Magdalene stood by the cross. Amid the agonies of a sacrificial death Jesus remembers His mother's temporal welfare and says to her concerning John, "Woman, behold thy son." Turning His glance on John, He says, "Son, behold thy mother." John accepts the sacred charge and we are told "Took her to her own home." He doubtless discharged the obligations assumed with the utmost fidelity and it will be to him a source of joy for eternity. The relation established between John and Mary that day will last forever.

IV. Christian Love

The subject presented in this part of our lesson is this grace. It is affirmed that "God is Love." It is the only grace employed to represent God. It is an essential element of His character. It underlies all other attributes. Even the righteousness, which punishes the obstinately wicked is upheld by love for the righteous. Love of pity, love of beneficence, and love of delight find their highest manifestation in Jehovah. God is not only love, but the source of love in His creatures. "Love is of God." "We love Him because He first loved us." As "God is Light" and the Fountain of Light to the universe, so "God is love" and the impartor of love to saints. "He that dwelleth in love dwelleth in God and God in Him." The atmosphere of Gospel piety is an atmosphere of love to God and man. He that has no love has no religion. If we dwell in love God's holy loving Spirit dwells in us.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

The following article has been written at my request by Mrs. J. G. Garth who has compiled the facts from our Assembly's latest reports.—J. G. G.

INDUSTRIAL MISSIONS

M., July 23—Industry in Eden: Gen. 2:4-17.

T., July 24—The law of labor: Exod. 20:9-11.

W., July 25—Providing jobs: Matt. 20:1-15.

T., July 26—Teaching independence: Eph. 4:28.

F., July 27—Teaching honesty: I Thess. 4:11-12.

S., July 28—The curse of idleness: I Tim. 5:13.

Sun., July 29—Topic: Industrial Missions at Home and Abroad. II Thess. 3:6-13.

The first work of a missionary is to bear the Light to those who sit in darkness—carrying the Gospel story to those who know it not. In other words, it is the very work of Christ himself, who came to redeem us from the curse of sin and death. Since Christ came preaching, teaching and healing, our work is likewise to preach, teach and heal. Therefore we have built churches and schools in all of the seven countries where our missions abroad are located, and hospitals in all but Japan and Brazil, native doctors are available.

The Need for Industrial Schools

While we recognize the need of preaching, teaching and healing, some may not understand the need of industrial schools, which is our subject of study today. Upon entering a mission field, we are at once face to face with sin, ignorance, poverty, filth and idleness on the part of the natives.

"Not only is education of mind necessary, but there must also be education of hand. Among heathen peoples there has always been an aversion to work."

Now God has wrought all the wonderful works of creation through Jesus Christ, his son. Christ himself worked with his own hands in the carpenter's shop. Paul labored, working with his own hands, and so in the establishment of Industrial and Agricultural schools we teach the dignity of labor and a new conception of life is created. In these schools, the natives are taught there is nothing belittling in manual labor. They are trained in trades and social works of civilization. They are aided in self-support, by means of interesting hand and brain in useful work they are made receptive to spiritual instruction.

Our Work in Brazil

Our largest agricultural work is in Lavras, Brazil. While Brazil is a great and a rich country in resources, it has been slow in development, and has been literally the country of the man with the hoe.

Practical farming with modern machinery is taught in the Lavras Agricultural College. Here they have 600 acres of land, an establishment for breeding pure-bred hogs and cattle, a creamery where good butter is made, a sugar factory which makes the sugar used by the school and a surplus for sale. The farm is a means of self-help to many young men wishing an education that would otherwise be unobtainable.

Our Work in Africa

We also have an agricultural work in the Congo under the supervision of Mr. Hillhouse, a consecrated layman from Georgia, who went to Africa at his own expense. Two hundred and fifty acres of land for an experiment station was donated by Monsieur Renkin, of Brussels, who also assisted in stocking and equipping the farm. The government furnished seeds and plants and now pineapples, sugar-cane, peanuts, South Carolina yams, and a large variety of fruits and vegetables are raised in great quantities on this farm, making the lives of the missionaries pleasant and affording a means of self-help and education to many of the natives.

Besides this agricultural school in Africa there is also an industrial school at Leubo, where the boys are taught carpentry and brick making,—so that they can erect their own school buildings. They are also taught tailoring and shoe making. So the next time Methodist bishops visit Africa the natives instead of being "robed in sunshine and clad in climate," will be walking around in proper European clothing.

Our Work in China and Korea

We have besides the above mentioned industrial and agricultural schools a self-help department in the Hanchow Christian College, China. The Carrie McMillan Home and School, in Kochi, Japan, for girls, the Kwanju Girls' Industrial School in Korea, where lace-making is the main industry and means of support.

Mrs. Swinchart was the promoter of this school and industry. The girls by their patience, and perseverance have proved themselves capable of the finest and most exacting work. Every girl who leaves this school carries with her the knowledge of a craft by which she can earn a decent living. In all of these schools Christianity is taught and instilled into the lives and characters of the students and the large majority of them become exemplary Christians who go forth to bless and help those with whom they come in contact.

Industrial Missions in Texas

While praying for these institutions in foreign fields, let us not forget the similar schools in our home field.

We call special attention to the Tex.-Mex. Industrial Institute at Kingsville, Texas, established in 1912. From a small beginning this has grown in a marvelous way, and is solving the educational and industrial problem for a large population of Mexicans in southern Texas. With a well-defined schedule the students spend half-time in school and about four hours daily in some remunerative work. Each student has a systematic study of the Bible as in other branches. Farming, dairy work, carpentry, and printing are some of the trades taught in this school. For further information regarding the Tex.-Mex. Institute, industrial schools for the Indians in Oklahoma and other industrial and educational schools in our Southland, write to Miss Nancy White, 1522 Hurt Building, Atlanta, Ga.

Industrial Missions in North Carolina

Let us call attention to the Albemarle Normal and Industrial Institute, Albemarle, N. C., the Lees-McRae Institute or Woodrow Wilson College, at Banner Elk, and the work of Crossnore, under the leadership of Dr. and Mrs. Sloop, as some of the worthy objects of our prayers and interest in our own State.

ECHO CONFERENCES HELD IN WILMINGTON PRESBYTERY AT SOUTH RIVER CHURCH AT GARLAND

By Miss Elizabeth Cromartie

The first of the series of young people's echo conferences of Wilmington Presbytery met at South River Church, Garland, N. C., June 26th.

Mr. J. M. Harvey, Sunday School missionary in Wilmington Presbytery, was present and led in the opening song service at 11 o'clock. Rev. Chester Alexander conducted the devotional exercises. Miss Isabella Cromartie welcomed the delegates and was responded to by Miss Caroline Robinson. Mrs. J. M. Harvey, secretary of Young People's Work of Wilmington Presbyterial, told of the work done by the young people of the Presbytery during the past year. Mrs. Harvey brought with her the silver loving cup won by Wilmington Presbytery in the Merit Cup Contest. In response to their stirring address the young people decided to work hard and keep the cup another year.

Short talks were given by Mrs. Hugh Walker of Currie Church and Miss Theresa MacDuffie of Caswell Church, on "Winning for Christ," and "Training for the Service of Christ." The main address of the morning was by Rev. A. D. P. Gilmour, D.D., of the First Church of Wilmington, on "The Call of the Christ."

Another good song service and a devotional hour led by Rev. C. B. Heller, opened the afternoon meeting. At this time reports were given of the Davidson conference. The delegates to that meeting who gave reports were: Miss Bessie Mae Smith, Atkinson; David Cromartie, Garland; Miss Grace MacLeod, Elizabethtown; and Miss Katherine Clark, Elizabethtown. An educational address on Presbyterianism by Dr. Gilmour, reports from the organizations represented, and a conference period, closed a very successful echo meeting.

MECKLENBURG YOUNG PEOPLE'S RALLIES

By Miss Annie Parks Moore

Do Davidson conference "echoes" ring clear? They did in Mecklenburg at the three Young People's Rallies held June 26-28 at Hopewell, Pleasant Hill, (Continued on page 10)

Church News

PACKAGES FOR AFRICA

I will be glad to take any packages, up to 12 pounds, sent to Martin, Ga., by any one, for any missionary of our Congo Mission, sent by September the first.
A. Hoyt Miller.

SHALL WE CHANGE OUR CHURCH YEAR AND THE TIME OF OUR EVERY MEMBER CANVASS?

The Assembly's Stewardship Committee at its recent meeting unanimously adopted a resolution recommending to the next Assembly that steps be taken to change the time of the Every Member Canvass from March to November and also to make the church year conform to the calendar year (that is,—and December 31st). This would not affect the time of meeting of the Assembly. This resolution was passed after full discussion and with the unanimous approval of the Secretaries of Stewardship of the 14 Synods represented.

Due notice is given at this early date, to the effect that this recommendation will be before the next Assembly. There is not the slightest desire on the part of the Stewardship Committee to rush this through the Assembly. It will not be pressed if there appears to be a decided sentiment against it.

It would be very helpful therefore if we might have some discussion of this important matter at the meeting of our Presbyteries this fall. Our committee is not seeking to "manufacture" a sentiment for this, but really feels that it is reflecting a sentiment throughout the Church. Overtures to the Assembly for or against would be in order. By all means let us think it through; hear all the objections; and consider all the proposed advantages. We are hoping that there will be a response to this that will provoke a discussion in the church papers.

The General Assembly's Stewardship Committee,

By M. E. Melvin, General Secretary.

THE MISS WATKINS MEMORIAL

Some time ago the Standard carried a statement signed by Mrs. Latta Johnston, of Charlotte, relative to a proposed memorial to Miss Mildred Watkins, this memorial to be a contribution to the Boys' High School in Kashing, China.

Mrs. Johnston advises that there was a widespread response to this appeal, and while in some cases the contribution was small from a monetary point of view, in no case did it fail to show the love and interest that Miss Watkins' friends and former pupils had for her and her life-work.

Mrs. Johnston has kindly given us for publication Dr. Egbert Smith's acknowledgement of the receipt of the money contributed for this fund:

Mrs. Latta C. Johnston,
609 North Tryon Street,
Charlotte, North Carolina.

My dear Mrs. Johnston:

Your good letter of July 5th, enclosing check for \$1,598.50, \$884.80 being from the First Church of Charlotte and \$707.73 from the the Second Church of Charlotte and friends of Miss Watkins, has just been received. Checks of this size always excite the greatest hilarity in this neck of the woods.

Permit me to express to you and to all these generous givers our committee's profound appreciation of this gift and of the purpose for which it has been made. Our committee will see to it that the wishes of the givers are carried out to the letter, and I shall write a personal letter to Rev. Lowry Davis, a warm personal friend, making very plain to him what this money is to be used for.

I am sure that the friends of Miss Watkins could not select a more needed and fruitful object of contribution than the erection of another building for our Boys' High School in Kashing, China.

With warm personal regards and all good wishes,
I am
EWS:M
Sincerely your friend,
Egbert W. Smith.

RESOLUTIONS REGARDING DR. CHESTER AND WILLIAMS

At the last meeting of the Executive Committee of Foreign Missions of the Southern Presbyterian Church, the following paper was adopted by the committee by a unanimous and rising vote.

In view of the action taken by the Montreat Assembly in retiring Rev. S. H. Chester, D.D., and Rev. H. F. Williams, D.D., from active to advisory secretaryships, the Executive Committee would record its warm esteem and high personal regard for these brethren, as well as its grateful appreciation of the invaluable service they have rendered the cause of Foreign Missions during long years of zealous and untiring labors.

Both of them have loved the cause they have served with single-hearted devotion. The missionary fire has burned in their souls, and their enthusiasm has been contagious.

Dr. Chester became secretary in 1893, and has thus been in the service of the church as its Foreign Missionary Secretary for thirty years. He has had no little to do with the wonderful expansion of the work, seeing the income of the committee increase from \$120,141 to \$1,214,383, and the number of missionaries from 130 to 479.

It has fallen to his lot to handle some of the most delicate and difficult problems that have arisen, the

last being the question of orthodoxy on the mission field, and he has done this difficult work with rare tact and discretion. He is regarded not only by his own church, but by the leaders of other churches, as a missionary statesman, and his views have commanded attention and respect in those councils where the foremost missionary leaders of the world have met to confer and plan for the extension of the Kingdom.

Dr. Williams entered the work in 1902, and has been with the committee for 21 years. He has rendered a large service in the field at home, promoting and conducting missionary conferences, stimulating and enlisting our young people, directing the itineraries of missionaries at home on furlough, developing the department of lantern slide lectures to a high degree of efficiency, and in many other ways educating the church at home in the principles and methods of world missions.

Both of these brethren have visited the mission fields and returned to challenge the Church with the story of needs and opportunities, and summon God's people to renewed consecration and courage in carrying the Gospel to a needy world.

It is in no formal way that we pay our tribute of grateful praise to these two veterans of the greatest of all wars. Long may they be spared to aid with their counsel the cause to which they long since gave themselves.

NORTH CAROLINA

West Avenue Church, Gastonia, of which Rev. R. C. Long is pastor, is beginning this week to build an addition to their church to house the growing men's class and to provide a social room for the Christian Endeavor societies and the Boy Scouts. The Intermediate C. E. Society took the banner at the annual young people's rally for making the best report of any young people's society in the Presbytery. The Boy Scouts of Troop 4, the pastor as scoutmaster, returned recently from their annual camping trip this year in Western North Carolina and including a trip through the Groves estate and the Grove Park Inn, near Asheville. This church is engaging during the summer months in a series of union services with the West End Methodist Church located nearby,—a series that is proving most interesting and helpful.

Salisbury, Second—Rev. Eugene Alexander, pastor. Beginning on May 31st, and going through June 10th, Rev. Leonard Gill, Synodical evangelist, assisted the pastor in a series of services that were well attended and helpful to this congregation. Mr. Gill preaches with great power, impressing his audiences by his earnestness and fearlessness in rebuking sin in all its forms among all classes of people. As a result of these services 21 were added to the membership of this church and a number went to other churches. A most impressive scene was witnessed on Sunday morning when a father and mother made a profession of faith, the father with his two-year-old boy being baptized by the pastor.

Since that time five have been added to the church by letter, making a total of 39 received into this church since the beginning of the pastorate of Mr. Alexander on March 1st.

During the revival services the music was conducted by Mr. Floyd Alexander, of Charlotte, who has been director of the voice department at the Greensboro College for Women for the past year, and who is now teaching voice at Chautauqua, New York. It was a treat to this congregation to hear this highly trained baritone voice at each service, and to be directed in song by him. Cor.

Kings Mountain—Our summer communion was largely attended and greatly enjoyed. The communion service proper was preceded by the public reception and baptism of a promising young man, and the ordination and installation of three recently elected ruling elders by the simple, solemn and impressive ritual of the Presbyterian Church. It was an occasion that will be long remembered with gratitude and praise for the goodness of God to this church. Since Dr. McElroy accepted our call three months ago his health has been greatly improved, 29 members have been received; three additional elders (J. C. Mason, George Cansler and C. E. Neisler, Jr.), have been added to the session, and our congregations fill the house twice each Sabbath and half that number attend the Wednesday evening service. The Sabbath School has broken all previous records for attendance with a men's organized Bible class of 60 members. The Woman's Auxiliary and the Christian Endeavor Society are receiving a full share of the divine blessings. A fine troop of boy scouts and also, some say, a finer troop of girl scouts has been organized. They are full of enthusiasm for scouting during the week and equally enthusiastic for the Sabbath School on Sunday. These things made our last communion a particularly delightful occasion. We are especially thankful for the improved and improving health of our pastor.

The Home Mission and Evangelistic work is moving forward in Concord Presbytery. The Presbytery became the possessor of an evangelistic tent about two years ago, but not till this summer has the special advantage of this particular kind of equipment seemed to have been appreciated. The tent is in almost constant use by pastors who want to promote evangelism in their fields. The Home Mission work is progressing. In addition to the work of the superintendent, the Home Missions Committee, at a recent meeting, appointed a special committee to arrange for an exchange of pulpits by all pastors for the purpose of presenting the Home

Missions cause of the Presbytery in every church between now and the Fall meeting of Presbytery.

At this time of the year the superintendent and evangelist has a considerable part of his time occupied in the conduct of evangelistic meetings. Immediately before him are evangelistic engagements which will occupy his time up to the middle or latter part of September with the exception of a few days at Montreat the first half of August. The Home Mission pay roll in Concord Presbytery for the month of June, just past consisted of 21 workers, and amounted to nearly \$1,000. The Home Mission Bulletin, which embarked on its mission with the present ecclesiastical year, is proving very helpful in our work.

J. M. Clark,
Superintendent and Evangelist, Concord Presbytery.

Barium Springs—As usual the children at Barium are having their vacations; and each week some come back and others go out—it is such a treat to get home for a visit.

At our Spring communion 19 joined the church. We graduated six from the high school this year. It came as a shock when Mr. Hyde offered his resignation; he has been with us four years and has won our affection and admiration as a man and a teacher. It will be hard to secure his equal; I have never seen his superior as a trainer of children. I hear the children regretting his departure on every side.

His departure is being followed by many others; and by some promotions. Miss Adams, who has served so long as matron of the large girls' at Howard cottage, has been promoted to lady principal, and is to occupy the superintendent's house. And I am informed that Mrs. Holton, who has taught the seventh grade, is to be head of the school.

Mrs. Matheson, the excellent matron of Rumble Hall, Mrs. Harrison, and Miss Lackey who so well managed the kitchen, and Mrs. Harris, who did such good work in the laundry are all gone. And Miss Chambers who made such little gentlemen of the Syonds' boys has resigned. Our farmer, Mr. Lackey, has out-done himself this year, he has thrashed the banner crop of wheat and oats, a thousand bushels of wheat and six hundred of oats.

The new boys cottage and the baby cottage are almost ready for the roof to be put on. So we are having a summer of changes.

H. M. Parker.

Report of Committee on Regrouping of Churches of Fayetteville Presbytery, adopted at the Adjourned Meeting, June 26, 1923—Your committee recommends:

I. That the following groups of churches be formed:

1. Benson, Alaska, Roseneath, Four Oaks and Wildwood, with mission points in the adjacent territory.

2. Selma, Fairview, Community and Progressive, with mission points in the field.

3. White Oak, Kenly, Mizpah, Spring Hill, Oak Grove and Centre Ridge.

4. Mt. Pisgah, Leaflet, Broadway and Barbecue.

5. Fairmont (with pastor located at this point) and Iona.

6. That Hillside be supplied by the pastor of Ashpole Church.

7. Philadelphus, Pembroke and Mt. Tabor.

8. Jonesboro, St. Andrews, Salem and Pine Grove.

9. Buffalo, White Hill, Pocket and Euphonia.

10. Cumnock, Horseshoe and Gulf, with mission points in the adjoining territory.

II. That the Home Mission committee supplement the salary of the Cumnock, Horseshoe and Gulf churches to such an extent as to make the total salary \$2,000 and manse.

III. That the Presbytery allow the Rock Branch and Cameron Hill churches to call a pastor-teacher, and that he be allowed to teach the school at Rock Branch.

Respectfully submitted,

A. R. McQueen, Chairman,

C. M. Gibbs, Secretary of Committee.

Attest: E. L. Siler, S. C.

Statesville—A great meeting—one of the greatest revivals in the history of the community closed on the night of July 8th, when Dr. Wm. Black, general evangelist of the Synod of North Carolina preached the final sermon of the week's series. It is gratifying to estimate the results of a revival in members, and equally gratifying to note that its permanent effects are highly evident after the figures are counted. The total number of conversions reached the high mark of 125 for the week's meeting. On one night the number of reconsecrations from the mixed congregation attending was conservatively estimated at 900,—there being present a congregation of 1,500 people. On this night the veteran evangelist himself remarked that never before had he seen such a response to the invitation. Dr. Black came in the spirit of I Corinthians 2:2, and has powerfully impressed the community with the necessity for a closer walk with Christ and greater evangelistic zeal. The preacher was assisted by his splendid Gospel singers, Messrs. Burr and Long, whose appealing songs, and ability to lead singing en masse was most noteworthy.

Equally memorable were the quiet talks given by Dr. Black daily to a number of people who gathered to hear him after dinner was over. His charm and complete absorption in his Master's work powerfully influence all who hear him. There is nothing so magnetic in a Christian's life, as consecration. Dr. Black's preaching is "not with enticing words of men's wisdom, but in demonstration of the spirit and power," and his table talks illustrates the

proverb, "the lips of the wise disperse knowledge." Some 60 people have been added to this church as a result of the revival, many others going to the sister churches.

Intestible indeed is the life which seeks not the honor of man, but the honor which cometh from God only and which makes salvation the central theme of preaching and the fear of the Lord the central theme of conversation. Such is the life of Dr. Black. May his apostolic labors be appreciated by all privileged to enjoy his powerful preaching and tender personal ministry. His spiritual children in this state and others are now legion. May God spare his faithful servant to many more years of fruitful toil!

Mc. K. Robbins Long, Pastor.

Work in the Pitt County Field—We have been with the good people of the Greenville Church for about three months now, and have had almost all that it is possible for one to do. Besides the work in the town of Greenville, we have four mission Sabbath Schools which are maintained by the church in the surrounding county, and each Sunday afternoon teams from the city school go out to act as teachers and superintendents at these places.

We came here on the first of April and were received with many expressions of thoughtfulness and love, from the complete renovation of the manse, the filling of the pantry with good things to eat, the preparing of ground for planting, and filling the wood house with wood and coal; and many other things that could be mentioned.

Shortly after we came, a religious census was taken which showed that there were fully 60 persons not identified with the church who expressed a preference for ours, and we have succeeded in getting 17 of these in the church so far; six of these being professions of faith, the rest by letter. Included in these are ten new families. The city Sunday School has increased very substantially, and the summer attendance is keeping up better than it has ever done in the summer. The adult classes are unusually well attended.

Recently, three additional deacons and two additional elders were elected, and will be installed at a later date.

The East Carolina Teacher's College, located here, and which is now holding its summer session, attended by over 400 young ladies, is enlarging its capacity to double its present size, and soon will have 800 instead of 400 studying for teachers. \$1,500,000 is to be spent on new buildings as rapidly as they can be built. We have a class in the S. S. especially for the students, and it ranges from 30 to 40 now.

Greenville is rapidly growing, and the prospect for the church is unusually good. What we need now is a new church building, and already the Auxiliary has a neat sum on deposit for this purpose. We hope and are praying that we may begin this building in the fall or winter.

Another great need of this field is a man to look after the county work. We have organized one new Sunday School and are ready to organize another as soon as we can get a man to do it. One of these schools is to have an evangelistic meeting in October, and the pastor has pledged himself to hold it if he cannot get outside help. The total enrollment in the four schools will be about 400.

We thank God for what He is doing for us, and we are praying Him to send us a man soon for this great work in the county.

A view of the opportunity will be seen when we say that over half of the population, over 10 years of age are not professing Christians.

W. S. Hardin.

SOUTH CAROLINA

Simpsonville—Rev. Messrs. R. C. Morrison and J. K. Roberts, installed Rev. D. C. Stogner as pastor of this church on the night of Sunday, July 8th. This church decided at the morning service to begin to erect a church building at once.

Mr. Stogner is making good progress in his work in the Lickville, Fulton and Simpsonville churches.

Charleston, Second Church—The quarterly communion was observed in this church on Sunday, July 1st, at which time the pastor, Rev. J. W. Hickman, announced the names of 33 accessions to the membership of the church since the last communion on April 1st. This makes a total of 155 accessions to the church since the coming of the present pastor, Rev. J. W. Hickman, in 20 months.

During the summer months this church is observing its usual custom and holding its Sunday evening service out of doors.

Greenville—The Home Missions Committee of Enoree Presbytery met last Monday afternoon at 4 o'clock in the Second Presbyterian Church. The meeting was well attended and decided interest was shown in the progressive work being now carried on by the committee. Interesting reports on the work were made by Rev. J. F. Mattheson, chairman; Rev. W. A. Hafner, treasurer; and Rev. J. K. Roberts, superintendent.

It was decided to request Presbytery to make larger appropriation to this cause in order that the committee may conserve and enlarge upon the aggressive program in progress and take advantage of new opportunities just now opening up for us.

By rising vote the committee expressed its appreciation for the hospitality of the Second Church through its genial pastor, Dr. E. P. Davis, and for the delicious luncheon served by Mrs. D. W. Cochran's circle. The committee adjourned to meet in Spartanburg the first of October in third quarterly session.

The First Church, Spartanburg, Rev. Dr. H. W. DuBosc, pastor, is enlisting in a big movement for local development. It owns at present a beautiful and valuable property near the center of the city on its principal business street, but the plant is proving utterly inadequate to the rapidly growing congregation and work. Besides, the steady extension of business, especially on this street, is fast encroaching on the church property, which is already in demand for commercial uses. In view of this condition of affairs some months ago the officers of the church appointed a committee to look carefully into the whole situation and recommend appropriate action. This committee reported several weeks ago recommending that the church sell its present property and erect adequate buildings on a large residence lot on the same street a little further out in the chief residence section of the city, an option on which had been secured. This proposition was first submitted to the men of the church assembled at a banquet; and having received their enthusiastic approval, it was later adopted by an official meeting of the congregation, which authorized its execution. A committee has now been appointed to carry it out, but of course a year or more will be required for its completion.

Kingstree-Williamsburg Church—We have recently had the great pleasure and high privilege of having Rev. Daniel Iverson, of Tarboro, N. C., with us for seven days. He came not unknown to us as he had been with us on like mission two years ago. The cottage prayer meetings had helped us to prepare ourselves for the worship and work. Mr. Iverson preached twice daily. In the evening the church was filled with people yearning for the Gospel. They were not disappointed, for Mr. Iverson preached the old-time, plain, simple Gospel of sin, salvation from sin through and only through the blood of God's Son, Jesus Christ, the Saviour.

Scores of church members reconsecrated their lives. Six persons were admitted to membership of the Presbyterian Church on profession of their faith in the Lord Jesus—and there was also admissions to the other churches. Possibly the sweetest, the most impressive and the most inspiring part of the services was after the Sunday morning service when 12 young people came forward without any urging and gave their hand to Mr. Iverson signifying by so doing that they would do anything that God wanted them to do. Five of these were members of the Methodist Church, one a member from the First Baptist Church of Sumter, S. C., and seven were members of the Presbyterian Church. Fathers, mothers, friends and ministers rejoiced together thanking God for His presence and blessing. To Him be all the praise and honor and glory.

John W. Davis, Pastor

Greer—Friday, July 6th, will be a day long remembered by this church. From ten in the morning till four in the afternoon the Young People's Rally of Enoree Presbytery was in session. The devotional exercises were conducted by the pastor, Rev. A. G. Wardlaw, D.D.

The theme of the program was a "New Vision," considered under four heads.—First—Worship, Leader, Miss Louise Logon, Spartanburg, followed by an address on "What Christ Teaches About Worship," by Rev. A. R. Batchelor.—Second—"Instruction," Leader, Rev. J. K. Roberts, after certain phases of What We Think About Training had been presented Mr. Roberts followed it with an address on Christ's Training for Service,—an able address was made by Dr. T. W. Sloan, on "The Value of Christian Education."

A genuine old-fashioned picnic dinner was served on the church grounds.

The devotional exercises in the afternoon were conducted by Rev. J. G. Walker.

The third head of the program was,—Inspiration, lead by Rev. C. K. Douglas. Eight echo addresses were made under this topic by delegates to the Clinton and Montreat conferences.

The fourth division of the program, Service,—was lead by Mr. Thomas Swendenburg, followed by an address, Christ—A True Picture of Service, Dr. H. W. Dubose.

Mr. Howard, of the First Church, Greenville, was the song leader. The meeting was a decided success, the attendance being over 300, and the spirit deeply devotional. The rally was held under the auspices of the Enoree Auxiliary Presbyterial, directed by Miss Virginia Taylor, secretary of Young People's Work.

At 4:30 o'clock Enoree Presbytery met and dissolved the pastoral relation existing between Rev. J. S. Davis and the Monaghan Presbyterian Church, giving Mr. Davis permission to labor beyond the bounds of the Presbytery; placed call of Clifton Church in the hands of Rev. W. G. Nevelle; and the call of Simpsonville Church in the hands of Rev. D. C. Stogner, and arranged for the installation of both of them.

Promptly at five o'clock the Superintendents' Conference met and continued in session until 9:30 p. m. This conference was arranged for and conducted by Rev. J. K. Roberts, superintendent of Sunday School Work, and Rev. J. G. Walker, chairman of Presbytery's Committee of Sunday School Work.

From 5 to 7 o'clock an open conference was held on the "Superintendents' Program, The Workers' Conference, Teacher-Training, and Outpost Sunday School Work." The discussions were practical and aroused deep interest. The conference period closed with an earnest appeal to the superintendents to help the committee make a success of the program or plan for the plan, that is, the holding of three County Conferences, and conducting A Standard Training School in Greenville, in November.

A delicious luncheon was served by the ladies of

(Continued on page 12)

YOUNG PEOPLE

(Continued from page 8)

and Sugar Creek. Those giving "echoes" brought messages, not of superficiality, but of reality, and from the heart. The splendid attendance at each of the meetings was sufficient proof that those unable to go to the conference at Davidson are also interested and anxious for a greater spiritual growth.

The rallies echoed Davidson's motto, "Four-fold Character Growth," in which stress was put upon Physical, Mental, Social and Spiritual Growth. The meetings began at four o'clock in the afternoon, with a devotional service, followed by the delegates' reports. Delicious picnic supper was served on the grounds, and a social hour of fun and recreation was enjoyed afterwards in each case.

Stirring evening addresses were delivered, at Hopewell, by Dr. G. F. Bell; at Pleasant Hill, by Rev. J. G. Garth; and at Sugar Creek, by Dr. Albert Sidney Johnson.

These conferences were indeed a success. The eyes of many were opened to see greater visions, and they have expressed their determination to aim for and strive toward the highest goal.

YOUNG PEOPLE'S CONFERENCE IN WILMINGTON DISTRICT OF WILMINGTON PRESBYTERY

By Miss Emma L. Caig

The fifth annual Young People's Conference of the Wilmington District of Wilmington Presbytery was held at the First Presbyterian Church of Wilmington on June twenty-eighth. It was opened with a song service, led by Mr. James McCoy, and devotional exercises conducted by Rev. Mr. Morton, assistant pastor of the First Church. The address of welcome was given by Monroe Gilmour and the response was given by Miss Sarah Johnson, of Winnabow.

Mrs. J. M. Harvey, secretary of Young People's Work of Wilmington Presbytery gave a report showing that last year there were 977 members and this year there are 1,080 members. A depressing fact was that the gifts of this year had decreased, but an encouraging fact was that there were 13 Home Mission study classes and 14 Foreign Mission study classes held. Mrs. Harvey showed the silver loving cup which Wilmington Presbytery won the past year.

"The Three-Fold Aim of our Church" was given by three young people, "Winning for Christ," by Miss Virginia McIntyre; "Developing in the Likeness of Christ," by John McNair, and "The Training for the Service of Christ," by Robert Grady. After this Mr. Albert Brown, of the First Church choir favored with a solo.

Dr. Gilmour, pastor of the First Church, addressed the delegates, his text being John 11:28, "The Master is here and calleth for thee." After this wonderful and inspiring address, lunch was served to the delegates.

The afternoon session was opened by another beautiful song service, lead by James McKoy, after which the devotional exercises were led by Rev. D. F. Caldwell, of Immanuel Church, of Wilmington.

Echoes were then given of the Young People's Conference at Davidson College, which was held June 12-19. Miss Anna Love first told about Miss Julia Lake Skinner's conferences on methods of work in the young people's society. Miss Zell Williams explained the morning watch, these meetings having been led by some member of the faculty each morning at Davidson. Miss Fanny Crambo next told about the daily conference period on methods that had been used in the different societies. The general subject of these periods had been Physical, Mental, Social, and Spiritual Growth. Next, Frank Jarman told about the Sunday School work and the night meetings. Rivers Lawther told about Field Day and Stunt Day. Miss Ada Humphrey told about Home Missions. Will Harlee Bordeaux told about the personal conferences and vesper services.

Rev. J. Porter Smith, of Brazil, told of the great need of giving the people in that country the Bible, which is now a closed book to them, with the Catholic priests holding the key.

The echo conference was closed with reports from the following churches and organizations: Church of the Covenant; First Presbyterian Church, Junior Christian Endeavor, Intermediate Christian Endeavor, Senior Endeavor, Young People's Intermediate Christian Endeavor, Girls' Auxiliary; Delgado; Winnabow, Young People's Auxiliary; Southport; Brunswick Chapel; Bethany; St. Andrews, Young

Peoples Society; Immanuel, Young People's Society; Winter Park, "All for Service" Sunday School Class, Junior Christian Endeavor; and Pearsall Memorial, Junior Auxiliary, Girls' Auxiliary.

E d u c a t i o n a l

Queens College—The Scotland-Robeson County alumnae association of Queens College was organized on Tuesday, July 10th at the home of Miss Betsy MacNeill, in Laurinburg, with Dr. W. H. Frazer as the guest of the alumnae. Miss Agnes Lynn Buchanan, of the music faculty, welcomed the alumnae and greetings were extended by Miss Aletha Bracey, president of the student government association of Queens College. Dr. Frazer addressed the alumnae and outlined the plans for a greater Queens and urged that alumnae associations be everywhere organized in order to be of definite service in the carrying out of these plans. Officers elected are: Miss Margaret Wilkinson, president; Mrs. W. Deb McEachern, vice-president; Miss Betsy MacNeill, secretary-treasurer; Mrs. Morrison McLaurin, chairman program committee. The association starts off with a membership of 20, including the following alumnae: Misses Nancy and Grace Monroe, Sallie May McLaurin, Sara McArthur, Maggie Muse, Laura Chandler, Margie McLeod, Aletha Bracey, Sue Snypes, Jane McKay, Betsy MacNeill, Margaret Wilkinson, Everette McEachin; Mesdames Morrison McLaurin, Angus Blue, W. De B. McEachin, Peter McIntosh, Pense, Miss Agnes Lynn Buchanan.

Construction of the new Domestic Science Practice house will begin in a few days. The building will be erected on Radcliffe Avenue in direct line with the residence of President Frazer, will be two stories of veneered tapestry brick, red tile roof and with the architecture in keeping with the other buildings on the college campus. The practice house will contain a reception room, dining room, breakfast room, laundry and model kitchen with bed rooms and bath rooms on first and second floors. The cost of the new building will be approximately \$17,000 and its erection is in line with the policy of extension recently authorized by the board of trustees. The department of household economics at Queens is standard with the exception of a practice house and this new building will bring the department up to the requirements laid down by the State Department of Education. The committee in charge of the plans is composed of J. Arthur Henderson, chairman, Capt. Wm. Anderson and C. A. Dixon.

Davidson—President Martin received a check for \$1,000 from A. B. Andrews, of Raleigh, with accompanying explanation as to the purpose for which it was sent, i. e., the placing of a "Masonic Loan Fund" at Davidson along with similar funds placed at a number of other denominational colleges, matching funds that a year ago were placed at four State institutions of learning.

The letter explains that the fund is to be loaned to deserving students, unable to finance themselves and is to be handled like any other college loan fund,—no preference or favoritism whatever to be shown to any applicant because of any Masonic connection. The loans are to be made to seniors, in order that the money may do the greatest good and be used by the greater number.

The joint Masonic committee met July 2, 1923, at Raleigh, when were present:

Dr. Hubert M. Poteat, Wake Forest, N. C., Grand Master, representing Grand Lodge Ancient Free and Accepted Masons.

Mr. Raymond C. Dunn, Enfield, N. C., Grand High Priest, representing Grand Chapter of Royal Arch Masons.

Dr. W. C. Mudgett, Southern Pines, N. C., Grand Commander, representing Grand Commandery of Knights Templar.

Mr. John J. Phoenix, Greensboro, N. C., Mr. A. B. Andrews, Raleigh, N. C.

At this meeting it was voted to establish this \$1,000 loan fund at seven (out of nine) Grade A denominational colleges, selecting those that in 1920-21 had an enrollment in their college department exceeding 225 and also one in a Grade B denominational college for women, which that year had a college enrollment in excess of 225.

It is needless to say that Davidson appreciates to the full the recognition of standing accorded in the sending of this loan fund here and will find a ready and beneficent use for it, taking care to place the money where it will count for the most in furthering the ends of the philanthropic order whose representatives have voted this help to deserving students in need of such funds in completing the college course.

Flora Macdonald College—The joint Masonic committee on education for North Carolina has sent a check for \$1,000 to President Vardell of Flora Macdonald College—this sum to be placed as a Masonic loan fund with the principal and interest to be loaned to deserving students with the preference given to seniors. The gift is without restrictions of any kind and will enable the institution to give assistance to many worthy young women. Other institutions receiving similar gifts are Trinity, Wake Forest, Davidson, Greensboro College for Women, Meredith and Salem.

News of the Week

President and Mrs. Harding celebrated July 8th, one of the most memorable of their 32 wedding anniversaries, by arriving in Alaska, the first chief executive and first lady of the land ever to visit the great northern territory.

Governor Austin Peay, of Tennessee, and a party of 15, including Mrs. Peay and the governor's son, are on a tour through portions of North Carolina as the guests of Frank Page, chairman of the North Carolina highway commission, inspecting the good roads and road building system of the State.

Italy joins neither with England nor France in her attitude relative to the Ruhr, it is semi-officially stated. Italy remains faithful to the memorandum which Premier Mussolini presented when he attended the London conference. This was based on unification of the problems of reparations and inter-allied debts and other conditions which have been adhered to throughout.

The United States, due to the "notable progress" made by its domestic dye and organic chemistry industry, is independent of the rest of the world, with respect to needs for dyes for the first time in history, according to the annual dye census for 1922.

The anthracite mine workers of Pennsylvania refused to enter into immediate understanding with the coal operators that the production of coal shall continue uninterruptedly after August 31st, in the event that a new contract shall not have been negotiated by that time, with the understanding that the agreement, subsequently arrived at shall be retroactive to September 1st.

Definite designations of roads to comprise the federal-aid highway system have been made in 34 states by the department of agriculture. Those roads and estimates in the 14 states where the roads have not yet been approved aggregate 187,406 miles, connecting nearly every city in the country having a population of 5,000 or more. Indications are that more than 90 per cent of the nation's population will live within 10 miles of a federal-aid highway. In some states it will be as high as 98 per cent, according to department officials, and in none will it drop below 65 per cent.

Lake Erie yielded the body of Lieutenant L. J. Roth, pilot of the ill-fated U. S. Navy balloon A6698. Strapped to the basket of the balloon and clad only in his underwear around which had been tied a life preserver.

The body of former United States Supreme Court Justice William R. Day, who died at Macinac Island, July 6th, was taken to Canton, Ohio, William L. Day, of Cleveland, Ohio, a son, accompanied the body.

Action of the French chamber of deputies in voting ratification of the four-power Pacific treaty, coupled with the favorable vote last week on the naval pact, caused great gratification in official circles, although some regret was evidenced at the forecast that the three other Washington treaties would not be put through at once.

Presidents Harding and Obregon will meet within the near future on the Mexican boundary line to pledge themselves to work for lasting friendship between the two nations.

This meeting will take place between Nogales, Sonora and Nogales, Arizona. The date has not been fixed.

A postoffice department report today said that the Charlotte, N. C. postoffice receipts increased from \$40,130.97 in June, 1922, to \$51,482.53 in June, 1923. That is an increase of 28.29 per cent, larger than any other city mentioned except Boise, Idaho, and Springfield, Ill.

The American liner Leviathan completed her first trans-Atlantic voyage as a passenger ship under the American flag when she arrived at Southampton, England, July 10th, at 10 o'clock. Her speed averaged 23.65 knots an hour. The mayor of Southampton boarded her and was received by Albert D. Lasker, former chairman of the United States shipping board.

CHILDREN

RECEIVED TESTAMENT

Dear Standard:
I am a little girl eight years old and have finished the second grade in school. I have recited the Child's Catechism and received my Testament. I go to Sunday School every Sunday. I have three brothers and two sisters and a little niece, Sarah Louise. Please print this as I want to surprise my father and mother.

Your little friend,
Lois McLelland.

Loray, N. C.

FIFTH GRADE

Dear Standard:
I am a little girl nine years old. I go to school. I am in the fifth grade when school starts again. I have three sisters and one brother. I must close. I want to surprise my mother and father.

Your friend,
Daisy M. Davenport.

IN THE COUNTRY

Dear Standard:
Please make room in your corner for a eleven-year-old stranger. My home is at Charlotte, but I am spending the summer with my aunt in the country. She is my Sunday School teacher. I recited the Child's Catechism last week and received a nice Testament. Please publish by letter, as it is my first one.

Your friend,
Mary McDermott Lee.
Laurinburg, N. C., R. 2.

WHEAT CUTTING TIME

Dear Standard:
I like to read the letters in the Standard, and will write one too. I am nearly eight years old and am in the second grade at school. I go to Sunday School nearly every Sunday at Back Creek: Mrs. R. N. Johnston is my teacher and I like her very much. Dr. E. D. Brown is our pastor and we all love him dearly. I live on a farm in Rowan County and love to drive the horses. Last week when daddy was cutting wheat I drove the horses to the reaper, and when night came I was tired and hungry, for I had been riding one of the horses all day. I am going to help finish cutting wheat today. Hoping to see my letter in the Standard, I am,

Your little friend,
Samuel Sloop.

Mt. Ulla, N. C.

HAS A BLACK HEN

Dear Standard:
Last May was my birthday. I was eight years old. I go to Sunday School; my teacher's name is Mrs. Whitlock. I go to school; I am in the third grade. I have four sisters and one brother. I have a black hen; my black hen hatched yesterday. Please print my letter because I want to surprise my Uncle Joe.

Your little friend,
Marian Allen Starnes.
Ridgeway, S. C.

SHARLIE'S BIRTHDAY

Sharlie's real name was Charlotte, and she was named for her grandmother, on whose birthday she was born. Every year since she could remember, she had had a birthday party in the afternoon, and then she and grandma had had a joint birthday supper, attended by the whole family, big and little. But this year—O dear! dear!—Sharlie had the mumps, and a party was out of the question.

So Sharlie was up in grandma's room, and grandma was doing her best to cheer the little girl up. She had let her look

over boxes and rummage bureau drawers, and at last Sharlie had come to the daguerreotypes. She opened a case that held a picture of a little girl in a plaid dress—a little girl with pink cheeks and smooth straight hair.

"Was this you, grandma?" she asked. Grandma looked and nodded. "When I was just about your age," she said.

"It looks a little like me, doesn't it?" asked Sharlie. "Only your dress is so funny—and your hair! Have you got any of your little-girl dresses, grandma?"

Grandma shook her head. "I'm sorry to say, no," she said. "But upstairs in the attic I have a dress that I wore when I was a young woman—way back in Civil War times."

"My!" breathed Sharlie. "I'd like to see it."

"It's too late to go up attic today," replied grandma, "but I'll tell you what I'll do. I'll wear the dress to your—our—birthday supper, and if you aren't well enough to go downstairs, we'll have the supper up here in my room."

This sounded very pleasant, and the little girl almost forgot her troubles.

Sharlie told mother of grandma's plan, and mother was delighted with it. Sharlie guessed that mother had some secret about the birthday supper, because she went around, after that, with a mysterious air, and disappeared now and then, behind locked doors, and when questioned would only say, "Wait and see."

When the birthday came—hers and grandma's—Sharlie was much better, but it was quite decided to have supper in grandma's room, for Sharlie had had a written invitation on a square, folded paper, addressed to "Miss Charlotte Whitney," in which it said:

Mrs. Charlotte Whitney

requests the pleasure of

Miss Charlotte Whitney's company

in Mrs. Whitney's room,

Thursday the 9th,

from four to seven P. M.

"When 4:00 o'clock came, mother said: "Come, Sharlie, it's time to dress for the tea-party."

"O-o-oh!" exclaimed the little girl, when she went into her room. For there, laid out on the bed, was the very dress—at least it looked so—that grandma had worn in the daguerreotype. Of course it wasn't really, but mother had duplicated the plaid as nearly as possible, and had made it exactly like the picture. Green-and-white check it was, short-sleeved, puff-waisted, with a wide, round neck. Some heavy cotton lace edged the frilled sleeves, but the neck had only a corded "piping" of white. Pantalettes there were, too, to go with the dress—white, stiffly starched, and with a scalloped edge. White stockings and "ankle-ties" completed the costume.

Before Sharlie slipped into the pretty, quaint dress, mother parted her hair in the middle and brushed it down very flat and smooth on either side. Sharlie's hair was short, like the little pictured Charlotte's, but somehow it didn't want to stay down as neatly and primly.

When she was all dressed, Sharlie sat down in front of the mirror, her hands lying loosely in her lap to show her new ring, and her feet crossed.

"I look just like the picture," she said, blissfully.

Then she crossed the hall to grandma's room and tapped at the door. When the door opened, it was grandma who was the more surprised, for she hadn't known anything more about Sharlie's dress than Sharlie herself. But Sharlie was surprised, too, for grandma looked so different from her usual self—grandma in a tight, plain-waisted, flowing-sleeved, full-skirted silk of a very large green-and-brown plaid, with a hoop-skirt underneath to make it stand out stiffly; with a wide lace collar fastened with a big cameo brooch; with her hair parted smoothly, but drawn under a sort of cap or net at the back.

They both talked at once, and turned each other round and round to show their dresses. Grandma said she was not quite sure which one was herself, but as they both were Charlotte, it didn't really matter.

They played all sorts of old-fashioned games—"Tick-tack-two" and "Consequences" and "I love my love" all through the alphabet—at least grandma did, but Sharlie had to give up because she couldn't spell very well yet.

And for supper they had chicken and quince preserves, just as folks do in stories, and cinnamon buns and caraway cookies, and big pink and white peppermints, because grandma used to, when she was little.

After supper all the rest of the family came upstairs to see the two Charlottes. Father said that the very next day he would take their pictures.

When Sharlie went to bed that night, she said to mother, "It's the nicest birthday I ever had—better than a party."—Nellie F. Brown, in Zion's Herald.

HOW HOPPY-THE-TOAD CHANGES HIS CLOTHES

Louise R. Guyol, in Our Dumb Animals

"Quick! Quick! Come quickly!" Pat, tiptoeing from the rose-bed, called in a loud whisper and beckoned to his brothers and his sister.

Nat flew across the lawn, followed by Bill and Lil.

"Sh-sh-sh," Pat warned as the children drew near and he led them, again on tiptoe, toward the rose-bed, and signed to them to kneel at its edge.

It was a cloudy day, soft and gray, but not raining. The low branches of a big rosebush made a shadow of darker gray and in that shadow sat a fat, old toad.

Across his shoulders was a spot of very bright green, but all around his forelegs was what looked like a heavy gray material, all wrinkled up.

"How funny—" Nat started to whisper, but Pat put a finger on his lips and signed to him to watch Hoppy-the-Toad.

Hoppy put his right foot in his mouth and he tugged and he pulled and he pulled and he tugged and off came all of the wrinkled old gray material that was around his right foreleg. Then he put his foot in his mouth and he tugged and he pulled and he pulled and he tugged, and off came all the wrinkled old gray material that was around his left foreleg.

And there was Hoppy, all dressed up in a brand-new suit of clothes.

Now what do you suppose Hoppy-the-Toad did with his old clothes? He didn't leave them lying around so that his poor, tired mother would come along, by-and-by, and have to say, "O, I am so tired of picking up after that child." But there was no closet under the rose bush, nor any nice little tacks on the garden wall, nor even a little clothes-hamper where he could throw his cast-off coat and trousers.

So, what do you s'pose he did? He ate 'em up!

Yes, sir. That's what the toad always does. And Nat and Pat and Bill and Lil, who live in the Happy House and play in the Gay Garden that surrounds it, saw him do it. And so can you, on any nice, coolish, grayish day, just before it rains, or early any evening, when the sun goes down.

"Isn't he beautiful?" whispered Pat.

All the other children nodded, and Hoppy-the-Toad admired himself, first over his left shoulder and then over his right. He, too, thought himself quite beautiful in his nice new coat and trousers, and so he winked his heavy eyes at the four nice children and this is what he seemed to say to them:

"Now! I'd best get busy and work for you nice children, who never hurt me, nor any of my kin-folks. And so I'll help you in your garden, because if I didn't

help you, you know, you would never have any vegetables nor flowers, nor plants of any kind."

And away he hopped, to work for Pat and Nat, and Bill and Lil, because they were so good to him.

Hoppy will help you, too, if you will let him, and this is the way that he will do it:

There are a great many insects that are not good for gardens. They eat our young, green leaves; they cut our baby plants down at the base; they lay eggs by the hundreds in the buds before they come to flower. And these eggs hatch out and the young grub that comes from the eggs eats his way from the inside to the outside of our vegetables and our fruit and our rose blossoms.

You may work in your garden till your back seems broken and your hands are blistered, and you can't catch all these insects.

Hoppy-the-Toad can. That's his business. . . .

So, boys and girls, remember this: If you want a garden this summer, no matter how hard you work, nor how hard the hired man works, all that work will be of little value without the help of these little four-legged hired men, Hoppy-the-Toad, and all his kind.

TO A FAIRY

Fairy won't you show yourself,
Which are you, a nymph or elf?

Tip-toe softly out some night
With a lantern moon for light.

I'll be waiting—watching too
For the smallest glimpse of you.

Is it true as I've been told
That your hair is spun of gold?

That your voice is sweet and thin
Like a bird or violin?

What is it you like to eat?
Wear your wings upon your feet?

Whisper to me ere you go
All the magic things you know.

Why you always have to be
Hidden from a friend like me,

If you don't catch cold because
Your costume is made of gauze;

Tell me if you dine on dew
Served in acorn cups to you—

Then I'll tell you every rule
That I have to learn in school,

And how very glad you'll be
You are you instead of me.

—Anne Blackwell Payne

COOKEY JAR BALLAD

By Marion Taylor

This is a song of a mixing bowl,
With butter and eggs and milk
And flour and sugar and spice and things,
All beaten as smooth as silk!

Stir in more flour, and knead on a board,
Then roll with a rolling pin,
And cut with a cutter to lay out smooth
On a nicely buttered tin.

That is the part that children do
With hands washed clean as snow,
There are dogs and chickens and horses and cows,
Some men and a bear or so.

Into the oven they go to brown
And they bake till they're crisp as can be,
And when they come out there is a big jar full
Of nice fresh cookies for tea.

—Ex.

Marriages and Deaths

DEATHS

MRS. AUGUSTUS T. COOPER

Mrs. Mary Jeannette Cooper was born October 2, 1873, in what is now Lee County, S. C. Under the training of her godly parents, George and Hannah Fraser McCutchen, she grew up to love the Lord's work even as a child. Early in life she united with Mount Zion Church of Harmony Pres-

bytery, a church that for over 100 years has been a stronghold of the Presbyterian faith.

In 1891 she was graduated from the Sumter Institute, a school noted in its day for its thorough work and its Christian character. In 1895 she was married to Augustus Thomas Cooper, who for years was a deacon and the treasurer of Mount Zion Church, respected and loved by the whole community. She was closely associated with him in his secular and religious work till his death in 1910. After his death she continued to live

in the old home and to carry on his work as a planter, a business in which she manifested unusual ability and sound judgment.

As a neighbor and friend she was quick to respond to calls for help and sympathy from any one in distress. Many are those who will never forget her cordial and thoughtful deeds of kindness and who will rise up and call her blessed.

Raised as she was she held the old views of the Bible as the absolute Word of God; her conviction along this line growing stronger as time af-

ter time she found it no mean support on which to rely. Such an attitude to the Word of God made her naturally devoted to the church as the supreme agency for preaching the Gospel.

She was always bright and cheerful though for some time she had not been strong, and while she was under hospital treatment the end came unexpectedly on January 15, 1923. Her body was laid to rest the next day by the side of that of her husband in the old church cemetery that holds the ashes of her loved ones.

this Presbytery, and enters upon his work under the most favorable conditions. N. L. A.

CHURCH NEWS

(Continued from page 9)

the First Presbyterian Church which was highly appreciated by the conference.

A popular meeting on Sunday School Work was held in the evening beginning at eight o'clock with an address by Rev. J. K. Roberts, superintendent of Sunday School work, on "Teen Age" Problems. This was followed by an inspirational address on, "The Call—Your Answer," by Hon. I. A. Phifer, of Spartanburg.

APPALACHIA

Pineola, N. C.—Last Sunday was a red letter day for this mission church. There was added to the church eight or ten members, all of them except two the heads of families.

Dr. G. F. Robertson, D.D., of Bristol, Tenn., did the preaching. He preached the old-time Gospel, the kind the pastor desired and the people received with grateful hearts. I don't know of any other man that would have pleased both better than Dr. Robertson; it certainly was wonderful and it had its desired effect. He only came to stay 10 or 12 days but the pastor interceded with his congregation and he was permitted to stay two weeks. For the help and the kindness we certainly appreciate. We hope they will see their way clear to lend him to us again. He preaches the kind of sermons these mountain people need.

Rev. D. Mc. Lacy, of Washington, will begin a meeting at Linville the 16th of July. And from there will go to Newland, we are expecting great things from Mr. Lacy at both places. The people are praying for a great revival.

D. B. McLaughlin, Pastor.

ALABAMA

Alabama Avenue, Selma—This church in conjunction with the First Church, have just closed two very successful Daily Vacation Bible Study Schools, one in the Alabama Avenue Church, and the other in the Ames Mill village, several blocks away, where the First Church has been running a successful Sunday School for about a year under the leadership of J. Percy Day. There were enrolled about 150 children, and the school lasted four weeks. During this time 40 solid hours of scriptural, ethical, and missionary teaching, was given by efficient and consecrated teachers. It is believed that these hours were just as instructive and helpful as the same number of hours given by the Sunday School during the year. Any church can thus almost double its power and influence over the lives of its children during the year through the D. V. B. S. The pastor, Rev. Geo. W. Cheek, is spending the month of July in White Bible School, of New York.

ARKANSAS

The Young People's Conference of the Ozark Assembly, held under the direction of the Synod and Synodical of Arkansas, was a success in every sense of the word. During the second week in June when this conference was held in Hardy at the Wahpeton Inn, 128 delegates were registered from over 30 different Presbyterian centers in the State. The delegates came from the four Presbyteries of the Synod in about the proper numerical proportion.

Bible study was given the girls by Mrs. H. H. Street, of Lonoke and the boys by Dr. R. E. Fry, of Pine Bluff. Mrs. Street's course was on the Gospel of John, and Dr. Fry's theme was on The Living of Life.

At the second hour of the morning text book classes were taught in Home Missions by Dr. R. L. Jetton, of Jonesboro; Christian Endeavor by Rev. J. E. Wallace, of Pine Bluff; Sunday School Methods by Mrs. G. W. Sheffer, of Little Rock; and Presbyterianism by Rev. C. H. Nabers, of Camden.

The conference period in charge of Rev. M. A. Boggs, of Dermott, was largely in the hands of the delegates themselves. Mr. Joel Spragins, of Hope was elected president of the conference and Miss Miriam Anderson, of Pine Bluff, was elected secretary.

Vesper services were held on the steps of the Inn at sunset by Rev. James V. Johnson, of El Paso, Texas, formerly the conference chairman in Arkansas.

Evening lectures during the conference and sermons were delivered by leaders named above, and by Mr. James H. Wray, from the Mexican mission. At the close of Mr. Wray's address on Mexico, Dr. Buford, the owner of the conference grounds offered to donate a thousand dollars worth of hos-

pital equipment to a hospital in Mexico, provided means were provided for making the equipment usable down there. On the following day the conference itself raised in cash and pledges \$100 for this purpose, which amount has been forwarded to the Foreign Mission Committee.

Music was in charge of Mrs. G. B. Voate, of Little Rock, pianist, and Rev. C. A. Harper, of Clarendon, song leader.

The social life of the conference was in charge of Mrs. Sheffer, and the athletics under the direction of Prof. M. S. Smith, Jr, of Forest City. The swimming in beautiful Spring River below the conference grounds was increasingly popular.

On Sunday evening the consecration service was conducted by Rev. J. V. Johnson. Four of the young people made profession of faith in Christ, and there were 15 new full-time life service volunteers.

Visitors and leaders at Hardy who have attended many conferences at other places declare that they never saw a finer body of young people anywhere, and never saw a more splendid spirit of co-operation and consecration. Already the churches throughout the state are feeling the uplift of the conference work.

Chas. Hadden Nabers.

FLORIDA

Datona Beach—There is perhaps nothing to be more deplored than a community without adequate church privileges. Dr. T. Peyton Walton found at Datona Beach only one church, in the entire city. Immediately he began the organization of a Presbyterian church, which was accomplished on the fifth of June. First a desirable lot in a good neighborhood was purchased. The earnestness and enthusiasm of this small group of people proclaim a fine outlook for further advancement.

Miami—Among the cities of phenomenal growth and prosperity is Miami. Next in line must be the Church to keep abreast of the times. It is its privilege and duty to grasp these opportunities. In this instance they have not been sufficiently pushed. Whole districts are built and settled without a church of any denomination. There is abundant material with which to work. The Westminster Church though organized but two years, has doubled its membership. Dr. John Harris is the pastor.

L. L.

Key West—Dr. T. Peyton Walton found the general situation at Key West most discouraging. The church had almost dissolved. Only eight members remained. He preached a most inspiring sermon to a fine congregation on June 17th. He sought at once to revive the interest and re-establish the church on a firm basis. He asked those who desired definite results to remain. Twenty-three stood and pledged themselves to support a church, and to unite as soon as a minister could be secured. The encouraging response he followed up with personally seeing every one that could be relied upon to enroll as members. In all, 38 signified their willingness whenever a minister was secured. It is merely a matter of sufficient time until the church activities are again in good working order. This is but one of the many communities visited by Dr. Walton. The territory of St. Johns Presbytery is developing so rapidly, it is difficult for him to accept the calls from churches to visit them, and to keep even with the work which is so replete with satisfactory results.

GEORGIA

Independent Presbyterian Church, Savannah, Ga.—At an adjourned meeting of the Presbytery of Savannah, held in Independent Presbyterian Church on June 8th, licentiate Malcolm R. Williamson was received from Bethel Presbytery of South Carolina.

Mr. Williamson has accepted the position of assistant pastor and executive secretary of young people's work of the Independent Presbyterian Church, and the session of this church formally tendered to the Presbytery his services for a portion of his time as evangelist under the direction of the Presbyterial Committee of Home Missions. This offer was accepted by the Presbytery, and after examination and the preaching of the sermon, he was ordained to the full work of the Gospel ministry as an evangelist at the evening session of Presbytery, held in the auditorium of the Independent Presbyterian Church. The ordination sermon was preached by Rev. Leigh R. Scott, of Valdosta, and the charge to Mr. Williamson was delivered by Rev. A. L. Patterson, D.D.

Mr. Williamson has made a splendid impression upon the church he is serving, and the brethren of

MISSISSIPPI

Holly Springs—The most successful Young People's Conference in the history of the Synod of Mississippi was conducted at Mississippi Synodical College, June 5th to 12th.

The opening address was delivered by Hon. Fredrick Sullens, editor of the Daily News, Jackson, Miss. Mr. Sullens is a layman devoting much time to religious inspiration to the young people assembled. The Bible period was conducted by Dr. Melton Clark, Bible teacher in Columbia Theological Seminary delivering a series of addresses on principles of Presbyterianism and Life Enlistment. Dr. Henry Sweets, Executive Secretary of Christian Education and Ministerial Relief presented the cause of Christian Education and Life Service. The conference period was directed by Miss Anna Branch Binford, superintendent of the Secondary Division with Committee of Publication, Richmond, Va. Miss Nancy F. White, of Atlanta, Ga., taught Home Missions. Rev. John Wood, of Canton, Miss., taught church organization and causes. Rev. J. Walter Cobb, of Blytheville, Ark., conducted the vesper services. Miss Maud Mabry, of Kosciusko, Miss., directed the music.

A part of the program that added to the general enjoyment of the whole program was the recreational feature directed by Mrs. S. H. McBride, of French Camp, Mississippi. Dr. R. F. Cooper, president of the college assisted by Mr. and Mrs. DeWitt Settle and Mrs. Wellon, of Holly Springs managed the boarding department. Rev. J. E. McJunkin, pastor of Presbyterian Church served as host of the conference. Those attending the conference were entertained by the church with an automobile tour of the historic hills that surround Holly Springs.

Several of the young people in attendance pledged to follow God's plan for life, under the leadership of Christ, wherever it takes, cost what it may." One young man became a volunteer for the ministry.

The young people present from North Mississippi Presbytery organized a Presbyterian League a federation of all young people of the various organizations in Presbyterian Churches. A similar federation had existed in East Mississippi Presbytery during the past year. These leagues are placed under the direction of the courts of the Presbyterian Church and are to afford the Church the means of supporting a definite church program.

The young people went away from the conference after a week of helpful study, association and general enjoyment asking that another conference be conducted next year at the same place.

WEST VIRGINIA

Caldwell—This is one of the outposts of the Old Stone Church, of Lewisburg, W. Va. Early in June, Rev. J. E. Flow, D.D., Presbyterian evangelist for Greenbrier Presbytery, came to us for an evangelistic meeting. He preached the Gospel with increasing effect for ten days. As a result of this meeting there were 26 professions of faith and five reconsecrations. Fourteen of these united with the Presbyterian Church. Steps are now being taken to erect a church building, as heretofore we have been compelled to use a school house.

PERSONAL

The address of Dr. R. M. Wilson will be Montreat, N. C., until August 12th, after which date it will be Kwangju, Korea.

Until October 1st Rev. Thornton Whaling's address will be 1221 Ocean Ave., Ocean City, N. J., where he and Mrs. Whaling are spending the summer. On July 15th Dr. Whaling will occupy the pulpit of the Olivet Presbyterian Church, Atlantic City.

Possibly the newest organ of any Presbyterian Church in the Assembly is the "Ashe Presbyterian," which made its initial appearance with the June number. This neat and attractive sheet is serving in an official way the "Association of Elders and Deacons of the Presbyterian Churches of Ashe County." It carries stories of pioneer Presbyterian work in this county and news items that show how this work has grown. Ashe County now has four Presbyterian Churches which are served by one pastor, Rev. R. H. Stone, and during the summer by an assistant, Mr. D. R. Freeman, a student at Union Seminary. These young ministers, the elders and deacons of the four churches as well as the individual members are doing a fine work and "The Ashe Presbyterian" tells about the work and the needs in interesting style.

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KEEPING HOUSE IN COLONIAL DAYS

The charming tales of the past which have given most of us our ideas of the life of our great-great-grandmothers often make us feel rather envious of their happy homes and hearty friendships and freedom for social visiting and entertaining. As a matter of fact, the drudgery and strain of a colonial woman's life can scarcely be realized today. In homes where everything was hand-made and hand-done, where there were many children, and where the dangers and illnesses of a new country were constantly to be met, domestic life was indeed a business in itself. Even in the South, where there were plenty of slaves, the colonial women had to superintend the feeding, clothing, health, and discipline of numerous Negro children in addition to caring for their own families.

There are women in these days who have been known to complain about running a vacuum cleaner over their rug-covered hardwood floors. In those days floors were polished and sanded and the colonial housewife had to "do" them on her knees. It may seem like hard work to do a washing today with the help of a washing machine and an electric iron, but what about doing sheets, tablecloths, and other linen for a large household all by hand?

To add to the joys of wash day or cleaning day came the inevitable cooking of meals, and, according to all accounts, our forefathers did not suffer from poor appetites. Of course, some supplies were apt to be at hand—if on previous days the family had raised, slaughtered, and cured plenty of meat, ground plenty of home-grown grain into flour, and dried and preserved plenty of fruit—but there was still the cooking.

First, the fire must be kindled by flint and steel or by borrowing a few coals from a neighbor. No housewife let her fire go out if she could help it—building a fire was too laborious. Then over the great open fireplace a menu such as this might be prepared—though perhaps not on wash day: "Ducks, hams, chickens, beef, pig, tarts, creams, custards, jellies, fowls, trifles, floating islands," et cetera.

"To be a housewife in colonial days," continues Carl Holliday, in his book called "Woman's Life in Colonial Days," "evidently required the strength of Hercules, the skill of Tubal Cain, and the patience of Job. . . . Over those great fireplaces of colonial times many a wife presented herself as a burnt offering to her lord and master, the goodman of the house. The pots and kettles that ornamented the kitchen walls were implements for prehistoric giants rather than for frail women. . . . The colonists boasted of the number of generations a kettle would outlast; but perhaps the generations were too short—thanks to the size of the kettle."

Then of course the family must be clothed. "For nearly two centuries the greater part of the preparation of material for clothing was done by the family; the spinning, the weaving, the dyeing, the making of thread, these and many similar domestic activities preceded the fashioning of a garment. When we remember that the sewing machine was unknown we may comprehend to some extent the immense amount of labor performed by women and girls of those early days."

It is so easy to visit the grocer or the druggist nowadays that the modern woman can scarcely imagine making her own candles and soap and ointments and sirups and medicines. Yet in her spare moments the colonial woman could hold a knitting or a paring bee and give her numerous children religious as well as

domestic instruction. Also, we are told, "companies great enough to give the modern housewife nervous prostration were often entertained at dinners."

No wonder that so many of those effi-

cient colonial housewives died when they were in their twenties or thirties, leaving their husbands to outlive one or two or even three succeeding wives. The marvel is that so many faced their tremendous

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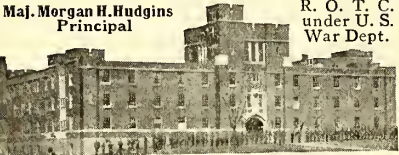
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If a wren can cling
To a spray a-swing
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As if he'd burst for joy,
Why can not I contented lie,
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	f 10:53 am	f 10:40 am	34	Fenix	11	f 5:13 pm	f 12:38 pm	
	s 11:00 am	s 10:46 am	36	Clifton	9	s 5:08 pm	f 12:33 pm	
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Rev. J. R. Bridges, D.D., Charlotte, N. C., Editor

Rev. R. C. Reed, D.D., Columbia, S. C., Editor

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EDITORIAL

THE OFFICE OF PRESBYTER

We find two, and only two, permanent officers in the Apostolic Church, Presbyter, or Elders, and Deacons. An account of the creation of the office of Deacon is given in the sixth chapter of Acts, and their qualifications are given by Paul in the third chapter of his first epistle to Timothy.

We have no account of the creation of the office of Presbyter. It is a plausible conjecture that it was brought over from the Jewish Synagogue. The first Elders of whom mention is made belonged to the Church in Jerusalem, and are mentioned in Acts 11:30. The Church at Jerusalem was the first Church organized by the Apostles; and it appears that Elders were a part of its original constitution. Paul and Barnabas appointed Elders in all the Churches which they organized on their first missionary campaign. Paul instructs Titus to appoint Elders in all the Churches of Crete. From these and other Scriptures, we gather that the office of Elder was deemed an essential office from the first in the Christian Church.

The chief functions of the office are teaching and ruling, but the office is one.

1. The same titles are applied to all. In the 20th chapter of Acts, those who in verse 17 are called Elders are in verse 28 called Bishops. In the Apostle's instructions to Titus about ordaining elders in the churches of Crete, he uses both titles, Bishop and Elder, as applying to the same persons. One other title, that of Pastor, is common to all. This title is from the Greek word which means shepherd.

2. The same duties are enjoined upon all. In his farewell address to the Ephesian Elders, Acts 20:28, the Apostle bids them "feed the Church of God." The word, *poimainein*, translated feed, is defined by Wescott and Hart in their edition of the Greek Testament, "to keep sheep, to feed, to rule, to govern." "To feed," says Dr. J. A. Alexander, "is a very inadequate translation of the Greek word, which means to act as a shepherd, and includes not only feeding, but protection, regulation, and the whole care of a shepherd for his flock." The Apostle Peter in his first Epistle, 5:2, uses the same word, exhorting the Elders to act the part of shepherds to the flock. The whole care of the Church, all its spiritual interests, were devolved on the Elders without distinction. The duties were common to them as an official body.

3. The same qualifications were prescribed for all. We have these qualifications set forth by the Apostle Paul in two of his Epistles, I Timothy 3:1-7; Titus 1:5-9. Either the same qualifications are prescribed for all, or no qualifications are prescribed for some. It is unquestionable that the Apostle prescribes the same qualifications for all the Elders whom Titus was to ordain in the Cretan churches.

4. It was permitted the Elders to distribute the work among themselves according to their differing gifts and professions. Hence some devoted themselves chiefly to ruling, to administrative duties, while others labored in word and doctrine. But this division of labor implied no distinction in office. To quote again from Dr. J. A. Alexander: "All the powers of the ministry collectively are comprehended in the metaphor of acting as a shepherd to the flock of Christ." It follows that no one bearing the relation of shepherd to the flock could excuse himself from ministering to all the needs of the

flock, for there was no one to share the duties with him.

5. There was no permanent officer in the Apostolic Church higher than the Presbyter. There was no officer between him and the Apostle. This is evident because we have no account of the creation of any such office; no account of the ordination of any one to such an office; no account of the labors of any who occupied such an office. Furthermore, there was no room for such an office. All the needs of the Church are covered by the two—the Deacons to look after the temporalities, and the Elders to look after the spiritualities. The flock needs no one above the shepherd to look after its wants. And, as already noted, both the Apostles, Paul and Peter, charge all Elders to act the part of the shepherd toward the flock. The title Pastor is the Latin for Shepherd. It has ever been the theory of our Church that all Elders are Pastors. Pastor is derived from the verb *pasco*, to feed. Would we not think it strange if we found one claiming to be the shepherd of a flock of sheep, and who yet refused to feed the sheep on the ground that feeding the sheep was no part of his duty.

6. No higher office than that of Presbyter had permanent place in the Church until sometime after the death of the Apostles. Then when the higher office of Bishop, as distinct from Presbyter, arose, the Bishop did not claim as the differentiating feature of his higher office the exclusive right to preach and administer the sacraments, but the right to govern, and especially the exclusive right to ordain. It was still the functioning of the Presbyter to preach and to administer the sacraments, and this function has never been denied to the office.

7. That to preach and administer the sacraments as well as to rule is the official prerogative of all who hold the office of Presbyter is the view entertained by many, if not all, of our most learned ecclesiasts. For example, Calvin says: "All those to whom the office of teaching was assigned were denominated Presbyters. To guard against dissensions, the general consequences of equality, the Presbyters in each city chose one of their own number, whom they distinguished by the title of Bishop. Every city, therefore, had its college of Presbyters, who were pastors and teachers. For they all executed the duties of teaching, exhorting and correcting among the people, as Paul enjoins Bishops to do. Bishops and Presbyters were equally required to employ themselves in the dispensation of the word and sacraments," *Fus*, Vol. IV, Book IV. The same views were held by Joseph Adison Alexander, J. B. Lightfoot, Thomas Witherow, Phillips Schaff, and with some modifications by Dr. Thornwell.

The conclusion to which we are driving is, not that all Elders should always preach and administer the sacraments, but that no flock that has a shepherd, whether called a teaching, or a ruling Elder, should be deprived of any of the ordinances which Christ has ordained for the nourishment of his people.

THE BOLDNESS OF LIBERALISM

There are times when a man must cry aloud, even when others urge silence, and when the fear of heresy trial unnerves the strongest.

Some will ridicule our fears, and some will say, "Still harping on my daughter;" but however that may be, this paper will continue to warn the Church that there is abroad an epidemic of heresy, not only in Churches where it has shown itself at intervals in the past, but also it is incipient in our own ranks—and with the least encouragement it will break into

open rebellion. For some time it has been reported that Modernism was rife in the Southern Methodist Church, that stronghold of an evangelistic gospel in former years. This charge was brought by its own men and at least one of its church papers.

These reports we were disposed to discount largely, attributing them to some petty quarrels by reason of undesirable appointments. The evidence, however, has been accumulating.

Last week at Lake Junaluska, the place of meeting of their summer conference in the State, Dr. S. G. Bland, of Toronto, Canada, in an address before the Sunday School leadership school of the Methodist Episcopal Church, South, made the following statement:

"That the early history of Israel prior to Abraham was not founded on historical fact but upon helpful myths expressive of the effort of an honest people to explain the beginning of things is the opinion of the majority of Biblical scholars in Great Britain and America. He added that it also is believed that the Ten Commandments did not proceed from Moses but came into existence before his time, but stated that all these questions have no bearing on Christ or Christianity but are only "intellectual satisfaction."

It is very gratifying to us who have long depended on this great Church for support in the fight for orthodoxy, to learn that Bishop James Cannon, of the Methodist Church, South, expressed a different opinion from that advanced by Dr. Bland, regarding the authorship of the early books of the Bible.

The mere fact, however, that such a known Liberal, as Dr. Bland, should have been invited to speak to Southern Methodists, engaged in the teaching of the young would seem to indicate that the Famous Camel has succeeded in getting his head into the tent.

We hope that it will not be the same old experience with vice, "first endured, then pitied and then embraced."

The question, however, may be raised, "Are we in any position to be casting stones?" From our knowledge of conditions in at least two different Synods, we emphatically answer, yes.

One man ridicules the idea that the Scriptures are inerrant, while another does not believe in a salvation that depends upon a "bucketful of blood."

We can only mention that increasing class of "theistic evolutionists," whatever that phrase may mean.

The most discouraging feature of the case is the fact that if one raises the alarm, as was done in our last Assembly, the would-be leaders hush up the cry, and for the sake of peace, let the dangerous disease spread.

One longs for the men of iron who led the Church in the past, the Dabneys, Pecks, Palmers and McPheeters, who conferred not with flesh and blood, but drove straight ahead, hewing to the lines, letting the chips fall as they would.

What giants they seem when compared with these jelly fish leaders who fear strife above their God.

Let us listen to stern old Jeremiah: "They have healed also the hurt of the daughters of my people slightly, saying, Peace, peace; where there is no peace."

GROWING OLD

Let it be plainly understood that the above title has no personal application, either to the editor or to any of his readers. It is suggested by a recent article sent in by a valuable contributor who attempts to define the feelings of one who finds himself caught in the rush of time and is carried down the stream, volens, nolens.

The Scriptures dwell much upon old age, sometimes with respect for what comes with it, and sometimes, using it as a warning.

The limit set by Scripture is three score and ten, and then it truthfully states that if you get beyond the limit, you will not be in a condition to boast of it, because you will find that these extra years' strength is nothing else than labor and sorrow, and that they will soon pass away. Notwithstanding this warning those

of us who are fortunate enough to pass over the line take special pride in our longevity.

There are three periods in our lives in respect to age. We want to be thought older than we are. Then we wish to be thought younger than we are, especially if we belong to the gentle sex, and then comes a time when we seek to impress length of days upon the attention of all we meet.

In connection with growing old, there are three facts:

First, it is certain. Just as by thinking you cannot add one cubit to your stature, so by thinking you cannot hold back old time when he advances with the seasons.

Men can do much in holding in check some of the laws of nature, but no one can hold back the years as they creep upon him.

Then, in the second place, with advancing age also comes decay, both in body and mind.

Aches and pains creep over the body, and weakness takes the place of strength. We also find that in many there is a disintegration of the mind. The faculties cease to function accurately, and some of them cease altogether.

Of course there are many notable exceptions. Among these exceptions we find ex-President Eliot, Clemenceau, and Depew. In these men age seems to quicken the faculties.

Dr. Osler is charged with the theory that we should chloroform all men after a certain age, on the ground that their usefulness is ended.

Thus far this theory, we are glad to say, has not been generally accepted.

The third and comfortig fact is that our race is living longer.

Either we are living more sensibly than our fathers did, or else science is adding its help in showing men how to live. Whatever be the cause, statistics show that the age limit has been extended. More live to an advanced age now than ever before in man's history.

Octogenarians are no longer objects of curiosity. It has become quite common to read of the death of men and women at the age of 90 years, and some pass even the century mark.

To show the advance in man's life on earth, let us consider these figures:

In the 16th century the average age of man was 21.1. In the 17th century it had advanced to 25.7. In the next century, it was 33.6, while in the 19th century it reached 40.

There are certain sections of our land where man reaches an average age of 44 years. One of the sad features of old age is the tendency of certain dispositions to fall into a condition of spiritual despondency.

Some of the saintliest men have yielded to this proneness, and though they had behind them a life of devotion to Christ and His Church, they imagined that they were lost.

One of the loveliest Christian characters we have ever known became possessed, in his old age with the idea that he was lost. It was pathetic to witness his grief and consequent depression.

In vain his friends tried to convince him that he was mistaken. Nothing could shake off the depression.

Finally his son-in-law said, "Well, Dr. if you go to hell, as you say, what do you propose to do when you get there?"

The old man thought awhile, and then replied, "I shall organize a prayer meeting at once." "But," said the son-in-law, "do you think that a man who is anxious to organize a prayer meeting in hell, is apt to get there?" Instantly the face of the old saint lighted up, and he said, "That is true. I ought to have seen that before."

Instead then of bewailing increasing years and growing infirmities, let us look to the promises of God, and heed the injunction of the Psalmist, "Number our days that we may apply our hearts unto wisdom."

"NO PEACE"

I have traveled a good deal, but I never found a happy backslider in my life. I never knew a man who was really born of God that ever could find the world satisfy him afterward. Do you think the prodigal son was satisfied in that foreign country? Ask the prodigals today if they are truly happy. You know they are not. "There is no peace, saith my God, to the wicked."—Moody.

Devotional

SHUT THE GATE

By Stuart Nye Hutchinson, D.D.

F. W. Boreham has an essay in one of his books entitled "Please Shut this Gate." In it he tells of Mr. Lloyd George and a friend going out to play golf together. As they were walking in the country, they passed through a gate, beyond which some cattle were grazing. The man who accompanied Mr. George was so interested in the conversation that he neglected to shut the gate. The statesman noticed it, went back and carefully closed it, and they resumed their walk. After a few moments of silence, Mr. Lloyd George said, "Do you recall old Dr. So and So? When he was dying they asked him if there was any message he would like to leave to those who were left behind. "Only this," said the old doctor, "as I have passed through life I have tried to close all the gates behind me."

They knew what he meant. He had known a friend who, in his early life, had been accustomed to take all his troubles to bed with him. He would lie in the darkness fretting and worrying about his mistakes—sometimes all the night, tossing from one side of the bed to the other. As time went on the habit grew on him, till it all but destroyed his health.

One night matters came to a crisis. He could not sleep. He arose and looked out of the window into the stillness outside. What a contrast it was to the tumult that raged within. How still the room was Nature had wrapped him round with peace and calm and yet he was permitting the worries of life to break his rest. Why had he locked the safe so carefully if he was to bring his money troubles home to disturb his rest? Why had he left the office if its cares must go with him everywhere? Then and there he knelt down and asked God to forgive him and since then, he said, "I have shut the gates behind me."

This, in the phraseology of Boreham, is one of the periods of life with which we must contend. We make choice in life, make it prayerfully and after long and careful consideration. And then when it has been made, instead of closing the gates behind us and regarding the incident as closed, we go back in thought and weave romance about the wonderful blessings that would have been ours had we only made some other choice in life.

We look back over the vista of years to the mistakes we have made, and who of us has not made them, and we brood and brood, and the peace of life is gone. But we cannot go back and there is no use of looking back. Let us close the gate softly and leave it so, and go on to the task that awaits us.

"Let bygones be bygones," one of Macdonald's characters says to another. "Deed no," is the reply; "whats the use of bygones but from them to learn how to meet the bycomes?"

He is right. The past can teach us how to meet the future with a more courageous heart. When we have caught that message let us shut the gate and bar it and look not back.

LO, I AM WITH YOU ALWAYS

They drift away. Ah, God, they drift for ever.
I watch the stream sweep onward to the sea,
Like some old battered buoy upon a roaring
river,
Round whom the tide-waifs hang—then drift
to sea.

I watch them drift—the old familiar faces,
Who fished and rode with me, by stream and
wold,
Till ghosts, not men, fill old beloved places,
And, ah! the land is rank with church yard
mold.

I watch them drift—the youthful aspirations,
Shores, landmark, beacons, drift alike.
* * * * *
Yet overhead the boundless arch of heaven
Still fades to night, still blazes into day.
* * * * *
Ah, God! My God! Thou wilt not drift away!

—Chas. Kingsley.

"THE LEARNED AND FASHIONABLE SUBSTITUTE FOR THE STORY OF CREATION"

By Rev. J. F. Lawson, D.D.

We venture to say there is no subject on which writers in these days become so easily eloquent as "the universal acceptance of the theory of evolution," and yet there is no subject which gives a louder call for discrimination and cautious statement. It is desirable, therefore, in order to set the consideration of the subject in its proper light, that as far as possible we remove some misconception from our minds.

For instance, it should be remembered that all is not science which may choose to pass under that title. The natural sciences are man's interpretation of Nature, or God's works; theology is man's interpretation of revelation, or God's word; natural science and theology, therefore, may be mistaken, and have been mistaken. Rash and unfounded theories, both in science and theology, have been advanced and afterwards withdrawn; but God's works and God's words, Nature and Revelation are always in perfect accord, when properly understood.

Again, it should be borne in mind that extensive scholarship is by no means the exclusive prerogative or possession of scientists. "Scholarship" is too broad a term to be monopolized by any man or set of men because, forsooth, they have specialized in some particular subject.

Nor can we afford to depend altogether on what is called the "drift of scholarship," the "consensus of scholarly opinion" is not, never has been, nor ever can be final absolute proof of the truth or untruth of any proposition. Few folk do their own thinking; most of us let some other man do our thinking for us, and we adopt his conclusions. "Everybody's doing it" is ample reason for most of us for adopting any given line of conduct; "everybody's thinking it" draws most minds in its train; consequently the "consensus of opinion" is never final proof that anything is true or that it is false.

But the defender of the Bible has his lesson of caution and humility to learn, as well as the scientist. For illustration, let him beware lest he claim for the Bible more than it claims for itself. He has no right to claim for the Bible a sort of anticipative text-book on natural science. The Bible is not a text-book on science, for it is not a scientific book, though its statements on scientific topics will be found to be scientifically true when properly interpreted. As one has said, "the Bible was not intended to teach us how the heavens go, but how to go to heaven."

Nor must we ever forget the care, the extreme caution with which the Bible speaks of methods, of how God did this or that. It will be remembered that it merely says, "In the beginning God created the heaven and the earth;" how he did it, the Bible doesn't tell us.

The Word "Evolution"

Then, too, we must remember constantly that the word "evolution" is a perfectly good word. It is derived, as we are told, from the Latin "evolvere," which means literally "to unroll." So that in a perfectly legitimate and inoffensive sense the word may be used, and is used, to describe any process of growth or development. The growth of the plant from the seed; the unfolding of the flower from the bud; the development of the animal from conception to old age—these processes may all be described as an "evolution." In this sense the chicken is an evolution from the egg. Thus it will be seen that for all lovers of truth the word evolution expresses a great fundamental fact both in the realm of the vegetable and the animal kingdom.

Not only so; but the Bible teaches such a form of evolution, the orderly, progressive development of God's plan in Nature and Revelation, just as His word says it was done; for, according to that word, the world was not "made in a moment, in the twinkling of an eye;" we are told that "in the beginning God created the heaven and the earth; and the earth was without form and void;" and then, after this brief, comprehensive statement, the record moves on in steady, stately progression, through one, two, three, four, five, six distinct periods of time, till finally God sees his finished work, and "behold it was very good." The Bible teaches this evolution, and we believe in this evolution, in the sense of progressive development—"first the blade,

Contributed

then the ear, after that the full corn in the ear;" even the kingdom of heaven is likened to "mustard seed which a man took, cast into the ground, and it grew, waxed a great tree," etc. The word "evolution," therefore, need not frighten the Christian man, for we have no objection to it if it is understood to mean, as it does mean, the fulfillment of God's plan in Nature, in the individual growth, the structure, function and variation of the species. But such evolution as this has very little in common with "the present popular theory of evolution."

Some Famous Definitions

Now in order that we may grasp, in a general way, this theory, let us notice a few definitions by leading scientists, and others who are qualified to speak. Dr. Lyman Abbott tells us that "evolution is a doctrine that this life of man, this moral, ethical, spiritual nature has been developed by natural processes;" that one "may, with Haeckel, believe in spontaneous generation, or with Tyndall disbelieve in it, and in either case be a perfectly good evolutionist." Mr. Spencer's definition of evolution will help but few of us; says he, "evolution is a change from indefinite, incoherent homogeneity, to a definite, coherent heterogeneity, through continuous differentiations and integrations." For the benefit of us laymen, Professor Tait elucidates this definition of Mr. Spencer; he says, "evolution is a change from a nohowish, untalkaboutable all-alikeness to a somehowish and in general talkaboutable not-all-alikeness by a continuous something-elsefication and sticktogetheration!" Mr. Tyndall's statement of the scope of the theory is as follows: "Strip it naked and you stand face to face with the notion that not only the ignoble forms of life, not only the more noble forms of the horse and the lion, not even the exquisite mechanism of the human body alone—but the human mind, the emotions, intellect and will, with all their phenomena, were in the original fiery cloud." And Mr. Darwin himself said, "man is descended from a hairy quadruped furnished with a tail and pointed ears." Further, while Dr. Abbott assures us that it is "no attempt to explain the nature or origin of life," Prof. A. S. Packard, as quoted in the New International says, "life came into being on the planet in the most natural way; it arose by the action of physico-chemical laws through what we call spontaneous generation, the first bit of living protoplasm being ready at hand." What then is the theory? It undertakes to account for the origin of the universe; for the present order of things; for the origin of life; for the nature of life, vegetable, animal and human life... it doesn't hesitate for a moment to apply itself to the explanation of the Bible, the Christ of God, the Christian religion, Civilization; it undertakes even to reconstruct Bible history, and by this process to eliminate from the record all that is supernatural; in its radical and most consistent form it is out and out atheistic.

Popular Science Monthly, the March issue, tells us that "all life on the planet, even human life, originated (mark well the expression) from a tiny, slimy speck resembling transparent jelly found in pools of water along the shores of the primeval seas, over a billion years ago." And the writer of this leading article in this popular monthly assures his readers, with all the positiveness of absolute, scientific knowledge, that this tiny, slimy speck became the parent of every living thing on the planet, and was in fact the first ancestor of man. Prof. E. D. Cope, as quoted at great length by Professor Fairhurst of the Kentucky University, says "evolution is the teaching that creation has been by energies and forces intrinsic with in the evolving matter, and without the interference of agencies which are external to it." Professor Cope holds this theory of evolution, not only as touching inorganic nature, but organic nature as well, and without any hesitation whatever, he makes out a genealogy for the human race on the basis of this theory; for, according to Professor Cope, as quoted by Professor Fairhurst, man began on the planet as a protozoan, developed into a jellyfish in due time, then into a wriggling squirming worm, then a fish, next an amphibian, a reptile, a crocodile, an opossum and finally after millions and millions of years, man "evolved" into the noble gorilla, or developed into the stately anthropoid ape. Having thus given us a fairly clear idea as to what the theory is, we are next assured that the theory is "universally accepted" by all scientists worthy the name.

Some Who "Thought Otherwise"

If that is true where shall we place such men as Professors Shaler and Dwight of Harvard University? Such men as Drs. Joseph Henry of the Smithsonian Institute, Washington, N. C., and Etheridge of the British Museum, London, one of England's most famous scientific experts in fossilology, who said, "in all this great museum there is not a particle of evidence of the transmutation of the species." And where shall we place such men as Beale of King College, London, and Fleishmann of Erlangen University, Germany, and Professors Dana, Dawson, Gray, Lord Kelvin, Maury, Pasteur, Romanes and last, but by no means the least, Virchow of Berlin, the highest German authority in physiology and the foremost chemist on the globe in his time? But, objects some one, since these are all dead men, their testimony is not to be taken alongside that of living scientists. Can that be true? Is science then so ephemeral a thing that a few fleeting years, the short span of human life will suffice to overthrow its mightiest pronouncements? No one can deny the authority with which these men spoke on scientific matters only a few short years ago; and yet their words, we are told, have no weight now. We must face then the question which naturally arises—"how can we possibly know but that a like fate awaits the great scientists of our own day?" At best, but a few short years more and J. Arthur Thompson, Osborn, Keith, Scott and Conklin will "fall on sleep," as their fathers have done; will their testimony then be null and void?

It is interesting, however, to know that just as the last generation had its scientists who rejected the evolutionary theory, so there are scientists of our own day—geologists, pathologists, embryologists, etc., who feel that time, with its disclosures, has only sufficed to give added weight to the testimony of the great anti-evolutionists whose names have been quoted. There is Prof. Alfred Fairhurst, of the department of natural science in Kentucky University, who passed away only last year; Prof. George McCready Price author of "Fundamentals of Geology," "Back to the Bible," "Outlines of Modern Science," "God's Two Books," "The New Geology;" then there is Dr. Newton Evans, of Loma Linda, Cal., president of the Medical College at that place, a man of national reputation as a pathologist, and whose name will be found in "Who's Who," also in "American Men of Science;" Dr. Howard A. Kelly of Johns Hopkins University, and one of the foremost surgeons in all this country; Prof. Alfred Shyrock, of the department of embryology in Loma Linda College, an institution ranking with Leland Stanford University and the University of California, and one of the three "A" class medical schools on the Pacific coast; Dr. George Thomason, a cousin to ex-President Wilson, a man with a long list of English degrees after his name; Dr. George K. Abbott, of St. Helena, Cal., whose name also appears in "Who's Who," a noted surgeon of the great and wealthy Pacific coast; Dr. W. B. Holden of Portland, Ore., another of the great men of the nation. These men, who are living scientists, and who are high enough in their professions to have their name in "Who's Who," and to be listed among the "American men of science," all reject the present popular theory of evolution; and this is only the beginning of a long list of names which might be continued indefinitely, of men whose mental acumen cannot be successfully questioned, and who reject the theory.

It is strange, is it not, how many false statements are made today, which no one takes the trouble to challenge; for instance, we hear it said over and over again that the "first chapters of Genesis are neither history nor science." While as a matter of fact, as to the first part of this statement, that is that "it is not history," no less a student of history, statecraft, science and the word of God, than the great Gladstone said, "we have here a solitary and striking example of the detailed exposition of physical facts;" again, "this recital cannot be due to the imagination of a poet." "The method here pursued is that of historical recital; the person who composed it seems to believe, and to intend others to believe that he is dealing with matters of fact; if it is a serious conveyance of truth, it can only be a communication from the Most High * * * and carries stamped upon it the proof of a divine revelation." And again says Mr. Gladstone, "we have here a primordial history of the planet which we inhabit, and of the celestial system to which it belongs." As to the latter part of the statement—that it is not science—George McCready Price, the famous geologist, says, that recent geological discoveries, of which the rank and file have not yet learned, give added proof to the fact that the Genesis account is, after all, "more

accurate than the world's science." Another fact which we must not forget is that there are scientists, "tall men, sun-crowned, who rise above the mists and fog in public duty and in private thinking," who are reverent students of God's Works, who are trying to "think God's thoughts after Him."

The Layman's View of Theory

Now, bearing all these facts in mind, let us take a look at this popular theory of evolution, just as thinking laymen. By "laymen" we mean those of us who must depend on the scientists—biologists, palaeontologists, geologists, embryologists, etc.—to ferret out facts for us; by "thinking laymen" we mean that, having these facts, we must reserve the right to draw our own conclusions from them. There's a vast difference between speculating as to what might be, and proving what must be; we therefore reserve the right to draw our own conclusions from facts which may be submitted by scientists; and we find that the longer we look at the theory the graver seem the difficulties in the way of its acceptance.

Our first difficulty is, it is not proven. The most that has ever been claimed for it is expressed in the word "hypothesis," which, as we are told, is "something not proven, but assumed." Evolution to this good hour is an unproven hypothesis; we can well afford to boldly affirm this, and challenge the evolutionists to prove the contrary. In fact, as already stated, it is admitted by its staunchest advocates that it is a theory which "cannot be proven."

Our second difficulty is, the Babel of conflicting statements as to the "raison d'être" of the whole theory. Popular magazines, articles in the daily papers, even picture films, are constantly affirming the theory as explaining "how all life on the planet originated;" while others say "evolution makes no attempt whatever to explain the origin of life;" that such an attempt is not even remotely dreamed of. Again, some admitting that the theory cannot explain the origin of life on the globe, insist that it is a perfectly reasonable explanation of all the forms in which life manifests itself, while Professor Shaler of Harvard, said "it is not yet established that a single species, of the two million now known to be on the earth, has been established by the operation of natural laws;" while Bateson, in his address in Toronto last year, says, "it is impossible for scientists any longer to agree with Darwin's theory of the origin of species." As this great scientist sees it, there is not only one missing link, but links are missing all down the line—the gulf between inorganic and organic nature, between the vegetable and animal world, between the animal and the human, yawns as hopelessly as ever.

"Pithesanthropus Erectus"

Our third difficulty is, the transparent falsity of the claim constantly made that the "weapons of science are weapons of precision," accurate, minute, exact. A case in point: In 1891 a certain Dutchman, Dr. Von Eugene DuBois, discovered two teeth, the crown of a skull and a thigh bone about 45 feet below the surface of the earth. Now it came to pass, about three years after this wonderful discovery on the isle of Java, that a convention of famous zoologists met in Holland. Among the many interesting things there for them to examine and study were these bones. Of these famous European scientific experts who focused the united power of their mentality on this osseous array, ten of them said they were bones of an ape, seven said they were the bones of a man, while the remaining seven (less than one-third) were inclined to believe they were the bones of the "missing link" connecting man and the ape. Taking the supposition of this less than one-third of the investigators, science has supplied the 234 missing members (that is, assuming that the number of bones in the skeleton of the missing link is "the number of a man") and with consummate skill and vivid imagination has clothed this skeleton with pseudoflesh, as with a garment, and giving him (?) a local habitation and a name, has photographed and gravely introduced him (?) to a gullible public as "Pitheanthropus-erectus, the famous man of Java, the great ancestor of the human race." In this striking example of the "precision" of scientific weapons the "thinking layman" finds much food for thought.

Our fourth difficulty is, its tendency and practical workings are such as to confuse the real issues of life. For it isn't so much a question as to whence we came, and what we were a billion years ago, as it is whither we are bound, and what is our part and lot in life.

Really, "advanced thinkers," forward-looking folk,

are not concerned so much about the past, vainly peering into the milleniums gone as they are about the present, the future and about what will take place tomorrow, and what is their part in the program for the world's betterment.

Is Against Faith

Our fifth difficulty is, it is against faith, opposed to the very genius of Christianity, in that it PRETENDS to accept nothing save on the testimony of the five physical senses; and yet, as a matter of fact, it taxes human credulity far beyond anything in God's word. The nebula hypothesis by which we are told the earth was brought into existence is a "rib story" far beyond that of the creation of woman; we can certainly as readily accept the Bible account of a man who lived nearly a thousand years, as we can the story of the evolutionist when he tells us that weeds once grew to be as tall as pine trees, that reptiles as big as elephants, with wings like birds flew through the air, that monsters 800 feet long, with teeth like cross-cut saws, walked up and down the earth. The story of Noah and the flood is no more difficult of belief than the story the geologists tell us, that quite recently water covered the whole of England and Scotland; that Central Europe and Asia were depressed fully 2,000 feet; that practically the entire habitable earth was submerged in water. The remarkable thing about it is that when the Bible tells us these things, and tells us about them thousands of years before the geologists found them out, we quibble at the Bible account, and swallow the story of the geologists. The story of the destruction of the cities of the plain by fire and brimstone is no more marvelous than what took place a few years ago, when a similar occurrence destroyed every human life in St. Pierre, on the Isle of Martinique. Isn't it strange that as soon as men find out how God works (as they found out in the latter instance), that very moment they are ready to do away with God? That the very moment they discover one of God's laws, that very moment they are ready to substitute the law for the law-giver? It is not so great a tax on the human mind to believe that the entire human race, with the single exception of one family of eight souls, was destroyed by the flood as that of all the anthropoid apes that ever lived on the earth at any given time, only one single anthropoid ape family survived, because only one was fit to survive, and that from this single ape family have sprung all the races of men on the earth. I submit the first story is far more reasonable than the other. And I venture further to believe that there isn't a story in the book of Genesis, or the entire Bible, the belief in which calls forth such colossal credulity as one needs every hour in the day to swallow the wild imaginings of some evolutionists.

"Turns God Out of Doors"

Our sixth difficulty is, the tendency of the theory is to turn God out of doors, rule the Scriptures out of court, and brutalize man. Is such a statement too broad? Let us see: It is said that when La Place submitted his philosophy to Napoleon for criticism the latter examined it, handed it back with this simple comment, "Sir, I find no place in your system for God;" whereupon we are told La Place replied, "Ah, sir, that's the glory of my system, it doesn't require any God." While the statement is made in the Encyclopedia Britannica that as a result of the theory of evolution, Haeckel was led to deny the immortality of the soul, the freedom of the Will and the existence of a personal God. "As far as I am concerned," wrote Darwin to a friend in his old age, "I do not believe any revelation has ever been given." As to its brutalizing men, Germany has given a demonstration to the world.

Our seventh difficulty is, it makes Christ an impossibility. We challenge any man who gets "aboard such a train of thought" to have the logical consistency, the courage to ride it to the end. And what is the logical terminus, the conclusion of the whole matter? What is the life principle, the heart and core of the present popular theory of evolution, what is the "learned and fashionable substitute for the story of creation?" Here it is: "everything by the automatic, uninterrupted operation of natural laws;" there must be no interruption, no thrusting in of a divine hand—"the divine creation of life," says a University of Chicago professor, "is a pure humbug. Do we overstate it? Let us see: says Haeckel, "Evolution is the non-miraculous origin and progress of the universe." And so we pause to ask, where, in the midst of such a scheme, shall we place the Christ of God? Obviously, we shall have to place him in the same category with all other men, as simply one of the products of the chemical

reactions, the organic combinations which have been going on since the remote period of the primordial germ.

And now a word in closing to any Christian who may happen to read this; a word which will matter not at all to those who are not Christians, but which ought to give pause certainly to all who are. Does it seem to you that a theory which originated in the brain of an avowed atheist, and which from its inception until the present day has drawn the same class to it, as the magnet draws the needle, is apt to be a right line of thinking? Is it safe to follow the lead of a brain so far out of kilter that it fails to grasp the first fundamental postulate of all rational thinking, "In the beginning, God?"

Little Rock, Ark.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon

Bijou Theatre, Boardwalk, Atlantic City, N. J.
Auspices Atlantic City Council of Churches

No. 4—The Beginning of Man

Man is of a princely brood and breed. He is not mere dust and dirt of earth. He's more. He's kin to God.

The story of how man got his start on the earth, and the old Book of God, these two, are tied up together tight. The Book has a story about man's start. It is told clearly, simply and positively. It is put in a leading place, at the very beginning. It dignifies man in a peculiar way.

There's another very different story being told today. It really lowers the dignity of man. It is being told so loudly and dogmatically that people are coming to think, unthinkingly that it is the only story. Everybody worth while believes it, we are told.

Yet—yet, it is striking, that there are distinct groups of the ablest thinkers among scholars and scientists who don't accept it, but say some very strong things against it, with a quiet settled positiveness.

What is this strange modern story about man's start? In a word it is this, that man evolved by a series of steps, up from the very lowest forms of matter, up through an ascending scale, getting higher and higher till finally he got up to where he is now. Some put a supernatural creative touch of God at various stages. Some leave God clean out.

Even though weak links in the chain of evidence are frankly admitted, indeed sometimes the distinct absence of links, yet there is a peculiar insistence on the main teaching, quite ignoring the fact that the weak links, the absence of links, completely neutralizes the whole teaching.

It seems as though the process must have stopped, however. New man ought to be continually evolving up from the lower stages. It seems queer that they all come another way. And the other way fits into the Book's story. Rather striking that!

The two teachings are directly opposite. That's clear. The question involves not the present teaching of science on the matter merely, but the status of the Book, whose story is so radically different.

The Book's story is that man was created essentially as we know him today, by the direct act of God. On the lower levels of life, in this creation story, there are distinct forms or kinds. The striking thing to mark is that these never cross. Each kind reproduces after its own kind. It is never after another kind. This is specifically stated nine times. There is no crossing from one kind to another. There are unbridged chasms at certain points.

Then, at the climax, God by direct act formed man as a distinct creation. God breathed his own breath of life into man, making him still another kind, distinct from the other lower kind, God's own kind. That's the story.

Of course, the principle of evolution, or growth by development, is everywhere, but always within certain fixed limits. There's growth from early immature forms, up and up, until full maturity of that particular sort of life is reached. This is in all nature, and in all life. But there's never a crossing over from one form or kind to another.

The attempt at this is always punished by death, death by sterility. The power to reproduce life is lost, irretrievably lost. It's a well established fact of science that crossing species results in sterility. It is the very thing that stops life, truly a dead stop.

The familiar illustration is the mule. The arbitrary crossing by man of the horse and the ass, produces

The mule, a peculiarly strong and peculiarly stubborn animal, and, be it noted, always sterile.

At its core the question is a scientific one. It's a matter of biology, the science of life. And the striking thing to mark carefully is that there is a distinct group of scientists, of highest scholarly rank, in each of the nations of Christendom, who say plainly in print that scientifically this teaching of evolution is childish, wholly unscientific. The biologists among them say it is a biological absurdity, a biological impossibility.

Some of these have pointed out how the simple creation story of Genesis fits in with the latest findings of science. But the other teaching persists, like a dense fog, settled down, obscuring and quite ignoring, simply ignoring, proven facts.

In the earlier days the teaching was put forward as a "hypothesis," that is, a supposition, nothing more. It's a strange perversity that now it is taught as an established fact, even with scientific facts against it.

On the other side, the things peculiarly distinctive in man tally with the Book story. Man is not only superior to all lower creation, but radically different, not in degree, but in kind. There are four distinctive things in man—the mind, the understanding and reasoning powers; language, the power of expressing thoughts in a reasoned-out intelligent way; conscience, the moral sense; and moral choice, the power to discern moral differences and to decide.

There is absolutely nothing in lower life out of which these could have evolved. Out of nothing nothing comes. These four things are found nowhere else, except, ah! yes, except in—God!

Indeed, these are the distinctive God traits. Here is the link upwards. Man reveals unmistakably the direct creative touch of God upon him in these traits. His make-up tallies with the Book. And this characteristic of the Book. It and man fit together.

And so a man has in his own very self the fact that the Book is reliable. It is indeed the Book of God, dependable at every turn.

No.5—The God-Man

THE ANNUAL MEETING OF THE CHRISTIAN WORKERS' ASSOCIATION OF THE PRESBYTERIAN CHURCH, U. S.

The Christian Workers' Association of the Southern Presbyterian Church held its annual meeting at Montreat, N. C., June 25th, during the Young People's Conference. This organization is composed of salaried women employed as Pastor's Assistants, Secretaries of Religious Education, Directors of Young People's Work, Sunday School Workers and Bible Teachers in Secondary Schools and Colleges.

Miss Nancy White, of the Executive Committee of Home Missions, Atlanta, Ga., the president, presided. After the opening prayer, the roll call and the reading of the minutes, the first business attended to was the discussion of those eligible for membership; whether the membership should be limited or not to salaried women workers as named above. It was decided that the active membership remain as stated in the constitution, but that workers, other than those composing the organization, be admitted as associate members.

Two new members were enrolled—Miss Clarabel Williams, assistant to the pastor, St. Andrew's Presbyterian Church, Wilmington, N. C.; Miss Ellen Bowen, assistant to the pastor in the Presbyterian Church, Tazewell, Va.

The following new officers were elected: Miss Aline McKenzie, assistant to pastor, First Presbyterian Church, Durham, N. C., president; Miss Kate DuBose, assistant to pastor, First Presbyterian Church, Winston-Salem, N. C., secretary and treasurer.

After a general discussion of the nature of programs to be presented, and a definite time for the discussion of the various problems confronting members, the following recommendations were made:

To the Board of Managers of the Young People's Conference at Montreat, N. C.:

1. We, the Christian Workers' Association, recommend that the program for the Young People's Conference at Montreat include a parallel program or conference for leaders of young people, and that the same be well advertised throughout the Church.

2. We recommend, or request, that a definite time be announced on the program of the Young People's Conference at Montreat and that the same be given publicity on the printed programs and announcements issued by the Board of Managers of the Young People's Conference.

To our Committee on Young People's Work and the Editors of our Church Papers:

We recommend that the Young People's Work be given more space in our Church papers; that this department be so enlarged that it will furnish more material for the young people's organizations, and also include a section for leaders of young people.

FACTS FOR EARNEST THOUGHT

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

In looking over the Minutes of the Assembly for 1923, we find much to encourage, and some things that call for earnest thought, and prayerful labors.

While the records show a gradual increase in the total number of communicants, they also indicate that since 1921 there has been a gradual decrease in the number added both on examination and certificate.

And at the same time there has been an increase of over 4,600 in the number of non-resident members.

This ought not so to be. Our working force being greater and our equipment better there should be, at least, a corresponding increase in the visible results.

Whatever explanation we may try to find, the facts remain, and call for earnest prayer, and effort to remedy the situation.

A study of the following brief summary should give us food for thought:

	Added on Examination	Members to Convert	Churches not reporting a Convert	Percent of Churches not reporting a convert	Non-resident members
The Assm.---	23731	18	1363	39	56803
Alabama ----	888	25	123	58	2900
Appalachia --	1755	12	160	35	3187
Arkansas ----	755	17	40	36	1705
Florida ----	944	15	42	34	1737
Georgia ----	1564	19	101	41	4645
Kentucky ----	1019	20	68	42	2534
Louisiana ----	776	16	35	32	1592
Mississippi --	1099	20	118	44	3399
Missouri ----	952	19	59	40	2256
North Car. --	3589	19	194	38	8624
Oklahoma ---	378	12	36	55	611
Sned. Mem. --	165	11	12	25	357
South Car. ---	1813	20	96	33	3864
Tennessee ---	912	23	51	36	3620
Texas ----	2796	15	170	43	5151
Virginia ----	3117	20	125	30	8438
W. Virginia -	1200	12	33	34	2181
Synod of South Carolina by Presbyteries:					
Bethel -----	365	20	12	26	771
Charleston ---	115	21	11	39	271
Congaree ----	162	22	11	35	283
Enoree -----	336	18	8	20	653
Harmony ---	149	25	8	25	396
Pee Dee -----	226	18	12	32	415
Piedmont ---	249	14	15	43	446
South Car. ---	211	23	19	44	629
Total -----	1813		96		3864

Shall we not make special effort to have every church a productive, and conservative force?—adding to our numbers, and checking the tremendous leak through the large list of non-resident members?

What the furnace is to the rooms above, ministers, officers and teachers should be to the churches. Let our own hearts be kindled, and they will give warmth to others.

What the light plant is to the town, the church should be to the community—giving to it all needed light, and pointing to Him, who is the Light of life.

What the dynamo is to the machinery, the Holy Spirit is to plans and methods. Earnest, concerted action, relying on Him for guidance and power, will accomplish the work given to us. Let us labor and pray for larger results for the current year.

Charlotte, N. C.

THE WEST VIRGINIA CAMPAIGN

By Rev. Henry H. Sweets, D.D., Secretary

No campaign conducted by the Executive Committee of Christian Education of the Presbyterian Church encountered more difficulties and experienced more interruptions than the one in West Virginia. In the face of problems and difficulties that seemed to present insuperable barriers, Rev. Herman Jones, has continued as director of the work until a wonderful victory is being achieved. Mr. Jones, has continued as director of the work until a wonderful victory is being achieved. Mr. Jones has had associated with him a number of consecrated, self-denying men and women. The three Presbyteries of the U. S. Presbyterian Church, Greenbrier, Kanawha, and Tygarts Valley have subscribed \$853,270; the three U. S. A. Presbyteries, Grafton, Parkersburg and Wheeling have up to date subscribed \$194,470. The beneficiaries of this campaign are Davis and Elkins College, \$500,000; Lewisburg

Seminary, \$300,000; Davis Stuart Orphanage, \$100,000; Union Theological Seminary, Richmond, Va., \$50,000; West Virginia Synodical School, \$40,000; Assembly's Training School, \$10,000; Patty C. Stockdale Memorial School, \$50,000; Religious Work of West Virginia University, \$50,000, making a total of \$1,100,000. In order to meet the expenses of the campaign, cover possible shrinkage and to provide for the minimum needs of these institutions as outlined above, at least, \$150,000 more should be secured. Work is now being pushed in the three U. S. A. Presbyteries where it is earnestly hoped that this goal may be achieved.

THE STORY OF PEACE INSTITUTE

By James R. Young

Many are interested in Peace Institute and its work. Its splendid record for years in the education of young women has given to this and other States the fine class of women know as "Peace Girls."

The institution has a unique record and history that will prove of interest to many throughout the State. It was founded in 1857 and received its name from William Peace, an elder in the First Presbyterian Church, of Raleigh, and a bachelor. He was the principal mover in founding the institution and gave \$10,000—one-third of the funds necessary to build it—and the land on which it is still located.

The school was incorporated October 1, 1858 as "Peace Institute of Raleigh." The following extract from its charter shows the object and spirit of its founders.

"Female Seminary will have for its object the thorough education of young ladies, not only in the substantial branches of knowledge but also in those which are elegant and ornamental

"It is intended to be under the exclusive charge of those who will inculcate that system of Religion which is set forth in the Confession of Faith of the Presbyterian Church

"Said School to be Presbyterian in its influences and course of Education."

The following men and women from over nearly all of the State signed as incorporators, viz.:

William Peace, Jos. M. Atkinson, Fab J. Haywood, McQueen Williams, Matthew Shaw, Neill McKay, T. G. Wall, T. D. Johnson, Jacob Doll, W. L. Stamps, M. McGhee, N. M. Lewis, Wm. Bingham, A. A. McDonald, W. H. Smith, Wm. Burdock, J. H. Cardwell, Robt. Galloway, H. D. Turner, Elijah Hinton, Joel Williams, D. D. McBride, Jas. McKethan, Jas. B. Hodges, Isabella Elliott, Jno. D. Williams, H. C. Robinson, Jos. Utley, W. McIntyre, H. L. Myrover, J. N. Colville, Arch McLean, W. N. Whitted, Jno. McKinnon, Jno. McDonald, Duncan Sinclair, G. H. Wilder, A. M. Gorman, W. W. Holden, A. B. Davidson, S. E. Pharr, H. B. Cunningham, Edward R. Harris, W. S. Harris, Samuel C. Harris, Giles Mebane, S. R. Fowle, W. B. Carter, N. M. Roane, E. P. Jones, S. A. Stanfield, Samuel Watkins, T. W. Lewis, Drury Lacy, Thos. B. Neil, P. H. Dalton, Rufus Barringer, Mary C. Galloway, Jas. M. Scales, Jesse H. Lindsay, G. and S. P. Hinton, Ed. Sanderson, Mrs. Mary Smith, J. C. Smith, Alex R. Smith, Jno. C. Williams, Jno. Elliott, D. McDiarmid, C. C. Wright, W. B. Wright, J. M. Rose, W. McL. McKay, W. L. Miller, M. A. Fuller, Ellen P. Owen, David Murphy, Margaret McNair, Arch Cameron, Abram Venable, P. Babcock, Mrs. I. J. Davis, J. B. Watt, S. P. Alexander, A. Sinclair, Daniel Coleman, V. C. Barringer, W. W. Pharr, Salisbury Presbyterian Church.

These were among the most prominent men and women in our Church and State at that time, as their children, grandchildren and other descendants have been and are today in the affairs of our Church and State.

After the vicissitudes of the war in which the institution largely shared, the school was reincorporated in 1877 with the following incorporators, nearly all of whom were from Raleigh, viz.:

R. S. Pullen, Jno. D. Williams, Jno. B. Burwell, W. H. Crow, W. H. and R. S. Tucker, W. N. H. Smith, Eugene Grisso, Julius Lewis, E. Burke Haywood, Rufus Barringer, Geo. Allen, Isaac Oetinger, Alfred Williams, A. Bauman, W. C. and A. B. Stronach, D. E. Everett, Geo. Howard, E. R. Stamps, W. S. Primrose, B. F. Moore.

This charter was amended on October 28, 1909, after the property had been bought by a committee of the First Presbyterian Church of Raleigh in 1907, and the stock increased from \$30,000 to \$100,000.

In December, 1911, "Peace Institute, Incorporated," was chartered with capital stock and all of the stock of Peace Institute of Raleigh was transferred to it. Peace Institute, Incorporated, is controlled by trustees appointed by the Synod of North Carolina, its Presbyteries and the First Church, of Raleigh, N. C.

The fine educational work now being conducted at the institution has been carried on without interruption since 1872.

Raleigh, N. C., July 16, 1923.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

North Avenue Church, Atlanta, Ga.—From the last Bulletin of this church we take the following items of interest to women:

"The Ladies' Prayer Circle will meet Monday afternoon at 4:30 in the Church House. All the ladies of the Church are cordially invited to attend.

"Nehemiah prayed, and thus prepared for whatever might be the issue of that eventful day, the young cup-bearer rose from his knees, drew a long breath, and went to his work. Well for us if we go to ours, whether it be a day of crises or of commonplace, in like fashion! Then we shall have like defense and like calmness of heart."

"Thanks.—A few weeks ago the ladies of North Avenue sent a box of clothes, etc., to our school at Nacoochee—just one of many boxes they have sent. Very little time and expense were necessary to get this box off but the following letter shows the real good and pleasure its contents have given to so many:

"Thank you so much for the splendid large box which reached us in due time. We were specially glad for that splendid Dictionary which will, of course, go in our School Library, and we thank you too for the other things which the box contained.

"As I look over my list and see the silk waists, the black and white dresses, the blue crepe de chine dress, the many fancy articles, hats and summer underwear, etc., etc., I feel that I want to send you a great big THANK YOU for all the many nice and useful things. I often wish I could tell the different ones who contribute to these boxes just where the different things do go and how nice some of our folks look as they come out in their various costumes that I know have come out of these boxes, but you know what an impossible thing it would be to do. I often feel very selfish because I keep so much of the pleasure that comes to me—I would like so much to pass it on to the friends who are making it possible.

"North Avenue always does the big, generous thing by Nacoochee and we certainly love you.

"Cordially yours,

"Rebecca Galloway Coit."

Charlotte, N. C.—Fellowship Club of the First Church, Host.—One of the most notably pleasant social affairs which the First Church has known in years, was the picnic supper given by the members of the Men's Fellowship Club Tuesday evening on the grounds of historic old Sharon Church, complimentary to the Woman's Auxiliary, and other women of the church.

The ladies of Sharon community furnished the supper which fully sustained the reputation that the ladies have for their suppers and picnic dinners. A number of stunts followed the supper, leaders of which were, Miss Lelia Graham Marsh, Dr. Frazer, and Mr. Tom Glasgow. The return to town was made about 9 o'clock.

(We had intended having a notice in the Auxiliary column of this "History of Wilmington Presbyterian Auxiliary," but this letter of Mr. Hall's which he kindly allows us to publish, leaves nothing to be said as to its merits.

After a careful reading of the history we can only add that we heartily endorse all that Mr. Hall has said of it. It is a valuable compendium of information, attractively arranged and charminly written. We feel that Mrs. Brown by this labor of love has made every woman in the Presbyterian her debtor.—Ed.)

History of Wilmington Presbyterian Auxiliary—(From Mr. B. F. Hall, Ruling Elder of the First Presbyterian Church, Wilmington, N. C.)

Mrs. J. A. Brown,

Chadbourn, N. C.

Dear Mrs. Brown:

In your history of the Wilmington Presbyterian Auxiliary, you have accomplished the impossible in making very attractive the dry statistics and records of a working organization, however good that organization may be in its purpose and activities.

Such papers, after a casual glance, are usually laid aside. That, however, will hardly be the case with this history amongst those who appreciate pleasant reading and faithful work. The literary style of the work is good enough to place you amongst "The Writers" of attractive books. It gives evidence of very careful and painstaking labor in the gathering of facts and statistics of the organization, which will make it a valuable reference book in any library of North Carolina Presbyterians, and I hope it will find a place in many of them.

I am grateful to you for the preservation of some of my wife's records of the organization, and especially of her two addresses of 1890 and 1900. In fact, the history is in itself a fine tribute to her character and faithful work.

I would not charge you with being a special pleader for your sex, but, whether you intended it or not, you have certainly made out a good case for women all the way from the time of Christ to the present day, even making a valuable witness of Paul, the objector. In doing this, possibly you had in mind the words of the good Methodist minister who remarked in the course of his sermon, "There's where me and Paul differ." However, you have done even better in making Paul a witness for your pleadings in behalf of women.

With thanks and many congratulations to you on your good work, I am

Yours respectfully,

B. F. Hall.

Recife, E. de Pernambuco, Brazil.

A Letter from Brazil—My dear friends: Do you remember the picture of the Agnes Erskine College that came out in The Survey some months ago? If you could see another picture of the building now, you would see a great improvement. The small wing to the left has been repaired, and made into a kitchen. In front of it has been made another wing, longer than the other one, and two stories. On the lower floor is the dining-room, the upper, when finished, will be dormitory rooms. We are so thankful for our new dining-room, in it we have plenty of room, light and air. The wing is not finished, but I feel sure that some day, when it is right for us to have it, the way will be opened up for us to go on with this work. In this country they do not make pressed bricks, no building is left with the bricks uncovered, they are plastered over, both inside and outside. This outside plastering we have not had done, and in the dormitory above the dividing walls have not been put up, nor the floor laid, though unfinished as it is, we are so crowded that I had to put three girls there to sleep. We have enrolled 171 pupils this year, 36 of them as boarders.

We have six girls in the class that graduates in November, all but one come from Protestant homes. One of the most interesting girls in the class comes from far up in the interior. When she first came, five years ago, her father paid a small sum for her, but finally he said it was impossible for him to pay anything more. His daughter was such a fine intelligent girl I could not consent for her to leave, so I decided to try her at helping Miss Kilgore with the college bookkeeping. It was quite a success, so she has remained and been able in that way to partly pay her expenses. Next year she expects to go back to her home and open a school. Another one of this class for years has done some teaching in the lower classes, and helped me with the small boarders to help pay her expense. Another is the daughter of one of our native ministers, who is very poor in money, but rich in his eleven children. She is supported here by a friend in the States.

O LITTLE MOTHER OF MINE

Sometimes in the hush of the evening hour,
When the shadows creep from the west,
I think of the twilight songs you sang
And the boy you lulled to rest—
The wee little boy with the tousled head
That long, long ago was thine.
I wonder if sometimes you long for that boy,
O little mother of mine!

And now he has come to a man's estate,
Grown stalwart in body and strong,
And you'd hardly know that he was the lad
Whom you lulled with your slumber song.
The years have altered the form and the life,
But his heart is unchanged by time,
And still he is only thy boy as of old,
O little mother of mine!

—Walter H. Brown.

The one who is not a Protestant, I believe, is a Catholic only in name, she is such a fine girl, and has such high sentiments of honor. Year before last I had noticed that she always went home very late in the afternoon after the close of school, but only near the end of the year I enquired the reason, and I learned that she could not afford to buy her books, and was staying after school to copy her lessons from the books of some of the boarders, then studying them after she would go home. I was ashamed of myself that I had not known this before, and made up my mind that it would not happen again. So since then I have given her some light work in the school, and paid her a small amount so she would have the money to buy her books.

I hope soon to send to The Survey a picture of our building with the new wing, also one of the dining-room for you to see.

Thanking you for your sympathy and interest, I am

Yours sincerely,

Margaret Douglas.

Nashville, Tenn., July, 1923.

Any letter with two cents postage addressed to Miss Margaret Douglas, Recife, E. de Pernambuco, Brazil, will reach her in due course of mail.

Korea Topics in Brief—Thirty years ago pioneer missionaries planted lombardy poplars, maples and willows and every year the birds are increasing.

Rev. Y. G. Choi, of Kwangju, is in Siberia, where he has charge of the mission work among the Koreans who have gone to that country.

In most places, teachers are not allowed to conduct their Sunday School classes if they fail to attend the mid-week study class.

Miss Margaret Hopper, sister of Rev. Joseph Hopper of Mokpo, arrived from the United States in April, as a member of our mission.

Rev. L. T. Newland, of Kwangju, reports that he has baptised as many Christians the current year as during any three years previously.

In a year and a half the number of believers at Tamyang has grown from three to fifty, with two flourishing schools of 70 boys and 30 girls.

Thousands of Koreans have given up smoking as a protest against a recent order from Japanese offi-

cial, allowing only those possessing a license to raise tobacco.

Police officials offered one sen (1-2 cents) for "each two parent flies" delivered during April. In the months of May and June a box of matches is given for each match box full of flies received at Police Headquarters.

In our Mission alone during the last 20 years at least 50,000 Koreans have studied the Bible under good teachers for more than 10 days in a year. These have come several times to the classes and are now remarkably well versed in the Scriptures.

"IF"

(For a minister's wife; with apologies to Mr. Rudyard Kipling)

By Caroline Fitzgeorge, in N. Y. Advocate

If you can keep your head when all about you
Are telling you just what you ought to do;
Just how you ought to dress, and where to buy it,
And how you should wear black instead of blue;
If you are always found at all the meetings,
No matter when they're held or even where;
If you can play the organ, lead the singing,
Address the mothers' meetings, lead in prayer;

If you can keep your husband always cheerful
When he comes home from calling, all worn out
From visiting the sick, conducting funerals,
Or helping with his counsel those who doubt;
If you can keep from him the little bickerings
That surely would distress him if he knew;
If you can make him feel on Monday morning
That he has preached two sermons strong and true;

If you can keep sweet all the Ladies' Aiders,
Make them think your requests are always just;
Have the parsonage always ready for inspection,
Showing nowhere the slightest trace of dust;
Can keep the dinner table always ready
For any one who might chance to pass it by;
And live as though your salary were a big one,
When all the while the prices climb sky-high;

If you can keep the children "pure and spotless"
When others all around are running wild;
When other children quarrel and lose their temper,
Present yours always "gentle, meek and mild;"
If you can do all this and keep on smiling
Until your eyes grow dim, your hair turn gray—
Why, cheer up, friend, I'll say you are a model,
I'll say you'll make a preacher's wife some day.

A Family Altar in Every Home—This is one of the goals set forth by the Presbyterian Progressive Program. It is one that means more to the church and to the on-coming generation than perhaps any other objective that is named. With it, the other objectives will be reached, without it, the reaching of all objectives becomes harder. Fellowship with God is always a source of power. When we study the lives of the men and women of the world who have been used of God, we find that they have always cultivated the prayer life. Moses lived with God in the mountain until the glory of His presence was reflected in the shining face of the great law-giver. Daniel stayed his soul on God and won in the midst of the most insidious temptations. The men and women who have done the most for God have talked the most with God. If our children ever learn to pray, they must be taught to pray. The family altar is the place where they are to learn it. It is the safeguard of your child's life. A boy is not going out of a home where the faith and love of a father has committed him into the keeping of the God of the Covenant to lead a life of sin and shame. It is the bond of a happy family. Around those hours spent in united family prayer will linger the sweetest memories of the home life. That boy will never forget the prayers that have been offered for him there. It is the best shock absorber for the sorrows that are coming to us on the road of life. They are surely coming, but when they do come, the hours of fellowship with God will have prepared our souls for meeting them.

"You say you are too busy this morning,
In the maelstrom of family cares,
And husband must rush to the office,
So there isn't a moment for prayers.

"The children are sent to the school-room
And the grind of the day then begins,
With no word from God's Book to remember,
Nor the echo of strengthening hymns.

"What wonder the burdens are heavy,
And the hours seem irksomely long!
What wonder that rash words are spoken,
And that life seems discordant and wrong!

"Pause for a little each morning,
And again at the close of the day,
To talk with the Master Who loves you—
Remember, He taught us to PRAY."

Joseph Parker, of London, commenting on the thirty-fifth of Isaiah, said, "Sorrow and sighing shall flee away." Take up an old dictionary, he said, and once in a while you will come across a word marked "obsolete." The time is coming, he said, when these two words, "sorrow" and "sighing," shall be obsolete. Sorrow and sighing shall flee away, to be no more. Thank God for the outlook!

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

We had the pleasure the past week of dropping in at Montreat and reveling in its rare beauties. And what a wonderful opportunity to observe some of the things God has given us to enjoy! Though we are spending the summer in the mountains, the visit to Montreat was a step still higher in the scale of beauty and enthrallment. Those who frequent the spot do not need to have its charm told to them, for they feel it, but we wish that all our friends could have a taste of the beauty and life there. Nature and human nature combine to give one a

feeling of uplift that is well worth while. Go up, young people, and get closer to nature and nature's God.

We found that the young people who are spending the summer, or part of it, at Montreat, are organizing a Christian Endeavor Society. The organization is not yet altogether completed but we hope to have a complete report on it later. Any young person who spends as much as three weeks there may become a member of the society, and of course any who wish may attend the meetings. Any young people who go to Montreat for any time at all should

attend the meetings of this society.

One of the finest reports that has come to us lately is that sent from the Raeford Presbyterian Intermediate Endeavor Society. One wonders how one set of young people can accomplish so much work. And yet we have it from them in black and white. The news from their society makes inspiring reading. It is fine that your young people are so busy about the Master's work. News of what one set of young people are doing spurs others on to worth while accomplishment. We wish them Godspeed in their fine work!

Sunday School

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

JULY 29, 1923

MATTHEW THE PUBLICAN
Matthew 9:9-13; Luke 5:27, 28

GOLDEN TEXT—"I came not to call the righteous, but sinners."—Luke 5:32.

SCRIPTURE LESSON

Matt. 9:9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. 10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? 12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

1 * * * * *
Lu. 5:27 And after these things he went forth, and saw a publican Levi, sitting at the receipt of custom: and he said unto him, Follow me. 28 And he left all, rose up, and followed him.

SHORTER CATECHISM

Q. 47. What is forbidden in the first commandment?
A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God as God, and our God, and the giving the worship and glory to any other, which is due to him alone.

Matthew was a publican or tax-gatherer for the Roman government. Capernaum was on the sea of Galilee, in which much traffic was carried on, and he "sat at the seat of custom," or collected tolls. His business was lawful as the government had to be supported, but was unpopular among the Jews, because it represented subjection to a foreign power and because the publicans were often dishonest men of bad character. Nothing is recorded to the reproach of Matthew, whose original name was Levi. His business was legitimate and lucrative and might be honestly conducted. He was a man of capacity, and so diligent in his employment that he does not seem to have attended Jesus' preaching. He must have been a Jew, too well acquainted with the prophecies of the Old Testament scriptures, for otherwise he would not have been competent to write His Gospel, proving Jesus to be Messiah, by fulfilled prophecies. Examining the lesson we attend to Matthew's Call; His Feast; The Pharisees Criticism of Jesus; Why Christ Sought Publicans and Sinners.

I. Matthew's Call

He did not seek Christ, but the Lord sought him as He did Zacchaeus of Jericho. Jesus saw that he was diligent in his secular work and knew that when converted he would be equally faithful in his religious labors. In like manner, He saw that Saul, energetic as a mistaken Zealot, in persecuting Christians would be when rendered a disciple, in like manner diligent in multiplying Jesus' followers. Matthew's call from the Lord was brief and positive. He says, "Follow Me." He directs Him to leave his present employment, possessions and worldly prospects, to attend on His ministry and to become qualified for His service. Matthew had to make some worldly sacrifices and to part with some things deemed valuable. So does every man that becomes a Christian. But what He gains far exceeds his losses. Matthew has decision of character and so had Moses and Ruth, and all must have who follow Jesus. Matthew's decision was wise and prompt. "He left all and followed Him. So did James and John, the sons of Zebedee." They left their boats and nets, fathers and business and followed Jesus to be made "fishers of men." Did they ever regret the choice made?

II. Matthew's Feast

When He accepted Christ he made a great feast. This was not to display his means, or merely to express his joy at his change of life. Nor was it simply to honor the new Master whom he had made the ruler of his life. He desired to benefit at this feast, his fellowmen and associates in business. He invites as his guests many other publicans and sinners that they may be brought in contact with Christ and share His blessings and salvation. Surely this is a natural and laudable purpose for a pious man who has just attained a Christian hope. Should not every man who becomes a disciple of Jesus feel an interest in his fellowmen's religious welfare and especially in those of like occupation? Should he not make vigorous and faithful efforts to bring them to Christ or Christ to them that they may share like precious faith.

III. The Pharisees Criticism of Christ

They come to His disciples saying, "why does your Master eat with Publicans and sinners?" They did this, not only at Matthew's feast, but on many other occasions. When Jesus went to Zacchaeus' house, they said, "This man has gone to be guest of a man that is a sinner." The charge they constantly brought against Him was, "This man receiveth sinners and eateth with them." Thank God the charge is true and properly understood, it constitutes Christ's highest glory. If Jesus did not receive sinners and enter into intimate relations with them, who could be saved? The Pharisees inferred from Christ's seeking the society of sinners that He shared their principles, enjoyed their company, and was a bad man.

IV. Why Christ Sought Publicans and Sinners

He was good and sought them for their own welfare. He says "They that be whole need not a physician, but they that are sick." "I came not to call the righteous but sinners to repentance." He sought Zacchaeus, the Publican to bring salvation to his house, to reform his character, to assure him of pardon, and to render him a righteous man. He addressed the dying penitent thief on the cross not to approve his sinful deeds, but assure him of mercy, to recreate his nature, to comfort his heart and impart to him the cessation of ills and the hope of glory immediately after death. The human physician goes to the suffering patient not because he is like him or desires to partake of his diseases, but because he is sound and endeavors to heal him of his maladies, and to give him health and vigor. For such purposes Jesus sought and seeks sinners now.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

A NATURE PSALM

M., July 30—God in nature: Rom. 1:16-23.
T., July 31—A lesson from flowers: Matt. 6:28-34.
W., Aug. 1—The grass's message: I Pet. 1:24, 25.
T., Aug. 2—The dumb ox: Isa. 1:2-9.
F., Aug. 3—The roar of the sea: Luke 8:22-25.
S., Aug. 4—Night and ignorance: Rom. 13:11-14.

Sun. Aug. 5—Topic: Lessons from the Psalms. 8. A Nature Psalm. Ps. 104:1-35. (Outdoor consecration meeting.)

In this psalm which deals with nature we are clearly taught that nature is the creature of God, that it is perfect in beauty and use, and absolutely subject to God's almighty rule. The psalm shows that God made nature with all its different forms,

sustains nature in all its works, and particularly watches over all the creatures of nature that can feel, such as animals and men, by which watchful care we mean God's providence. The catechism teaches us about God's works of creation and providence. God's work of creation is His making all things of nothing, by the word of His power, in the space of six days, and all very good. God's works of providence are His holy, wise, and powerful preserving and governing all his creatures and all their actions.

Since we are God's creatures, and can think, feel, and love, we can look at nature and learn its great lesson. We reach through nature up to nature's God. The psalm says, Bless the Lord, O my soul. We must stir our souls to the praise of God, by thinking about God and His wonderful works. We are by nature sinful, and are inclined to forget God, and to receive His providence without thanking Him, or realizing the value of His blessings.

God's Creation of All Nature

Psalm 19 tells us about God's making the stars and the sun. Psalm 104 devotes its praise to God for making and preserving the earth. It compares God to a great king, whose royal robes are the light, and the heavens are the draperies of his palace. His chambers, or upper rooms, are in the high atmosphere where the rain dwells. God has a royal chariot, that is, the clouds, and the storm and tempest are his steed. He has a great throng of attendants, the angels, who mingle with the lightning flashes and the thunderbolts.

The psalmist then tells us that God made the rock foundations of the earth and covered them with the mighty deep, the ocean. He made the earth, with its mountains and valleys, and commanded the sea not to cover them. God covered the earth with trees and vines, and fields of grain, and put the springs in the hills to water the valleys, and refresh plants. He made the cattle, the wild beasts and the birds, and caused the herb and the grass to grow for their food. He made men, and filled the world with good things for them to eat and drink.

God's Government of All Nature

God not only made all things, but He controls them. He made His laws, and all His creatures must obey those laws. Obedience of law bring happiness to all who obey; but disobedience will bring its punishment on every wrong act. God rules in all the forces of nature. Heat, cold, light, electricity, chemical action, gravitation, every force of nature does exactly what God bids it do, and always acts the same way. The beasts and birds and creeping things never disobey God; they always act according to their nature.

God's Providence over His Creatures

God takes care of every creature He has made. He has made a food that suits each one, and placed it near for them to get it. He made the night for rest and sleep, and the day for work and play. God watches over them all and protects them. Jesus told us how He cares for the little sparrow, and how he clothes the lily of the field. God has to take care also of the big whales in the ocean. If God did not supply all their needs, and protect them, and all things, everything would perish.

Man's Duty to God

God cares for men too, but He has given man intelligence, and made him a sort of under ruler of the lower creatures, and God expects man to use his mind to learn nature's laws, so that he may obey them carefully. He also gave man a conscience, to know right from wrong, lest he sin against God. So while man is God's creature as well as other

animals are, he owes God a duty to praise Him, and study His works. One sad thing about man is that he is a sinner, and disobeys God, which the beasts and birds do not do. God threatens to consume sinners by His wrath, because they know the right and will not do it. So the psalmist calls upon his soul, his rational and moral nature, to bless God and praise His name for all His wonderful works to the children of men, and to refuse to sin against God who has been so good and thoughtful for human happiness and welfare. Let us do the same thing, and urge our souls to think upon God's greatness, and goodness. And let us remember that God will forgive our sins, if we come and ask him to forgive them for Jesus' sake.

ORANGE PRESBYTERY YOUNG PEOPLE HOLD RALLIES AT HIGH POINT AND DURHAM

By Miss Rachel Beall

During the first week of July the young people in Orange Presbytery held two interesting rallies, at High Point and Durham. These meetings were arranged primarily as echo meetings of the Presbyterian Young People's Conference held at Davidson College in June.

The High Point meeting, held July 5th, was attended not only by the local young people but by two auto loads from Winston and several auto loads from Greensboro and other neighboring towns. Miss Ruth Miller of Greensboro prepared the program and Miss Alma Headen of High Point arranged for lunch and music and handled the publicity work.

Rev. C. H. Patterson, of Staunton, Va., addressed the meeting. He is a forceful speaker and all who heard him were inspired to more loyal and faithful service to Jesus, their Lord and Master. Mr. Patterson was enthusiastic over missions, as he was born in China and lived there until he was 14, and is leaving in August with his bride for the land of his birth.

Reports were given on the Davidson conference. Those reporting were: Physical Life, James Neal, Reidsville; Social Life, Miriam Anderson, Winston; Spiritual Life, Carmel Ferguson, Greensboro. Miss Effie Gillis also gave a report on the Young People's Conference at Montreat. Three life-work recruits spoke on "Why I Am a Life-Work Recruit." These talks were beautifully presented and made a great impression upon the hundred or more present. In an open discussion period a number of new methods were suggested.

The Durham rally on July 6th was held in the Blacknall Memorial Church, and Rev. Mr. Patterson was again the chief speaker. He urged that as many as possible should prepare themselves thoroughly for foreign mission work and then go to China. Just before his address the story of the ten virgins was attractively presented through the medium of a pageant. Following the address Mrs. J. R. Barry sang "How Long Must We Wait?" and altogether the impression was very effective.

After lunch, when the delegates were guests of the Erwin Auditorium in its cafeteria, reports were given from the Davidson and Montreat conferences. Those telling of the Davidson meeting were: Miss Annie Mae Causey, Miss Elizabeth Hansel, and J. J. Fenton. The reports showed that Durham had one of the largest delegations at the conference, that contributions were doubled over the past year, and that Orange Presbytery won first place in athletic honors. Lawrence Beall and B. U. Brooks, Jr., reported on the Young People's Conference at Montreat.

The work is hustling along in Orange Presbytery and the young people are taking a great deal of interest.

Manchester, N. C.—The Young People's Society of the Church of the Covenant, Manchester, N. C., gave the "Mexican Fiesta" at the church. Program was carried out fully, and every one seemed delighted. A free will offering of \$15.65 was taken up and sent to help with Mexican School for Girls in Texas. Mrs. Murchison Fairley is leader of the Y. P. Society, which has 25 members and was organized three months ago. Mrs. Fairley took 15 of the boys and girls to Linden to Y. P. Rally. All came home much interested in all the work that other young people are doing.

He who is engaged in a good work has his mind occupied with the things which go to make up a good life.

After all, there is not so much difference between wisdom and common sense.

Church News

THE MONTREAT SUNDAY SCHOOL CONFERENCE, AUGUST 1-8, 1923

By Gilbert Glass, General Superintendent

There has been some confusion about the opening date of the Montreat Sunday School Conference. The original dates as stated in the Montreat program leaflet were August 2-8. We have arranged, however, to have the opening meeting for organization, assignment to classes, etc., on the evening of August 1st, so that classes can begin on the morning of August 2d. This will be a great advantage to those who are taking the important textbook courses and the educational lectures by Dr. Weigle.

We were able to make this arrangement because of the kindness and courtesy of Dr. Henry H. Sweets whose conferences will close, according to the new arrangement, at noon on August 1st. We greatly appreciate this courtesy on the part of Dr. Sweets.

All pastors, superintendents and Sunday School workers should make a special effort to have their churches represented at this important conference. Please do not delay to make your hotel reservations with the Montreat management. Fine accommodations can be secured at cottages and boarding houses if hotel space is all taken.

There will be no conference fee apart from the cost of the Montreat gate ticket; and registration for classes can be made after arrival at Montreat.

Conference programs have been sent to all pastors and superintendents, and additional copies will be sent on request.

We cannot urge you too strongly to come to this conference and to bring as many of your workers as possible. Do not delay to make your reservations. Certificates for reduced railroad tickets can be secured from Montreat, or the Presbyterian Committee of Publication, Box 1176, Richmond, Va.

A CORRECTION

On page 37 of the minutes of the General Assembly there is this minute concerning the adoption of the report of Standing Committee of Foreign Missions: "Recommendations 18, 19, 20 were adopted by a rising vote and the Assembly was led in prayer by Rev. W. C. Alexander, D.D."

When this report was adopted number 18 referred to the re-election of Rev. Egbert W. Smith, D.D., as Executive Secretary for three years, and numbers 19 and 20 referred to the retirement of Rev. S. H. Chester, D.D. and Rev. H. F. Williams, D.D. This was a correct minute at that time.

Owing to certain changes made in the report by the Assembly it was found necessary to make a second copy of the report. The report was re-numbered to correspond to the changes made by the Assembly. This threw the numbering in the minute out of harmony with the numbering the report.

Number 18 of the minutes should now be number 17 and so on. I regret very much that I did not catch this change and make the minute to correspond. I gladly make his statement in justice to the brethren concerned.

J. D. Leslie, S. C.

BARIUM SPRINGS NEWS

The official detour highway number 10 between Statesville and Salisbury, goes right through Barium Springs, and this means that scores of our friends bound for Montreat or other parts of the mountains drive right up to our door almost before they know it. Quite a number are thus seeing the orphanage for the first time and many are stopping to pay us a short visit, we are glad to say.

All those who are seeing the place for the first time or after a lapse of years express their amazement at the immensity of the plant and the tremendous scope of the work.

While quite a number of the children and matrons are now on vacation there are still enough of us left to make a sizable crowd, and when anything like a picnic causes us to swarm so to speak it looks like a very big crowd.

Speaking of picnics two big days stand out in the weeks' events, the first being Wednesday the 18th when one of the Echo meetings of the Davidson Young People's Conference was held here. While not so many were present as they had planned for, still this meeting was an inspiration to young and old alike. When we see these younger people preparing themselves for leadership and conducting a meeting of this kind, it makes us older heads stop and take stock of ourselves. Maybe we waste most too much time worrying about how God is going to get along with His work after we are gone. If we could spend a little more time in one of these conferences and see how abundantly God is raising up others for His work, maybe we could then give of ourselves more freely to the work in hand for the comparatively few years until we surrender to the younger leadership that we can see all around us.

Between the afternoon and night exercises picnic dinner was had on the campus, after which the Synod boys entertained the crowd with a football game. The game ended 10 to 5 but that doesn't even indicate the line plunges, end runs, and fine tackling that made the game sparkle. We started to say shoe-string tackling, but this team was barefooted, the age limit being 11 years. Only one substitution was necessary in the whole game. One back after a

fierce tackle lost both suspender buttons and had to retire from the game.

All the farm, truck farm, and dairy bunch, together with the kitchen girls enjoyed the State farm picnic Thursday, two prizes being won by our crowd, the prettiest girl and the freckliest boy, they were equally proud.

Commencing the fourth of July we sent out 5,000 circular letters direct to a list of our friends for money to wipe out the present \$20,000 that we are running behind in our support fund. Up to date we have received about 200 replies with a total of \$2,600. We try to thank each donor separately but take this means to thank them all through the columns of this paper and to urge on those who have not responded to not lightly turn down this appeal.

During the summer months we try to get our house in order for the coming year, and to this end endeavor to get all necessary operations done in the summer. We have had 19 tonsil operations already, with at least an equal number still to be worked on. Our good friends at the hospital in Statesville do this work free for us, otherwise it would be an almost impossible burden.

Our faculty for the coming year will have several names that will be remembered by lovers of the home as having labored most successfully in former years. Miss Kate McGoogin and Miss Templeton being two well-known names.

Any one that has raised a family can appreciate to some extent the disappointments and failures we must encounter in dealing with a large number of children as we have here. How our best plans at times seem to go wrong, our earnest endeavor to go for naught. But for the fact that it is most certainly God's work and cherished by Him we might at times grow discouraged. At these times though something always happens, and one of these things recently was a letter from one of the boys that used to be here. A bad boy when he was here who after several turbulent years, was encouraged to leave and go to work. This letter shows this young man to be a real worth while citizen and true Christian and now holding a position of responsibility. For his ability to hold this position he gives Barium credit entirely and for his character today he declares the influence while here on him is responsible. What is the use of being discouraged when things like that are happening all the time?

NORTH CAROLINA

Charlotte—In the absence of the pastor, Rev. J. F. Ligon, who with his family is away on vacation, the pulpit of the Tenth Avenue Church was filled last Sabbath at both services by Rev. E. F. Griffith of the A. R. Presbyterian Church.

Westend—This church has had a very helpful and delightful meeting. The evangelistic point was not stressed as we had a good meeting last autumn with 20 additions. For the purpose in view the meeting was a great success. A large number of God's people in the community renewed their covenant of service and consecration. The congregations were fine, and Dr. Henderlite who did the preaching made a deep impression on the minds and hearts of the people of this section by his clear and impressive presentation of the Gospel message. R. G. M.

Selma—Rev. Leonard Gill came to us on the 28th of June and preached for us for ten days. He preached the good old Gospel in great power and quite an interest was manifested throughout the meeting. On Thursday we had to move out of our own church in order to accommodate the crowds.

Our good Baptist brethren kindly accorded us the use of their building. So we moved to the Baptist church and all the churches in town fell right into the spirit of the meeting. This was one of the lasting benefits of the meeting. Everybody was helped by the series and there were 13 professions of faith and five additions to the Presbyterian Church. An offering was taken for Synod's Home Missions and this totaled \$75.

Pinetops—On June 14th Rev. Leonard Gill, Synod's evangelist came to us and began a meeting, which lasted for ten days. He preached the Gospel with great vigor. Mr. Gill denounces sin in all its forms, and declared the damnation of the soul by sin, and holds up to them, as their only hope of deliverance, the Saviour who died on the cross. We feel like such fearless preaching of the old, old gospel will continue to bear fruit. There were seven united with our church on profession of faith and baptized. The church gave \$100 to Synod's Home Missions.

On July 1st, a congregational meeting was held for the purpose of electing officers. There were added to our eldership three, deacons added five. The number of elders now being five, and the number of deacons seven. God be praised.

Community Church—Rev. L. Smith preached for us for a week beginning the latter part of May. He preached with convincing power. The meeting was held in a very busy time for the farmers. Many made real sacrifices in order to attend the services. While there were no professions during the meeting, the people were greatly blessed. As a result of the meeting the next Sunday there were three additions to the church by profession. One old man 79 years old who had never attended our services until the meeting was in the number. He is greatly rejoiced now that he is in the fold. One of the splendid evidences was the fact that as soon as he found the Lord he went out and brought his son

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and during Mr. Gill's meeting he too joyously accepted the Saviour.

This little church has just passed its first year and now it has reached a membership of thirty.

Winston Salem, First Church—This church has purchased the old high school lot adjoining its property for \$50,000. The purpose of the purchase is to provide room for a new Sunday School building which will be erected in the near future. The present building is totally inadequate to meet the needs of the growing school. This additional ground gives the church a frontage of 175 feet on Cherry Street running through 200 feet to Marshall, the most magnificent site in the city.

A committee representing the Session, the Woman's Auxiliary and some of the classes of the Sunday School is preparing to establish and conduct five mission schools at suitable points in the city. In this movement the church has the active co-operation of Rev. George W. Lee and his congregation of the North Winston Church. One of these schools was organized Sunday, July 15th with 47 in attendance. A thorough canvass of this neighborhood is meeting with splendid success which it is hoped will lead to the establishing of another Presbyterian Church.

On July 9th Mrs. Warren H. Stuart and Rev. James E. Bear and Mrs. Bear were guests of the Woman's Auxiliary. This church has assumed part of the support of Mr. Bear who will shortly leave for his work in China. The expenses of Mrs. Stuart who went to the foreign field from this church are borne by the J. M. Rogers' Bible class. Near the close of the hour appropriate gifts were made to these missionaries as a token of the love and esteem in which they are held.

Through the generous kindness of some of his officers Dr. John S. Foster will spend his vacation touring the West with the Thomas Educational Tours. Twenty-eight days will be spent in the trip which will carry the party through the Canadian Rockies, California, Colorado, Pike's Peak, Yellowstone Park and other points of interest.

North Carolina Synodical Home Missions—Three quarters of the Synod's year are done and the Executive Committee met in Charlotte on July 12th to hear the report of the superintendent and to go over the work.

The reports of this quarter show the Synod's committee is aiding in the support of 76: 66 ministers, 10 lay workers, eight of them trained women chiefly in mill villages.

This is the largest number that has ever been on our force at one time in the history of the work.

Their work has been in 241 places in North Carolina, 150 of these organized churches.

The evangelists of the Synod have held 11 series of evangelistic services in the quarter, namely: Rev. William Black, D.D., Norman, Mt. Carmel, Sparta, Piedmont, West Avenue Charlotte; Rev. Leonard Gill, Tryon, Washington, Mt. Olive, Concord Second, Salisbury Second, Pinetops.

In the work of the whole 76 in this quarter, 262 were added to the Presbyterian Church on profession of faith. Three Sunday Schools were organized.

In the three quarters since Synod these workers report 1,013 added on profession of faith in their work.

In the quarter yet before Synod we are praying and hoping for the total to be brought to 1,500 at least, as the summer is the most fruitful season of ingathering in the work.

Now for the finances:

The total receipts from all sources from Synod to July 10th, including \$990.25 from the Church and Manse Erection League, \$40,038.51.

For the same period last year total receipts were \$33,111.42; showing an increase in the three quarters of 21 per cent, \$6,927.09.

This is a good increase for which we thank God and His people.

The total amount expended for the quarter to June 30th, including \$4,503 for churches and manses, and \$500 for the Sunday School and Young People's Committee of the Synod, \$46,373.02.

For the same period last year the total expenditures were \$37,498.49; showing an increase in these three quarters of 24 per cent, \$8,874.58.

Shall we not thank God for the privilege of enlarging the work this much?

We want to know however just where we stand. The difference between receipts and expenditures for the three quarters as above show a shortage of \$6,334.51. Our outlay will be full \$5,000 a month for the remaining three months to Synod. Our receipts in these three months last year were just the rise of \$15,000. Will God and His people send enough more in these three months this year to cover the shortage for the nine months past? Our confidence in Him and in His people is unshaken.

Pinehurst—In the selection of Rev. C. B. Craig, pastor of the Presbyterian Church at Laurinburg, N. C., to come to Pinehurst, N. C., for the week of June 24th to conduct a series of services each day at the large and beautiful community house, Rev. W. L. Wilson, pastor of the local church, made a wise choice.

This meeting was a success from the first service. Large crowds attended, especially the open air gatherings. The music was inspirational and was led by Mr. Bruce Cameron, a Presbyterian elder of more than local fame in musical circles, assisted by Mr. Craig, who also has a splendid tenor voice with leading qualities which he uses with great effect. One of the most appropriate features of the musical program was the selection of the hymns, which was done by Mr. Craig himself, selected for their ap-

propriateness to the subjects of his Bible messages, and were all of the type of songs which was an expression of the Soldiers of the Cross in the battle for God and the right. His sermons were very fine in subject matter, full of thought and appropriate. They were in the main a call to the Church, calling men and women as well as girls and boys to come to the help of the Lord against the mighty, and he stressed the witness of the Holy Spirit in the lives of professing Christians, and the reading of God's word as the means of knowing the will of God.

His appeals to the church for those who had taken the vows to be true to God, being faithful had marked influence which was particularly appropriate at this time, as the Home Mission Board of the Presbyterian Church of North Carolina, especially the Fayetteville Presbytery with the local members of this denomination are trying to perfect plans whereby they may establish a strong church at Pinehurst with a minister serving full time, which will mean much to the religious sentiment of this community.

Not only did Mr. Craig appeal to the church members, but he won the young people and children who came to these services, and his beautiful as well as interesting and deeply spiritual sermons to the young people as his very life seemed to say to them "Follow me as I followed Christ" left a lasting influence. And the one thing that seemed to appeal to saint and sinner in this godly young man was the wholesome normal, manly life he not only seemed to live among men, but the fact that he made following Jesus the natural, most to be desired of all things.

Quite a number have joined the church as a result of these meetings and more will join. The Sunday School has received quite an impetus. One young lady is contemplating going to Moody Bible School to study for Christian service, and a Christian Endeavor Society has been organized with 26 members, and on all sides one hears talk of a new Presbyterian Church at no distant date.

Mrs. R. Pyron.

SOUTH CAROLINA

Pee Dee Presbytery—The constitutional requirements having been met, I hereby call a meeting of Pee Dee Presbytery to be held in the Presbyterian Church of Cheraw, S. C., July 30, 1923, at 11:30 a. m., to consider and act upon the request of John Alexander Caligan to be received under care of Presbytery as a candidate for the ministry and to transact any other business connected with the same.

M. J. McInnis, Moderator.

Bethel Church—A protracted meeting of a week was held at Old Bethel Church six and one half miles east of Clover, S. C., beginning July 13th, at 11 o'clock, and continuing until Thursday, July 19th at eight p. m. At the first service and throughout the meeting the people gave good heed to the plain, practical, and forceful preaching of the Gospel. No one, it seems, could listen to this earnest preacher of the Gospel without receiving benefit. We are sure God's people were refreshed and four souls were added to the church by profession of their faith. We trust that there may be others who will identify themselves with the people of God as a result of this meeting. At the last there was an offering taken to show our appreciation of the faithful labor of this servant of God and \$57 was contributed. We trust that this is only the beginning of a great revival of pure and undefiled religion in this church.

Elder.

APPALACHIA

Canton, N. C.—Recently Rev. Thurston B. Price, a general evangelist of the Methodist Church, South, conducted a three weeks' union evangelistic campaign in the town of Canton. Mr. Julian P. Moorman, of Bristol, Tenn., was the song leader, and directed a great choir of 100 or more voices. All the churches of the town, consisting of two Methodist churches, the Baptist, the Presbyterian, and the Episcopal church, united in the big meeting which was conducted under a tremendous tent erected for the purpose. The pastors of the town had been planning for and preparing for this meeting for six months. For two weeks prior to the meeting cottage prayer meetings were held in the homes of the town. The spirit of unity and co-operation on the part of the pastors and churches was exemplary.

Rev. Mr. Price preached the old story of the Gospel in power and the demonstration of the Spirit. He is plain and out-spoken in his manner, but always speaks in the spirit of love and sympathy for the sinner. A large portion of the messages were directed to the church members, and were effective in putting new life into the churches. On one night when all the Sunday Schools of the various churches attended in a body and occupied reserved seats, there were 174 people who confessed Christ and reconsecrated themselves to His service, 117 of these never having confessed Christ before. There were all told not less than 250 professions of faith in Jesus Christ. Many joined the different churches. And many church members reconsecrated themselves to the Lord. The first Sunday after the meeting the Presbyterian Church, of which Rev. W. M. Sikes, D.D., is the pastor, received eight new members on profession and one by letter. Several others are expected to join later. We feel that the meeting has done great things for our town, for which we are truly thankful.

Brother Price's methods are sane and Scriptural. There was no high pressure or undue excitement. The meetings were conducted along sensible and

wise lines. We can heartily recommend Brother Price and his work as an evangelist.

ALABAMA

Birmingham—Rev. Chas. E. Diehl, D.D., president of Southwestern Presbyterian University, Clarksville, Tenn., supplied the pulpit of the First Presbyterian Church on July 15th and July 22d. Dr. Diehl made many friends in Birmingham during the campaign for Christian Education. He is always welcomed to the pulpit of First Church.

Selma—The pulpit of the First Church is being supplied during the summer by Rev. S. W. McGill, D.D., of the Presbyterian Theological Seminary of Kentucky, Rev. Thos. S. Clyce, D.D., president of Austin College, and Rev. Harry M. Moffet, D.D., of Birmingham.

Presbyterians of Selma are looking forward with great pleasure to the coming of the new pastor of First Church, Rev. E. H. Gammon, D.D., who is to arrive September 1st.

Tuscaloosa—The worship at the First Church on Sabbath evening, the 8th of July, was in the nature of a farewell to and consecration of Miss Marie Fraker, a fine young woman of the church, who was leaving for mountain mission work. After an appropriate sermon the pastor, Dr. Chas. M. Boyd, called the elders of the congregation to the front. Miss Fraker also came to the pulpit and while she stood surrounded by the members of the church session a beautiful prayer consecrating her to her chosen work was offered by the pastor.

FLORIDA

Dunedin—Sunday morning at the Presbyterian Church in Dunedin, Dr. W. B. Y. Wilkie began his ministry for his 25 years of service in that place. Not long ago, Dr. Wilkie was a business visitor in Clearwater and to all appearances he looked well and strong enough to minister to his beloved flock for 25 more years.

KENTUCKY

An adjourned meeting of the Presbytery of Louisville was held July 16, 1923. The pastoral relation between Rev. E. H. Carleton and the Big Spring and Bloomfield churches was dissolved that he may accept a call to the 76 th Street Presbyterian Church of Birmingham, Ala. The pastoral relation between Rev. R. B. Smith and the Carrollton and LeGrange churches was dissolved and he was dismissed to the Presbytery of Paducah. Mr. Smith will serve these churches as stated supply till he sails for Brazil as a missionary in October.

Mr. John B. Lindenberger, a member of the Bardstown Road Presbyterian Church was received under the care of the Presbytery as a candidate for the ministry.

W. H. Hopper, S. C.

Louisville—The Men's Club of the First Presbyterian Church held a social meeting in the Church parlors on Tuesday evening, July 17th. There was a large attendance on the part of the men of the church and dinner was served by a committee of ladies. Mr. Max Milligan, president of the Men's Club, presided. The social side of the meeting was directed by Mr. J. C. Norton who introduced some very novel stunts for entertaining the men and for developing a spirit of good fellowship. The address of the evening was delivered by Rev. S. W. McGill, D.D., of the Presbyterian Seminary of Kentucky on the subject of "A Layman's Religion."

The Men's Club of First Church is well organized and planning some aggressive work.

TENNESSEE

Memphis—During the absence of the pastor, Rev. Wm. P. Neilson, on his vacation, the pulpit of Idlewild Presbyterian Church is being supplied by Rev. S. W. McGill, D.D., of the Presbyterian Theological Seminary of Kentucky. In spite of the warm weather and the many absences from the city, Idlewild is enjoying splendid congregations both morning and night.

West Side Church, Nashville—This little Church, handicapped for a number of years in its growth and developments by a poor location and inadequate facilities, has in the past three months had a remarkable awakening. Twenty or more members have been received; as many more are in immediate prospect; two additional officers have been elected and installed; Mr. Walter H. Clark, to the eldership and Mr. Lawrence A. Bauman to the diaconate. The congregation has definitely decided to move out on West End Avenue about four or five blocks from its present location on 28th Avenue and build a modern church equipment. Three committees are working on the promotion of these plans, holding a weekly meeting after the Wednesday evening prayer service. This move has the enthusiastic approval of the pastors of the other Nashville Presbyterian churches and Dr. James I. Vance, of the First Church is heading up a movement to put behind this effort the concerted sympathy and assistance of the Presbyterians of the city. The church has set as its goal for the summer months the increase of its membership to 200 and it is confidently believed that this goal will be attained. The new location is one of commanding importance and gives to West End the promise of an exceedingly rapid development as it lies well within the gateway of Nashville's choicest and most rapidly developing residence section.

Cor.

Educational

Hampden-Sidney College—Rev. E. G. Gammon, D.D., for five years pastor of the college church, has resigned to accept a call to Selma, Alabama. Dr. Gammon carries with him the love and confidence of the entire congregation and student body. He has done a most fruitful and lasting service at Hampden-Sidney.

Prof. Herman Bell, of Clarke County, Va., who for the past few years has been doing special work at Johns Hopkins University, will have charge of the work in the department of Romance Languages during the coming session. He comes highly commended not only as an instructor but also for his Christian character.

One of the most constructive steps taken by the college in recent years is the appointment of Prof. Macon Reed as the registrar of the college. Prof. Reed is highly equipped for this position both by disposition and training, and he will render to the college a fine constructive service. Every sign points to an over-flow attendance of students next session. At this date more than twice as many new men have applied for admission as at this time last year. Letters coming into the office from parents show that they are anxious for their sons to be in a college where they will be surrounded by the most wholesome Christian influences. If a young man is safe in any college he is safe at Hampden-Sidney.

Presbyterian College of South Carolina—The president has just received notice from the General Education Board that they will continue their contribution of \$5,000 a year to the college for the purpose of increasing professor's salaries.

Plans are now being completed for enlarging the dining hall and kitchen, which is absolutely necessary in order to take care of the increased number of students. This work will be pushed as rapidly as possible so as to be completed when college opens in September.

Commencement at Nacoochee—A magnificent highway is being constructed from Gainesville to and through the Nacoochee valley. This will open up that wonderful country and its people and products to the outside world. This highway will be a swifter and a safer route than the present railway. The writer tried both ways and he knows.

A year of successful work in Nacoochee Institute was brought to an appropriate close by a series of entertaining and instructive exercises. Friday night the pupils of the music department gave a delightful entertainment that reflected great credit upon their accomplished and painstaking instructor. Saturday night was Home Night. The "Progress of Civilization in America" was dramatized. We were made to love our homeland more. As the "Story of Nacoochee" was unfolded in action there was a hearty consecration on the part of each and all to her history and principles.

Sunday was a high day. The Bible school was at its best. The commencement sermon was preached by the beloved and efficient pastor of the Newman Church, Rev. J. E. Hannah. His clear and ringing message on "Faith" will linger in the hearts of young and old and will bear fruit throughout their lives. The Bible Department had the evening hour. The program was presented by the "grand-children"—the children of former pupils—as well as by other students. The Bible charts were accurately and artistically executed.

Monday morning was the Primaries' time. And a happy time they had with their songs and recitations and play. That night members of the High School set forth a rousing and rollicking play which bespake their hopes for college days. It was full of merriment, of movement, of high moral, and mutual sympathy. This play and the literary exercises of Tuesday morning were a high commendation of the estimable principal who had trained them. These exercises consisted of declamations and readings and a debate.

The writer had the honor and the happiness of looking into their honest eyes and down into the sincere hearts of the large class of graduates and speaking a message to their responsive wills. Out of those North Georgia mountains Nacoochee Institute is mining what is richer than pure gold. Superintendent J. K. Coit and his noble assistants desire our prayers and deserve our fullest support in every other way. Rev. J. W. Stokes.
College Park Ga.

Centre College Commencement—The one hundredth annual commencement of Centre College was an occasion of unusual interest. The feature of the commencement was the inauguration of Dr. R. Ames Montgomery as president of the college. Dr. Montgomery has taken hold of his new work splendidly and Centre is already showing the results of his fine leadership. Another feature of the commencement was the presence of two members of the graduating class of 50 years ago. These men were accorded special honor.

The baccalaureate sermon was preached by Rev. W. L. McEwen, D.D., of Pittsburgh, Pa. The address to the graduating class was delivered by Rev. O. P. Barnhill, D.D., of New York City, a member of the class of 1900. Twenty-six young men received the degree of A.B. One young man received the degree of M.A.

The degree of LL.D. was awarded to Lieutenant Colonel Hume, of Kentucky. Rev. John Rice, pastor

of the First Presbyterian Church, Danville, and Rev. S. Waters McGill, of Louisville, received the degree of Doctor of Divinity. The commencement closed with a carnival in which the students and citizens of Danville participated.

Elise High School—It is with deep regret that the friends of Christian Education have voted the closing of several of our Presbyterian High Schools. In this connection, the recent action of Fayetteville Presbytery is interesting, for, after carefully considering the increasing number of State High Schools with all the advantages they offer, Fayetteville Presbytery decided that the need still exists for Elise High School, and has taken steps to establish Elise firmly.

Fayetteville Presbytery goes on record as believing in the need for a Christian High School in which the Bible is taught; in which all the teachers are consecrated, Christian men and women, as well as college graduates; in which History and Science are taught from Christian viewpoint; in which individual attention is given to each student, and, while the importance of thorough study is not minimized, the importance of character-building is emphasized; in which students are interested in the activities of our Church through the Christian Endeavor Society, the Sunday School Mission Study Classes, daily prayer meetings in the dormitories, and addressed by missionaries, ministers, and others prominent in the work of the kingdom.

In taking this action, Fayetteville Presbytery was also influenced by the remarkable results of the work of Elise High School. Fifteen ministers of the gospel are graduates of Elise. Next year will see two Elise graduates in Union Seminary; two preparing for the ministry at Davidson College; and three candidates in school at Elise. Elise also claims two Sunday School missionaries. Mr. White McNeill, who gave his life for his country in France; and Miss Roberta Bain, who is doing such fine work in Johnson and Harnett Counties. Last year's Y. M. C. A. Secretary at Davidson, Mr. Ormond Currie, is another Elise boy, but space would fail to tell of the fine records in many fields made by those who were students at Elise.

Elise had students last year from every Presbytery in the Synod of North Carolina. Some students are young men, who have been unable to secure an education earlier, and appreciate the special advantages offered here; some are from sections, which the State High Schools do not reach; many are sent here for the Christian influence. Four years, standard, high school work is given and the A grade colleges have placed Elise on their approved list of High Schools. A music course is given under a competent teacher. The homes of the pastor and the principal are always open to the students, and they are ready to counsel and advise.

Elise has accomplished great things, though handicapped by poor equipment, but now Fayetteville Presbytery has authorized the building of a new dormitory for the girls, and the remodeling of the present girls' dormitory for the boys. The new dormitory will be a modern building, capacity 50 girls, and will be ready this fall. Another new building on the campus will be a church, which will be a great factor in the religious life of the school. A feature that will especially interest the boys is the new athletic field which has been secured, and the return of Prof. S. D. Story, who proved such a good coach last year.

Some scholarships are available for those who need help (apply to Prof. J. D. McLeod, Hemp, N. C.); but so many apply for help who must be refused. Aiding these worthy students to secure an education should interest those who are searching for an investment, "where neither moth nor rust can corrupt and where thieves break not through to steal."
Mrs. W. L. Wilson.

Hemp, N. C.

News of the Week

From Stockholm, Sweden, comes the news of the opening session of the third congress of the Baptist World Alliance, in session there this week. Baptists from 36 nations answered the roll call.

Barrett and Company, New York, reputed to be the world's largest cotton factors, have announced themselves as unable to meet their million dollar obligations.

Wage increases of from one to three cents an hour for shop crafts employes of the Southern railway have been authorized as the result of conferences in Washington.

From Mexico City, July 20th, comes the news that General Francisco Villa, one time noted bandit leader, and his chief of staff, Colonel Miguel Trillo and three members of Villa's escort were assassinated in an ambush on the outskirts of Parral, in the state of Chihuahua.

About a half dozen men comprised the band of assassins. They fired upon Villa and his men from a house they were passing and are reported to have made their escape from the scene.

William H. Anderson, superintendent of the anti-saloon league of New York, on July 20th, was indicted on several counts and the grand jury which

returned the indictment recommended legislative investigation of the league since Mr. Anderson took its helm in 1914.

Three indictments—two charging grand larceny in the first degree and one forgery in the third degree—were handed down today.

Mr. Anderson plead not guilty and issued the following statement:

"I shall bear as a medal of honor and a service badge my indictment for political purposes by the most corrupt and powerful wet political organization in the world as part of the Tammy conspiracy to put the nullification governor of New York state in the White House in defiance of the conscience and character of the nation."

The European situation does not grow brighter. In reply to England's suggestion, Premier Poincare stated recently that France stands unalterably for the complete execution of the Treaty of Versailles and the full payment by Germany of 132,000,000 gold marks, the sum fixed at the London conference. France, he added, opposes the appointment of an international finance commission to reconsider Germany's debt and supplant the reparations commission.

No more concessions will be made by France, was the gist of his address.

The recent decision of Federal Judge George Bourquin, at Helena, Mont., holding unconstitutional that portion of the Volstead act limiting the amount of alcoholic liquor that may be prescribed is "absolutely correct" and will have the endorsement of the American medical profession, according to a statement made by Dr. William Allen Pusey, president of the American Medical Association.

A suggestion that negroes show a spirit of magnanimity and yield to the white people of Alabama in the controversy over the negro veteran hospital at Tuskegee Institute was put forth in a statement by Wallace A. Battle, president and founder of Okolona Industrial School, of Okolona, Miss, who is himself a negro.

The Turkish delegation to the Near East Peace Conference announce that it has accepted the proposal of the Allies to reopen joint meetings of the experts in an attempt to agree upon satisfactory formulas concerning the questions yet in dispute which had been holding up the conference, notably those concerning concession in Turkey. The Allies made this proposal in an effort to break the deadlock.

Exodus of farm-labor continues, according to the southeastern fortnightly crop report July 1 to July 15, made public by the United States department of agriculture. North Carolina, the report added, reports a net gain in some counties at the expense of states further south.

A legislative program calling for adjusted compensation for world war veterans and affecting their rehabilitation, hospital care and insurance will be pressed upon Congress when it convenes in December by the Disabled American Veterans of the World War.

Grain exports from American ports last week amounted to 3,613,000 bushels compared with 4,627,000 bushels the week before.

E-Secretary of War, in his appeal for the League of Nations, told the women in Cleveland, Ohio, that Europe is now more nearly ready for war than it was in 1914.

Asserting that insurance companies have confiscated millions of dollars because of lapsed payments by policy holders, Representative Thomas, democrat of Oklahoma, announced he would introduce a bill in the next Congress, seeking to guarantee to the public "the full benefits under all insurance policy contracts."

The money held by the companies, Mr. Thomas said, consists of funds which "rightfully belong to the estate of unfortunate persons who permitted their policies to lapse after making a sufficient number of annual premium payments to give their policies a paid up or extended insurance value."

The opening gun of an intensive and systematic campaign against adult illiteracy in York County was fired at York, S. C., at a stirring educational rally, which was featured by inspiring addresses by J. Rion McKissick, editor of The Greenville Piedmont; J. H. Hope, state superintendent of education; Miss Wil Lou Gray, state supervisor of adult schools; Miss Kate Wofford, Laurens County superintendent of education, and others.

CHILDREN

A LONG TIME READER

My Dear Standard:
I have been reading your paper for a long time. This is my first letter to you. I am a little girl eleven years of age. I am in the sixth grade at school. I have three brothers, one sister. All of you girls and boys write to me. I will answer any letters. I guess I had better close for I am afraid of Mr. Waste Basket. Please print my letter as I want to surprise my mother and father.

Your unknown friend,
Luda Hough.
Matthews, N. C., R. 19

NEW KIND OF ROSE

Dear Standard:
I am a little girl seven years old. A catbird built a nest in our rosebush. I want to ask you a question. How many sons had Jacob?

Your new friend,
Sarah Perrin Spencer.
Rock Hill, S. C.

HOW MANY JAMESES?

Dear Standard:
My father has been taking your good paper for a long time. I always enjoy reading the "children's page." I go to Sunday School every Sunday I can. My teacher is Mrs. Kirby. I like her fine, because she always explains the lessons so well to us. Please don't let Mr. Waste Basket get my letter, because I want to surprise all my friends. I will close by asking a question: How many Jameses are there in the Bible?

Your friend,
Irene Edgerton.
Kenly, N. C.

SOLDIER'S DAUGHTER, ATTENTION

Dear Standard:
I've been wanting to write your for a long time, so here I come. I hope my letter will be enjoyed as much as I enjoy the letters in the Standard. I am visiting out in Aunt Jane's country, near Mebane, N. C., but am going to my home in Durham soon. I love to visit my Aunt Jane and go fishing, especially with my brother, George, but he isn't out here now, so I haven't been this time. I hope the soldier's daughter will write about her trip to Europe.

Your little friend,
Andy Oldham.

OUR YOUNGEST CORRESPONDENT

Dear Standard:
This is my first letter to you. I am a little boy one year old. I am too small to write but my aunt is writing for me. I live at Hamlet, right close to my grandmother and grandfather. My aunt lives across town from us. I love to go to her house and play with her kitten. Please publish this as I want to surprise my grandmothers and grandfathers.

Your unknown friend,
Clay McRae.
Hamlet, N. C., R. 1.

"CHIEF"

Dear Standard:
I am a little girl thirteen years old. I go to school at Spring Hill. I was promoted to the seventh grade. My teacher was Miss Eunice Gibson and I liked her just fine. I have two sisters living at Hamlet, N. C. I visit them every summer. I have a pet puppy; his name is "Chief." I will close for fear of the waste basket.

Your friend,
Mary Alice Boyle,
Wagram, N. C., Rt. 1.

A LADY IN DISTRESS

"A wrong to right—brave deeds to do. Forward, my comrades." Throwing back his khaki shoulders, Gerald White led the "Ten Modern Knights" down the road to town. Five of these gallant knights were girls, but they had scorned the name of knightesses, as suggested by Gerald, and insisted upon being called knights like the rest—knights of chivalry. Of course in the pageant at school they had taken the parts of fair damsels, but in real life they much preferred to do the rescuing than to be rescued.

Clad in khaki hiking costumes, the knights tramped blithely along, expecting any moment to be called into action. The world was full of trouble; weren't the front pages of the papers full of it? They'd surely come on some of it somewhere if they looked hard enough. Little Belden, the youngest of the knights, carried a bright brass trumpet, the one he had used in the pageant. "We may need it," he had said artlessly when the others laughed at him. "Never you mind," whispered Grace, the youngest of the girls, "I brought my make-up box along, too; we may need to disguise ourselves or something." Eyes bright with eagerness, the two youngest knights could scarcely wait for something to happen.

"Supposing we don't find any one to help," cried Betsy, one of the older girls, looking disconsolately at the cheerful bungalows they were passing. Not a distressed face in any of the prettily curtained windows. Not a single forlorn damsel sat weeping on any of the carefully swept doorsills. Why, the very children seemed discouragingly happy, riding about on their kiddie cars and velocipedes or shooting this way and that on roller skates. Even the day was bright and sunny.

"Did you ever glimpse anything so absolutely peaceful in all your life!" exclaimed Doris, Gerald's twin sister.

But what was that? Ten pairs of startled ears drank in the sounds thirstily. Wails, piercing wails! They were in luck after all.

"A wrong to right—brave deeds to do." Quickly rounding a corner, the thrilled knights discovered the source of the distressful sounds—a pretty stucco cottage half covered with vines. Scream after scream, each one more agonized than the last, pealed from it. A mother whipping her child—a step-mother maybe! Could they interfere? Uncertainty dwelt on every face. A fearful cry! Surely the child was being murdered. A wild stampede up the front steps; Gerald's hand on the bell.

Almost instantly the cries ceased. A sound of approaching steps, and a worried faced lady appeared in the doorway. At sight of her khaki filled porch, she drew back in amazement.

"Madam," spoke up Gerald, "we hear cries, distressing cries. We feared some one needed assistance."

The lady smiled a little grimly. "Some one certainly does need assistance; step this way."

Up the curving staircase with its turkey red carpet tramped the gallant ten after the lady. Into a sunny room with latticed windows she led them. There in a little white bed crouched a tiny boy.

"Now," remarked the lady coolly, "if two or three of you will hold his hands and four or five, his legs, and one or two, his nose, I may be able to give Johnny his medicine." Picking up a bottle of dark colored liquid, and a spoon, she stood waiting.

What an adventure for ten brave knights! So disarmingly different from what they had anticipated. But, after a paralyzed pause, they did it.

Like a swarm of khaki-colored locusts they settled around the thoroughly astonished Johnny. Just his tightly closed mouth left uncovered. Popped it open to get breath. In slipped the medicine. The deed was done.

"Drop in every two hours," implored the lady as they were leaving. "I certainly need your help."

"Well-I-I—" Gerald twiddled his cap, then glanced up and detected the twinkle in the lady's eye. "Sorry," he said grinning, "but we're bound for the city this afternoon."

The city and real adventure. On marched the eager knights. Before long they were in the crowded streets. Among all these people surely, surely — They gazed curiously into the passing faces; what tragedy might lie behind them? At the great buildings they stared with awe; what might not be happening within them? Doris' glance swept the windows high against the sky; some kidnapped child or disconsolate maiden might be imprisoned behind one.

"Look out!" Gerald grasped her arm, just saving her from a speeding auto. "Better look alike," he admonished severely, "or you'll be a dead one before you do even one brave deed. Then how'll you feel?"

Nothing happened. Despairing of any adventure, the girls began inspecting the dainty summer dresses in the store windows, the boys paused longingly in front of radio displays, motor cycles and the latest models of racing cars. Grace and Belden stopped automatically in front of every candy store. Feet glued to pavement, mouths watering, they could hardly be dragged away. Hunter Betts even suggested that they all go to the movies. "Last Performance of Alice in Wonderland," the big electric sign of the Alhambra invited them in. The object of their expedition was in grave danger of being forgotten. It was Doris who finally brought them to time. "I've found her, I've found her," she cried gathering the knights about her.

"Found whom?"

"A lady in distress! Come on, come on," urged Doris. "I saw her crying—through the glass door of a store, her head in her arms and everything."

"Perhaps its something we can't help," Betsy put in cautiously.

"Perhaps it isn't," declared Doris; "I'm going to find out anyhow. You wait for me here."

Doris' courage lasted until she got inside the little store, then dwindled away. The lady she had seen weeping had disappeared. A young girl came forward. "Can I show you a dress or a coat? We have some beautiful organdies." Lifting a dainty white organdy trimmed with tiny pink rosebuds from its hanger, she held it for Doris to inspect.

"It's lovely, just beautiful, but—"

"Something more serviceable perhaps; this blue middy suit now."

"Oh, please," cried Doris, "I didn't come to buy; I hoped I could be of assistance."

"I'm sorry," said the girl. "We won't need more help for a long time, I'm afraid; and you're pretty young anyhow. We've just opened this store, my aunt and I, and everything's gone wrong. We had expected to get a good start during the special children's week at the Alhambra next door. You know they're playing 'Alice in Wonderland,' today's their last performance. And we've hardly sold anything. First the stock didn't come; until yesterday we had scarcely a light dress to show. Even now the wax figures haven't come for the window, and oh dear, we'd planned such a pretty group; bought a swing and

all. I—" here the girl's voice broke—"I'm afraid we'll lose all the money we've put in."

"No you won't—no, you won't. Wait a minute." Before the bewildered salesgirl could say a word, Doris disappeared in the street. Scarcely had the door swung together before it was opened again, and the gallant ten were on the job. Such a hurrying and scurrying, such a dobbing on of red paint before the long mirror in the back of the store. "We've got to, if we're to look like wax figures," insisted Doris. "Wasn't it lucky I brought the make-up kit we used in the tableaux?" crowed little Grace. "And isn't this dress a darling?"

Doris herself flew to the ticket window of the Alhambra. "How long before you run the Upp and Cumming ad on the screen? In ten minutes just before the comedy? Would the management allow—" Doris' eager accents brought the "management" himself to the little window. Doris' persuasive tongue inveigled an amused "yes" from beneath the "management's" bristling moustache. Doris' excited feet whirled her back into Upp and Cumming's store next door.

"We can," she announced; "we can. But we've got to hurry."

Inside the theater, the film of "Alice in Wonderland" came to an end. They started to run the ads. Listlessly the audience watched. Suddenly a trumpet blast sounded. At the same moment Upp and Cumming's advertisement was thrown on the screen.

"Grand Opening Next Door," the sign read, "Upp and Cumming's, outfitters for children. The latest and prettiest frocks, the nobbiest, neatest suits, all at remarkably low prices. Come and see for yourself."

Below this ad paraded a procession of children, led by Belden with his brass horn. The spotlight played in turn on a write organdy trimmed with ravishing pink rosebuds, a blue middy suit, a delightful pink tissue gingham, an adorable blue sweater worn over an accordinian pleated white silk skirt, a peach-blossom satin party frock, five boys' suits ranging in material from linen to velvet. Turning to show every view of the clothes each child posed in the brilliant light. Then, standing in a straight row, they recited in concert these words:

"For dainty frocks or natty suits, Just try the shop next door. It's Upp and Cumming, Upp and Cumming,

The children's wonder store."

Twenty minutes later, after the comedy had been run, the crowds pushed out. Again they heard the trumpet. Little Belden in a white linen suit stood in front of the children's store. The display window no longer lacked figures. A group of stylishly dressed boys and girls posed in graceful attitudes about a seated figure in a swing made a charming tableau. The store began to fill. Mrs. Cumming, aided by her niece, capably waited on the customers. Joyfully she displayed the garments she had chosen with such care. Sale after sale was made. And every sale would bring others, she felt sure, for the goods were right and so were the prices. It meant success surely; and only a short while ago—oh, these blessed children had come like veritable angels from heaven, turning failure into success! As the store grew more crowded one after another of the "dummies" in the window came to life and helped with customers.

"How can I ever thank you enough," exclaimed the lady at the close of a very busy day. "Don't try, it was fun," cried the children.—Lois Larson, in The Continent.

Marriages and Deaths

MARRIED

Woods-Taylor—In Shanghai, China, April 6, 1923, by Rev. S. I. Woodbridge, Mrs. Grace W. Taylor, of Atlantic City, N. J., and Rev. Dr. Henry M. Woods, of our Southern Presbyterian Mission to China.

DEATHS

MRS. ELIZABETH VICKERS TROY

On the 6th of June, 1923, after an illness of less than 24 hours, Mrs. Elizabeth Troy, wife of the late Mr. A. A. Troy, passed from an earthly pilgrimage of almost 67 years to be with Him who had prepared a mansion for her in His Father's house.

The sudden passing of this life so full of cheerfulness, gentleness, meekness, and love, was a shock and sorrow not only to her eight children and relatives, but to the entire community and many friends elsewhere. None knew her but to love. She died as she had lived, trusting Him who had made her, to receive her in death unto Himself.

Mrs. Troy was a charter member of the Presbyterian Church of Bolton, and a member of the Woman's Auxiliary of this Church. Therefore, we, members of this Church and Auxiliary, desire to place on record the following resolutions:

First. That we humbly submit to the will of Him who doeth all things well.

Second. That the community has lost a woman whose influence was always for good; the home has lost a devoted mother; the Church and Auxiliary a loyal member.

Third. That we express to the bereaved family our profound sympathy, and

WANTED—Teachers—English Department High School, also grades. Leading Mountain Mission School.

E. V. TADLOCK
Blackey, Ky.

"A LOVELY PIANO"

You ought to see the letters we are receiving from the enthusiastic members of the Standard Piano Club. Here is a sample from a Music Teacher: "The lovely piano came yesterday. Am just delighted with it; so are my musical friends. The tone is so full and sweet, and the case is lovely."

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J. P. McCallie, M. A., Ph.D.
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commend them to the love of Him who does not leave His own comfortless.

Fourth. That a copy of these resolutions be sent to the bereaved family; to the Presbyterian Standard; and that they be entered upon the Minutes of the Auxiliary.

Mrs. J. K. Fleming.
Mrs. J. F. Stanley.
Mrs. T. J. Edwards.

REV. J. D. A. BROWN

Rev. James Douglas Alexander Brown was born in Robeson County, N. C., November 19, 1837, and died at Aberdeen, N. C. (Moore County), July 18, 1923. He was the son of Rev. Joseph Brown and Eliza (Graham) Brown. At the time of his birth his father was pastor of the Ashpole Church near the present town of Rowland, N. C. While he was less than a year old his father moved with him to South Carolina and became pastor of the Hopewell Church, located not a great distance from the present city of Florence, S. C.

Brother Brown grew to manhood in the old Hopewell community, and graduated with A.B. degree from Oglethorpe University, Ga., in 1859, and from Columbia Theological Seminary in 1862. He was licensed in 1862, and ordained in 1865 by Harmony Presbytery. He supplied Marion Court House, and Little Pee Dee in South Carolina from 1862 to 1865, and then served the Church at Florence, S. C., as pastor from 1865 to 1870. Brother Brown was pastor of the Presbyterian Church at Orangeburg from 1870 to 1874, then stated supply at Washington, Ga., for almost seven years, after which he became pastor of Eutaw and New Hope, Ala. After leaving this field he became stated supply in 1905 of Bethesda, at Aberdeen, N. C., and Jackson Springs, N. C. In 1911, he gave up these churches, but continued several years to supply several small churches in the surrounding country. For several years before his death, failing health kept him from engaging in any regular work.

Brother Brown was twice married, first to Miss Girardeau, sister of Dr. J. L. Girardeau, and after her death to Miss Hutson, also, deceased. Two children born to him died in infancy. He left no near relatives.

Brother Brown was a thorough student, and was unusually gifted as a preacher. He came of a generation that placed great emphasis on the sermon. His sermons, even his prayer meeting talks, were carefully constructed, and written out in full with a beautiful round hand, with every "I" dotted and every "T" crossed.

Brother Brown had gone to Montreat for his usual vacation. Feeling that his strength was failing he took the train for Aberdeen, N. C., just about a week after he got there. He arrived at Aberdeen and was carried to Mr. A. A. McKeithen's residence where he had made his home during the last few years. In this home he was tenderly cared for and everything possible was done for his comfort, but he passed away in less than 36 hours and was buried in Bethesda cemetery. He had reached a ripe old age and was ready to go.

V. R. Gaston.

TRY IT

It takes very little to hearten a man. A hand on the shoulder, a nod of approval, a smile, may put new life into some discouraged soul. These little things may appear very trivial. It may be thought that the man who is affected by them may be very weak. All the same, try them!

You will put heart and strength into yourself by putting them into somebody else. You will not be apt, after making a test, to depreciate them.—Dr. George Summey.

To increase in riches is to increase in temptation to indolence and self-idolatry, to external trust and vain-confidence, to misanthropy, monopoly, and oppression. The only preventive or cure is the cultivation of a noble purpose, so noble, indeed, as to throw into contempt everything that is merely temporal and earthly.—Joseph Parker.

Unfortunately, the people who drive a car for exercise fail to exercise discretion while they are at it.—Ex.

Story and Incident

THE GIRL WHO DOESN'T DANCE

Edith Brown Kirkwood, in *The Continent*

This is a dancing age. Almost every one from baby Jane to Grandmother Ann dances. Everything from a plain walk, set to music, to the stately minuet recalled from the past social era, is called a dance! The phonograph has made dancing in the home as possible as the orchestra has made it in the hall. The melodious old love song which held the popular favor of

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- Secretary Girls' Work
- Supt. Opportunity School
- Sales Manager
- Teacher
- Trained Nurse
- Telegraph Editor
- Welfare Worker

FLORA MACDONALD COLLEGE

RED SPRINGS : : : : : NORTH CAROLINA

our mothers' and grandmothers' day—tuneless and a bit sad, perhaps—has given place to the lilt, swinging air of now which sets toes a-tingling. There isn't just "music in the air" nowadays—there is dance music in the air!

And yet there are still a few remaining who do not dance. There even is to be found, now and then, girls who do not dance! What of them in the social scheme?

On the face of things the position of a girl who does not dance looks pretty difficult. It always is difficult to be the odd member of a social circle. Never is it more difficult than in that period when one is young and gay and happy and yearns for the friendships made and the pleasures enjoyed by "the crowd" in common. One likes to be included in all of the fun at that age and it is a perfectly normal desire. The girl who disclaims it is not quite honest with herself. She need not be ashamed of it. But when one doesn't dance in a dancing era and, more than that, when one has been reared to believe, sincerely, that sin hovers back of the dance—well, just how is one to satisfy the desire to be with one's young mates in all things and yet meet the demands of one's conscientious training! It is not an easy situation to face, is it?

Attractiveness Surmounts the Difficulties

There is a little old line which reads "laugh and the world laughs with you." It has been repeated until it has become commonplace but it is quite as true today as when it was written, for there is some-

thing about an honestly merry heart and a kindly personality which, when coupled with sincere friendship and clean intellect, just surmounts all difficulties. If the girl who does not dance will endeavor to make herself so cleanly attractive in her friendships and her mentality that she is going to be missed by her friends, even at the dances, she is not going to lose much! Can't be done? Oh, yes, it can. Even today. Try it. No doubt it will be hard but that's part of the game in this merry old world of ours, to take a definite position (if one believes one is right) and laugh as it is held against the difficulties! It is when one is young and attractive and wanted that it is most possible!

I recall a girl who sat at home on the evening of the big watch night dance—the annual New Year's eve party. She danced but she had been ill, and the doctors forbade her participation in frolics until she was stronger. She saw her friends go off to the fun; she helped her chum-sister get ready for the evening, she felt lonely. That was natural. And then there came a ring at the front door and she opened it to find one of her best young men friends on the porch. They were not lovers but they were friendly pals.

Said he: "May I come in?"
"But," she exclaimed, "why aren't you at the dance?"
"Oh," answered he who was one of the most enthusiastic dancers in the town, "I didn't feel as if I cared to dance this evening. I'd rather sit down for a quiet talk with some one who can talk. I knew

you couldn't be there tonight and I thought I'd come up for the evening if you don't mind."

They were both young and they were both merry yet that evening with the old year slipping out and the new one coming in they sat and talked, as seriously as young people ever should—talked of

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7:00 pm	7:30 am	9:00 am	0	Lv. Aberdeen Ar.	45	6:50 pm	3:50 pm	8:30 am
f 7:19 pm	s 8:15 am	f 9:16 am	5	Ashley Heights	49	f 6:35 pm	f 3:20 pm	f 8:12 am
s 7:28 pm	f 8:36 am	s 9:26 am	9	Sanitorium	36	f 6:26 pm	s 3:05 pm	s 8:02 am
f 7:34 pm	f 8:39 am	f 9:30 am	10	Montrose	35	f 6:22 pm	f 3:00 pm	f 7:58 am
f 7:46 pm	f 8:51 am	f 9:38 am	13	Timberland	32	f 6:13 pm	f 2:45 pm	f 7:48 am
8:00 pm	s 9:55 am	s 9:53 am	19	Raeferd	26	s 6:00 pm	s 2:25 pm	7:30 am
	s 10:13 am	f 10:08 am	24	Dundarrach	21	f 5:45 pm	s 1:25 pm	
	f 10:21 am	f 10:15 am	26	Arabia	19	f 5:39 pm	f 1:15 pm	
	s 10:40 am	s 10:29 am	30	Rockfish	15	s 5:25 pm	s 12:55 pm	
	f 10:43 am	f 10:31 am	31	Hope Hills Jct.	14	5:22 pm	f 12:50 pm	
	f 10:53 am	f 10:40 am	34	Henix	11	f 5:13 pm	f 12:38 pm	
	s 11:00 am	s 10:46 am	36	Clifton	9	s 5:08 pm	s 12:33 pm	
	f 11:12 am	f 10:56 am	40	Skibo	5	f 5:00 pm	f 12:18 pm	
	f 11:19 am	f 11:02 am	42	Owens	3	f 4:55 pm	f 12:11 pm	
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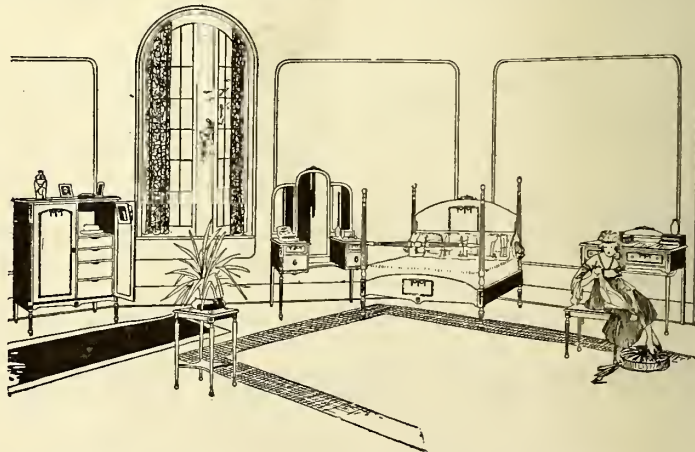
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Vol. LXIV

CHARLOTTE, N. C., AUGUST 1, 1923

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EDITORIAL

WOMAN SPEAKING

The General Assembly is pre-eminently The Church. In a sense it is the whole church assembled in the service of its Great Head, the Lord Jesus.

Now Saint Paul writing to the Corinthians says, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. . . . It is a shame for women to speak in the church."

Yet the Church gathered together in our recent Assembly, did invite a woman, a noble, honored, and beloved woman to address them, which she did gracefully and to their edification.

But the question arises in the minds of many, was not this interesting incident in the proceedings of our General Assembly, a distinct violation of the instructions of an inspired Apostle? If not, how can it be made consistent with the teachings of the sacred Scripture? Inquirer.

The above inquiry was accompanied with the request that the chairman of the Committee on Bills and Overtures answer it. Our very great esteem for the venerable brother who sends this inquiry constrains us to say something by way of answer. But really the obligation to answer this inquiry rests elsewhere. The aforesaid chairman voted against permitting the innovation. He heard but one other negative vote. It devolves on those who gave permission for a woman to address the Assembly to reconcile such permission with the teachings of St. Paul.

However, we will venture to say one or two things. One thing is that so far as we recall the only reason assigned for the course pursued was a sentimental reason. Every one esteems most highly the gifted woman who heads the woman's work of our Church. Every one delights to honor her. Not only so, but the men of the Church warmly appreciate the splendid work which all the women are doing under the wise leadership of her who heads the work. They feel that in honoring her they are paying a tribute to all the women, and testifying their gratitude for what the women are doing. Is there any one who wears male attire who does not share this sentiment of appreciation for the women? It is a most worthy sentiment. Who does not prize the opportunity of giving such expression to it as will be heartening and gratifying to the women? We have the example of Paul himself who cherished a deep and tender regard for those "women who labored with him in the gospel." He was not slow in giving expression to this regard.

It is our opinion, merely our opinion, that the General Assembly, without even thinking to take counsel of the Apostle Paul, deemed the occasion a suitable one, and the manner an appropriate one, to honor the noble leader of our woman's work, and through her to honor all the women who are helpers with her in the service of our common Lord. Of course, if they thought of Paul, they did not mean to show him any discourtesy. We are sure that the members of the last Assembly, without exception, would be willing to attest their unqualified and unabated loyalty to Paul as the accredited ambassador of our King and as the faithful proclaimer of the will of our King. They did not consciously and intentionally overstep the boundary marked off by the great Apostle. We have no members in our church courts who have outgrown Paul, and who know better than he what the mind of the Lord is. Doubtless we have evolutionists, but not of that type who believe that

is was a purely natural process that lifted Paul above his remote anthropoid ancestors, and that the same natural process, in the course of nineteen centuries, has lifted them above Paul.

It is not for us to explain the mental operations of our brethren. But we may say that a common way to avoid the force of Paul's teachings about women is to say that those teachings were altogether appropriate for his time and country. The sentiments and customs of that oriental country were very different from what they are with us. The women were kept in seclusion and were accustomed to render an abject obedience to their fathers and husbands. If in such circumstances Christian women were permitted any large measure of ability, their conduct would outrage public sentiment, and bring reproach on Christianity. Moreover, Corinth was a notoriously wicked city, deeply sunk in sensuality. There was, indeed, no conscience touching the matter of sexual morality. What we deem flagrant wickedness, they did not recognize as wickedness at all. In this state of society, when women professed Christianity and came into the church, the first thing was to teach them modesty. Anything approaching brazenness, or even boldness, must be sternly repressed. Such teachings as Paul's were eminently wholesome for women who had been reared with such lax views, who had come into the church from a degraded heathenism. But what a contrast to our women, cultivated and refined, enriched with all the graces of the Spirit, Christians by inheritance, Christians from childhood, their characters nourished, moulded, and beautified by all the sweet and gracious influences of our Christian civilization. Why put them under the same severe restrictions that were enjoined upon women just reclaimed from gross Paganism? In all other spheres of life, in the home, in the social circle, in the school, in commercial and political life, women have an immeasurably larger range of liberty than the women of the orient had in Paul's day. The sentiment of our day demands this larger liberty. Shall we remove the barriers in every other direction, and still keep them closely hedged around in the sphere of religion?

Such is the line of reasoning by which many convince themselves that Paul was laying down restrictions that were well enough for those to whom he was writing, but are no longer needed in our day. They are not denying that Paul was speaking by inspiration of the Spirit, but they are limiting his lessons to other times. He was not writing for all time, and for all conditions of society.

There is some plausibility in this view of the case. It is certainly a convenient method of interpretation. One can escape from disagreeable instructions by simply saying that they were not meant for him. Are the restrictions of divine authority? "O yes," he says, "I recognize God's voice, but He is speaking to the other fellow." To say the least of it, there is a dangerous elasticity about such a canon of interpretation.

Then unfortunately for this interpretation, the Apostle lays down the same restrictions in his first epistle to Timothy, when he is not writing to any particular church, or about any particular class of women. Furthermore he argues the point, not from the circumstances of that age or country, but from the relation which God established between the man and the woman when He created them; and from the further fact that Eve was first in the transgression.

We shall not undertake any further answer to our respected inquirer. As already said, we are under no obligation to justify the act of the General Assembly. If those who are responsible for its action wish to confer a favor on those who, like our venerable brother, are perplexed in their minds, the columns of the Standard are open to them.

MONTREAT (Editorial Correspondence)

If a stranger had been asked, last week, whether there were many people at Montreat, he would have fallen short of the number by many hundreds. He would have seen a few people strolling around the lake, and a few languid ladies about the hotels, with, here and there, a member of the male persuasion wandering like a lost soul in paradise, this being predicated upon the supposition that lost souls sometimes stray about in the other world. When, however, Sunday comes, he has to revise all estimates. They come from the nooks and coves of the mountains, from the cottages and boarding houses, till the vast auditorium is nearly filled.

Each week has the same experience, and yet each week the wonder grows whence so many come.

Sunday was a charming day—clear and cool, the atmosphere thoroughly washed by the showers of the preceding day and night.

The preachers for the occasion were fit to accompany the day. In the morning Dr. John M. Wells, president of our theological seminary at Columbia, S. C., and at one time the beloved pastor of the First Church, Wilmington, N. C., preached on the deity of Christ. It was a sermon equal to any of the many fine ones we have heard at Montreat, since it came into existence.

The frame work was a solidly linked chain of logic, welded together by burning earnestness and illustrated from Scripture and from human experience.

In these days of vacillating, temporizing believers, some of whom are afraid of their shadows, it is refreshing to hear such a strong blast of orthodoxy. It is especially refreshing to know that such a man is at the head of one of our seminaries, and that the young men going out from under his influence will have upon them the stamp of conservative orthodoxy.

At the evening hour an audience almost as large as that of the morning, despite the lowering clouds, gathered to hear Dr. A. G. Jones, professor of theology in our theological seminary at Austin, Tex. Dr. Jones was for many years pastor of our church at San Antonio, Tex., which he found a small and struggling flock, some 25 years ago, but which he left a large and influential flock when he was placed at the head of theology in our seminary at Austin.

Dr. Jones preached along somewhat the same lines as did Dr. Wells. He took his text from Ephesians and Hebrews: "That ye henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness." "Jesus Christ the same yesterday, and today, and forever."

This sermon was a fit companion to that of the morning. It stamped Dr. Jones as a deep thinker and a master of strong logic.

It is worthy of note that he and Dr. Wells are both connected with our theological seminaries, and both are sounding no uncertain note. Here and there in our Church we hear words of caution that we must soft-pedal in these times of spiritual anarchy, lest we stir up strife and bring on the bitterness of heresy trials. Men whisper their views and belittle the danger and insist that others exaggerate the evils, forgetting that false security is always a greater danger than open hostility.

Here are two men, occupying the watch-towers of Zion, who insist that there is danger ahead, and, as true watchmen upon the walls of Zion, they warn us of danger.

On Monday evening we heard Dr. Hemphill make a popular address on the work of the theological seminary.

During the week, devoted to the seminaries of our Church, the program proposes to have classes in Church History, Theology, and the Social Teachings of Jesus, conducted for one hour each day, by the following professors: Dr. R. C. Reed, Dr. Green, and Dr. Lingle.

Then in the evening there will be a popular address by one of the seminary faculty.

A popular lecture on the theological seminary may seem to many what the Latins would call a "Lucus a non lucendo," which in popular language means a contradiction in terms, because popularity and theological seminaries are supposed to be antagonistic.

Nothing proves more thoroughly the versatile talents of Dr. Hemphill than the fact that he moistened this dry subject in such a skillful way

as to delight his audience. He reminded his hearers that cemetery and seminary were often confounded in speech and sometimes, we fear, almost in thought, but that the two words are different. Cemetery comes from a Greek word that means a sleeping place, while seminary is from a Latin word meaning a seed plot. One is a place where men sleep, while a seminary is where seed are planted and cultivated.

Throughout his discussion of such a dry topic, he mixed it with humorous allusions that kept his audience in a constant grin. It takes genius of a very high order to keep a popular audience awake when discussing such a subject. Dr. Hemphill proved that he possesses such a gift.

On Tuesday morning we heard Dr. Gray McAllister, of the Louisville Seminary, during the Bible hour. Business had hitherto prevented us. He evidently takes no stock in the new theories about inspiration, but is sound to the core. He wisely distinguished between the importance of different parts of the Bible, but insisted that every part was inspired. He not only took issue with the higher critics as to the authorship of the Pentateuch, but he proved conclusively that Moses was the author. His discussion of the testimony given by excavations, was most enlightening. Rarely have we enjoyed an hour more. The well-rounded sentences, the clear enunciation, the crisp style, together with the keen thrusts, were a continual delight.

As one listens to these different representatives of our four seminaries and compares them with leaders in other churches, we thank God, and feel that our ministry is blessed in being thus guarded against the errors of these troublous times.

The Bible hour, for the week, has been conducted by Doctor McAllister, of the Louisville Theological Seminary. He devoted the week to the books of Genesis and Exodus, discussing the various theories of creation, but stressing that held by the Church in all ages, and also traced the wanderings of the Israelites. When he concluded these five lectures we are confident that his hearers had a clearer idea of this part of the Bible than ever before.

In these days of doubts and speculations, when men in prominent position seem to fear to express an opinion, it is refreshing to hear an expounder of the Bible ring true.

These Bible lectures, always a feature of the Montreat program, are invaluable as a means of instructing the people of the Church in Bible knowledge.

We must commend the committee for confining their choice to men of sound views and orthodox faith, though it is the fashion now-a-days, by those whose Rhetoric is more captivating than their theology, to say that Christianity is not a dogma, but a life. We insist that dogma must be right as well as the life—united they stand, and divided they fall.

Not only are these Bible lectures valuable, but this year they have introduced another innovation. This season there has been a Seminary Conference. Representatives of the four theological seminaries have gathered here and, for nearly a week, have conferred about their work, and in the evenings have lectured to the people.

They have also conducted three classes, one on Theology, Dr. J. B. Green, leader; one on Church History, Dr. R. C. Reed, leader; one on the Social Teachings of Jesus, Dr. W. L. Lingle, leader.

These classes have been largely attended, and the people from all sections of our Church have been edified.

We were able to attend only one lecture by Dr. Reed. He discussed the history of the Southern Presbyterian Church. His room was so crowded that some were unable to enter. He traced our history from its beginning to the present time, and fully explained why we remained independent.

We do not know how general is the teaching of such a subject in all our seminaries, but in examining candidates we are yet to find one who can clearly explain why we separated.

The crowded room and the close attention proved how eager our people are to know the reason for their separate existence.

We only heard the conclusion of Dr. Green's first lecture, and therefore we are unable to pass judgment. Those, however, who did hear him are enthusiastic in his favor.

Of course there was a natural curiosity to hear and see this new star in the theological firmament. One great advantage from this conference of the

(Continued on page 5)

Devotional

THE CROSS

"Is it not strange, the darkest hour
That ever dawned on sinful earth
Should touch the heart with softer power
For comfort, than an angel's mirth?
That to the Cross the mourner's eye should turn
Sooner than where the stars of Christmas burn?"

Is it not a unique fact that the chief symbol of Christianity should be an instrument of torture and death upon which, in ancient times, criminals paid the penalty of their misdeeds? But Jesus Christ transformed the cross into a thing of glory, making it to shine with heavenly beauty, and to typify all that is noblest and most sacred in life. It is the sign by which the greatest victories of the past have been won and by which the supreme triumphs of the future shall be gained.

What does the cross teach us? What is the meaning of that tremendous tragedy? The message of the cross is surely one of heroism. It reveals a young man suffering shame and death under conditions that no son of our race ever had faced or ever will face again. But he who sees nothing more in the death of Christ than the heroic has hardly begun to fathom its true meaning.

Calvary is a synonym for purity. He who died there had a stainless soul. All succeeding generations have voiced the declaration of the Roman governor, "I find no fault in this man," and the solemn words of the Roman captain, "Truly this was a righteous man." But we have traveled only a little way along the path of truth if that is all that the cross suggests to us.

The message of the cross is the evangel of divine sacrifice. "Christ died for us," is the plain statement of Scripture, and upon that confession of faith we build our dearest hopes. Into the depths of this mystery we may not fully enter, but we believe that in Golgotha's tragedy, God entered sacrificially into human life. All that we are and hope to be we owe to "Him who loved us and gave Himself for us."

If any one should ask for a theory of the Atonement, let this be offered: "Jesus died for me, and not for me only but for all sinners." All the big, ponderous volumes on theology do not carry us any farther than that.

How can any one turn away from the cross and count the sacrifice of Christ as a thing to be neglected and despised? He who does so is subjecting his soul to fearful peril. It is an awful thing to trample under foot the blood of the Son of God.

What a wonderful thing it is to live in the faith of the crucified Christ! We trust Him, we love Him, we have staked everything upon His Word to us and we shall hold His hand in the hour when the shadows are upon the river and none but He can see the farther shore.—United Presbyterian.

AT THE PLACE OF THE SEA

Have you come to the Red Sea place in your life,

Where, in spite of all you can do,
There is no way out, there is no way back?
There is no other way but—through?

Then wait on the Lord with a trust serene
Till the night of your fear is gone;
He will send the wind, He will heap the floods,
When He says to your soul, "Go on."

And His hand will lead you through—clear
through—

Ere the watery walls roll down,
No foe can reach you, no wave can touch,
No mightiest sea can drown;
The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you shall walk dry-shod
In the path that your Lord will make.

In the morning watch, 'neath the lifted cloud,
You shall see but the Lord alone,
When He leads you on from the place of the
sea

To a land that you have not known;
And your fears shall pass as your foes have
passed,
You shall be no more afraid;
You shall sing His praise in a better place,
A place that His hand has made.

—British Weekly.

MRS. CYRUS H. McCORMICK

By Rev. W. W. Moore, D.D.
President of Union Theological Seminary

We record with profound sorrow the death of this "elect lady," revered and loved by all who knew her. She passed away on July 5th after a brief illness, at her home at Lake Forest, Ill. She was 88 years of age, and for many years had been hampered by defective hearing, but she was a person with whom one could not easily associate the idea of old age. Her spirit was so eager and brave, her mind so quick and clear, her interest in current events so keen, her knowledge of business so exact and extensive, her sympathies so wide, and her Christian activities so numerous and varied that she suggested to one's mind the verve and élan of youth rather than the slackening energies of age.

She was not only a great Christian and a large-hearted philanthropist, "a helper of many," as the apostle said of Phoebe of Corinth, but also a greatly beloved personal friend. Like the apostle himself she had a genius for friendship. In addition to a vast circle of acquaintances, who admired and esteemed her for the force and charm of her personality, she had an extraordinary number of intimate friends, who loved her devotedly and who rejoiced whenever they could render her any service.

For my own part, I have never been able to express with any approach to adequacy my admiration and affection for her. When the three General Assemblies, Southern, Northern and United Presbyterian, met in Atlanta in 1913, and the alumni of McCormick Seminary held their reunion banquet, they did me the singular honor of requesting me to respond to the toast "Mrs. McCormick." The request gratified me deeply but it embarrassed me, too, because I knew that anything I could say about her would fall short of what should be said. In my difficulty I turned to the Scriptures, citing to the assembled ministers the description of the Model Woman in the last chapter of Proverbs. Recalling what it says of her domestic virtues, her business capacity, her open-handed charity, her kindness of heart, her wisdom of speech, her qualities as wife and mother, the tribute of her husband—"many daughters have done virtuously, but thou excellest them all," and the piety which crowned all her other excellencies—"a woman that feareth the Lord, she shall be praised," I pointed out that here we had the one adequate description of the gracious and lovely lady whom we all honored and revered. With that cue I tried to say something of her graces of person and spirit, of her Christian faith and life, and of what her influence and benevolence had meant to McCormick Seminary and the world. But it all seemed inadequate, as do the words I am writing now. I had the same feeling in 1909, when in an extended address at Chicago on the Life and Work of Cyrus H. McCormick at the celebration of the one hundredth anniversary of his birth, I pointed out that no treatment of my subject would be complete and no understanding of some of his greatest achievements would be possible without some reference to the gifted and gracious helpmeet who had brightened and blessed his life for 26 years and who since his death had continued to abound in all good works. Although I spoke with some reserve at the time, as Mrs. McCormick was in my audience, she told me afterwards that this was the only part of my address that she did not approve. How sincere she was in this modest disclaimer was shown later. When the volume containing all the addresses of the occasion was published—my tribute to her was omitted; the proof sheets had passed through her hands and she had deleted all the statements I had made about her.

But my words were not flattery. They were sober statements of fact. Not to speak of my estimate of her character, take the matter of her relation to the great business created by her husband. Mr. Herbert N. Casson, writing in that same year, 1909, said with truth: "She has been for 50 years and is today one of the factors in our industrial development. Her exact memory and keen grasp of the complex details of her husband's business made her practically an unofficial manager."

It is perhaps not generally known that the immense McCormick factory in Chicago owes its existence to Mrs. McCormick. When the great fire that swept Chicago in 1871 wiped out his two million dollar plant, Mr. McCormick thought of retiring. He still had an ample fortune and he was 62 years of age. His managers advised him not to rebuild because of the excessive cost of new machinery. "As soon as the fiery cyclone had passed he and his wife drove to the wrecked factory. Several hundred of the workmen gathered about the carriage, and the chief engineer, acting as spokesman, said, 'Well, Mr. McCormick, shall we start the small engine and make repairs, or shall we start the big engine and make machines?' Mr. McCormick turned to his wife and said, 'Which shall it be?' It was a breathless moment for the workmen. "Build again at once," said Mrs. McCormick. "I do not want our boy to grow up in idleness." "Start the big engine," said McCormick. The men threw their hats

Contributed

in the air and cheered. They sprang at the smoking debris and began to rebuild before the cinders were cold. Such was the second birth of the vast factory which in its 60 years has created fully five million harvesters, and is now so magically automatic that with 6,000 workmen it can make one-third of all the grain gathering machinery of the world."

Certainly, too, there was no exaggeration in what was said about her generosity to all manner of deserving enterprises for the physical and moral betterment of the world. The people of the South and of Virginia in particular admired her illustrious husband for his genius and character—a great Christian and a great benefactor of mankind—and they remember gratefully the timely and generous help he gave to two of our institutions at the time when they were staggering under the calamities of the sixties, Washington and Lee University and Union Theological Seminary. Had it not been for his endowment in 1866 of the professorship in Union Seminary which bears his name this institution could not have done the wonderful work it has been doing for the last 50 years in the training of so large a proportion of our ministers and missionaries. Our people generally are well acquainted with the facts in regard to Mr. McCormick's munificence. Perhaps they are not so well informed as to Mrs. McCormick's no less notable generosity. She did not like to have her benefactions advertised. But she has more than doubled the endowment originally given by her husband for the establishment of the McCormick Professorship. Not only so, she has made various other gifts to the institution, the latest being a subscription of ten thousand dollars last year. So that our people have occasion to remember her with the same gratitude and affection which they feel for her husband.

Her manner of giving, while generous, was always conscientious and careful. She satisfied herself by thorough investigation that the cause appealing to her was deserving, that the organization was doing really valuable work, and that it was being conducted in a business-like way. She could not endure slipshod methods. She once showed me a letter from a good man whom I knew well and who had written to her for help for an institution with which he was connected, and she remarked as she handed it to me that it was such a slovenly letter she had felt like turning down the request at once, but that she was not certain as to her duty and wanted additional information. Happily I was able to give to her a very good account of the institution in question, and she did help it, but I believe she would have helped it more if the president of it had written her a neat, clean cut, business-like letter. Her own letters were models of conciseness and clarity, whether dictated and typed or written with her own hand.

It is not my purpose to attempt any enumeration of her benevolences. Many of them were unknown to the public. Many of them were unknown to anybody. Her gifts to educational institutions alone must have run into the millions. My purpose in referring to this phase of her work in this informal article is to remind the readers of this paper of her interest in and affection for the people of her husband's native state, and especially of her abounding generosity to our Seminary. On this campus and in these halls her memory will be gratefully cherished throughout the future.

But even had she not been entrusted with large wealth, even had she not made these numerous and generous gifts, even had she been a person of small means, the nobility and beauty of her character and the fineness of her personality would have given her a secure place in the affections of all who knew her. She was a precious gift of God to our time.

"GROW OLD ALONG WITH ME"

How does a man feel on his 71st birthday? "Haud inexpertus loquor."

Physically, all right! The years are creeping on, but they brush nerves, muscles, and skin and hair with such gentle touch that one is scarce aware of their passing! The bow yet abides in strength.

Mentally, happy and content! The gallery of memory is hung full of beautiful pictures; the world about is flooded with sunshine; and the outlook to the skies is clear.

Socially, pensive, yet grateful! Many a place is vacant where once stood a frined or a dear kinsman—and "we sigh for the touch of a vanished hand and the sound of a voice that is still!" Yet many dear ones still walk with me, and by their love and companionship suggest to me how sweet shall be the tryst at last of the pure in heart in the many mansions.

Morally, less swayed by passion, more settled in habits

of action and thought. Fiercely the gales of temptation have beat upon my bark at times. Often the frail vessel seemed near to foundering, but the pilot was aboard. Glory be to His name! He brought me safely on the way. Now the waters are quieter, and the winds blow less fiercely, as my bark approaches the harbor!

Spiritually, hopeful and confident! My soul rests not in religious forms and ceremonies, nor in personal boasting of moral excellence, but I fix my gaze upon the cross of Calvary and upon the Son of God there dying for my sins, and there I rest! "until the day dawn, and the shadows flee away!"

Personally (thus I sum it all up!) for God and His cause! His Word is truth: I accept it in the face of all devils and unbelievers! His Gospel is efficient: I know it in experience, I see it as it prevails! His grace is victorious: calling all, saving all who come!

Thus I sum up the experiences of a man on his 71st birthday! The morning of life was bright with the promise of the coming day; the noontide was flooded with the heat and glare and fierceness of the sun shining in his strength; the evening is quieter and more beautiful, and the outlook is to the stars and to the golden sunset! All is well! All is well!

Addison.

THE WHITE FIELDS OF JAPAN

It does not need a prophet to predict the most happy and successful year in mission study for the Southern Presbyterian people, with Mrs. Erickson's new book, "The White Fields of Japan."

Being a denominational book it is like "a letter from home" and will be popular with every member of the family circles. Almost every one who opens the book sees the face of a dear one, or reads of the work of a sister, or a child or a cousin. Precious memories will be awakened in every ardent Southern Presbyterian heart.

It is a pleasure to carry about such a book and to place it upon one's library table. It is attractive to look at. Fuji graces the cover and at first glance one would know it to be a book dealing with Japan even before reading the title, so artistically done in near-Japanese print. The paper is good, the print is good. The illustrations are excellent and lead one right into the life-work of the harvesters of those white fields in the most fascinating country of the world.

Mrs. Erickson has covered the great subject from the very earliest missionary endeavor in the sixteenth century to the latest plans and achievements of the Southern Presbyterians in a remarkably small compass. She has boiled down volumes into less than 180 pages. She has crammed the pages full of the most fascinating stories, thrilling adventures, inspiring devotion, and earnest appeals, very seldom permitting herself to revel in details, but giving just enough to whet the appetite for more, much more.

She has endeared herself to all leaders by supplying a pronouncing vocabulary of Japanese names, a most complete list of questions bearing upon the chapters, tables of statistics, names of all the missionaries, and a short bibliography that will prove to be the inspiration instead of the despair of busy study class members.

One of the charming things about the book is to find beautiful little poems, written by the author herself, scattered here and there throughout the book. They are real messages, carrying an appeal for Christ and His cause that grip one's heart.

One would think this poet-author, who is also a busy missionary wife and mother, has almost accomplished the impossible by making this book a reality, but she has gone even further and has put a pageant at the disposal of all who use the book. Dramatics are so popular these days. Some church people can seldom be persuaded to listen to a missionary message unless it be presented in some dramatic way; so Mrs. Erickson has prepared one that can be given by any earnest group in any church. It is full of valuable information and does not necessitate professional skill. It should surely find a place in the program of every congregation this year.

But no appreciation of this book would be complete without mention of the dedication. The author seems to have taken all into the secret chamber of her heart, revealing the sacred influence leading to her life dedication to Christ and His dear lost ones in Japan, when she dedicates this charming book of hers

"To My Mother

In memory of the Sunday afternoons
of long ago."

The careful reading and the thoughtful study of this book cannot help being a great blessing to individual lives and the denomination as a whole.

Anna A. Milligan,
Educational Secretary, Foreign Mission Board,
United Presbyterian Church.

Mary found Jesus when she turned her back upon the tomb.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon

No. 5—The God-Man

The blacksmith was right. Ignorant, blasphemous, he railed on the man trying to sell him a Bible. The man defiantly left a copy behind as he slipped out. The blacksmith began reading. Caught, surprised, startled, he sprang up crying, "There's a man in the book."

Yes, there is a Man in the Book. That's the outstanding thing. Look at Him. Born in obscure poverty, cradled among cattle, His home in an unsavory village, among people intensely clannish, He had no touch with schools, never traveled far, had no book, except one, and wrote none, left no organization, and died a death of peculiar shame. Yet within three days after, He was seen alive, and within three centuries he changed the calendar of imperial Rome.

It is fascinating in these older leaves to get fleeting glimpses of an Unusual Man. He talks with childless Abraham under the blue, and used the twinkling stars to number Abraham's unborn heirs. He wrestled one dark night with crafty Jacob, and gives the strange soft touch which bends that rugged chieftain's will. He meets intrepid Joshua at Canaan's gateway, calmly gives orders, and is obeyed.

He talks with cautious Gideon and the nation's long captivity becomes overwhelming victory. Strong Samson's father is overawed to find the Man talking with him strangely no mere man. The Jewish statesman administering the world's empire of the Euphrates is dazed by a Man of Fire in a blinding blaze of light.

At first it is simply a man, in outer appearance, in tone of voice, in garb, in the interest shown. Then, quietly, unmistakably, comes indescribable overpowering evidence that He is not simply a man.

And there is something more that runs along with these fleeting glimpses. There is an Unusual Man Coming. These glimpses merely illustrate the meaning of that. That same childless exile of Ur is told that through his unborn son will come a man who will bless the race.

Sightless old Israel, on the Nile, sees a Man coming to lead the race. The foremost racial lawyer speaks of a Man coming to do for all what he does for the Hebrews. The royal poet sings sweetly of a Man coming to rule, and do it right, and be as a benediction to the earth, fragrant of the dew of the new morning.

Then—then, The Man is here. He is born in a way unknown before, and unrepeated since. He grows up in the simple Nazareth home. Thirty out of thirty-three years, ten-elevenths of His life, is spent in a whitewashed stone cottage and a carpenter shop.

Nazareth means a commonplace life, in its outer circumstance, lived truly for God. Look a moment: rising in the morning, the kindling, milking the cow likely, hanging the kettle over the fire maybe, down the street with a cheery "Good morning" to His fellow-craftsmen.

Then the carpenter shop, amid the odor of the pine shavings, hammering nails, gouging with a chisel, pushing a saw, polishing off the leg of a table for a crusty customer. Back at night, stretching weary muscles, the evening meal, talking over with the mother of the home the small, big, home problems, rent-day maybe, making both ends meet.

And then off sharing sleeping space on a pallet in a corner with a brother. And that not for a year, thirty of them. The Father's plan for the God-Man's life down here meant just that, living, simply living a truly human life, common place in its outer round.

Then there was the smaller part, measured in years. Feeding men's hunger, healing the maimed and lamed and diseased, robbing the grave of its victims, comforting sore hearts, talking over personal problems in the doorway, teaching by the roadside.

Is it any wonder the Galilean hills rang with praise of this Man, faces brightened at the mention of Him, homes echoed glad songs, little children came a-running, strong men and women came and listened and went with a peace within.

Then the opposition. Of course. The enmities aroused, the selfish ambitions blocked, old prejudices rudely jolted, cherished plans threatened. And then the climax. Ten times the leaders tried to do Him to death, and are held off with an unseen power they can't understand and can't resist. Then He allowed them to take Him, and do their worst.

And He did it, He said, for us. There was some terrible need that it be done, that dying. So He died. And when the tomb had quite done its work, He quietly let Himself up, up toward His true centre of gravity. No tombs for Him when that one had done its work.

Truly He was the God-Man, and is, as human as though only human and nothing more; as really God as though only God and nothing else. Jesus was the Face of God looking into men's faces. He was the Voice of God talking into men's ears. He was God Himself in

human shoes, hand-pegged, and in human clothes, homespun, hand-stitched.

NO. 6—THE HUMAN GOD

Y. P. CONFERENCE—WEST VIRGINIA

The third annual Young People's Conference of the Synod of West Virginia was held at the Greenbrier Military School, in Lewisburg, June 13-21. One hundred and eighty-two boys and girls were registered and 32 leaders helped to make this in many ways the best conference yet held in this progressive Synod.

The slogan of the conference was "Be a Graduate," and of the 26 second-year students present in 1922, 18 returned to complete their work and form the first graduating class from a young people's conference in our General Assembly. The course of study offered is as follows:

First Year: The Life of Christ; The Creed of Presbyterians; Foreign Missions. Parliament.

Second Year: The Bible and You; Ancient Church History; Home Missions. Parliament.

Third Year: Book Study of the Bible; Modern Church History; Stewardship. Leadership.

You will see that this represents real work and that it means something to receive a diploma. The grade required for certificates (first and second year) or diploma, is an average of at least 75 per cent. The executive committee whose planning and untiring zeal made possible this splendid conference is composed of Mrs. R. F. Dunlap, president of West Virginia Synodical Auxiliary; Rev. T. P. Allen, secretary of Stewardship for the Synod; Rev. B. F. Sperow, conference director; Rev. Jno. I. Armstrong, D.D., president of Lewisburg Seminary, and representatives from each Presbytery, as follows: Miss Charlotte Persinger, Kanawha; Mrs. R. S. Johnson, Greenbrier; Rev. W. C. Williams, Tygart's Valley. This is a sub-committee of Synod's Committee on Sunday School and Young People's Work.

One of the most striking things about this conference was the large part of the program in charge of the young people themselves, and the fine way in which they "put across" the things for which they were responsible. The athletic and social features were in charge of Mr. Carl Anderson, of Huntington, and Miss Marion Burnside, of Point Pleasant. These young people provided many different forms of entertainment and there were no lonesome folks in the whole group, judging by the way in which each one entered into the games, contests, etc. The conference music was led by Miss Edith Ross, of Huntington, and Miss Leta McLelland, of Charleston, and was thoroughly enjoyed by all. Miss Lucile Harmon, president of the graduating class, arranged the program for the morning devotions, having different delegations in charge each day. Many fine messages were given by these boys and girls to their fellow students.

Perhaps the best time of all was the conference Sunday. As we watched that long line of almost 200 delegates marching through the quiet streets of the town on a beautiful June morning, to the Old Stone Church, built so many years ago by the first settlers, "to the Glory of God," we felt that the future of this great state would be safe in the hands of such young people as these, who will so soon be among the leaders in every walk of life. The beccalaureate sermon, by special request of the class, was preached by Rev. J. I. Armstrong, D.D., who has had so large a share in the building up of this conference. The class advisor, Mrs. R. F. Dunlap, and Miss Nancy F. White, Rev. B. F. Sperow, Rev. H. H. Orr, and Rev. W. C. Williams, all of whom have been with the class during the three years, marched with the graduates and wore their class colors. The sermon was a most helpful one on "Partnership With Jesus in Christian Service." The Scripture, repeated in full from memory, was the 21st chapter of John's Gospel. The closing message to the class from the heart of the speaker was as follows:

I have heard glad youthful voices
Sing God's praise in other meetings,
Where the hush of great life choices
Followed hard on happy greetings;
But today I stand before you
And I feel a new elation,
For I know that West Virginia
Is the first in graduation
Of her youth in summer conference.
And to you is due the honor,
For your pluck and for your patience,
And your steadfast grip of purpose,
Which have proved the stuff you're made of.
But I am not thinking only
Of the ranking of our State, or
Of the sturdy youth that grace her
Verdant hills and vales; today my
Mind is lifted unto Jesus,
Lord of Life and Prince of Peace. I
Know full well He sorrows over
Death and strife so common in our
Own fair State, and elsewhere, too, till
'Tis no wonder multitudes grow
Sick with longing for His presence
In the world again. But He has
No voice now but ours to speak His
Words of cheer to weary men and
Women waiting long to hear. No
Feet has He but ours to walk the

Stony pathways seeking dearly
Loved ones lost in body and in
Soul. No hands has He but ours to
Break the bread of life to hungry
Multitudes who sometimes stretch out
Eager hands to take, are sometimes
Too weak to take, too blind to see.
Our hands must lift the drooping head
And press to parched lips the cup
Of water cold, in His dear name.
Little children wait in vain for
His strong arms to hold them safe while
Blessings soft and sweet are spoken,
Till in His name we take them and
Bless them. Nor may we hope in these
Humble ways to render service
To Him and His, till our own hearts
Are His. Then voice and feet and hands
And arms we'll gladly use for Him.
And so just now I'm thinking that
Our State may well be proud and sing
Because we dedicate to Christ
Today the powers that are yours.
I wish for you who graduate
His presence all through life. I hope
And trust each one will prove so true
To Him and faithful that a host
Of His dear brothers will arise and
Bless your names, and He Himself will
Praise you in paradise above.
And I pray for all who hear me,
On this day so full of promise,
That you every one may be full
Partners of the Saviour while you
Live and work on earth, and then
Go home to Heaven where in life
And work unending you will spend
Eternity. With hand outstretched
I pledge you one and all, in faith,
And love, and service, till He come.

It was not possible for the writer to be present throughout the entire time because of the conflicting dates of the Montreat Young People's Conference, but during our brief stay we saw enough to feel assured that each day would get better and better, and that many a young life would be brought into closer touch with the Master through the earnest messages of those who had charge of this conference.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

By Rev. Henry H. Sweets, D.D., Secretary

The receipts at the office of the Executive Committee of Christian Education and Ministerial Relief, 410 Urban Building, Louisville, Ky., for the period from April 1 to June 30, 1923, for the general work of the committee from living donors, including churches, Sunday schools, societies and individuals, amount to \$27,887. This is an increase of \$5,931 over the amounts received for the corresponding period last year.

The receipts from living donors for the Endowment Fund were \$994, being a decrease of \$2,596 from last year.

On June 13th the executive committee met and reorganized with Rev. R. T. Gillespie, D.D., chairman, and Mr. Brainard Lemon, vice-chairman. At this same meeting, by direction of the General Assembly, three women were selected as members of the executive committee—Miss Alice L. Eastwood, for three years; Mrs. J. Gault Fulton, for two years, and Mrs. R. M. Pegram, for one year.

The tenth annual meeting of the Presbyterian Educational Association of the South will be held at Montreat, N. C., July 25-27. The presidents, principals, members of faculty and boards of trustees of all of our educational institutions are eligible to membership in this association.

The general conference on Christian Education and Ministerial Relief will be held at Montreat in the Auditorium, July 29-August 1. Among the speakers, who will present various parts of the work of the committee, are Dr. Charles R. Erdman, Dr. Arthur G. Jones, Dr. J. B. Green, Dr. L. Ross Lynn, and Dr. George F. Robertson.

Attractive programs are being suggested by the executive committee for a "Going-Away-to-College" meeting in the early fall. The students of the church are its richest asset. Increasingly the church is coming to a sense of its responsibility for its youth in schools and colleges.

The General Assembly has authorized the executive committee to allocate \$25,000 this year to challenge Presbyterian churches at the seats of the state and independent institutions of higher learning and the Synods to a more careful oversight of the Presbyterian students in these institutions. A careful study reveals that in all these institutions one out of every six or seven or eight students comes from a Presbyterian home.

We are fully persuaded the church, Sunday schools, societies, in view of the larger responsibilities of the executive committee, will increase their offerings and give themselves more earnestly to prayer for this important part of our church's work.

Louisville, Ky.

A CRITICISM OF THE CRITICS

Dear Mr. Editor:

Strange to say, Governor McLeod, of South Carolina, has been criticised for calling upon the people of the State to pray concerning the boll weevil, etc. Criticised for doing what hundreds of governors and a majority of the Presidents of the United States have been doing, without censure, for a hundred years. Of course infidels have criticised them, and it is natural to suppose they would, and it is natural that they will; but the source from which this criticism comes, at present, only indicates how far we are drifting from our moorings: for this country was founded and cradled in prayer. And of the 28 Presidents of the United States 26 of them have been known to be men of prayer and the other two did not deny God's existence: for if they had they had never been in the Presidential chair. One of the criticisms to which I refer was evidently written by a brassy sceptic. Indeed it must have required some nerve to have assailed a governor ruling a Christian commonwealth. The other happened to be a Unitarian minister, if what I have read is true, but we will not quote the blasphemy of the latter, for Ingersoll could not beat it! And only a few days ago I was talking with a man who knew "Robert," and he said, "That man to my certain knowledge blasted the life of his own family by his scepticism." These gentlemen seem to have forgotten that Governor McLeod was not making a demand of the people, but only suggesting what he thought would prove a blessing. He had a right to his opinion; so have these critics, but what was to be gained by the latter, except some notoriety of which one might be ashamed; for what has infidelity done in the way of building up a country? Let France and Germany answer—though not all of them are by any means infidels; but, as a rule, they are a gang of pessimists. They have forgotten that Governor McLeod did not call upon them to pray, but he called upon the people of God. Nobody expects them to pray! We are at a loss to know what they had to do with it. If that class of men who believe in prayer had proven themselves to be menaces to progress, then the criticism was just. I was in Trinity Church, New York, a few days ago (Trinity occupies ground in the very heart of the business world) and the keeper of that church (an intelligent white man) said to me, "Here is the place where 'men,' the leading men of the world, come three times each day in the week and kneel in prayer—for they had services three times each day—though each man went not to every service. And what did they pray for? For their souls? Well, if God answers prayer for a soul, which lives forever, will He not answer prayer for the physical man, too? From Genesis to Revelation this is asserted in hundreds of passages. I was in Baltimore a few days before going to Trinity Church. Dr. Kelly (known the world over) advised me to carry out his suggestions and to invoke God's daily blessings upon the physical man, adding, "Grace will do much to improve your health." As I walked into the store of John Wannamaker, in Philadelphia, I was looking upon a monument to answered prayer. Of course infidels are sometimes rich, but have you ever kept up, for three generations, with a wicked-rich? It is pathetic to do so! It is fortunate for South Carolina that we were not dependent upon Unitarianism for the evangelization of the State; for if we had, our State would be in a deplorable condition—there being only one church, of which I know, in the State of South Carolina, consisting of a comparatively small number. And yet this so-called minister criticises a Christian governor for doing a thing which, admitting it was useless, certainly could no harm. Either he did not know his Bible or did not believe the book from which he selected texts. Whatever may be the opinions of individuals (and they have a legal right to it) the overwhelming majority of our State are thankful that we have a praying governor—the only kind that should rule a commonwealth.

E. C. Bailey.

Accomac, Va.

A NEW USE FOR A BUTTER BOX

By Patty M. Logan

The other day we took a little five-pound butter box and got the carpenter to plane it off nicely, and bore a hole in the back. We hung it on a nail at the front door, under the opening of the mail box full of tracts and gospels. On a piece of paper pasted below we wrote, "Please take a book. The small ones are one sen, the larger ones are five sen. Drop your money into the mail box above." That day 78 people bought books. In the month of May 108 gospels, 188 copies of Mr. Kanamori's "The Way to Faith," and 33 copies of Mr. Kagawa's books were sold, and quite a number of tracts.

It is interesting to hear the remarks at the doorstep as people pause to look at the books. "These foreigners think that everybody is honest like they are."

Some days the books are stolen, but we can only pray

for the thief, and trust them again. Some child must have taken some, for they were returned the next morning and put on top of the box. A note was dropped in one day saying that his heart was sad, that he did not yet know the Lord Jesus, but he felt that his heart was being captured by Him. I have since heard that a sister is praying for the salvation of this man.

It is only a little thing, but with the Lord's blessing great results may come.

Tokushima, Japan.

A MEMORIAL TO DR. FRANK HALL WRIGHT

About the time of the completion of Graham-Jackson Hall, which contains the chapel of Oklahoma Presbyterian College for Girls, Durant, Okla., Dr. Frank Hall Wright passed to his eternal reward. Dr. Wright preached in every State of the Union, and in Canada. Through his Gospel appeals and his wonderful gift of song, he was the means of leading thousands of souls to Christ. Friends of his have suggested that some memorial be erected to his memory. Remembering his love of music, they further suggested that nothing could be more fitting than a memorial organ in the chapel of a school that he loved, situated near the place of his birth, and patronized by many of his own people.

The following letter from Dr. W. M. Anderson, Sr., of Dallas, Tex., shows how at least one friend and admirer of Dr. Wright feels towards this proposal:

"It is quite fitting and proper that the Presbyterian College for Girls at Durant, Okla., should build a pipe organ in memory of Rev. Dr. Frank Hall Wright. He very much loved this institution and was greatly rejoiced at its foundation. It occupied a tender place in his heart, and was constantly in his thought. His father, Rev. Allen Wright, was a Presbyterian minister for a number of years, and a man of great influence in that part of the West. He gave to the State of Oklahoma its name.

"Dr. Wright was born about 30 miles from Durant, where the college is located. He was a gifted and trained musician—the best Gospel singer it was my privilege to hear. He preached and sang all over this nation and frequently was called to come back again wherever he had held meetings before. I have seen the audience in the First Presbyterian Church, my church, half be in tears when he sang.

"He frequently visited the college and for a long time supported a scholarship. His widow and sister, Mrs. Edwin Ludlow, are in hearty accord with this suggestion and have made liberal donations towards this organ.

"We are sure that many who see of this memorial all over the United States will want to have a part in this just tribute."

Wm. M. Anderson,

Dallas, Tex. Senior Pastor First Pres. Ch.

Those who desire to have a part in rendering this tribute to a great and good man, are requested to send their offerings (checks or pledges) to W. B. Morrison, President Oklahoma Presbyterian College for Girls, Durant, Oklahoma.

"EXCEPT THEY BE SENT"

By Rev. A. H. Atkins

We are told that 32 of our choicest young men and women have offered to go as missionaries to the foreign field. While we are exceedingly glad to be told this, we are very sorry to learn that there is no money in the treasury of the Church with which to send them. Dr. Nelson Bell, one of our missionaries to the foreign field, urges God's people to pray Him to provide means with which to send them. We could not do anything better than to offer this prayer. Nothing is too hard for Him to do. "Behold, the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear." "And all things whatsoever ye ask in prayer believing ye shall receive." But though God is willing and able to answer prayer, He will not do so unless we are willing to comply with certain conditions. We would be safe in saying that most, if not all, of these conditions could be summed up in the following passages of Scripture: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "And whatsoever ye ask, we receive of Him, because we keep His commandments and do those things that are pleasing in His sight."

This is one thing that we must do then that there may be money in the treasury of the Church with which to send choice young men and women to the foreign field as missionaries. We must pray with clean hands and pure hearts.

Another thing that we must do in order that the foreign field as well as the home field may be provided with necessary funds is to pay God the tithe. Notice these figures. The income of the Southern Presbyterians during the year 1922 was \$560,000,000. The tithe of this is \$56,000,000. Contributions during the year, \$11,743,725.

Tithe past due, \$44,256,275. The question may well be asked, How much of this amount do you still owe God?

Nothing does the Word of God teach more plainly than that the tithe is a debt that we owe God. It was paid by God's people both under the Patriarchal and Mosaic dispensations. It was endorsed both by the Saviour and the Apostles. It could not have passed away with the Patriarchal and Mosaic dispensation, for it was paid long before then. History tells us that heathen nations paid tithes to their gods and that the tithe was in force as far back as the flood. Our Saviour expressed His disapproval of the views that were held concerning laws, but instead of expressing His disapproval of the tithe He commended it. Had the Word of God taught that it had been abrogated He would have made it plain.

The tithe is a moral precept. As much so as the fourth commandment. If so, it is as truly our duty to pay it as it is our duty to observe God's day as a day of rest and worship.

Another thing that we must do in order to have funds with which to send our choicest young men and women as missionaries to the foreign field is to strengthen our base of supply.

The home field is to the foreign field what a base of supply is to an army. What can an army accomplish without a base of supply? The men and women who are now laboring in the foreign field and the money with which they have been supported came from the home field. If the Church at home is allowed to languish, where will we get missionaries for the foreign field and money with which to support them?

The reason we have so few candidates for the Gospel ministry and so many vacant churches and why so many of our churches at home are perishing is because we are neglecting our base of supply. It may be that the reason why God has not given us money with which to send out these choice men and women is that we may see the mistake that we are making. The writer would not have a smaller number of missionaries sent to the foreign field, nor a cent less given to foreign missions. He would like to see just the opposite done. But this can not be done unless we care for our base of supply—the Church at home.

While reading "The Task That Challenges," I noticed that thousands of country churches are perishing for want of attention. The figures that I saw surprised me. The Home Mission Board of the Presbyterian Church, U. S. A., created a Country Life Department which conducted numerous surveys. The following statistics are furnished by the survey of three counties in Missouri: "In these three counties are 180 Protestant church buildings, 159 of which are used occasionally, while 21 have been totally abandoned. The investigation shows that 23 per cent of the population is in Protestant membership, about five per cent in the Catholic membership; while at least 71 per cent belongs to no church whatever.

"In 1890 five counties of New York State were exhaustively studied. Many Protestant churches were seen falling into decay or abandoned long since to bats and brick-bats. In one village the investigation found two disused Protestant churches, an active Catholic church, and 14 saloons all within the distance of a quarter of a mile. In one town they found a Presbyterian church used as a barn, a Baptist church abandoned, and two Methodist churches almost extinct, and a Baptist seminary used as a Catholic church; while on the Erie Canal for miles were found scattered hamlets containing altogether a considerable population with no religious services of any kind from one year end to another."

EDITORIAL.

(Continued from page 2)

seminary faculties is that our people from every quarter of the church, have come into touch with them, and know that they are men of piety and learning, to whom Presbyteries can safely entrust their candidates.

Next week, we are to have a Conference on Christian Education and Ministerial Relief, under the direction of Dr. Henry Sweets.

During the week, just closed, much preliminary work has been done. The heads of nearly every school, both high schools and colleges, connected with the Church, have gathered here, and for several days have conferred on every matter connected with their work.

Thus, each season, Montreat is proving its value to the Church, in unifying the plans of work, and creating a harmony of effort among our workers.

Unless one stands here at the center of all activities and watches the effects of these efforts, he can have no adequate idea of what its means to the Church as a whole. Then each year these activities will be extended, and the influence of this place will be more remotely felt. Already it has gone beyond the most sanguine hopes of its promoters, and in coming years it will be even greater.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

An Open Letter to the Moderator of the General Assembly.—Dear Dr. Sprunt: The 16 Synodical presidents and the Auxiliary officers, assembled in the annual meeting of the Woman's Advisory Committee, wish to express to you and to the commissioners of the General Assembly of Montreat their sincere appreciation of the recognition bestowed upon the Woman's Work of the Church by your action in placing women members upon the four Executive Committees.

We recall that more than half of our 400 foreign missionaries and still a larger percentage of our home missionaries are women, and that their work is for women and children; that 85 per cent of the Sunday School teachers and a large number of the instructors in our Church schools are women; also that a considerable number of widows and children are under the care of the Ministerial Relief Department of our Church.

In view of these facts, we feel that informed and consecrated women will be of real value to the committees which supervise and direct the activities of these workers, and disburse the benevolent funds of the Church, a large part of which is contributed by the women members.

We rejoice in this new opportunity for service and earnestly pray for wisdom and divine guidance for the women chosen to fill these important places and for all the members of our Executive Committees.

(Signed):

Mrs. Chas. S. Kinkead, Chairman.

Mrs. R. F. Dunlap, Secretary.

Presenting the Report—A Playlet.—(Mrs. W. M. Baker, of Mt. Olive, writes us concerning the following play. We think it might be of help to other young people in presenting this subject.—Ed.)

"This playlet was written and presented at our church by the young lady from our Auxiliary attending Montreat Y. P. conference. It is a perfectly wonderful way of presenting a report, and I would like to see it in the Standard, that others may get the same god out of it that our Auxiliary did.

"Miss Helen Pope wrote it, and others attending might be interested to present it in some way or other."

Scene 1—Aunt Sara and Helen enter the sitting-room.

Aunt Sara—Isn't this a lovely day and Lake Junaluska a lovely place to spend such a day? I know it must be hot down there in Mt. Olive, and, Helen, I had just thought, this is the afternoon for the Woman's Auxiliary to meet.

Helen—This is a wonderful place and a wonderful climate, but, anyhow, at home they don't have to worry over getting someone to wash their clothes. It isn't any joke trying to live out of a suitcase and a handbag and try to look clean, especially when it's hot. Aunt Sara, do you know where I can get a washwoman?

Aunt Sara—No, Helen, I don't. You see, we just came last week, so I don't know many people up here, now. But why not try to do them yourself? We have running water and an electric iron, so it won't be hard.

Helen—Well, I guess I will. I'll go get them. (Walks to side of room.)

(A knock at the door. Telegraph boy enters and hands telegram to Aunt Sara.)

Aunt Sara—Helen, here's a telegram for you. You read while I sign for you.

Helen (jumping up excitedly)—I always have wanted to go and now I can. Isn't it wonderful? Oh—I must pack up.

Aunt Sara—Go where—Tell me about it.

Helen reads telegram:
"Am sending money to Montreat, Alba Hotel. Go at once to attend Y. P. conference, June 10th to 28th, so you can enroll in classes from first day, finish visit later; letter and package from mother will follow; letter with money leaves on night train."
Mrs. W. M. Baker.

That means that the Woman's Auxiliary is sending me. And just think! Uncle Walter is going to Blue Ridge today to attend the Y. M. C. A. conference, and I can go with him. Oh, I must get ready.

Aunt Sara—It is wonderful. Let's go see your Uncle. I know that he will be glad to take you over to Montreat. Let's ask him. (Exeunt.)

Scene 2—Lobby of Alba Hotel, Montreat.

Helen enters.
Helen—Isn't this lovely. The Alba Hotel, at last. Little did I think last week this time that I would ever come here. (Going to desk.) Is it possible to get a room here during the Y. P. conference?

Clerk—Have you registered?

Helen—No.

Clerk—You register with that lady sitting right over there.

Helen walks over to the lady. I wish to register for the Y. P. conference. I did not know that I was coming until this morning, so have made no arrangements.

Lady—What is your name?

Helen—Helen Pope.

Lady—What church? Town?

Helen—Presbyterian. It must be First, 'cause it's the only one there. Mt. Olive, North Carolina.

Lady—Pay your registration fee of \$3.00 and show this card to the clerk.

Clerk—Your room is No. 36. It's the only one left. (Helen signs the register, then looks over it.) Here are people from all over the world—Japan,

Brazil, Arkansas, Texas, and I don't know a soul. What will I do?

Katherine Goodman (entering)—Helen Pope, of all people! I am so glad to see you. What are you doing here?

Helen—And, I'm glad to see you. I was getting lonesome as I'm the only delegate from my church. I came on over here after the "Y" conference at Blue Ridge. It surely looks good to see an old F. M. C. girl. How do you like teaching.

Katherine—I'd lots rather go to school at Flora Macdonald than teach. Do you know the schedule here? No? Then I'll tell you. From 8 to 9 a. m. is study hour. At 9 Dr. Thompson leads the morning worship which is followed by the text-book courses. You can take either of these that you wish. Then Dr. Turnbull lectures on Genesis, after which you go to your class meeting. Do you know which class you are in?

Katherine—You are in Macduff's, with Mrs. Bunch, of Raleigh, as counsellor. Come on, and I'll introduce you to her.

(Exeunt.)

Scene 3—Helen and Katherine walking toward auditorium—another girl follows them.

Helen—This is one of the most beautiful places I've ever seen. This auditorium is wonderful. How much did it cost?

Katherine—Fifty-five thousand dollars. And the seats are hand-made. Didn't your church help buy them. We paid for two at \$2.80 each.

Helen—I don't remember it, if we did. But I don't believe that I'd like to live here. I haven't seen more than twenty houses. I don't see how they have a good time.

Katherine—You just wait until you've tramped around a little bit. There are three hundred cottages here, and last year, 10,000 Presbyterians alone passed through the toll gate. But, hush, it's time for Dr. Thompson to begin. Here he comes now.

Dr. Thompson enters.

For these morning talks have chosen for my topic "Friendship." I will read John 15:11-17. One likes a person (1) for what he is, (2) for what he does for you, (3) for what you can do for him. It has been said that trust is the first requisite for friendship, but that faith is needed to continue it. Faith is necessary for perfect trust and confidence. What a person is determines whether he can be trusted or not. We love Christ for what He is. In Jesus we find truth, courage and holiness. Men want true goodness in a friend, not cant and hypocrisy.

TO AN OLD LADY

Your work is nearly done,
But mine has just begun,
Dear soul to whom I used to tell my dreams—
So long ago, and yet—how near it seems.
I see you sitting in your room tonight,
Alone with shadows and your thoughts of God.
Old things you love surround you there,
Your well-read books, your clock, your favorite chair.

Outside the hills are wrapped in silver light
And spring has changed old pathways you have trod.
And yet you'll never see these things again,
Although I know your faded eyes can see
Far, far beyond a lonely, shadowy glen.
Gold portals opening on Eternity.

—Violet A. Story, in The Christian Herald.

Jesus Christ is known as one righteous and brave, the Lamb without blemish, holy and sinless. He is the greatest of all friends.

Selfishness is a separating force, and has no place in friendship. The unselfish person is the one who is loved.

It is wonderful to include all in a general love, but a friend is one who has a peculiar place of his own in our hearts in whom we confide things which we could not tell others. He is cared for more, and in return, loves more. Thus Jesus loved His disciples and John, especially. He is a real friend.

A real friend is one who knows all your faults and loves you just the same, if not more. The exhaustless depth and power of Jesus Christ demand our love. One can't love a shallow person whose mind can be as easily read as a printed page, as much as one who has a depth in which there are more surprises each day. What of Jesus? His depths have never been touched. Everyday in Him we see new beauties, new virtues, and the richer His love becomes and the greater His friendship. Some will not accept His love because they cannot see Him.

You love one for what he does for you. It is wonderful to have a friend, of whose interest and love you are sure. The wisdom and power of God are minor considerations when compared with His love. If we understand Jesus' love, how much more easily can we understand the love of God which led Him to provide a way of salvation.

If a friend believes in one, one will try to live up to the standard set before him. A friend sets an ideal by what he is, himself.

Christ is the great friend who has set a standard before us. It is one of such depth and height that it challenges the best that is in us. Christ has proven His friendship on Calvary's cross. The greatest commandment ever given, was given by Christ to His Disciples that "You love one another as I have loved you."

Katherine—Isn't he grand. Just hearing him makes me want to be a better friend to all that I can.

Helen—Where are we going now?

Katherine—To our clan meetings. You know where yours meets don't you?

(Girl sitting behind)—Clan meeting? What is that?

Helen—All those who live on certain halls in the hotel meet together in a group called "clan." The leader is called the "counsellor." A "clan chief" is elected and also any other officers needed. The "clan chief" has charge of all the business of the clan. She it is who hands in the grade made by the clan. In these meetings the counsellor puts the challenge of the Church before the Y. P. In this way there is more open discussion than there would be in the open forum. More girls would take part. The clan has its own color to be worn, its special seats in both auditorium and diningroom puts on stunts and in whole, acts as a unit. In this way the girls are brought together and become friends. Then we have a brother clan who roots for us at the games and whose seats in the auditorium are near ours. Here comes Mrs. Bunch our counsellor.

Helen—It's nearly lunch time, but let's learn these yells. You know Frazier boys play the Campbell this afternoon. We must yell.

"Hush, little Campbells, don't you cry,

The water-man's coming by and by.

Here's one for Dr. Sweets:

Roses are red

Violets are blue,

Sugar is sweet

Frazier is sweet

And Sweets is, too.

(Exeunt.)

Scene 4—Hike to Greybeard on top.

Helen—I'm so hot and tired. Let's eat!

Katherine—I am too, but first I want to see that wonderful beard. I don't see it. It must be under these rocks.

Kate—But let's eat! I've fallen off till I've almost gotten thin in these mountains. Hiking is a wonderful reducer. I'm going to advertise it. But I'm always hungry. I'll eat that sandwich.

Helen—I'm so thirsty, I don't see why—

Kate—They didn't pipe a water-spicket up here. Pass me all the extra pickles.

Katherine—Come on let's go. Kate you've eaten your lunch and mine too. Come on.

Kate—Don't hurry me! I can't go fast down these mountains. I ain't no sliding-board.

(Exeunt, fussing over what Kate is eating.)

Solo—Follow the Gleam.

Chorus.

(All coming in marking time, hands on shoulders.)

It's dear Montreat

It's dear Montreat

The pride of every clansman here,

Come on you other clans (gesture of invitation)

Join in with our clan

It's dear old Montreat,

Now we cheer, Rah-rah

Now is the time, clans

To make our real plans

No matter what is in the way—

For there is naught to fear

When MacDuffs are here

So, hail to dear old Montreat, hail.

(Tune of West.)

THE UNGRATEFUL GUEST

A story is told, that long years ago, when two kingdoms were engaged in a bitter war, a shipwrecked soldier was cast upon the shore of his enemies' land. There he was found, nearly starved, by a family that belonged to the opposing kingdom; but instead of putting him to death they received him kindly into their home, giving him food, shelter, and clothes, and caring for him until he was able to return to his own land. This soldier, who had been so kindly treated, professed to be very thankful for the kindness they had shown him, and promised that if his king should become the ruler over the part of the country on which he had been cast, he would ask him to reward those who had treated him so generously. Instead of fulfilling his promise, he represented to that king that they had treated him cruelly, and asked the king to confiscate their property and give it to him because of the service which he had rendered in his king's army. At first the king was disposed to listen to his words, and gave orders that matters should be as the soldier requested. Afterward the king discovered the perfidy of the one who professed great loyalty, and he was so enraged at the soldier's conduct that he gave orders to his executioners to brand upon the forehead of the ingrate the words: "The Ungrateful Guest." So long as the man lived the scars upon his forehead told of the baseness and treachery of which he had been guilty.

Do we not often deserve to have such a brand fixed upon our foreheads? God has dealt very mercifully with us, forgiving our sins, and giving us many blessings to which he had no right or title. He expects of us that we shall honor Him in return by using our minds and bodies and all that we have for His glory and in accordance with His holy will. But how often we act as though we have all as ours to use for our selfish and sinful purposes. Instead of our lives being a continual thank-offering to God for His goodness and loving kindness, how often we are like the ingrate who returns evil for good, and injury for every kindness and benefit received.—Ex.

Pure living, true thinking, right acting and accurate stating, are good foundations for a noble character.

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

The date of this issue is about as near the "middle of the summer" as the average person would care to calculate. Many of us have had our summer trips already, and others will be going this month or early next month; and some who unfortunately haven't the opportunity for vacation are looking along the latter part of the warm road through the months of summer work. The fall months will be upon us in a short time and the revival of school and church and other activities will begin.

We wonder how many of our Christian Endeavor or other young people's societies are really planning for an

aggressive work in the fall. We urged some time ago that the societies continue their meetings and work through the summer. Those who are doing this will be already on the track in the fall and more nearly ready to start the fall work energetically. But both the societies that have been keeping at work and those who haven't should be giving much thought and prayer to what they will do in September, October, and the following months.

What will be the qualifications you look for in your officers and committee chairmen? Just how will you conduct your executive committee meetings and other committee meetings? What work will be given the com-

mittees to do? Will you have the same old kind of meeting, or really launch out on some interesting and helpful ones? Will you adopt and work the Presbyterian Efficiency Chart and the Christian Endeavor Efficiency Chart, and work toward definite ends, or just rock along with no real definite plans?

We would urge that the leaders of the societies get together and plan out definite work, and for a study course in methods. The "Expert Endeavor" text-book is fine for this, and other good literature on methods can be secured. The intelligent and well-directed work is the kind that counts. Let your society work be that kind!

Sunday School

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

AUGUST 5, 1923

MARY MAGDALENE

Lesson: Luke 8:1-3; Matthew 27:55, 56; John 19:25; 20:1-18
Printed Text: Luke 8:1-3; John 19:25; 20:11-18

GOLDEN TEXT—"Our soul waiteth for the LORD; he is our help and our shield."—Psalm 33:20.

SCRIPTURE LESSON

Lu. 8:1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him;

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils.

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

John 19:25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

Ch. 20:11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre.

12 And seeth two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

SHORTER CATECHISM

Q. 48. What are we especially taught by these words "before me" in the first commandment?

A. These words, "before me," in the first commandment, teach us that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other god.

Mary Magdalene, or Mary of Magdala, was an unfortunate afflicted woman, saved by Christ. Some have identified her with the sinner woman that sought Christ in the house of Simon the Pharisee. This woman was known as a person of immoral character and was so pronounced by Simon. But the Scriptures do not describe Mary of Magdala as a woman of notorious bad character, but as a victim of evil spirits, subject to their power and distressed by their influences. There were many demoniacs at the time of Jesus public ministry. This may have been permitted that Christ might show his power over the world of darkness. There may be demoniacs now, though we are not assured of it, as at the time mentioned. Utterances and deeds now attributed to disease, may be due to the influence of evil spirits. We will attend to Mary Magdalene, a Demoniac Meeting Jesus; Mary's Gratitude and Love; Mary at the Cross; Mary at the Sepulchre.

I. Mary Magdalene, a Demoniac Meeting Jesus

The first time she is mentioned as meeting the Lord she is said to be possessed of Demons. It was a critical time in her history and decisive of her character and fate. If Christ exerts His power in her behalf she is rescued and saved. It is an important crisis in the life of every human being when he first meets Jesus. He only can deliver him from the power of Satan and his demons. At what place and under what conditions Mary Magdalene first met Jesus is not recorded. Whether she applied for healing or Christ volunteered to give her relief, we do not know. But demons could not dominate their victims in Christ's presence. As

in the case of the demoniac of Gadara, when He commanded they must obey even though, "their name was legion, because they were many." Mary was possessed of seven demons and Jesus cast them out. She experienced a great deliverance from demoniac power and her soul was saved from sin. When Jesus undertakes to save He does complete work.

II. Mary's Gratitude and Love

She realized that she had secured a great salvation, bestowed by Jesus. She was therefore grateful, and rendered Him supreme love. So does every one who is convinced that he owes his salvation to Christ, and that it is supremely precious. Mary showed her gratitude and love by attending upon Christ's teachings. She is repeatedly mentioned as among those who frequented our Saviour's public ministry. He gives little evidence of being grateful for benefits or of love for the the Lord who is seldom found in the sanctuary of worship, attending to Gospel tidings. Mary proved her gratitude and affection for Jesus, by aiding Him with her means. She is expressly named among those women "who ministered unto the Lord of their substance." They have little or no gratitude and love for Jesus, who spend their money chiefly on self or worldly objects and give little or nothing to the Lord's cause. Not only by attending to Christ's teachings and gifts of substance, but by self-sacrificing deeds did Mary of Magdala manifest her gratitude and love for her Lord.

III. Mary at the Cross

She is expressly mentioned as one of the three Mary's that stood by the cross. There were present at the cross, Mary, the mother of our Lord, her sister, Mary, the wife of Cleopas, and Mary Magdalene. These with the apostle John, were the only disciples that remained with the Lord to the last expiring breath. It was no small trial for a timid and delicate woman amid a rude soldiery and a brutal rabble to witness to the end the agonies of the crucifixion. Especially when the crucified one was Immanuel, from whom they had received signal blessings and on whom they depended for salvation. But the love of Mary and her companions at the cross was stronger than their fears and shrinking timidity. They stood by their gracious Master till the human spirit departed.

She was among the first to reach it on the morning of the resurrection. She and her companions came not to greet a living Lord, but to embalm the body of a departed Saviour. She looked into the sepulchre and saw two angels who told her that "the Lord was risen." Asked "Why weepest thou?" She replies "Because they have taken away my Lord and I know not where they have laid Him." The Lord approaches her from behind and she does not recognize Him. "Supposing Him to be the gardener," she says, "Sir, if thou hast borne Him hence tell me where thou hast laid Him, and I will take Him away." Then Jesus speaking in His familiar tone, says, "Mary." She gladly responds, "Rabbi," Master, and grasps His feet. He says, "I am not yet ascended to my Father." It was not the time to manifest personal affection. Duty presses. There are sad hearts to be comforted. He commands, "Go, tell my brethren I am risen." Mary obeys, though the apostles did not believe. To the loving Mary Magdalene Jesus first appears on the morning of his resurrection.

There is little danger of one who puts his trust in God being guilty of premeditated sin.

Good humor often wins when good sense fails.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

ABOLISHING POVERTY

M., Aug. 6—Temporary help: Job. 29:11-25.

T., Aug. 7—Provide work: Matt. 20:1-7.

W., Aug. 8—Honest wages: Jer. 22:13.

T., Aug. 9—Curb greed: Deut. 24:14.

F., Aug. 10—Aid for the disabled: II Sam. 9:1-13.

S., Aug. 11—Brotherliness: Lev. 19:9, 10.

Sun., Aug. 12—Topic: What Can Be Done Toward Abolishing Poverty? Luke 16:19-30.

This story of the Rich Man and Lazarus was one of the most interesting parables Jesus told. It gives us a glimpse of how this life is linked up with the other world, and shows that our eternal home is going to be either heaven or hell, and that depends on our faith as shown by our works, which it will be. The rich man, or Dives, as the preachers call him because that word means a rich man in Latin. Dives wasn't a terrible sinner, a drunkard, or murderer, or some other evil character, but he just loved himself. Because he had plenty of money, he could have anything he wanted and he indulged his wishes to the limit. He thought money could do anything, or as Mr. Dombey says, in Dombey and Son, the story by Charles Dickens, "Money is power." But money isn't power. It won't buy happiness, and it won't buy eternal life. We must not trust too much in money. It may land us where it landed Dives.

Lazarus was a poor man. He was a beggar, had absolutely nothing. He had to get his support from other people, because he was too sick and unhealthy to work. The people got tired of helping him, so they laid him at the gate of Dives, thinking his servants would throw the beggar some food. And he did get enough to eat from the scraps from the rich man's table. But while Lazarus was poor in wealth, he was rich in faith in God. He knew somehow his life would turn out all right and he trusted God till he died. Lazarus went to heaven, while Dives went to hell.

Is it a Disgrace to Be Poor?

It is not a disgrace to be poor if you are afflicted by the providence of God, or if you spend your time and money helping other people. Poverty is no disgrace, though it is mighty uncomfortable not to have what you need. Jesus had no home, not even a place to lay his head. He was rich, but for our sakes He became poor, and He spent all his time and strength helping other folks, and working out the gospel for our salvation. Lots of people today could be rich if they would work for themselves. But instead of that they use their time, money, strength and talents trying to serve God by serving their fellowmen. Think of our missionaries at home and on the foreign fields, the workers in the slums of the cities, all of them are giving themselves for others.

How to Abolish Our Own Poverty

Poverty may be a disgrace, if it comes because of our sinful waste of money, time and strength. Read Proverbs 24:27-34. If we sleep when we ought to be working, or idle away our time, or waste our money and strength on folly and sin, and become poor because of the way we live, eating expensive foods, going to shows too much, racing around the country in automobiles, tearing up our cars, burning up gasoline uselessly, then our poverty is a disgrace and a sin, and we ought to repent of it and confess it to God, and quit being so foolish.

The way to abolish our own poverty is to live right, be frugal and saving in our expenditures, put money away in the bank to draw interest, and don't spend it on needless things, or in following rich folks and their ways, and trying to be like them. We ought to educate our minds and

train our hands and eyes, remembering that we can make more money if we have more education. And when our money begins to gather, let us be careful not to do as Dives did and trust in riches more than we love God. We may land where he did.

How to Abolish Other People's Poverty

Jesus loved to help the poor, and He tells us to do the same. There are many poor people in the world, and we ought to help them. It helps everybody for a poor man to become able to help himself. We must try to drive away ignorance by encouraging education of the mind and hand. We should urge the poor to be saving, and put away their earnings. We should make good laws that improve the living conditions of the poor, protect them from dangerous machinery in factories and mines, prohibit the undue labor of men, women and children, by shortening hours so they can have recreation and time for improving their minds, give fair wages that will be just and equal to the demands on the workers. We should enforce prohibition of liquor, which robs more people than any other one thing, and compel manufacturers of foods to make them pure. Then we should give of our money to help the sick and helpless, who cannot work, and try to give every man, woman and child a share of the good things of life. It was Jesus who said, "It is more blessed to give than to receive." We may not abolish all poverty, because we cannot abolish all sin, the real cause of poverty; but we can do our part, and that is all Jesus demands of you and me.

NORTH CAROLINA YOUNG PEOPLE URGED TO CONTRIBUTE TO TWO GOOD CAUSES

The Presbyterian young people of North Carolina gathered in conference at Davidson, in June, recommended that the young people of the Synod contribute again this year to the College Fund for Barium Springs and to the Sunday School Missionary Fund. Contributing to these causes is again made one of the points in the Merit Cup contest, though of course the contributing is in itself sufficiently challenging to interest the young people even without any offer of reward. The giving will of course be done as a Christian service, and the causes are quite worth-while.

Mr. Edward Fraley, a 1923 graduate of Barium Home, has been offered the Barium scholarship by the young people of the Synod, and will enter Davidson College this fall.

A recent letter from Dr. Gilbert Glass speaks the appreciation of the authorities in Richmond for the assistance given by the North Carolina young people. Dr. Glass gave this testimony as to the work of Mr. and Mrs. Harvey: "Mr. and Mrs. Harvey are doing first-class work, and we count them among our very best field workers." Those who know these two friends in Wilmington Presbytery will subscribe heartily to this sentiment.

The following list shows the contributions to these two causes last year:

	S. S. Miss. Fund.	College Fund for Barium	Total
Albemarle -----			
Concord -----	\$29.75	\$33.13	\$ 62.88
Fayetteville -----	69.50	56.00	125.50
Kings Mountain ---	32.00	30.00	62.00
Mecklenburg -----	45.00	30.00	75.00
Orange -----	52.66	39.50	92.16
Wilmington -----	60.00	47.50	107.50
1923 Con. Offering--	22.00	22.00	44.00
	<u>\$310.91</u>	<u>\$258.13</u>	<u>\$569.04</u>

NORTH CAROLINA MERIT CUP CONTEST CONTINUED FOR COMING YEAR

At the 1923 Young People's Conference at Davidson the Merit Cup was awarded to Wilmington Presbytery. Concord held second place and Kings Mountain third. It has been customary for the best society in the winning Presbytery to hold the cup during the year following the conference at which it is awarded. However, there are five societies in Wilmington Presbytery that have reached the Standard of Efficiency, so these five societies will hold the cup for two months each. At the present time the cup is being held by the Calypso Society.

A Merit Cup will be awarded at the 1924 conference at Davidson. The points in the contest will be same as for the previous year, and are as follows:

25% for a 10% increase in membership.

25% for a Home Mission Study Class or two-thirds of members reading the text-book.

25% for a Foreign Mission Study Class or two-thirds of members reading the text-book.

25% for contributions to Barium Springs College Fund and Sunday School Missionary Fund.

The society and Presbytery which carry off the cup at the next conference will know that they have been in a real contest. The winner will have to start working soon and keep at it throughout the whole year. Some real work will have to be done to win.

Church News

THE FOREIGN MISSIONS CONFERENCE AT MONTREAT

The Woman's Summer School of Missions has just closed its session at Montreat, having had an unusually fine program and a record attendance of over 800. We are looking forward with much interest to our Foreign Missions Conference, to open on August 13th, and close on Sunday night, August 19th. The conference program will consist almost entirely of messages from our missionaries, of whom we are hoping to have about 50 in attendance. It is our earnest desire that these missionary messages should reach as many as possible of the men of our Church, and especially of our ministers, in order that it may be passed on by them to as many as possible of our 400,000 members who cannot come to Montreat.

The conference committee sends out this reminder of the date of the conference in the hope that many of those who have been thinking of a visit to Montreat during the summer will time their visit so as to include the date of the conference. To many who may read this notice and who may not be able to come we send the urgent request that they will remember the conference in their prayers, that it may be made the means of deepening and intensifying the interest of our people in this work throughout the entire Church.

S. H. Chester, Chairman.

BIBLE CONFERENCE—MASSANETTA SPRINGS

The Training School for Church and Sunday School Workers now in session at Massanetta Springs has had a registration of 76 students and an occasional attendance of 150 to 300 people. The popular addresses are being made by Dr. H. E. Tralle, of New York City. He has made good in a big way. The delegates have not only been greatly helped by his lectures, but have been pleased and inspired by them.

Dr. W. H. T. Squires has had the Bible hour and his addresses have been characterized as masterpieces of Exegesis.

The faculty has been an unusually fine one. The pupils are greatly pleased with the fine instruction they are getting. It is expected that at least 75 will receive credits at the graduation exercises on the night of July 30th.

Rev. S. K. Emurian, the soloist and song leader, has delighted the people in his service of song.

The Woman's Summer School of Missions will open at Massanetta Springs Wednesday night, August 1st and continue through August 7th. A splendid faculty has been secured. The speakers, including Dr. Frank Gilliam, Miss Annie A. V. Wilson, Dr. J. O. Reavis, Dr. Homer McMillan, Dr. J. L. Mauze and others, are a guarantee of a most helpful and inspiring conference. One of the members of the faculty, Mrs. E. L. Russell, has been recommended as a woman of unusual gifts as teacher of the Word of God.

The Men's Conference is to be held under the auspices of the Men's Committee of the Assembly. The dates fixed are August 9-15.

The Bible Conference is attracting attention far and wide. Dr. Campbell Morgan, Dr. Wm. Evans, Dr. A. C. Dixon, Mr. George W. Trotter, Dr. John C. Acheson are among the speakers. Mr. Homer Ham-montree, Grand Rapids, Mich., will lead the singing.

BARIUM SPRINGS

We wonder how long our old chapel Bible has been in use, how many who as children have heard the scriptures read from it that are now men and women doing their part of the world's work and being better people on account of that same old Bible. Well, that old Book has just been read to pieces, the backs had come apart and such places as the 23d Psalm and the gospel of John, why, the leaves were worn clear through. Hearing of the condition of this old Book Mr. J. A. Brady, of Statesville, presented the home with a beautiful Bible just ideal for chapel use, and we have now put the old Bible in the memorial room.

Mr. and Mrs. Johnston spent two days at Montreat this week attending the educational conference. They report the most pleasant part of their trip as being the opportunity of seeing and talking with our three girls who are working there this summer. We are delighted that so many of our seniors are making such favorable impressions wherever they are placed in places of responsibility, but do miss their faces from the campus. The three at Montreat are Judith Bowman, Madeline Hunt and Vanilla Bolden. Gertrude Caudill is helping nurse an invalid in Concord. Geneva Perry, Irene McDade, and Martha Boyce are making most acceptable substitute matrons.

Miss Catherine Crawford, one of the teachers of about seven years ago, spent two days of her vacation with us.

Our Sunday School superintendent, Mr. Grier, is taking a tenting trip through the mountains with a bunch of the larger boys, we do not believe it will be necessary for any more fishing parties to tour their territory again this summer.

The highway through Barium is at last complete and we hope for several reasons that cars will slow down to something like 20 miles per hour, we want travelers to take a good look at this place and then we want all the children to check in every night with no arms or legs missing. We all have to cross that highway many times a day.

Only one month till school commences; but that's football time too!

NORTH CAROLINA

Shelby—Rev. W. A. Murray and family are spending August at Montreat.

Brittain, Union Mills and Duncan's Creek Churches are being served very acceptably this summer by Mr. R. T. Baker, a student of Columbia Seminary.

Rutherfordton—Westminster School will be re-opened at an early date. Prof. T. L. O'Kelley, of Danielsville, Ga., has been elected principal and will move to Westminster August 1st. Prof. O'Kelley comes highly recommended as a teacher and Christian gentleman. His address is Rutherfordton, N. C., R. F. D.

Grover—Our church has just had a gracious revival. The pastor, Rev. W. A. Murray did the preaching. The morning messages were devoted to the Person and Works of the Holy Spirit and were especially helpful to Christians. Beginning with the first night the church was crowded and the congregations were large all through the week. There were several professions of faith in Christ, and the entire community was helpful.

Charlotte, Second Church—During the absence of the pastor, Dr. McGeachy, the pulpit of this church will be filled by the following ministers:

August 5th—Rev. J. Porter Smith, of our Brazil Mission.

August 12th—Dr. Harris H. Gregg, of Philadelphia.

August 19th—Dr. Dunbar H. Ogden, of Mobile, Ala.

August 26th—Dr. J. Leighton Mauze, of Hunting-ton, W. Va.

Nutbush Church, Townsville—Rev. R. A. Lapsley, Jr., pastor of the First Church, Columbia, S. C., assisted Rev. M. C. Bowling, pastor of the Nutbush Church, in an eight day meeting beginning July 10th.

In spite of the extreme hot weather, Mr. Lapsley preached to large congregations twice a day. He preaches the Gospel of our fathers with great power in an attractive manner without the least hint of modernism.

Four united with the Presbyterian Church on the last night of the meeting on profession of faith and others are expected to follow soon. Others will join churches of other denominations.

Nutbush is one of the oldest Presbyterian churches in North Carolina. From Dr. D. I. Craig's book, "Development of the Presbyterian Church in North Carolina" we read "The first Presbyterian Church court (higher than church session) ever held in North Carolina, so far as I am able to ascertain, was that of Hanover Presbytery, which convened at 'Lower Hico' church, in Person county, afterwards called 'Barnetts,' on October 2, 1765. This meeting was held for the purpose of ordaining and installing Rev. James Cresswell as pastor of this church, together with Grassy Creek and Nutbush churches."

Davidson—The town and Community has been enjoying for the past ten days great spiritual privileges and many have experienced rich and gracious blessings to their souls in the services that have been held in the union tent meeting. For the first week, Rev. Dr. C. M. Richards, of the Presbyterian Church, and Rev. R. L. Foster, of the Methodist Church did the preaching.

But as fine as was the preaching of these pastors, a new face in the pulpit and a new voice calling people to repentance and to the higher life is always a wise provision for such meetings if the right man can be found. There is no difference of opinion among the people here as to their good fortune and the gracious providence that made it possible for the committee in charge to secure the services of Rev. Dr. J. E. Abernethy, of Trinity Church, Charlotte. All this week (and to continue through Sunday the 20th) Dr. Abernethy has been speaking with great earnestness, power, and acceptability to large numbers. The people hear with close attention and profound and absorbing interest. He has many of the gifts of the orator in the strictest sense. He has had a very wide and richly varied experience in preaching to men from the mountain cove to the sea shore and from the country side to the populous city and for rich and poor, learned and ignorant it is clear that he has had a message that gripped the conscience and impelled to a new life. Rev. J. O. Erwin, of Rutherfordton, has led in singing most acceptably and with fine effect.

Rowland Church—July 1st marked the first anniversary of Rev. L. A. McLaurin's pastorate, also the first anniversary of our work with a pastor for his full time; and we cannot review the year without a feeling of gratitude. There are many evidences of progress in our church which may be traced to Mr. McLaurin's earnest consecration and devotion to his work. In the short time they have been with us, Mr. McLaurin and his family have endeared themselves to our people, and under his leadership there have been more additions to the church than in any year since 1911, when four more were added than this year.

The Sunday School has done better work, due largely to re-organization into departments and to the regular meetings of officers and teachers.

The Christian Endeavor has made progress, especially in the organization of a Junior C. E. We now have 17 Senior and Junior experts, whereas a year ago we had only one.

We have recently had a series of evangelistic services for the children of the town, conducted by the pastor. The meetings were well attended and nineteen children made a profession of faith in Christ.

Eight of these have joined the Presbyterian Church, six here and two at Midway.

Our total contributions also show an increase over any previous year. We are grateful for the blessings of the past year and are encouraged to expect greater things in the future. C. D. S.

Littleton—The different churches of Littleton, comprising six denominations, got together for a union evangelistic meeting to be held in the co-operative tobacco warehouse from July 1st through the 15th. Rev. Ernest Thacker, General Assembly's evangelist consented to give us this much time of his vacation. There were 21 prayer, preaching and praise services held in the town prior to the coming of Dr. Thacker. The Spirit seemed to be with us from the start. In the providence of God everything worked out smoothly and harmoniously.

Dr. Thacker preached the simple Gospel of Jesus Christ with the unction and power of the Holy Spirit. Mr. T. B. Roddy, his choir leader also made a splendid impression for his vital spirituality that revealed itself in his songs and daily life and conversation.

Mrs. May Dixon Thacker addressed the women and girls the last afternoon upon the subject "The Human Touch." The building was taxed to its capacity. This powerful and appealing address was a landmark that will not soon be forgotten.

There were 1,067 reconsecrations; 46 expressed desire to join the churches of the community by letter and 142 made profession of faith in Jesus Christ.

Over \$1,000 were subscribed for expenses of the meeting and as free-will offering for Dr. Thacker.

There is a new atmosphere, moral and spiritual, in the community since the meeting.

In answer to prayer God sent both physical and spiritual showers upon us, upon our famishing land and our thirsty souls. "Whatsoever ye (ye people of God united together in prayer) shall ask in my name that will I do that the Father may be glorified in the Son." J. M. Fillard.

Cornelius—The Presbyterian congregation, Rev. R. C. Clontz, pastor, signalized Sunday evening the beginning of their work of building a brick building on the site where until lately the frame structure has stood, by what in popular language is termed a "ground-breaking." The exercises were of rather elaborate character and occupied about an hour in their presentation.

J. S. Sossaman, familiarly known as "Uncle Johnie," who has been possibly the most active agent in carrying on the work of this church since its organization in 1907, lifted the first spade of dirt in excavating for the foundation, representing as he did the Sabbath School. The pastor, representing the congregation at large, lifted the second. Then each of the building committee, composed of W. L. Puckette, J. I. Proctor, Clyde Howard, A. J. McConnell, C. A. Howard, Mrs. J. I. Proctor, president of the Woman's Auxiliary, Miss Mary McConnell, president of the Christian Endeavor Society; E. C. Sherrill, for the Methodists and Rev. James Brown, representing the Baptists, continued the excavating. W. E. Potts, the contractor, completed this part of the program with a like contribution.

Appropriate talks were made by Rev. Dr. M. E. Sentelle, of Davidson, Rev. J. W. Bradley, pastor of Mt. Zion Methodist Church, and Rev. James Brown, pastor of the Baptist Church.

With the material practically all on the grounds there is reason for expecting that the building can be completed and made ready for use sometime in October.

It is interesting to note that this church though one of the smaller churches in Mecklenburg Presbytery, was one of two last year to pay its apportionment to every cause of the General Assembly, being one of the 19 in the entire Synod of North Carolina to do this.

Fayetteville Presbytery met in adjourned session in the First Church, Fayetteville, Tuesday, July 24, 1923, at 1 o'clock p. m., with an attendance of 12 ministers and three ruling elders.

Rev. W. C. Brown, the last moderator present acted as moderator.

At his own request, the churches concurring, the pastoral relation between Rev. Chas. R. Bailey and the churches of Lakeside and Church in the Pines was dissolved, effective August 13, 1923, and he was granted a letter of dismission to Winchester Presbytery, in order that he may accept a call to Romney, West Virginia.

A communication from the Assembly's Stewardship Committee, regarding a change in our church year and the time for the every member canvass, was read and referred to the Permanent Committee on Stewardship.

The request of Bethesda church for permission to change terms of call for its pastor, Rev. V. R. Gaston, was placed on the docket for consideration at the Fall meeting.

The following recommendations presented by the Home Mission Committee, were considered seriatim and adopted:

1. That \$1,000 be appropriated from Home Mission Funds for pastor's support at Pinehurst Church, for one year, for all time pastor, beginning when the pastor shall be secured and he shall begin his work there. This appropriation to be made with the understanding that if funds can be raised from other sources, the Home Mission Committee fund is to be relieved accordingly. And it is further understood that if possible the Synod's Home Mission Committee shall, at request of Presbytery, share equally in this appropriation, giving \$500 of the amount.

2. That Raeford Tabernacle be sold, and the proceeds be devoted to the erection of a church building at Wildwood.

3. That \$500 be appropriated from the Elliott

Legacy Fund to aid in the erection of a church building at Wildwood.

It was ordered that when we adjourn, we do so to meet at Maxton, Tuesday, September 4, 1923, at 3 o'clock p. m.

It was ordered that the matter of providing a home for our superintendent of Home Missions be placed on the docket for consideration at the Fall meeting, and a special committee, consisting of Rev. Messrs. G. P. Kirkpatrick and S. K. Phillips, with ruling elders Chas. Rankin and Edwin Morgan, was appointed to bring in a report.

The Stated Clerk was instructed to purchase a revised edition of Alexander's Digest for the Presbytery.

Adjourned to meet at Maxton, September 4th, at 3 o'clock p. m. E. L. Siler, S. C.

SOUTH CAROLINA

Chester—During the absence of the pastor, Dr. Shepperson, on vacation, the pulpit committee is glad to announce that they have secured Rev. R. A. Lapsley, Jr., pastor First Church, Columbia, to preach for us the second Sunday in August, the 12th, and Rev. D. N. McLaughlin, D.D., for the last Sunday, the 26th.

Charleston, Community Church—Rev. W. J. Huneycutt, of Stanfield, N. C., delivered his first sermon Sunday as pastor of the Community Presbyterian Church, on Sans Souci Street, near Rutledge, a large attendance being present to welcome him. Rev. Mr. Huneycutt preached at the morning and evening services. In his address in the morning he expressed his pleasure at being in Charleston as pastor of the Community Presbyterian Church, stating that he believed there was a good opportunity ahead to build the church up.

Rev. Mr. Huneycutt is an able speaker. A native of Stanfield, N. C. He was pastor of a church at Great Falls before coming to Charleston.—Charleston Evening Post.

Pageland—It was my privilege to spend a week in this quiet little town. It has two Methodist churches, one Baptist church and a Presbyterian, last but not least in order. I was requested to speak at their union prayer meeting services on Wednesday, on Abraham's fellowship with God. On Sabbath morning I was requested to conduct sacramental service at Methodist Church. A season of refreshing from the presence of the Lord. I could see Methodist and Presbyterians at same table. I did not see this in Glasgow, Scotland; but I have no doubt by this time John Knox and John Wesley have joined hands. The Holy Spirit by his indwelling presence has given everlasting forgiveness and makes us partakers of His divine nature. What more does a poor sinner want. James Russell.

Chester, Rev. Flounroy Shepperson, D.D., pastor—From the calendar of this church we take the following items:

The program for the County Sunday School Convention has been published and the convention is to be held at the Pleasant Grove Presbyterian Church with dinner on the ground. The convention begins at 10 o'clock tomorrow morning. If you want a pleasant day and a good picnic, drive out to the Grove with a picnic basket.

The pastor this evening exchanges pulpits with Rev. W. G. Moore, the Baptist pastor, and will be a pleasant exchange for both people and preachers. It will be a fine thing for all the people to come and hear Mr. Moore tonight, and give him a cordial and responsive hearing.

The prayer meeting is going good and those who are not privileged to attend are missing one of the best services we have in this church. Let every one join the prayer meeting crowd next Wednesday.

General Workers' Conference, Synod of South Carolina, Clinton, S. C., August 7th to 12th.

Opening address, 8 p. m.—Dr. W. D. Melton, Evening addresses—Dr. W. R. Dobyns.

Bible Hour—Dr. J. M. Wells.

Sunday School Methods—Rev. Wade Smith, Mrs. T. H. Dick, Mr. A. M. Aiken.

Auxiliary Methods—Mrs. Andrew Bramlett, chairman.

Laymen Methods—Mr. W. R. Crook, chairman.

The Church's Task—Dr. Howard E. Rondthaler, Rev. Ray Riddle, Dr. D. M. Douglas.

Lecture Period—Dr. J. B. Green.

Conference Sermon (Sunday morning)—Dr. W. R. Dobyns.

Sunday afternoon address—Mr. P. T. Shanks.

Platform manager—Dr. Flounroy Shepperson.

Song Leader—Rev. J. B. Belk.

Pianist—Miss Virginia Taylor.

Registrar—Mr. D. W. A. Neville, Clinton, S. C.

Board, \$10. Registration, \$2. Laurens and Alumni Halls reserved for married couples. Pastors, Sunday School Superintendents, Auxiliary Presidents are requested to work to have their churches represented. For your comfort and to avoid confusion on the opening day please send in registration at once.

J. P. Marion, Conference Chairman.

APPALACHIA

Plumtree—Rev. J. McD. Lacy was with us for a two weeks' meeting and Mr. M. J. McInnis, of Lamar, S. C., came to help with the singing. We had a splendid meeting, every boy in the Plumtree School, who was not already a Christian, made a profession. We feel that all of the homes in this little community were benefited by these services and all the churches in the community were made stronger.

Mr. Lacy and Mr. McInnis stayed in the dormitory with us and endeared themselves very much to

our boys, as well as to the people of the village.

Cor.

The Lewiscot Presbyterian League, Big Stone Gap, Va.—The regular meeting of the workers and the board of directors was held at the Norton Presbyterian Church, Norton, Va., on Monday afternoon, July 16th. The devotional exercises were conducted by Rev. I. S. Anderson, D.D., of Mt. Carmel Church, Rose Hill, Va. The meeting was called to order by Mr. H. E. Hyatt, vice-president of the league, who presided in the absence of the president, Mr. J. T. H. McCue, of Bristol, Va. The reports from the workers showed good progress in the mission work during the past quarter. The report of the standing committees revealed the fact that the members of the various committees are becoming more and more interested in the work of the league, and that they realize the great importance of the work which this organization has undertaken. Arrangements were made to provide for the publication of the Lewiscot Bulletin, the official organ of the league, on the first of each month. Plans were discussed to further the work of establishing the home and school on the Lewiscot farm for homeless and neglected children of this section. A delicious dinner was served to those present by the ladies of the Norton Church at six o'clock. The annual meeting of the members of the league will be held at Big Stone Gap, Va., on Monday, October 15th, next, at which time officers and directors for 1924 will be elected. All members are urged to attend this meeting. Address W. S. Miller, treasurer, Big Stone Gap, Va. (Signed) H. A. Alexander, Secretary.

Stonega, Va.

ALABAMA

Mobile, Government Street Church—At the communion service, July 8th, 25 persons were received into the membership of this church. On July 13th, very interesting exercises were held in connection with the closing of the Daily Vacation Bible School, which this year has been attended by 193 children. On July 23d, Dr. Ogden left on vacation. While away he will meet engagements in a number of places, going first to Monteagle, Tenn., to preach Sunday, July 29th and, the following week, to deliver a series of lectures on Changing Conditions in the Near East. During his absence, Rev. H. V. Lofquist, the assistant pastor, will have charge of all the services in this church.

ARKANSAS

Monticello—The first Daily Vacation Bible School which this church has conducted, was held for four weeks during the latter part of June and the first of July. Otis L. Graham, of Clarendon, junior in Arkansas College, who is assisting the pastor during the summer months, was principal of the school, and was assisted in his work by ten faithful volunteer teachers.

The children were enthusiastic in their interest and work. During the school, 11 memorized and recited perfectly the Westminster Shorter Catechism, and seven memorized and recited perfectly the introduction to the Shorter Catechism. Besides this many passages of Scripture and many hymns were memorized. Story-telling, verse-finding, Bible story dramatization, music and singing, Bible problems and contests, made up other features of the schools work. On the Sunday evening following the close, commencement exercises were held at the hour of service, in which a varied program representing the kind of work done, was presented and the children who had completed the catechism work were given Bibles and certificates.

GEORGIA

Atlanta, North Avenue Church—In the absence of Dr. Flinn, who is taking his vacation, we will have the pleasure of having with us Sunday morning and evening, Dr. Thornwell Jacobs, president of Oglethorpe University.

Dr. Jacobs needs no introduction to the North Avenue congregation, and he comes Sunday by special request. His morning subject is, "Going Somewhere."—Calendar.

DISTRICT OF COLUMBIA

Washington, Central Church—During the month of August, Rev. Edward Mack, D.D., of Union Theological Seminary, will preach in this church August 5th and 12th; and Rev. Thornton Whaling, D.D., of the Presbyterian Theological Seminary of Kentucky, will preach August 19th and 26th. The pastor, Dr. James H. Taylor, will be absent on his vacation, but was unable to accept the invitation to preach at the Carr's Lane Church in Birmingham, England, and in one of the Presbyterian Churches in London.

PERSONAL

Rev. W. J. Huneycutt has accepted a call to the Community Presbyterian Church, of Charleston, and may now be addressed at 419 Tracy St., Charleston, S. C.

The Central Church, St. Louis, Mo., has extended a hearty call to Rev. A. S. Johnson, Charlotte, N. C., to its pastorate. Dr. Johnson is the popular and earnest pastor of the First Church, Charlotte, where he has for several years done a splendid work. Dr. Johnson has not announced his decision as yet.

Dr. G. F. Bell, pastor of Caldwell Memorial Church, Charlotte, and Mrs. Bell, will have the sympathy of the Church in the death of their seven-year-old daughter, Barbara, which occurred Saturday, July 29th, at their home. The little girl was the victim of spinal meningitis.

News of the Week

The time has arrived when the agricultural interests of the country have got to decide whether they shall be a peasant class whose wage shall be determined by the organized markets of the world, or a prosperous class, independent and free through the domination of their own markets, United States Senator E. D. Smith, of South Carolina, said in an address before a big crowd of tobacco co-operative association farmers at Guilford Battleground.

A total of \$94, 772 was distributed by the state highway department to the various counties of North Carolina as their shares of the motor vehicle license fund for the second quarter of the year, April 1st through June 30th.

The total amount sent out is 80 per cent of the collections, the law providing that the remaining 20 per cent go to the state highway department for maintenance.

"I charge against the jail system of this state and of every other state of the union that it is a school of crime, that it protects nothing, and that it costs at a tremendous rate." This indictment was brought by Judge James Hoge Ricks, judge of the juvenile court of Richmond, Va., speaking at the special institutes of public welfare.

The department of commerce announces that according to preliminary figures compiled by the bureau of census, there were 37,374,876 cotton spinning spindles in place in the United States on June 30, 1923, of which 34,843,421 were operated at some time during the month, compared with 35,390,137 for May, 35,515,791 for April, 35,500,518 for March, 35,307,707 for February, 25,240,853 for January, 1923, 32,499,324 for August, 1922, and 31,882,542 for June, 1922.

Not one crossing accident on the 1,232 miles of track of the Southern Railway in North Carolina was reported during the period between July 1, 1923, the date the "Stop, Look, Listen" law applicable to drivers of automobiles went into effect, and July 20th, according to a statement from W. M. Cowhig, general superintendent of transportation for the Southern Railway system, lines east.

A plan for the merging of the general conferences of the Methodist Episcopal Church, North, and the Methodist Episcopal Church, South, separated since 1845, was adopted by the joint commission on unification. The plan will now go to the general and annual conferences of the church for ratification.

The committee appointed by the North Carolina Fisheries commission to select a location for a state hatchery in eastern Carolina completed the inspection of a score of sites in Cumberland county. A decision will be announced about the 1st of September, after sites have been inspected near Raleigh, Kinston, Rockingham, Smithfield, and other cities, according to statements made by members of the committee.

The House of Lords passed, without amendment, the third reading of Lady Astor's bill prohibiting the sale of intoxicating liquors to any person under 18 years of age. The measure which has already passed the commons, now becomes law, provided the assent of the crown is given.

The treaty of Lausanne, restoring peace in the Near East, now bears the signature of Great Britain, France, Italy, Japan, Greece, Rumania, and Turkey.

July 24th was observed as a public holiday in honor of the signing of the peace treaty at Lausanne. Streets were gaily beflagged and shops were closed. A salute of 101 guns was fired on the announcement of the signing of the treaty and ships in the harbor blew their whistles for half an hour. There were torchlight processions, illuminations, and general rejoicings.

Immediate recall of Governor General Leonard Wood was demanded in a resolution unanimously adopted at a joint meeting of both houses of the legislature in Manila, July 23d. The resolution was addressed to President Harding.

The debate between Governor Morrison and Corporation Commissioner Maxwell still goes on.

Governor Morrison charges "that if the revenue bill of 1921 failed to levy the necessary revenue upon the people of the state to meet the appropriations and expenses for the two calendar years ending December 21, 1922, Mr. A. J. Maxwell is more responsible for that fact than any other man connected with the legislation." The governor's statement was issued in reply to Corporation Commissioner Maxwell's observations on the recent audit of state finances, which was instituted when he (Mr. Max-

well) charged a deficit of \$5,000,000 existed in current revenues as of December 31, 1922.

Mr. Maxwell contends that the blame does not lie in the revenue act of 1921, which Mr. Maxwell admits he wrote, but on excessive appropriations of the 1921 general assembly, which were the result of Governor Morrison's driving power, he contends. He further insists the state has now shifted from a cash to an accrual basis of financing, terming the accrual basis as nothing more nor less than a credit system which would spend money before it came to the state as revenue rather than running the state's business on money in hand. He added that this was not the most serious consideration, however, claiming that the state was spending far in excess of its income—cash or accrued—for living expenses.

The Leviathan on July 23d completed her maiden voyage under the American flag. More than 7,500 persons were on the Hudson river pier where the giant "Sea Palace" docketed. The running time from Southampton to New York was five days, 12 hours and 11 minutes, with an average speed of 23.09 knots an hour. Her speed from Nantucket to Ambrose light was 25.07 knots an hour.

Dan Brinkley, "Little Dan" Brinkley, as he was known 35 years ago to distinguish him from his father, was arrested in Claremont, seven miles from Newton, N. C., by Deputy Sheriff H. C. Hicks, on the charge of escaping from the state penitentiary 32 years ago. He was convicted in Catawba court in 1888 of robbing the dwelling house of an old man named Smith and sentenced to 10 years in the penitentiary. Three years later he escaped and had entirely dropped out of sight.

July 23d Rotary leaders gathered from every section in Chicago, for a four-day caucus on the platform and program of the new administration, installed recently at the St. Louis convention. President Guy Gundaker, Philadelphia, devoted most of the initial session to an outline of the new year's international program to the board of directors and district governors from some 40 provinces.

CHURCH NEWS

FLORIDA

Crescent City—A reorganization of the Southfield Bible Conference Association was effected recently when the following board of trustees was elected: Rev. Lewis S. Chafer, president; Mr. Duncan B. Curry, vice-president; Mr. Thos. J. Jones, treasurer, and Rev. Rollin T. Chater, secretary. Mr. Wm. L. Kimball was also elected a trustee. The deaths of Dr. C. I. Socfield and Mr. Wm. Morton had left but three members of the former board. The venerable hymn writer, George C. Stebbins, had been treasurer since the organization of the conference, 20 years ago, but owing to advanced age desired to be relieved. All the members of the new board are identified with southern churches. Mr. Curry is an elder of the Riverside Presbyterian Church of Jacksonville. Mr. Jones is an elder of the Scofield Memorial Church, of Dallas, and Mr. Kimball, an attorney-at-law, is an elder of the Bradentown, Fla., Presbyterian Church. This organization is incorporated under the laws of Florida and carries an endowment sufficient to provide the best Bible teachers of the United States and Canada for its annual winter sessions. All inquiries should be addressed to the secretary, Rev. Rollin T. Chafer, Crescent City, Fla.

GEORGIA

Young People's Rally, Augusta Presbytery—The Young People's League of Augusta Presbytery held its annual rally in the Greensboro Church, Tuesday, July 1, 1923. Large delegations from none of the most active societies were present. Interesting reports from the different societies showed that splendid work had been done, and many were looking forward to greater achievements during the coming year.

Rev. T. D. Johnston, pastor, who together with Mrs. W. R. Ashe, of Augusta had made every effort to make this a most successful meeting, was fully repaid by the enthusiasm shown and the wonderful work accomplished by the young people of the Presbytery.

A very interesting program was rendered, being arranged by Mrs. W. R. Ashe. Miss Emily Cloud, Vice-President presided in the absence of the President who was sick.

The following officers were elected for the year and installed by Rev. M. M. MacFerrin.

President, Mrs. S. G. Carpenter, of Milledgeville, Ga.; Vice-President, Mr. Walter Lynch, Augusta, Ga.; Secretary, Miss Emily Hall, Milledgeville, Ga.; Secretary of Foreign Missions, Miss Harriet Colbert, Penfield, Ga.; Secretary of Home Missions, Miss Dorothy Wright, Woodstock, Ga.; Secretary of Causes, Miss Emily Cloud, Lexington, Ga.; Secretary-Treasurer, Miss Katherine Cornwell, Greensboro, Ga.

Text: Eccle. 9:10, "Whatsoever thy hands find to do, do it with thy might."

Slogan: "For Christ and the Church."

Song: "Make me a Channel of Blessing."

After a happy day spent we parted to meet in Milledgeville next summer, the date to be fixed later.

Appropriate resolutions were passed, thanking the hostess church for its kind and generous hospitality. A dinner served by the Ladies' Auxiliary being especially enjoyed.

TENNESSEE

First Church, Rosemark, D. C. Young, pastor—A meeting was held in the above Church Friday, July 20th in the interest of better Sabbath observance. It was composed of four ministers and 26 official representatives of 12 church in the northern section of Shelby county, Tennessee, and three representatives of the Woman's Federation of Christian Workers of 11 churches. Out of this meeting grew a permanent organization of men for the purpose of creating public sentiment and taking persuasive steps for bettering the conditions on the Sabbath day. This section is affected by Sunday business and public amusements and recreations of all kinds as swimming pools, play grounds, etc. The following paper was read, approved and adopted unanimously and I enclose only the resolutions as the preamble is very lengthy.

Be it resolved:

1. That we as ministers preach more frequently on Sabbath observance and educate our people as to their Christian duty.

2. That ministers, church officers and all other Christians be urged to give God's people and the outside world the high encouragement of their consistent, blameless and Godly example in these matters by refraining from all unnecessary business and all forms of amusements and recreations or lending their encouragement unto such upon the Sabbath day.

3. That we bear our testimony and render our protest against all forms of Sabbath desecration; unnecessary travel, selling of icecream, cold drinks, sandwiches, gasoline, etc., all forms of amusements and recreations as baseball, picture shows, swimming, joy riding, hunting, fishing, etc.

4. That we request in the name of God, the good of humanity and the communities in which we live, all persons engaged in Sunday business and places of amusements and recreations to co-operate with us in trying to make the Sabbath a Christian Sabbath by closing their respective places of business, amusements and recreations.

5. That we heartily endorse such movements as Community Bible Classes.

6. That we organize a permanent men's organization. (Which was done).

7. That copies of these resolutions be sent to each of the churches interested in the movement, to papers, and that a copy be delivered by a committee to the parties engaged in Sunday business and places of amusements and recreations.

Respectfully submitted,

Committee on Sabbath Observance, Rev. D. C. Young, chairman; Rev. H. W. Brooks, Mr. W. R. McCalla, and Mr. L. H. Person.

Mass meetings will be held in various places by this organization in the interest of better Sabbath observance. Other churches are coming into the organization. This paper was also endorsed and support pledged by the Masonic Lodge No. 576, of Shelby County, Tennessee.

WEST VIRGINIA

The Presbytery of Winchester will hold its next stated meeting at Gerrardstown, W. Va., on Tuesday, September 4, 1923, at 8 o'clock, p. m.

Jos. A. McMurray, S. C.

The Laymen's Association of Greenbrier Presbytery will hold its annual convention in the Spring Creek Church of Renick, W. Va., on August 14-15, 1923. An interesting program is in store and a full attendance is anticipated.

The Presbytery of Greenbrier will meet in the Liberty Church, Greenbank W. Va., on September 4, 1923 at 3 p. m. Representatives of Presbytery will take the morning train from Ronceverte, W. Va., on the Greenbrier division for Cass.

The Synod of West Virginia will meet in the Presbyterian Church at Richwood, W. Va., on September 25, at 8 p. m.

J. E. Flow, S. C.

Presbytery of Greenbrier, Synod of West Virginia.

TEXAS

Dallas—Rev. Lewis Sperry Chafer was received into Dallas Presbytery July 5th, his membership being transferred from Orange Presbytery. Mr. Chafer was recently elected general secretary of the Central American Mission with offices in the Central Bank Building, Dallas. At the same time he also accepted a call to the pastorate of the Scofield Memorial Church (Independent) with the understanding that he may carry on his nation-wide ministry for several months each year. He also assumes the editorship of the Central American Bulletin which was published formerly as a news bulletin mainly of the field. The new editor purposes to widen the scope of this magazine and include expository matter designed to build up the spiritual life of readers at the home base as well as maintaining a department of news from the Central American and other mission fields. Mr. Chafer will supply the pulpit of the First Presbyterian Church of Seattle, Wash., in August during the absence of the pastor, Dr. Mark Mathews.

We do not know how cheap and how fruitful the seeds of happiness are, or we would scatter them oftener.

CHILDREN

A LITTLE KITTEN

Dear Standard:
I am a little boy eight years old and in the fourth grade and go to the Godwin High School. My teacher's name was Miss Virginia Rhodes; I like her fine. I have a little kitten named Sammy, and also my brother has one named Peter. They are always running rabbits or rats. I saw one of them running a rat. I hope to see this in print, I want to surprise my father.
Sincerely,
Gordon Williams.

VACATION BIBLE SCHOOL

Dear Standard:
I am a little girl seven years' old. I go to Sunday School every Sunday. I will soon be ready to recite the Child's Catechism; then I am going to start on the Shorter Catechism. Our Vacation Bible School started the 2nd of July. Miss Laura Howell is our teacher. We are enjoying it very much. I will close for fear of the waste basket.
Your unknown friend,
Kathleen Hardie.
Vineland, N. C.

NEARLY THROUGH CATECHISM

Dear Standard:
I am a little girl 11 years old. I go to Sunday School every Sunday. My teacher's name is Mrs. Sanderson; I like her fine. We are nearly through the Child's Catechism and I am going to recite the Child's Catechism before long. This is my first letter to you. I am not going to write such a long letter this time; hoping to see my letter in print; so I will close for fear of the waste basket.
Your unknown friend,
Thelma Hughes.
Vineland, N. C.

LIKES HER TEACHER

Dear Standard:
I am a little girl ten years old; I love to read your letters in the Standard. I go to Sunday School every Sunday I can. My Sunday School teacher is Miss Jessie McPhaul. I like her fine. I am in the fourth grade. I will close in fear of the waste basket.
Your friend,
Edna Earl Biggs.
Red Springs, N. C., R. No. 1.

FINISHED THE MEASLES

Dear Standard:
I am 10 years old and in the fifth grade. My Sunday School teacher is Mrs. McCown, and I like her very much. I have just finished the measles and I sure am glad. Please print my letter.
Your friend,
Minnie Smoot.
Darlington, S. C.

BEAUTIFUL OAKS

Dear Standard:
I am a girl 11 years old and I am in the seventh grade at school. Our school's name is St. John's. Our town is noted for its beautiful Darlington oaks. I have just had the measles and I am glad I had a light case of them. I have recited the Child's Catechism. Please print my letter as I want to surprise my people.
Your unknown friend,
Annie Louise Smoot.
Darlington, S. C.
P. S.—I like to read the stories and letters.

It is easier to get a good reputation than to lose a bad one.

BETTY'S BARGAIN

"Every time I want to go anywhere I have to play with Ned," said Betty, putting her little brother in his go-cart rather crossly. "The other girls can go to pick flowers this morning, but I must amuse a tiresome baby all the time."
"It would be very nice not to have a little brother," said mother, thoughtfully. "You could go where you pleased all the time, and a few little chores would not count."
"Wouldn't it?" said Betty, with a smile. "Just think of the good times Nell and Grace have. I wouldn't have to leave my new story-book so often and hunt play-things for Ned if he belonged to some one else."

"I'll buy him if he is for sale," said Mrs. Turner, who was coming up the walk. "How much do you ask for him?"
"A dollar," said Betty. And to her great surprise the visitor took out a fat purse and gave her a big silver piece.
"Run along with the girls and spend your money as you please," said Ned's new mamma, as she took the baby out of the go-cart. "I think I have made a good bargain."
"I'll get some oranges and candy and popcorn," thought Betty as she hurried after her friends. "They are not going very fast, and I can catch up after I get the things. They'll be surprised, I guess, to see what I bring to the picnic."

The man at the store gave her a small basket; and, when she went away with it filled with good things, she had only half her money left. "I'll save this much to buy the little cart for Neddie," she said to herself as she ran down the street. "He wants it so bad."

"Where did you get all these nice things?" asked the girls when they spread their dinners on the big rock in the woods.
"Mrs. Turner gave me a dollar," said Betty, "and I spent half of it."

"Gave you a whole dollar? What for?"
"I—I sold the baby," stammered Betty, getting red in the face.
"Sold Neddie for a dollar? My mamma would have given you ten times that much if she had known you wanted to get rid of him. What did you want the dollar for?"

"I wanted to buy Neddie a cart and—"
"But you can't get him a cart when he doesn't belong to you," said Grace. "I always thought you ought to be the best girl in the world because you had such a dear baby to play with, and here you sold him for a dollar."
"Do you think—" began Nell, but Betty was running home as fast as she could go. The goodies were left on the big rock, and all she cared for was to buy back the dear little brother.

"If you'll only sell him back to me," she gasped, "I'll earn a dollar to pay you. I don't know what made me so wicked."
"Well, if you are sure you want him, I suppose I'll have to give him back," said Mrs. Turner, with a smile. "He is a little darling, and I am not surprised to have you come after him."

"Mrs. Turner said I made a good bargain, but I think it was very bad, mamma," said Betty. "I hope Neddie will never find out how near he came to being Ned Turner instead of Ned Brown.—Hilda Richmond.

They were discussing the North American Indian in a rural school, when the teacher asked if any one could tell what the leaders of the tribes were called.
"Chiefs," answered one bright little girl.
"Correct. Now, can any of you tell me what the women were called?"
There was silence for some time, and then a small boy frantically waved his hand for recognition.
"Well, Frankie?" said the teacher.
"Mis-chiefs," he announced proudly.—Exchange.

LINDA'S HAT

With a determined gesture Linda at last put the hat down. "I'm not going to touch it again. It's perfectly foolish to expect that a hat will look as if it cost twenty-five dollars when the materials only cost five. I'll just wear it as it is and make the best of it. At least, it is fresh and new and a lovely color. I'll wear it downtown this afternoon and get the worst over at once."
Half an hour later, Linda was ready. With her dainty green gown and green-and-violet hat, she looked like a bit of springtime, but in front of the mirror she saw only the hat.
"I do believe it's halfway pretty," she said. "I'll soon know whether it's a success or not; the first three people I meet will decide its standing."

She was really more in earnest than she meant to be over her test, otherwise her heart would not have sunk as it did when the first person she met turned out to be Miss Willie Beech—queer, friendly, little Miss Willie, with her terrible frizette and her loving eyes.

Miss Willie greeted her with an exclamation of delight. "How pretty you look, child! That's a new hat! Isn't it sweet? Did you make it yourself? I had one almost identically like it once. I'll tell you a secret! When you get tired of wearing it that way, you can turn it around and wear it hind side before."

"Thank you, Miss Willie," Linda replied. But, inwardly, her heart sank with dismay. Did her hat look like Miss Willie's things?

Mrs. Ware was the next acquaintance she met. Mrs. Ware was always frank. "That's a new hat you've got on, isn't it?" she remarked. "It looks to me as if it would fade in two wearings."

Linda's sense of humor carried her through the ordeal. "One more chance, my dear," she told herself.

The third chance tarried provokingly. And then, of all people in the world, it presented itself in the person of Miss Jennie Creel. And Miss Creel's comment was, "Whatever possessed you to wear a hat with violets?"

"At least," Linda said, as Miss Creel turned away, "I've had the worst." Suddenly a light came into her eyes, and her head went up. "I don't care! It was the best I could do, and I'm going to act as if it cost twenty-five dollars, anyhow!"

And then, round the corner came Beatrix Axen, exquisite in everything that money could buy. At sight of Linda, she gave a cry of delight. "Linda Mead, what a lovely hat! Where did you get it? I want one exactly like it—in rose color."

"The question is," Linda said to herself, with dancing eyes, five minutes later, "was it really my hat or just my air?"—Ex.

OUR PLAY ROOM

It's strange that what is taken
Inside our play room door
Is sure to turn to something
It never was before.

My grandma's shawl, like any
Old-fashioned shawl, of course,
Becomes a tent for gypsies,
And every chair a horse.

The bed and crib are wagons
In which we children race,
Or else they're puffing steamboats
From some queer foreign place.

And when we go a-fishing
Our pole is papa's cane,
And all the floor is water—
Till we get home again.
—Anna C. Ayer, in The Congregationalist

HER MALADY

It's been the awful longest while
My mother's been away!
You see, my grandma's pretty sick,
And don't get well so very quick;
'Course mother has to stay.

Aunt Nan is kind, but she don't make
The rightest kind of curls,
Or know just how to button me;
She isn't used to it, you see—
She has no little girls.

And father, well, he doesn't know
Just how I go to bed.
He gets things all hindside before,
And hangs my clothes up by the door,
Away above my head.

Now, mother always puts them 'cross
My little willow chair;
'N' I have a car'mel and a drink—
That's pretty comf'ble, I think—
And then she braids my hair.

But father sometimes he forgets
To wash my hands and face,
And he can't never 'member where
He stopped in telling 'bout the bear;
He just forgets the place.

There's some things father does, I like,
When I have said my prayers;
He tells me stories in the dark;
They're full of whist! and hist! and hark!
And lovely creepy scares.

But then when I have snuggled down,
All comf'rbly in bed,
I wish that mother would come in,
And cuddle me, and then begin
To sing, and smoothe my head.

Of course Aunt Nan and father do
Their best—I know they've tried;
And everybody's very kind—
I try my hardest not to mind,
But something aches inside.

I don't believe it's homesickness
That makes my eyelids prick;
I wish I knew what 'tis I've got—
Course, home is here—but mother's not!
I b'lieve I'm mothersick! Ex...

CONVERSATION

Said the brown fur seal to the little
Eskimo,
Where the gray gulls wheel to the blue
ice floe,

"While it's fine up here in the long, bright
day,
In the sea, my dear, is the place to play!
For the mermaids sing in their golden
caves,

Where the starfish cling and the seaweed
waves,
And the narwhal grim through the dark-
ness glides,

And the sea trout swim with their rain-
bow sides;
And you have to look out for the great
big whales
When they roll about or wag their tails!"

"But isn't it co-o-old?" asked the little
Eskimo.
"Why, no," said the seal, "I shouldn't say
so!"
—Arthur Guiterman, in The Youth's
Companion.

The Consolation Prize

Mr. Simpson—"Little Bess, will you
marry me when you grow up?"
Little Bess—"No, you're too old; but
I'll name my new cat after you."—Ex.

At twenty he thinks he can save the
world; at thirty he begins to wish he
could save part of his salary.—Oil City
Derrick.

The world has too many cranks and not
enough self-starters.—Columbia (S. C.)
Record.

Marriages and Deaths

MARRIED

Harris-Gudger — At the residence of Mr. and Mrs. T. O. Cannon, Greenville, S. C., July 25, 1923, by Rev. E. P. Davis, Mr. Allen Howell Harris, of Concord, N. C., and Miss Lavelle Gudger, of Mooresville, N. C.

DEATHS

MRS. MAMIE LITTLE SMITH

As day dawned on the morning of Friday, June 22, 1923, the spirit of Mrs. Mamie Little Smith passed to the land of Eternal Life.

So gently did the Angel of Death enter, that those who have watched so lovingly and patiently for many months, scarcely knew.

Mrs. Smith was born on November 2, 1862, at Paetolus, N. C. She was the daughter of W. W. and Harriet May Little. She was married on December 9, 1888, to Mr. R. W. Smith, of Farmville. Until their recent coming to this town, they had spent their married life at the old Smith homestead, five miles from town. Their children, who with Mr. Smith, survive her, are: Chester, of Fountain, N. C.; Robert, Farmville, N. C.; Durward and Heber, of Oak City, N. C., and Mattie, Mamie Ruth, Julius and Lillian, all from Farmville. Also surviving her are two brothers, George and Alonzo Little, of Paetolus, and a sister, Mrs. Sam Harris, of Terraceia, N. C. One little daughter, Alma, died in infancy.

Mrs. Smith joined the Methodist church at an early age and remained in that church until 1912, when she with Mr. Smith and children joined the Presbyterian Church at Kings X-Roads. Since moving to Farmville in 1919 they have been members of the local Presbyterian Church. She was an earnest worker in the Ladies' Auxiliary of that church and, while she was unable to take an active part in the work for the past year, her unflinching sympathy for and interest in the work was ever an inspiration to the others.

As we looked on her glorified face that last day, as beautiful in Death as her life had been, the thought came time after time, that surely she had approached her grave "As one who wraps the drapery of his couch about him, and lies down to pleasant dreams." It must be that God had put into her arms that Babe—that one which He, knowing her love for little ones, had taken years ago to give back to a loving mother for always, as she entered her Heavenly Home.

To say that she will be missed expresses too mildly the great void which her going has made in the hearts of all who knew her. The wonderful, cheerful and constant care she has received from her husband and children speaks louder than anything else could, what she meant to them. It was not just because she was the natural mother in the home, but the mother who was never heard to raise her voice in anger, who was never too busy, too tired or too sick to listen to the call of all who needed her. Truly one of God's gentlewomen has gone home.

She was laid to rest just as the sun was setting Friday afternoon, Rev. C. A. Lawrence, her pastor, voicing the sentiments of the host of loved ones and friends, as he paid her the highest tribute we have ever heard.

The sympathy of the entire county is with the husband, and with those who, next May, will for the first time, wear a white flower for the mother who is waiting for them all over there.

Mrs. J. M. Flobgood.

BETSY ROSS' FIVE-POINTED STAR

June has its quota of important birth-days, no doubt, though we've never looked up to see how many eminent people claim the month as their own. But aside from people, it has two important anniversaries—the birth of the flag and the coming of summer. Flag day is the 14th and summer officially begins the 21st, though the weather usually seems like summer many days, and even weeks, before that time.

The story of how the first American flag was made is familiar to most boys and girls who have studied American history, but this first-hand information of it is very interesting. Until a year or so ago a granddaughter of Betsy Ross' lived in Philadelphia. She was interviewed by Agnes L. Taylor, and her report of the visit is published in the June St. Nicholas. Mrs. Wigert (the granddaughter) said: "I do not remember that she ever told us in one straight story all that is printed as the history of the flag. Sometimes she would tell about one incident, and sometimes another. We children used to say, 'Tell us about General Washington'; and then she would tell us about the times she had seen him—how he looked, how he was dressed, and how elegant was his coach of state when he was President.

"But the story she liked best to tell was about the first flag, though, as she told it, the flag itself was not the important thing. The main point of this story was that she had shown General Washington how to make a five-pointed star. Her husband's uncle, Colonel Ross, was one of the committee appointed by the Continental Congress to provide a flag. Knowing her skill in needlework, he brought the committee to her house. General Washington had made a sketch of a flag on which the stars were six-pointed. Grandmother said that five-pointed stars looked better; he agreed, but objected that five-pointed stars were hard to cut out and would take more time. In a moment, Grandmother folded a scrap of paper, and, after one clip with her scissors, opened out a five-pointed star. That settled the shape of the stars on our flag.

"When Grandmother told that story she chuckled over it, for she still enjoyed thinking that she, a simple upholstress, could teach the great general anything."

MOTHER

Mother is a little girl who trod my path before me

Just a bigger, wiser little girl who ran ahead—

Bigger, wiser, stronger girl who always watches o'er me.

One who knows the pitfalls in the rugged road I tread.

Mother is a playmate who will always treat me kindly—

Playmate who will yield me what true happiness demands.

She will never let my feet stray into brambles blindly—

Mother's just a bigger little girl who understands.

Mother is an older little playmate who'll befriend me—

Yesteryear she traveled in the path that's mine today.

Never need I fear a foe from which she might defend me—

Faithful little pal who ran ahead and learned the way!

—Strickland Gillilan, in Good House-keeping.

Few ministers of the Gospel fall from grace. That's why we see the splash and the big headlines when they do. "If a dog bites a man, that isn't news. But if a man bites a dog, that's news."

The world would be better and brighter if people were taught the duty of being happy as well as the happiness of doing their duty. To be happy ourselves is a most effectual contribution to the happiness of others.—Sir John Lubbock.

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Story and Incident

STORY OF A GREAT SINGER

When Parepa was in London, she was everywhere the people's idol. The great opera-houses in all our cities and towns were thronged. Her young, rich tones are remembered with an enthusiasm like that which greeted her when she sang.

Her company played in London during the Easter holidays, years ago, and I, as an old friend, claimed some of her leisure hours. We were friends in Italy, and Easter Sunday was to be spent with me.

At eleven in the morning she sang at one of the large churches. I waited for her, and at last we two were alone in my snug little room. At noon the sky was overcast and gray. Down came the snow, whitening the streets and roofs. The wind swept icy breaths from the water, as it came up the river and rushed past the city spires and over the tall buildings, whirling around us the snow and storm. We had hurried home, shut and fastened our blinds, drawn close the curtains, and piled coal higher on the glowing grate. We had taken off our wraps and now sat close to the cheery fire for a whole afternoon's blessed enjoyment.

Parepa said: "Mary, this is perfect rest! We shall be quite alone for four hours."

"Yes; four long hours!" I replied. "Nobody knows where you are! If the whole company died, they couldn't let you know!"

The snow turned into sleet; a great chill fell over the whole city. We looked out of our windows, peeping through the shutters and pitying the people as they rushed past.

A sharp rap on the door. John thrust in a note.

"My dear friend, can you come? Annie has gone. She said you would be sure to come to her funeral. She spoke of you to the last. She will be buried at four."

I laid the poor little, blotted note into Parepa's hand. How it stormed! We looked into each other's faces helplessly. I said: "Dear, I must go, but you sit by the fire and rest. I'll be at home in two hours. And poor Annie has gone."

"Tell me about it, Mary, for I am going with you," she answered.

She threw on her heavy cloak, wound her long, white woolen scarf closely about her throat, drew on her woolen gloves, and we set out together in the storm.

Annie's mother was a dressmaker, and sewed for me and my friends.

She was left a widow with her one little girl after her husband was drowned off the coast, and out of the blinding pain and loss and anguish had grown a sort of idolatry for the delicate, beautiful child, whose brown eyes looked like the young husband's.

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I had thought it all over as I took the Easter lilies from my window shelf. I knew there would be no other flowers in their wretched room. How endless was the way to that East End house! At last we reached the place. In the street stood the hearse known only to the poor.

We climbed flight after flight of narrow, dark stairs to the small upper rooms. In the middle of the floor stood a stained coffin, lined with stiff, rattling cambric and cheap gauze, resting on uncovered trestles of wood.

We each took the mother's hand and stood a moment with her, silent.

A hush fell over the small room. I whispered to the mother and asked: "Why did you wait so long to send for me? All this would have been different."

"I can't remember why I didn't send," she said, her hand to her head, and added, "I seemed to die, too, and forget, till they brought a coffin. Then I knew it all."

The undertaker came and bustled about. The funeral service was over.

Without a word Parepa rose and walked to the head of the coffin. She threw her cloak back from her shoulders, and laid her hand on the cold forehead, and, with illumined eyes, sang the melody:

"Angels ever bright and fair,
Take, oh, take me to thy care."

Her magnificent voice rose and fell in all its richness and power and pity and beauty. She looked above the dingy room and the tired faces of the men and women, the hard hands and the struggling hearts. She threw back her head and sang till the choirs of paradise must have paused to listen to the music of that day.

She passed her hand caressingly over the girl's soft, dark hair, sang on—and on—"Take—oh, take her to thy care."

The mother's face grew rapt and white. I held her hands and watched her eyes. Suddenly she threw my hands off and knelt close to the wooden trestles. She prayed that God would bless the angel singing for Annie. A patient smile settled about her lips, and the light came back into her poor, dulled eyes. I led her back to her seat as the last notes of Parepa's voice rose triumphant over all earthly pain and sorrow. And I thought that no queen ever went to her grave with a greater ceremony than this young daughter of poverty and toil.

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—Methodist Recorder.



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The preacher's son was a bit nonplussed until he had an inspiration. "My father," he announced, triumphantly, "gets up in the pulpit and talks half an hour, and then it takes twelve men to carry the money up to him!"—*Er.*

A Clash of Wits

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"My dear fellow," replied Mr. Mann, "it would give me great pleasure to accommodate you, but I can't do it, the odds are so unfair. I am a Mann by name and a man by nature—that's two against one."

"Oh, come ahead!" the insane man answered. "I am a man and a man beside myself. Let us four have a fight."—*Boston Transcript.*

"Pat, what makes your nose so red?"

"Sure," replied Pat, "it's the reflection of me soul."

"The reflection of your soul? What do you mean?" asked the inquisitive one.

"Sure, it's the reflection of me soul," retorted Pat. "It's glowin' wid pleasure at me ability to 'tend to me own business."—*The American Boy.*

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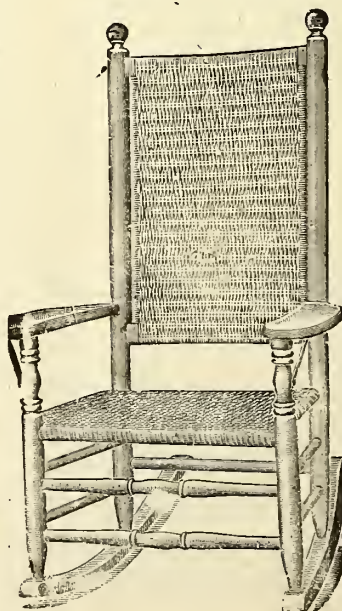
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Rev. R. C. Reed, D.D., Columbia, S. C., Editor

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EDITORIAL

VACATION TIME

He need not be an old man who can recall the time when the term vacation was for the most part used for the time between the closing of school in the summer and its opening in the fall. Vacations touched only the life of the young, but the older folks worked year in and year out, without one thought that it was anything more than what came to all. The business man's life was a daily walk to his office, a daily repetition of barter and sale. The housekeeper also went her dreary round of catering to the wants of the household. The farmer knew no change from seed-time to harvest. He rose with the lark, plowed his fields till evening, and then sank into a dreamless sleep.

The preacher prepared his three discourses each week, went the rounds of his parish, buried the dead and consoled the sorrowing, with nothing to change the channel of his thoughts, or break the monotony of his life. From year to year he saw the same faces, and discussed the same subjects, or else did his best to bring about peace between contending factions.

Within recent years a great change has been brought about. Imperceptibly it has entered every department of life. In some, especially in the churches, it has encountered opposition, but in the end it has prevailed, and now, each year, we find men and women of all classes, accepting the vacation period as a part of their yearly experience.

The farmer has found that he will live longer if he will mingle among men and change the habits of a long line of ancestors.

Then the housekeeper has found that she is better fitted to cope with her problems after she has mingled with others, and found something with which to divert her mind.

The business man, not only has found that he himself is a better business man after he has changed his habits, and has exchanged views with other business men, but he has also found that his employees, after a short vacation, do far better work than when they were kept at work without change.

The sessions of our churches also have found out the benefits of a minister's vacation, so that now in every call there is a "gentleman's agreement" that the one called shall have at least one month's rest.

Of course these vacations vary, not only in the mode of spending them, but also in the place where they are spent.

Many go to the fashionable summer resort, where they meet others of their kind, the only change in their life being that of place.

Others go to some quiet country home, where they emphatically rest both body and mind, but find nothing in the way of mental stimulus.

Of recent years the religious conferences have been growing in favor. Montreat in the South has been the pioneer, as far as we know. In other Synods of our Church their number is increasing. These conferences have every advantage over the other summer resorts, though such advantages do not appeal alike to all.

In the first place you meet at them the very best people. For example, at Montreat you came into touch with the cream of the Southern Church, not all the cream remember, but more of it than you can find elsewhere.

The four great agencies of our work are always represented, which together with the leading men from every Synod, enable you to know what the Church is doing, far better than they can learn, even from such an able journal as the Standard.

In addition to this great advantage, which makes

now what our Church is doing, and which in turn is necessary to intelligent giving, there is that mingled together of members of a common church and the resulting knowledge of each other which makes us realize in a practical way what is meant by the communion of saints.

Then above all other advantages there is that spiritual awakening which comes to men when they spend days in spiritual communion and in the study of God's Word.

It is at such places that friendships are formed that will extend into that life beyond.

While the attendance at such resorts is increasing every year, it is a matter of regret that any one should miss these advantages.

Life at best is short enough, and our lives, like ships that pass in the night, merely touch each other. How much more would each life count in its influence if it could only catch the fire from some other life.

Now that vacations have become a fixed habit in our lives, let us seek to make them a means of grace and a help to our Church.

Let us remember the words of the apostle: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

HUMAN NATURE THE SAME IN EVERY AGE

The doctrine of evolution has been sufficiently discussed, with the result that we know less about it than ever before, and its discussion has begun to pall upon all.

Whether man's physical being was evolved from some lower order, we do not propose to affirm or deny—though we may have decided opinions.

As for his spiritual nature we are ready to affirm, and to defend our affirmation, that he has by nature the same proneness to sin that Adam had after he fell.

However much the physical part of him has advanced through countless ages, the spiritual part, aside from grace, is the same as in the beginning.

Mankind today is no better and no worse than when the race began its new career after the fall. One has only to study the past history of our race to be convinced of this truth. Though we realize this, yet when proof is presented in the excavated monuments we are always conscious of surprise that such is the case.

Paul said to the Lycaonians who would have worshipped him and Barnabas, "We also are men of like passions with you." The same old Adam is in all of us, and the sins and weaknesses of the present are found in the past.

Dr. McAllister, in his lectures on Genesis, when giving some of the inscriptions on the monuments and private letters on the buried tablets, gave this extract from "The Teaching of the Governor Ptah-hotep" of the Fifth Dynasty of Egypt, and written about 1,500 years before the times of Moses:

"If thou art become great after thou hast been humble, and if thou hast amassed riches after poverty, and hast become the first in thy town; if thou art known for thy wealth and art become a great lord, let not thy heart become proud because of thy riches, for it is God who has given them to thee, Despise not another who is as thou wast; treat him as thy equal.

"If thou be wise, furnish thy house well; woo thy wife and do not quarrel with her; nourish her, deck her out, for fine dress is her greatest delight.

"Perfume her, make her glad as long as thou livest. She is a blessing which her possessor should treat as becomes his own standing. Be not unkind to her."

Here we learn that women, 1,500 years before the time of Moses, were fond of a well furnished

house, and loved to be courted even after the honeymoon, and that fine dress was her greatest delight.

When, after all these years, we find that men and women of this day, in their weakness, have made no advance over the Egyptians of that early period, we lose faith in any progressive evolution, such as the exponents of that theory are so fond of claiming.

We are all "by nature the children of wrath, even as others."

THE BRIGHTER SIDE OF CHINA'S CONDITION

Those who have been studying world conditions naturally are depressed by the chaos of national life, wherever you look. The aftermath of the war seems greater in its ruinous effect than war itself. Kingdoms and empires have vanished in a night, and with them has gone that baseless idea that a king can do no wrong, and by this banishment the world has been helped and the dignity of the common man has been enhanced.

The business of the world, the traffic whereby man has to live, has been thrown into inextricable confusion, so that the balance between supply and demand has been destroyed.

Among the many countries cited to prove this general debauch of all things, China stands pre-eminent.

The government seems helpless, while bandits roam the country, levying upon whom they will.

In the midst of this general turmoil and national ruin it is refreshing to see some signs of improvement, especially along religious lines.

The general idea among men of the world as to the results of missionary efforts is that they are making no impression upon the life of that nation, hardened by the paganism of centuries. Travelers especially help to spread this opinion, and help to add to the contempt of men for the humble missionary.

It seems, however, that Feng Yuhsiang, one of their most famous generals, is a professed Christian who lets his light shine wherever he goes. He has asked Rev. Lin Fang, a Chinese Christian minister, to conduct a prayer meeting in his home for high officials. He has also asked Dr. Lin and Rev. G. L. Davis to conduct an evangelistic campaign for five days, in his camp, among his soldiers. He has also asked 14 university students, some of them students in theology, to assist in this meeting.

The only hope of this sin-sick world is to get it back to Christ. Such is the opinion of men everywhere.

When such a movement begins in the army in China, among those high in rank, it is only a question of time when the whole country will show its effect.

If we in this country continue to go after strange gods in theology, it may be that in the far future, China may have to come to our rescue.

THE IGNORANCE OF THE BIBLE

One of the strongest arguments for the use of the Bible in our public schools is the deplorable ignorance of its contents among all classes. We do not refer to ignorance of its moral lessons, though that is enough to make us tremble for the future of our race. We rather refer to the general ignorance of its contents.

A rather amusing story was told about some Turkish officials who refused to admit a shipment of Bibles, sent to Constantinople by the American Bible Society, on the ground that they were revolutionary documents, that would in some way stir up rebellion. In proof of their fears they pointed to the Epistle to the Galatians, Galatia at that time being a province of Turkey. We may smile at this ignorance, yet it was more excusable than that recently displayed by the custom officials in New York, according to the following taken from an exchange:

"A Jewish society of New York recently imported from Germany two cases of 'The Law,' copies of the Pentateuch, in English and Yiddish, in parallel columns. The custom house inspectors refused to admit them free of duty, as they do the Bible. Five inspectors examined the books, but did not recognize them as belonging to the Scriptures. They finally agreed that if a copy of the Bible with the American Bible Society imprint upon it were brought to them and they found that 'The Law' was a part of it, they would let the shipment in without paying duty."

PRESBYTERIANS—WISE AND OTHER-WISE

Some good soul once described Presbyterians as God's foolish people, and, from our observation, they have always lived up to their reputation. In nothing is their lack of wisdom shown more clearly than in the way they spread their beliefs. Judged by this test, of course, one finds exceptions.

The one, not true to type, regards the Church as a whole and in his efforts to advance the interests of that church, he forgets himself and his own peculiar interests. If new people come to town, he does not regard them as good prospects for his own church, but rather as prospects for the church at large, and the question with him is not whether he can secure them to increase his own rule and at the same time, his church's treasury, but whether they, by reason of their location, belong to his church or to that of his fellow preacher.

The other wise Presbyterian cares little for the general cause—Presbyterianism with him is bounded by the walls of his own church, and when he hears of the arrival of a new family, he swoops down upon them with only one idea in mind, to add their names to his roll. We have known them to take a new family from under the very eaves of another church, being able to do so, because his church was richer and more fashionable, owing to the fact that men and their wives, when they reach a new city, are anxious to get into the best society, and they consider the church the best road to take.

It is evident that in far-away El Paso the wise type abound, as our readers will learn that out in that extreme portion of our field, they believe that the best way to multiply is to divide. The mother church, under the leadership of that clear-headed and broad-minded Presbyterian, Dr. W. M. Fairley, has sent out colony after colony with the result that the city will soon be blanketed with Presbyterian churches.

When we came to Charlotte 23 years ago, this selfish policy had prevailed for years, and in consequence there were only three churches. Then they began to plan for growth by colonizing, and soon we find the number increasing till now we number 11. If we study the situation, however, we find much to deplore. The various churches, with the exception of Wilmore, have strategic positions, and Wilmore will soon seek a better position. The great drawback is the lack of moral and financial support. The stronger churches should, for the sake of the common cause, come to the support of the others. They should pledge a certain yearly contribution to the reduction of the debt under which these churches are laboring, and above all else they should try to persuade their members living in any neighborhood to unite with the church nearest to them.

When Dr. Fairley was telling the General Assembly his method of colonizing in El Paso, we were struck with one remark. He was urging all of his members, living beyond a certain street, to join the new organization. One prominent man, who was rich, said, "You do not mean for me to go?" "Yes," said Fairley, "I want you as the ring leader."

I fear, however, that we are expecting too much. However, when the millennium is ushered in, the wise Presbyterians will predominate.

A BOOK WORTH READING

In these days one can say with the Preacher, "Of making books there is no end," yet even notwithstanding this fact, it will pay one to read this little book by Rev. J. F. Lawson, D.D., of Little Rock, Ark., the pastor of Central Presbyterian Church.

Its title is "The Learned and Fashionable Substitute for the Story of Creation."

He only requires 17 pages to set forth his views. The reader will agree with us that he has done his work well. He discusses the theory of evolution, not from a scientific point of view, but as a common-sense man talking with common-sense people. He presents four difficulties that stand in the way of any general acceptance of the evolution theory.

The first difficulty is that it is not proven; the second is that there is a Babel of conflicting statements as to the "raison d'etre" of the whole theory. The third difficulty he finds in the transparent falsity of the claim that the "weapons of science are the weapons of precision," accurate, minute, exact. The fourth difficulty is that its tendency and practical workings are such as to confuse the real issues of life.

Devotional

VACATION

One of the helpful lessons in the study of the Gospel of Mark and a sweet picture of our Lord is in Christ's invitation to His disciples to have a vacation with Him. He was mindful of their weariness and expressed His sympathy and thoughtfulness in the words, "Come ye yourselves apart and rest awhile."

The twelve had gone out at Christ's command into the villages to preach repentance and to heal. Returning they gathered about their leader to report, "telling Him all things whatsoever they had done, and whatsoever they had taught." The compassionate Jesus, seeing that they were weary and worn with their journeys and work, said to them, "Come ye yourselves apart and rest awhile," and together they crossed the lake in a boat.

Jesus invited them for a vacation with Him! How much good that day must have done those men. While their quiet was interrupted by the multitude who followed, and Christ was engaged in teaching, nevertheless they were brought closer to their Lord and learned to know Him as they had not before. And then it was that they saw Him perform the miracle of the loaves and fishes when five thousand were fed, and heard His discourse on the Bread of Life.

Are we being brought closer to Christ during our vacation season? Our best Friend, ever mindful of our needs, knows a vacation, a change and rest from the daily round of work, is needed by His disciples from time to time. But a worthwhile vacation will not be spent apart from Christ. On the other hand the best vacation will draw us close to Him, and we will return with renewed zeal and enthusiasm for work in His cause and Kingdom.

Let us who have that privilege make the most of our vacations, then take up the work of Christ in Central Church with renewed consecration in the fall.—Bulletin Central Church, Atlanta, Ga.

SUMMERTIME RELIGION

Whence comes it that we have one brand of religion for cool weather and another for hot? Whence comes it that we have one brand of religion for home and another for abroad? Whence comes it that we have one brand of religion for work days and another for holidays? Whence comes it that on our vacations we discontinue those spiritual exercises that strengthen our souls, and release many of the moral restraints that we have imposed on our conduct? Shall we charge it up to the Devil? or shall we blame our own selfish, sinful natures? Surely these things are not of God.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16.—Calendar of Westminster Church, Charlotte, N. C.

All green and fair the summer lies
Full budded from the buds of spring,
With tender blue of wistful skies,
And winds which softly sing.

—Susan Coolidge.

GOD'S HEALING

There's healing by the waters,
There's healing in the trees,
There's healing with the blossoms,
There's healing in the breeze.
There's healing on the mountain,
There's healing in the light,
There's healing 'neath the hemlock,
There's healing in the night.
There's healing in the city,
There's healing where 'tis still,
There's healing on the ocean,
There's healing by the rill.
There's healing in the desert,
There's healing in the rain,
There's healing by the fountain,
And in the rustling grain.
There's healing all about us,
In the sunshine and in storm,
God heals His weary children,
When they of strength are shorn
Thank God for all His healings—
For the flutter of the trees—
Thank God for all His healings—
His winds, His flowers, His seas.

—Wm. C. Allen, in United Presbyterian

SUMMERTIME RELIGION

By J. Keir Fraser

There are at least four elements, it seems to me, which ought to enter into our summer-time religion.

I. The first of these is the element of Recreation, the meaning of which is written in the word itself. Recreation is that which recreates us, gives us a clearer mind and a sounder body. It is rather a strange fact that few of us realize that a man needs constantly to be re-created. And yet this is so. Re-creation is a divine law. And the divine method of re-creation is Rest—to put our work behind us for a little, to escape from our anxieties, to get out of hearing of the never-ending demands which are made upon our time and energies. It is in this way that we are to be re-created and kept fitted for the duties of life.

Recreation is a Christian duty and ought to be regarded as a part of our religion. Taking a holiday is not a selfish act; on the contrary it is based on unselfishness. When the minister, or the school teacher, or the merchant, takes a vacation it is not merely for his own sake that he does it—it is not primarily for his own sake—it is for the sake of the church, the school, the business, all of which need a man at his best.

There is a man who is working day after day for the sake of a family or a community or a cause. He refuses to obey the divine law which calls for re-creation, and at length goes beyond the limits of his natural strength and breaks down physically. What is the result? The work which ought to be done stops, and even before it stops it is done very inefficiently. If we are to do our work as it ought to be done we must recognize the value of rest, a reservation of our strength for future uses, a wise intermingling of pleasure and play with the earnest occupations of life. This is the primary meaning of the fourth commandment. God knew that His children would be tempted to take life too seriously, to work too hard and too long; so He said to them: "Don't do it. Don't let school keep all the week. Bring the element of recreation into your life. Establish holidays—days that shall be holy to God and man, and in which you shall be freely and blessedly idle."

So if our summer recreation is to be a real recreation, God must enter into it. We must have it in His name and in the interests of the work which He has given us to do. In this way it will become a part of our religion, and we shall not be ashamed of it, nor make apologies for it, but shall rejoice in it as the children of our Father in heaven.

II. A second element that ought to enter into our summer-time religion is A Proper Appreciation of the Outdoor World of Nature. We must not forget that this beautiful world in which our summer days are spent in God's world, and that it speaks of God's love and wisdom and power. "The heavens declare His glory, and the firmament showeth His handiwork." How many of us consciously realize this when on a summer holiday? I have heard it said of Tanler, the famous preacher and mystic of the fourteenth century, that when he went walking in his garden he used to pull his cap down over his eyes so that his meditations might not be disturbed by seeing the violets. What a pity it is that people will insist on looking on the natural as opposed to the spiritual, the earthly as opposed to the heavenly when in reality they are one. How such a conception impoverishes life. Was not Wordsworth nearer the truth when he said:

"Nature, never did betray
The heart that loved her; 'tis her privilege,
Through all the years of this our life, to lead
From joy to joy: for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us, or disturb
Our cheerful faith, that all which we behold
Is full of blessings."

It is true that God may be seen everywhere, but it seems to me that the world of nature is God's world in a more real sense than the world of buildings and of books in which our winter days are spent. And to see this world aright is to see God; to delight in it is to delight in God; to enter into it with sympathy and appreciation is to enter into the realized presence of God. To look out across the lake at the procession of hills, to watch the moving clouds by day and the moving stars by night, to walk beside the water, to sail over it, to plunge under it, to sit under the shadows of the great trees by the side of the cooling stream, and then to think that all this is given us by God—to do this is to grow in grace and in the knowledge and love of God. So during this beautiful summer season let us enjoy ourselves in our Father's house. Let us read the Bible of the hills and the skies,

Contributed

and remember that it was written by God's hand. Let us listen to the anthem of the waters and the fields: "O! all ye works of the Lord, bless ye the Lord! Praise Him and magnify Him forever!"

III. A third element that ought to enter into our summer-time religion is Meditation.

Why is it that most people today are so superficial? It is because they do not have time for quiet thinking. Ours is a busy age. Never in the world's history was it so busy. The crying evil of the day is the rush and fever of life. The realm of the silence is a foreign world to most of us. And yet without this the sources of the spiritual life must inevitably dry up.

Now the summer season is our opportunity for meeting this need. It gives us time for meditation and reading and thinking and communion with God. What an immense gain it would be to us religiously, for example, if a part of our summer were to be devoted to the reading of history. Is it not rather significant that so much of the Bible is given up to books of history? Have you ever thought to ask yourself what this means? Why, it means that through history we come to a knowledge of God. History is simply a record of God's dealings with His people of past ages, and so the study of history prepares us to see God in our contemporary annals, in the events which are recorded in our daily newspapers. To read it aright is to be made aware of the presence of God in all the facts of human life. It is to be awakened to a consciousness of the divine in our own age and our own community.

Or take the reading of poetry. The poet is a seer. He penetrates the veil that separates the visible from the invisible, and to read him aright is to be carried into a new world—a spiritual world, a world of invisible presences. The summer season brings with it the opportunity for this privilege—the privilege of calm, reflective thought without which our higher spiritual natures will in time atrophy.

IV. There is a fourth element which must enter into our summer-time religion, viz., a respect for The Ordinances of the Church.

Of course all that I have already said has a bearing on the development of the religious life because religion has to do with all life, but I have reference now to the religious life as it is related to the services and the institutions of the church. I do not think that any Christian will need to be told that he ought to go to church any more than a lover of paintings will need to be told that he ought to visit art galleries. But there are possibly some Christian people who need to be reminded that church-going in the summer while living at their country home is even more of a duty than in the winter when living in the city. I speak from personal observation when I say that incalculable harm may be done to the cause of righteousness in country communities by carelessness on the part of city people in attending church. In ninety-nine cases out of a hundred the country minister is a faithful man who is laboring at great self-sacrifice for the good of his people, and the city visitors have it in their power either to help or hinder him. Their very presence at the service encourages both him and the congregation. Apart from the good which they themselves will receive, they ought to go from a sense of social politeness, of good manners, and of decent interest in the welfare of their neighbors.

And I would like to say that these remarks about church-going are applicable even where the church is not one of our own denomination. It is natural that one should prefer the services of the church that he has been brought up in; it is both natural and right. But remember this: we may be very zealous Presbyterians, but we are very poor Christians if we are so dependent on our forms of worship that we can not get along without them. Churchmanship is a very good thing in its place, but Christianity is a better thing—it is the essential thing. And above all religious denominations is that Universal Church over which no Pope or Bishop or General Assembly rules, and which no society is old enough or wide enough to contain. As Presbyterians we will go to a Presbyterian church if we can find one, but as Christians we will go anywhere, under any roof, into any service—wherever we can find God worshipped, and Jesus Christ the Son of God loved and followed.

There is just one religious society which I would warn my readers to avoid, and that is what some one has called "The Ancient Order of Pharisees." The Presbyterian who stays at home on Sunday morning because there is no other church in the village but the Methodist, and the Methodist who stays at home because there is no other church but the Baptist, will very soon find themselves members in good and regular standing of the "Ancient Order of Pharisees."

Such then are four elements that enter into a summer-time religion. Let us try to remember them these com-

ing days, and at the close of the summer may we all come back better men and women, better Christians, stronger to do the work that God has given us to do. And may it not be ours to have to say, "The harvest is passed, the summer is ended, and I am not saved." But may we rather say, "Holy, Holy, Holy Lord God Almighty; heaven and earth are full of Thy glory!"

Galt, Canada.

THE GASOLINE CHARIOT

A Midsummer Talk on Its Uses and Abuses

By Rev. M. F. Daniels

How to own and operate an automobile and successfully resist the tug of the poor house would be a subject of almost universal interest, but I have been requested to write on the auto as a help or hindrance, or its use and abuse.

This is the auto age. Roger Babson recently referred to this as "a generation on wheels." Being on wheels we are naturally impelled more rapidly toward our goal. The auto has revolutionized industry. It has almost obliterated space. It has dragged the country hard by the city and paved the nations with pleasures and perils. As an agency for good the real worth of a car is scarcely estimated or appreciated; as an instrument of sin it may work havoc and damnation. Bootleggers are taking grave personal risks to transport and peddle body-wrecking and soul-destroying poison. Is it unreasonable to expect a Christian to transport and peddle a body-preserving and soul-saving Gospel? On the Jericho highways of life there are numbers of victims neglected and without hope, who should be taken from the places of danger and death to havens of shelter and safety. The Good Samaritan of old was forced to walk while the unfortunate one rode his beast; today, both may ride. Love can generate, with a self-starter, thousands of ways of putting a car to good use. There is an urgent need for Christians to dedicate their cars to the glory of God. To whom much is given, much is required. Ability and privilege involve responsibility. A few suggestions:

House-bound souls could be taken to the places of worship. Neglected children, there are thousands, in destitute sections, could be gathered up and carried to the Sunday Schools. Cars could be loaned to auto-less ministers on certain days or hours; this would lighten and make his pastoral work more far-reaching. Special delegations, singers, speakers, teachers and ministers could be taken to small and struggling churches. In a word, a church or Christian individual, could minister to a larger area with less effort, if there was first the willing heart.

The car becomes a menace and a curse if used selfishly. If it is the occasion for temptations to neglect one's soul for carnal pleasure it were better on the junk heap. The Sunday tourist, ecclesiastical hobo, is a disgrace to civilization. Many these days have ears to hear only the trees and streams, seeking communion with nature, while the tree of life is ignored and the God of nature and grace despised. Put irreverence at the wheel and you'll eat the dust of the godless. Put reverence at the wheel and you'll park by the sanctuary. Those who neglect the house of God for pleasure and business trips are riding for a spiritual blow-out. The way of a transgressor is hard even if he does ride on pneumatic tires. Jonah was a maritime traveler who was headed wrong and ran first into a storm and then a whale. On land, as well as at sea, if you are heading wrong there is a storm brewing and a whale of trouble waiting to devour you.

Some people have about as much right with a car as a baby has with a box of carpet tacks. It is to their hurt and undoing. You may be wealthy enough to own several chariots of steel, and wear diamond tires on your wheels, but if you neglect the spiritual filling stations you are scheduled for a protracted pause. The permit gives you the right to drive your bus in this and other states, but it is not a license to drive recklessly in a state of sin and spiritual poverty. Dedicate your car to God, use it for His glory and you'll not need shock absorbers hereafter.

One car goes right and another wrong,
By the selfsame fuel that burns;
It's the driver's heart and not the cart
That determines the way it turns.

Like the ways of a man are the ways of a car
As they speed on the highway dark,
It isn't its make but the way you take
That will decide just where you'll park.

If the driver's wrong the car can't go right,
Whether he rides by night or by day;
And the road to the wrong is all down hill
But the road to right a grand highway.

The make of the car and its cost may be great,
But its make and its cost can't compare
With a human soul that has missed his goal
And plunged into the place of despair.

Charlotte, N. C.

THE EQUIPMENT FUND—IS THE CHURCH SHOULDERING ITS RESPONSIBILITY

By Rev. W. M. Clark

The following suggestions are frankly from the standpoint of a foreign missionary who sees the tremendous need of the Equipment Fund and also feels that the Home Church is not yet attacking the problem of meeting the need in a manner worthy of its traditions or in a way to give promise of success. What is said here is an attempt to suggest certain defects apparent in the present plan with the hope that the next Assembly may be constrained to put the whole movement upon a better basis. The actual results of the past year can only be termed a "Fiasco," so far as cash in hand for foreign mission work is concerned. The Korea Mission, two years ago presented to the Church the urgent and immediate need for an equipment fund of one-half million dollars. In a recent letter the treasurer of the Korea Mission reports credits to this fund of three thousand five hundred dollars!

A study of the thirteenth annual report of the General Assembly's Stewardship Committee brings out certain facts as to the present plan, viz:

(1) It is distinctly stated that dependence is placed upon a cash offering in December and upon the presentation of the needs of the fund by field men visiting individuals in such churches as were open to a presentation of this kind. (See page 16 of the report). It is further stated in the report that "It is not the purpose of our committee to put on a general canvass in a congregation for Equipment Funds, as this is provided for in the cash offering on the first Sunday in December, but to ask for permission to present the needs of equipment to such as are financially able to take part in this effort without subtracting from their support to the annual budget." The writer was also informed while attending the General Assembly at Montreat that the idea was to make as little noise as possible and get the money largely from outstanding men of means.

Now taking these facts as a text may the writer make a few observations as to some defects that appear to him to be apparent?

1. In the first place, the plan is wrong from a psychological standpoint in that it tends to give the impression that the really permanent and vital needs of the Church's benevolent budget are cared for in the Every Member Canvass and the special Sunday in December, designated by the Assembly for this cash offering is used only because this is something that, while important, is of a more or less transient and less vital character than the items in the regular budget of the church. Now this impression is widespread yet it is only partially in accordance with the facts. So long as the Church carries on the work of Foreign Missions so long will it need to provide yearly for the equipment of the work that is being done and while it is true that when once an item like the building of a hospital or of a residence for a certain missionary is taken care of that particular item may be allowed to drop out of the appeal yet experience has taught us that where a work is successful there are constantly arising new and unforeseen needs for equipment of various kinds so that only those who are novices will entertain the thought that when once these five million dollars are raised (if ever) there will come no more calls from the Home and Foreign Mission fields for equipment money. There will always be need for large sums of money each year for the further equipment of the work of the growing church at home and abroad.

2. The plan is defective practically. It does not work. It is true the Stewardship Committee, though exceedingly modest in its claims, feels encouraged. The report says: "The best that can be said is that it is a start, but we believe the signs for cumulative interest on the part of the church at large are hopeful." And again: "The field men found themselves working in an atmosphere of *total ignorance*" (italics mine) "about the Equipment Fund until the publicity for it culminated about December 6th. Their progress was therefore slow."

Counted in results the effort may fairly be said to have failed so far as actually raising any considerable amount of money is concerned during the past year.

3. The plan is defective morally. It seeks to find the men in some few churches who are "financially able" to do more than they are doing through the regular budget. The attempt is made to reach outstanding men of means for larger sums rather than to seek to put the burden on all the rank and file of the church. If it be granted that the burden and the responsibility is fundamentally a burden of the whole church—then the plan insofar as it fails to lay the burden on all is to that extent morally defective.

We have seen and still see in certain Synods campaigns for education successfully carried to completion and very large sums of money raised? How was this done? By combing each congregation with a fine-tooth comb and we saw no hesitation upon the part of the leaders in

placing the responsibility upon the rank and file of the church members. If there were mistakes in method; if things were done that savored more of the world and its methods than of Christ, then those things should be corrected, but is it not a strange thing that some of the same leaders who, using the principle of the "Every Member Canvass" with such tremendous effect in the educational campaigns, should repudiate (for whatever cause) the very methods that were formerly deemed necessary to success, when their energies are directed toward a still greater task—the raising of five million dollars, not by one Synod but by the united Church! This change of method was a mistake. As to the "outstanding men of means" two things may be said: (1) While it is their duty to give more ("in proportion as God hath prospered them") it is no more their duty to give toward equipment than toward the salary of missionaries and no more their duty to give to either than it is for the poorer brother with only a small amount at his disposal. Both are responsible to God for their stewardship. (2) These "outstanding men of means" have become such largely through their ability to hold on to the said "means" and they also seem to feel that they are being asked to give more than their share and are constantly looking for ways to make the rank and file give their share so that we often find the most liberal men are not the richest. All of us must be trained to give more.

In closing permit the writer to make a few suggestions which, if adopted, he feels will be constructive and helpful.

(1) The responsibility for the present failure to raise any adequate sums for this urgent need rests largely with the rank and file of pastors over our church. If each pastor will inform himself and then lead his people the situation can be saved. The writer is under the impression that not the Stewardship Committee, but the General Assembly, and more than the Assembly—all the pastors who have failed to realize their great responsibility in the matter are to blame. If this be true, the correction lies with not only an adequate leadership, but a united effort on the part of all pastors and sessions.

(2) Whatever methods are used let the responsibility be put on the consciences of every member, young and old, men and women.

(3) Specifically, in churches where the budget system is used and the "Every Member Canvass" relied upon, let a reasonable amount (how about \$1.25 per capita yearly for 10 years?) be put in the budget and then raised and paid in. This should be done in all churches. Surely there is no excuse for not doing it in large and well organized churches. There are many of our larger churches that furnish the pastor with certain tools. These tools may include some of the following: (1) A home; (2) A study at the church together with its maintenance; (3) Stenographer; (4) Director of Religious Education; (5) An auto and its upkeep; (6) An assistant. Why should not such a church determine to see to it that the one—or it may be six—missionaries supported by it on the home and foreign field should likewise be equipped with all that is needed to do effective work? A number of churches have taken this attitude and a great deal is being done by certain churches toward this end, but this ought to be the rule rather than the rare exception, and the spirit of this principle, if applied to all our churches, small as well as large, would soon solve the problems of the raising an adequate fund yearly.

It need scarcely be added that nothing that has been said is intended to reflect upon any individual or any committee of the Assembly. The responsibility to raise the five million dollars belongs to every member of the Southern Presbyterian Church. Let us unite in an adequate effort to do this great and worthy task, but if we are to do it, we need to make considerable "noise" and to put the responsibility where it rightly belongs—on the shoulders of every man, woman and child in the entire Church.

"THE MORAL LAW"

By Eugene C. Caldwell

"The Moral Law or The Foursquare"—by Rev. A. F. Cunningham, D.D., 3406 Tom Green Street, Austin, Tex. Price, one copy, 25 cents; three copies, 50 cents; seven copies, 1.00. Copies can be had of the author.

Dr. Cunningham has held important pastorates in Texas, at Belton, Temple, and San Angelo. He is known throughout the state as one of the strongest preachers in the Synod of Texas. He is now the Synodical Evangelist of the Synod of Texas. We wish that this powerful discourse on the Moral Law could be read by all our people. We trust it will have a wide circulation. It is a masterly appeal, based on God's Word, for law and order.

We quote from the preface: "The following address on the Moral Law has been delivered in many places in the great state of Texas. Many requests have come to us to have it printed in permanent form. We, therefore, send it forth with the hope that in this day of universal lawlessness, and of world chaos and confusion, it will help

men and nations to get back to a realization of their dependence on God, and of their moral responsibility to one another."

Richmond, Va.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon, Bijou Theatre, Boardwalk, Atlantic City, N. J., July-August, 1923. Auspices Atlantic City Council of Churches

No. 6—The Human God

Men hunger for the human touch in—God. It's in us humans to want to know by the feel.

We crave the human touch, from cradle to grave. No fingers hold so tight as baby fingers. Children cling to mother and father and each other. The hand-clasp, lip touching lip, the light caress, the tightening hold of the hand as life ebbs out—the hunger for the human touch is in our blood.

That's why Jesus came, for that human touch, to get it, and to give it. The hunger itself is a bit of God.

Man is like God when he is truly human. That word "human" has two meanings. The hurt meaning has become the common meaning, the weakness, the selfishness, the narrowness in man. Originally, truly, it means the distinctive traits in which man is different from the lower creation, and is like God.

God is like man, the true human, in the power to reason things out, the twin power of speech, the moral sense, and, its twin, moral choice, and, most, rarest in—love. That word "love" tells most what God is. Love is a human thing. We know it. That's God's most distinctive trait.

The difference between God and man is in the limitations found in man. God knows no limit in power or knowledge or love. Its a radical difference in degree, not kind. Though too great for words or mental grasp.

Now, Jesus was God showing us these two things. He made plain what the true fine human is. And he made as plain what the real God is. Do you want to see the true human? Look at Jesus. All there is of the human is in Him.

Do you want to know the real God? Look at Jesus. When you are looking at Him you are seeing the Father. All there is of God, within the true human limitation, is in Him.

Jesus shared all our human experiences. He earned bread and bed by sweat and toil. He knew family ties, friendships' sweets, sorrows' pain, indignation over wrong. He loved deeply, sympathized tenderly, and wept real tears.

He was tempted as we are. Many a time His brow was knit and moist, and His hand clenched, as He felt temptation and fought it. And He overcame temptation precisely as every man can and may, by the use of His will, His choosing, and the use of His knees. Neither without the other.

Except—yes, there is an outstanding exception. One experience He never had. That which grows out of wrong choice. But—but, that's not a human experience. It's lower down. He was more truly human in this that He refused to make wrong choice.

Jesus is peculiarly the racial Man, our Fellow. All sorts are drawn to Him, little children, the aged, ruggedly strong men, fine-fibered woman, virile, eager youth, student, scholar, unlettered, both sexes, all social sorts—all alike gladly confess His pull upon their hearts.

And He alone was the Son of God in the same distinctive sense. The Father was as drawn to Jesus as we men are. There was the fullest understanding and oneness of purpose, appreciation and love, between Jesus and the Father as between Jesus and man.

Here is the Book's own story of how it happened that Jesus came. God and man used to live together in a garden. It was a wondrous garden, full of trees and birds, and all growing things good to see and to eat. They were fellows together, walking, working, together day by day.

They used to meet in the twilight for a friendly talk, sometimes without words, as only real friends can do.

One twilight God came to the usual trysting-place for the touch with His friend. But the man wasn't there. God was there. God didn't go away. God has never gone away.

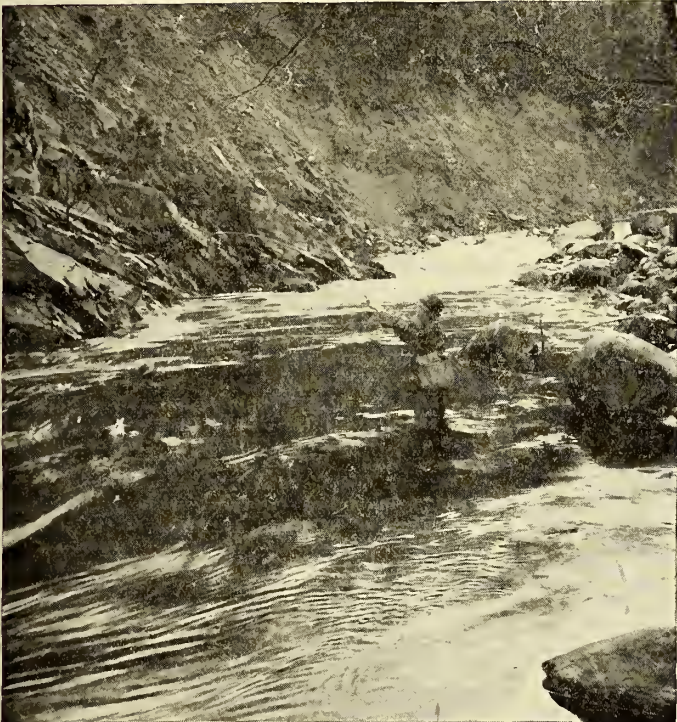
But the man went away. Then he went further away. Then he lost the way back. Then he didn't want to come back. And away from God he got into bad shape. His will grew strangely stubborn. He got strange ideas about God not loving him.

All this was very hard on God. He sent messengers after the man. They were all treated badly. Then God said, "What shall I do? For the sake of my own breaking heart I must do something."

And this is what He did. One day He hid away the God part of Him, and came in among us as one of our—
(Continued on page 12)



Montreat—A Beauty Spot in Our Southern Mountains



MONTREAT IS CALLING!

Montreat is calling! Don't you hear
 The echoes ringing sweet and clear
 Like silver bell at evening?
 She calls through mountains grand and tall,
 Through feathery mists that rise and fall
 In pearls of dewy freshness.

* * * * *
 She calls through text-books, spoken word,
 Through lesson learned and sermon heard
 And fervent prayers ascending.

* * * * *
 She calls—and yet it is not she
 Alone who calls us thus—but He.
 To whom we owe allegiance.
 Montreat is calling. Don't you hear?
 And won't you heed that call this year,
 By going to the Conference.
 —Missionary Survey.

SONG OF GRATITUDE

“And the ears of the deaf shall be unstopped.”
 —Isiah 35:5..

A while ago
 The wind-tossed autumn leaves were sere;
 Unpitied snow
 Fell on a world remote and drear;
 A while ago
 Loved voices low I could not hear.

Today!
 Today faint murmurings in the breeze
 Fear-thoughts ally;
 Enchanting bird-notes, singing trees,
 Dear voices gay—
 Today I may thank God for these.

AMERICA THE BEAUTIFUL

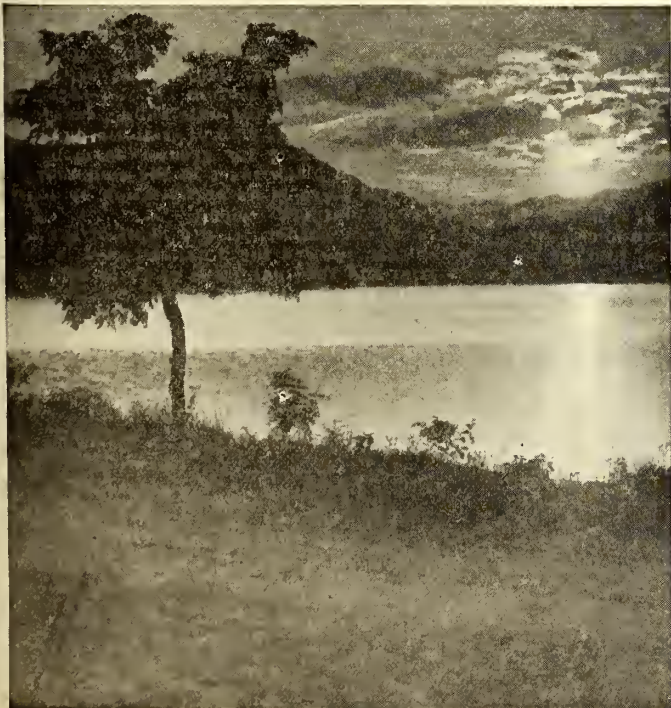
O beautiful for spacious skies,
 For amber waves of grain,
 For purple mountain majesties
 Above the fruited plain!
 America! America!
 God shed His grace on thee,
 And crown thy good with brotherhood
 From sea to shining sea!

O beautiful for pilgrim feet,
 Whose stern, impassioned stress
 A thoroughfare for freedom beat
 Across the wilderness!
 America! America!
 God mend thine every flaw,
 Confirm thy soul in self-control,
 Thy liberty in law!

O beautiful for heroes proved
 In liberating strife,
 Who more than self their country loved,
 And mercy more than life!
 America! America!
 May God thy gold refine,
 Till all success be nobleness,
 And every gain divine!

O beautiful for patriot dream
 That sees beyond the years
 Thine alabaster cities gleam
 Undimmed by human tears!
 America! America!
 God shed His grace on thee
 And crown thy good with brotherhood
 From sea to shining sea!

“Where the pools are still and deep—Where the Great trout lie asleep”



Moonlight on Lake Junaluska



“The Laugh of the Mountains”

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Second Church, Charlotte, N. C.—The regular monthly meeting of the Woman's Auxiliary will be held at 4 o'clock in the club room Monday. This meeting will last one hour and ten minutes and no longer. It will be an echo meeting. There will be an informal reception after the program for Mrs. J. Porter Smith and Mrs. Alva Hardie, our guests from Brazil.

Steele Creek—The contest in the circles of the Ladies' Auxiliary for the highest per cent of attendance at the July meetings was a close one. Below is given the standing of the circles:

Circle	Per cent
Laura Stowe	88
Mary Stevens	83
Frances Douglas	80
Louisa Watt	70
Lois Faires Williamson	66
Susanna Baker	55

The Jane Wilson Circle failed to meet. The other circles all report fine meetings. At the meeting of the Laura Stowe Circle, Mrs. Edith Craig, of Fort Lauderdale, Fla., made a talk on "Indians in Florida," and Mrs. Winchester gave a reading, "The Dying Indian Girl." The Frances Douglas Circle met with Mrs. Black, in her new home, and enjoyed a social hour after the meeting. They had three visitors present. The Louisa Watt Circle also had three visitors present. The members had a Bible study on Prayer, and heard an interesting talk by Mrs. Craig on Indians as she knows them in Florida. The meeting was followed by a social hour. The Lois Faires Williamson Circle had four visitors present, and had a most interesting talk by Mrs. Murray Pegram. The Susanna Baker Circle had one visitor present. This circle began a course of six Bible studies on Christian Stewardship. The Auxiliary has four circles which are prayer bands.

Tenth Annual Session of the Woman's Summer School of Missions, Montreat, N. C., July 12-19, 1923—In the minds of Southern Presbyterian women for months two dates upon their calendar stood heavily underscored—July 12-19. Eagerly had they awaited the sound of the bugle that would call together the great clans to which they belonged. And when the hills, the plains, the cities, the towns, the hamlets reverberated with that sound, the Pied Piper of Hamelin in his Halcyon days never drew such a following.

It is, we confess, rather an unusual thing to have our Pullman conductor announce our denomination as we present our ticket, but when he was asked how he could tell we were a Presbyterian, we found that Montreat is a dead give-away. The Presbyterian clans had gathered 800 strong, and on the morning of July 12th, those eager expectant women were in their seats in that auditorium. It was a thrilling moment when Mrs. W. C. Winsborough, beloved leader of the women of the Southern Presbyterian Church, lifted her gavel, and the Tenth Annual Session of the Summer School of Missions was on.

Mrs. W. S. A. Castles, of Memphis, Tenn., gave a series of devotionals on the "Comes of Jesus." So appealing, so insistent have been the various invitations of Jesus that they are forever indelibly impressed upon the hearts of her hearers.

Two mission study books, home and foreign, were studied. Mrs. R. M. Pegram, of Louisville, Ky., formerly one of our home missionaries who has specialized in Young People's Work and in Mission Study, presented "The Child and America's Future." Very skillfully did she handle this most vital and interesting subject. She stressed very emphatically the fact that the hope of America lies in her boys and girls. Certainly after her splendid presentation each morning, were we persuaded that Herbert Hoover had spoken truly when he said "The race moves forward on the feet of little children—and it depends upon the Christian forces of America whether the trend be upward or downward."

One of the most helpful addresses enjoyed was that of Mrs. H. L. Cockerham, president of Kentucky Synodical, on "The Building of the Auxiliary." Her demonstration, with its three-story structure erected before her audience, so clarified and visualized the various steps of relationship between the local Auxiliary and the Presbyterial and the Synodical up to the Advisory Committee, that never again will there be confusion on that subject in the minds of those present.

The Methods Classes that followed each day presented different phases of the Auxiliary work with some clever and interesting demonstrations, Miss Nancy F. White, editor of the Home Mission department of the Missionary Survey, giving that of a Girls' Circle, and Miss Julia Lake Skinner director of Girls' Work at Montreat, that of a Business Woman's Circle. Mrs. Andrew Bramlett, president of South Carolina Synodical and vice-chairman of the Woman's Advisory Committee gave helpful suggestions for a Home Circle.

Miss Hilda S. White, recording secretary of the Synodical of Virginia, gave a very convincing talk on the necessity of getting up the Annual Reports accurately and on time, explaining away the average president's fear and dread of them.

The last Methods talk was made by Mrs. W. C. Winsborough on the way we are working with other denominations.

The normal study classes using the "White Fields of Japan" were conducted by Miss Anna Milligan, educational secretary of the General Board of Foreign Missions, United Presbyterian Church. Miss Milligan is a remarkable teacher, most charming in personality, and in a prayerful spiritual way she showed what Christianity had meant to Japan.

The Bible Hour each morning was conducted by that great teacher of the Word, Miss Grace Saxe. She was welcomed most enthusiastically, for as Bible teacher in the Billy Sunday meetings all over the United States, she had made many friends, numbers of whom were in the Montreat gathering. So wonderfully does she present the Great Book that her audience lives again with the children of Israel, with John, with Paul. In her striking way, she brings home to them the truths old, yet ever new. They learn "The New is in the Old contained; the Old is in the New explained." Many women caught a fresh vision of types and of symbols they had never before known.

A short address given by Mrs. R. B. Willis on Christian Education was most inspiring. Mrs. Willis is field secretary for the Executive Committee of Christian Education. An example of that work was found in Miss Tephia Folsom, a Chotaw Indian princess of Oklahoma Presbyterian College, who gave a delightful talk on her alma mater, the work it is doing for Indian girls and its desire for the prayers of the Church and for more funds to increase its usefulness.

The Parliamentary Law classes, taught by Mrs. C. S. Shawhan, president of Mobile Presbyterial,

a chance at the Pinata with a heavy stick. Needless to say, there were many fouls, but at last one stroked landed, then a grand scramble, and the picturesque Mexican Pinata was a thing of memory.

Mrs. J. L. Brock, president of Texas Synodical Auxiliary, with her intense love for the Mexican people on American soil, gave a fine address on the Mexican woman, closing with a wonderful appeal that inspired every woman present to a love for her Mexican neighbors and a greater zeal to aid them. She said in part:

"The two million Mexicans on American soil today are an immediate responsibility. Christ who knows no color line is asking the same question of the Church as He did of His disciple 'Lovest thou Me?' If we answer 'Yea, Lord, thou knowest,' He will point to these people so rich in ancestry, made poor by environment; so rich in ideals, made poor by oppression; rich in capabilities, poor by opportunities and command us: 'Feed my lambs.'"

Perhaps no more dramatic moment held the rap attention of that great throng than when Mrs. D. A. McMillan, beloved and efficient treasurer of the Auxiliary, was called to the platform for a report on the Mexican school fund. Almost every churel throughout our Assembly has held gay Mexican Fiestas for the celebration of the giving of their share in this work. When the treasurer reported cash in hand for the school \$21,500 with money still pouring in from various Presbyterials, how the great auditorium rang with joy and song of praise.

Dr. Homer McMillan was called to the platform. Very proud and happy was his bearing, for he is known unto all that his "Unfinished Tasks" played no small part in this undertaking. When the treasurer in feeling words presented him with this check he wiped his glasses as if his eyes had played him false, then admitted he did not know there was so much money in all the world!

Mrs. Brock through whom Texas had given her challenge, was called to center of stage. No one who heard will ever forget her words of gratitude for the interest in the great field of Texas, which had builded a bond of union between the East and the great Empire of the West.

"You," she said, "have made the dreams of Mexican girls come true, but best of all, you have answered the prayer of Mexican mothers."

Saturday night closed with the beautiful pageant "The Healing Light," written by our beloved missionary, Mrs. H. L. Ross, of Zitacuero and skillfully directed by Miss Julia Lake Skinner. The costumes so oriental and picturesque, were made in Mexico and the girls and boys who took part made a rich contribution to the closing of this wonderful day.

Sunday was a day long to be remembered. Dr. Egbert Smith delivered an inspiring, instructive sermon on "The Paul We Forget."

For the evening service we listened to an address "The Church and the Hour," by Dr. Homer McMillan. All hearts were stirred by this message.

Mrs. Winsborough spoke to us on her "Visit to Aztec Land." So happily, humorously and vividly did she present her travels that we became her companions, wandering through temples old, through flower-land. We gazed with her upon want and woe, our hearts saddened as we realized that our own commercial relations with Mexico were no reasons for pride. The great need of our world there is buildings in which our missionaries could do more efficient work. We have some of the finest missionaries in the Mexican field, but the poorest equipment. She informed us that December is there would be a call for funds for equipment for all our missionary work, and asked if our memories would hold until that date.

It was very gratifying to have with us one of our colored women who spoke to us on "Helping My Race to Better Living." Mrs. Sarah Gray is employed by the Charleston, S. C., Presbyterial. She has charge of community work on three islands helping the negroes to better living physically, intellectually, spiritually. She stressed the need of another worker.

The address on Tuesday evening on "Our Interracial Work" by Mrs. Henry Lane Schmelz, chairman of the woman's section of inter-racial work in Virginia, was one of the outstanding features of the entire program. The plan of establishing inter-racial committees working for greater harmony between the white and black races in the community gained dignity and force in its presentation by so gracious a type of Southern woman.

Mrs. W. A. Turner, Jr., president of the Synodical of Georgia, showed the practical ways in which the material and spiritual needs of these colored people are being met by the women of the Church in the conferences for colored women which are being held in seven of our Synodicals.

A stirring address on our difficult fight against the evil forms of Romanism was very forcefully given on Wednesday evening by Rev. J. Porter Smith, one of our missionaries to Brazil whose furrough is five years overdue because of the work being great and the laborers few in that vast field.

The closing address of the conference was a picture of the purity and beauty of Mary, Mother of God, as she joyfully accepts God's plan for her life. This was painted by Rev. John Wells, D.D., president of the Columbia Theological Seminary in his sermon "Woman's Debt to Christ."

The special musical numbers for the School of Missions were under the direction of Mrs. A. R. Bauman, assisted by Miss Park, of Anniston, Ala. and several young women who so generously contributed their voices and were greatly appreciated by all. The chorus singing was led by Mr. C. G. Vardell, of Flora Macdonald College, with Miss Janie Buchanan of Gifu, Japan, at the piano.

(Continued on page 10)

The Ticket Agent

Like any merchant in a store
Who sells things by the pound or score,

He deals with scarce perfunctory glance
Small pass-keys to the world's Romance.

He takes dull money, turns and hands
The roadways to far distant lands.

Bright shining rail and fenceless sea
Are partners to his wizardry.

He calls off names as if they were
Just names to cause no heart to stir.

For listening you'll hear him say
" . . . and then to Aden and Bombay . . ."

Or . . . 'Frisco first and then to Nome,
Across the Rocky Mountains—Home . . ."

And never catch of voice to tell
He knows the lure or feels the spell.

Like any salesman in a store,
He sell but tickets—nothing more.

And casual as any clerk
He deals in dreams, and calls it—
work
—Edward Leamy, in Harper's Magazine.

were largely attended, and greater efficiency in presiding must certainly be the result of this very important study.

One of the most enjoyable meetings was the open session of the annual meeting of the Woman's Advisory Committee with Mrs. Charles S. Kinkead, of Nashville, president of Tennessee Synodical, presiding. Sixteen Synodical presidents told of the work in their various territories. Our hearts were thrilled with the wonderful things accomplished through the blessing of God.

On Friday, Dr. D. Clay Lilly delivered a stirring sermon, "Women at the Helm." So impressed were the women by this message that an immediate request was made for the printing of it in our church papers.

Saturday was a gala day. The morning spent in recreation was followed by the beautiful afternoon reception on the porch of the Winsborough building, where the long receiving line, composed of officers, welcomed every one most cordially. Beautifully gowned women with their gracious patrician bearing, faces alight with love for each other and for their common bond of Christian fellowship, made a scene not to be forgotten soon.

On that evening came many delights. Miss Elsie Lee, of Mexico, wishing to contribute to this occasion, had sent a Mexican Pinata, which is a large clay jar filled with candy and decorated with gay poinsettias, with long festoons and streamers of green and red. Gathered early on the green hillside were scores of children ready for what they called the "candy bust." Each one blindfolded had

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

The Presbyterian young people of North Carolina will feel proud as they get the detailed news of the fine showing made by the C. E. forces of their state at the International Convention of Christian Endeavor, held in Des Moines, in July. Three honors were won: first prizes in the contest for subscriptions to the C. E. World, the contest for subscriptions to the Junior C. E. World, and the contest for the most efficient Junior society in Dixie, Florida winning first prize in the contest for the best Senior society.

Mr. Paul Rawlins, of the Westminster Presbyterian

Church, of Greensboro, is president of the State C. E. Union, and Mrs. W. H. Howell, of the Wilmington First Church, is the State Junior Superintendent. We would like to congratulate both of them, and particularly Mrs. Howell, for the North Carolina Juniors have won quite a distinction. Mrs. Howell is doing a splendid work in promoting the work among the boys and girls. We would like to pass along the request we receive from her time and again, that we pray for those who are working with the Juniors, pray for trained leaders to direct the work with these potential leaders of the church of the future.

Recently we have mailed out some two hundred and

fifty letters to various ones whose names have been furnished us, urging them to send us news for our department. There are two hundred and fifty others, and more, to whom we would like to get this message, and the request for suggestions for improving our department. Let us know what you are doing. Suggest some way to improve our department and get into the race for a free three months' subscription to the Standard. The contest closes this week. Sit down, take your pen, or typewriter, in hand, and write us some of your information and thoughts. You can help us and we need and want your help!

II. Mary Honors Jesus

With equal joy to her sister's she welcomes Him to her home. But while Martha receives Him as an honored guest whose physical needs must be amply provided for, Mary honors Him as a Divine Redeemer who came to save man from sin and for glory and whose plans and purposes must be known as far as possible. She knows that as Immanuel He will not be long in this world, and she avails herself of this opportunity to hear about His redemption and to cheer Him in His self-sacrificing work. She did not sit at His feet in vain. She seems to have learned more about the necessity and certainty of Christ's death as well as the truth of His resurrection than the apostles themselves, and hence we are told in advance of His death "She anointed His body for burial." By attending to His spiritual teachings and redeeming work, Mary honored her Lord more than in caring for His physical needs.

III. Jesus' Reproof and Commendation

The Lord gently reproves Martha as to her anxious care about an elaborate entertainment and her desire to have Mary to leave her position as a learner at His feet and to assist in household labors. He says, "Martha, Martha, thou art careful and troubled about many things, but one thing is needful." He commends in emphatic terms Mary's conduct. He says, "Mary hath chosen that good part that shall not be taken from her." He says that Mary in attending to His words while He was with them, and in caring for the spiritual and eternal chiefly had chosen a good part that shall not be taken from her." Christianity as to its teachings and blessings has supreme excellence and is an abiding possession.

IV. Mary's Anointing of Christ

It has sometimes been identified with the anointing described by Luke in the house of Simon the Pharisee. But they differ in many points. One was by a sinner, a woman of notorious, vicious character. The other was by Mary of Bethany, a well known, devout disciple. One was in a city, and in the house of Simon the Pharisee. The other was in the village of Bethany in the home of Simon the leper. The sinner woman anointed the feet only, Mary the head and feet. Mary used an alabaster box or vase of very precious ointment, costing, some say, more than \$50. Some, led by Judas, called this use of the ointment a waste and said its proceeds might have been given to the poor. Jesus said, "The poor have ye always with you, but me ye have not always." He commends in cordial terms Mary's service. He says, "Let her alone; she has wrought a good work on me." He adds, "Wherever this Gospel is preached in the whole world there shall this that she hath done be spoken of for a memorial of her."

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

GETTING ON IN LIFE

- M., Aug. 13—By Industry: Prov. 28:19-22.
- T., Aug. 14—By Integrity: Jer. 7:5-7.
- W., Aug. 15—By Honesty: Ps. 15:1-5.
- T., Aug. 16—By Religion: I Kings 3:6-15.
- F., Aug. 17—First Things First: Matt. 6:33.
- S., Aug. 18—By Generosity: Luke 6:37, 38.

Sun., Aug. 19—Topic: How to Get On In Life. Deut. 8:1-18.

How do you reckon success? What help toward success is there in the Golden Rule?

What do people do with success when they get it?

To young people this is a very important question, How

to get on in life. It is important to all, of course, but older people have already had some experience, and have found out many things, have made numbers of mistakes, and have tried new turns, while to young folks, the whole problem of life is still unsolved. It looks very forbidding to most of them. The writer remembers well when he was a boy, or about his middle teens, wondering how he was ever going to face the world alone, earn a living, maybe take care of some other folks. When you have a good home and good parents who look out for you, who see that you have no wants and no cares, the problem of getting on in life looks very large. It is a rather serious matter to face the world alone. But it must be done, as sure as you become grown, and often before that. If you are a Christian, the question of getting on in life has another angle, as to how Jesus wants you to get on. He is sure to have a very definite plan for your life, and you certainly want to do His will, or you are no Christian.

Have We a Definite Purpose In Life

God has a plan for your life, and it is better than any plan you can think of. Try to find it out. God was leading the children of Israel to the Promised Land, their own land, but they had never seen it. God has a promised land for you, a life purpose He wants you to carry out. Educate yourself, train your gifts of body and mind, and gradually God's plan will become plain to you. It usually is the thing you can do best, whether it be with your hands, your head, your voice, or your feet. Find that thing as soon as you can.

Persevere in the Purpose Chosen

Learn to look forward with joy toward your chosen purpose; bend all your efforts to attain it; keep it in mind at all times, and stick to it through thick and thin. Don't be wishy-washy, always changing. Keep right on to your purpose. Don't be afraid of hard work to train yourself for your duty in life. You will have difficulties, but meet them with courage and resolution. Accept them as just part of the game. Hard things simply train us for harder ones still. Don't complain; it will spoil your fun, and other folks won't sympathize with you. They will blame you for being a coward. If you don't succeed at first, try again, and again.

Expect God's Blessing

Moses points out to the Israelites how many blessings God had given them as they went on to Canaan. And God blesses us today as we try to do our bit in life. Ask Him for guidance, protection, support, and comfort. He will answer you, as He did the Israelites long ago, and as He has blest His children ever since. Rely on the Lord, trust Him absolutely, and He will not fail you.

Don't Forget God's Worship

Moses was afraid the Israelites would forget to worship God. Let us be grateful to Him for His mercies, and let the world know of our thankfulness by joining in His worship, defending His name and cause, and supporting His Church with our tithes and offerings. We know not how many unseen dangers His goodness has shielded us from, what sickness He has healed us of. Let us fill our hearts and His house with our praises, and help advance His cause. Be grateful unto God.

Remember the Golden Rule

As we try to get on in life let us think of others. Their welfare and good will are just as important to our welfare as our own condition. The Christian must live on a high plane of unselfishness and kindness. We should live for the glory of Christ, and do all in His name. We must treat everybody fairly, be righteous in all our dealings, be true in our words and promises, be respectful of people's names and feelings, be courteous and polite, be cheerful and happy in our manner. Folks love to deal with happy boys and girls. A merry countenance is as

Sunday School

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

AUGUST 12, 1923

MARY AND MARTHA

Lesson: Luke 10:38-42; John 11:1-22:8; Mark 14:3-9
Printed Text: Luke 10:38-42; Mark 14:3-9

GOLDEN TEXT—"Mary hath chosen that good part, which shall not be taken away from her."—Luke 10:42.

SCRIPTURE LESSON

Luke 10:38 Now it came to pass, as they went, that he entered into a certain village; and a certain woman named Martha, received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Mark 14:3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of ointment made?

5 For it might have bene sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

SHORTER CATECHISM

Q. 49. Which is the second commandment?
A. The second commandment is, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to the minor serve them; for I the Lord thy God as a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments."

Martha and Mary, the sisters of Bethany, furnish two types of womanhood. The active practical in worldly affairs, and the contemplative and spiritual as to religious interests. Martha was the housekeeper—hospitable, active, practical and efficient, in all pertaining to her business. She would be good authority as to cooking book, the preparation of viands, and all the details of domestic life. She was pious, too, a believer in Jesus, and in the doctrines of revealed religion. Her conversation with Christ proves this. But she did not give the same attention and prominence to Gospel piety that characterized Mary. Mary attended to material things at the proper time, as the anointing of her Lord showed. But she deemed "wisdom" or "Gospel piety" the principal thing. Therefore instead of occupying herself in preparing for the Lord a rich repast, she improved His visit by learning about His kingdom and salvation. "She sat at His feet and heard His words." We will attend to Martha's Reception of Christ; Mary Honors Jesus; The Master's Reproof and Commendation; Mary's Anointing of Her Lord.

I. Martha's Reception of Christ

She received Him hospitably and cordially as a guest she delighted to honor. She would omit nothing that would minister to His physical comfort and enjoyment. Her reputation as a housekeeper was at stake and she would not have it suffer. She probably would gratify herself as well as minister to her guest's wants if her meal was extensive and varied and handsomely served. Mary ought to participate in this service, hence she says to Jesus, "Carest thou not that my sister has left me to serve alone; bid her therefore that she help me." She did not understand that Mary was serving in a higher capacity than herself. The spiritual is more important and abiding than the material.

good as medicine. Let us keep the golden rule, and do unto others just as we would have them to do to us.

With resolution, perseverance, faith in God, a grateful worship of His name, a cheerful, kind and righteous bearing toward all men, we shall be bound to get on in life. We may not be rich, or famous, but we shall be happy and useful, which means much more than money or renown. It will give us power over men, which will fill our own hearts with a sense of blessing, as well as produce big results in the lives of others. It will mean success and influence, and that is getting on in life.

NEWS FROM THE FRONT

The Intermediate C. E. of Raeford, N. C., Presbyterian Church has 54 members. In April all members who had not joined the year before joined the Quiet Hour, making 100 per cent. The society averaged \$1.35 per member in gifts to missions in the past year. Some of the girls sang on Sunday afternoons for invalids. A foreign mission study class was held, in which 25 members took part. "Sunrise in Aztec Land" was used. A home mission study class with 30 members was held. On the pastor's birthday the society gave him subscriptions to the Christian Endeavor World and the Dixie Endeavorer. The society was appointed by the church to collect old clothes for Near East Relief. A committee of 12 was appointed and the town was divided into districts, the Presbyterians in these districts being visited to secure old clothes. A conservative estimate on the value of the clothes collected was \$600.00. On Christian Endeavor Day the Intermediates asked the pastor to preach a C. E. sermon. The rating on the Four-Square Chart is 90 per cent, on the Denominational Chart 76 per cent, on the Efficiency Chart 230 per cent.

Miss Ora Dell Henderson, of Little Rock, S. C., gives us the following report: "Our society, Junior C. E., is doing a fine thing. It has pledged a budget for C. E. work, which we are raising. It takes the Junior C. E. World, from which we make our programs. The name of our society is the Carolina Junior C. E. Society, of Carolina Church."

Hurrah for the little folks of Little Rock!

Mrs. J. L. Barkley, of Woodleaf, N. C., tells us the following about the Senior C. E. Society there: "Miss Helen Bailey, who sails as a missionary this fall, is going to make an address for us next Sunday. We made a ten-dollar pledge at the District Convention and we have paid it. We have organized an Intermediate society, which seems to be doing good work. The superintendents of the Intermediate society are studying the Intermediate Manual."

The West Avenue Presbyterian C. E. Society of Charlotte, N. C., has registered its entire membership for the State Convention to be held in Greensboro in the fall. This is the first and, so far, the only society to make this record in registrations. Quite a number of those who are registered will attend. This society is conducting the mid-week prayer meeting this week in the absence of the pastor, and plans are under way for holding one open-air meeting and one meeting in a hospital during August.

North Carolina Christian Endeavorers during the past year won three signal victories in the friendly contests that help to keep up interest in the young people's work. They won first prize among the state unions for subscriptions to the C. E. World, first prize in the contest for subscriptions to the Junior C. E. World, and the banner for the most efficient Junior department among the states in Dixie.

The banner presented by the United Society of C. E. in the Junior World contest is a beautiful one, made by Chinese Christian Endeavorers and presented by them to the United Society as a token of their love and of their appreciation for what Christianity has done for them. The banner could not be bought, probably, for \$75.00. The hand work on it is exquisite. The background is of dark blue satin, with white flowers embroidered on it. In the center is a large ring outlined in gold and in the center of this ring is the C. E. monogram and then the Chinese characters for "Mizpah."

The different awards were made at the International Convention of C. E., held at Des Moines, in July. The Endeavorers from the South rose to their feet and sang "Dixie" when the banners were presented.

KIND WORDS

How often, when our lives seem twisted, broken,
And we are groping in a darkened room,
Some half remembered words, soft spoken, tender,
Will come and pierce the heavy clouds of gloom.

For all the loving words and kindness shown us,
Though often half forgotten, lie in wait
To cheer us in some lonely hours of sorrow
Like steadfast soldiers waiting at the gate.

—Kansas City Star.

Church News

THE CUTS USED IN THIS ISSUE

Our Southern states are filled with lovely and enchanting spots where the scenery compares favorably with that found anywhere in the world. And the interesting feature of all this is that these beauty spots, thanks to the ubiquitous automobile and the splendid railway systems with which our country is favored, are in easy reach of practically everybody.

The views that we are showing in our "Midsummer" or "Vacation" number of the Standard are all in the mountains of North Carolina and represent but a delightful sample of what is to be seen and enjoyed by the summer traveller. These particular cuts were furnished us by the Southern Railway, one of the splendid carriers for this section of the country. We take this public way of thanking them for this courtesy.

BARIUM NEWS

During the past week we have had two very welcome visitors, the first being Miss Adams, one of the matrons from our sister orphans' home in South Carolina. We were delighted to have her with us and hope that some of us can in turn visit Thornwell.

Our other most welcome visitor was Miss Anis Barnette, who for so many years was bookkeeper and lots of other things at the home. We have missed her very much since she has left to spend some time at her home and hope some day in the near future to see her back at Barium.

Our smaller boys are looking rather doleful since the first on account of the Gilmour family, of Wilmington, going to their Black Mountain home and sending for their small pony which they so kindly loaned to us for the past eight months. Then too right on top of the pony's departure Old Sue, our faithful old horse that hauls the laundry, and everything else almost, over the campus, met with an accident that broke her leg. This of course meant her death and the little red wagon is now being pulled around by a rusty old mule.

The roof is being put on the Jenny Gilmer cottage and we hope both it and the baby cottage will be covered within ten days. From the way applications have been coming in lately our people must think both these buildings were completed.

We are looking forward with a great deal of pleasure to hearing Rev. Harper Brady a missionary to Japan, and former citizen of Statesville, speak in Little Joe's Church Sunday night.

The melancholy days have come when the office force commence to take their holidays, when letters cannot be found, and everything goes wrong. All of which just means that Miss Nettie Willis the stenographer starts on her vacation Monday.

THE ASSEMBLY'S STEWARDSHIP COMMITTEE LOSES REV. T. E. SIMPSON, ASSISTANT SECRETARY AND SECURES REV. R. C. LONG

The only thing that marred the meeting of the Stewardship Committee at its annual meeting in Montreat in July was the resignation of Rev. T. E. Simpson. He has been in bad health for some months, and against his better judgment remained at his post until the physicians advised him to quit work for at least a year. With sincere regret he resigned and the committee with very deep appreciation of his past service reluctantly accepted his resignation. He has done a splendid work all of which the Church has not known about. The committee loses therefore a good man whose place is difficult to fill on account of the varied talents needed to fill it. Mr. Simpson will reside for the present at Society Hill, S. C.

The promotion of the Progressive Program for 12 months of the year; the growing demand to introduce a study of Stewardship among the young people of the Church; the conduct of the publicity department set up by the Assembly together with the annual effort for the Equipment Fund makes a task entirely too heavy for any one man to carry. Therefore an assistant or associate to the general secretary is absolutely necessary. One man could spend all of his time in the field, visiting the church courts, the conferences, woman's auxiliary meetings, holding group meetings and then never get around. The general secretary, as far as possible will give much of his time to this field work.

To take the place of Mr. Simpson the committee has unanimously elected Rev. R. C. Long, pastor of the West Avenue Presbyterian Church, of Gastonia, N. C. Mr. Long graduated from Davidson in 1913; the University of Virginia (M.A.) in 1914; Union Seminary in 1917. During the World War he served as private, first lieutenant, and chaplain and holds at present a commission as chaplain in the O. R. C. He was pastor at Richmond, W. Va., and from there went to his present field. His church has grown from about 75 to more than 250. He has done especially fine work among young people, and has showed a remarkable grasp of the Progressive Program in getting it to work in his own church. He will devote his time hereafter to the effort to get Stewardship and our whole program before our young people; will have charge of the publicity department and will assist the general secretary wherever needed. Mr. Long accepts this call subject to the action of his Presbytery. The committee feels that it is

fortunate in securing him to fill the place so well filled by Mr. Simpson.

M. E. Melvin, General Secretary,
Chattanooga, Tenn.

CONFERENCE AT MASSANETTA SPRINGS

The Woman's School of Missions at Massanetta Springs has registered over 100 delegates and has attendance from day to day of from 200 to 600. The addresses of Doctors Reavis, McMillan, Mauze, Lingle and Mrs. Russell made deep and profound impressions. Men's conference August 9th through 15th opens with address by Dr. Wm. Evans, Chrystal Brown will lead the singing. Bible conference August 17th through 20th opens with address by Dr. Campbell Morgan; Homer Hammontree leads singing. Synod of Virginia meets at Massanetta August 28th. All delegates should make reservations at hotel immediately, applying to J. R. Lupton, Harrisonburg, Va. Wm. E. Hudson.

NORTH CAROLINA

Charlotte—Rev. A. A. Walker, campaign manager of Queens College, is supplying the pulpit of Tenth Avenue Church during the vacation of the pastor, Rev. J. F. Ligon.

Charlotte—The pulpit of the Second Church was filled on last Sabbath morning by Rev. J. Porter Smith, of Brazil. He preached a fine sermon. This church is having no evening service during August when the pastor is away on vacation.

Banks Church—A meeting just closed resulted in a revival, a number of accessions. This meeting was a union meeting conducted by Rev. Mr. Houck of the Methodist Church and Rev. W. S. Hamiter, pastor of Banks. The services alternated between the Methodist and Presbyterian churches. The spirit of unity and fellowship was beautifully illustrated. Behold how good and pleasant for brethren to dwell together in unity.

Dallas—The first Sunday in July Rev. C. G. Brown was installed pastor of Dallas Church, Kings Mountain Presbytery. The commission consisted of Rev. J. H. Henderlite, D.D., who propounded the constitutional questions and preached the sermon. Rev. J. J. Harrell charged the pastor and Rev. J. T. Dendy charged the people. The pastor and his wife have been most cordially received and have entered upon their work with confidence of success. They have been remembered by the people in a substantial way, not only once, but practically every day, some token of kindness and good-will has been shown them.

On the fourth Sunday in July the pastor announced that six had been received by letter.

The session granted the pastor a month's vacation, and he left on the 23d of July to spend three weeks in western North Carolina.

Six-Mile Creek—One of the events of the week which will interest many is the "Home-Coming" at Six-Mile Creek Church, August 9th.

The invitation is extended by the pastor, Rev. W. S. Hamiter, and elders, P. Spratt, John A. Kell, Charles Harris, Ernest Haney, and deacons Luther Haney and William Yarborough.

Program—10:30 a. m.—Address of Welcome, Rev. W. S. Hamiter.

10:45 a. m.—"Men of this Community in the War of the Revolution," address by Prof. R. N. Nisbet, of Waxhaw, N. C.

11:30 a. m.—"Men of this Community in the War Between the States," address by Col. W. H. Stewart, of Columbia, S. C.

Dinner.
2:30 p. m.—"The Scotch People and Characteristics," address by T. M. Glasgow, of Charlotte, N. C.
3:00 p. m.—"Six-Mile Church," address by Rev. R. J. McIlwaine.

Steele Creek—During a recent prolonged drought when the country was suffering for rain the Steele Creek congregation met and held a prayer meeting for rain. Later they held another meeting—thanksgiving for answered prayer. The church bulletin has the following note on these two meetings:

"The prayer meeting for rain and the thanksgiving service were both well attended, and were real seasons of grace. The attendance at both services compared most favorably with the attendance at the regular morning services. The interest manifested and the willingness of every one to take part were visible signs that the children still had the faith of their fathers. It would have done any one good to be present and to see this demonstration of old-fashioned religion. Services of such whole-hearted worship and true humility are rare occasions even in this congregation."

Mooreville—"Home Coming Day" was celebrated Tuesday at Centre Presbyterian Church, three miles southwest of Mooreville, when a large assemblage of present-day members and descendants of former members of the congregation gathered.

For 150 years this old church has been a meeting place for generations and its influence has been scattered far and wide by those who in the days of their youth heard beneath its roof the exhortations of its faithful ministers.

A splendid program had been arranged for the day, Reid R. Morrison being chairman of the program committee. The exercises opened with a song by the congregation. An invocation was delivered by Rev. R. W. Culbertson. Rev. W. E. West, present pastor of the church, spoke the words of welcome, which were responded to by Samuel E. McNeely, of Cleveland, a former son of the church, whose father

was a ruling elder there for many years.

Dr. Shelby Frontis, of Mooresville, whose grandfather, Rev. Stephen Frontis, was once pastor of Centre Church, made the address. Dr. Frontis' theme was the "Golden Rule," and its application.

This was followed by songs rendered by the children of the church.

An interesting event was the baptizing of two children, John Robert and Eloise Whitford, son and daughter of Mr. and Mrs. S. E. McNeely.

Miss Kathleen Culbertson, of Charlotte, favored the occasion with several selections.

Rev. R. W. Culbertson, a former pastor, made the closing address, the benediction being pronounced by the pastor, Rev. W. E. West, after the singing of "Blest Be the Tie That Binds."

Rockfish—This church has been richly blessed recently by a meeting conducted by Rev. J. J. Murray, from July 9th through the 15th. The Sunday School of which Mr. A. C. Hall, one of our newly elected elders, is superintendent did a splendid work of preparation leading up to the meeting. The weather was favorable and the people seemed ready to come and eager to hear. Consequently, the attendance was good at the first service on Monday morning, and by the middle of the week chairs had to be used in the aisles. We used during the meeting, a splendid piano just purchased by the congregation and the people entered into the song service with a fine spirit of co-operation and helpfulness. Mr. Murray preached the Word with great ease and simplicity and yet with such power that many church members were led to reconsecrate themselves to a more real Christian service. Besides, there were six additions to the membership of this church, four on profession of faith and two on certificate, and two gave their names for membership in the Wallace Presbyterian Church. The contribution to Presbyterian Home Missions was the largest made by any church in the Presbytery, during any meeting held by Mr. Murray within the three years that he has been superintendent of that cause.

SOUTH CAROLINA

Community—Rev. W. J. Huneycutt, of Stanfield, N. C., has accepted a call to Community Church, Charleston, S. C., and will give his full time to this work. We feel that we are very fortunate in securing such a man as Rev. Mr. Huneycutt for this work.
Nettie B. Crouch.

Liberty—This church has been very happy in having one of its own sons in the person of Rev. W. H. Boggs, of the Arsenal Hill Church, Columbia, for a series of services. Mr. Boggs came on the fourth Sunday of July and remained through the fifth Sunday conducting two services each day. The attendance was good at all the services, and the people listened to his messages with marked attention. Four were received into the church on profession of faith and two by transfer from other churches.
Pastor.

Great Falls—From a population of a few hundred in 1913 Great Falls, S. C. has grown in ten years to a little city of 4,000, with an additional 2,000 to be added during the next year with the opening of a new silk mill. The Presbyterians here have been without a church building since a fire destroyed their church in 1922, but plans are on foot for the erection of a new church with modern equipment for departmental Sabbath School work to accommodate an enrollment of 300 pupils. It is hoped to have this building completed before the new year. Rev. Geo. B. Thompson opened his pastorate here on the first Sabbath in June, and was most graciously received by the congregation which expressed its good wishes in various ways, including a generous pounding, a purse, and a greeting reception by the Ladies' Auxiliary. On the last Sabbath in June the first real Presbyterian Sabbath School was organized in Great Falls. Until recently the different denominations of the town have united in a union Sabbath School. Miss O'Neal, the assistant to the pastor, is doing fine with the Junior and Senior Christian Endeavor Societies. She is also carrying on a daily song and story telling hour for the younger children. It is hoped to develop this into a real vacation Bible school next year. Since the coming of the new pastor seven have been added to the church. With such prospects for new things in equipment, with the zeal and willingness being manifested by the members, and with the wonderful opportunities for aggressive work in this wide-awake town, great things should be accomplished for this church in the Master's cause.
G. B. I.

ALABAMA

Birmingham—The pulpit of First Presbyterian Church was acceptably supplied for part of July by Rev. Charles E. Diehl, D.D., president of Southwestern University.

Montgomery—The Presbyterians of Alabama are rejoicing over the progress reported by the Synodical Educational Committee at a called meeting of Synod. An old debt of Synod in connection with Isbell College, Talladega has been fully cared for. Funds have been provided for Anniston College for Boys so that the new headmaster, Col. W. P. Fishburne may go ahead with his work. The orphanage has been provided with a substantial sum for improvements. The payments on subscriptions has also provided some funds for Columbia Seminary and Southwestern College which were participants in the educational campaign.

Tuscaloosa—The First Church is now free of debt. On Sunday, July 22d the bonds to the amount of \$57,000 which were against the building were burned. This congregation now has a church property, including the manse, which is as commodious and handsome as is to be found in the Assembly. During the past four months there have been about fifty additions to the membership. Dr. and Mrs. Chas. M. Boyd expect to spend the last three weeks of August at Montreat. They will be accompanied by Mrs. James Spence, who has contributed so largely to the church building fund, her contributions amounting to nearly \$100,000.

APPALACHIA

Dillingham, N. C.—We have just closed a splendid Daily Vacation Bible School at The Covenanter's Church, Dillingham, N. C. Those taking part in the instruction were, Rev. H. B. Dendy, pastor; Mr. Alex. McF. Mitchell, student from Union Theological Seminary, who is laboring in North Buncombe for the summer; Mrs. C. G. Blankenship, of the Weaverville Church; and Miss Bertha Abernathy, of Covenanter's Church.

We had an enrollment of 45 with an average attendance of about 30. We were only able to run the school for two weeks this summer but we are hoping that this is only a beginning. We hope to have about four or six weeks of the school next year. The people have expressed the desire for the longer period next time. About half of these who attended were adults. Mrs. Blankenship taught this class and gave a very interesting and instructive course. We had preaching services each night during this time. Mr. Dendy and Mr. Mitchell had charge of these services. Much interest was manifested here. There were 12 professions of faith in Christ as well as much renewed interest on the part of numbers of church members.
Cor.

Weaverville, N. C.—God has wonderfully blessed the Weaverville Church. This, the youngest church of Asheville Presbytery, was organized in September, 1921. From that time to June, 1922, preaching services were held regularly each Sunday afternoon by members of the Home Mission Committee. In June, 1922 Rev. and Mrs. H. B. Dendy came to labor with us. At that time the membership was only 11. Since then we have received 18 by letter and 11 on profession. With the aid of the Home Mission Committee a manse has been built at a cost of \$3,500. A frame church building has been put up and paid for at a cost of about \$600. Our own people did this with practically no outside help. The ladies Auxiliary has purchased, and more than half paid for, a piano.

On July 15th the church dedication service was held. After a brief talk by the pastor, Dr. R. P. Smith was asked to take charge of the service. He gave a very interesting and instructive message on "The Visible Church." After this Dr. Smith offered the prayer of dedication.

At this same service, the pastor and his wife presented their young son James Stuart Dendy for baptism which was administered by Dr. Smith. Then Mr. Dendy baptized Elsie Hartfield, a young daughter of one of our ruling elders. In addition to this two of the boys of our church, children of the covenant, presented themselves for membership and were received into the church upon profession of their faith in Jesus Christ as their personal Saviour. All in all it was a day of dedication. We are very grateful to God for the many ways in which He has so richly blessed us.
Cor.

FLORIDA

Echoes from the S. S. Y. P. Conference, Florida Presbytery—The second Sunday School and Young People's Conference of Florida Presbytery was held at Palmer College, June 12-19. It was a success from beginning to end and although a small conference the spirit and co-operation of all delegates was manifested from the very beginning. It is expected that this conference will be repeated here next year.

The conference committee was composed of Rev. T. C. Delaney of Chipley, chairman, Judge A. G. Campbell, Rev. W. E. McIlwain, of DeFuniak, and Judge T. F. West, of Tallahassee as members.

The faculty was of high standard. Rev. A. E. Spencer, director of Sunday School Work, Suwanee Presbytery was superintendent of the conference and won many friends by his geniality both in class room and on the athletic field. Mr. Spencer used as his text book: "The Teacher."

Rev. H. A. Love, co-pastor, Presbyterian Church of Quincy, conducted the class in "The School," and his pupils received a thorough course in the organization of a Sunday School.

One of the most popular classes was led by Mrs. W. C. Edmonston of the Executive Committee of Publication and Sunday School Work, of Richmond, Va. The class used the text book on "The Pupil."

The Life of Christ was taught by Rev. D. J. Currie, pastor of the local Presbyterian Church. The popularity of this course was evident by the large number in class.

Mrs. Kate McSweeney Smith, of Chipley was the leader for the course in "Story Telling." This included lessons on story telling, beginners and Primary units, selection and telling of stories, together with practice work in class.

The course in Christian Endeavor was led by Mr. Carl J. Matthews, field secretary, of the Florida Christian Endeavor Union and Miss Lillie Mae McDonald, president Pensacola district C. E. Union.

"The Child and America's Future" a home mission course by Miss Nancy F. White, was led by Miss Wilhelmina Whitted, former president of Florida Presbyterial Auxiliary, of Chipley, Fla.

Miss Mary McKinnon, principal elementary de-

partment of Palmer College, led an interesting course in "The White Fields of Japan."

Every morning at 7 o'clock the morning watch was observed. The conference was happy in the selection of Rev. Geo. Mason, pastor of the Presbyterian Church of Milton as leader of this hour and also as song leader.

The conference period was at 11:30. This was presided over by the conference president and each morning there was an inspiration address by one of the visiting ministers.

Each evening a Bible lecture was given—among the speakers were Rev. J. W. Jackson, pastor of First Presbyterian Church, Tallahassee; Rev. J. K. Roberts, of South Carolina, Mr. C. J. Matthews, of Jacksonville, and Rev. Geo. Mason, of Milton.

The afternoon was given over to recreation, such as swimming, tennis and auto riding.

At the first conference, conference officers were elected. They were, president, Miss Phoebe Quarterman, Tallahassee, vice-president, Miss Louise Quarterman, Quincy; and Mr. Eugene Richardson, of DeFuniak, secretary. Five groups were organized and each group chose as their names the names of some of our missionaries, they were: Hunnicutt, Mrs. Kate Smith, counsellor; Stuart, Miss Lucile Tervin, counsellor; Greenfell, Miss Lillie Mae McDonald; counsellor; Moffatt, Miss Wilhelmina Whitted, counsellor; and the boy's group: Livingston, Mr. Wm. T. Baker, counsellor. The competition between all groups was very keen. The point system was used. The Hunnicutt group with Mrs. Kate Smith as counsellor won this event with a score of 99 2-3 for the entire conference.

The members of the faculty conducted special programs in their respective departments in the local Presbyterian Sunday School Sunday morning, while the visiting ministers filled the various pulpits of our city. In the afternoon delegations from the conference, with the regular force of teachers went out to the five afternoon Sunday Schools conducted by the local Presbyterian Church.

The local Christian Endeavor Society held a very inspiring and interesting prayer meeting at the church Sunday evening, at which some of the delegates spoke. The Christian Endeavor choir rendered efficient service and their two special numbers were especially enjoyed. Prominent delegates congratulated the DeFuniak Church on its splendid Christian Endeavor.

Conference leaders filled all the local pulpits Sunday night, Mr. J. K. Roberts giving a splendid Bible lecture at the Presbyterian Church.

Monday night the commencement was held in McIlwain auditorium. Certificates were awarded to those who successfully passed the prescribed course of study, after which Rev. J. K. Roberts gave an interesting Bible lecture.

At the close of the evening representatives of each church represented spoke of what they had gotten out of the conference, after this the conference organized for next year and elected the following officers: President, James Hayden, Tallahassee; vice-president, Miss Flora Douglass McLean, DeFuniak; secretary, Miss Phoebe Quarterman, Tallahassee; treasurer, Miss Jewell Godwin, Bonifay; chairman of publicity, Miss Genevieve McSweeney, DeFuniak. It was also decided to name the officers as a "Flying Squadron" to advertise the conference for next year. Each delegate present promised also to be a committee of one to go home and advertisc what a good time they had had, both spiritually and socially.

GEORGIA

Waycross, First Church—Rev. Julian S. Sibley, D.D., has just completed the fourth year of his pastorate of this church. During this time the church has made progress along all lines. Two hundred and thirty-six members have been received into the church, all the result of personal effort, no special services having been held. The total membership has increased from an enrollment of between 350 to 400 to a membership of 546. This church has the honor of being the largest Church, in point of membership, in the Savannah Presbytery. It stands ninth in membership in the Synod of Georgia.

A most desirable lot has been purchased at a cost of \$8,500 upon which a new church edifice is to be erected. About \$20,000 has been paid in and subscribed towards the erection of the new church building. The contributions have increased nearly 450 per cent during these four years. A Men's Club, and a Boy Scout troupe have been formed. The pastor's salary has been increased \$600. The First Church is one of the strong churches of this city of 20,000 inhabitants. The Ladies' Auxiliary led, in the total amount of contributions, in the Savannah Presbyterial during the past fiscal year.

Columbus—The First Church, of which Rev. T. M. McConnell is pastor, is enjoying the greatest period of usefulness in its long history. At present, this church has three fine mission Sabbath Schools, two for the whites, and one for the negroes. The attendance at these schools has been very gratifying to those engaged in the work. The church is also supplying two pastors, Rev. A. G. Harris and Mr. T. B. Hay, for two mission churches, one in Alabama, and one in the suburbs of Columbus.

Dr. McConnell, with his wonderful power as preacher, has the God-given gift of endearing himself to everyone. Since his coming here the church has shown new life. We no longer hear the statement that our church is cold or asleep but instead everyone notices the renewed interest on the part of the people. Our congregations are larger than they have ever been and the mid-week prayer services are attended in large numbers. Dr. McConnell is now enjoying his vacation in his beloved North

(Continued on page 12)

News of the Week

The news item of national concern and that overshadows all others is that of the death of Warren Gammaliel Harding, President of the United States.

On Thursday afternoon at his headquarters in San Francisco, Calif., he died very suddenly from what was pronounced an apoplectic stroke. Mr. Harding, returning from an extended western and Alaskan trip, was stricken in San Francisco with pneumonia. However, he was convalescing from this when stricken with apoplexy. Mrs. Harding was with him at the time.

The body of the deceased President is at this writing being borne across the continent to the capital where it will lie in state and then be carried to Marion, Ohio, where on Friday, the 10th, it will be interred.

Friday, August 10th, has been set aside by President Coolidge as a national day of mourning for the deceased President.

Calvin Coolidge, former Vice-President of the United States, was sworn in as President of the United States on August 3d by his own father, at his country home in Vermont, where Mr. Coolidge and family were visiting when the news of the death of Mr. Harding was received.

Sunday always seems fatal to automobilists. On July 29th 25 persons were killed, in the following states: Illinois, Indiana, Missouri, New York, North Carolina. In each instance it was due to carelessness in crossing the railway tracks.

On July 30th cloudbursts and a series of terrific thunderstorms, sweeping the counties of western Maryland, caused the Patapsco river to overflow its banks, sweeping bridges and buildings before it, driving hundreds of families from their homes and causing damage that will run into millions of dollars. As far as is known no lives were lost.

A detailed analysis of reports on cotton conditions, gathered under an average date of July 23d, reveals the fact that the crop has held its own well, and some important gains have been made. Estimates of more than 1,600 trustworthy correspondents of The Journal of Commerce place percentage condition at 70.4 per cent, an average of 1.2 points over June and comparing with 74.1 per cent a year ago, and a 10-year average of 74.9 per cent.

C. G. Smith, president of the Union Storage and Warehouse Company, of Charlotte, in a letter to Frank A. Hampton, charges the railroads with being unfair to North Carolina, and asserts that the interstate commerce commission is a sort of useless government body.

The American and Turkish experts reached an agreement July 28th, whereby the United States receives the most-favored-nation treatment concerning the freedom of the straits for merchantmen and warships. The United States, without signing the straits convention, will receive all privileges.

Although the commercial industries of the state pay more taxes than the farming and labor classes combined, the state has departments of agriculture and labor, but has never seen fit to establish a department of commerce, Governor Cameron Morrison told the North Carolina Commercial secretaries, in convention.

Addressing a joint session of the state legislature, Senator Oscar W. Underwood, of Alabama, declared he would accept the candidacy for democratic nomination to the presidency if the people of Alabama desired it. His address was in response to a resolution of endorsement adopted by the assembly.

Royal assent was given to Lady Astor's liquor bill, thus formally placing it up on the statute books. The bill, which prohibits the sale of intoxicating liquors to any person under 18 years of age, was passed by the house of lords last Tuesday.

Two Southern senators, Messrs. Robinson, of Arkansas, and McKellar, of Tennessee, discussed the predicaments of the farmers, before leaving for Europe. Mr. Robinson said it might be wise to extend the life of the war finance corporation and enlarge its powers. Mr. McKellar outlined a policy for the agricultural interests. The views are interesting to the South, especially as Senator Robinson is to be the leader of the democrats in the senate.

Declaring he intended to obtain first-hand information

regarding conditions in Europe, so that his "constituents would have nothing on me," Senator Robert M. LaFollette sailed on the George Washington with four other senators who are to attend the Inter-Allied parliamentary union at Geneva.

In the city-county election, held in Charlotte, N. C., to decide upon the question whether to have a joint building, was decided in the negative. It was carried in the city, but the county went overwhelmingly against it.

According to the detailed report of the auditors, made public for inspection, as outlined by the Raleigh correspondent of the Charlotte Observer, there is a deficit of \$477,191, which the legislative committee reported, figured on accrual basis, and which without the \$710,000 school notes, leaves a surplus of \$232,905.

Three former war officials have been indicted by the United States grand jury, together with the officers of the United States Harness Company. They are charged with conspiracy to defraud in connection with the sale of war surplus harness.

"THE TIME TO TRY CHRISTIANITY"

By Rev. Wm. E. Hutchison

A daily paper recently contained the news item that the International Conference on Christian Citizenship had sent an address to virtually every nation of the world, urging that "the time had come to try Christianity as the only hope" of preventing another more horrible world war and the probable extinction of civilization.

At first thought this seems like a noble effort likely to accomplish much good. It is indeed the registration of the wish of a large and influential body of philanthropic workers, for the coming of peace and good will among men. It is true furthermore that the only hope for such a consummation lies in the worldwide sway of the spirit and teachings of Jesus. It is true, as stated in the address, that wherever Christianity has been fairly tried it has not failed; it is also true, as therein implied, that it has never been tried on a worldwide scale.

On further reflection, however, the proceeding appeared as wise as the sending of Henry Ford's Peace Ship to Europe to stop the war; and it will have exactly as much influence in preventing the dreaded world-wreck. For Christianity cannot be fairly tried in such ways. It must be used according to directions. The new remedy, insulin, which promises so much in the cure of diabetes, is not for sale at the drug stores to be taken by any one like a patent medicine. It is only to be used with the utmost care under the personal direction of medical experts. It must be administered in a particular and definite way. It is so with Christianity. The ethics and social teachings of Jesus will have little effect except in a Christian world, that is, in a world of Christian individuals. Christ's social program was not, like His address, proclaimed to the world, but to those who were already His disciples. It will operate successfully only among those who have been born again, men who have, each for himself, accepted Christ as their Saviour and as their Lord.

Except in a world of Christian men the teachings of Jesus will not be carried out; for if presented as a social program proposed by a mere man, even though he were the best and wisest of men, they will at once raise debate and meet with opposition. Such a program will be universally accepted only when backed by resistless authority. Except in such a world of regenerated individuals these teachings cannot be carried out; for without the fundamental change of regeneration men are helpless against the pull of their selfish human natures and the unseen forces of evil. This has been proved anew for us by the world war and its results. Men are able to do God's will only by the constant assistance of his Holy Spirit; and that Spirit is given only to those who have been saved by the death of His Son.

Moreover if men are disposed to approve and accept Jesus' program, why will they not also pay attention to his prediction of increasing wars and distress as this world order draws to its end?

The only sensible thing to do is to follow out Jesus' own orders and go on preaching the old-time gospel in the old-time way, offering to every man salvation from the guilt and power of sin through His blood. Only in a world of redeemed men and women can we be safe against wars.

Richmond, Va.

PASS IT ALONG

By Rev. S. F. Terry

As an illustration of how good may be propagated from a small seed I will state that some months ago I made a little present to two or three of my Christian friends—a little book called "God's Minute," containing

a short prayer for every day. Such a book is a help to devotion to some people. The result of my making these presents is that I have been requested to order about 20 copies of that book. Those who received the book in the first instance pronounced it to be excellent, and wanted copies to give to their friends. Perhaps some reader of these lines may wish to investigate that little book, and use it for themselves, or for others. It can be bought of the Presbyterian Committee of Publication, at Richmond, Va., or Texarkana, Ark.-Tex., price, 60 cents, Crockett, Tex.

IS EVOLUTION AN ASSURED SCIENTIFIC FACT?

"We are animals, and we ascended from the lower animals. Whether we like the fact or not, it is a fact."—(Dr. Lyman Abbott, in The Outlook, January, 1897, page 242).

Now that would seem to settle the matter authoritatively—"ipse dixit." And yet Du Bois-Reymond, the great German Scientist who passed away a little more than two decades ago, found "seven impassable chasms" in the way of the establishment of the evolutionary hypothesis; and the Great Virchow has dubbed the advanced evolutionists "The Bubble Companies."

Of Professor Drummond, "the silver-tongued lecturer and charming litterateur," on whose say-so multitudes today are resting their doubts of the Bible and their beliefs in the "ascent of man," of Drummond the scientists say his science is bad, and the theologians say his theology is rotten.

It may be well to remember that the only way in which the evolutionary hypothesis (in distinction from the accepted doctrine of development) has ever been shown to be true has been by first assuming it, then second, proving it by itself. For of scientific basis it can have none, in its application to the development of the animal kingdom, until two things are established: (1) Spontaneous generation; (2) Transmutation of species. The first of these (spontaneous generation) was undeniably demonstrated to be false by Huxley, Tyndall and Pasteur; the second (transmutation of species) has not a single fact, in the universe, in its favor—nothing beyond morphological changes having ever been shown.

"MARY THE MOTHER OF JESUS"

By R. E. Henderlite

I notice in the "Earnest Worker," on the lesson, "Mary the Mother of Jesus," a statement which I want to criticize. The author says that Jesus may have changed His mind.

He had just told Joseph and His mother that He must be about His Father's business, and then went down and was subject unto them; the inference being that He could not be about His Father's business and be subject to them at the same time.

I make two criticisms:

(1) That Jesus, being the Son of God, could not change His mind.

(2) That when He went down with them to Nazareth and was subject to them, He was just as much about His Father's business as when He disputed with His elders in the temple.

Rougemont, N. C.

WOMAN'S AUXILIARY

(Continued from page 6)

The vespers will long remain in our memories. Each evening one of our own missionaries gave us a message from one of our various fields. Korea was represented by Mr. and Mrs. R. T. Coit and Dr. and Mrs. R. M. Wilson, Mexico by Mrs. Z. E. Lewis, China by Rev. Lewis Lancaster, Brazil by Dr. and Mrs. Alva Hardie, the former being moderator of the General Assembly there. The pathos of the condition of the Christians of the Near East was told at one vesper service by Rev. John Yonan, of Persia.

The presence of these missionaries and all the others then in Montreat, with their families, on the platform of the auditorium was a most inspiring feature of the last day's program. Every field was represented except Africa. The fact that many of these special servants of God were in ill health from overwork, brought a feeling of shame and regret that the Church did not have more such messengers, mingled with one of pride that the ones she did have were so fine.

It was with saddened hearts and lingering regret that we came to the end of our week. Happy friendships had been made, bonds of love strengthened, and adieus but not goodbyes were regretfully said. And so endeth the Tenth Annual Session of the Woman's Summer School of Missions. Endeth did I say? Nay! Thank God never shall end the influence there set in motion. We pray that we may never lose the vision we have there received of duty, of opportunity, of privilege. O women of the Southern Presbyterian Church, go to Montreat if you would find inspiration, beauty of nature and God's own people!

Nancy Murray Mann.

CHILDREN

A WEEK IN THE COUNTRY

Dear Standard:

Here I come again to tell you I am still enjoying the letters in the Standard, and I want mine printed to surprise my mother and daddy. I have two brothers, Allen and Marvin. Marvin is a dear baby brother only eighteen months old. I'm nine years old. I'll be in the fourth grade next term. I go to Sunday School and Church. I am spending this week in the country with Grandma and Grandpa Garrison. I will close.

Margaret Meban.

Burlington, N. C.

HEARD "BILLIE" IN COLUMBIA

Dear Standard:

I am a little girl ten years old and will be in the sixth grade next year. I sure do enjoy reading the stories and letters in the Standard. Mr. Sunday sure is a good evangelist. He has been in Columbia a while. I am a member of the Richland Presbyterian Church. We have a new church now. I have five sisters and brothers. Their names are Sara, Elizabeth, Wilhelmina, Virginia, and Kathleen. I will close for fear of the wastebasket.

Your unkonwn friend,
Margaret Hood.

Eastover, S. C.

WANTS THE "TRAVELS IN EUROPE"

Dear Standard:

I am a girl 13 years old, and was in the 7th grade last term. My teacher was Miss Carrie Love and I like her fine.

I go to Sunday School at Bethesda Church. My teacher was Mrs. J. P. Moore, but she moved to North Carolina, and I don't know who will take her place. I liked her fine and hated to see her go.

Our pastor is Rev. F. H. Wardlaw and we like him.

I am looking forward to Eleanor Williams' story in your paper of her travels in Europe.

Please don't let my letter reach the wastebasket, as I want to surpris my friends.

Your new friend,
Laura Russell.

Guthriesville, S. C.

MAMMA HELPED

Dear Standard:

I am a little boy six years old. I am in the first grade. Miss Bertie Bryan was my teacher, I liked her fine. I have a goat, and four little brothers to help me play with him. We have a wagon and haul stove-wood for mamma with him. Hope my letter will escape the wastebasket, as this is my first letter and mamma had to help me with it.

Clarence Price.

McDonald, N. C.

IN QUARENTINE

Dear Standard:

I am a little boy nine years old. I love to read the stories and little letters in the Standard. Iona is our church. Mrs. Andrews is my Sunday School teacher. I like her very much, but am shut in now with measles. I am not very sick but miss my little friends that haven't had measles, that have to stay away.

Please print my letter as I want to surprise my daddy.

Your friend,
Alton Price.

McDonald, N. C.

BERT'S WILDCAT

"O Bert," cried Polly, "father says we're all going to the mountains for the month of August!"

That was good news to Bert, but he only said, "Huh! That's fine!"

The family arrived at the small mountain hotel early one evening, and the next day the brother and sister were all ready to explore the neighborhood. They made friends with Ben, an old man of all work on the premises, and asked him all sorts of questions about the big woods near the hotel.

"Yes," drawled old Ben, "thar's a few animals wandering round on the mountains; foxes and wildcats and now and then a bear."

Polly glanced over her shoulder at the dark forest, but Bert, who noticed her look, laughed.

"Hol!" he said. "Bears always run away, Poll. And as for wildcats, they're no bigger than ordinary good-sized cats. You can tell them by their stubby tails. I'd just as soon walk right to one and stroke it."

Polly shook her curly head doubtfully, and Ben remarked that he should call a wildcat a "savage critter."

A few days after that Bert and his sister set out for a ramble up the side of Whiteface, the nearest mountain. After an hour or two of pleasant climbing they halted to eat the sandwiches they had brought with them. Afterward they stretched themselves out on the moss to rest awhile.

After they had been silent and still for a long time, Bert said drowsily, "This is the jolliest place I ever saw."

Just as he spoke there was a slight sound like the crackling of a twig in the thicket just behind them. Bert sat up. "What was that?" he said.

They listened, and presently they heard the sound again. That time it was a little nearer. "Do you suppose it's a bear or anything?" asked Bert in a low tone.

"It might be a wildcat," Polly suggested rather shakily. "You said bears always run away."

At that moment they both caught sight of two bright eyes shining in the shadows of the firs. "Look!" Bert said in a loud whisper. "It is a wildcat, I do believe. What shall we do?"

"Perhaps we'd better sit perfectly still," Polly whispered back.

Nearer and nearer came the eyes. The two watchers—sitting like statues, but rather shaky statues—could now see plainly the animal's gray fur and erect, pointed ears.

The creature advanced softly, step by step, until it was only a rod away.

"I can hear it growling," Bert said in a low whisper.

Polly listened a moment. "No," she said softly, "that doesn't sound like growling. It's more—why, it's more like purring."

As the big cat came slowly nearer they could hear it purring loudly. Suddenly Polly had an idea. She reached out one trembling hand, snatched up a fragment of beef from a left-over sandwich and tossed it toward the strange visitor.

The animal halted and sniffed at the meat, then, crouching, began to cat it.

"I declare," said Polly in a bolder tone, "it acts just like a common cat!"

When the cat had finished the morsel it came still closer, purring more affably than ever, and accepting another piece of beef. That finished,

it walked over to the shrinking pair and began to rub against Polly's kneec.

The little girl drew back at first; then all at once she cried, "Look, Bert, it has a long tail just like any common cat. It is a common cat!"

She put out a hesitating little hand and stroked the silky fur.

A little later two rather shamefaced travelers came stealing back to the hotel. They might have kept their adventure a secret, but the cat followed close at their heels and would not leave them.

As they walked into the back yard old Ben saw them. "Hey," he said, "where did you find Big Tom? In the woods, I suppose; he's a regular tramp. Didn't see any wildcats, did you?"

Then somehow the whole story came out. Old Ben was good enough not to laugh very hard, but he could not help giving Bert a little thrust. "When you saw the critter staring through the bushes did you walk right up to it and stroke it, son?"

Bert was honest. "No, sir-e-e, I didn't," he said. "Wildcats are easier to talk about, I guess, than they are to meet."—Willis Boyd Allen, in *The Youth Companion*.

THE SURPRISINGEST SURPRISE

Robert was making the long journey alone because his cousins had begged him not to wait for the family, but to come at once, so he would be there for the camping out fishing party the boys were to have the last of the week. It would be an all-day ride, but he did not have to change cars, and would have no trouble.

For some time he was so interested in looking out of the window he did not ever think of being alone; but after a while it clouded up, and rain streaked the glass so he could not see plainly, and he began to wish he knew some one in the car. He looked at the games he was taking to the cousins, but he could not play them alone; and at last, just to be doing something, he went to counting the people in the car.

Turning to look behind him, he discovered a little girl all alone huddled in the last seat at the far end. She was so little he though her folks must have just gone into another car, and watched to see if any one came to her. But no one did.

And presently he saw that the little girl was crying. She did not make a sound, but the big tears kept slipping down her round, pink cheeks, and she wiped them off with a quick little motion as if afraid some one would notice.

The conductor came by and spoke to her in a very kind way, but she shook her head with her face to the window. Robert thought she must be very shy, and felt sorry for her; he was shy himself, and didn't know about speaking to her, but the seats around her were empty, he could sit closer, it might be company for her.

He gathered up his small belongings and went down the car; the little girl looked up startled when he stopped by her seat, so he slid into the one in front of her; she still kept her face to the window and he could see the tears still slipping down her cheeks.

At last he got courage to speak to her, and stammered. "D-did your folks go off into another car and leave you alone?"

She bounced around at that, look-ink almost angry. Then she laughed—really laughed with the tears on her cheeks!—and mimicked him: "D-did your folks go off into another car and leave you alone?"

"Of course not. I'm nine, and I'm

going alone to visit my cousins," Robert said stoutly.

"I'm seven, and I'm going alone to visit my cousins, too," the little girl said; "I'm 'spressed, scc!" she showed a card fastened to her clothing. "But it's the longest way—I d-don't li-like going alone," she suddenly put her head down and sobbed, and as suddenly looked up and laughed again.

"You're like the weather outside, showery and shiny together," Robert said, laughing.

"Papa calls me Showery-shiny sometimes, but my name's Margy," the little girl smiled brightly.

"My name's Robert. And now we're acquainted I'm going to sit with you, and let's eat our lunch together."

"B-but I haven't any lunch. I was to eat in the dining car, only I—I didn't want to g-go in there with s-so many strangers. But I—I'm not hungry."

"I've got a plenty for both if we don't eat too much." Robert wasn't quite sure there would be plenty, traveling made a fellow so hungry!

Somebody laughed out, and there was the conductor in the door. "I'm glad you made friends with Miss Margy, and I'll see that you have dinner in plenty for both of you," he said.

The porter fixed a small table in front of them, and when the fine dinner was ready, hungry Margy squealed delightedly, and Robert could hardly wait for manners.

The afternoon passed quickly with games and picture books, and neither thought to tell their last names, where they lived, or where they were going.

But at last the train stopped at a large town, and a man came through the car, looking about sharply.

"Uncle Arthur! Uncle Arthur!" Margy cried, starting up.

"Uncle Arthur! Uncle Arthur!" Robert echoed, starting up too.

"He's my Uncle Arthur!" Margy exclaimed.

"He's my Uncle Arthur!" Robert insisted.

"I am Uncle Arthur to both of you, and you are cousins. Didn't you know that?" Uncle Arthur laughed.

"Oh! oh!" they cried together. They could hardly believe it; they lived a long ways apart, and had never seen each other before.

"Well, I'm glad we're cousins," Margy said.

"And I'm glad we're cousins, too, but it's the surprisingest surprise!" Robert exclaimed.—Louise Jackson Strong, in *Sunday School Times*.

ON THE TRAIN

Last summer when we went to Maine, We traveled overnight by train. At evening when my prayers were said,

The porter came to make my bed. He drew the curtains all around And shut me in all safe and sound, So I alone could snugly lie. And watch the stars go sliding by. What fun it was! and as I lay The moon came up as bright as day, So I could clearly see at last The country as we hurried past— The cows asleep upon the hill, The little houses dark and still, A lighted town, a bridge, a brook, Like pictures printed in a book. But what seems puzzling to my mind, We never left the moon behind— It shone above as clear as day, And stayed right with us all the way!

—Ex.

No man has a right to do as he pleases unless he pleases to do right.

CHURCH NEWS

(Continued from page 9)

Carolina home and during his absence the pulpit is filled by his able associate, Rev. A. G. Harris. Truly Presbyterianism is awake in our grand old church and we give God the praise for the blessings which we are receiving. Our Sabbath School building, when completed, will be larger than the present church edifice. Mr. McKay, our superintendent has every one at work and when this is the case we can easily guess the result. Cor.

KENTUCKY

Louisville—The faculty and friends of the Louisville Theological Seminary are pleased to know that Rev. S. W. McGill has declined the call to become Assembly's secretary of Men's Werk and will remain with the seminary in the department of Church Efficiency.

MISSOURI

St. Joseph, First—Rev. Bunyan McLeod, D.D., has been called to the pastorate of the First Presbyterian Church, of Lexington, Ky. Dr. McLeod has the call under consideration.

TENNESSEE

Memphis—During the absence of the pastor, Rev. C. H. Williamson, D.D., on his summer vacation, the First Presbyterian Church will undergo extensive repairs. This historic church has a splendid equipment and a strategic location.

Memphis—Rev. Wm. P. Nilson, D.D., pastor of Idlewild Church has returned from his vacation and is again in his pulpit. Idlewild church has made a very favorable arrangement with Southwestern College to secure stone for the new church from the quarry which was purchased by the college. When completed it is expected that Idlewild Church will be one of the most modern and attractive churches in the Assembly.

Memphis—The concrete slab for the first floor of the B. M. Palmer Memorial Building at Southwestern is already in place. The stone work is being set and building is progressing rapidly. The Palmer Memorial Building is to cost \$250,000 and will be the central administration building. Three dormitories must be erected at a cost of \$60,000 each. The dining hall at a cost of \$75,000. The Science Building to cost \$200,000. These buildings offer most attractive opportunities for useful and permanent memorials.

TEXAS

El Paso, Eastminster Church—We are glad to report the organization of Eastminster Presbyterian Church at 1208 Crockett Street, on last Sunday evening, with 37 charter members. The following to were dismissed from Westminster: Mr. and Mrs. T. R. McClintock, Marion and Dorothy McClintock, Mr. and Mrs. W. P. Clark, Mrs. Irene Disman, Beverly Disman, Mrs. M. M. Lee, and Mr. Drurey. Four were dismissed from Manhattan: Mr. and Mrs. Hardeman, Mrs. James, and Miss Louise James. Eleven came from other Presbyterian churches, and 12 came in by statement and profes-

sion. It may be of interest to note that Westminster was organized just 20 years ago in August, with 17 members. This new organization has the advantage over the beginning of Westminster in that they have a building, and four good lots, and a pastor whose salary is provided for a year. The Southern Presbyterian Church now has in El Paso four church organizations, and buildings; four pastors; about 650 members, and over \$100,000 in property. Mr. H. A. Wren, and Mr. W. N. Hardeman were elected elders in Eastminster. They had 58 in Sunday School last Sunday. We are sure that this new church will have the hearty support of Westminster. We are paying from our benevolent budget \$200 on the pastor's salary, and will with the help of El Paso Presbytery take care of the note of \$2,600, the balances due on their property. Manhattan is paying \$100 on the pastor's salary, while the Mexican church is lending them pews and an organ. The next thing we ought to do is to build some manses for our pastors. Mr. Fernandez is the only pastor that has a manse. This will be a great aid to our churches in providing pastors for the future. If we did not have "rich" pastors now, I do not know what we would do.

VIRGINIA

Newport News—There were 23 additions to the First Church at the July communion, 13 on profession and ten by letter. Dr. Wellford leaves August 1st for his annual vacation and the pulpit will be supplied in his absence by Rev. Drs. Campbell and Lang, of Pittsburg, Pa. E. T. W.

The Synod of Virginia will meet at Massanetta Springs, near Harrisonburg, Va., on Tuesday, August 28, 1923, at 8 o'clock, p. m.

The new plan of entertainment will be in effect at this meeting, and to provide the necessary money for the transportation and entertainment of its members, the Synod has laid a tax of seven cents per resident member upon all of its churches, and due notice has been mailed to every church.

The success of the plan will depend to a considerable extent upon the full participation of the larger churches. At this writing there are 28 churches of more than 300 members each which have not paid their apportionments. These churches can save the Synod embarrassment, and secure for the new plan a fair trial, by sending in their apportionments now. Joseph A. McMurray, S. C. and Treas. Hedgesfield, W. Va.

East Hanover Presbytery held an adjourned meeting on July 27th in Richmond, and dissolved the pastoral relation between Rev. A. W. Hoeny and the Overbrook Church of Richmond. Mr. Hoeny was given permission to labor outside the bounds of the Presbytery, until the Fall meeting of Presbytery. Rev. H. A. Lewis was appointed to preach at the church and declare the pulpit vacant. Rev. J. Y. Fair, Rev. J. M. Alexander and ruling elder S. B. Love were appointed a committee to advise with and assist the church in securing another pastor.

A petition signed by 46 persons was presented asking for the organization of a church at Centralia in Chesterfield county. The following commission was appointed to visit the field, and if the way be clear to organize a church there: Rev. J. M. Alexander, Rev. H. J. Williams, Rev. Dr. E. B. McCluer, Rev. Dr. J. Y. Fair, Rev. Hugh Fitzpatrick, and ruling

elders W. B. Strother, T. O. Williams, R. W. Roberts.

Arrangements were made to borrow the money needed to aid in building the new church at Colonial Heights.

Massanetta Springs Conferences—The Young People's Conference held at Massanetta Springs, July 16-22 was attended by about 700 young people. The actual number of registrations was 545.

Eighty-five young people came forward at the closing service and dedicated their lives to whole-time Christian service. There were already 40 on the platform who had previously made this decision. The whole audience was deeply moved by this demonstration.

The Massanetta Springs grounds with its beautiful lawn and oak trees never looked so attractive. The grove around the auditorium was well covered with tents from the various churches of the Synod.

The Standard Training School for Church and Sunday School Workers opened July 24th. Dr. H. E. Tralle and a fine faculty of teachers, including Dr. W. H. T. Squires, Miss Elizabeth McE. Shields, Mrs. H. E. Tralle, Miss Anna Branch Binford, Rev. Walter Getty, Dr. J. L. Fairly, Mr. E. R. Michaux, and Rev. S. K. Emurian, soloist and musical director, are on the program.

The Woman's School of Missions will open August 1st and continue for seven days. The faculty consists of Rev. J. O. Reavis, D.D., Mrs. E. L. Russell, Mrs. Chas. S. Shawhan, Miss Hilda White, Mrs. John Bratton, Mrs. D. K. Walthall, Mr. C. R. Warthen, Mr. Chrystal Brown, soloist and musical director. In addition to the above faculty the following speakers are expected: Mr. Frank Gilliam, Miss Annie R. V. Wilson, Dr. Homer McMillan, Dr. W. F. Williams, Dr. J. L. Mauze and Dr. W. L. Lingle.

Bible Conference—The leading speakers at the Bible conference at Massanetta Springs August 17-26 are as follows: Dr. G. Campbell Morgan, Dr. Wm. Evans, Dr. A. C. Dixon, Dr. J. C. Acheson, Mr. Geo. W. Trotter, Mr. Homer Hammtree, one of the leading singers and choir leaders in the United States, will have charge of the singing.

The Synod of Virginia meets at Massanetta Springs on August 28-30.

QUIET TALKS

(Continued from page 4)

selves. And we called his earth name Jesus. He was a real man. He lived our life.

Then one day He got down, in, under the load of our stubbornness, our selfishness to get rid of it. And the load was so heavy it broke his heart. And the blood came. And he used the blood to clean us up, and break our hearts, and bend our wills and draw us back. And He is doing it.

A little girl in bed screamed out when the storm broke. The mother, coming quickly, said, "Didn't I tell you, dear, not to be afraid? God is watching; you won't get hurt." "Yes, mother," the child said in a shaky voice, "but when it thunders like that I want somebody with skin on."

May I, with utmost reverence, use the child's child talk? Jesus was God coming with skin on. He came that we might know God by the human feel.

No. 7—The Bad Break

Marriages and Deaths

MARRIED

Wilson-Thomas — In Greenville, S. C., August 2, 1923, by Rev. E. P. Davis, Mr. James Wilson, of Greensboro, N. C., and Miss Rachel Thomas, of Greenville.

DEATHS

Cooke—Joseph Cook died July 19, 1923 at his home near Wade, N. C., having attained the ripe age of 98 years. He was a faithful officer and member of the Bluff Presbyterian Church, where for 40 years he served in the capacity of deacon. He is survived by a number of children and grandchildren and great-grandchildren. As a soldier in the Civil War and as a stalwart and law-abiding citizen he served his country faithfully. He will be missed in his community and church.

MRS. HENRY SAIN

Mary Abigail Alexander, born October 6, 1833, in Mecklenburg County, North Carolina. With her parents moved to Fayette County, Tenn., in

1842 in the ninth year of her age. She was married to Henry Sain May 26, 1868. Moved to Marshall County, Miss., in 1859. They then came to Monroe County, Ark., in 1878 and settled on the place near Holly Grove where she lived till her death, July 23, 1923.

She was the mother of five children, two of whom still live. At her bedside were two sons, 18 grandchildren and nine great-grandchildren. She was reared in the faith of the Presbyterian

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Church and held to its teachings with loyal fidelity to the end of her long life. She was buried from the Holly Grove Church, where she held her membership since March, 1883, over 40 years.

James H. Morrison, Pastor.

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Story and Incident

A SUMMER GIRL

A flutter of pink muslin, a gleam of coating pink ribbons, of a summer at wreathed with roses, and a charming, earnest girl face looking out from under it, and all the piazza people at the great hotel said: "That's Rosamund Ellis."

Every one in the house soon knew by the cordial greetings extended by old friends and the admiring glances of those who met her for the first time, that to Rosamund Ellis fairly belonged the fame of belle of the Mountain House.

The fashionable hotel crowned a height in the center of a New England village, lately found out and occupied as a summer resort by city people. At the head of the company was a cultured, highly intellectual man, whose fame as orator and writer has gone the world over. With him came a college professor or two, a poet and a novelist, each attracting a little coterie, and all exulting in the rare beauty and healthfulness of the hills. The denizens of the town, whose ancestors had transformed the wilderness into a habitable place, were, in the main, intelligent, God-fearing farmers, in whose eyes the pretty white church, with its slender spire pointing heavenward from the village green, represented the true meaning of all life, material as well as spiritual.

The new city-comers, however, secretly despised the plain little church and its plain service, and often used the words "narrow" and "bigoted" in speaking of its worshipers. And quite naturally the village people who were outside the church, and especially those whose gains were increased in the service of the new-comers—all those whom the church longed to win to Christ—were dazzled by the glitter of the gay city people, and readily adopted their sentiments.

Rosamund Ellis, while at college her pure nature yielded to religious influences, and she had given her heart and soul loyally and earnestly to the service of her Saviour. Sabbath was to her a day to be joyously given to spiritual things.

So it happened that when she came down to breakfast the first Sabbath morning after her arrival, looking as fair as a spring blossom in her fresh, white gown, and with her face shining with the joy of early Sabbath morning thoughts, the chatter of the hotel company jarred painfully on her heart.

"We are off for a horseback ride to Whitecap," said a jolly young fellow, "with dinner at the new Mountain House, and a ride home by moonlight. What do you think of that?"

The young men and maidens clustered around her, laughing and planning. Some of them knew her ideas about Sabbath-keeping, and looked on with eager curiosity to see what she would do.

"But what about the morning service, if we all go horseback riding?" she said.

A volley of answers, just such as she expected, met her little venture. "It was too warm to go to church; the pastor didn't know how to preach the choir didn't know how to sing; it was vacation time; let church-going have a rest with other duties of the year."

But Rosamund quietly held her way. "When I was in the mountains last year," she said, "I heard some one say

to the old pastor of the town, 'What a fine thing for your church and the place to have this brilliant company of men and women come here for the summer; it gives new life to the old town, and must be a great incentive to the young people.'

"I shall never forget the old man's answer:

"'Better; a thousand times better, if the brilliant men and women had never seen our little town. They openly despise the worship of God's house, and all that goes with it. They draw away from its services the boys and men who must caddy for them and drive them about on their Sabbath excursions; they profane every Lord's day all through the summer, and the fact that they are cultured intelligent and highly esteemed in the world outside, adds terrible weight to their bad example. The Lord's day was a quiet, sacred, happy time until they came. Now all the preaching of

the year can not wipe away the effect of their evil deeds. The church feels the influence most keenly. And when, at the close of the season, all the gay guests unite in an entertainment for our benefit, they think they are doing an act of charity. Far greater charity,' said the old man, 'if they would remain away; or, better, if they would show at least outward respect to the day. How can they answer to their God for the long summer violations of his command to reverence the Sabbath?'"

"Now," said Rosamund, still lightly, "if any of you feel like adding to the burdens of that old man, I am not one of you. Every Sabbath this summer I shall go to church morning and evening, God willing, and not once shall I go riding or take part in an excursion of any sort. It is the Lord's day, not ours, you know; and I truly believe," she added, softly, "that we can make Sabbaths among these hills

beautiful memories for all our lives."

The little company gradually dissolved away from Rosamund's side and formed in groups on the piazza, in the parlors and in quiet corners, to talk over the situation. In a half hour the horses were brought gaily up to the front door, and a party, much smaller than the original one galloped away over the plain. A few quietly walked across the green to the little church, and the old pastor noted their coming and wondered what had brought them.

By degrees Rosamund won the day. She talked to the fishing young men so effectually that they gave up Sabbath sport, and the small boys who usually attended them on their excursions had a chance to go to Sabbath School. She interviewed all sorts of Sabbath-breaking people and won many to her way of thinking. She added her fresh, well-trained voice to the choir and sang solos to attract

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THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. We do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their **wealthy** patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the **poor** man who has not the money or the **busy** man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read our answer in the coupon at the bottom of this page.

We have the **utmost** confidence in the Shivar Mineral Spring Water for it has made us thousands of friends in all parts of America and even in foreign countries, whose faces we have never seen. Yet we **count** them our friends for the

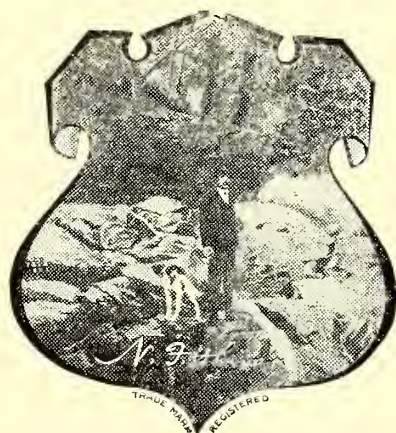
Shivar Spring Water has bound them to us by lasting gratitude.

We ask you to read their letters, a few samples of which we publish below for **your** benefit, and if you find among them any encouragement as to your own health do not hesitate to accept our offer which has no limits or conditions except those shown on the coupon.

INDIGESTION

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy. A. L. A., M. D.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any



character. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia. C. V. T.

DYSPEPSIA

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble. O. T. S.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble. REV. E. H. B.

RHEUMATISM

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter. C. A. C., M. D.

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

RENAL AND CYSTIC

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever. J. P. D.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved, her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Spring credit for it all. T. G. S.

Fill Out This Coupon and Mail It Today:

Shivar Springs,
Box 3T, Shelton, S. C.

Gentlemen: I enclose your offer and enclose herewith three dollars (\$3.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price of the water in full upon receipt of the two empty demijohns, which I agree to return within thirty days.

Name

P. O.

Express Office

Please write distinctly.

the music-lover. She induced a city musician to preside at the little organ. She made friends with the old pastor and his wife, and warmed their hearts by her earnestness and Christian sympathy.

And when the Lord of the vineyard cometh and reckoneth in that village, then, but not till then, will be known all that Rosamund, the prettiest summer girl in the mountains, wrought for His kingdom.—Selected.

IN GOD'S OUT-OF-DOORS

Every man should have a holiday, that is, every man who does earnest and faithful work during the working period of the year. And if a man has earned his right in this way, he can hardly be judged guilty of selfishness if he does not allow his sympathy for others to prevent his really enjoying and profiting from the holidays that he can have.

We need holidays, partly because we require some mental and nervous and bodily rest and refreshment, but chiefly because we need to get away from our ordinary selves and our ordinary occupations for a little time. Too close and too long application to any one regular series of familiar tasks not only has a tendency to become wearing, but it often very seriously impairs our perspective. We look too closely and too exclusively at the things we are doing every day, and in spite of ourselves other things lose their true relation and importance. Who that has come home from a real holiday has not felt in a startlingly realistic way that he was looking at the old life and ways and duties with new-seeing eyes, understanding and appreciating it in a fresh and stimulating way?

The kind of holiday that will best and most effectively take us out of our ordinary and more humdrum selves, and into the bigger, fresher, and more stimulating world, will, in a general way, be the best holiday for us. New scenes, new interests, new occupations, new companionships—these would all seem to be more or less helpful or even necessary. And the main thing required of them is that they be new, though at the same time they ought to be measurably wholesome and congenial. And what man has not found that even in going

away for a holiday with his own family he has actually spent that holiday with new people, so great was the change that fresh scenes and fresh occupations had made?

Experience has proved that to make much use of the great world of out-of-doors is one of the best ways of realizing a helpful and refreshing holiday. How often in our holidays have we recovered some lost joy in out-of-doors scenes and things and experiences that has been something like a real new birth. Such a holiday has sometimes taken us back to boyhood days, with their fresh and hopeful and stimulating outlook, and the experience has had an abiding and wonderfully freshening effect. God's great world is very interesting and beautiful and full of fascination, and all of us should appreciate and know it vastly more than we do, and anything that will bring us into closer relationships will make ultimately for increased happiness and satisfaction and usefulness.

There is one man for whom we feel sorry almost above all others, and that is for the man to whom that great world of out-of-doors has little real attraction. The man who finds no joy in birds and flowers and trees and sunsets and soft breezes is a man to be pitied indeed. And if one can train himself into an appreciation of these things, and we believe he can, surely he should not for any reason fail to do so.

By all means let us have our holiday this year if we can. That much is our religious duty. We owe it to ourselves and to the work we are trying to do. But wherever we go or whatever we do in realizing that holiday, let us not fail to make one of its experiences a getting into fresh, stimulating, life-giving touch with the great world of nature, for that is one of the great divine ways of bringing healing and vigor to both the souls and bodies of the sons of men. (From an editorial in The Christian Guardian.)

YOUR COMPLEXION IMPROVES BY WALKS

The reason English women have better skins than American women is that they never miss their daily walk. It isn't just the dampness of English air, though ten minutes rapid walk in a steady downpour will work a miracle with your complexion—it makes the blood circulate with vigor, and the cleansed, damp air is like a mask straight from heaven. But it isn't just the dampness, it's the regularity. She walks every day. Perhaps that's one reason she likes her tea so much, and we feel very sure it's the reason she can talk without self-consciousness about the immortality of the soul, while the American talks either as if she had a reporter at her elbow or as if it were a joke but she'd be game and be the "goat." The English-woman knows the value of outdoors and exercise. She finds poise and health there.—From the Delineator.

The dignified business man tripped on the platform of the "L" and a roll fell from the paper bag he had cuddled up under his newspaper.

It rolled along into the car as only a hard-baked roll can roll. The man assumed an air of unconcern, but passengers smiled and followed the course of the roll with sporting interest. It rolled to the feet of three girls in the corner and as the business man unfolded his newspaper, he heard a giggle and scented mischief.

There was a whispered consultation among the three maidens and then one approached with the roll. "I think this is yours, sir," she said. But the dignified

man was ready for her. "Thank you," he replied, "but I beg as a favor that you will retain it as a tribute to your honesty."—Ex.

A cynic is a man who tries to hide his sores behind his sneers.

The skeeter is a bird of prey,
Which flies around at night.
About three eighths of it is beak,
And five eighths appetite.
And fifteen eighths or so is buzz,
And nineteen eighths is bite.
—Judge.

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DE SHUCKIN' O' DE CORN

My brothers and my sisters,
On dis sunny Sabbath morn,
Ize in min' ter do some preachin'
'Bout de Shuckin' o' de Corn,
An' Ize gwine ter mek it p'inted,
An Ize gwine ter say it plain—
Dyar's er monst'us mess o' shuckin',
But er mighty little grain.

Y'all knows de corn-stalk speakers
Whar jes' spring up out de groun',
How dey shakes dey top-knot tassels
Whar-some-never crowds is foun'.
Well, if y'all will tek an' shuck 'em,
In de barn-house o' de brain—
Dyar's er monst'us mess o' shuckin',
But er mighty little grain.

Y'all buys de Sunday papers
Fer ter git de gwines-on;
How the rustle o' dat fodder
Meks you 'spec' ter git some corn.
Well, on time de leaves is open,
An' you gathers up yo' gain—
Dyar's er monst'us mess o' shuckin',
But er mighty little grain.

Y'all goes down ter de vote house
Whar dey brings de folks ter law,
An' you heahs er lot o' lawyers
Kcep er holl'rin' at de law,
An' ef den you call de doctors
Dey gwine projec' wid yo' pain—
Dyar's er monst'us mess o' shuckin',
But er mighty little grain.

Now Ize name' de main 'lustrations,
An' you knows Ize name' 'em true,
But befo' I ends dis 'pistle
Ize er-p'intin' it at you;
So, er standin' hyer, I axes:
"Is de sunshine an' de rain
Jes' er-makin' you all shuckin'
Or er-pilin' up you' grain?"

My brothers and my sisters,
Jes' ez sho' ez you is born,
Right behin' yo' backs, folks 'shuck
you
All de same ez shuckin' corn,
An' ef you is little nubbins,
Den you' growin's all in vain;
Folks ain' gwine count yo' shuckin's;
Deys er-gwine ter count you' grain.
—Benjamin B. Valentine, in "Olc
Marster and Other Verse."

One On the Weather

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April Sneezes!
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f 7:19 pm	s 8:15 am	f 9:16 am	5	Ashley Heights	49	f 6:35 pm	f 3:20 pm	f 8:12 am
s 7:28 pm	f 8:36 am	s 9:26 am	9	Sanitorium	36	f 6:26 pm	f 3:05 pm	f 8:02 am
f 7:34 pm	f 8:39 am	f 9:30 am	10	Montrose	35	f 6:22 pm	f 3:00 pm	f 7:58 am
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Teacher—"When was the revival of learning?"

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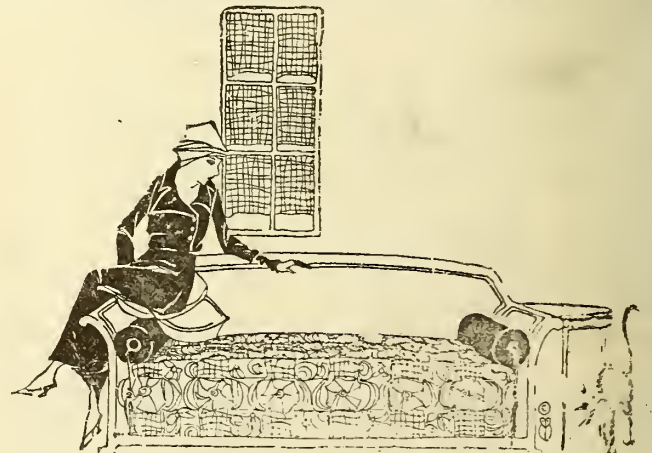
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PRESBYTERIAN STANDARD

A Religious Newspaper for the Family



Representing the Presbyterian Church in the U.S.

Rev. J. R. Bridges, D.D., Charlotte, N. C., Editor

Rev. R. C. Reed, D.D., Columbia, S. C., Editor

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The label on the paper gives the date to which subscription is paid.

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 The General Assembly's Equipment Fund—T. R. Preston, Treasurer, Chattanooga, Tenn.

EDITORIAL

WOMEN ON EXECUTIVE COMMITTEES

The last Assembly directed all its Executive Committees to add women to its membership. We have a strong conviction that in doing this, the Assembly ordered its Executive Committees to violate a fundamental law of our Church. What is an executive committee? The old undivided Church defined a Commission as an Executive Committee. In Baird's Digest, page 233. This definition has been reproduced in our Book of Church Order: "Commissions differ from ordinary committees in this, that while the Committee is appointed simply to examine, consider, and report, the Commission is authorized to deliberate upon and consider the business referred to it, subject, however, to the review of the Court appointing it." In saying that "Commissions differ from ordinary Committees" it is plainly implied that the Commission is an extraordinary Committee. But we have no extraordinary Committees except Executive Committees. Moreover the functions assigned to the commission are precisely those performed by an Executive Committee, "to deliberate upon and conclude the business referred to it." It may be further noted that our Book of Church Order in paragraph 95 is manifestly identifying Executive Committees with Commissions when it says "the General Assembly shall have power to commit the various interests pertaining to the general work of Evangelization to one or more commissions." This is just what the Assembly does, commits "the various interests pertaining to the general work of Evangelization to one or more commissions," but we call these Commissions Executive Committees.

The question now arises, what is the relation of a Commission to the Court appointing it? Is the Commission a body created by the Court to whom it delegates its own powers? Or is it merely the hand or arm of the Court through which it is exercising its undelimited powers? Dr. Thornwell contended most earnestly that no Court of the Church could delegate its powers. Its powers being derived from Christ could not be transferred, but must be exercised exclusively by the Court. When it appointed a commission it simply created an agency through which the court itself continued to act. While we do not follow Thornwell blindly, we give great weight to his views in matters of Church polity, for the reason that he gave more earnest and persistent study to the fundamental principles of Church administration than any of our illustrious leaders. Touching the matter in hand, we think he was certainly right to this extent that no Court of the Church would have a right to create a Commission consisting of those who were not eligible to membership in the Court. In other words, no Court of the Church has a right to do the work committed to it through any other than officers of the Church. We were amazed at the statement adopted by the last Assembly as an answer to the protest entered by certain brethren to the appointment of women on its Executive Committees. The statement was to the effect that the Assembly might appoint anybody on its Executive Committees. If this be true then the Assembly might constitute its Executive Committees exclusively of private members of the Church. It might constitute them exclusively of women. It has no principle to guide it. Should it ever seem expedient to some progressive Assembly it might elect a woman as Executive Secre-

tary of Foreign Missions. Why not? If she is eligible to membership, she is eligible to all the rights and prerogatives of any other member.

Why should our churches elect officers, if our Church Courts may devolve the administrative work of the Church on the private members? It has ever been considered a distinguishing virtue of Presbyterian polity that it selects its saintliest and wisest men and ordains them to office, requiring of them at the same time subscription to the doctrinal standards of the Church. The object is to put the administration of the affairs of the Kingdom of Christ in the safest and most efficient hands. Manifestly this object is defeated if the courts may pass over the heads of the officers of the Church, and entrust its most important interests to the care of private members.

Note what our Executive Committee of Foreign Missions is charged with: "The Executive Committee, in virtue of the authority conferred upon it by the General Assembly, directs and superintends the Foreign Missionary work in all its departments. The Committee shall appoint missionaries, designate their field of labor, and determine their particular employment." If these are not Episcopal functions, then our eyes are indeed holden. If women may discharge these functions, then Paul was a back number when he said: "I suffer not a woman to exercise dominion over a man."

What should our Executive Committees do in the way of carrying out the command of the last Assembly? They should appoint women as advisory members of the committees. They should not permit them to vote. The Assembly cannot make law by its ipsi dixit. If it wishes its women to exercise official functions, it should take the proper steps to amend its law, and open to them the door into the eldership. Of course, it cannot amend the Scriptures, but if it is going to ignore them, it might do this according to the formal prescriptions of its Book of Church Order.

"THE KINLOCH MEMORIAL HOME"

This beautiful charity is a memorial to a beloved mother, Mrs. Elizabeth Caldwell Kinloch. It has been deeded to the Presbyterian Home Society, of Charleston, S. C.

It's purpose is to provide a place of rest for a short period to Presbyterian women and children, or a permanent home to those who need one. Part of the Home is for Presbyterian missionaries, and families on a furlough who need a permanent resting place.

No one suffering from any infectious disease will be eligible, and anyone received must have a certificate to that effect from a doctor.

Summerville, South Carolina, where this home is located is in the midst of a forest of "longleaf" pines, about 20 miles from Charleston, with cement roadway. It has a most healthful climate, its sunny, pine-scented air soft and balmy possessing a tonic quality; it is a noted winter resort, a number of northern tourists visit the "Pine Forest Inn" (a modern hotel) ever year.

Camellias bloom in the gardens all winter; in the early spring the Wisteria climbs to the tops of the tallest pines, Azalias, Yellow Jasmine, Lillies, and wild Honey Suckle make the air fragrant and the country colorful.

The summer nights are cool and many Charlestonians spend their summers in Summerville.

It is convenient to Charleston trains running daily.

It has telegraph and telephone connections, the town is lighted by electricity.

THE DAVIDSON CAMPAIGN

Whatever concerns Davidson College is a matter of deep interest, not only to this immediate section, but to the entire Synod.

The sum of six hundred thousand dollars is a large amount, and it is bound to take time and labor to collect it.

Mr. Malcolm Lockhart who has been conducting the campaign in this Synod has reason to be proud of what he has done, and the Presbyterians of North Carolina also have reason to be proud of their record in contributing to educational work.

For years our schools, both for males and females have been canvassing the various sections of the Synod.

Since 1900, when the present building of the old Presbyterian College for Women was planned, the Presbyterians of Charlotte have been canvassed intermittently.

One canvass was scarcely concluded, before another one was begun, owing to the pressing needs of the school.

Then when it was made Queens College and moved to its present magnificent site, another appeal was made.

To all of these appeals a liberal response was made, but, like the horseleech's daughters, the cry was ever, Give, give.

We rejoice to learn that the Davidson Campaign is now past the half-million dollar mark, and is now on the last hundred thousand dollars.

Over one-half of the Counties in the Synod have raised their quotas, and it is now hoped that individual Presbyterians in other Counties will respond when called upon.

The manager hopes that by October 1st the campaign in this Synod will be successfully completed.

Of course the last lap in the journey is the hardest, but if we know the Presbyterianism of this State, it is not going to fail.

THE BEQUEST TO THORNWELL ORPHANAGE

There is no charity that appeals to men with a strength that controls the pocket-book more than the asylums for the orphans.

In this State we have two large orphanages, that at Barium Springs, and that at Thomasville, the latter under the control of our Baptist brethren.

There is the one at Oxford, supported by the Masons, all of which are doing excellent work, and each of which from time to time, has been handsomely remembered in wills.

The Thornwell Orphanage at Clinton, S. C., that imperishable monument to Dr. Jacobs, is one of the largest in our Church, and for years it has done most excellent work. Under the leadership of Dr. Ross Lynn, it is now expanding its work.

Mrs. Nettie Fowle McCormick, the widow of Cyrus H. McCormick, inventor of the reaper, in her will recently left Thornwell Orphanage the handsome sum of \$50,000.

We rejoice with Dr. Lynn, and almost envy him the joy that he will have in this great help in his blessed work.

Mrs. McCormick, besides generous gifts to other institutions, such as an unpaid balance of \$20,000 of a \$100,000 gift to Princeton University; \$100,000 and \$150,000 to the International Committee Young Men's Christian Association for pensions and foreign work respectively; \$10,000 to Union Theological Seminary, Richmond, Va.; \$3,500 to Allahabad Agricultural Institute (India); and \$7,500 to the Stanley McCormick School, Burnsville, N. C.

In 1831 Cyrus McCormick, of Rockbridge County, Va., invented the first reaping machine, and in 1847 he removed to Chicago and established there the works now known as the McCormick Harvesting Machine Company.

The donations to education by this Christian elder have been many, especially along the line of ministerial education. The McCormick Theological Seminary in Chicago, and Union Theological Seminary of Virginia have been the principal beneficiaries, though other institutions such as orphanages, as in this instance, have been also sharers of these benefactions.

ROOT AND FRUIT

At present a patient public is hearing many sermons on Religious Toleration.

It is evidently feared that the defenders of sound doctrine in these days of rebellion against old doctrines, may, in their zeal for the truth, substitute doctrine for deeds in the Christian life. The pastor of one of our large churches recently preached a most readable sermon on this subject, and so pleased was his session that they, following the example of the Presbyterian Church to which Dr. Fosdick is preaching, have undertaken to send out this sermon in pamphlet form. We have rarely read a more charming piece of sermonic literature.

It is true that alliterative sentences and brilliant assertions take the place of logic, but that makes little difference with the average hearer.

Among the many catchy sentences there is one that assures us that our Lord said "Ye shall know them by their fruits." He never said that the believers are to be known by their roots.

On the surface that seems plain and true, and we can imagine how the average hearer was impressed by this truism.

However bright it may sound, and however pleasing to the ear, when tested by hard experience, it will break down.

Our dear brother should follow our example, and buy a peach orchard, only to find when the time of fruitage drew near, that condition of the root had an important bearing upon the fruit, both in quantity and quality. The borers infested the roots and the fruit was ruined.

Today an impecunious editor mourns the loss of the cash invested, as the trees finally died, because no attention was paid to the roots in time to remedy the evil.

When he sees doctrines of the evangelical faith being denied one after another, he remembers his experience with the peach borer, and therefore has no patience with the pleas that we must let error alone, lest some root of bitterness spring up among us.

THE DEATH OF REV. JAMES POWER SMITH, D.D.

This dear friend and gallant soldier of Christ, whether in the ministry or in the tented field, after a long and useful life of 86 years, has gone to his well-earned rest.

He was born in Athens, Ohio, July 4, 1837. He was a graduate of Jefferson College, and of Union Theological Seminary, Virginia, of the class of 58-59. He was licensed by West Hanover Presbytery December 29, 1863 and on October 13, 1866 he was ordained by Montgomery Presbytery. He was pastor at Roanoke, Va., 1866-69, and at Fredericksburg, Va., 1869-92.

He was the editor of the "Central Presbyterian" for many years, and for 50 years he was the Stated Clerk of the Synod of Virginia. His war record was a fine one. He was on Stonewall Jackson's staff, and was with him at his death, and was exposed to the same fire that struck him down. He contributed many readable articles on the War between the States, and delighted to mingle among the old soldiers at the various "Soldiers' Homes."

We have known and loved him for many years, yet we rejoice that "after life's fitful fever he sleeps well."

VICTORY OVER FOES WITHIN

Have you gained the victory over the foes within you? There is jealousy. Would you overcome that? If you are jealous of any one, do him some good turn. There is a fable told of an eagle which was jealous of another that could out-fly him. He saw a sportsman one day, and said to him, "I wish you would bring down that eagle." The sportsman replied that he would if he only had some feathers to put into his arrow. So the eagle pulled one out of his wing. The arrow was shot, but did not quite reach the rival eagle; it was flying too high. The envious eagle kept pulling out more feathers until he lost so many that he couldn't fly, and then the sportsman turned around and killed him. My friend, if you are jealous, the only man you can hurt is yourself.—D. L. Moody.

Devotional

CAN NATURES BE CHANGED?

Can a man's nature every really be changed? Can we get a totally different nature from that with which we were born? Human science and reasoning say no. In the animal world, it is hopeless to attempt to turn a hog into a sheep. As a Bible teacher has said, "You may wash it and train it all you please, but you will find it growing bristles instead of wool." Yet changes which are impossible God delights to work! When our Lord Jesus said, "With men this is impossible; but with God all things are possible," he was answering the astonished question of His disciples, "Who then can be saved?" The Bible teacher quoted has given the answer to our question: "The only way I know to turn a hog into a sheep is to have it born again." Exactly that second birth, that new birth, is what God accomplishes when those who "were by nature children of wrath" turn to Christ as Saviour. Then it is that "God, who giveth life to the dead, and calleth the things that are not as though they were," works the miracle of changing those who were "hogs" into "sheep," making them "partakers of the divine nature." And these born-again sheep are then eternally in the keeping of a shepherd who says "I am the Good Shepherd: the Good Shepherd layeth down his life for the sheep."—S. S. Times.

MODERNISM

The Modernists are fond of telling us that modernism is the result of intellectual progress, "The ripe fruit of present-day thinking." The Unitarians, however, say it is just what they "have been teaching all along." The Jewish writers say that it is their "ancient philosophy reshaped." The Jewish Chronicle says that its teachings are "a reaction to Judaism," and that "the place for its exponents is in the synagogue."—United Presbyterian.

There are pillows wet by sobs; there are noble hearts broken in the silence whence comes no cry of protest; there are gentle, sensitive natures sacred and warped; there are old-time friends separated and walking their lonely ways with hope dead and memory but a pang; there are cruel misunderstandings that make all life look dark—these are but a few of the sorrows that come from the crimes of the tongue.—William George Jordan.

THE MAN TO THE PROTOPLASM

O prehistoric jelly-fish, beside primeval sea,
O slithery, slimy, tiny speck, you're not the
sire of me!

Too bad to scorn relationship; but this is why
I must,—
For you were merely a damp spot, and I was
made of dust.

Of mold of flower and forest, and powder of
giant rocks,
Of star-dust sifted down through space, from
ancient planet-shocks,
Of bone-dust and brain-dust, from earth and
air and sea,
Yes—even protozoan-dust, in the body that is
me!

The Potter took a handful, and formed it wondrously,
With beauty YOU could never dream—nor
your posterity!

And when He'd shaped that lump of clay, O
small amoeba wet!
He breathed in me the breath of life. And I
am breathing yet.

He hailed me with the word of life,—“Rise up,
thou grain of dust!”
I sprang erect,—“Ah, Father! God! I will not
fear, but trust!”

Though, marvelous! this shape of clay is
brother to the clod,
The hand that made me is divine; my being,
very God.

When I, at last, shall see His face, if dust re-
turn to dust,
What care I? But you, jelly-fish, I scorn you,
as I must!
—S. H.

FLORIDA—ITS DEVELOPMENT, MATERIALLY AND RELIGIOUSLY

(This address was delivered at the last meeting of St. John's Presbytery, by Rev. John G. Anderson, and its publication was requested by the Presbytery).

Very little is known of the wonderful development of Florida along all lines. It is the purpose of this article to bring to the attention of the Church some of the wonderful facts in connection with the life of this great State.

Geographically

According to one survey, it is the Texas of the East Mississippi country, being the largest state east of the Mississippi River. It is 500 miles from north to south and 400 miles from east to west. It is as big as all New England, containing thirty-five million acres, and, like gravity, it attracts in direct proportion to the mass.

Development

The increase in population of the state from 1910 to 1920, according to the National Census, was 36 per cent. This was just twice as fast as the average of the country at large and the highest percentage of increase of any state in the union. Tourists and visitors, from multimillionaires to "tin-canners," number more than a million a year. It is fast becoming the playground of the country. The building program runs between 75 and 100 millions a year. Manufacturing products run between 15 and 20 millions a year. Land values have increased 130 per cent in 10 years, and the crop values 121 per cent in six years. In the same length of time, live stock values increased 150 per cent. Bank deposits have run up 205 per cent in five years.

Florida First

Florida stands first among the states of the union in the diversity of food products, in the value per acre of farm products, although not more than one acre in twenty is in cultivation. It stands first also in the number of growing days, in the production of phosphate, naval stores, fuller's earth, fishing industries, muck soils, coast line, and recently has surpassed California in the production of citrus fruits, and the development in this last line is growing with greater rapidity than ever before in the history of the state. It has surpassed all of the Southern States in road building. There is no state in the union that offers such rich rewards for industry as Florida, and immigrants, from all over the land, are flocking to it. These are not the scum of Europe and Asia, but to a great extent are our own people, speaking our own language, familiar with our institutions, in sympathy with our civilization and know much of our religious ideals and customs. During the next decade, we can safely count upon a 50 per cent increase in our population. This is a conservative estimate and, when realized, would give us by 1930 five hundred thousand additional people for the churches to care for. Of this number, at least 50,000 would almost certainly look to the Presbyterian Church for their religious life and activities.

Florida has been called the "Trucker's Opportunity, Tourists' Land of Promise, Fisherman's Galilee, Film Maker's Dream, Farmer's Three Chances a Year, Lumberman's Last Stand, Dairyman's Flowing Bowl, Home Seeker's Goal, Sportsman's and Yachtsman's Paradise, Manufacturer's Future, and Citizen's Cornucopia."

And in these is no mention of Florida's chief product, the citrus industry. After a recent visit, Roger Babson, the world's greatest statistician and economist, said that Florida was destined to be the greatest productive state in the United States.

Religion

As roseate as all this is, it has not kept pace with the work of our church in Florida.

The Synod of Florida

The Synod of Florida has grown in church membership during the decade 1912-1922, from 6,958 to 13,138. Her membership now surpasses the Synods of Arkansas, Louisiana and Oklahoma. In Sunday School membership, during that time, Florida has grown from 5,805 to 12,629, surpassing the Synods mentioned above. There were added to the church in the Synod of Florida during 1922 one profession of faith and by letter 1,989. Ten years ago, the numbers added were 778. In numbers added to the church during 1922, Florida surpassed the Synods of Missouri, Oklahoma, Tennessee and West Virginia.

Young People's Societies

There are 1,755 members in the Young People's Societies in the Synod. This exceeds those in the Synods of Arkansas, Louisiana, Mississippi, Missouri, Oklahoma, and Tennessee. The contributions of these Young People's Societies, which is \$3,341, exceeds those of Alabama, Arkansas, Louisiana, Mississippi, Missouri, Oklahoma, Tennessee and West Virginia.

Women's Societies

The total membership of Women's Societies is 3,777, exceeding the membership of Alabama, Arkansas, Louisiana, Oklahoma, Mississippi, and West Virginia. The contributions from these societies was 39,196, surpassing the Synods of Kentucky, Louisiana, and Oklahoma.

Contributed

Benevolences

Ten years ago, the Synod contributed \$25,486 to benevolences. Last year it gave \$105,844, which is an increase of 315 per cent. Total contributions of the Synod have grown in the last 10 years from \$113,082 to \$407,008, putting the Synod ahead of the Synods of Arkansas, Louisiana, and Oklahoma.

Presbytery of St. Johns

As inspiring as is the record of the Synod of Florida, that of the Presbytery of St. Johns is far better. In membership, St. Johns Presbytery in 1912, with 2,311, stood 61st on the roll. In 1922, with a membership of 5,586, it stood 27th, having passed by 34 Presbyteries. In 1912, with a Sunday School membership of 2,217, it stood 46th on the list. Ten years later, with a membership of 5,306, it stood 22nd on the list, having passed by 24 Presbyteries and tied with Nashville Presbytery. In 1912, St. Johns contributed \$8,970 to benevolences, standing 54th on the list. Ten years later, it gave \$48,816, making it stand 32nd on the list, passing by 22 Presbyteries. The total contributions of St. Johns Presbytery for 1912 were \$46,062, standing 36th. Ten years later, it contributed \$205,554, making it 16th on the list, passing by 20 Presbyteries. In total contributions in 1922, St. Johns Presbytery exceeded every Presbytery in the Synods of Arkansas, Kentucky, Louisiana, Mississippi, Missouri and South Carolina; every Presbytery in Georgia, except Atlanta; in Tennessee, except Memphis; in Texas, except Dallas; in West Virginia, except Kanawha; in Appalachia, except Abingdon; and in Alabama, except North Alabama. St. Johns Presbytery contributed to all causes last year nearly three times as much as the entire Synod of Oklahoma. The per capita contributions of the Presbytery were \$36.75, which were exceeded in the General Assembly only by those of the Presbytery of Wilmington. There were added in the Presbytery by examination and by letter 979, in which very important matter, it stands eighth on the list of the Presbyteries.

St. Johns and the General Assembly

The growth in membership in St. Johns Presbytery in 10 years was 140 per cent; in the General Assembly, it was 41 per cent. The growth in Sunday School enrollment in St. Johns Presbytery was 140 per cent. In the General Assembly, it was 60 per cent. The growth in benevolences in St. Johns Presbytery in 10 years was 440 per cent; in the General Assembly, it was 150 per cent. The total growth in the gifts in St. Johns Presbytery in 10 years was 345 per cent; in the General Assembly, it was 175 per cent. If the General Assembly had kept pace with St. Johns Presbytery, our membership at last report would have been 702,826, instead of 411,854; our Sunday School enrollment would have been 589,190, instead of 396,850; the benevolence would have been \$6,676,390, instead of \$3,428,882; the total contributions would have been \$18,516,410, instead of \$11,743,725.

The Object of These Statements and These Comparisons

The object of these statements and these comparisons is not to boast but to call attention to Florida as a field for mission work. There will be, in the next 10 years, as we have stated above, an increase of perhaps a half million people, and the Church in Florida is absolutely incapable of caring for this condition without outside aid. Conservatively we will have twice the opportunity that we have had in the past 10, and we have given the record of the past 10 to show what returns may be expected from the investment of church funds in mission work in Florida. We challenge that any Synod can show anything like returns for the investment of Home Mission money in the past.

We feel assured that we can promise, with God's blessing, twice the results for the next 10 years that we have secured in the past 10. If there is another Synod that can do better, let that Synod have the money. If not, why not Florida?

PREPARATION OF CANDIDATES FOR THE MINISTRY

The following paper, calling the attention of our Church courts to certain weaknesses in our present system of preparing Candidates for the Ministry for their great task, was adopted by the Presbyterian Educational Association of the South, at Montreat, July 26th.

Mention has been made in an article of earlier date on that meeting, that the colleges and seminaries are earnestly on their side of the task—the best curricula of studies—but this paper calls attention to the side of control of the task by our courts—to whose careful attention it is earnestly commended:

The Educational Association of Schools and Colleges of the Southern Presbyterian Church at its meeting at

Montreat in July, 1923, at which were also present professors from all our theological seminaries, took the following action:

This association would respectfully and earnestly urge upon the Committees of Christian Education and Ministerial Relief in our Presbyteries a more careful, constant, and sympathetic supervision of Candidates for the Ministry, and especially in the following respects:

1. To insist on the candidate's pursuing and completing the full college and seminary courses.

2. To require of a candidate a letter at least every quarter to the chairman of the committee giving a report of his work and progress in study.

3. To consider the propriety of adopting the principle that a candidate who marries without consent of the Presbyterial committee before completing his college and seminary courses will ordinarily not be recommended for aid to the Assembly's Executive Committee and that exceptions be allowed for only unusual and imperative reasons.

D. S. Gage, Secretary.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon, Bijou Theatre, Boardwalk, Atlantic City, N. J., July-August, 1923. Auspices Atlantic City Council of Churches

No. 7—The Bad Break

There's a Break everywhere you look, a bad break. It is in nature. The geologist finds it in the earth's crust, and the astronomer in the upper blue. The biologist finds it in animal life.

The chemist constantly guards against the death element in the gases. The orchardist fights it by spraying. The farmer must overcome it to get a crop, and the stock-breeder vigorous young. The weather expert never knows when and where a sudden wild storm may bring destruction and death.

That break is in human life, too. Here it's a moral break. The banker and merchant think of it as they engage clerks, and plan surety bonds against somebody's failure to keep faith. The thoughtful parent and the wise teacher guard against it for the young people. We are all increasingly on our guard in a crowd. Even the mother is conscious of a something serious to be reckoned with in the will of her growing babe.

There's a break lurking everywhere. The break in nature grows out of the break in man. For man is the underlord of creation. He affects it. The two intertwine.

Away back that break began with God. Man was made free. He was like God in being free to think and act as he chose. There was the chance of a break. He could choose right, or wrong. He chose. He made a bad choice. That was the beginning of the break.

Do you remember the old garden story? The garden was full of fruit trees. Man was to eat freely of all he chose. Then God said, "The real things are the heart things. Let us keep in touch, real heart touch. It depends on you, your choosing to have it so."

"So, we'll call this tree here the tree of choice. I ask you not to eat of it, simply because I want you to stay in touch with me by choosing to. You may eat of it, of course, if you choose to."

"But, please, I ask you not to. I want your love because you choose to love, to stay in touch, and this tree is your opportunity." There was the chance for the break, in the man's power to choose as he pleased. And there the break came.

Mark keenly, that the break began with the man. It is what he did that made the break. There was no break on God's part, except the break in His heart as He saw the man break away. The old friendship was broken. It was broken by the man.

And we've all caught the break habit. It's contagious. It's easy to break. It's hard to break away from the break habit. Yet—yet, there is never an actual break with God except as each man makes it.

It's not a matter of that first man's break, even though he started the down-grade. It's each man's own break or not-break that matters. That, only that, but all of that. Every man stands on his own feet.

The old-fashioned word is sin. A new word sharpens the meaning. The break of sin is not merely a misfortune. It's not a thing to be cured by the surgeon's knife, nor the psychologist's formula. Else things could be fixed up by providing surgeons and psychologists enough.

It isn't merely a personal twist this way or that, more or less accidental, or incidental. No, at the core, sin is in the choosing power. It's a preferring one's own way to God's. The root of that break is in the will.

There never has been any break on God's part toward man. That should be under-cored black. His only break is with man's break. For the thing itself, that breaking choice, that was bad. That hurt man.

A hell of suffering was packed in that. For man's sake that must be fought. The snake in man's bosom must be caught and slain lest it sting the man's life clean out.

God's feeling toward man has never changed, not by as much as half the batting of your eye-lid. But he hates the break bitterly. That's why The Man came to let know how God feels both about us, and about the break.

That's why the extreme thing of dying was done, to break our hearts with the love of it, and rid us of the results of the break, and to put a new power into us.

So the break is mended up by our new choice. And a new tree of choice will grow in our garden. And he and we will meet in heart touch again under the Tree of Choice, which will become a tree of life, never-ending fruitful fragrant life.

What a princely man is that has such power of choice. What a princely power that choosing power is that can break the plan of God. And—and, can make us friends again with such a God.

What a love it is in that Man's heart, and the Father's, to go to such extremes to mend that break. What a break, a bad break, that was that the Man did such an extreme thing to fix up.

An old Western stage-driver cried out in his delirium, "I'm on the down-grade. And I can't reach the brakes." Things seemed at their worst to him. That bad Break really puts things at their worst.

No. 8—Falling Up? Or Down.

MISS JITCHI DENDO, THE NEW MISSIONARY AT TAKAMATSU, JAPAN

By Rev. J. W. Moore, D.D.

I wonder if you will not be somewhat interested in the accomplishments of this newest addition to our missionary force. No, you will not find her name in any list of Japan missionaries. She is one of the quiet, unobtrusive kind of workers that simply "hits the grit" and says very little about it; though she must be pardoned for doing a little puffing and blowing occasionally. Strange to say, she was never appointed to the foreign field by our Executive Committee, and she arrived in Japan with no guarantees that her salary and traveling expenses would be paid. She is here as the result of some very efficient work by certain young ladies of Bluefield, West Virginia; and the entire personnel of Takamatsu Station would welcome an opportunity of expressing its sincere thanks to each of these young ladies in person.

You are thinking that she has a very strange name for a missionary; but it is a name that means much to a "purely evangelistic" station like ours—Jitchi Dendo is the Japanese for "practical evangelism." Certainly we could have no greater material aid in our task of evangelizing this thickly populated province of Kagawa than this unassuming but dependable Ford.

She never hesitates in her course, no matter how rough or how muddy the road may be—the only evidence she gives of any emotion at all is a slightly louder purring sound as she digs right on to the next school to be visited or the next place where a meeting is to be held. There seems to be no limit to her capacity for work and her good nature. She thinks nothing of carrying five co-workers with her, and even goes about with a folding baby organ strapped on one side. Thus far she has cost the Mission nothing for "medical bills;" the process of adjustment to the trying climatic conditions of Japan has not affected her health in the least. Rev. C. D. Fulton and I found her in Tokyo last February; and as he was the younger and more skilled, he brought her all the way to Takamatsu, for it was very important that no inexperienced hand should spoil her usefulness at the beginning. She made the trip over high mountains and almost impassable roads without a single accident, though in passing under an overhanging tree-top that looked like a few harmless leaves, she did cut a small breathing-space in her bonnet. This is her only accident thus far, although she has been twice misled into getting into a shallow ditch, coming out both times with no bad humor and no reproaches for those who were responsible for her ill luck.

No one knows better than a missionary what it means to reach the absolute limit of physical weariness, and then to keep on working; but Miss Jitchi Dendo seems to be absolutely tireless, absolutely incapable of being even the least bit weary. No matter what demands are laid upon her, she invariably responds with cheerful enthusiasm, and never thinks of protesting. In fact, when we ask her if she is ready to start out on another evangelistic trip, she says, "Yes! Yes! Yes! Yes!" so rapidly and eagerly no one could doubt her willingness to go. She has already traveled nearly three thousand miles, spreading the Good News through the length and breadth of this province, and increasing by many fold the efficiency of the missionaries of this station. In many a mountain village she is a familiar figure; and when she comes in sight, children and old people flock around, calling to each other, "Here comes the missionary again!" Curiosity if nothing else will hold them rooted to the spot, while the missionaries rejoice to find so large an audience ready to hear the Gospel message. A bicycle would not gather a quarter the crowd! Sometimes we fill up the car with a dozen or so

delighted youngsters, who emit wild howls of joy while we give them a short ride in this wonderful "jidsha."

Long live Miss Jitchi Dendo, and may her usefulness increase many hundred fold!

Takamatsu, Japan.

OUR FINANCIAL PLANS

By O. M. Anderson, Secretary Stewardship, Lexington Presbytery

The recent recommendations of the Assembly's Stewardship Committee and the query as to the advisability of changing the church year and the time for the Every Member Canvass are very interesting and timely. The church would do well to fall in heartily with all these suggestions, unless it be the idea of changing the church year.

It would be a great advance and improvement for the Assembly's Stewardship Committee to be a budget making committee for the whole church. If the Presbyteries and Synods would co-operate through their respective stewardship committees and furnish to the Assembly's Stewardship Committee such information as estimates of Presbyterial and Synodical needs, etc., an intelligent budget which would not be a guess would be formed. Much of the criticism of our church's financial methods would be disarmed.

It is clearly advantageous for the meetings of Synod to precede that of the fall Presbyteries so that financial matters may be handed down for the consideration of the Presbyteries. Finances might well occupy a large place in the program of the Presbyteries. Re-adjustments of congregational apportionments might well be considered. Conditions sometimes arise which make changes in a congregation's apportionments proper. Sometimes budget making committees very unintentionally make apportionments which are unfair. The churches should have a chance at the fall Presbyteries to be heard from along these lines.

Would it not be a wise thing for an interval of one month to elapse between Synod's meeting and that of the Presbyteries so that the following things might be accomplished? The Synod's Stewardship Committee immediately upon the adjournment of Synod should send down to the Presbytery's Stewardship Committee the Presbyterial apportionment and that committee could at once meet and make the apportionments to the churches and send them to the churches for consideration. At the meeting of the Presbytery such churches as might desire an adjustment could be heard from and the merits of their cases considered. Then the Presbytery could intelligently know how much of the apportionment assigned it to accept. When an apportionment is assigned a Presbytery and a part of it is lopped off the procedure is usually a mere guess. The above suggested plan would put the thing on a more certain basis and eliminate largely the element of guessing. A careful study of the budget of "the whole church" would be most profitable. A half day or even a whole day given over to the consideration of the needs of the Kingdom and methods of financing the same would be well spent.

To change the time of the Every Member Canvass from the season of rain and mud to that of dry cold weather with hard roads would be to do one of the wisest things possible in connection with securing the finances of the Kingdom. From November 15th to December 15th is about the best time of the year possible for the Every Member Canvass. Most any time of the year will suit the cities and towns, but the country has a peculiar situation. The mud and rain and the Every Member Canvass do not go well together. It is not impossible that many churches may refuse to enter upon the Every Member Canvass because of the difficult season set apart for it. If the canvass be made in the fall of the year it should be distinctly understood that the pledges would go into effect on April 1st following. Envelopes could be distributed just ahead of that date. The churches would give more and many unenlisted churches would fall in with the plan.

There is some question as to the advisability of changing the church year. In the first place, if an interval of three or four months is allowed between the canvass for finances and the opening of the new church year an adequate opportunity for ascertaining the results of the canvass would be allowed before the new year began. As it is now, we go several months into the new year before we have any adequate idea of how the church has provided the sinews of war for the year. How much better it would be to finish the financial campaign and canvass for enough ahead to allow time to gather the results and tabulate them so that it could be known at the start how much income the church could count on for the year. In the second place, it seems there would be too much of a jar and a shock attendant upon two changes, both of which are somewhat revolutionary. Let us first change the time of the Every Member Canvass and see how it works, and then after the church becomes adjusted to that change we might consider changing the church year.

In whatever is done in these matters may the Great Head of the Church guide and direct so that our decision will above all things else be for the glory of His Great Name and for the advancement of His Kingdom in the earth.

CONFRONTING YOUNG MEN WITH THE LIVING CHRIST BY JOHN R. MOTT

By Mrs. Richard B. Willis

This recent book of John R. Mott is too vital a challenge to pass unnoticed by active workers in the church. It has for its aim the increase of the spiritual vitality and fruitfulness of the Y. M. C. A. in North America by holding up the power of the living Christ and the possible achievements that may be made when working in His name. Evidently Dr. Mott regards the Y. M. C. A. as a sort of vanguard of the Church of Christ, a sort of heroic band of young pioneers, who, by their united efforts, may hew out the path in foreign lands with a stronger line of cleavage than may the men of any single denomination. His is the voice of a great herald, summoning greater numbers to more sacrificial service in the most strategic warfare of the ages.

The reading world is well aware of the energy of style and the clarity of thought, the surging enthusiasm of Dr. Mott as speaker and writer. Doubtless the book has already been reviewed by those whose business it is to perform such duty. The purpose of the present writer is to present some thoughts on his attitude to vital doctrines in view of the possible adoption of the book as one to be read by our young men and women. It is to be noted that Dr. Mott does not ignore the power of sin. He does not do so many of the new thought leaders, tell young men to go forward with a sweet smile and an engaging personality, looking to Christ as an example, and expecting to behold the world tumbling at their feet. Throughout he holds aloft the triumphant power of a crucified Lord as the only power that can break the shackles of sin and speak peace to a tortured soul.

It is characteristic, however, that he evidently avoids the use of doctrinal words and phrases. But we have no quarrel with him on that score if the real truth is there whatever phraseology he chooses to adopt. If he fights shy of such words as atonement and regeneration, it matters not, so long as the belief in the vital principles is there. And like many modern writers on religious subjects, he seems particularly to disapprove of the word dogma, a very well-born and appropriate word, but on which appears to arouse the ire of many writers as if there were something distinctly curish or at least canine in its essence. It may not be out of place just here to adduce one or two instances in which, from our point of view, a little more adherence to dogma would enhance the value of Dr. Mott's book.

On page 130 he refers to the beneficent and sanitary mission of the great fire of London in 1665, following the Great Plague, and avers that the testing of the spirit during the years of the world war and the widespread suffering to which men were subjected "have unmistakably served to cleanse the lives of many. Uncleanliness, sinfulness, selfishness are being burned away. They can not stand before wounds, diseases, agonies, loss, sorrow and death."

In the case of the Germans, and in some other instances these qualities did seem to stand with sturdy persistence and will always stand until swept away by the Holy Spirit of God. In the earlier pages of this book there is a notable silence on the subject of the Holy Spirit and His work, that we wondered if he had become acquainted with the Third Person of the Trinity. The overwhelming power of the Spirit of Christ is held up and magnified, it is true, but his utter lack of recognition of the Great Comforter whom the Saviour was to send and who would guide us to all truth gives us pause. But on page 171, somewhat tardily, it is true in view of the nature of the previous discussion, he urges that we "yield ourselves to the sovereign influence of the Spirit of God, for no man can say that Jesus is the Lord but by the Holy Ghost. On the authority of Christ Himself and in the light of experience, the Spirit must flood the Scripture record."

We do not wish to be guilty, however, of the triviality of haggling about phraseology when we are trying to advance the same great cause, to promote the same royal kingship. If we can be sure that the vital principles of adherence to Christ as sovereign and Saviour, to the Holy Spirit as teacher and guide and to the ultimate triumph of these principles over the colossal forces of sin, it matters little in what language these teachings are couched. Dr. Mott's wide acquaintance with many nations of the world; his belief in the blood of Christ as the remedy for the world-situation; his far-seeing vision of the potentialities of young life invested in lifting aloft the banner of the Master, and his strong analysis of the present situation and its peculiar needs constitute a genuine clarion call to the youth of today to enlist with the same im-

petuous ardor that bore them so grandly to France five years ago.

Some of his epigrammatic sayings are most worthy of being garnered up:

"Whenever an association lacks world-conquering power, it is because it has to some extent been conquered by the world."

"Did not Jesus Christ go to the great extreme to bring the world to God?"

"My fear is that we as workers . . . may be producing activity and organization faster than we are producing Christian faith and Christian experience. If so, do we not all recognize that that means, sooner or later, bankruptcy?"

"All literature is divided into the literature of knowledge and the literature of power" (quoting De Quincy). "Judged by the vast and accumulated evidence of the centuries as to its vitalizing energy and transforming influence in the lives of the individuals and of society, the Bible is pre-eminently the language of power."

"They (men) demand that conduct be co-ordinated with creed."

If the youth of our land could be led to heed the advice of Dr. Mott as to secret prayer, as to study of the Bible, as to the vast realm of possible activity for energetic consecration; if they could grasp the beauty of the comradeship he sets forth, the inflexible courage he advocates, the certainty of the final triumph of the Cross, a new day would dawn in our churches as well as in the Young Men's Christian Association.

AN UNFORTUNATE AND FAULTY TRANSLATION

By Rev. A. W. Pitzer

Commentators on the "Revelation" have had a hard time in handling the "Beasts," and disposing of them. The "Beasts" always in the S. S. symbolize the Enemy of God; and yet the "Beasts" of this Book are often in the presence of God in Heaven, and join the Redeemed in Worship.

The "Heading" used by the King James translators is misleading. The whole book is not "the Revelation of St. John the Divine," but the Revelation of Jesus Christ sent by an Angel to his servant John.

John was simply the human instrument through whom Christ was revealing Himself.

In this wonderful Book, Jesus Christ is revealing Himself in His person and work of Redeeming Love: in no possible sense was it a "Revelation of St. John, the Divine."

Jesus revealed Himself to John as the Alpha and the Omega, the Lord God, who is and who was and who is to come, the Almighty.

And He came near to John and laid His right hand upon him, saying, Fear not; I am the First and the Last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

Then Christ reveals Himself as the King-Priest in His robes of office, walking in the midst of the seven churches of Asia Minor. He is inspecting and judging the seven churches represented by the seven candlesticks.

The seven churches of Asia Minor were and are Representative Churches, and present a complete and perfect picture of all the churches in all generations and in all lands until the Return of the King-Priest at the End of the Age.

How many churches like Ephesus have left their First Love—or like Smyrna are poor and persecuted, or like Pergamum located where Satan's Throne is, and yet holding fast to the Name of Jesus.

Or Thyatira—suffering that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants.

Or Sardis—with a name to live, but dead.

Or Philadelphia—with an open door, but little Power, yet keeping the word.

Or Laodicea—thinking herself rich and in need of nothing, and yet she is ready to be spued out of the mouth of the true and Faithful Witness.

How searching and startling are these messages of the King-Priest to all the churches through all Christian centuries in all the earth.

The picture is painted by the King-Priest, the Inspector and Judge, and it is perfect.

To which of these seven churches do you belong?

Another Revelation

A door is opened, and John sees the Redeemer and Restorer on a throne and around Him, four and twenty thrones, four and twenty elders, and four ZOA—living creatures, King James calls them "Beasts."

The Cherubic Symbol, the Man—the Lion—the Calf—the Eagle, represented the creation and symbolized Redemption through the blood of the Lamb.

The Cherubim first appears at the East of the Garden of Eden as the symbol of Redemption—a place where

Jehovah Elohim was worshipped by Antidiluvian believers who looked for salvation through the coming seed of the woman who was to bruise the serpent's head.

The Cherubic Symbol was the Gospel preached to the Antidiluvian world. Here was the Shekinah presence of Jehovah, the altar of sacrifice, and the Atoning Blood.

After the flood, the Shekinah Presence of Jehovah appeared to Moses in the Burning Bush; and in the cloudy fiery Pillar in Egypt and in the Wilderness.

When the Tabernacle, as the "Dwelling Place" of Jehovah was erected and filled with the Shekinah Glory—the Cherubim are found in the most holy place, just over the Ark of the Covenant, and the Mercy Cover, and from here, Jehovah met with His people and communed with them.

After 500 years, the Tabernacle gave way to the Temple built by Solomon; and the Shekinah Presence of Jehovah, and the Cherubim reappear in the Most Holy Place.

The Prophet Ezekiel saw the Cherubic Symbol, leaving Jerusalem after its capture by the Babylonians. He also saw it with the Jews on the river Chebar, but when the new Temple was built, there was no Ark of the Covenant, no Shekinah, no Cherubim.

The next time we see the Cherubim is through the open door in Heaven—Rev. IV and V., as the "ZOA" translated in the A. S. V. as "Living Creatures." The Greek word "ZOA" is here translated properly in the A. S. V.—"Living Creatures," not "Beasts," as in King James Version. In Revelation, 5th and 6th chapters, we have revelations of Christ in the midst of His Redeemed Creation, and the Cherubim sang the new song. Revelation 5:9-10.

Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by the blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests, and we shall reign on the earth.

Salem, Va.

MINISTERIAL OVER-BUSY-NESS

By Rev. G. Johnstone Jeffrey, B.D., Kilmarnock

In Scripture the Holy Spirit appears under the similitude of a dove. We have seen a dove fluttering down upon a crowded street. It is seeking a place to alight. We shall never fully realize the Power and Work of the Holy Spirit until we so arrange our week that, amid all its thronging duties, there are quiet, sheltered places where this Divine Visitant can come peacefully down upon us.

One of the glaring defects of our ministerial lives is that our days and nights are vastly overcrowded. An urgent necessity of today in our calling is a great relentless Geddes axe laid to the root of the jungle growths of many so-called ministerial duties which are playing havoc with our spiritual efficiency. It stands written in Revelation, "His servants shall serve Him, and they shall see His face."

Certainly we serve Him, earnestly, almost feverishly, but how seldom we see His face! In the winter months especially, we become enmeshed in a tangle of engagements until we have scarcely a single night to spare. On the rare occasions when we have, we sit in our studies restless, uneasy, knowing not what to make of ourselves. How seldom we have leisure to brood, to wait, to become receptive, to enjoy the wise passiveness.

And along with all our over-busy-ness goes the sinking feeling that we do not go forward. I read lately the story of the invention of the steam turbine by Sir Charles Parsons. It is interesting to know that his first experiments with what seemed a perfect engine were a great disappointment. The vessel in which the new turbines were first tried failed lamentably to reach the expected speed. The propeller spun through the water at the tremendous rate of 1,500 revolutions a minute, but the boat itself only crawled.

Experiments were then made with a model engine in a tank filled with water, having windows on both sides; it was then discovered that when the propeller turned at such an unheard-of speed a kind of cavity or vacuum was created and the energy of the screw was expended in maintaining this air-space instead of pushing the water away and thus sending the ship through the water. A remedy was found, simple and effective. The propeller blades were set at a new angle, and the destroyer shot forward at the rate of 43 miles per hour.

Which thing is a parable. With our whirling activities we seem often to create a vacuum. We do not go forward—we need a new attitude to our life and work. God may be calling us to do less and lean more. A brief absence from our duties through illness sometimes opens our eyes to the salutary fact that without our presence things can go amazingly well.

My plea is for the preservation of the still spaces in our week upon which the Spirit may descend with Power. We often sing:

"He came sweet influence to impart,
A gracious, willing Guest,
While He can find one humble heart
Wherein to rest."

"One humble heart"—may it not be that what the writer meant was a heart that was conscious that often spiritual sluices are opened when its own poor capacities ran dry? At any rate, we may cripple the inexhaustible activities of the Holy Spirit by our own hot, ceaseless energies. In his essay on Macaulay, Lord Morley, after doing justice to the historian's marvellous gifts of picturesqueness, proceeds:

"And yet when all is admitted, there is this to be said. We can picture Macaulay talking or making a speech in the House of Commons, or buried in a book, or scouring his library for references, or covering his blue foolscap with dashing periods, or accentuating his sentences and barbing his phrases, but can any one think of him as meditating, as modestly pondering or wondering, as possessed of so much as ten minutes by that spirit of inwardness which has never been wholly wanting in the King of Literature?"

It would not be difficult to adapt these words to describe the situation in which we may yet find ourselves if we are not awake to the perils of the over-busy life, and the day may come when we can picture ourselves talking, preaching, climbing stairs, planning clubs, arranging programs, rushing hither and thither on committee work, and left utterly bankrupt of that spirit of inwardness which alone can provide a shelter for the Holy Spirit of God.

The remedy lies with the individual. To my mind a vast amount of our indiscriminate visitation and our never-failing attendance at certain meetings is worse than wasted effort. I believe we could do infinitely better by our people and by ourselves if we would cultivate what, at the risk of misunderstanding, I would call the spirit of aloofness. Call it what you will, we need elbow-room. The crowd throng and press upon us, but we do not touch them. Virtue does not go out of us. We go into our pulpits of a Sabbath the most jaded man in a church full of overdriven men.

We must learn what that meaneth, "He that believeth shall not make haste"—and that often when we seem to be doing least we are doing most.—From The Record, Edinburgh, August, 1922.

SUNDAY SCHOOL RALLY DAY, OCTOBER SEVENTH

By Gilbert Glass, D.D., General Superintendent

We wish to call the attention of Sunday School and church workers to the fact that Rally Day material, consisting of Rally Day programs, Rally Day suggestions, Rally Day posters, collection envelopes and leaflets about Sunday School Extension, has been sent to Sunday School superintendents.

This material is sent out this far in advance of the Rally Day date so that Sunday School leaders may have sufficient time to prepare their programs with care and to give publicity to the Rally Day aim and theme.

There are a number of schools in which the Special Day programs are prepared by special committees, or by leaders appointed for this purpose. Frequently we have requests from those who are thus appointed for Rally Day material when the superintendent has received it and has perhaps put it aside for future reference. Please do not write for additional supplies until you have discovered whether or not supplies have been received for your school.

Rally Day is a very important occasion for the Sunday School and its work, and the support of Sunday School Extension work has grown in a remarkable way in recent years, and which challenges the Church to larger liberality because of its unparalleled evangelistic and character building work, and because of the wide field and open paths which are at the present time urgently calling for workers. We have a great opportunity for strategic conquests in needy fields, and the momentum which has been gained in the educational and evangelistic work of Sunday School Missions will be lost to some extent unless the Church takes advantage of this golden opportunity for a larger program.

The Southern Presbyterian Church expects every Sunday School to do its duty on Rally Day, October 7th. Send for additional Rally Day supplements without great delay as you need them.

O summer day beside the joyous sea!
O summer day, so wonderful and white,
So full of gladness, and so full of pain!
Forever and forever shalt thou be
To some the gravestone of a dead delight,
To some the landmark of a new domain.

—Longfellow.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Concord Presbyterian will conduct three Group Conferences as follows:

- Group No. 4, at Rocky River, August 28th.
 - Group No. 3, at Cooleemee, August 29th.
 - Group No. 2, at Bethany Church, August 30th.
- At each conference these hours will obtain:
- 10:30—12:30—Morning session.
 - 12:30—1:30—Picnic lunch on lawn.
 - 1:30—3:30—Afternoon session.

Miss Edmonia Martin, of Brazil will speak at Rocky River, and Rev. J. Harper Brady, of Japan will speak at Cooleemee and Bethany. For further details of the program, which have been arranged with a view to the needs of the Auxiliary work, see your respective county papers.

Group Two comprises the following churches: Taylorsville, Stony Point, New Salem, Shiloh, Loray, Clio, Statesville First, Front Street, Elmwood, Little Joe's, Bethesda, Bethany, Tabor, Harmony, Sherrill's Ford.

Group Three: Cleveland, Third Creek, Unity, Cooleemee, Mocksville, Franklin, Salisbury First, Salisbury Second, Spencer, Fifth Creek, Thyatira, Back Creek, Prospect, Yadkinville.

Group Four: Concord First, Concord Second, McKinnon, Bayless Memorial, Westminster, Kannapolis, Shearer, Mooresville First, Mooresville Second, Poplar Tent, Patterson, Rocky River, Harrisburg, Davidson, Centre, Gilwood, Bethpage.

Each delegation is asked to bring baskets of lunch. There are no elected delegates. It is hoped each church will be represented by a large delegation. The success of these conferences depends upon the co-operation of the district membership.

Greenwood, S. C.—Program of Inter-racial Conference for Colored Women at Brewer Normal School, August 26-31, conducted by the Women's Auxiliaries of the church of Greenwood, with the co-operation and assistance of Brewer Normal School and the colored churches.

Leader—Mrs. A. D. Calhoun, member State Inter-racial Committee.

Sunday Night, August 26th—7:30—"Get Acquainted Meeting," on the lawn, in charge of Mrs. Walter H. Hilyard, Mrs. Daisy Bradley Holman, Mrs. Jessie Walker. 8:00—Song Service—Led by Mrs. Walter H. Hilyard. 8:00—Sermon—Rev. Richard Carroll, Columbia, S. C.

Daily Program—9:00-9:15—Devotional: Monday—Mrs. J. T. McLees. Tuesday—Mrs. D. N. Bourne. Wednesday—Mrs. James R. Cain. Thursday—Mrs. E. S. Moorer. Friday—Mrs. G. W. Gardner.

9:15-10:00—Home Economics—Miss Mattie Mae Fitzgerald, District Home Demonstration Agent: 10:00-10:45—Bible Hour—Mrs. Law Blake, Rock Hill, S. C., State Secretary Spiritual Resources, Presbyterian Church.

Recess—15 Minutes.

11:00-11:45—Hygiene and Nursing—Miss Elizabeth A. Woodson, County Health Nurse. Assisted by Miss Bennie Fisher, trained nurse.

Dinner.

Afternoon Program—1:30-3:30—Sewing—Mrs. Harriet Johnson, State Home Demonstration Department, assisted by Mrs. E. A. Reynolds.

3:30-3:45—Handicraft—Miss Mamie Wickliffe, former teacher, Manual Training, Winthrop College, assisted by Mrs. Daisy Bradley Holman, principal, colored public schools, Greenwood.

3:45-4:15—Playground and Recreational Sports for Women (with victrola on lawn), Mrs. Hattie Duckett, director, colored community center, Greenville, S. C., and Miss Mary Joyce, of Winthrop College.

4:15-4:30—Vesper Service—Led on Monday by Mrs. S. C. Hodges. Tuesday by Rev. F. E. Dibble. Wednesday by Bishop K. G. Finlay, Bishop upper South Carolina Diocese. Thursday by Mrs. A. W. Henderson. Friday by Rev. E. A. Fuller.

Evening Meetings—8:15—Song Service—Led by Mrs. Walter H. Hilyard, assisted by Mrs. Jessie Walker, Mrs. Daisy B. Holman.

8:30—Monday—Mrs. W. M. Rowland, ex-president Synodical of Georgia. 8:30—Tuesday—Rev. J. P. Bryant, Atlanta, Ga., chairman National Colored B. Y. P. U. Board of America. 8:30—Wednesday—Pictures shown by Prof. W. H. Hilyard, of Brewer Normal. 8:30—Thursday—Dr. C. B. Antisdell, president Benedict College, Columbia, S. C. 8:30—Friday—Religious Pageant. Arranged and presented under the direction of Prof. Walter H. Hilyard.

About one hundred of these tickets will be paid for by the Auxiliaries of the Presbyterian, Baptist, Methodist, Episcopal, Lutheran and Associated Reformed Presbyterian church of Greenwood, and will be given to as many delegates who are duly elected by the colored churches of the city, and who subscribe themselves as regular earnest students. The tickets, however, will be interchangeable if it becomes necessary.

Arrangements for such delegates may be made by writing to Mrs. Joe Wharton, Greenwood, S. C. This should be done not later than August 15th.

Charlotte, N. C.—The last meeting of the Woman's Auxiliary of the First Church was an out-of-doors meeting, well attended and thoroughly enjoyed. It was held at 6:30 o'clock on the beautiful lawn of the church.

It is the custom of the Auxiliary to hold a meet-

ing of this nature annually in honor of the business women of the congregation, and planned especially for them. The following program was rendered:

Devotional, led by Mrs. James Harvey Orr.
Report from Montreal conferences—Mrs. W. M. Strong.

Charity work at the Presbyterian Hospital—Mrs. Parks M. King.

Roll call of medical missionaries—Miss Olive Brice.

Hymn—"Day Is Dying in the West."

At the conclusion of the program a picnic supper was served, Mrs. Charles P. Moody's circle acting as hostess.

The following invitation was issued to the business women:

"We know you are faithful to circles to go,
But at Auxiliary meetings we do miss you so!
Just come to our meeting out under the trees.
The place will be spacious, the hour will be late.
To suit your convenience, so we will save a plate.
Our program is short, but our fellowship is long.
Come—let's join all together to make life one sweet song."

HIS DIRTY LITTLE HANDS

His teacher said that I must scrub
His dirty little hands,
And so I always soak and rub,
Obeying her commands.

But, somehow, on the way to school,
He picks up dirt galore;
And when he's reached there, as a rule,
He should be scrubbed once more.

When he sits down to dine at night,
I'm always filled with shame,
His grubby hands are just a sight—
At luncheon, it's the same.

But, oh, I know there'll come a day
When I'll look back in vain
To little paddies soiled this way
And wish them here again.

Too soon the time will come when he
Is careful how he looks.
He won't be thinking then of me,
His daddy, or his books.

But now, his heart is ours alone,
And mother understands,
And holds them closely in her own—
His dirty little hands!
—Ann Campbell, in Detroit News.

Twelve Korean Proverbs—

1. One hand finds it hard to applaud.
2. If the lips are gone the teeth suffer cold.
3. The man with the dry throat should dig the well.
4. Even death cannot be avoided (why tremble at smaller things?)
5. Life is a season of exile, death is going home.
6. Words without feet travel a thousand li. (One li is 1-3 mile).
7. I'd like to strike the rat, but fear to break the dishes.
8. It lies in virtue, not in strength of position.
9. God defeated me, not the enemy.
10. The religion of nothingness.
11. Love of life and fear of death are natural to all men.
12. A dilemma—no going back and no going forward.

Peculiar Korean Customs:

1. Koreans burn hair and put it in the ditch in front of their homes to run the snakes away.
2. In cases of malaria the Koreans see the enlarged places on the side caused by the swelling of the spleen and think there is a turtle in the stomach. The first duty in such a case is to run the turtle out. This is done by rolling up a bunch of dry grass, lighting it and sticking it to the side. The pain is intense and a large spot is burned on the side of the stomach. Practically every Korean that has had malaria has this spot on his side.
3. The best Korean remedy for cholera is to cut the sides of the legs with a knife to let out the rats which they say are the cause of cholera.
4. Koreans speak of the ear of a needle.
5. When Koreans reach an extreme state of poverty, they eat dogs. This custom is rapidly going out of style.
6. It is considered a disgrace to whip your own children. They therefore grow up without any parental restraint.
7. It has been a custom and still is in many cases to eat copper to make the bones knit together.
8. The mother tries to look as dirty as possible on the day of the daughter's marriage.
9. Koreans dig up dead bodies at night and move them in order to placate the spirits.
10. Cow's food is cooked; horses are given hot water to drink.

Korean History in Brief:

The great Tangun appeared over 4,000 years ago. 'Twas this way: A bear and a tiger met on a mountain and wished that they might become human beings. The Creator said to them, "Eat a bunch of garlic and retire to this cave and fast for 21 days and you shall become men." They did so, but ere the time was up, the tiger, by reason of his fierceness, could no longer endure the restraint and so came forth, but the bear, with greater patience, waited the allotted time and then stepped forth a perfect woman. Whanung, son of Whanin the

Creator asked his father to give him an earthly kingdom. It was granted and the spirit came on the wings of the wind to earth. It found the woman and breathed about her and she brought forth a son. In after years the wild people found him under a pakkal tree and made him their king. He ruled from 2257 B. C. to 1122 B. C.—(A legend from "The Passing of Korea" Hulbert).

A PRAYER

Lord, help us in our troubled life,
Amid the tumult and the strife,
That tries our spirits day by day,
To turn aside along the way
And talk with Thee and read Thy Word,
And let us feel Thy presence, Lord,
O, call us in life's jar and fret,
Lest we forget—lest we forget!
For often in the daily stress
Do we forget Thy faithfulness,
And fall into the tempter's snare,
That comes upon us unaware.
O, call us in the busy throng,
And help us to discern the wrong,
And courage give to do the right.
Hold us by Thy love and might,
Whenever in our weakness we
Stray, Heavenly Father, far from Thee!
Be near us in life's jar and fret,
When we forget—when we forget!

—Selected.

OF INTEREST TO ORGANISTS

All organists and church musicians will find the forthcoming convention of the National Association of Organists at Rochester, New York of intense interest. It will be held in the Eastman School of Music on August 28-31, inclusive. As in previous years the subjects of the papers touch on every phase of the profession. Among them: anthems of today, a symposium of the material available for churches large and small; the training and academic standing of organists; choral competitions; the value of the organist in the community; the organist and publicity; music and the other arts in worship; and improvisation in the church service (illustrated). Among those reading papers are Professor Hamilton C. Macdougall, of Wellesley College, Dr. Harold W. Thompson, of Albany, Herbert S. Sammond, H. Augustine Smith, of Boston University, and Dr. Healey Willan, of Toronto. The latter will also play one of the recitals. He is president of the Canadian College of Organists, which holds its convention in Toronto the following week. Many members of the association will go there from Rochester. Other recitals will be given by T. Tertius Noble, president of the association,—whose position as a composer of Church music and as organist of St. Thomas' Church, New York, has made his name so widely known,—Harold Gleason, of Rochester, Palmer Christian of the Fourth Presbyterian Church, Chicago, S. Wesley Sears, of St. James Church, Philadelphia. These will all be given in Kimbourn Hall. There will also be a festival concert of organ and orchestral music in Eastman Theatre, when music by Handel and Widor will be heard as well as that of two living Americans, Eric Delamarre, of Chicago and D. D'Antalfy. The local committee has spared no effort in making this convention noteworthy. Those desiring further particulars can obtain them by writing to W. I. Nevins, Secretary, 173 Madison Avenue, New York. The sessions are open to the general public.

A WARNING

This is to warn the public against Mr. A. M. Buerard, a blind piano tuner, who travels from place to place in the South and has recently proven in many places to be entirely untrustworthy in money matters.

He is an excellent piano tuner, but with the letters of introduction which he possesses, his habit is to borrow sums of money with the deliberate intention, it seems, of never returning it.

(Signed): R. E. Carroll.

Batesville, Ark.

CHRISTIAN ASSURANCE

Assurance is not simply faith, though faith is at the foundation. The fact is the Bible is full of promises, and they are addressed not to named individuals, but to characters. Whosoever loveth. Whosoever hopeth. Well, if I hope and trust and obey and love, the consciousness of possessing these qualities gives me the assurance of the promises which God has annexed to these graces. Then, too, there is that mysterious and royal gift, the witness together with our spirit of the Holy Spirit. These three evidences taken together give us reliable testimony upon which to trust that we have passed from death unto life, from old things into new.

No man has a right to leave the world as he found it. He must add something to it; either he must make its people better and happier; or he must make the face of the world more beautiful and fairer to look at.—The Americanization of Edward Bok.

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

We have received recently a report from the Tirzah, S. C., Senior Christian Endeavor Society which struck us very forcibly. The reports tells us that the society has "interesting planned programs" and that an effort is made "to get everybody interested, and to have a program worth going to hear." We wish that this idea of having programs "worth going to hear" could take hold upon all of our young people, by whatever name they call their society.

With the many available plans, there isn't often any good reason for a program that just "fills up the time." The societies that have good attendance are the societies

that have interesting meetings. Societies that do the same old things every week cannot expect people to come to the meetings; they can visualize the meetings and save the trouble of a trip to the meeting room. With some snappy, interesting, helpful, new thing put into the meetings regularly, interest will keep up and attendance will keep up.

How is it in your society? Are you tired of the old way? Why not YOU be the one to "start something" and get your meetings out of the rut! Our Presbyterian Committee of Publication, Richmond, Va., or the Dixie Endeavorer, 5 Ferger Bldg., Chattanooga, Tenn., will be glad to send you lists of available books and booklets that will help you.

Recently we have been inviting our readers to give us suggestions for improving our department, and have offered a three-months' subscription to the Standard to the one who should give us the best suggestion, the contest closing August 9th. The subscription goes to Miss Ora Dell Henderson, correspondent for the Junior C. E. Society of Carolina Church, Little Rock, S. C. We are looking into the possibility of following out the suggestions given us, and if it can be done we will make the changes and additions suggested. We congratulate Miss Henderson, and thank her and all who are interested in the department. We will welcome at all times, suggestions for making our department better.

Sunday School

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

AUGUST 19, 1923

STEPHEN THE MARTYR

Lesson: Acts 6:1-8:3; 22:20
Printed Text: Acts 6:8-15; 7:54-60

GOLDEN TEXT—"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"—Rom. 8:35.

SCRIPTURE LESSON

Ch. 6:8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council.

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

Ch. 7:54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit!

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

SHORTER CATECHISM

Q. 50. What is required in the second commandment?
A. The second commandment requireth the receiving, observing and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

Stephen was one of the first seven deacons chosen by the Apostolic Church. Besides performing the functions of a deacon, he was also, like Philip, an evangelist or preacher of the Gospel. He is described as a man "full of power and of the Holy Ghost." His spiritual power was due to the indwelling influence of the Divine Spirit. He manifested his power by working miracles and by advocating Gospel teachings with a force that his adversaries could neither "gainsay nor resist." He was not the first martyr who died for his faith, but he was one of the first of the organized Christian Church at Jerusalem. We will attend to The Charges Brought Against Stephen; His Defense and Charges Against the Jews; His Stoning by a Mob; His Vision and Prayer.

I. The Charges Brought Against Stephen

Disputing with opponents as to religious teachings, when they were not able to answer him, they stirred the scribes and elders against him and brought him before the council or highest court of the Jews. Here they charge him with heinous offences. They accuse him of speaking against Moses and God, and against the Divine law and the city of Jerusalem. They bring forward false witnesses to testify to these things. They do not specify how he spoke against God and Moses, nor what law of Moses he set aside. He could not assault God's moral law, for it is as immutable as His own nature. If he spoke of any law given by Moses being removed, it was "the ceremonial law" of types and shadows that was fulfilled by Christ and abolished by Him. If he affirmed that Jerusalem would be destroyed because of its people's sins, he only asserted what had been done before, what Jesus foretold and what history verified.

II. Stephen's Defense and Charges Against the Jews

His defense consisted of a review of their nation's history from "the call of Abraham to the building of Solomon's temple." He shows that the nationality had passed through many changes due to their multiplied sins and the faithfulness and sovereignty of God. Closing his review, he charges them with wonderful fidelity, with numerous and grievous transgressions. He declares, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did so do ye." He charges them with having persecuted and slain their own prophets. He accuses them of being "the betrayers and the murderers of their own Christ, of whom their prophets foretold. He asserted that "they had received the law by the disposition of angels and had not kept it." They were enraged by these charges that they could not disprove and "gnashed on him with their teeth."

III. Stephen is Slain by a Mob

Maddened by his charges of crime, their rage is further increased by Stephen claiming to see "the glory of God, through the opened heavens, and Jesus standing at His right hand." Losing all self-control, the court, the witnesses and all present unite in an effort to destroy him. They drag him without the city and stone him to death. God made his face to shine as an angel's; they covered it with wounds and blood. Without any fair trial, without justice, without any calm investigation of the charges made, Stephen died a violent and cruel death, a victim of some of the fiercest and most malevolent passions of the human heart. In his case we have vividly illustrated the dangers and crimes of mob law. It is sometimes claimed that majorities are right. But numbers, moved not by reason and conscience, but dominated by evil passions, are habitually wrong and commit appalling crimes.

IV. Stephen's Vision and Prayer

Before he was drawn to his violent death he declared that he saw "the heavens opened and Jesus standing at the right hand of God." This statement maddened them because it implied that they had committed a crime in slaying Christ and that He was living and in a position to visit righteous punishment. While this vision, had they believed it, was calculated to intimidate them, it was to Stephen a source of comfort, strength and encouragement. It showed him that if he was to die it was under the eyes of the Master and with His approval. His prayer contains two petitions, "Lord Jesus, receive my spirit," and "Lord, lay not this sin to their charge." He prays for himself, that his departing spirit may find the presence of Jesus and share His glory. He could have no higher destiny. He prays for his enemies, that they may be pardoned the crime they were then perpetrating. He thus imitated Christ Himself. Only a Christ-like man could pray such a prayer.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

THE SCHOOL OF PRAYER

- M., Aug. 20—Lesson In Faith: Mark 11:20-24.
- T., Aug. 21—The Right Spirit: Matt. 6:9-15.
- W., Aug. 22—Learn to Take "No": II Cor. 12:6-9.
- T., Aug. 23—Learn Perseverance: Luke 18:1-8.
- F., Aug. 24—Learn From Failure: Jas. 1:5-8.
- S., Aug. 25—Learn Fellowship: Acts 12:1-17.

Sun., Aug. 26—Topic: Lessons in the School of Prayer. Matt. 18:19, 20; 21:18-22.

How does prayer call for faith?
How does prayer force us, if we are sincere, to do the will of God?

Why are answers to some prayers delayed?

The lesson today leads us into the school of prayer with its great Master, Jesus Christ, who knew both sides of prayer, the heavenly and the earthly. This was one of the most important lessons Jesus taught His disciples. Let us go with them into this school and sit at Jesus' feet and learn to pray.

The Real Value of Prayer

What real good does prayer do? Some people think it is only a sort of communion with God, to keep our souls in a religious frame of mind. But it is more than that. Prayer actually moves God to do our will, and He works to grant our wishes. It is the greatest power in the hands of man, because it puts God's power in our hands. The work of Jesus in His atonement on the cross is the basis of prayer, and God's great scheme is to bring the kingdom of Jesus into all men's hearts, and He will work with men to do this. He promises to answer prayer, and He has done it millions of times.

Perhaps we should learn that prayer is not all request. It has other parts, seven in all. These parts are *Adoration*, which includes homage and praise; *Confession of Sin*; *Thanksgiving*, combining both gratitude and consecration, and lastly, *Supplication*, embracing entreaty for pardon, petition for needs, and intercession for other people. You may make an acrostic by taking the first letters of those four words in italics, and spell ACTS, a good way to remember the parts of prayer.

The First Lessons in Prayer

The first three things to learn about prayer are humility, earnestness, and faith. To be humble in prayer teaches us to govern our wishes so that they will not be selfish. Our way may be very unwise, and besides we are such sinners we are not worthy of God's blessing. We need to find out God's will, and desire that our wills may be in unison with His.

Of course we should be deeply in earnest in our prayers. We must mean what we say, and wish it with all our hearts. And Jesus tells us we must believe that God will hear us. We certainly need not pray unless we believe a little. We ought to believe firmly in God's promise to answer.

Other Lessons Learned in the School of Prayer

Jesus teaches other lessons for prevailing prayer. We must not be petulant, or peevish; we must not pray for harmful things to ourselves or to others, for it is not our business to judge our brother or bring judgment on them from God. We must be forgiving, as Christ told Peter, after the figtree withered. We must consecrate our lives to God's service, if we are willing to accept His goodness to us. We must try to live righteous lives, for only the prayers of the righteous avail very much. We should offer all prayers in the name of Christ, which means, we ask His approval of our desires. If we feel we do not know God's will, we should ask the Holy Spirit to guide our requests, for He is the great Helper of the Christian in prayer.

The Practice of Prayer

The way to learn to pray is simply to pray, and as we keep praying we become more proficient in prayer. Paul tells us to pray about everything, to make all our requests known unto God, so business, pleasure, fears, hopes, joys, plans, everything is a fit subject for prayer, just so we fit each request to God's will. As children, we thought we could only pray kneeling beside our mother's knee. Now we know we may pray anywhere and about everything, with the thoughts of our heart as well as the words of our lips. We may thus pray without ceasing, and make praying as natural as our breathing. Christ showed His disciples how faith could master even a figtree; it certainly can meet our daily problems. We should have fellowship in prayer with others. United prayer is very powerful as Jesus told His disciples in this passage. Two

or three agreeing about some blessing, may prevail, where one might fail.

Gratitude Should Accompany Prayer

As we offer God our prayers, let us not forget to thank Him for His abundant mercies to us. You can't number His blessings, but you should try to do so, and be grateful for all God does for you. It isn't polite, much less is it worshipful to receive God's favors, and neglect our thanks for them.

NEWS FROM THE FRONT

Mrs. Harry Dunlap, of Tirzah, S. C., advises that she is the Corresponding Secretary of the Young People's Society of Christian Endeavor, and tells us this about the society and the church: "We meet every Sunday evening, with interesting planned programs, trying to get everybody interested and have a program worth going to hear. We have executive committee meetings and work on Monthly Service Program reports. We have a Junior Society; also the Alumni Council for those who are older or away at college and work. We have wide-awake socials every month or two. We take a free-will offering at every meeting and this is sent to different church causes."

THREE-IN-ONE RALLY AT LINCOLNTON HIGHLY SUCCESSFUL

By Miss Melva Gullick

The second annual three-in-one rally in Kings Mountain Presbytery was held in the First Presbyterian Church of Lincolnton, Monday afternoon, July 23d, with a splendid attendance.

The first part of the afternoon was given to the Sunday School Institute which began at 4:00 o'clock, with Rev. W. W. Akers, pastor of the Lincolnton Presbyterian Church, presiding. The song service was conducted by C. T. Carr, of Mooresville, N. C., superintendent of Sunday School and Young People's Work for the Synod of North Carolina, and the devotional led by Rev. T. G. Tate, pastor of the Olney Church, who compared the Christian life to a right angle, showing that what we receive from God must be passed on to those around us, and urging those who were there to take back to their home churches what they received from this meeting. The address of the afternoon was made by Rev. J. G. Garth, of Charlotte, who took for his topic "The Need for Men and Women of Strong Character," based upon Isaiah 22:23. By means of several striking points Mr. Garth placed before the young people their responsibility to the church and challenged them to do their part in the salvation of the lost race.

After this splendid address interesting reports were heard from the various Sunday Schools, and many helpful suggestions were received. Mr. Carr explained a standard training school and also stated that he had engagements for schools throughout the remainder of this year. This closed the afternoon session. A pleasant hour followed, during which a picnic supper was greatly enjoyed by all.

At 7:00 o'clock the quarterly C. E. Rally began, Rev. R. C. Long, presiding, with about 350 present. The devotional was conducted by Dr. Henderlite, of Gastonia, who very forcibly showed that both the object and test of a real Christian is in the bearing of fruit. A solo by Mr. Fish, of Lincolnton, was enjoyed by all. Reports from societies followed and resulting in the awarding of the banner for largest number present to Olney Intermediate society, and the one for the highest percentage went to the West Ave. Intermediates, of Gastonia. Mr. Tate then gave a splendid talk on "Methods of C. E. Work," emphasizing especially the program in society meetings and showing how these may be varied by pageants, dramatizations, debates, etc. After this an opportunity for signing pledges was given, which resulted in 52 signing as Comrades of Quiet Hour and 42 as Tenth Legionnaires. This closed the C. E. part of the meeting.

The Fourth District League meeting of Kings Mountain Presbytery immediately went into session. In the absence of the president, R. D. Hall, who was unable to attend because of illness, Rev. R. C. Long presided. The annual business meeting was held first, which resulted in the election of Mr. LeRoy Keever, of Lincolnton, president; Miss Martha Moore, of Gastonia, secretary and treasurer.

Very interesting reports on the Davidson conference were then made by Misses Rita Lowry, Helen Reinhardt, Martha Moore, and by Leonard Kendrick, John R. Falls, Ralph Glenn, Earl Cannon, John Akers, Paul Lewis, Holland McSwain, and Ben Ratchford.

An expression of hearty thanks was then given to the Lincolnton Church for their hospitality so generously accorded; to Mr. Carr, who ably led the singing, and to the committee of which Rev. R. C. Long was chairman, who had worked so faithfully on the program. An invitation to hold the next three-in-one rally at Olney was gladly accepted, after which the meeting was closed by Mr. Long.

Church News

THE GENERAL ASSEMBLY'S TRAINING SCHOOL FOR LAY WORKERS, RICH- MOND, VIRGINIA

Eleven graduates and former students of the training school are sailing for the foreign field during the month of August. These will make a total of over 40 training school students in the foreign field. This is a remarkable record when we remember that the training school is only nine years old and began in a very small way.

The tenth session of the training school will open on September 10th. One hundred and fifteen students have already registered and others are in the process of registering. This indicates that the attendance for the coming year will be the largest in the history of the training school.

The new fire-proof dormitory, providing for about 115 students is nearing completion, and will be ready for occupancy in time for the opening of the session. The new dining hall is practically completed and will be ready for use by the first of September. These two new buildings will add greatly to the comfort and efficiency of the training school.

BARIUM SPRINGS NEWS

Right off the bat we want to tell everybody that Rumpel Hall is distinctly on the map. The King's daughters of Salisbury First have just taken that big second floor sitting room in hand and furnished it out and out.

We are proud to take our visiting friends into this room now and every girl and matron in Rumpel is delighted to have this fine dressed up room. Before this, this room was furnished with the old cast off dining room chairs, which had served their day down stairs.

Rev. Harper Brady spoke in little Joe's Church both Sunday night and Wednesday night, his interesting and entertaining description of his work was much enjoyed by all. Mr. Brady took supper with us Wednesday and then helped about 40 boys enjoy the swimming pool afterward.

Wheat harvest is long past, but the tonsil harvest still goes on, the following children have been operated on during the week, Bleeker Lee, Thelma Godwin, Mildred Miles, Grover Miles, Charles Sears, Bobbie Reavis, Billy McKay, and Clayton Jordan. All are getting along very nicely.

Miss Foust our most efficient third grade teacher and librarian is back on the campus, getting the new books arranged in the library, and acknowledgments made to the donors. Miss Foust by her interest in this department and her unselfish devotion to the institution is interesting many of our friends in upbuilding our library into a real valuable part of our equipment.

Last Saturday we were delighted to have visit us Mr. and Mrs. Malcolm Lockhart, and three very young ladies. This man's name has become synonymous with Greater Davidson during the past few years, but this doesn't blind this excellent family to the other church institutions, for on Monday we received a substantial donation from them for some very necessary things for our baby colony.

John Craig is back on the job and his numerous jobs are again being taken care of nicely. Bob Estridge the multigraph wizard is now on his vacation, so we will have no bulletins until he returns.

The lure of the West has proven too much for Miss Willis, our stenographer, and she has left us to take up government work in New Mexico.

PERSONAL

Rev. J. T. Wade, of Menlo, Ga., will spend the last two weeks of August at Montreal, N. C.

The address of Rev. Ovid Pullen is changed from Kannapolis to Bridgewater, N. C.

The address of Rev. J. F. Brown is changed from Atlanta, Ga., to Porterdale, Ga.

Rev. H. R. McFadyen, of Cameron, Texas, is spending his vacation in North Carolina and at Montreal.

Rev. Wm. C. Cumming has changed his address from 115 Church Street, Wilmington, N. C., to Nanking Language School, Nanking, China.

From the North Carolina "Odd Fellow" we take the following concerning an old friend of our college days:

"Notwithstanding the fact that Rev. W. R. Coppedge, our Junior Past Grand Master, is probably the oldest brother who has ever served the Order as Grand Master in North Carolina, having already passed his three score years and ten, he has rendered distinguished service in that capacity. He was vigorous and faithful in the discharge of his duties as Grand Master and spent more than one-sixth of his time during the year in active field service.

"He prepared and published a pamphlet on Odd Fellowship, giving a treatise on the various degrees of the Order from the viewpoint of a Biblical scholar, which has been widely circulated and published in several of the leading Odd Fellow papers of the country. Ten thousand copies of the pamphlet have been distributed, and we believe that the good accomplished from this one feature of his administration will mean much to the future welfare of the Order in this jurisdiction.

"It was our pleasure to associate with Brother Coppedge a great deal during his term. We had learned to love him for his sterling character and congenial disposition as a high-toned Christian gentleman. We shall remember with pleasure his administration as Grand Master."

NORTH CAROLINA

Sherrill's Ford has just had a week of the preaching of Rev. R. A. White, of Mooresville. His sermons were clear, strong expositions of Scriptures well chosen for evangelistic services. The people came and listened attentively. Two were received by letter. F. A. Barnes, Supply.

Fayetteville Presbytery meets in regular Fall session at West End, N. C., Tuesday, September 25, 1923, at 8 o'clock p. m. E. L. Siler, S. C. Adjourned meeting at Maxton, Tuesday, September 4, 1923, 3 o'clock p. m. E. L. S., S. C.

Charlotte—At the Second Church last Sunday morning Dr. Harris H. Gregg, of Winnipeg, Canada, filled Dr. McGeachy's pulpit. Dr. Gregg is a well-known preacher and Bible expositor and teaches the Bible at the leading Bible conferences.

Charlotte—From the calendar of Caldwell Memorial Church we take the following notice:

"Many of our congregation will be glad to welcome again Rev. H. Namkung, of Kwang-ju, Korea, who preaches for us this morning. Mr. Namkung is being partly supported by the Men's Bible Class of this church, while doing post-graduate work at Princeton in preparation to taking a professorship in Union Theological Seminary, Kwang-ju."

Little River Church has just had a season of refreshing in the meeting recently held by Dr. D. K. Walthall, of Waynesboro, Va. The meeting lasted nine days, beginning on the 16th of July and the sermons were all scholarly and impressive, the last one especially being a masterpiece.

As a result of this meeting, 27 persons professed faith in Christ, 18 joining the Presbyterian Church with two more to follow by letter. Dr. Walthall not only is a master in the pulpit but he greatly endeared himself to our people by his pleasing personality, and his visit in our home will always be remembered with delight. R. E. Henderlite.

Parkton—We have recently built a tabernacle at Parkton, N. C., with a seating capacity of more than 2,000. This is to be called a community building and is to be used for the upbuilding of the town and community. As soon as the building was completed, we started a union revival service in it. This meeting conducted by the Ramsey Layman party, continued about five weeks. The congregations sometimes reached more than 2,000; there were about 200 professions, and about 600 reconsecrations. About \$1,600 was raised for the preacher, the choir leader and pianist. V. G. Smith.

Bethany Church—The protracted meeting at Bethany Church, Concord Presbytery, occurred from July 29th to August 4th. The evangelistic preaching was done by Rev. E. M. Craig, D.D., pastor of the Hickory Church. He won the hearts of the people of the church and community by his gentleness and earnestness. The services proved to be a great blessing to the church, in rousing the members to greater earnestness and to prayer, in bringing Christians of all denominations closer together, and in the conversion of sinners. At the close of the meeting six were added to the church on confession of faith—all of them children of the covenant. Addison.

Six-Mile Church, Mecklenburg Presbytery—The Home-Coming at this old historic church on the 9th of August was a great success. A large number came from the surrounding towns of Monroe, N. C., Waxhaw, N. C., Van Wyck, S. C., Fort Mill, S. C.

We were greatly honored by the presence of Mrs. J. R. Simpson, of Monroe, N. C., who was reared in this church and has passed the four score—she occupied the pew of childhood days. These pews had doors and are now 103 years old.

The pastor, Rev. W. S. Hamiter, made address of welcome. Prof. R. N. Nisbet gave a very learned address on the founding of the Waxhaw settlement and told of her first ministers. Col. W. H. Stewart, of Columbia, S. C., made an address on the old times and customs of worship as compared with the present. After a sumptuous dinner in the grove Mr. T. W. Glasgow, of Charlotte, N. C., told us about the Scotch and their characteristics in a very humorous and edifying way. The people of this section enjoy the annual home-coming very much as it is a day for reunion of old friends and a reminder of former associations.

Lincolnton—In the presence of a gathering of people that filled both the main auditorium and the annex of the church, the congregation of the Lincolnton Presbyterian Church, on Sabbath morning, August 12, burned the last note that represented indebtedness and in beautiful and appropriate service, dedicated to God their handsome new church edifice.

The pastor, Rev. W. W. Akers, presided, graciously welcomed the visiting ministers and the worshippers from sister churches, and pronounced the invocation. Seated on the platform with the present pastor were two former pastors, Dr. W. S. Wilson, now of Atlanta, who was pastor during the period of building, and Dr. W. R. Minter, now of Austin,

Texas. The presence of these beloved brethren was a most delightful feature of the happy occasion and when at the close of the service practically the entire congregation pressed forward to grasp their hands and express their joy at reunion, there was added to the occasion just the necessary tone of happy Christian fellowship.

Dr. Minter read the scripture lesson from Matthew 16:13-20. He also offered the dedicatory prayer, and in fervent, beautiful and reverent manner not only set aside to the worship of God this temple made with man's hands, but also plead that the heart and life of each individual worshipper should be dedicated as a temple to the Living God. It was a prayer surcharged with love for God and man and deeply moved his hearers.

The sermon of the morning, preached by Dr. Wilson, was based upon Peter's Great Confession, and was eminently fitting for the occasion. It was a masterly effort, scriptural, eloquent and thought-provoking.

A most interesting feature of the service was the report of the building committee as presented in concise and interesting manner by elder J. W. Mullen. He told of the struggles, discouragements and final triumph incident to building the church and in conclusion appealed to Dr. Wilson, who as pastor during the trying years of building, had rendered such untiring aid, to do the final act of applying the match to the last note that represented indebtedness. After this the building committee was pronounced adjourned by the chairman, deacon D. H. Shields, and the keys of the edifice turned over to the chairman of the board of deacons, Mr. R. F. Beal. Mr. Shields also read letters of felicitation from former officers of the church now living at a distance.

Perfect weather conditions, beautiful floral decorations and inspiring music added all that was necessary to make Dedicatory Day one of the very happiest in the annals of the Lincoln church.

SOUTH CAROLINA

Reidville—This church has just enjoyed the privilege of a week's series of meetings in which the pastor, Rev. C. O'N. Martindale, was aided by Rev. John L. Yandell, of Tryon, N. C. His messages were all good, earnest and spiritual messages calculated to reach and uplift people. His solos were sweet and timely, and his musical leadership most helpful. There were four professions of faith uniting with the Presbyterian Church, and one other decision for Christ to join another church. The need of the Spirit was felt, and His presence was manifested. C.O'N. M.

Summerton Church—Synodical evangelists, Dr. W. H. Miley and Mr. W. Furman Betts led an eight-day meeting for us the week of July 29th-August 5th. Despite hindering rains good congregations, among whom were many Methodist, Baptist, and Episcopal friends, enjoyed the hearty singing and Dr. Miley's powerful sermons.

A Bible reading campaign was put on. The final report showed 1,638 chapters read during the meeting.

Visible results among the attending churches include 14 professions of faith; 162 reconsecrations; 15 maintaining the family altar; and 15 practicing giving the tithe. There were five additions to the Presbyterian Church, with more in prospect.

We consider ourselves fortunate in having these brethren with us, for the meeting proved a blessing to the whole community.

FLORIDA

Inverness and Brooksville—Mr. J. I. Knight, a seminary student, has been acting as supply for this group during his vacation and has won the affection of the people at both places. There was great regret that he felt obliged, on account of his health, to give up his work for the remainder of the summer.

Bushnell—Rev. G. D. Moses has made a fine impression on the people of this vicinity and at Wildwood. He held a meeting of a week's duration a short time ago and several members were added to the church. On July 15th, two additional elders were installed and at a congregational meeting the same night it was decided to go right ahead with the construction of a building. The newly elected elders are Messrs. N. B. Winslow and W. T. Eddins. *

Mulberry—This church and Pierce have had the services of Mr. James F. Merrin, a student of Union Seminary, this summer and the people at both places are delighted with him. At a congregational meeting held July 29th, presided over by the superintendent of Home Missions, Rev. T. P. Walton, a desire was expressed that Rev. George Mason, of Milton, Fla., come to them as stated supply. Mr. Mason is very much loved in this section, where he served as Sunday School missionary.

GEORGIA

The Young People's Rally of Cherokee Presbytery met in Marietta, Ga., on July 3d with more than 100 present. The way the program was directed and carried out was a credit to the officers of the league and the young people taking part. Mr. I. M. Ellis was song leader. His singing with Rev. J. Edwin Hemphill's consecration message made this day one long to be remembered. Rev. A. Hoyt Miller of the Belgian Congo Mission in an inspiring address brought Africa's call very near to the young people. Rev. C. S. Evans and Mr. Ryan A. Wood with clear and forceful interpretations made our

motto, "Whose I am and whom I serve" mean much to each one. Rev. L. C. Vass, evangelist of Cherokee Presbytery told how the young people might help him with his work. Echoes of the Synod's Young People's Conference held at Gainesville were interestingly given by many who had the privilege of attending that conference. Dr. J. H. Patton had charge of the installation of the newly elected officers, president, James Groves, of Marietta, vice-president, Miss Evelyn Longley, of Dalton; recording secretary, Miss Ruth Tinsley, of Cartersville; corresponding secretary, Miss Estelle Wilson, of Cedartown, and treasurer, R. A. Duke, of LaFayette. At the recess hour an elegant picnic lunch and a mingling of the delegates together added a happy fellowship to the rally. The attendance banner was won by Euharle with 23 delegates. The rally will meet next year in Cedartown on the second Tuesday of July.

The Young People's Conference of Georgia was held at Riverside Military Academy in Gainesville, from June 16-24. There was a registration of 222, and many registration fees that were received before the opening date of the conference had to be returned. The spirit and serious intent of the young people helped the leaders to make the conference the best Georgia has had. The Lord's power and blessing was manifest throughout the entire conference and the last service found the young people ready for the message of consecration which was brought by Dr. R. O. Flinn, of Atlanta. There were 115 who were lead to say, "speak, Lord, for Thy servant heareth," signifying their willingness to do just what He would have them to do. Twenty-nine of those think they know what their life should be devoted to and are entering upon preparation for that work as soon as it is possible.

The daily program of the conference was all that those who had arranged it could wish for. Dr. J. M. Wells, president of Columbia Theological Seminary had the Bible hour and with five studies in the Gospel of Luke showed five ways to study the Bible. This was so taught until inspiration was given to pursue such methods in daily devotions. Dr. J. O. Reeves, of Nashville, Tenn., and Rev. A. Hoyt Miller of the Belgian Congo Mission had the Foreign Mission Study class. Mrs. Eleanora Berry Smith taught the Home Mission Study book. Mr. S. W. Dendy, of Columbia, S. C., had the Christian Endeavor Expert Class. Dr. M. E. Melvin, of Chattanooga, Tenn., taught "The Stewardship of Life." Dr. J. Sprole Lyons, of Atlanta delivered four addresses on "Some Fundamentals of Christianity."

The vesper services were led by Rev. J. T. Coit, superintendent of Nacoochee Institute, Dr. R. O. Flinn and Mr. S. W. Dendy. Inspirational addresses were delivered by Dr. C. A. Campbell, of Atlanta, Dr. M. E. Melvin, of Chattanooga, and Dr. Homer McMillan, of Atlanta, Rev. A. Hoyt Miller of the Belgian Congo.

There were 56 young people who passed most creditably the Expert Endeavor examination. The committee felt that class in Stewardship would be most helpful and far-reaching in its results. They were particularly fortunate in securing Dr. Melvin to teach that class. The response of the young people to his lectures and the very evident result a large number saying they wanted to enter into full partnership with God was beyond their anticipations. Such could be said of the other classes. The other leaders who are known as our best leaders of young people were at their very best. Our Synod is deeply grateful to each of them and their labors will bring forth fruit many-fold in the churches which had delegates at the conference.

Col. Sandy Beaver, the president of Riverside, graciously gave us the use of his splendid plant and with his efficient corps of workers and assistants comfortably cared for the conference. We are indebted to Mr. D. W. Anderson for the use of the spacious swimming pool of the New Holland Mills.

Mrs. M. M. MacFerrin, of Augusta and Mrs. W. D. Hooper of Athens acted as "mother" and chief counsellor for the girls. Mr. F. L. Slaymaker and Rev. A. H. Miller had the leadership of the boys. The Presbyterial secretaries of young people's work of the Synodical assisted Mrs. MacFerrin.

The Synod's Conference Committee is Rev. J. Rupert McGregor, Cedartown, Ga., Dr. R. O. Flinn, Atlanta, Ga.; Dr. L. G. Henderson, Albany, Ga.; and Rev. Taylor Morton, Winder, Ga. The Synodical committee associated with the Synod's committee is Mrs. W. A. Turner, Jr., Newnan, Ga. and Mrs. Audley Morton, Athens, Ga.

Menlo, Cherokee Presbytery—The pastor and the people of Menlo were delighted to have a visit from Rev. and Mrs. Paul D. Patrick recently. Mr. Patrick was the pastor of this group of churches for four years, leaving here a little less than two years ago to take charge of the work at Effingham, S. C. While here he preached both morning and evening, from Monday evening through Sunday evening. His preaching was earnest and eminently practical, and the people heard him gladly. Much good will surely be the result of his faithful work here. Mrs. Patrick met with the children every morning, and some 30 children gave an enthusiastic hearing to her instructions. Mr. and Mrs. Patrick have much to encourage them in their field of service in South Carolina. We wish for them the best things, and trust that the Lord will prosper them in every good way.

Mrs. H. J. Garvin, a member of Menlo congregation, and first district chairman of Cherokee Presbyterial, just a little while ago called and told us of a good meeting with the women of Walnut Grove Church. Mrs. Garvin, of Summerville, Miss Louise Milam, of Cartersville, Mrs. B. W. Farrar, of Sum-

mersville, Mrs. Henry Bradford, of Berryton and Mrs. H. S. Carson, of Lyrly, held a conference with the women of Walnut Grove with a view to forming them into an Auxiliary society. They found the good women of this church ready, and gave them a very enthusiastic reception. We are glad to report that the organization was effected, and Mrs. David Mosteller was made president of the organization.

At our last regular meeting at Walnut Grove we made the young people a talk in the interest of the Christian Endeavor movement, and found a splendid band of young people ready to take up this work, and steps will be taken at once for their organization. We desire to announce that the group meeting of the first district, over which Mrs. Garvin presides, will hold its conference in the Menlo Presbyterian Church on Thursday, August 23d.

J. T. Wade.

MISSISSIPPI

South Mississippi Young People's Conference—The 11th annual Young People's Conference opened on Tuesday, July 10th, at the Mississippi Normal College, Hattiesburg, Miss., with an enrollment of about 70.

The young people of the conference followed a regular program, which was arranged by Mr. R. L. Landis, Jackson, Synodical superintendent of Sunday Schools and Young People's Work.

Rev. John A. Wood, pastor of the First Presbyterian Church, Canton, Miss., presented a series of splendid lectures on Church Organization and Causes. The purpose of this course was to give to the young people a better knowledge of the organization and work of our Church. Expressions from the young people themselves prove that these lectures from Mr. Wood were very helpful.

The young people were fortunate to have as Bible instructor Mrs. Margaret T. Russell, field representative of the General Assembly's Training School, Richmond, Va. Mrs. Russell through her thorough knowledge of the Bible and her forceful teaching strongly impressed upon her hearers the importance of a regular systematic study of the Bible.

Rev. R. E. Fry, D.D., of Pine Bluff, Ark., outlined the Progressive Program, stressing especially the question of Stewardship—first, the Stewardship of Personality; second, Stewardship of Possessions; third, Stewardship of the Truth. Dr. Fry showed very plainly that our one duty was to witness for Christ.

Miss Emily Peyton Jones of the Mississippi Normal College taught a very helpful course in Sunday School Methods for primary teachers. The work done in this department is credited toward a teacher training diploma.

The vesper services by Rev. W. Irving Carroll, D.D., of Marshall, Tenn., were most impressive. In these meetings Dr. Carroll presented to both the older and the young people of the Christian Workers' Summer School seven talks on "The Assurances of the Believer's Salvation."

The young people organized with Miss Verna Reese, of Centreville, Miss., as president and Sherman Powell, of Leakesville, as secretary. The conferences which were conducted each day by the young people were full of inspiration and were a great factor in the development of leadership among the young people. Each night meetings were held for the young people. The boys' orchestra from Canton, Miss., greatly contributed to the night programs. "Sunshine" Hawks gave two interesting lectures, "Sunshine and Shadows" and one on the "Passion Play at Oberrammagau." Other speakers were Mr. R. L. Landis, Rev. John A. Woods, Mrs. Margaret T. Russell, Mr. Gerald Harris, Mr. J. W. Sudduth, Mr. Ralph McRaney, Dr. J. D. Eggleston of Hampden-Sidney, Va., and Rev. Cary Johnson, D.D., of Richmond, Va.

The social activities were under the direction of Mr. Gerald Harris, of New Orleans, La., and Mrs. T. B. Roddy, of Memphis, Tenn., who made the recreation hours very enjoyable. The young people were divided into tribes—the Chickasaws, Choctaws and Cherokees. Each tribe worked on a standard of excellence. The points were determined chiefly by the attendance on daily classes, and conferences and prayer meetings, and Bible reading. This division of the conference members into tribes brought about a spirit of rivalry and enthusiasm over the work, and contributed greatly to the entertainment of all present. Each tribe had its own chief, sponsor, from among the leaders, and baseball team.

One of the most enjoyable social features of the entire conference was "Stunt Night." This is an annual affair and always provides an evening of fun and merriment for all. The program consisted of contests between the tribes for the best "stunt," yell and original song.

The final conference of the young people was held on Thursday morning, July 10th, at which time opportunity was given for pledges to life service for Christ. Three volunteered for the ministry and several for work in the home or foreign fields, and a large number of others expressed the desire to be led by Christ in whatever work He would have them do. The true spirit of Christian fellowship and service was manifested both in the work and the social activities among the young people. The spiritual value of this conference with the young people cannot be estimated.

Respectfully submitted,
Ralph McRaney,
Hattie Rose Liddell,
Jessie Bell Runge,
Findings Committee.

(Continued on page 12)

News of the Week

The funeral of former President Harding has overshadowed every other piece of news. Just a week and a day from the time that he passed away in his headquarters in San Francisco he was laid to rest in the temporary vault at Marion, Ohio. The days intervening represented the long journey across the country when at every station crowds of sorrowful and silent people gathered out of respect to the dead chief; a day in Washington, when the body lay in state and when thousands of citizens passed before the bier; and a day in Marion, when the city that loved him best gave herself up to mourning for her first citizen. The burial service was simple and unostentatious, although attended by President and Mrs. Coolidge, Pershing, members of the cabinet and other national dignitaries. The body was placed in a temporary vault awaiting the erecting of a fitting mausoleum.

The funeral hour Friday was observed in practically every hamlet, village and city throughout the United States. Business was suspended, the wheels of commerce and of traffic were halted and in memorial services everywhere a nation expressed her sense of loss at the death of their President.

Mrs. Harding's composure and endurance during these trying days have been most wonderful. The sympathy of this and other nations has gone out to her in her bereavement.

President Coolidge has taken up the burden of his new office and our government is functioning as if nothing had occurred. The new President seems peculiarly fitted to begin his new work, as for the first time, the Vice-President has been present at cabinet meetings, and therefore he comes with full knowledge of the many questions that will confront him. There seems apparent a disposition on the part of the Democrats to sympathize with him in the unexpected duties he is called upon to perform.

Staid old Charleston, usually quietly historic, a shrine to many of the South, slow and easy going, was roused to a pitch of excitement seldom ever equalled in the history of the city. And the cause of it was the municipal election, the principal contest being that between John P. Grace, incumbent, and Thomas P. Stoney, for the office of mayor.

The death certificate of President Harding was made public by the city health board and showed death to be due to cerebral apoplexy as a complication of "an acute gastro-intestinal infection." The certificate was signed by Dr. Ray Lyman Wilbur, president of Stanford University, and one of the five physicians who were in attendance upon President Harding. The certificate gave the cause of death as follows: "Cerebral apoplexy, following an acute gastro-intestinal infection, including cholecystitis (inflammation of the gall bladder) and bronchial pneumonia—instantaneous contributing cause: arterial sclerosis (hardening of the arteries) of several years duration."

Government forest aid in the amount of \$1,250 has been allotted to work on the Globe-Edgemont road. The county has a thousand dollar allotment, bringing the total to \$2,250 to be used on this six-mile stretch of roads.

"Bob" Reynolds, accompanied by Wheeler W. Jennings, Pathe cameraman from Iowa, passed through Charlotte in a specially constructed and equipped Ford truck en route to Montreal, Canada, from which port Mr. Reynolds and Mr. Jennings will depart on an automobile trip around the world. They expect to be back in the United States early in January, 1924. They will ship from Montreal to Havre, France, and after a tour of France, England, Germany, Russia, Belgium and Switzerland, cross the Alps to the Mediterranean, and from there go to Africa and Asia, returning by way of Hangkong, China, to the United States.

An idea of the extent to which the Building and Loan Associations are being used in Charlotte may be gathered from the fact that the association which has just announced the maturity of a series of 2,243 shares (\$224,300) has a total of 73,000 shares in force, its most recently opened series amounting to 2,489 shares, which will be worth \$248,900 at maturity. It has outstanding loans aggregating \$2,906,000 on 1,400 pieces of property, which means that approximately 1,400 families are purchasing homes through the assistance of this association.

Intense heat caused 170 prostrations among those in the Harding funeral procession from the White House to the Capitol, in the lines of spectators along the route and the crowd awaiting entrance to the rotunda to view the body. First aid stations and hospitals reporting that this number

was given treatment, said none was in serious condition. The temperature registered 90 degrees on the streets during the march. The heat was particularly oppressive, due to the high humidity.

Unrest is on the increase in Germany. Food riots, strikes, disorders and agitation fostered by the communists are among the troubles with which the government of Chancellor Cuno is contending. And to make the position worse, the government's tenure of office by reason of the "no confidence" decision of the united socialists appears soon to be over. There is every indication that the government would announce its retirement at almost any moment.

THE TABERNACLE

By Rev. Paul L. Berman, Our Missionary to the Jews in Baltimore

For 40 years the Israelites lived in tents in the wilderness, just as the Zedouins do today. This wild, roving life does not conduce to progress and change. Arts and industries can never flourish when people have no settled abode.

Now there must have been something altogether exceptional in the fact that while the Israelites came out of Egypt a nation of slaves, and wandered 40 years in the wilderness, they were able to produce laws which are the wonder and the model of all civilized nations. How can this be accounted for except on our willingness to admit the truth of the constantly recurring expression, "And God spoke unto Moses."

With perfect confidence we have been assured that the tabernacle never existed. It should be remembered there is not the slightest shred of evidence in support of this wild theory.

In the making of the tabernacle God was His own architect. The fact that so many chapters (13 in Exodus) are taken up with a description of its material, shape and furniture, indicates the importance which God attached to it. Then in the Epistle to the Hebrews we have an inspired explanation of the tabernacle as pointing us to Christ's work on earth and in heaven. Christ therein is the keynote of the tabernacle. As it stood in the wilderness, and afterwards in the Holy Land, it gave the Israelites the foundation principles of their religion by means of picture and symbol, without which spiritual truths must have been beyond their mental reach.

The study of the tabernacle by Christians becomes one of absorbing interest and profit, in that these pictures and symbols explain more fully God's plan of salvation through Christ our Saviour. The study of the subject is also of great importance in throwing light on the great doctrine of the atonement, that "without shedding of blood there is no remission of sin."

What then was the tabernacle? In the Hebrew word "Obel," translated "Tabernacle," is used for every ordinary tent; but structurally it differed entirely from them, excepting in one point—it was portable. The tabernacle consisted of framework of shittim wood, probably the Acacia, which grows wild in the wilderness. This framework was composed of 48 upright boards, 15 feet long and 27 inches wide and overlaid with gold. When erected, every board had to be fixed into "sockets" of solid silver, each board resting upon two heavy silver bars. The boards therefore did not touch the ground. But while each board was self-contained, they all had to be linked together and form one solid framework on which heavy curtains and hangings could securely rest. This was done by five long bars of wood (overlaid with gold) which were run into rings attached to each board. Every board was also pierced through with a hole, thus enabling another bar of wood to run right through them. While therefore the five bars were visible, this one was invisible.

When the framework was put up it measured 45 feet by 15 feet, and it stood 15 feet in height. Over this were thrown four coverings, described fully in Exod. 26:1-14, long and wide enough to completely hide the gilt boards from the exterior. The entrance was curtained with a very beautiful veil.

The tabernacle was then divided into two unequal parts; the first, called the Holy Place, being 30 feet long. This was divided from the Holiest of all by another very beautiful curtain. The general appearance from without was plain and unattractive, within, walls and all the contents, glittered with gold.

In the Holy of Holies stood the golden ark and chest with a lid on which rested the figures of two cherubims, also of gold; this was suggestively called God's Mercy Seat. Here was enshrined the symbol of God's abiding presence with His people. The Holy Place contained three things: the golden Altar of Incense; the Table of Shewbread, both made of shittim wood and overlaid with gold, and the beautiful seven-branched Candlestick, made of solid gold.

Outside the tabernacle in the court stood the great

altar of burnt offerings, and the Brazen Laver. The court itself was 150 feet by 75 feet, and was divided from the encampment of the Israelites by means of long curtains of fine linen fixed on 60 pillars with a beautiful curtain at the entrance called the gate.

Such was, in brief, the tabernacle as designed by God Himself. That He regarded it as most important may be gathered from the fact that every detail of the framework, materials, etc., is mentioned four times. First when God gave the command (Ex. 25:30); once again as the various parts were being made (Ex. 36 and 38); a third time when Moses inspected and took stock of each part (Ex. 49:33-43); and lastly when it was being put up for the first time (Ex. 40). Why this fourfold repetition? Four biographies, so to speak, of the tabernacle, just as we have four biographies of Him who tabernacled with men. Why this repetition, except to emphasize the importance which God attached to its spiritual teaching? And in very truth, every detail sparkles with Gospel light.

One can here but hurry through the more important features of the tabernacle and show what teaching they conveyed:

1. The Outer Gate, consisting of a curtain only, so easy of access, no possibility of locking or barring it. Such is our Lord, who says, "I am the door" (John 10:7).

2. The Court itself divided from the encampment, a picture of the safe retreat of the people of God:—The Sheepfold (John 10:1).

3. The Altar of Burnt Offerings. "So Christ was once offered to bear the sins of many." (Heb. 9:28).

4. The Brazen Laver—"Christ also loved His church . . . that He might sanctify and cleanse it with the washing of water by the word" (Eph. v. 25, 26; see also Psalm 51:7; Zech. 13:1; John 3:5).

5. The Tabernacle as a Whole—"The Word was made flesh and tabernacled among us" (John 1:14).

6. The Boards of shittim wood, a wild tree growing in the wilderness: "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world." (Eph. 2:12; Col. 1:21-22).

7. The Boards Joined Together with bars and forming a compact structure. "Christ the Head, from whom the whole body fitly joined together" (Eph. 4:15, 16). Again: "So we, being many, are one body in Christ, and every one members one of another" (Rom. 12:5).

8. Silver Sockets forming the foundations for all the boards. Silver is a symbol of redemption (Ex. 30:16): "Ye were not redeemed with corruptible things as silver and gold—but with the precious blood of Christ" (1 Pet. 1:18, 19; Col. 2:17; 1 Cor. 3:11).

9. The Golden Candlestick with its perpetual light—"I am the Light of the World" (John 8:12).

10. The Table of Shewbread—"I am the Living Bread which came down from heaven" (John 6:51).

11. The Altar of Incense—A priest entered daily into the Holy Place to burn incense. He represented the people before God. "Wherefore He is able to save to the uttermost—seeing He ever liveth to make intercession for us" (Heb. 7:25; see also Romans 8:34).

12. The Curtain (or Veil). Rent in twain from the top to the bottom (Matt. 27:51). "Through whom we have access by one spirit unto the Father" (Eph. 2:18; Heb. 10:19, 20).

13. The Holiest of All. No priest could enter here, not even the high priest, except on the solemn day of atonement, when he entered to sprinkle blood on the sacred ark. "For Christ is not entered into the holy places made with hands—but into heaven itself." (Heb. 9:24).

14. The Ark and the Mercy Seat—"Seeing that we have a great High Priest that is passed into the heaven, Jesus, the Son of God" (Heb. 4:14).

15. The Temporary Character of the Tabernacle and Its Ritual—"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah . . . and this shall be the covenant: . . . I will put my law in their inward parts" (Jer. 31:31-33). And the inspired commentator exclaims: "In that He saith, a new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8:13; see also II Cor. 5:17, and Eph. 2:15).

Wonderfully suggestive too is the thought that each common board of a wild tree found in the wilderness, had to be transformed, by being completely covered with gold before it could be used in God's service. Does not this wood growing in the wilderness represent man in his natural state, while gold represents the holiness of God? And how incongruous it seems that the board from the wilderness had to be preserved by resting on a foundation of solid silver. Moreover the silver foundations had "sockets!" holes bored into them, so that the "tenons" or arms of the wood could penetrate and be firmly fixed, not only on the silver, but into the silver. This is the best picture we have explanatory of Eph. 2.

(Continued on page 12)

CHILDREN

ENJOYED VACATION BIBLE SCHOOL

Dear Standard:

I am a little girl 10 years of age and I have recited the Child's Catechism and am trying to recite the Shorter Catechism. We have been having a Daily Vacation Bible School and have been making scrap books and baskets. We have learned lots of songs and we enjoy singing them. We went to the County Home and sang some songs to them; after a few days we went to Wilson and visited many places of interest; have had several picnics and will have a party soon. I am enjoying it fine. May I close my letter by asking one question: Who was the father of Artaxerxes?

Your little friend,
Mollie Gardner.

Wilson, N. C.

A BABY SISTER

Dear Standard:

I am a little girl seven years old. I go to Sunday School at the First Presbyterian Church. Dr. Rowan is my pastor. Miss Mary King is my Sunday School teacher. I have recited the Child's Catechism and received my Testament, Sunday, May 13th. I go to school and will be in the third grade when my school starts in September. I have a little sister; she will be one year old the first day of August; her name is Margaret Louise. I love to play with her. As this is my first letter to you, I hope it will not reach the waste basket.

Your little friend,
Eugenia Brunley.

Concord, N. C.

DADDY CALLING

Dear Standard:

I am a little boy 10 years old. This is my first letter to you. I will be in the fifth grade next term. I have four pets. They are a pony, two rabbits, and a bird. I have a buggy and bicycle. I go to Sunday School every Sunday. My teacher is Mrs. Fred McKay. Our pastor is Mr. A. R. McQueen, of the First Presbyterian Church. I will have to close for daddy is calling me.

Your unknown friend,
Newman Alexander Townsend, Jr.

P. S.—Put this in print, for I want to surprise my grandmother.

Dunn, N. C.

A FEBRUARY FOURTEENTH CALF

Dear Standard:

I am a little girl seven years old. I love to read the letters in your paper. I have four brothers and one sister; she has just come home from Summer school. I go to school to Philadelphus. I go in a truck. We have a little calf; her name is Valentine. I am in the third grade at school. My teacher's name is Miss Gertrude Mattison. My aunt takes your paper. I go to Sunday School. My pastor is Rev. H. M. Dixon. Well, I must close for fear of the waste basket.

Your friend,
Mary Alford McNeill.

Remert, N. C.

BIRTH THE EIGHTEENTH

Dear Standard:

I am a little girl eight years old. I will soon be nine. My birthday is August the 18th, and I have two sisters; one is named Jean Cameron and the other is named Agnes Neal. Jean is real cute. We call Agnes Neal, Peggy, for nick-name. This is my second letter to you. My grandmother takes your nice paper; my grandmother gives me the papers to read. I

sure do enjoy reading the letters and stories. I guess I will close for fear of the waste basket.

Your friend,

Mary Elma McFadyen.

Montrose, N. C.

GOES IN BATHING

Dear Standard:

I am a little girl seven years old. I went to Antioch High School last winter. I was promoted to the third grade for next winter. I have two brothers, and one little sister. Her name is Effie, Catharine. She is nearly three months old. I like to play with her. I have a bathing suit. I like to go in bathing. I like to read the little letters in the Standard.

Your little friend,
Ruth Watson.

Red Springs, N. C., R. 3.

OFF FOR THE BIG WOODS

Beyond the Derrydale Avenue School stretched the long, long road which led to the big woods. As soon as the first tinge of green appeared on the lawns, the children began to talk of these woods, and on May 1st they always started out to find them. They had all the fascination of mystery, for no one in the school seemed to have really seen them. But many and varied were the delightful rumors about them. To Pauline Merrilies they meant a wide stretch of beautiful trees full of fresh young leaves, and beneath them a carpet of deep blue violets, pure white trilliums, feathery maidenhair and wild phlox in a sort of glorified patchwork.

With this vision glowing in her eyes, she tripped lightly along in the front line of the eager cavalcade of children on this May day. Carrying baskets and trowels and string, shod in rubbers and overshoes and a few much envied rubber boots, they started down the long, long road still oozy with April rains. Behind them at a little distance trotted a few stragglers—first and second graders. Bribes, threats and coaxings, however, sent these trotters homeward—all except Toots, short, fat, determined, little Toots, Pauline's brother.

"Goin' to pick flowers my own self," insisted the stubborn, little fellow. "Get my rubbers and everything."

"Tie him to a tree," suggested Scott Barlow, one of the larger boys. "We can pick him up on our way back."

"Let's all run; he couldn't keep up," cried one of the others.

"Please, Tootsie, go back," begged Pauline. Maybe mama has some candy. Anyhow, sister'll get you some. Yes, tonight; and an ice cream cone, two of 'em."

"Don't want none." Toots' round, blue eyes held visions of the big woods, too. "Wants jack in the pulpits and tiger lilies and—May apples. Wants a big bunch for mama."

The rest were getting ahead. Even Lois, her best friend, reluctantly left them. Taking a firm hold of her little brother's fat hand, she started desperately to run. Valiantly Toots' short legs tried to keep up. No use; stubbing his toe, he dragged face downward in the mud. By the time Pauline's handkerchief had wiped off the worst spots the other children were far ahead.

But Pauline pushed on—she just couldn't give up. Toots, trudging beside her, lifted one clumsy, little foot after the other steadily, sturdily—but oh, so slowly. In spite of all they could do, those others got farther ahead and farther ahead. Before very long they were scarcely more than mere specks in the distance. What were they doing now? They must have come to the pussy willows. For an instant Pauline felt a tiny bit glad that she wasn't with them. She hated barbed-wire; climbing under it with even the steadiest hand holding the upper wire was a painful process to her. But of course you had to do it—even if there was a cow with horns in the field. You wouldn't dare to let any one know you were afraid.

Arriving finally at the pussy willow field, Pauline found a little bunch of the red brown stems with the fluffy gray kitties on them. Lois had left them for her.

"Pretty pussies, Toots going to pick more," cried little brother, sliding immediately down the side of the ditch, splashing through it and pulling himself up on the other side. Unmindful of the red brown cow beyond the barbed wire, he tried to climb through.

"Toots, wait!" screamed Pauline. But too late; the sharp barbs had caught in the thick collar of his reefer and held him fast.

Could she get him loose before the cow got him? That was Pauline's one thought as she leaped recklessly across the ditch to his side. "Hush," she cried, "the cow'll hear you."

The cow had heard him—was staring straight at him. Her big, brown eyes looked gentle, but her horns looked very fierce. With quivering fingers Pauline strove with the twisted points caught in the heavy cloth. Ah, they were loose! But so was Toots—on the wrong side of the fence. Deaf to her calls he was running farther into the field looking up eagerly at the bushes. The cow fortunately had returned to her nibbling.

But she must go after him. Through the dreadful barbed wire—with no friendly hand to help her. Into the arena with the cow. Oh, the cow seemed tame enough, but those horns, she didn't have them for nothing. Placing one foot carefully between two of the ugly points on the lowest wire, Pauline lifted the upper wire gingerly with her hand. Bending double, shrinking from the wire above and below, she tried to squeeze through. At that very instant the red brown cow stretched forth her neck. "Moo-mooooo," rent the air.

Even Toots was terrified. Running to a big willow tree, with surprising dexterity he clambered up its knotty trunk. As for Pauline she was hopelessly entangled in the wire. Tam, stockings, hair, the wicked little points seemed to be everywhere. She untangled one only to get balled up in another. Why had the cow made that dreadful sound? What had she done to Toots? She worked feverishly. It seemed to be an age before she was free.

"Pauly—Pauly, here I am."

Where was he? Up in a tree, Toots! The cow must have tossed him there. She must beat her to it. She easily did so; the cow not even attempting to help. She was safe in the tree; they were both safe.

Nothing for it now but to wait in the tree for the return of the others. Perhaps they wouldn't find the big woods this time, either, she thought a bit hopefully. Toots, quite content to let his weary little legs rest, snuggled close to her. His eyes were surprisingly heavy; before long he slept. The cow rambled about in search of bits of green, then settled down at the base of the very willow in which they were seated.

What a sight for the returning wanderers. They would know beyond a doubt that she was afraid of cows now. She'd never hear the last of it.

The sky beyond the slender willow branches was turning a deep red. They must come soon. She could hear them. Oh, dear! But afterwards home and supper. What a relief!

"Wake up, Toots; they're coming."

They had not found the big woods. Pauline knew that the moment she saw them. Just a few yellow buttercups, a few cowslips and some half withered wild geraniums lay limply in the baskets with the pussy willows. Tired, cold and hungry, the flower hunters had lost all faith in the big woods again. In the most unamiable of moods, they caught sight of the treed boy and girl with the cow underneath. No explanation was necessary; they knew.

"'Fraid of a cow—'fraid of a cow,"

laughing and hooting the big boys leaped over the ditch, quickly followed by the whole mob. "'Fraid of a cow, wow, wow, wow!"

Lois was the only one who didn't join in. "Don't you care," she cried above the rude refrain, "we'll help you down."

Poor Pauline! She would have liked to tell them to go on and leave her. But she didn't dare; Toots was all worn out. She looked at Toots; he didn't look tired. The little fellow's eyes fairly blazed.

"'Fraid of a cow, wow, wow, wow!"

* * *

"Not afraid of a cow," above the clamor Toots' voice rang out. "We's just waitin' for—for somebody." Then in a fierce whisper to his sister: "We is waitin' for somebody—for the old cow to go to sleep or somethin'. And he will, too."

Paying no attention, the boys were getting all the fun out of the situation they could. Gathering sticks, they prepared to attack the cow. "We'll save you if it takes every man of us," cried Scott; then: "Forward, march, charge."

The gallant rescuers were scrambling through the fence. Pauline's face burned. "Don't you dare rescue me," she cried. "We are waiting for somebody. And this was the only place, dry—dry enough to sit down on."

With such emphasis did she speak that even Lois believed her. No one surely would refuse help when night was falling if they really needed it. But it was queer, very queer. And they wouldn't explain. In two's and three's the children melted away up the road until only Lois was left.

"You don't want help, really? I could call them back," Lois questioned earnestly.

"I don't, really," answered Pauline firmly enough; and Lois ran to catch up with the others.

The silence settled like a cold blanket about them. "Now we've gone and done it," muttered Pauline.

"And it's getting dark," whimpered Toots. "And cold. I wish that old cow would go to sleep—stead of just chewing and chewing. Just see his old tail switch around."

"We'll just have to get down anyhow," declared Pauline. But she made no move to get down. The red gradually faded from the sky. A whistle! Who was that whistling?

Across the field ambled a thin long-legged man in a big, sunburned hat. Pulling off the sunburned straw, he stared with comical amazement at the brother and sister. Then, glancing reproachfully at the cow, he cried, "Daisy, Daisy, I am surprised."

The kindly, weather-wrinkled face of the man seemed like an angel's to Pauline. "Are you his owner?" she cried eagerly. "Oh, please, please, take him away."

"Poor young-uns. From the town, I reckon—himming Daisy. Some of these here big woods hunters, maybe? Stopped by Daisy's wicked looking horns. Well, I swan!" The farmer paused a moment, then said: "Come, step your foot down on Uncle Jim's back, and we'll see what can be done."

Half an hour later the brother and sister were riding behind Farmer Jim's fast mare. Eating doughnuts and laughing at Uncle Jim's sallies, they passed the rest of the children just as they were straggling into town. In Pauline's lap rested a huge bunch of deep blue violets, picked by the farmer's boys that day. Waving the bunch at the surprised wayfarers, Pauline cried cheerily: "Beat you home after all."—Dora Dexter, in The Continent.

"Excusit-Please"

A telephone expert says we waste 4,000,000 seconds a day saying "Hello." And we waste a hundred times that waiting for a chance to say it.—Little Rock Gazette.

CHURCH NEWS

(Continued from page 9)
MISSOURI

The Presbytery of St. Louis will meet in the Overland Church, St. Louis County, Tuesday, September 18th at 8 p. m. Sessional records should be presented for review.
Walter M. Langtry, S. C.

TEXAS

Files Valley—Evangelist A. B. Carrero, assisted by his son, Martin, opened work less than two months ago among the Mexicans near Files Valley, Texas, and on Sunday, July 15th, he organized a church there with 16 members. Others have united since. The other two churches in his field, Wichita Falls and Ladonia, are making very fine progress. The advance field is surging to the front.

Taylor—The annual camp-meeting held by the Mexican churches of the Taylor sub-field was held this year near Taylor in a beautiful pecan grove close to the San Gabriel River. It lasted over two Sundays from Saturday July 28th to Sunday night, August 5th.

Our Mexican camp-meetings are invariably peccable and characterized by a spirit of brotherly love, but this one was unusually so. There was a sunrise prayer service every day; a lecture and two sermons at least daily. There was the usual happy singing, the service by the Endeavorers, the service for the children and a day set aside for the women as "Mother's Day."

On the second Sunday there were 183 at Sunday School besides some 20 on the grounds not in the classes. The collection was nearly \$11.

Besides Mr. Penn, evangelist of that sub-field, the following ministers were present: G. A. Walls, of Austin, A. B. Carrero, wife and son, of Fort Worth, E. S. Roderiguez, of Dallas. Mrs. Marroquin, our missionary at Waco, was present part of the time and rendered valuable service. Prof. Ortega, of the State Health Association, gave us a fine lecture, and exhibited some moving pictures that were interesting and instructive especially for the young people.

Some Bibles and hymn books were sold and a great number of religious tracts were distributed. The Waco church and the church at Ladonia were each represented by an elder and two families from the Rosebud Church were in attendance.

Only six members were received, but eight or nine others will unite with the church soon, perhaps others.

This is only the fourth camp-meeting held in the Taylor field. Each year an improvement is noted. In a material way, a great improvement noted, this year was that each of the three evangelists, Penn, Carrero and Scott have their automobile for their respective fields of labor. The camp-meeting next year will be held near Waco, and no effort will be spared to make it a great success.

Thanks are due the Taylor First Church and friends in the city for help rendered for the Taylor meeting.

VIRGINIA

Union Theological Seminary, Richmond—At the meeting of the General Assembly at Charleston, W. Va., last year when Dr. John I. Good described the inability of the impoverished Presbyterians of Central Europe to provide adequately for the training of their ministers and suggested that our theological schools in America might help them by bringing some of their young men to this country and giving them their professional training, the alumni of Union Seminary at their annual reunion immediately subscribed the amount needed for the traveling expenses of one such student from the land of John Huss and made arrangements for his entering the seminary this Fall. Senior Soucek, head of the Czech Church at Prague, writes the seminary that they have selected for us a very attractive young man, Mr. John Vejnar, and that he will arrive in Richmond about August 10th. He will mingle here not only with a body of the picked young men of our own country, hailing from 20 different states of the Union, but also with equally choice men from eight foreign lands. The cosmopolitan character of the student body at Union Seminary was the thing that arrested the attention of the secretaries of the Council of Church Boards of Education in New York. They expressed themselves as "immensely interested" in it and asked how we accounted for the fact that our patronage was drawn from such a vast area. We pass the question on to the reader. The students themselves say it is accounted for by the teaching power of the faculty. Last year there were 26 states and countries represented and 43 universities and colleges. The high standard insisted on at Union does not seem to repel students. It seems to attract them. Last year the seminary had 128 students, the largest attendance ever enrolled in the history of our branch of the Church.
W. R. M.

Massanetta Springs Young People's Conference—From July 16-22, at Massanetta Springs, in the beautiful Shenandoah Valley, was held the third Young People's Conference of the Synod of Virginia. This was not only one of the largest Young People's Conferences ever held in the Southern Assembly, having 545 registered delegates, but also one of the greatest events in the religious life of the Young People in the Synod, for it brought together hun-

dreds of our choicest young people for seven days of vision, inspiration, and instruction under devout Christian leaders. It was undoubtedly the best Young People's Conference the Synod has had and its influence will be felt throughout Virginia for years to come.

The clan system was again used and there were four boys' and 13 girls' clans, each under the supervision of a leader or counsellor. The spirit of fellowship and friendly rivalry existing between the clans added much to the conference spirit. The student council and an athletic council composed of one member from each clan also brought excellent results.

Rev. W. L. Carson, of Richmond, Va., conducted the devotional services and his splendid talks on "Keeping the Soul Healthy" made a lasting impression on his hearers. The text-book and Bible classes were all instructive and helpful. "The White Fields of Japan" was taught by Dr. Warren Stuart, of Nanking, China. The Christian Endeavor by Miss Van Deventer and Mr. Frank Wilson; Auxiliary Methods by Mrs. C. R. Vaughan, and Sunday School Methods by Rev. Walter Getty, of Kentucky. A class in "Methods for Leaders of Young People's Work" was taught by Rev. T. K. Currie, of Richmond.

The inspirational services led by Dr. Venable and the vesper services on the "Out-look" conducted by Miss Nancy White, were most helpful and inspiring.

The conference hour was conducted by the Young People themselves, under the leadership of Rev. Walter Getty. On the first day a president and secretary were elected and each day a number of young people gave talks on how the true spirit of fellowship existing at Massanetta could be maintained and why they came to the conference, and what they expected to take back home. At the last meeting one member from each clan told of what the conference had meant to them. These talks were, all sincere and far-reaching.

The most inspiring meeting of the whole conference was the closing service when in addition to the 43 volunteers attending, 85 young people consecrated their lives for service wherever the Lord might lead them. "Lord, Jesus Christ, we are in tune with Thee that we might own Thy sway, that we might hear Thy call, that we might test our lives by Thine" was the Conference motto. The results of this conference for the church in our Synod and above all for the Kingdom of Christ will be enduring.
Catherine Mathews, Secretary.

Washington, D. C.

WEST VIRGINIA

Moorefield—Rev. S. O. Hall, pastor, spent, as he did last year, the month of July at the Biblical Seminary in New York City.

The session in granting him these vacations presented checks from the congregation which covered his expenses.

Lewisburg Seminary—At a meeting of the Board of Trustees of Lewisburg Seminary at Lewisburg, W. Va., on July 20th, several forward-looking changes were effected. Greenbrier College for Women now takes the place of Lewisburg Seminary, and a drive is to be inaugurated at once for college freshmen to enter this fall, who in four years will be full graduates of Greenbrier College. The splendid four-year high school course with well-equipped departments of music, art, domestic science and arts and crafts is still open to students.

The management of the college is somewhat altered. Formerly under control of Presbytery, with 12 trustees, it is now under control of Synod with the same 12 trustees, plus ten trustees appointed by Synod. The old and new trustees held a joint meeting at Greenbrier hall last Friday, and from their number selected seven as a board of directors, who will meet every two months during the year. Mr. John D. Laing, chairman of the former board, was elected to the same office in the new board. Other members are Mrs. Frank N. Mann, Judge C. W. Campbell, John G. Graham, all of Huntington; Dr. John I. Armstrong, former president of Lewisburg Seminary; F. H. Barron, of Elkins; and H. F. Hunter, of Lewisburg. Mr. E. L. Bell was retained secretary of the board of trustees and Mr. Mason Bell was continued as treasurer.

Friends of the old Lewisburg Seminary throughout the South have pledged their support to the new Greenbrier College, and rejoice in this evidence of continued growth and progress in the old institution, which starts this Fall on its one hundred and thirteenth year of service to its community and the entire Southland.

DISTRICT OF COLUMBIA

Washington, Central Church—On July 27th the closing exercises of the Daily Vacation Bible School conducted by this church for five weeks this summer were held in the Sunday School room. This is the second year that we have had this school, and the results have been most gratifying. The Bible work has included stories from the Old and New Testaments, memorizing Scripture, and a more general study of the Bible conducted by the pastor during the devotional period each day. A new feature this year was the organization of the Junior boys into a military unit, with captain and four lieutenants. The work of the teachers was thus lightened, since the officers looked after the order in class, and the lieutenants drilled those who were

backward in their memory work. The Junior girls were likewise organized into a society with president, and four vice-presidents. Many hymns and songs were learned, and were well sung by the children. The handwork was most creditable, and special mention may be made of the beautiful quilt made by the little girls knitting class, to be sent to some mission. We are fortunate in having in connection with the church a large and well-equipped playground, where the younger children enjoy the sand-box, slides, see-saws, etc., while the older ones take advantage of the basketball and tennis courts. The church has a supervisor on this playground all summer, and it is a popular spot with the children of this section of the city.

The 25 and more teachers who gave their time to the work of this school did so without remuneration other than their real and lasting joy in the service itself, and in the sincere appreciation of parents and friends. The number of pupils enrolled this term was 175.

THE TABERNACLE

(Continued from page 10)

These are but a few of the points of comparison between the tabernacle and Christ. More could be given, but is there not a danger of overstepping the mark by forcing meanings into words and sentences which were never intended by God, and which can only discredit the study of this all-important subject?

WHAT NEXT?

By Rev. Robt. Adams, D.D.

Years ago, through a committee, of which I was chairman, I succeeded in keeping the Synod of Georgia from electing a "Superintendent of Home Missions." I did not like the word, and thought I saw in the office possibilities of evil. The Synod afterwards reversed its decision, and we now have superintendents galore. We seem to have reached the point where the ministry as a whole must be "superintended." I have before me a copy of a letter to "the Auxiliary Presidents" from the "office of the Superintendent," with her signature, in reference to the special offering recommended by the Assembly for the first Sunday in July.

From it I take these two paragraphs:

"Many of our ministers will overlook this offering unless their attention is called to it. I am asking you as president of the Auxiliary to see that the matter is brought to the attention of your pastor with the request that he present this great need to his congregation and take up a collection for this cause on July 1st."

"Will you not see that your church observes this first Sunday in July by making an offering for this needy and worthy cause?" The italics are mine; but they doubtless correctly express the intended emphasis.

Of course, ministers are not expected to read the proceedings of the Assembly, nor to have mind enough to attend to their duties.

I wonder if this is the first result of the Assembly's action in placing women on its executive committees. If so, what next?

Since I have mentioned that action, I am going to exercise a little of the liberty that we once had of timidly offering some criticism of it. The editor may "superintend" what I say, and throw it away, if I am too bold.

The Assembly attempted to answer the protest of Dr. Reed and others, but made a wretched failure. The Assembly is not to be blamed for its failure, however, for the protest is unanswerable.

The report of the committee, adopted by the Assembly, says, "There is nothing in the Word of God nor in the government of our Church to prevent the Assembly appointing private members, male and female, upon its executive committees."

This is entirely true, for neither the Bible nor the Book of Church Order knows anything of executive committees.

Had former Assemblies been true to our law, giving them "power to commit the various interests pertaining to the general work of evangelization to one or more *commissions*," this phase of the woman question would doubtless never have shown itself. Our law of commissions is perhaps the most defective that we have; but I suppose no one ever thought of a court's placing on a commission any one who is not eligible to membership in the court.

But the weakness of the attempted answer is most forcibly shown in the Assembly's declaring itself "in entire harmony with the great principles expressed in the protest," and then deliberately violating those principles because there is nothing in the letter of the Scriptures or of the law of the Church to prevent such violation.

Thus we are being taught that we may hold to principles in theory, but ignore them in practice. What next?
Pendleton, S. C.

Marriages and Deaths

MARRIED

Holden-McPherson—At the home of the bride's mother, West Sanford Township, Lee County, N. C., August 8, 1923, by Rev. E. B. Carr, pastor of the groom, Mr. Neill McA. Holder, of Broadway, N. C., and Miss Mary E. McPherson, of West Sanford Township, Lee County, N. C.

DEATHS

Adamson—James William Adamson was born August 7, 1880, in Durham, England, and died, after a brief illness, June 3, 1923, in Buenos Aires, Argentina. In 1908 he married Virginia Randolph Wardlaw, who survives him with three daughters, Mary, Jessie and Elizabeth.

"Be thou faithful unto death, and I will give thee a crown of life."

A good deal of the world's noise is made for the purpose of stilling the inner voice.

It takes a brave man to honestly face himself.

There is no better mirror than a true friend.

In a bad cause it is better to lose than win.

Story and Incident

THE BEAUTY DOCTOR

Of course this a subject in which mere men are not interested, but the numbers of "beauty parlors" suggests that women spend a good deal of time and money on beauty doctors, and some at least are frank enough to assert that they do not always secure the desired results. A brave man has ventured recently to suggest to the dear ladies that he could tell them how to beautify themselves without money and without price. It is apparent that if they would all take his advice the beauty doctors would have to go out of business. He declares that it is not the handsome face, form or feature that always, or even usually wins out. The world's greatest women, most noted for their charm, have generally been deficient in one or more of these respects. Sometimes behind all these something must therefore be sought and secured. It is that indefinable something which we call "personality," and which reveals itself in an inimitable graciousness or winsomeness, which is the fruit of the spirit. Long ago Joseph Addison protested against some of the ladies of London who were giving all their attention to the decoration of that part of their heads which we call the outside. The intimation was that on the inside there was "nobody home." This sad state of affairs may be discovered also in places not so far distant. Even in America some are more concerned with rouge than with reality, more deeply interested in cosmetics than in the cosmos.

It may be of some value to us to examine the suggestions made by the centuresome journalist to whom we have referred. He says: "To be beautiful to men, the woman must like men; that is, she must be human. There is moderation in everything, but it can be safely said that a woman who is not pleased when a man comes around, and who does not show it in her actions, is not the sort of woman that man likes to have around. One of the most offensive qualities in a woman, and one that drives away admirers, is egotism, which, either in man or woman, is probably the most hated of all qualities. Sometimes an utterly selfish and self-centered woman may attract admiration, but as a rule she does not keep it long. Perhaps the most charming qualities in any woman is happiness. A happy woman is well liked anywhere and everywhere. People, including men, like sunshine, and do not care for gloom, particularly female gloom. Another quality in woman which has a charm for men is enthusiasm. A man likes a woman to be in favor of things, and not generally opposed to everything. If you have the critical faculty very highly developed, better make up your mind to be an old maid. By the same token, a sharp wit and bitter tongue may be very pleasing to your vanity, but men do not like it. The epigram concerning wit which says that "wit is the art of getting yourself disliked," is particularly true of women. Finally, the thing that men like in women is appreciation. Most women are born appreciators; hence universal charm."

We imagine we are hearing some fair ones say that such a diagnosis is merely an added proof of male conceit. Nevertheless, we are willing to risk our reputation on the prophecy that she who pays more attention to this wise counsel than she does to beauty doctors is likely to be most

successful in winning and holding the love and admiration of mankind. And surely she will be more certain to deserve it.—Reformed Church Messenger.

THE BOY WHO DARED

Rev. Frederick Bankhardt, in Zion's Herald

Boys are boys the world around, no matter whether their skin is white or black or yellow. You might as well try to hold a tiger when he is after a goat as to keep a boy from going to see the circus parade as it goes through the street.

When the strange white face of a missionary appears in a village in the interior of China, it certainly is the whole show. Many a boy then turns out to see the "circus."

"I dare you to touch him," said Lien Hung to Li Ching. "I dare you," two or three others chimed in. Li Ching made up his mind he would show the boys that he dared to touch the white-faced foreigner. Slowly he edged up to the missionary, stopping now and then to screw up his nerves a little more. Eventually he got near enough to me. Reaching out his hand, he touched my arm—and then ran as fast as he could back to the group standing some distance away. "Good for you, Li Ching, you surely are brave!" Yes, he dared touch me and escaped without the least hurt! He was the hero of the day.

But why was he considered a hero? What danger is there in touching a white-faced missionary? I must tell you a story to answer your question.

A lady missionary had started a Sunday School for non-Christian boys and girls. After some months she had quite a number of them present every Sunday afternoon. She rejoiced over her success and thanked God for the many boys and girls she was reaching.

One Sunday afternoon as she was on her way to Sunday School she was thinking of those Chinese boys and girls whom she would soon see again. Generally she found some of them waiting for her in front of the little chapel. This day as she approached the chapel, she did not see a single boy or girl. She wondered if she was late. She looked at her watch. "Why,

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it's still fifteen minutes before time to start," she said to herself. As she got to the door and looked in, her face was blank with surprise, for the room was entirely empty! Not a single voice greeted her with the usual "Bing-ang" ("Peace be

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with you"). She wondered if something was wrong with her watch, but as she looked at the chapel clock, she found it agreed with her watch. "Maybe something prevented them from coming early today," she said to herself. So patiently she waited. Two o'clock came and went, but not a boy or girl appeared. She waited until half-past two and then decided to visit the homes of those boys and girls, to find out what had happened.

Now, these children lived on sampans. Their ancestors for centuries past had lived on such boats. Yes, even pigs and chickens live on these small boats. These children were, as their ancestors, all born on these boats. When the child is still young, the mother ties a rope around him and then if he falls overboard, which happens at times, she just pulls on the rope and brings him back to safety.

In order to visit these homes the lady missionary had to engage a sampan and row from boat to boat. This she had often done before. She knew just about where the little boat of each boy and girl in her Sunday School was anchored. Their mothers always met her with a smiling face and held out their hands to help her over into the boat. Then hurriedly a cup of tea and some watermelon seeds were brought to the foreign guests, after which they had a delightful chat with her.

But how different today! As she drew near to the boat where lived one of her Sunday School scholars, she noticed how the children hurried under cover, and how the mother dropped the bamboo shutter and would not come out, even when the sweet voice of the lady missionary called. That voice had always been welcomed before. The missionary could not understand what had happened. She had the boatman row her to one boat and then another, but the same reception awaited her at each one. At last she got desperate. She had herself rowed to the home of one of her best friends, and without waiting for an invitation or an outstretched hand, she stepped over on to the little boat, lifted the bamboo shutter, and looked in. There she saw the frightened mother and her frightened children sitting close together.

"Mother, please tell me what is wrong today. Why are you all so afraid of me? You never were afraid of me before. Why did none of the boys and girls come to Sunday School today?"

The kind face and sweet voice of the missionary lady soon gave the Chinese mother courage enough to talk, "Oh, have you not heard the terrible news?" she said.

"Why, no, what do you mean?" And now that frightened mother told the missionary lady how last night a little boat came down the river with two white-faced foreigners in it. They caught two Chinese boys and carried them away. Then they took out their eyes and made medicine of them! "Of course, when we heard that, we would not let our children go to Sunday School, for fear they might be caught also."

The missionary then asked what boat the children were taken from. When told what boat she at once rowed to it, but the mother there said, "Oh, not mine, but Mrs. Li's." So she rowed to Mrs. Li's. But Mrs. Li said, "No, not mine, but Mrs. Dang's." All the afternoon the missionary rowed from boat to boat, but nowhere could she find the family whose children had been stolen. It was one of those strange stories, started by some one, which spread like wild-fire, everybody believing the tale to be true.

As a boy I used to hear the words, "If you are not good, the bogey man will catch you!" Well, in China the naughty boy will hear mother say, "If you are not good, the white man will catch you!"

But you must not think that the boys in China are cowards. Even though they hear strange stories about the white-faced foreigner, they dare to touch him, as you



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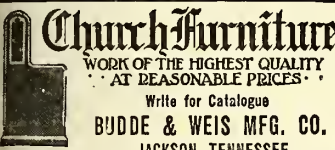
have already seen. Yes, even better than that, thousands of boys have grown to know and love the white-faced missionary.

I want to introduce you to Liao Guoh In, another boy who "dared." I came to know him a few years ago while itinerating in the interior of China. As I entered a little chapel I met the boy. "Little brother, how old are you?" "Eleven years old." "Can you read?" "A little." "How many years have you studied?" "About five years." Thus I began my conversation with the lad in that melodious Chinese language.

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Instructor in Missions

The next session will begin Wednesday, September 19, 1923. For information write to Rev. Hugh R. Murchinson, Executive Secretary, Columbia, S. C.

I soon found out that he was a bright chap. He had been taught mostly in Chinese classics. He knew very little about modern science and modern history. The longer I talked with him, the more I realized that in him was the possibility of a coming leader in China. My heart burned with a desire to get him to go to our Boys' Boarding School. I found he was anxious to go, so I asked his father. He said, "Yes, I'm willing, but you'll have to ask grandpa." "Well, what's grandpa got to do about it?" you may ask. In China, grandpa is highly respected, and as long as he is alive, his advice is asked and generally followed. So there was nothing else for the white-faced missionary to do but to go to see grandpa.

As I looked around that Chinese house I saw many idols. I soon realized that they had a powerful influence over grandpa. He worshiped them daily. When I talked to him about his little grandson's going away to school, I got a decided "No!" There were two things that caused grandpa to speak thus. In the first place, he did not want to offend the idols by sending his grandson to a Christian school, and then he did not want him to go so far away. No telling what might happen to the rat-boat while it shot down the rapids, and especially down the Ladder. He did not want his grandson, whom he dearly loved, to be drowned.

While in the house I looked into another room and saw a number of Chinese instruments hanging on the wall. "Who plays these?" I asked. "Why, little Guoh In can play every one of them!" I now wanted the boy more than ever, but I had to go away rather discouraged. Before leaving I told the Chinese pastor to try his best to get the boy to go to our school.

The next term, when school opened, I was happily surprised to see little Guoh In among the new students. He proved to be the bright student I knew he would be. He became the leader in his class.

About a year later, I again went up the Ladder in my rat-boat. My trip included a day's stop in the village where Guoh In lived. I was there only a little while when I received an invitation to a Chinese feast. It was not the invitation to the feast that made me happy (Chinese food is good if you like it, but it does not always agree with me), but because the feast came from grandpa!

The first thing I noticed on entering the house was that there were no idols to be seen. As we were sitting around the table, all eating out of the same dish, with our chopsticks, the pastor said to me: "Teacher, do you know that grandpa is the most hot-hearted (meaning most earnest) Christian me have?" "What do you mean?" I said, for only a year ago he would have nothing to do with Christianity and refused to let his grandson go to our school. He then told me that after Guoh In got to school, he wrote letters home to grandpa, telling him about the school, about the missionaries, about his studies, and at the close of his letters urged grandpa to go to the little chapel. Grandpa loved Guoh In so much that he could not refuse his request. So he went to the little chapel, and soon became a most earnest Christian.

Take notice, boys, that the white-faced missionary could not get grandpa to go to church, neither could the Chinese pastor, but the little boy got him to go! Yes, that whole family became Christians. Here was a coming leader.

Now, Guoh In was a boy who dared leave home; he dared shoot down the Ladder in a rat-boat; he dared to go where the strange, white-faced missionaries lived. What has become of him? Well, after graduating from the Boys' School he taught school for a year; then preached for another year; after that he went to another school, from which he was graduated. He is now a teacher, helping train young men who shall have a vital part in shaping new China.

An elephant once, in Brazil,
Tried hard a mosquito to kill;
But it jumped on his back
And hid in a crack,
And it's probably hiding there still.

—Ex.

A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week—H. W. Beecher.

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PICNIC

Years ago some young folk went on an outing. Oh, it was so long ago that old Aunt Bettie Benton can not even remember it. In those days girls wore collars on their necks, and some ornamental jabot jamborecs, cute little tricks on the collars on the backs. The boys were awkward and nervous and mean then as now; and when a boy got near a girl he picked at the thing on her neck. They were called the pick neckers. It was first called a pic-neck, because it was a time when the boys teased the girls and picked at their necks. It was later known as picnic, and meant a time for old and young to turn their backs on the cares that beset our path and go out in God's big fields to have a good time. Is the old basket ready? Come on? But don't forget the big basket.—Ex.

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His Loving Wife

A charming young woman came to the window of a bank out west, and handing in a check for one hundred dollars, stated that it was a birthday present from her husband, and requested payment. The teller informed her that she must first endorse it.

"I don't quite understand," she said, with a pleading look and an air of hesitation, "just what you mean."

"Why, you see," he explained, "you must write your name on the back of the check, so that when we return the check to your husband, he will know we have paid you the money."

"Oh, yes, I understand," she replied, apparently much relieved.

After a moment she returned to the window and presented the check. Looking for the endorsement, the teller read: "Many thanks, darling boy, I've got the money all right. Your loving little wife, Dorothy."—Ex.

Thought They Were Patriarchs

A man approached a stand upon which some questionable looking fowls were offered for sale. "What will you sell them for?" he asked of a shrewd, gray-bearded farmer.

"I sell them for profits," answered that individual.

"Is that so?" answered the customer, in feigned surprise. "I'm glad to know they are prophets. I took them for patriarchs."—electd.

"What are you going to give your son for a commencement present?"

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"I shall be so miserable all the while I'm away from you!"

"If I could be sure of that, it would make me so happy."—London Mail.

Professor (in zoology lab.)—"What insect lives on the least food?"

Bright Pupil—"The moth. It eats holes."—Upper Iowa Collegian.

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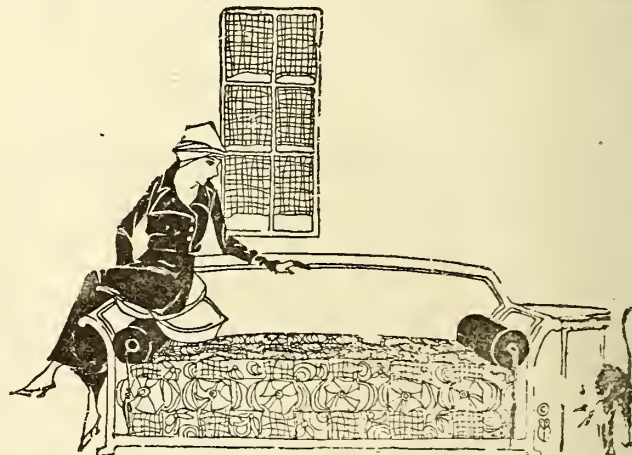
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1923

PRESBYTERIAN STANDARD

A Religious Newspaper for the Family



Representing the Presbyterian Church in the U.S.

Rev. J. R. Bridges, D.D., Charlotte, N. C., Editor

Rev. R. C. Reed, D.D., Columbia, S. C., Editor

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EDITORIAL

A NEW THING AT MONTREAT

The new thing was Seminary Week. Since the foundation of the world such a thing had never been known before—a whole week devoted to the interests of the Seminaries of the Church, and of Theological Education. If Solomon were here, he would take back what he said, and admit that there was at least one new thing under the sun. Hitherto there has been reason to think that the church at large has been trying, with a good measure of success, to live in sweet forgetfulness of its Seminaries. When it happened to give them a thought, it showed a disposition to confound Seminaries with cemeteries.

It really seems as if a new era were dawning. Here at the very heart of our Church's life, here at Jerusalem whither the tribes go up, here at the Mount of Vision where all the varied activities of the Church pass in review, here at Montreat one whole week has been given up to the consideration of the Seminaries and the work which they are doing. Is it not remarkable that so much consideration should be shown to these institutions, seeing that they are of such little consequence. All that the Seminaries do is to train preachers for the church; and all the preachers do is to win recruits for the Lord's army, and lead them on to the conquest of the world. The character of the preachers, their soundness in the faith, determines the character of the church and its soundness in the faith. As is the teaching in the Seminaries, so is the teaching of the preachers, and as is the teaching of the preachers so is the church's conception of salvation and of service. As matters now stand, without Seminaries, no preachers, and without preachers, no church. Looking at the insignificant service rendered by the Seminaries, it is amazing that they should be permitted to occupy the center of the stage for a whole week at Montreat.

All four of our Seminaries were well represented, and each had a part in the program. Every morning at 10 o'clock, Dr. McAlister, of Louisville Seminary, occupied the Bible Hour. He spoke to the delight of growing audiences each morning on some great Bible theme. At 11:00 o'clock three classes were taught in different rooms of the great auditorium. In one room, Dr. J. B. Green, of Columbia Seminary, taught a class on the subject of Christian Doctrine. In another part of the building Dr. Lingle, of Union Seminary, taught a class in the Social Teachings of the New Testament. Dr. Reed, of Columbia Seminary, taught a class in the History of Presbyterianism. All these classes were well attended, and the only complaint heard was that owing to the fact that all three classes met at the same hour, it was impossible to attend more than one class. Every evening at 8:00 o'clock there was a popular address by one of the Theological professors. On Sunday morning and evening, Dr. J. M. Wells and Dr. Arthur G. Jones; on Monday evening, Dr. C. R. Hemphill; on Tuesday evening, Dr. Edward Mack; on Wednesday evening, Dr. Currie; on Thursday evening, Dr. J. G. McAllister, and on Friday evening, Dr. W. T. Thompson.

Every afternoon, beginning at 2:30, and extending ad libitum or beyond, the Seminary professors met for conference on subjects closely connected with the work of the Seminaries. These subjects had been selected beforehand, and each conference was opened with a well prepared paper. It was the unanimous finding of those attending these conferences that they furnished the occasion for most delightful fellowship, and for the exceedingly profitable interchange of views. It is be-

lieved that much practical benefit will flow from such conferences not only to the Seminaries, but the Church at large.

The preliminary week was voted a great success. There was not a dissenting vote from any quarter. Steps were taken to hold a similar conference next year, and if possible a little later in the season, so that more of our preachers can be present to help make the occasion a yet greater success. It was proposed by one of the Seminary professors that next year we make an every member canvass, and secure the attendance of every professor connected with any of our Seminaries.

SOME OF THE MONTREAT CONFERENCES

Our stay in Montreat this season has been in snatches. Beginning the early part of July, we have been spending some time in our office and some time at Montreat. These frequent visits here failed to synchronize with the full time devoted to any one conference, so that we have never seen any of the conferences "am ovo ad malum," as Horace has it.

The Sunday School Conference we attended for several meetings, not enough to get a diploma, as some of the faithful did, but often enough to understand that times have changed since our Sunday School days, whether as scholar, teacher, or pastor.

Ordinarily we prefer the old ways to the new, especially in points of doctrine and modes of worship, but we must confess that in many respects the new methods in Sunday School work seem far better than the old, but whether the future generations will know the Bible better must be an open question till these generations occupy the stage long enough to show their knowledge. Instead of being supposed sponges absorbing knowledge, the young people took notes and were examined upon what they had acquired.

These tests, we are told, are real ones. If the ideas presented are really conveyed home and imparted to the schools there, then we have a right to expect, at least, efficiency in the future.

On the whole we think that these new methods are in keeping with the progressiveness that should mark the work of the Church in its efforts to teach.

The conference on Home Missions followed that on the Sabbath School work. We missed that also except the Sunday services connected with it. Dr. Charles A. Campbell, of Atlanta, Ga., and Dr. A. S. Johnson, of Charlotte, N. C., were the preachers for the morning and evening services. The art of giving notices is not appreciated as it should be. Our seminaries now teach the embryonic preacher how to read the hymns and the Scripture lessons and also how to dig out the meaning of the scripture text, and in that they do well, and add much to the enjoyment of the congregations. While this is true, it is also true that they pay no attention, in their teaching, to the gentle art of giving notices before the sermon. It is no exaggeration to say that the effect of many a fine sermon has been destroyed by wearing the audience out in the preliminary services.

Of course we must give out notices of church work and services during the week, though the Church Bulletin, now in general use, is supposed do away with these.

When a notice is given, let it be done in a few words, and let no long-winded man have the job.

One Sunday this season the preliminary service, including notices of several kinds, an appeal for the Normal School, a voluntary, Scripture lesson and prayer, consumed 53 minutes by the watch, leaving a scant 30 minutes for the sermon and closing hymn. In giving the notices there was a solemn pause between each word and sentence, whether for oratorical effect, or to enable the speaker to think of the next word, we could not tell. We only know that by the time the sermon

began the audience was worn out, and by no means in a receptive frame of mind.

In striking contrast with this opening was that of the Home Mission Sunday. Dr. Lingle and Dr. McMillan used only 20 minutes for the purpose, so that when Dr. Campbell began, he found his audience fresh and eager.

His sermon was on the Enthronement of Christ, Psalms 24:7-10. It was a strong sermon, by an earnest Scotchman, who is as yet untouched by that itching for doctrinal notoriety, and who is so far behind the intellectual highbrows of the pulpit, as to believe in the old-fashioned Gospel and the inspiration of the Scriptures.

Dr. A. S. Johnson, in the evening, preached one of the strong sermons of this season. His theme was Discerning the Signs of the Times. He gave forth no uncertain sound as he described the dangers threatening the world and the Church. We are afraid, however, that he ran contrary to those who urge toleration, and are inclined to minimize the dangers.

In the afternoon the colored people, at their special service, were addressed by Mr. Thomas Talbert, of Kentucky, in his own charming way. Mr. Talbert is not a preacher, but what is now known, in the present ecclesiastical vernacular, as a "layman." He is also a humorist of a first-class variety. It takes, however, an audience with a sense of humor to appreciate him. Sometimes he strikes one whose hump of humor is a sunken place in the head, and then he is charged with a lack of dignity.

Whatever may be the failings of our colored brethren, a lack of the sense of humor is not one of them. They thoroughly enjoyed his sermon on "Influence," which was not simply humorous, but it was rich in earnest gospel appeals for a better life.

As we write, the Foreign Mission Conference is under way, and the days, from a sunrise prayer meeting till near 10 p. m., are full of meetings.

The Bible readings, by Dr. Thomas Currie, of the Texas Theological Seminary, are equal to any we have had at any time during the past years, which is no mean praise, because the Bible hour has always been the richest of all. He is dealing with the Pauline Epistles with the exception of that to the Romans. He is rich in thought and original in treatment.

TESTIMONY FROM THE SECULAR PRESS

When the religious press raises its voice in defence of the old faith, its testimony is always weakened in the minds of many men by the fact that it is "talking shop," and, like the shrine-makers of Ephesus, they "have their wealth by this craft."

When, however, a secular paper bears the same testimony, it comes with greater force because the editor is speaking, not because he is expected to do so, but because he speaks out of the abundance of his heart.

The editor of the Charlotte Observer stands among the first of the fraternity in expressing the courage of his convictions, whether he deals with politics or religion. Recently he had this to say with regard to the present tendency to break down the old landmarks:

"Doubting the Word of God"

It is a dangerous thing to interfere with the right of free thought and research. It is equally dangerous for scholars to attempt to break down the foundation upon which civilization and religious belief rests. We are now being told that certain books of the Old Testament are not inspired of God. Doubt is thereby being thrown upon the basis of all religion.

We have been taught to believe that the Bible is the inspired word of the All-High for the guidance of mankind. We have been cautioned to believe that this Book has passed down through the ages without change, even as much as the dotting of an I or the crossing of a T. And now we are being told that certain portions of the Old Testament were prepared by and inserted therein by scholars, and that there is no Divine inspiration behind them.

We decline to believe any such doctrine, even upon the word of a erudite doctor of divinity. If there is doubt of the authenticity of one part of the Bible a suspicion must permeate the whole. The Bible is either the Word of God or it is not. If it is not, then the whole fabric of religion crumbles at once. Without religion civilization must break down.

Here, then, is a picture of a student of divinity striking at the very cause that he has espoused. The preachers

implore us to embrace the Word of God, and thereby be saved, and in the same breath one of them tells us that the foundation stone upon which the structure is erected rests upon a quicksand of doubt. If we cannot believe in the Bible, then we cannot believe in anything. To tell us to accept part of it and discard the balance will not suffice. There can be no half way measures in this thing. The Bible is either the Word of God, or it is merely a collection of pretty romances of other ages.

For our part, we would rather accept the commands of God, as written by Moses upon tablets of stone, than to accept the version of this Twentieth Century scholar. Such doctrines as this ought to be driven out of the church, or the church ought to admit it is founded upon a false hope and disband. When you take our belief in the Word of God away from us—our firm and full belief in that fundamental thing we know as the Bible—we are in that measure deprived of one hope that makes life worth living.

TEACHING CHURCH HISTORY AT MONTREAT

Those of us who have occasionally questioned the young men entering the ministry, have been impressed by their general ignorance of present-day Church History. They are generally strong on the Church Councils, and early heresies, and the rise of the papacy and the evils that gave rise to the Reformation under Luther.

When, however, we reach present-day conditions, they always seemed hopelessly at sea. Why this should be so, we have never been able to understand.

To our mind no one has any right to divide the body of Christ, unless the reasons will stand the test of God's judgment.

Have we the right to put young men in a church that has been guilty of schism, unless we can prove to him that the division was justified?

As the result of this policy our people everywhere are profoundly ignorant of our Church's reason for a separate existence, with the result that the public in general, through the secular press, is constantly holding us up as examples of sectional prejudice founded upon bitter war memories.

During the week at Montreat devoted to the Seminaries, there were classes dealing with social questions, theology and church history, in order to supplement the teachings of the pulpit.

We were able to attend only one lecture on Church History, which fortunately had for its subject "The History of the Southern Presbyterian Church." If we may judge the desire of our

INCARNATE LOVE

By Wilbur Fisk Tillett

**O Love of God incarnate,
Who comest from above,
To show us God the Father
In human life of love,
God's love to earth thou bringest
That men may see in thee**

**How like man is the Father,
How like God man may be.**

**O Love of God incarnate,
Life bearer sent to men,
Who drinks at thy deep fountain
Shall never thirst again:
God's life to earth thou bringest,
And, though the thorn-path trod
Led thee to death on Calvary,
Thou wast the Son of God!**

**O Love of God incarnate,
Thy resurrection hour
Revealed the life eternal,
And robbed death of its power:
Enthroned on high thou reignest
That men may share with thee
Thy life, thy love, thy glory,
And live eternally.**

**O Love of God incarnate,
Thou everliving Word,
Through whom the Father speaketh,
In whom man's voice is heard,
In thee all love and wisdom,
Divine and human, meet;
When God through thee hath spoken,
Love's message is complete!**

Nashville, Tenn. (Christian Advocate)

people to learn more about the history of their church by their attendance, it must be great. The room was crowded, and several were unable to enter.

In touching upon the causes leading to our separation in 1861, the lecturer merely stated facts, without any exhibition of bitterness, yet he let these facts speak so plain that every hearer saw that the course of those noble men was the only one that Christian men could consistently have taken. It proved that the reason once given us by one of our teachers that he did not teach these causes of separation, lest he arouse bitterness, would scarcely hold water.

Devotional

THE TOUCH OF JESUS

While so much is being said of human miracles of healing by the laying on of hands, let our minds dwell, by contrast, upon the Christ touch of the long ago:

And Jesus put forth His hand and touched him saying, I will; be thou clean, and immediately his leprosy was cleansed. Matt. 8:3.

And He touched her hand, and the fever left her: and she rose, and ministered unto them. Matt. 8:15.

For she said within herself, If I may but touch His garment, I shall be whole. Matt. 9:12.

But when the people were put forth, He went in, and took her by the hand, and the maid arose. Matt. 9:25.

Then touched He their eyes, saying, According to your faith be it unto you. Matt. 9:29.

And besought Him that they might only touch the hem of His garment; and as many as touched were made perfectly whole. Matt. 14:36.

And Jesus came and touched them, and said, Arise, and be not afraid. Matt. 17:7.

And He laid His hands on them, and departed thence. Matt. 19:15.

So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight and they followed Him. Matt. 30:34.

And Jesus moved with compassion put forth His hand and touched him, and said unto him, I will: be thou clean. Mark 1:41.

For He healed many: insomuch that they pressed upon Him for to touch Him, as many as had plagues. Mark 3:10.

For she said, If I may touch but His clothes, I shall be whole. Mark 5:28.

And He took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. Mark 5:41.

And He took him aside from the multitude, and put His fingers in his ears, and He spit and touched his tongue. Mark 7:33.

And He put His hands again upon his eyes, and made him look up; and he was restored and saw every man clearly. Mark 8:25.

But Jesus took him by the hand, and lifted him up, and he arose. Mark 9:27.

Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him: and He laid His hand on every one of them and healed them. Luke 4:40.

And He put forth His hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. Luke 5:13.

And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. Luke 7:14.

And He put them all out, and took her by the hand, and called, saying, Maid, arise. Luke 8:54.

And they held their peace. And He took him and healed him, and let him go. Luke 14:4.

And when He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay. John 9:6.

In the book of John it is the spiritual touch which is emphasized.—Julia H. Thayer, in N. Y. Advocate.

OUR BUSINESS

"We never know for what God is preparing us in His schools, for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be."—Lyman Abbott.

Learn to rest; not only from sin and self, but in all stress. Refuse disquiet. Sink into God. Hide in Him. Understand the attacks of evil, why they come, and how to defeat them. Souls are often bound by lack of knowledge; they need to know how to reckon themselves to be dead indeed unto sin and alive unto God, to dispel the darkness and cast off the burden.—Stearns.

HOME MISSION CONFERENCE MONTREAT, N. C. August 9-12, 1923

Variety, spice, timeliness and effectiveness marked the 923 Home Mission Conference at Montreat, which came to a close Sunday night, August 12th. The attendance was good and the quality of the program, which was arranged by Rev. Homer McMillan, D.D., Secretary of the Assembly's Home Mission Committee, was most excellent.

Broad principles of action, rather than a study of the minute details of Home Mission work, were set forth by the speakers. The vital necessity of applying Christian principles to the problems facing America today, the recognition of Jesus Christ as supreme, and the exercise on the part of His followers of the powers they possess from Him, were emphasized repeatedly. If any found the discussions dull such persons must have been in a bad way indeed. There were no stereotyped addresses, but stirring presentations of live topics in a live way.

Rev. T. W. Currie, D.D., president of Austin Theological Seminary, conducted the Bible hour. His first study, given Wednesday morning, was introductory to a view of the "prison epistles" of Paul; the other two dealt with Colossians. The church at Colossae, Dr. Currie stated, was troubled with "Modernism," and Paul, instead of writing a letter filled with complaints of prison conditions and chains, urged them to give Jesus the place of pre-eminence. If He is given this place, there is little need to worry about "philosophizing" over religion. If religion is of the right sort it will stand being thought out.

A group of Home Mission workers occupied the platform Thursday morning, with Mrs. C. S. Kinkead, chairman of the Woman's Advisory Committee of the Auxiliary, presiding. Brief addresses were made by Mrs. Hudson, of Lees-McRac School, at Banner Elk, N. C., on the work of that school; by Miss Harley, of High Coal, W. Va., upon the work in the coal fields; by Miss White, of the Jewish Mission in Baltimore, Md.; by Miss Hall, of the Highland Orphanage, Guerrant, Ky.; and by Miss Lovey, on the general work of Home Missions in Texas.

Rev. J. G. Venable, D.D., of Norfolk, Va., speaking Thursday night, urged the importance of making America Christian in fact rather than merely to claim it as such in theory. Christian principles must control in the varied relations of men—industrial, social and political. He paid special attention to the race question. There has been a decided drifting apart of the negroes from the whites, and a growing independence of action as educational advantages have equipped them with greater ability to care for themselves. Their social life revolves largely around their church affiliations. Many negro churches today have excellently trained and well-paid ministers and their services of song are frequently superior to those of the whites. Of all churches in the United States, a negro church has been chosen as an outstanding example of organization and of development in the ideals of Stewardship. We must face the race question squarely, and meet the problems it raises justly.

"No Home Mission program at Montreat would be complete without a talk from Tom Talbott," said Dr. McMillan in introducing the superintendent of Home Missions of three Kentucky Presbyteries. Mr. Talbott followed Dr. Venable, and in his own inimitable way presented the use of Home Missions, urging especially the need for prayer, particularly family prayer, if the task before the church is to be realized.

Mr. W. W. Alexander, of Atlanta, Ga., whose time is devoted to the betterment of inter-racial conditions, spoke Friday morning on "The Northern Migration of the Negro." In introducing Mr. Alexander, Dr. McMillan referred to the acute economic crisis in the South, occasioned by the movement of negroes to the North. He stated that, in one of the larger Southern cities, a ticket sold in one afternoon, for passage on one north-bound train of his line, 137 tickets to negroes. In one Southern State there are 55,000 idle plows; and cotton in some sections is rotting for lack of pickers. Mr. Alexander said the migration of the negro is but a symptom of a general condition prevailing among backward peoples throughout the world. It is a matter of small moment, comparatively, whether the servants we have grown to depend upon fail to show up for work. The same conditions of unrest are to be found in South Africa, in Russia, in India, and among other disadvantaged peoples everywhere, who have heard the prophetic words of the late President Wilson as he announced a policy of opportunity for self-expression on the part of the oppressed and submerged peoples. The speaker pleaded for the exercise of Christian grace toward the negro, pointing out the inexcusableness of lynchings and the rank injustice of any courts in dealing with negro offenders simply because of their color. He also made a plea for universal recognition of other racial groups as those for whom Christ died equally with the white.

At 11 o'clock Friday morning a memorial service in

Contributed

honor of the late President Harding was held. Rev. W. E. Hill, D.D., of Fayetteville, made an address appropriate to the occasion, and Congressman Stevenson, of South Carolina, followed, touching more particularly on the political history of Mr. Harding and the character he had exhibited in dealing with the problems he had faced and the heavy responsibilities of his office. Rev. C. R. Nisbet read the 90th Psalm, and Rev. R. O. Flinn offered the prayer. "Lead, Kindly Light," was sung by the quartet, and a duet, "Beyond the Smiling and the Weeping," brought the service to an impressive close.

Mr. Frederick Sullens, of Jackson, Miss., told the story of his conversion, at the Friday evening service, stirring the emotions of all who heard him. Not only did a complete change in his personal life take place, but radical changes in the policy of the daily newspaper, of which he is owner and editor, followed. His attitude, and that of many other men, toward Christian service, also faced about as a result of their conversion under the ministry of Gypsy Smith, Jr. "Flying Squadrons" of men throughout the State now have as a slogan, "Mississippi for Christ," and their efforts bid fair to be crowned with success. Mr. Sullens made an impassioned appeal for personal surrender to Christ and personal service as a necessary corollary.

Saturday night was featured with stereopticon pictures, magnificently colored, covering many parts of the Assembly's Home Mission work in practically every state in which the Southern Presbyterian Church is found. These pictures were presented by Miss Nancy F. White, the educational secretary of the Home Mission Committee. Rev. R. A. Brown, D.D., of Tuscaloosa, Ala., and Rev. J. W. Tyler, D.D., of Winchester, Ky., spoke briefly in connection with slides illustrating the negro and the mountain work.

Rev. C. A. Campbell, D.D., of Atlanta, Ga., preached the sermon Sunday morning from the text Psalms 24:7-10, to an audience of perhaps 2,500 persons, on the subject, "The Enthronement of Christ." He urged that Christ must be enthroned in the heart of the individual, in the nation, and in the Church. At the evening hour Rev. Albert Sidney Johnson, D.D., of Charlotte, N. C., preached from the text Matthew 16:3, on "The Signs of the Times." He called attention to the appalling spiritual conditions that are now prevailing. "I would rather be a spiritual pessimist than a fool optimist," said he. Dr. Johnson paid his respects in no uncertain terms to the modernists and the evolutionists. The Gospel, however, still has efficacy to satisfy the conditions that exist and power to change them. As members of the church, we who must meet these conditions face to face need the Holy Spirit to enable us to meet them adequately; we need a vision of courage and a vision of inspiration. Regeneration is better than evolution.

Altogether, the Home Mission program this year was calculated to inspire to better living and to more hearty effort both in the exercise of personal service and in the support of the work as a whole.

THE WOMEN'S COLLEGES OF OUR CHURCH

The following paper and a resolution approving it and urging the attention of our Church to the vital and pressing situation it depicts, was unanimously adopted at the meeting of the Presbyterian Educational Association of the South, at Montreat, July 26, 1923:

To the Southern Presbyterian Educational Association, in session at Montreat, N. C., July 26, 1923.

The Woman's Colleges Section of this organization would respectfully call your attention to the following facts:

1. This association set for the colleges on its rolls the standard of the Southern Association of Secondary Schools and Colleges, and while there was not a single woman's college which had an endowment sufficient to justify the hope that it could soon qualify by meeting these standards, they nevertheless voted to have these standards applied, with the hope that the Church would help them to formulate some plans by which they might meet these requirements.

2. That six out of every seven teachers in the public school system of America today are women, and with the great importance that attaches itself to the training of our youth in grammar and high school grades it would seem that the Southern Presbyterian Church would feel the challenge of this situation to provide colleges from which her daughters could graduate with such recognition as would allow them to teach in the public schools.

4. That a large majority of the teachers in our Sabbath Schools and Mission Classes are women, and that there are numbers of women in that great army of workers of

our church in the foreign field. Furthermore, that with our present program of preparation for life service in our Assembly's Training School this number will be constantly increasing and that, without an accredited college under church control from which to receive their training in the academic courses.

5. That woman is not only the strategic and determining influence in our home and in the social life of the community but that she is entering other relationships of life, exercising influences and performing services today as never before.

In the light of these facts it appears to this section of the association that the Church has overlooked one very important division of her youth, and that the time has come when she must take steps towards a very definite and specific program in behalf of the education of her women.

Furthermore we request this association to devise some plan by which the limitations may be removed from these greatly handicapped colleges for women, and by which our girls may be enabled to present their diplomas to the world with the same degree of confidence, as our boys.

Respectfully submitted,

(Signed) C. G. Vardell,

W. H. Frazer, G. T. Gillespie.

LESSONS IN THE SPIRIT OF GIVING

By Miss Annie V. Patton

I wonder if we all enjoy giving to the Lord as much as did the little boy who went with his offering to a meeting, but returned in disappointment, saying, "It was the stupidest meeting I ever went to. They didn't even take up a collection!" We endeavor to make our "Sunday Schools" (so called no matter what day of the week they meet) interesting to the boys and girls by giving them an opportunity to present their offerings to the Lord and unitedly ask Him to bless them to some of His suffering ones. This He has been pleased to do in a way that you may be interested in hearing about.

Two yen were set aside to help the famine sufferers in China. Perhaps it should be explained that a yen, though actually equal to only about half a dollar in value, seems to us quite as much in this land as a dollar does in the home land; so please just think of a yen as a dollar. One yen and a half was given as a token of sympathy to a father and mother whose young daughter had been cruelly murdered; and a like sum was spent for fruit and eggs for poor people who were ill.

We gave four yen to a woman who was ill, with no one to care for her four small children, her blind husband being ill at the same time. I am thankful to say that the mother was not ill very long, and the father is having much less pain in his eyes. They are not Christians, but they were so deeply touched by this offering from the Sunday School children that they consented to open their home at my request for a weekly meeting to bring the Good News to that neighborhood. This meeting is usually attended by all seven ages of man!

Before opening the first meeting there, I called at many of the homes near by, giving to each family a copy of a Christian newspaper, and inviting them to come to the meeting. In one little hovel I found a poor emaciated girl about fifteen years of age lying face downwards—a very sad sight. Upon inquiry I learned that about six months before she had been terribly burned, and she had been lying there ever since. Several of the Sunday School children had gathered about the door, and they joined with my helper and myself in singing several Gospel hymns, my helper explaining the meaning of each song. We all united in prayer for her, and upon leaving we gave her a paper called "The Light of Love." Through it all she seemed very listless, which is not to be wondered at. But on our second and third visits, she seemed to be watching for us and manifested some interest, which we rejoiced to see. One day I wanted to leave her something to read, but I found that I had only one leaflet, which I hesitated to give her, fearing that it might be beyond her understanding. The leaflet was entitled "Rock of Ages." Somehow I was impelled to give it to her, and I believe the Lord used that very tract to open her heart; for the whole story of the Gospel is told in it from the experience of the author of the hymn, "Rock of Ages."

Last Sunday when we took the gifts provided for her comfort by our Sunday School (to the amount of 93 sen), her mother told us that a few days before they had thought she was dying and had called the relatives in. But after a time the girl looked up and said, "I have seen some one all in white, come toward me saying, 'This child has life. Take care of it.'" The mother said that from that time she began to improve in health, and she certainly did look much better. The mother would not give us a chance to talk to the girl much; but we can only believe that the Lord is working in her heart. Will you not pray with us for her, and for all these needy people

that they may come to know Jesus aright, which is Life Eternal!

Toyohashi, Japan.

ANNUAL REPORT OF THE PRESIDENT TO THE STOCKHOLDERS OF THE MOUNTAIN RETREAT ASSOCIATION AUGUST 2, 1923

The president would respectfully report for the year 1922-1923 as follows:

Conferences on every branch of the Church's activity were held in Montreat last summer and are being held this summer. This year two conferences have been conducted in addition to the conferences held heretofore, namely: the first official conference of men on men's work, and a conference conducted by our four theological seminaries, in addition to the General Assembly of the Southern Presbyterian Church which held its sixty-third session in the Anderson auditorium on May 17th. All of these conferences were well attended, greatly enjoyed and were deeply spiritual and effective in their results. Those in attendance upon the meeting of the Assembly freely expressed their delight in having the Assembly to meet in Montreat, and the following official resolution was passed by the Assembly looking towards making Montreat its permanent meeting place:

"Resolved, That it is the judgment of this Assembly, based on its experience, that Montreat offers a most desirable place for the meetings of the Assembly; and it should meet here as frequently as it can without discourtesy to churches which wish to entertain the Assembly."

During the nine school months of the year the Montreat property is being used for school purposes, the Montreat Hotel, the chapel, and committee rooms of the Anderson auditorium and the athletic grounds are used by the Montreat Normal School. The community building, near the post office, is used by the Montreat Public School.

The Montreat Normal School last year had an enrollment of 91 students representing nine states, with a faculty of nine teachers. From the above it is manifest that the scope and power of this institution is increasing with each successive year. It is being used the year round for the best of Christian service. The Church is expressing its appreciation of the great service Montreat is rendering and has placed it on the equipment budget for \$200,000, though there is little hope of getting any material help from this source this year.

Some of the material developments since your last meeting are as follows: The Montreat gate and lodge has been erected at a cost of about \$2,800, \$2,000 of which was a special gift for this purpose by the Woman's Auxiliary as a memorial of the tenth anniversary of their first meeting in Montreat. This gate adds much to the security and beauty of the Montreat grounds.

The Men's Club buildings and furnishings, valued at \$5,000, has been turned over to the management of the association.

An understanding has been reached whereby the Conkey property, consisting of six lots and three nice dwelling houses, valued at \$16,000, will pass into the possession of Montreat. This property is to cost \$8,000 and is to bear the name of Miss Conkey as a memorial. This is a most valuable addition in the way of enlarging accommodations for guests.

A heating plant has been installed in the chapel and six of the committee rooms of the Anderson auditorium at a cost of \$1,500. These are used by the Montreat Church and Sunday School during the winter season.

A playground for the children has been installed through the generosity of Mr. W. H. Belk, of Charlotte, N. C., at a cost of \$420.78.

A telegraph office in the Alba Hotel, with lines leading to Black Mountain station, has been installed at a cost of approximately \$500.

A cable for telephone lines has been installed, a barber shop and three garages have been built, the old auditorium has been removed, the Alba Hotel, Conkey property, Chapman home, and stores have been painted. An A. B. Chase concert grand piano valued at \$2,300 has been donated for the auditorium, and many improvements have been made on the park, the light, water and sewer systems.

Seven cottages have been erected on privately owned lots since last summer.

Mrs. C. E. Graham and her son, Mr. Allan Graham, generously proposed to build a concrete dam and steel bridge to take the place of the present wooden dam forming the lake and also to build two concrete bridges for the main roads leading across the Montreat stream.

Mrs. L. Richardson, of Greensboro, has generously proposed to erect a handsome building as a memorial to her late husband, which building is to be used by the Foreign Mission Committee as an educational center for foreign missions.

Montreat has proven itself to be a powerful factor in the upbuilding of the whole Church, it is a great university for Christian education in all branches of the Church's work. It has drawn together, unified, and co-ordinated the agencies and activities of the Church as no other institution or agency has ever done. It has been fittingly said that "Montreat is a spiritual dynamo, a commerce of religious thought, a clearing house of Christian ideals." Its power has gone to the ends of the earth and the possibilities of its future usefulness cannot be estimated. Not only has it achieved a great work in itself, but its indirect influence has been immense. Indirectly it has led to the establishment of many local conferences throughout the borders of our Church, and several Synods have been so pleased with the value of the Montreat ideal, they are establishing local institutions of a similar nature for Synodical purposes.

The Y. M. C. A., whose boys were entertained for three years in the Montreat grounds, have established for its use, Blue Ridge, a similar institution about five miles from Montreat.

The Methodists have established Junaluska, of a similar nature, at Waynesville, N. C.; the Baptists have established Ridgcrest, in this vicinity; the A. R. P. brethren have established Bon Clarken, near Hendersonville, and the Lutherans have under consideration the

establishment of one to serve their purposes. Montreat, being established first of all, had the first choice of location, and has a site that is not surpassed, and we dare say is not equalled, by any similar institution in the United States. Her spacious grounds, her natural beauty, her salubrious climate, her seclusion and accessibility, constitute Montreat as an ideal place for the work she is doing and proposing to do. Montreat is yet in its infancy and has had many obstacles to overcome in its establishment, but we believe the time has come when the Assembly in a spirit of gratitude and appreciation should thoroughly furnish and equip this institution so that it can perform in a more worthy and creditable manner the splendid work it is doing.

Montreat has never asked, nor received a dollar, for the upkeep, maintenance and operation of the plant, but requests have been made only for the construction of permanent improvements, such as the erection of the auditorium, other buildings, or the installation of permanent utilities, such as water, light, sewerage and telephone lines, all of which are the permanent possessions of the Church. There is no private interest in any of the public utilities.

There are three outstanding urgent needs of the institution at present:

First: The most imperative need is more adequate accommodations for the thousands of people who are seeking the advantages of the Assembly's Conferences and the Christian fellowship and protection of Montreat. A multitude of families are turned away annually for the lack of accommodations. A new hotel and at least 25 cottages for families should be provided at the earliest possible date. These would not only provide room for a large number who are now being turned away, but they would also increase the revenues which would go a long way toward the maintenance and future development of the institution.

Second: There is an urgent need for the establishment of a teachers' fund for the Montreat Normal School, so that the plant could be utilized the year round to its full capacity for Christian service. There are furnished rooms, dining rooms, kitchens, class rooms and auditorium to accommodate 350 students. A fund should be provided immediately sufficient for the teachers needed for a school of this size.

Third: Our Church is in need of a hospital for sick and infirm ministers, professors, teachers, home and foreign missionaries and other church workers. It often occurs that these servants of the Church are compelled to spend all of their meagre earnings in the payment of doctors' and hospital bills in times of sickness in their families. A first-class hospital under church control with moderate charges would greatly relieve this situation. Montreat affords ample ground, water, lights, sewer and telephone systems, which could be furnished to the hospital free of cost. This hospital could also be used to the best advantage to meet the needs of the Montreat Normal School. The location is ideal, the climate most salubrious and health-giving and all modern conveniences can be afforded at the least possible cost. We believe the Assembly would do well to give its hearty approval to this enterprise.

Respectfully submitted,

R. C. Anderson, President.

The Board of Trustees requested that the president's report be published together with the following resolutions, which were unanimously adopted.

The Trustees of the Mountain Retreat Association place on record their high appreciation of the following additions to the physical equipment of the association:

First: For the beautiful grand piano presented by Mrs. Gaither and Mrs. R. C. Anderson for use in the auditorium.

Second: For the complete and useful equipment for the children's playground presented by Mr. W. H. Belk.

Third: For the generous provision made by Mrs. C. E. Graham and Mr. Allan Graham for the erection of the concrete dam and footbridge to replace the present dam, and for two concrete bridges across the main stream to take place of the two wooden bridges now leading to the Auditorium park.

Fourth: For the generous provision for the erection of a building by Mrs. Richardson for the use of the Foreign Mission Committee of our Church.

Fifth: For an electric searchlight for use in illuminating the grounds, presented by Mr. Wilson.

CHARLES EDGAR GRAHAM

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in His law doth He meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

Thus it was with Mr. Graham, his leaf withers not, and he being dead yet speaks. His name has gone throughout the earth, and his deeds of mercy and inspiration have inspired the Church at home and abroad. His beneficent works have touched every endeavor of the church, and his magnificent gifts have induced many to see that it is not by bread alone that men live, but by every word that proceedeth out of the mouth of the Lord. He loved the Master and ministered to Him of his substance. He was as successful in dispensing money as he was in making it, and he loved to serve the Lord in both respects. His life was a life of service and it was his delight to give as God had prospered him. The widow and the orphan, the aged and worn minister of the Word, the sick and the suffering, the reclaimed and fallen, and the many brought out of darkness and heathenism, all these and many more shall rise up and call him blessed.

The Board of Directors of the Mountain Retreat Association bears in grateful memory his wise counsel, and his readiness to help in many times of need. He was a real friend to Montreat, and without him we believe Montreat might never have been—might never have been what it is today, an inspiration to the church and a blessing to many. We would honor his memory and keep it fresh in our hearts always.

His departure from us was a great loss, a loss we can never estimate; but we are fully persuaded, it was a won-

derful gain to him, as he sees the King in His beauty, and knows what it means to hear Him say, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

"The end of that man is peace."

EVANGELISTIC MINISTRY WILL WIN THE WORLD

By R. E. Magill, Secretary Publication Committee

The above headline was the caption given by the editor of a great Southern daily to a report of an address before the World Conference of Baptists in session at Stockholm in July last.

It is worthy of note that the secular press of the world and the heads of great industrial enterprises are turning with one accord to the Church as the one institution which holds the solution for the unrest and turmoil which still grips the world. With one accord the world leaders in both political and economic realms are appealing to the Christian Church to undertake a program of evangelism which shall make known to a distraught world the gospel of Christ. The speaker at the Baptist Conference, Dr. Scarborough, of Fort Worth, gave utterance to sentiments which were thought worthy of telegraphing around the world by the Associated Press, and while to readers of church journals they are worth repeating here.

The speaker said in part:

"The gospel conquest of the world depends upon an evangelistic ministry."

"Evangelism is the chief mission of the Holy Spirit, and true evangelism in the church is a preserver and conservator of all that lies at the heart of the Kingdom of God.

"God calls His people from every gospel angle to win souls. The soul-winning church is the greatest institution on earth, and every church should be fired with the spirit of evangelism. The history and development of Christ's churches during His ministry on earth and that of His apostles showed clearly that Christ meant for His churches to be soul-winning churches primarily and above everything else. This is shown, also, by the place given to soul-winning in the teaching of the Bible. From the fact that soul-winning is the chief business of Christ's churches social service has a large place in the work of the gospel but for social service to be effective it must be based on personal regeneration."

The Southern Presbyterian Church professes to be evangelistic in spirit and in a half-hearted way we carry on an evangelistic program. A review of our annual reports reveals the startling fact that about one thousand of our churches report no additions by profession and another thousand did not average ten additions on confession of faith. These amazing conditions exist in a territory where about 60 per cent of the population is not enrolled in a church of any sort and yet we profess allegiance to a Leader who commanded His followers to become "Fishers of Men."

The Church needs above everything else to be called to a season of prayer where the members will wait with agonizing earnestness, like the disciples in the upper room, for the endowment with power which will send them out with a passion for soul-winning.

It is an encouraging sign that the new organization for men at its initial meeting adopted as the first article of its program "Personal Evangelism" and asked that literature be provided at once to aid earnest laymen in preparing to do effective personal work and to help busy pastors in leading classes in the study of personal evangelism.

The Publication Committee has undertaken to meet the need as far as their responsibility extends, and announce at this time two important pieces of helpful literature. A need was discovered for a worker's Testament which should carry practical suggestions for untrained workers and a list of references which will answer objections and inquiries from the word itself.

Rev. Wade C. Smith, who has been so wonderfully used in leading individuals to undertake to do personal work, has prepared a fine list of suggestions and references which have been approved by the leaders of our men's organization and several laymen of wide experience. The suggestions will be issued at once in a leaflet entitled "Fishers of men" at five cents per copy. The references and suggestions will also be included in a series of pocket Testaments which will be published in England especially for this purpose. These editions will be ready at popular prices in the early fall.

It is planned to issue a manual of suggestions for pastors and leaders who wish to organize classes for the study of personal evangelism and this will be ready about January, 1924.

The Publication Committee will be glad to receive suggestions as to the contents of this proposed manual. The following leaflets will be available for free distribution: "Pastoral Evangelism," by Egbert W. Smith, D.D., and "Soul-Winning the Greatest Privilege in the World," by the late A. L. Phillips, D.D.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon, Bijou Theatre, Boardwalk, Atlantic City, N. J., July-August, 1923. Aspicus Atlantic City Council of Churches

No. 8—Falling Up? Or Down

When Newton's apple swung loose from the tree it didn't fall up, nor out, but down. It fell to the earth.

It grew up out of the earth through the tree. It was a bit of the earth. Now, when free it went straight back, back to its mother-earth. The earth pulled the apple. The apple yielded to the pull toward the center of its gravity. We call that the law of gravitation.

But there are three laws of gravitation. Newton discovered one. There's the law of spirit gravitation. It pulls man toward his spirit center of gravity. There is always a pull up. Man's center of spirit gravity is up. That's a second law of gravity, spirit gravity. It pulls up.

There is still another, a counter law of spirit gravity. It pulls a man away from his true center of gravity. It pulls him down toward another center. It's the pull toward the thing that's wrong. Wrong has a gravity of its own. Its gravity is always down, like the physical law. That pull away is a pull down.

The gravity of wrong has its center in the Evil One. He is the opposite center of moral gravity, opposite to God. The pull-down is a distinct pull away from the God-center-of-gravity. Man is between the two pulls, up and down. The weight of his choice decides which way he thing goes.

Every man feels the God-pull inside. It's a pull up. There is an inner voice. It calls up. Everyone hears it. It's a quiet voice, but distinct and insistent. It never quits, or very, very rarely. There is a hand beckoning up. There is a light shining on the next step up. There's a gravity pulling gently strongly up. It makes the next step up easier, even when it's not easy.

And every man feels that other Evil-pull. It's a pull down. It's an outside pull. It becomes an inside pull. There is an insistent voice calling down, a hand beckoning down, a light luring down, a gravity pulling down. Sometimes coarse, sometimes cultured, it is always down. Everyone feels the two pulls within, up and down. He hears two voices. He sees two beckoning hands. Two lights catch his eye. And he decides which wins. Neither can do a thing except through his consent. There's no appeal from his decision. His say-so goes.

That pull-up is very distinct. That inner voice insistent, unceasingly says, "Do the right. Don't do the wrong. This is right; do it; do it now. Do what you ought to." And everyone hears that voice.

That pull-down says, "Do the thing you want to. Don't bother about moral distinctions. Don't be so particular. It won't matter. Do the easy thing. Do it now. Don't think into things. Now, do it now."

It's the natural thing to say "yes" to the pull-up. We belong up. That's the first pull, the real human pull. As Newton's apple, detached, went to the earth, so man unhindered falls up, up to where he came from. He grew out of God. His life centers in God. He answers the pull-up toward his true center of gravity—when unhindered.

But—but, the terrible bother is the hindrance. That pull-down has become a second nature in all of us. It gets terrific. There is a suction to it, sometimes like the ocean's undertow in a wild storm. It seems resistless. It's easy to yield. It's desperate hard not to yield.

Yet—yet, the man himself is stronger than the pull-down, even when he's weak. He's stronger in this that he can't be budged nor pulled down without his own consent. No man goes up nor down except as he chooses to.

That pull-down makes a break with the center one pulls down from. It's a gradual break. It gets tenser. By and by the strings can't stand the tension. They snap off short. That's the last stage. The common word is death. At its core death is a separation in spirit from God. We think most of the body part. That's bad. The other's far worse.

The pull-down gets to the bottom of the hill. The common word turns that into an e. That makes a hateful, hated word. But the thing is worse than the word. It may be left out of one's thinking, but it refuses to be left out as a fact. Gravity puts it in. It's gravity down, at the last lowest pull-down.

The Old Book gets the story straight. The Man of the Book came to break that pull-down. He came to start a new pull-up, and to start it strong enough to offset clean the down pull.

It was a stiff job. It took His life clean out. But He did it. He starts a new pull-up inside a man. It's a resistless pull-up, through a man's own choosing to have it so.

Victor Hugo describes a man caught inadvertently in a treacherous quicksand, at low tide, on the coast of Brit-

tany in France. Despite his frantic efforts, the merciless pull-down persisted silently, relentlessly.

Now the man is down to the knees, the loins, the vitals. Now only the head is seen, then two glaring bloodshot eyes, then a tuft of hair. Then only the smooth, pretty quicksands. That's how gravitation works, Newton's, and the other, too. But the other is worse, and worst.

No. 9—The Knot on the End

HOW DOES JESUS REVEAL GOD?

By Rev. C. O'N. Martindale

In John 1:14 we read "The Word became flesh and dwelt among us (and we beheld His glory)". In I Tim. 3:16, "God was manifest in the flesh" in Christ. In Phil. 2:5-8 "Christ Jesus . . . who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men, and being found in fashion as a man, He humbled Himself," etc.

Language such as this can have but one meaning, that Jesus Christ reveals, shows clearly and unmistakably, manifests God. And that is true, not in one incident only of His life among us, but in its entirety. For instance—

1. In His Incarnation (Birth, as begotten of God in the womb of the Virgin Mary) He revealed the Person and Condescension of God. "God was in Christ," the Invisible and Infinite was made Finite and Visible. He said, "He that hath seen me hath seen the Father." In Christ God visited man in his affliction.

2. In His Baptism He revealed the Requirements and Appointments, the Choice and Equipment, of God for Saviourhood. In Christ's fulfilment of all righteousness, yielding to the Divine Father's Spiritual qualifying for the service of Saviour of sinners, God was well-blessed. He saw His purposes on their way to accomplishment through Christ's self-surrender.

3. In His Temptations He revealed the Sovereignty and Adequacy of God. He showed the supremacy of God over evil. He resisted firmly and overcame fully the evil one (the Devil, Satan). He was tempted, tested, tried, in all points like as we are, yet without sin; how well He can succor us when we are tempted!

4. In His Character and Life He revealed the Righteousness and the Holiness of God, His Goodness and Sinlessness. "He hath declared Him" absolutely good and without fault. He shows us what kind of a being God is, the Holy One and Just. "He was holy, guileless, and undefiled, and separated from sinners," "going about doing good."

5. In His Preaching and Teachings He Revealed the Truth or Wisdom or Will of God for our Salvation. He both embodied and exhibited God's Truth in Himself and His own words. "I am the Truth," "the Word (Logos) of God," "the Revelation of God." He alone could say, "I am God," and speak truly and satisfyingly to the human heart. He "spake as never man spake" accordingly.

6. In His Miracles, or Wonderful Works, He revealed the Power and the Sympathy, Readiness and Ministry, of God to men. He showed He could meet every life-need, however great or deep or far-reaching. He opens blind eyes, unstops deaf ears, heals the withered arm, enables the lame to walk, drives out epilepsy, cleanses the leprosy, dismisses the fever, heals the paralytic, raises from death, drives out demons, heals those oppressed of the devil in every way, forgives sins however many, cleanses the defiled, commissions to service, fills with His Holy Spirit, confirms a budding faith by the outshining of His Majesty and Glory as on the Mount of Transfiguration. Oh how compassionate our God is in Christ. What an encouragement to betake oneself to Him!

7. In His Suffering He revealed the Love and Mediation of God. Here in the Atonement (Reconciliation) of Jesus Christ we know God loves us to the limit; it is nothing short of grave divine for sinners. On the cross Christ satisfied Divine justice by His sufferings and death in the place of sinners who deserve naught at God's hands but condemnation and banishment. In Christ's propitiation for our sins we have God intervening on our behalf, and availing. It is the privation and suffering of Christ for us that more than anything else appeals to the human heart as a demonstration of God's feeling for us in our sinfulness and misery, stooping so low to raise us up so high.

8. In His Burial in the Cave in the Garden He Revealed the Tolerance or Forbearance and Further Humbling of God. Here we see to what God in Christ yielded for us for a season, that He might break the power of death and put to naught its author, the Devil, and deliver His people from the fear of death.

9. In His Resurrection He Revealed the Relation and the Vindication of God. In raising up Christ from the dead by the Spirit of Holiness God proved Christ's Divine Sonship, and at the same time He vindicated His own

righteousness, He declared our acquittal from sin (justification) in Christ.

10. In His Ascension and Session at God the Father's right hand of power Christ revealed the Authority and Privilege of God. In doing this He exercised the rights of the Son of God. No one else could or would undertake to do this. It was the prerogative of the undefiled Son of the Father, to whom had been given all authority in heaven and on earth. He can take the seat that belongs to Him as our intermedator.

11. In His Advocacy for God's Children Before the Throne of His Father in Heaven He Revealed and Reveals the Accessibility or Approachability of God. Through Christ we may draw boldly to the throne of grace, that we may receive mercy and find grace to help in time of need. God will be heard of Christ for us. The way is open into His very presence, a new and living way.

12. In His Baptism of Christians with His Holy Spirit He Reveals the Fullness and the Munificence of God, the Largeness and Liberality of God. By giving us His best gift, the Holy Spirit in His fullness, He shows the disposition of God to give us any gift needful, according to His will, if we want and ask for it.

13. In His Providence Over His People in the Prosecution of His Work in the World Christ Reveals the Faithfulness and Reliability of God. He never leaves nor forsakes them. He ever upholds and directs them. He both enlightens and empowers them. Every word of His can be depended upon to come to pass; He never yet has failed any that trusted and obeyed Him. He is with His own all the days, even unto the consummation of the age.

And when we have said all this we have but glimpsed Jesus as the Revealer of God to men. In personal experience with Him He is constantly showing us God in His perfection of being and operation.

In fine, the Lord Jesus Christ appeals to the intellect as the wisdom of God. He appeals to the heart as the love of God. He appeals to the will as the authority of God. He appeals to the conscience as the righteousness of God. He appeals to the vision as the image of God. He appeals to the hearing as the Word of God. He appeals to the weakness of the flesh and the willingness of the spirit as the strength of God. What more could one say, save that Jesus Satisfies God and Man. Trust Him! Obey Him! This is The Way to Know God.

In the words of W. F. Tillett, on "The Incarnation":

"O Son of God Incarnate,
O Son of Man divine,
In whom God's glory dwelleth,
In whom man's virtues shine,
God's light to earth Thou bringest
To drive sin's night away;
And, through Thy life so radiant,
Earth's darkness turns to day.
O mind of God incarnate;
O thought in flesh enshrined,
In human form Thou speakest
To men the Father's mind;
God's thought to earth Thou bringest
That men in Thee may see
What God is like, and, seeing,
Think God's thoughts after Thee.

O heart of God incarnate,
Love-bearer to mankind,
From Thee we learn what love is,
In Thee love's ways we find;
God's love to earth Thou bringest
In living deeds that prove
How sweet to serve all others,
When we all others love.

O will of God incarnate,
So human, so divine;
Free wills to us Thou givest
That we may make them Thine;
God's will to earth Thou bringest
That all who would obey
May learn from Thee their duty,
The truth, the Life, the Way."

Reidville, S. C.

PURGE AWAY OUR DROSS

"Our God is a consuming fire." Heb. 12:29.

This is not wholly an angry threat. Rather it is a revelation of God in His sanctifying grace and power. It is "Our God" who is a "consuming fire." There are things in all of us that we are not able to eliminate ourselves, and we would give any price to have consumed. It is such a privilege to have a fire on which we can lay them through our great Sin Offering and to have them burn to ashes without the camp. Beloved, have you experienced the blessedness of having God's fire burn out your inmost being? Do you know what it is to lay over everything of the flesh and self and sin on the Lamb of God as your Sin Offering, and then see him consumed with your sin outside the camp while your soul is cleansed and emancipated and you joyfully sing:

Oh, fire of God, burn on, burn on,
Till all my dross is burned away;
Oh, fire of God, burn on, burn on,
Prepare me for the testing day.

—Dr. A. B. Simpson.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Loray, N. C.—The afternoon of August 8th, the Loray Circle of the Concord (I.) Auxiliary entertained the other circles at the Loray school house.

Rev. W. R. Minter, D.D., of Austin, Texas, conducted the devotional in a most interesting and helpful manner. Rev. M. R. Long and Rev. L. L. Cathey were also present.

A short business session was held. Mrs. S. L. Cathey was elected president and Mrs. L. E. Hedrich secretary-treasurer. An election had not been held at the usual time due to inclement weather. The orphanage secretary asked the ladies to can fruit and vegetables for Barium. The secretary of Young People's Work urged the mothers to let her have the children twice a month for the Junior Westminster League.

The remainder of the time was spent in a social way. This was the first social meeting since the organization of the Auxiliary more than three years ago. About sixty-five were present. Delightful punch and wafers were served.

(We have all heard the old saying that "Too much of a good thing is more than enough." But believing that there could not be too much of a good thing as the "Woman's Conference" at Montreat we are, with apologies to the editor of the Woman's page in the Presbyterian of the South giving the readers of the Standard the opportunity of reading this most illuminating article by "Mrs. G. A., of Georgia.")

After reading it we are sure never will you need to ask what Montreat is, where it is, what the Summer School of Missions is, what the spirit of the conference is, nor anything else about Montreat. (Keep this issue on file.) Nor will you need an introduction to Mrs. Winsborough. She stands before you with her "keen, clever face, softly waving white hair, eyes that you would not care to meet if you had done anything shabby. A thoroughly competent, thoroughly Christian woman."—Ed.)

Seen and Heard at Montreat—What I have to say might well be entitled "The Experiences of a Greenhorn at the Woman's Summer School of Missions." Taking it for granted that some of you are as ignorant now as I was before you sent me, I shall begin at the beginning and tell you as well as I can just what and where Montreat is.

Answering the last question first, Montreat is in North Carolina, eighteen miles east of Asheville and fifteen miles from Biltmore. It is reached by Southern Railway, running to the station of Black Mountain, two miles from our conference grounds.

What Is Montreat?—To answer this takes more time. It is the conference center of the Presbyterian Church in the U. S. The property was bought from Mr. John S. Huyler, the candy man, at a price of \$50,000, almost half of which he afterwards returned in gifts to the Mountain Retreat Association, which owns and manages the property for the benefit of the Church. Mr. Huyler made this low price on a property valued at \$300,000 over and above all liabilities, on condition that it should ever be held and conducted as a center of religious educational work. Here, from June to September of each year, religious conferences are held, and those best acquainted with the work at Montreat say that every forward movement of our Church for the past fourteen years has had its birth at these conferences. During this time our Church has forged to the front and is leading all others in gifts per capita and in percentage of increase in membership on profession of faith.

On the Way—Go back with me now to the starting point, and we will take the Southern train for Black Mountain. Due to arrive in Asheville at eight o'clock next morning, we should have made connection there with a local train which would have put us in Black Mountain by nine, but we were more than an hour late and our train had gone. We were left to choose between waiting for the afternoon train or taking the twelve-thirty motor bus from Asheville to Black Mountain, so of course we chose the bus, and found it a very grateful change from the warm Pullman. A ride of eighteen miles over a good road and by the side of a lovely little river was delightfully refreshing. At Black Mountain we were transferred from the bus to a Ford driven by local talent with more speed than comfort, and in a very few minutes we had covered the two miles lying between the station and the white gates of Montreat. Here we were held up by two pleasant-looking young bandits who leaped from the lodgekeeper's cottage just inside the gates, and, running along the sides of the car, collected toll from each of us commensurate with the length of our stay in the grounds. My own fee, I remember, was \$1.85, as I was to stay for the full length of the conference. This toll is, in effect, a registration fee, and goes toward the expenses of the conference, the upkeep of the grounds, and, I suppose, the salaries of the young students from our Presbyterian schools who act as gate-keepers.

Inside—Inside the gates lie, on one side of the road, the post office, the general store and the drug store, while on the other side is a good-looking school-house, with tennis courts and ball grounds surrounding it, where all grades from kindergarten to college are taught during the three months of summer, and where a backward child or an ambitious child may make a grade under ideal climatic conditions. And just here let me say that Montreat ought to be a paradise for mothers and children, so

many things for the children to do, and nothing to hurt them, such excellent chances, apparently, for a tired mother to rest with a quiet mind.

Montreat Itself—A turn in the road, and Montreat proper lies before us. A green bowl some five or six miles from edge to edge, walled in by mountains which the geography calls Blue Ridge, but which we recognize at once as the Delectable Mountains. Everywhere are green trees and green grass, everywhere the songs of birds and the murmuring of brooks, seen and unseen. All about are winding paths, bordered by low stone walls which enclose gardens gay with ox-eye daisies, nasturtiums, zinnias and asters. Everywhere, up hill and down dale, are buildings, hundreds of them, from cheap shacks to handsome dwellings. Here is the Montreat Office, where the business of the association is carried on; there is Geneva Hall, headquarters for our four Executive Committees and their corps of workers; yonder is the South Carolina Home, and over there is the North Carolina Home. Here is the book store, there is the Girls' Club Building, and here the Men's Club Building, the two hotels, Montreat and Alba; and last, and newest and best, the Auditorium, built of cobblestones, native woods and glass, with an Assembly Hall large enough to seat 3,000 persons, and a dozen little class or committee rooms tucked away in odd corners. It was in this Assembly Hall that the meetings of the conference were held. From the Woman's Building, named in honor of Mrs. Winsborough, and nestling at the very bottom of the bowl, to the Chapman Home for Ministers perched high on the side of the highest hill, everything is lovely.

To What Was I Sent?—Now I want to ask what you sent me to—the Woman's Summer School of Missions, wasn't it? Well, I didn't go to a Woman's Summer School of Missions at all, although that is what it is called. What I really attended was the General Assembly of the Woman's Auxiliary, corresponding to the General Assembly of our Church, just as our Presbyterian corresponds to their Presbyterian and our Synodical to their Synod—a far more interesting and informing conference, in so far as the work of our Auxiliary is concerned. A Question Box was conducted during the conference, and I made so bold as to inquire through this medium why the conference bore the name it did. Mrs. Winsborough answered that it was a case of a conference outgrowing its title, and that a more fitting name was under consideration.

What Is the Woman's Summer School of Missions?—It is a conference of leaders from all over our Presbyterian territory, met to consider the needs and wishes of our Church. We were there 700 strong, representing every state from Oklahoma to Florida, and Mexico, Cuba, Africa, China and Korea. And let me tell you, we were as fine-looking a body of women as one could desire to see; few young women (gray and white hair was all the rage); no conspicuously beautiful women, but a handsome and dignified group, a gathering which made one proud to be a Presbyterian. And for length, breadth and thickness the women at this conference were equal to any similar body anywhere. And oh, the Scotch names! No one could have doubted the birthplace of the Presbyterian Church after reading the name-cards which we wore faithfully.

Mrs. Winsborough—But you say again, "Are you never going to tell us what the conference was like?" Yes, I am, right now. First, let me introduce Mrs. Winsborough, our superintendent, the moving spirit of the conference and of the whole Auxiliary, who began the sessions of each day with a short talk on the Prayer-life of the Master, very illuminating and very inspiring. A woman with a keen, clever face, surmounted by softly waving white hair, eyes that you would not care to meet if you had done anything shabby, a chin that shows why she is superintendent of the Auxiliary; well-dressed, but giving the impression that her dress had been dismissed from her mind when she left her room; a woman of keen wit, of kindly spirit, thoroughly competent, thoroughly Christian; one of the few women I have ever met who knew their business from A to Z.

The Conference—The first forty minutes after devotional exercises was given to the study of our Foreign and Home Mission Study textbooks, and I have notes on both for the benefit of our Home and Foreign Missions Secretaries, if they desire them.

After Mission Study five minutes were given to announcements and ten minutes to an intermission which all of us were glad to have, for in spite of the very comfortable seats in the Assembly Hall, for which the local auxiliaries have been paying, we were all tired and glad of a chance to rest a bit.

Then a period of enlivening, and enlightening methods; but I have a separate talk on this; and many separate lessons and demonstrations.

Dinner and Afternoon—The dinner bugle made a welcome ending to the morning sessions. From the printed program you get the idea that from one o'clock to seven-fifteen there is nothing but rest, sweet rest, but you lose that idea after the first day. The afternoons are filled with by-products of the conference, and with committee meetings where the business of the Auxiliary is carried on by those in authority. Even I, who had no business, got only two afternoons of rest, as there were so many things I wanted to see and hear.

Vespers—Vespers, the sweetest service of the day, was held at 7:15, on the broad porches of the Winsborough Building, and as you sat there in the twilight, with the murmuring of the brook and the sleepy twittering of the birds on the outside, and heard the missionaries from Africa, China, Korea or Mexico tell of their services to body and soul in the name of the Great Physician, and sang "Now the Day is Over," or "Holy, Holy, Holy," you felt

that never again in your life would you even want to be a bad girl.

At night we had a man for a change, usually. This is just a partial report, but a glance at the copies of the programs which I have brought you will show other riches of thought of big souls.

Notes—In closing I will say that I have brought home notes on all the studies taken up, which are a your service as occasion may require; as well as many helpful suggestions from Mrs. Winsborough, as to the conduct of Auxiliary business. The most broadly helpful of these, made in answer to a package of questions perhaps six inches high put into the Question Box by various officers of Auxiliaries, as to the best way to conduct their work, was this: "P-R-A-Y and W-O-R-K, and use the good sense which God has given you." A short and simple recipe, and warranted to cure any auxiliary disease.

Helping Mission Schools—I want to mention also a very valuable assistance being given to our foreign schools by Mrs. Vance, wife of a Waynesboro, Va. banker, who, without profit to herself, receives and disposes of the needle-work done by the pupils in these mission schools for the benefit of the school concerned. Mrs. Vance had a booth at the Hotel Alba, where articles of interest or beauty, ranging in price from ten cents to \$125, were for sale. The three articles which I bought are on this table, and I shall be glad for you to examine them at the conclusion of the meeting, and to furnish Mrs. Vance' address to any one who may desire to place an order with her.

Spirit of the Conference—I have tried to give you a bird's-eye view of the conference and its work. The thing which impressed me most I have not yet mentioned. That was the spirit of the conference. The spirit of prayer was there. Truly we were a praying band of women. The spirit of love and the spirit of service were there. When seven hundred busy women can meet in crowded dressing room and around crowded dining tables, on hotel porches and in hotel lobbies, where there were not chair enough for half, and for eight days give not one impatient look or say one impatient word, there's a reason—and that reason was that the Spirit of Christ was with us.

Easter in Jerusalem—In closing let me give you the story of an Easter celebration at the Church of the Holy Sepulchre in Jerusalem, and which acted as a clarion call to each representative at the conference to hasten with the torch which she had lighted at the fire of God-love and Church-love, there burning to her own home and to her own people.

Holy Fire Celebration is observed by the Greek Catholic, the Syrian Catholic and the Coptic Churches in Jerusalem. The tradition is that on Good Friday of each year a miraculous fire burst from the tomb of our Saviour, which is in the center of the famous Church of the Holy Sepulchre.

This tomb is the sacred mecca of every sect in the East, which believes in the crucifixion and resurrection of our Lord. The faithful are charged to keep a lighted taper burning in their homes the year round, and the highly favored and very zealous make the pilgrimage to Jerusalem to light their tapers at this shrine. To provide for those who cannot make the pilgrimage a group of volunteer runners is organized, and these young men strip for the race as did the athletes of Bible times. There is a keen contest between the different sects to get the first light when the fire bursts from the tomb and get away on the run to the village church of their respective sects. These runners work in relays, and in twenty-four hours practically every village in Palestine is reached, and within a week the altar fires of every church from the Nile up into the far northern sections skirting the Mediterranean are freshly lighted. Every family watches for the annual return of the torch bearers, and from the altars of their local churches they relight their family altar fires.

The missionary application is very striking as you will see, and it was thrilling indeed to see the reverence and zeal with which these devotees of the oriental churches enter into this great ceremonial. Their long and painful pilgrimages, and the universal way in which every family "keeps the home fires burning" is at once an example and an inspiration to Christians in this favored land of America.

Note—To Mrs. G. A., of Georgia, we render heart thanks for this report which will serve as a model for many delegates of 1923.—Editor.

DOWN OR UP?

In that great sermon that Bishop Dobbs preached in Ensley recently, he said this significant thing: "Men are usually down on what they are not up on." How true this is! Take, for example, our great missionary enterprises. Not infrequently we hear people who oppose an actually antagonized missionary work. Nine times out of ten, ignorance lieth at the door. And from this ignorance comes indifference, and when ignorance and indifference have conceived they bring forth infidelity. Ignorance, indifference, and infidelity are the great foes of world-wide evangelism.—Alabama Christian Advocate.

The summer, the divinest summer burns,
The skies are bright with azure and with gold;
The mavis, and the nightingale, by turns,
Amid the woods a soft enchantment hold;
The flowering woods, with glory and delight,
Their tender leaves unto the air have spread;
The wanton air, amid their alleys bright,
Doth softly fly, and a light fragrance spread.
—William Cotheby.

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

We hear from time to time that it is hard to get new plans for young people's societies, both for the meetings and for the social life. Those who are looking for new plans will find some good food for thought in the list of variations given this week in our department from the New Hope C. E. Society.

This list of work illustrates in a practical way one of the principal aims for our department. We want to help all our young people's work by telling in these columns, plans the value of which has been proved by their actual use in some of our societies.

Our young people who have tried and worked some helpful plans can, through the Young People's Department, do a good service to other young people by using the Standard as an agency for distributing these ideas.

We have been asked to give plans for different society committees, for meetings, and for socials. We give this week a plan for a social, though we do not claim credit for originating the plan. We would like to have other plans sent to us, and will run them under the name of the ones sending them in. The plans need not be absolutely original. Tell what you did or saw done, no matter if it is a combination of parts of other plans. Somebody else

can probably take the plan you send, combine it with parts of others, and make a new social program.

What are you going to do for your denomination this fall? Think this over. Why not take up a study course, in missions or stewardship, or both? You and your society and church will profit, and the work of the Presbyterian Church will be advanced. Then, if you will couple some actual work and generous giving to help along some of the interests of our denomination, you will be of real value in making Presbyterianism count for something worthwhile. The time to prepare for this is NOW. Don't put it off.

Sunday School

AUGUST 26, 1923

BARNABAS THE GREAT-HEARTED

Lesson: Acts 4:36, 37; 9:26-30; 11:19-30; 12:25; 13:1-15:12, 35-41; Galatians 2:13

Printed Text: Acts 4:36, 37; 11:19-30

GOLDEN TEXT—"He was a good man, and full of the Holy Spirit and of faith."—Acts 11:24.

SCRIPTURE LESSON

Ch. 11:19 Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phoenice and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.
21 And the hand of the Lord was with them; and a great number believed, and turned unto the Lord.
22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.
24 For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord.
25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.
27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:
30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

SHORTER CATECHISM

Q. 51. What is forbidden in the second commandment?
A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

By Andrew C. Zenos, in *The Continent*.

What John the Baptist was to Jesus the Messiah, that to the apostle Paul was Barnabas. For some generations past the world had been ripening for the gospel of salvation. Paul was destined to be the great apostle of the Gentiles, carrying the message of salvation to the ends of the earth. But before Paul could do his work it was necessary that another and more unobtrusive character should make a beginning of preaching Christ to the Gentiles.

Joseph, surnamed Barnabas, of the island of Cyprus, proved to be that man. Strict regard for accuracy, however, demands the admission that the exact time, place and manner of the presentation of the new faith to pure Gentiles is not known. What is known is that in Antioch Gentiles in considerable numbers accepted Jesus as their Saviour on the same terms as the Jews and that Barnabas was sent to take charge of the new and amazing movement.

The choice of Barnabas for this work is a clear evidence of the confidence placed in his good judgment by the leaders of the church at Jerusalem. At the same time, it shows that by early training and associations he was fitted to lead in breaking down the middle wall of partition between Jews and Gentiles and the fusion of sincere seekers after God on both sides of the wall into a new community with Jesus Christ as their Lord and Saviour.

It is to the credit of Barnabas that when he realized the magnitude and importance of the work committed to him he did not venture upon it alone but sought the aid of Saul of Tarsus, a man whose qualifications for it he evidently knew. It takes both wisdom and grace to call to one's assistance in a promising enterprise one who is like-

ly to supersede him in the control of it because of his stronger personality and superior powers. But Barnabas did not jealously think of his prior call to leadership or of the possibility of his being supplanted by Paul. His main concern was to promote the faith of the Christ whom he had accepted. And when the order was reversed and, instead of Paul's being his assistant, as seems clear from the mention of his name first ("Barnabas and Saul"), Paul forged to the front and he found himself occupying second place ("Paul and Barnabas"), he was just as satisfied; because in either case it was the cause of Christ and not himself that he aimed to advance.

That Paul might be given pre-eminence over himself, Barnabas could not have failed to realize. For it seems that he was acquainted with the future leader of the mission to the Gentiles and knew the strength of his personality, even before either one of them had joined the Christian fold. Indeed, according to an early tradition, they had been together as pupils in the school of Gamaliel. At all events, it is certain that Barnabas, who was the first to become a Christian, introduced Paul to the Christians, dispelling their fears and suspicions of him and vouching for the genuineness of the sudden and astonishing conversion. That conversion was preceded by such a violent course of hostility to the cause of the Gospel as to justify the suspicions of the followers of Christ, and the value of Barnabas' indorsement of the new convert must not be underestimated.

Besides the sincere devotion to the great cause which led him to forget himself in promoting it, Barnabas was endowed with a winsome personality. He was a man of commanding physical appearance. At Lystra where the miracle performed by Paul led the natives to think that the Gods had appeared among them, while Paul was supposed to be Mercury, Barnabas was identified with Jupiter, evidently because his figure reminded the Lystrians of the well-proportioned and impressive statues of Jupiter which they were accustomed to see in their temples. But as contrasted with Paul he was less disposed to take the platform in public speech. It was the grace of his manner and the persuasiveness of his few words, when he did speak, rather than his oratorical or logical power that made him a good missionary and evangelist.

Another trait of Barnabas was his instinctive generosity. His very first appearance in the story of the apostolic community is linked with the act of giving his possessions to the common treasury. "Having a field, he sold it and brought the money and laid it at the apostles' feet." He made the surrender of himself in the spirit in which Jesus recommended it to the rich young ruler. But he made it voluntarily and without any specific requirement or recommendation.

Though Barnabas was willing to yield to Paul the first place in a work in which he had occupied it himself, he never became a mere echo of the greater leader. He did not grudge Paul the leadership, but he reserved for himself the right to judge independently of matters on which Paul had already expressed decided opinions. When he proposed to take his kinsman John Mark on the second missionary journey and Paul flatly declined the proposal because Mark had left them on the first trip, Barnabas held his ground; and, as Paul would not yield, he took Mark with him upon an independent journey into Cyprus. Evidently it was not out of mere good nature that he took this course, for he could not have failed to feel the pain of parting from Paul in such circumstances. It was rather his better and wiser judgment that saw in Mark the qualities which would make him useful to the church but which needed encouragement. The event justified him. For even Paul later accepted Mark as a good workman for Jesus Christ.

The portraiture of Barnabas is that of a genial, large-hearted, self-effacing, lovable man. The individual de-

tails given in a scattered way through the narrative of the Acts bear out the summary of Luke. "He was a good man, and full of the Holy Spirit and of faith."

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

A SINGING PSALM

M., Aug. 27—Songs in the Heart: Eph. 5:18-21.
T., Aug. 28—Song of Deliverance: Exod. 15:1-14.
W., Aug. 29—Song of Redemption: Rev. 5:8-14.
Th., Aug. 30—Songs in the Dark: Acts 16:19-25.
F., Aug. 31—Songs of Praise: Ps. 130:1-8.
S., Sept. 1—Songs That Instruct: Ps. 73:1-28.

Sun., Sept. 2—Topic: Lessons from the Psalms.
9. A Singing Psalm. Ps. 96:1-13. (Consecration meeting.)

What causes have we for praise?
What is the value of praise to the church?
What uses can we make of religious poetry?

Singing is usually a sign of happiness, and if anyone has a right to sing, a Christian has this right, and should express his joy in music. When people break forth into song, we suppose they are happy, and as we Christians have great reason to be thankful, we should express our feelings in song.

All Christians Should Sing God's Praise

It is very uncommon to see anyone who cannot sing, and every one who is a Christian ought to use the vocal powers God has given to lift our praise to God for the blessings He has given us. Young people love to sing, and they should not use only foolish sentimental love songs, or silly minstrel tunes, but give their voices to God's praise also. It is all right to have fun, but don't forget to praise God too.

Good Hymns are Instructive

A great many of our Sunday School songs are not as instructive as they ought to be, and when we sing God's praise, our words ought to teach some lesson, and declare some truth. This is one value in the use of the Psalms in church music, they are instructive. A gospel song is supposed to emphasize a single thought, while church hymns take in a wider range of truth. Young people are inclined to use only gospel songs, because of their simplicity. But we ought also to memorize the great hymns of the church and sing them too.

Singing Is An Act of Social Worship

Singing is one part of a church service in which all can engage, and yet how often people sit silent, and take no part in the service of praise. This is wrong, and we must not despise God's worship by refusing to sing, unless there is a good reason for it. Mere lack of desire is not a good reason. We must force ourselves to sing, with other worshippers. How wrong to let a choir do all the singing. When only the choir sings all the songs, it is more of a concert than the worship of God.

Songs Impress the Sinful World

Not only does singing give us a chance to worship God, but it is a testimony the church can give the world. Sinners hear the voice of song, and receive God's truth in that way. It puts the praise of God in their hearts and may result in their acceptance of Christ as their Saviour. Many a person has been converted by a song. The Psalmist bids the church to tell the heathen about God's power and love. Sin brings sadness and despair into human hearts, and singing arouses the sinner's interest in the gospel, awakens his conscience, and leads him to Christ.

Songs Express the Triumphs of the Gospel

When the church cries out in song that God will one

day triumph over sin, sorrow and death, it encourages the church to go on to her duty, to bear her trials bravely, and challenge Satan and his hosts to the battle for the right. Music has a great power over soldiers. Bands play, the army sings, and every soldier is heartened for his duty. Thus also songs lift up the church, and make her feel her cause will triumph.

Songs of Hope

The end of this Psalm tells us that we are to sing because of the glorious hope of the coming of Christ. It says He is coming to judge the world, with righteousness, and the people with His truth. Nothing is more glorious than the prospect of the second coming of Jesus. He is coming back to the earth, and is going to establish His kingdom here, and drive away all sin and death, and all will be joy and gladness. Many of our songs refer to Christ's second coming, and the church should sing these songs with a loud voice, and let the sinful world know of their hope of His return.

PLAN FOR A SOCIAL

Trip to the Blarney Stone, or to Glasgow, or to Some Park

The chairs or short benches are arranged to make electric railway car or railroad coach, with an aisle down the center. The ones who are to make the "trip" are given "tickets" before the start, or buy these for a small amount if it is desired to raise money for any cause. A "conductor" passes through the car at a given time, punches or collects tickets, carries on a lot of nonsense with the passengers, keeps them from "fighting," and gives instructions as to stops, etc. A news-butcher may also be arranged for, and can sell things for fake or real money, and helps to keep the crowd in a good humor by his bright and quaint remarks. Uniforms will aid the conductor and butcher.

After a given time on the car or train, the Blarney Stone is reached. This may be at "Blarney Park." A brick or stone may be arranged on the bucket shelf of a step-ladder, and the visitors go up the ladder and lean over and kiss the stone. The ladder should be behind a curtain and only one visitor should go in at once. If the park idea is carried out, other amusements may be arranged. A fortune-teller may have up a sign "Get Your Palm Read" and put red ink on those who enter. A side trip to Cork may be had, this being a piece of cork behind a curtain.

For refreshments, the delegates should have their lunches and have a picnic lunch. If the social is indoors some bed sheets can be spread on the carpet and the food laid out on these. The return trip is similar to the one to the stone, and yells and songs should help to make it enjoyable.

NEWS FROM THE FRONT

Miss Elizabeth Kirkland, of Durham, N. C., gives us the following interesting news briefs about the New Hope Christian Endeavor Society:

The society recently held a radio meeting. A perfect imitation of a radio receiving set was rigged up by one of the boys and all who were on the program were hidden, to give the impression of messages being received from a distance.

In some of the meetings the girls sing and the boys whistle the songs. In one meeting the boys had entire charge of the program; in another the girls had charge.

One meeting was held in which the young people instead of speaking on the topic told the story of Jesus from birth to crucifixion.

In another meeting the benevolent causes of the Church were explained.

Bible drills are held occasionally.

The Christian Endeavorers, with a few invited guests, recently enjoyed a camp supper, which included a weenie and marshmallow roast.

The young people hold special prayer services for the pastor, who has been in poor health for some time.

The Junior C. E. Society of the Carolina Church, Little Rock, S. C., has 25 active members. A social is held every month. The members are learning the String of Pearls, memory work, and also the Graded Memory Work.

YOUNG PEOPLE'S ECHO CONFERENCES—CONCORD PRESBYTERY

By Miss Lena Salvageot

Concord Presbytery held three very interesting rallies at Poplar Tent, near Concord, Barium Springs, and Morganton, on July 17th, 18th and 20th.

The whole program for these rallies was planned by the

young folks and rendered by them, and they made up the principal part of the audiences—about 700 out of an approximate attendance of 900.

The aim of these conferences is to bring to all the young people of our Presbytery a glimpse of what was done at the Y. P. Conference at Davidson. Certainly, all who heard the wonderful reports, made by different delegates, will agree that our goal was reached.

Seven reports were given in each group: Conference in General, Sunday School Work, Foreign Missions, Home Missions, Athletics, Young People's Work, and Social Life, at the conference.

At the first rally, Poplar Tent Church held a good crowd, not only of local people, but of delegates from other churches. The program was filled with helpful suggestions; the Question Box worked wonderfully. Interesting questions were asked and, in almost every case, brief answers suggested a solution.

Rev. R. A. White, of Mooresville, made an address on "What Constitutes a Model Young People's Society." He showed that the life of each member of the society must have Christ for its model. The lesson was driven home by the question, "How can a society in which each member has Christ for a model be other than a Model Society?"

The second rally, held at Barium, was especially interesting. Here, also, good crowds came from a distance in cars. The opportunity to visit the orphanage proved an added attraction. At this rally, also, seven reports were given.

After the picnic supper, the boys from Synod's Cottage played a fine game of football.

Delegates to the Morganton conference had the privilege of joining in the devotional with delegates to a District Auxiliary Conference. There we heard short messages from Mrs. Dullnig, of San Antonio, Tex., and Mrs. L. H. Cockerham, missionary in the Kentucky mountains. The rest of our exercises were held in the Methodist church.

After lunch, delegates from both conferences gathered for a sing.

Rev. Mr. Tron, pastor of a Waldensian Church of New York City, made a telling address on "Endeavors for Christ." The special music and the delicious picnic spreads at all the rallies deserve special mention.

"More zeal to labor" should certainly result from our conferences. Let us pray for another result: A working Young People's Society in each church in Concord Presbytery.

TO THE JUNIOR CHRISTIAN ENDEAVORERS

(In thanks for a lovely gift)

One, two, three, four, five,
Brown bulbs, and all alive!
And brown their bowl is, too,
With rainbows dancing through.

From morn to starry night
I watch them with delight,
Tied to their watery bed
By rootlets of white thread.

Their lengthening spears of green
Like slender tongues are seen.
Oh, many a fancy strays
About them as I gaze.

Sometimes I play they're ships,
Homing from foreign trips,
Foresee the cargo rare
Of beauty that they bear.

And now they change again
Each to a wee, brown wren.

TO EACH HIS WORK

When a teacher is employed, he is furnished a house and paid a salary, but he is not expected to go out and persuade pupils to come to the school. The people can make even a moderately good preacher popular, and can have large congregations to hear him, if they will talk him up and go after the people. Too many people spend much time criticizing the preacher, and then wonder why he does not draw large congregations. Let the preacher preach and let the people get the congregations, and the work will be well done.

Almost all the ethnic faiths are concerned with the quest of man after God. When one turns to Christianity, this is changed. It is not man seeking God, but God seeking man. It begins with God being born into our humanity through Christ, that He might find it and draw it to Himself. "I am come to seek and to save that which is lost."—Rev. Frederick Lynch.

Church News

BARIUM SPRINGS NEWS

The week has been crowded with good things. On Wednesday the Junior class of the First Presbyterian Church of Statesville came down on a picnic, then on Thursday the Williams Memorial Church of Charlotte came in full strength. This picnic party not only brought lunch enough for themselves, but fed every child in the home from Mecklenbrug Presbytery. From all reports this was done most handsomely and there were basketfuls left over even after that.

Thursday after the regular supper the children with August birthdays had a gorgeous watermelon feast, those with August birthdays from Mecklenbrug too gained several pounds in weight that fine day.

On Friday the boys of Synod had their annual dinner, the most popular on the menu being fried chicken. These boys from five to ten years old, put on this dinner themselves, raising the chickens, paying for the extras like ice cream and everything like that out of money they have earned themselves. Sometimes they have a picnic, but this year they elected to have a bang-up dinner in the dining room. The dinner this year in addition to its other features was in the nature of a farewell to this cottage's most excellent matron, Miss Sally Chambers. Miss Chambers leaves us September first and not only the 40 boys that are her special charges but all of us will regret the departure of this splendid woman.

Miss Sloan, our dining room matron for the summer, certainly has a way with her. If you should visit us at meal time and sit at any of the tables, be very careful not to spill anything on the table cloth. If you do you will get rather black looks from the children at that particular table. Now drop in for supper Saturday night and you will see the answer. You will see one table full in each end of the room eating ice cream. They kept their tables most immaculate, SEE?

Vacation time is passing rapidly and school will soon be going again. All our down-east friends will be coming down from the glorious mountains and our friends from the hills will be stepping out of the surf from our matchless beaches and all getting to their check-books and collection envelopes, and then again will flow with increased volume and more regularity, that stream that tells us whether or not we eat, WE HOPE.

PERSONAL

Rev. Charles R. Bailey has changed his address from Laurel Hill, N. C., to Romney, W. Va.

NORTH CAROLINA

Marston—A Presbyterian Church with 17 members was organized at Marston, Richmond County, August 12th.

Rehoboth—Rev. W. J. Huneycutt, pastor of Community Presbyterian Church, of Charleston, S. C., has just closed one of the most successful meetings in the history of Rehoboth Church. The crowds were large throughout the entire week. It was said by some of the older people that the congregation was the largest on one occasion ever seen at the church. The sermons were scholarly but simple and clear, so that even a child could understand. We are very grateful to God for the blessing we have received.

Townsville, Andrews Church—Rev. Leonard Gill, Synod's evangelist, held a meeting for us August 2-12. Rev. Mr. Gill denounces sin in its various forms continuously, fearlessly, and fervently. There were 27 conversions. Twelve united with St. Andrews Church on profession of faith. Two joined on statement. The majority of the others went to the Baptist Church. M. C. Bowling.

Matthews—Our pastor conducted the preparatory service on Friday night, the 10th inst., and administered the sacrament of the Lord's supper on Sunday morning following. Notwithstanding the extreme heat and the holiday season there was a large congregation, and a most interesting service.

The Bible studies which are being conducted by Mrs. Gurney, our pastor's wife, under the auspices of the Woman's Auxiliary, are very interesting and instructive. Women from the other churches of the village are attending these classes. Cor.

Long Creek Church—On Sunday night, July 29th, we began a meeting which continued with two services each day until the following Friday night. The pastor was assisted by Rev. A. T. Banks, of Cherryville, whose preaching was simple, plain and the old-time gospel story. Brother Banks won the hearts of all our people. There was an expression of desire for reconsecration on the part of all the members of the church, and there were six professions of faith in Christ and additions to the church membership. J. J. H.

Mount Airy—This church has just had the pleasure of having its own foreign missionary pastor for a week-end visit. For some time past, on assignment from the executive committee, all the foreign mission contributions of this church have gone to the support of Rev. and Mrs. W. Frank McElroy, of the Bibangu Station, Africa. They are home on fur-

lough now and were able to come from their home in Austin, Texas, to visit us as they went to Montreat for the foreign missionary conference there. Splendid congregations were present at both services on Sunday and were delighted with Mr. McElroy's addresses. The congregation was very much pleased also at having the opportunity of knowing Mrs. McElroy and the two children, Frank, Jr., and Lucile.

Z. V. Robertson, Pastor.

Church in the Pines and Lakeside, Laurel Hill—These two churches are now vacant by reason of the fact that Rev. Charles R. Bailey, the former pastor has resigned to accept a call to the church at Romney, W. Va. These are two active churches and great progress has been made during the five and one-half years pastorate just closing. During this period a new brick building has been erected by the Church in the Pines and Lakeside Church has been organized. Together the two churches have a membership of some two hundred and four Sunday Schools are doing good work. Both churches are well organized and are at work. The retiring pastor leaves with the good wishes of the people and they confidently await the Great Head of the Church sending them a new pastor to lead them in the work.

Providence—The preparatory service, preceding the mid-summer communion, was held on Saturday, August 4th at 11 o'clock. The attendance was large notwithstanding the busy season.

The Lord's supper was administered on Sunday morning at 11 o'clock before a congregation that filled the church, some who had "gone out from us" returned for the communion season.

Two young men united with the church on confession of faith.

The annual congregational picnic was held on Friday, the 10th inst. The weather was delightful, the fellowship even more delightful, therefore the occasion was MOST delightful. In compliance with the President's proclamation a very impressive memorial service was conducted by the pastor for the late President Harding.

Our pastor is preaching in a number of the churches of the colored people during the summer. Many white people attend to hear the interesting and melodious singing.

Mrs. Gurney, our pastor's wife, is conducting a Bible study class under the auspices of our Woman's Auxiliary, the attendance is good and the interest excellent. Cor.

Gastonia, First Church—Rev. George R. Gillespie, assistant pastor and pastor of Armstrong Memorial Church, is returning from a tour of the Near East about September 1st. Mr. Gillespie went as a commissioner of Near East Relief, a purse of \$1,000 being presented to him by the men of the First Church. He writes of a most interesting trip, covering Egypt, Palestine, many points in Asia Minor, Greece and European cities.

This church has secured the services of Mr. S. Wilkes Dendy, of Columbia, S. C., as director of religious education and young people's work of the next year, beginning September 1st. Mr. Dendy has had much successful experience in such work and is unusually well fitted for the position.

Miss Elizabeth G. Martin, who has served this church as secretary most faithfully and efficiently for the past two years, leaves about September 1st, for her home in Charleston, W. Va. She expects to finish her college work at the University of West Virginia. Her departure causes sincere and universal regret.

One of our own young ladies, Miss Helen Ragan, will take Miss Martin's place.

Not only the congregation of the First Church, but the people of the town generally, profoundly regret the departure of Rev. R. C. Long, pastor of West Avenue Church, who has accepted an important position with the Assembly's Committee of Stewardship. Mr. Long is at present in a local hospital, recuperating from a recent operation for appendicitis, but hopes to be able to go to Chattanooga early next month. He has done an exceptionally good work in Gastonia and leaves hosts of friends and admirers.

The pulpit of this church was most acceptably filled on Sunday, August 5th, by Dr. Wm. F. Junkin, of Sutsain, China. The church has recently assumed the support of another missionary, in addition to its already substantial foreign mission budget, Miss Mary B. Woods, who has sailed for China. Miss Woods is one of the third generation of this distinguished family of workers in China.

Dr. Henderlite, pastor of the First Church, has been presented with a handsome Willys-Knight Sedan by members of his congregation. He expects to spend the latter part of the month at Montreat, attending the Bible conference there.

SOUTH CAROLINA

Bethel Presbytery meets Tuesday September 18th, 4 p. m., in Olivet Church, McConnellsville, S. C.

F. H. Wardlaw, S. C.

FLORIDA

Key West—The ladies of the Auxiliary recently decided to invite their husbands to a meeting. After they got them there, they laid before them the needs of the Cuban Mission and of Mr. Boan, the licentiate in charge, who was about to go into a cigar factory to work in order to support his family. A generous monthly subscription was immediately taken for his support, so that he may devote his time to the mission and his studies.

Mulberry—Mr. James F. Merrin, a student at Union Theological Seminary, has been serving this church and Pierce, a phosphate town near by, during his vacation. He has made a fine impression at both places. Recently, Rev. A. R. Larrick, pastor of the Plant City Church, preached at Mulberry and administered the communion. Eight members were received, several of whom were baptized. It is hoped that a permanent supply for this field will be secured. The superintendent of Home Missions is corresponding with a strong man and hopes to secure him when Mr. Merrin leaves.

Daytona Beach—This is a newly organized church, not quite two months old. Mr. Chandler Stith, a candidate for the ministry under the care of St. Johns Presbytery, is serving here during the summer. He has gotten a strong hold upon the membership and the community who will be sorry when he has to go to Davidson College, which he hopes to enter this fall. Last Sunday, Rev. T. Peyton Walton, superintendent Home Missions, preached and administered the communion, the first communion for the little church. Two members were received. An excellent lot has been bought and they hope to begin building soon.

GEORGIA

Smyrna Camp Ground Conference, near Conyers—For about eighty years, with a few exceptions, there has been held a camp meeting at the Smyrna Church of Atlanta Presbytery. Last year it was decided to enlarge the scope of the meeting to include a conference on the Progressive Program but especially on young people's work. This year the camp was held July 27th to August 5th. Rev. J. Edwin Hemphill was in charge. Under his direction a full program was maintained daily. All the permanent tents were occupied the first day. As additional delegates arrived accommodations were provided in canvas tents.

Classes were maintained in Expert Endeavor by S. Wilkes Dendy, in Junior work by Miss Rebecca Brown, in Women's work and Teacher Training by Miss Maud King, in Stewardship by William Huck, and in Home Missions by J. E. Hemphill. The music was in charge of W. R. Buhler and Irving M. Ellis who also gave instruction in vocal leadership. The afternoons were occupied by the young people under the direction of Rev. S. B. Hay. There was croquet, volley ball, swinging, hiking, swimming. It was notable how promptly the play ceased at the call to worship and the same youthful energy was put forth in prayer and praise and testimony. The young folk had quite an enlivening effect upon the spirit of the campus and of the worship. They constituted the main portion of the chorus choir and acted as ushers to the congregations. Approximately 100 delegates were in attendance, mostly young people from the churches of the Presbytery, besides the regular "tent holders."

The Bible and evangelistic messages were delivered by Dr. Robert King, of Tennessee. His testimony to the Word of God as living and powerful was of great effect upon his hearers, young and old. His presentation of the gospel call was earnest and loving. Souls were saved, God's children were revived, and lives were consecrated to the Master's service. A dozen or more student volunteers were in attendance upon the conference and were among the happiest there. The closing night of the conference and camp was specially characterized by the presence and power of the Spirit of the Lord. There were nearly half a hundred who declared their purpose to devote their life to definite service in the Kingdom. Many more were moved to larger endeavor in the vineyard of the Lord.

Rev. J. W. Stokes.

TENNESSEE

Rosemark, First Church, Rev. D. C. Young, pastor. The town of Rosemark has been having for the past ten days a gracious revival and a season of refreshing. Rev. Albert Keller a native of New Zealand did the preaching. Seven children were received into the church upon profession of their faith in Christ. The Christian people of the church and community were greatly benefited by the meeting. Mr. Keller preaches the Gospel with simplicity and power. He preaches Christ and Him crucified and the Word. He is an able speaker, a strong evangelist and a great personal worker. Any church would be fortunate to have Mr. Keller hold a meeting for them. Any Presbytery or Synod would be fortunate in securing him as their evangelist. He is now open for evangelistic work and anyone desiring to get in touch with him may do so by writing him at Stanton, Tenn.

TEXAS

Lancaster Presbyterian Church—The session has granted their pastor a vacation of several weeks in order to recuperate from the flu and its effects. He will spend his vacation in North Carolina and Tenn., and may be addressed at Cleveland, N. C.

Waskom—Beginning July 2d, Dr. Hall preached morning and evening in this church for nine days, assisting Rev. J. N. Cunningham, the pastor. There were eight additions here on confession of faith and baptism, while one young man went to the M. E. Church. Several others were expected to join later on. This church was genuinely revived.

Longview—It is being demonstrated in a good many instances these days that the pastor of a church can carry on the work of his church, and at

the same time do a vast deal of evangelistic work. Dr. R. M. Hall, of Longview, Texas, during the month of April conducted a meeting of two weeks' duration in his own church, preaching twice a day. As the immediate result of this meeting there were several additions to the church on profession of faith and baptism.

Green Hill Church—The largest country church in our connection west of the Mississippi, having a membership of almost 200. This church is situated only a few miles from Mt. Pleasant, Texas, in the midst of a fine farming section of East Texas. Rev. R. L. Owen, pastor of our church at Mt. Pleasant, is acting-pastor of this church, in the absence, at present, of a regular pastor. You never saw the like of young people in this congregation, most of them alrcady members of the church. Dr. Hall preached here July 20-31. It was very hot during this meeting, one day the temperature rising as high as 110 degrees. But, in spite of the heat, crowds attended the services to the end. There were 22 professions, 16 being received into the church on examination and by baptism, five by statement, and probably there will be more to follow. This field offers a wonderful opportunity to some energetic and consecrated young minister.

WEST VIRGINIA

Renick—Rev. D. McD. Monroc, of Greenback, W. Va., assisted the pastor of the Spring Creek Church at Renick, W. Va., recently in revival meetings at two school houses, Brownstown and Rapp's School House. The visible results of these meetings were 17 professions of faith in Christ, 16 of whom united with the Spring Creek Church, of Renick. There were 19 baptisms. The gospel was preached with power, the people prayed and worked and God blessed their efforts to the salvation of souls. We ought to have more of this kind of work—pastor assisting pastor in evangelistic work. J. E. Flow, Evangelist.

Horton—Rev. James L. Fowle, Synodical evangelist recently closed a very successful meeting, beginning July 31st, and lasting to August 8th, at this church. The services were enjoyed by all who attended, interest increased each night. The results were very gratifying. There were 69 professions, 72 reconsecrations, and the church membership tripled and many more to come in later. Mr. Fowle was well received and went away leaving many warm friends here, also a friendly feeling among all denominations. We know the community has been much benefited by his earnest efforts.

John W. Byrd, Student Supply.

PARCEL POST FOR CHINA

(The following communication from the Post Office Department to Dr. Price, of our Mid-China Mission will be of interest to those who may wish to send Christmas packages to our missionaries):

POST OFFICE DEPARTMENT

Second Assistant Postmaster General

Washington, March 22, 1923.

Rev. P. F. Price, Executive Secretary,

Nanking Church Council,

Nanking, China.

My dear Sir:

Acknowledgement is made of your letter dated February 19th, concerning the existing parcel post service between the United States and China.

In reply, you are informed that parcel post packages for China, both ordinary and registered, when prepared at the postage rate of 12 cents a pound or fraction of a pound will be accepted up to a weight limit of 22 pounds when addressed to steam-served office, and 11 pounds when addressed to non-steam-served offices. Parcels addressed to steam-served offices may have a maximum dimension of six feet in length and girth combined, while those addressed to non-steam-served offices may have a dimension of five feet in length and girth combined, but not exceeding one and one-half feet in length. Ordinary and registered parcel post packages addressed for delivery in the city of Shanghai will, however, be accepted up to a weight limit of 50 pounds. Each parcel must be accompanied by one customs declaration which must be filled out and attached to the parcel at office of mailing.

In this connection, if you will advise as to the post offices in the United States which appear to be in doubt concerning the acceptance of parcel post packages for China, the matter will be taken up with such offices and the matter properly adjusted.

Very truly yours,

For the Second Assistant Postmaster General,

Signed: Edwin Sands, Superintendent.

FREE LITERATURE

Free literature on Christian public education will be furnished to pastors who are planning to speak on any phase of that subject on the day of prayer for public schools, the second or other convenient Sabbath of September. This literature consists of a packet of pamphlets together with the September educational number of the Christian Statesman, the official monthly journal of the National Reform Association—usual price 20 cents per issue. The Statesman will contain among others, especially timely articles by President John C. Acheson on "Education in the shaping of National Life," and by Dr. William S. Fleming on "The Present Status of the Bible in the Public Schools." This literature may be obtained by addressing the National Reform Association, 209 Ninth St., Pittsburgh, Pa., requesting it and stating where this notice was seen.

News of the Week

In the Kemmerer coal mine disaster, in Wyoming, last week, 97 persons are known to have lost their lives. The cause of the explosion is unknown.

De Valera, President of the Irish Republic, is at last in custody of the Free State authorities. The Free State cabinet seems to be equally divided as to the wisdom of arresting him.

The representatives of the United States and Mexico, on August 15th, signed a plan making possible new diplomatic relations. Negotiations have been progressing 13 weeks.

Former Representative Slemm, of Virginia, has been appointed private secretary to President Coolidge, at a salary of \$7,500. Mr. Slemm has already been discussing federal jobs in the South.

Mr. Slemm said that he went over the matter of the appointments with the President in a general way and that no definite decisions were reached. One of patronage matters touched upon concerned the office of United States marshal for South Carolina, now held by Joseph W. Tolbert, who was given a recess appointment by President Harding, after failure of the Senate to confirm Tolbert's nomination.

President Coolidge, returning to the capital from Marion, where he attended the funeral of President Harding, summoned cabinet officers to his temporary executive offices and expressed to them his desire that the administration forces close ranks and march ahead. He reiterated his wish that all the present cabinet members continue in office, and some of his callers are of the opinion there will be no changes in the executive's official family for some months, at least.

In Germany Chancellor Wilhelm Cuno and his entire cabinet have resigned. Dr. Gustavo Stresemann, leader of the German's people party, has been commissioned by President Ebert to form a new government, which will be a coalition of all political parties. It will accept the program of the United Socialists, who have arrived at an understanding on tax and financial matters.

In Eberbach, Germany, Grover Cleveland Bergdoll, Philadelphia draft dodger, on August 11th shot and killed Schmidt, a German engineer, and wounded a man named Roger, said to be an American soldier, who tried to kidnap him and carry him out of Germany.

It is stated that Senator Shortridge (Cal.) intends to reintroduce the Dyer bill in the Senate when it reconvenes, and in that event Senator Bruce (Md.) will offer his bill calling on the states to take the initiative with a substitute. He would have them get together on a substitute for the Dyer bill, which was held back by a filibuster in the last session of Congress.

A "yellow book" of diplomatic documents issued by the French government brings out clearly that the United States ultimately will be asked by the Allies how much of the inter-allied debts she expects to be paid.

Bertram M. Stewart, of Washington, was instantly killed when an airplane he was piloting fell 1,000 feet. John Ward, Jr., of Harlan, Ky., was seriously injured. The accident occurred across the Potomac river from Washington. Ward, who had come to the capital with a party of tourists, had gone up with Stewart as a passenger in a sight-seeing plane.

The decision of Federal Judge Woodrough, at Brooklyn, that the seizure of foreign vessels hovering near the American coast, although outside the three-mile limit, to land rum cargoes, is justified, is regarded by officers of both the department of justice and the prohibition bureau, as one of the most important handed down by the lower courts in connection with prohibition enforcement.

That it has virtually been determined the Seaboard Air Line will protest the acquisition of the Clinchfield and Ohio Railroad Company by the Atlantic Coast line through its subsidiary, the Louisville and Nashville railroad, was authoritatively learned. It was announced several weeks ago that the Atlantic Coast line interests had leased, for 999 years, the Clinchfield road, which serves the Clinchfield coal district. It is understood that the Seaboard feels it has a better claim on the Clinchfield road if it is to go to any other system, but that it is not so much disposed to press that claim as it is to urge that the Clinchfield line be kept in a neutral capacity.

Seventy-five citizens representing every section of Gaston County assembled in Gastonia, unanimously went on record as favoring the undertaking of a vigorous campaign to raise sufficient money in land and endowment to move Lenoir College from Hickory to Gastonia. Sentiment in favor of moving the college was overwhelming. Not a dissenting voice was heard. There was not an indifferent or doubtful note sounded. The meeting resolved itself into a veritable love feast in which every part of the county from Cherryville to the South Carolina line pledged its hearty support in a campaign to be waged.

The elevation of Mr. Coolidge to the presidency seems to have made no difference in the business world. Judge Elbert H. Gary, head of the great United States Steel Corporation, issued a statement, assuring the captains of industry that Mr. Coolidge was all right, and predicted that the country would be safe in his hands. That had a good effect. With the exception of the wailing of the wheat farmers of the west the people of the country seem to be in very good shape.

Representatives of union miners and operators in the anthracite field were summoned by the Federal Coal Commission to meet in New York City to renew negotiations designed to avert a suspension of anthracite production September 1st. The summons, which constituted the first step of governmental intervention in the existing deadlock over a new wage contract, was issued with the approval of President Coolidge after he had discussed the situation with Chairman Hammond, of the coal commission, and Dr. George Otis Smith, a member of the commission.

A reduction of one cent a gallon in the retail price of gasoline in five states in the territory of the Standard Oil Company of Kentucky, was announced in Louisville, Ky., by S. W. Coons, president of the company. The reduction, effective Tuesday morning, will apply to Kentucky, Florida, Mississippi, Alabama and Georgia. The one cent cut brings the price at filling stations in Louisville to 22 cents a gallon.

EDUCATION AND THE SOUTHERN PRESBYTERIAN CHURCH

By Rev. Henry H. Sweets, D.D., Secretary

The Presbyterian Church has always "stood for education." It is a sad fact that for a period of 30 or 40 years the Church almost stood still with regard to this fundamental work.

In the early days of the Presbyterian Church in the South little could be accomplished. The Civil War had swept away its resources, laid waste its private and church property, and in many instances closed its institutions of learning because trustees, professors and students, had gone to the front in defence of their country.

At the close of this period, the Church determined to arouse and build. Many schools, academies and colleges were revived or erected. Some of these have ceased to be; others have had a hard struggle for their existence; others have made slow but steady progress and have brought untold blessings to the Church and the Southland.

Until very recent years there were no well-defined plans—no unity of action. Each institution was concerned for its own life, and its struggle for existence and for an enlargement of its life and influence had oftentimes limited its vision and narrowed its sympathies.

In 1899 the General Assembly took up in earnest the consideration of Christian Education. A permanent committee on Church and Christian Education was erected to have charge of this work. The General Assembly declared that it did not "consider it safe for any church to turn over to any other parties, either religious or civil, the entire education of our sons and daughters. The history and tradition of the Presbyterian Church in this and other countries amply prove that denominational fidelity in this matter has not only secured the best results for our Church, but has accomplished great good by its influence on others."

In 1907 the General Assembly established an executive committee on Schools and Colleges. Little was accomplished by this committee at first on account of their failure to secure a secretary. In 1908 arrangements were made to use part of the time of the Secretary of Ministerial Education and Relief. The next year a secretary was elected. In 1910 the executive committee of Schools and Colleges was consolidated with the executive committee of Ministerial Education and Relief, and the title was changed to The Executive Committee of Christian Education and Ministerial Relief.

In May, 1913, the first large and representative body of our educators met to confer together and plan for greater things in Christian Education. The General Assembly was requested to appoint a committee to "consider all matters relating to the discovery, definition, co-ordination and allied questions of the schools and colleges con-

ected with our Church." The Assembly complied with this request and directed that this committee call the Christian educators of these schools and colleges into conference with themselves to discuss matters coming under the purview of this committee and report its findings with or without recommendations to the General Assembly of 1914."

The General Assembly further urged "all the Synods and Presbyteries to give earnest attention to the work of Christian Education, using every endeavor to arouse our people to a deeper appreciation and a more liberal support of our educational institutions." It was also directed that "the next General Assembly be an 'Education Assembly' and the first Friday and Saturday evenings be given over to popular meetings in behalf of our schools, colleges and seminaries." This was the first of the "special" General Assemblies.

In 1914 a book, "Our Presbyterian Educational Institutions," containing pictures and full information concerning the 95 institutions then under control of the Church, was issued. This was the first time in the history of the Church when such information had ever been gathered together in concise and effective form.

In later years, at the request of the executive committee, a permanent advisory committee on Education, consisting of one member nominated by each of the Synods of the General Assembly, has been meeting each year to survey the field, unify the forces and plan for the future of this fundamental work.

In 1913 the Presbyterian Education Association of the South was formed. Its annual meetings are attended by a large number of presidents, principals, faculty and board of trustees of the various educational institutions of the Church. The unifying influence of this organization has done much to save the educational work of our Church from disintegration and disaster.

None of our institutions had endowment funds. Most of them were poorly equipped. None of them were in the budgets of the churches. Because some Godly men and women were willing to sacrifice ease and pleasure and to give their life's blood for the sustentation of this work, some of these institutions during the past have poured out to the Church and the world great streams of spiritual blessings. They have given trained and efficient and devoted leaders to the home, the Church, the school, the state, the nation and the world.

The unprecedented development in the field of education in recent years calling for large equipment in libraries, laboratories, buildings and grounds seriously imperiled the place of the Church in education. Our fathers were not able to erect the endowment now so greatly needed. The Church had quietly given itself to enlarging its activities in other fields and had taken little thought of the great liabilities that were piling up against its work of education. Individual institutions made desperate efforts to try to meet the serious and pressing needs in equipment and endowment and some efforts were put forth to have Christian Education included in the budget of the Church. The executive committee began to help the institutions to locate men and agencies who could conduct financial campaigns. Little was accomplished by these commercial agencies and men.

After numerous conferences, many attempts and several failures, the Presbyteries and Synods were induced to place this important cause in their budgets, and the executive committee erected its own staff to conduct financial campaigns in the Synods.

Successful campaigns have been completed in Missouri for Westminster College, and in the Synods of North Carolina, South Carolina, Appalachia, Virginia, West Virginia, Kentucky and Arkansas for their various educational institutions and in the Synods of Alabama, Mississippi, Louisiana and Tennessee for Southwestern Presbyterian University and for other institutions in Louisiana and Alabama. The field men employed by the executive committee have been able to assist these Synods in campaigns that have brought to our educational institutions in cash and pledges \$9,500,000.

Let no one think that the Church's duty to this fundamental work has been discharged. Much larger sums for equipment and endowment must be secured. Our schools and colleges and seminaries must find a place in the budget of the churches along with Foreign Missions, Home Missions, Ministerial Education, Ministerial Relief, Publication and Sabbath School work and all of the other causes for which these institutions are training a leadership for our generation and for the future.

Louisville, Ky.

GOOD ADVICE

On every occasion of uneasiness, we should retire in prayer, that we may give place to the light and grace of God, and then form our resolutions, without being in any pain about what success we may have.—John Wesley.

CHILDREN

HAS WRITTEN BEFORE

Dear Standard:

I am a little girl nine years old. I have written two letters before this one. Next year I will be in the fourth grade in school. My teacher is going to be Miss Maud Poole.

Your little friend,
Elizabeth Clark.

Jackson Springs, N. C.

HER FIRST LETTER

Dear Standard:

I am a little girl 11 years old. I was promoted to seventh grade at school. I go to Sunday School every Sunday I can. My Sunday School teacher is Mrs. A. F. Johnson, I like her fine. As this is my first letter to you I guess I had better close for fear of the wastebasket. Hoping to see my letter in print, I am your new friend,

Wilma Chesnutt.

Ingold, N. C.

HIS DRIVING TESTED

Dear Standard:

I am a little boy eight years old. I live in the southern part of Georgia, but I often visit relatives in North Carolina. I went to see my sister who taught in that state last spring; I may go again in August if mamma goes. I play a great many games my older brothers play. I ride horseback, and drive the Ford almost as much as anybody. I think I had my driving well tested the other day when I took mamma to ride. She didn't act a bit frightened either. I hope some of my little cousins will see my letter.

Your unknown friend,
Jack Culbreth.

Tarver, Ga.

LOST ITS HEAD

Dear Standard:

I am a little girl five years old. I am anxious to start to school, but mamma doesn't want me to go yet. I have three sisters and four brothers. They are older than I am and are always teasing me. I have several dolls I play with. The one I like best is three years old. It is large and looks just like a baby. Its head is gone now but I still play with it. I hope my letter will miss the wastebasket as I want to surprise some of my little cousins in North Carolina.

Your little friend,
Mary Belle Culbreth.

Tarver, Ga.

VISITING AT GRANDMOTHER'S

Dear Standard:

Please make room in your corner for a 13-year-old stranger. My home is in Winston-Salem, but I am spending the summer with my grandmother in Woodleaf, N. C. I have finished the sixth grade and will be in the seventh grade when school opens. We take your nice paper and enjoy reading it. We go to Sunday School at the Presbyterian Church. I have three sisters but no brothers. Please print this as I want to surprise my grandmother.

Your friend,
Pauline Shaver.

Woodleaf, N. C.

Where moonshine comes from—is a secret still.—Ex.

PEGGY PARKER'S MARCH WIND SURPRISE

It was the first day of March, and the March wind was celebrating. Peggy Parker can run pretty fast, but not as fast as the March wind. And, besides, the March wind can fly so high. And Peggy cannot fly at all—yet. Her Uncle Don, who is an aviator, or "bird man," has promised her that some day he will take her for a fine flight. But at present Peggy and the March wind are not evenly matched for a race. That is why Peggy could not catch up with her beautiful rainbow scarf. She was hurrying along down the hill to school, with the March wind doing its best to help her, like a very earnest, conscientious wind, which wanted to be of some use in the world, besides sailing sailboats, and breaking off old dead limbs, and clearing the stale air out of corners, and all those things which the winds do without getting many thanks. It pushed Peggy so hard, indeed, that she had to run in order to keep on her feet. And while it pushed so helpfully, it mischievously squeezed in between her scarf and her neck, and sent small shaky chills down her back. So when she reached the big boulder on the flat just before she came to Uncle Dana Bartlett's wood lot, she slipped in behind it—in the "lee" of it, her sailor uncle would say—where it kept the wind off. Then she laid down her books and lunch-basket, and took off her scarf, to put it on double, and more snugly. And just then—would you believe it?—the March wind—just as if it had missed her, and was looking for her—came whewing in behind the boulder; and then—just as if it felt rather miffed that Peggy should try to get out of its way, when it had been helping so well—it caught the scarf right out of Peggy's hands, and "Whish!" It carried it off over the wall, across the pasture, and up, up, up, and away over the treetops like an escaped rainbow! Then, through the leafless branches, Peggy could see it falling, falling, down into Mr. Azel Bumper's pasture, beyond the woods. But there was no time to go and get it then. She would be late to school.

"I'll go after it on the way home from school," said Peggy to herself, as she flew along to school—no, not flew, exactly, for we have seen that she couldn't do that, but ran so fast that her feet seemed scarcely to touch the ground.

Johnny Horner was waiting for her at the foot of Goose Lane. He said at once that he would go and help her look for it, after school, as he did not have to hurry home that afternoon. So Peggy skipped along to school, a bit chilly about the neck, but not worried at all about finding her rainbow scarf.

Well, after school, Peggy and Johnny hurried off, as soon as Peggy had 'phoned her mother, so that she would not be worried about her little daughter being late home. (Yes, the Little White Schoolhouse has a 'phone, but how it got it is another story!) They hurried through Uncle Dana Bartlett's wood lot, and into Azel Bumper's pasture, where they expected to find the scarf in about a minute or two. But when they had hunted until dusk the scarf was still missing! Then they had to give it up, for that afternoon. But they came the next afternoon, and the next! And then Peggy said some hunter passing through there must have picked it up and taken it home to his little girl. And she even tried to hope that the little girl was enjoying it, even while they were hunting for it in vain! She tried to be contented with her old brown scarf, but it was not easy.

The last day of March came. Pretty near April, you see. But that day the March wind blew harder than it had blown for more than a week. It seemed as though that stirring wind felt that now was its last chance, for a whole year. Besides, it was cold. And every little while

a few chilly raindrops came flying along on the wings of the wind. It seemed as though that day was trying to be a January day, and a March day, and an April day, all together.

But Peggy had promised to gather some boxberries for little Betty Martin, who was still staying in a dark room, on account of her eyes being bad, after measles. She would be looking for Peggy with the berries, on her way home from school. The best ones were in a pasture beyond Mr. Bumper's pasture, with another woodlot between. So, when Peggy came to the best place to climb the wall, she wound her old brown scarf tighter around her neck, patted her chilly hands together, climbed over, ran across the pasture, through the woods, across the next pasture, through the second woods, and into the boxberry pasture, climbing—let me see—three more walls on the way. Across the pasture were the best boxberry knolls. And those berries were fine! But, oh, it was cold work picking them. But Peggy kept on. Then, finally, she saw the best knoll of all, just beyond a deep hollow, full of dead leaves. She jumped up, and plunged through the deep leaves, when suddenly she tripped; and when she picked herself up, and pulled her feet out of the leaves, something bright clung around her ankles. The rainbow scarf. All safe, and sound, and dry!

"Oh, March mind!" said Peggy, "you did have a fine play with my scarf, didn't you? But I forgive you! It's so pretty, I don't wonder you liked it, for I do myself!"

And then she gathered those finest boxberries, and skipped away to Betty.—Minnie Leona Upton, in *The* Presbyterian.

HAPPY HELPERS

It was June, but the world still looked new with its wonderful fresh green dress and new flower trimmings every day. She had grown tired of her lovely appleblossom parasols, and lily-of-the-valley strings of pearls, and had thrown them away. Today she seemed decked for a gay party, with frills and sashes of daisies and buttercups.

The fields were quiet and warm, with just enough breeze to make the daisies bow and whisper to each other. Here is a field stretching far, far away to the edge of the deep woods. And here are four children I am going to tell you about—Gladys, Timothy, Patty and John. These children lived in a home of such wisdom and gentleness that they had early learned the dear happiness of giving happiness to others. Today they are gathering flowers for two shut-ins of their neighborhood. One is a little boy, Bobbie Brown, in Patty's class at school. He has broken his hip and it will take long for it to mend. The other one is old Mrs. Crone, lying in a hospital bed.

Gladys has an armful of daisies. She is the one at the left. John, in his careful, sympathetic way, has brought a basket, and is selecting only the finest, largest flowers. In the middle are the younger ones, Timothy and Patty. Timothy is trying his fortune by pulling the petals from a daisy, and Patty is watching him. "Oh, Tim, why don't you get your flowers?" Gladys is saying. "It's almost time to go. Don't you care anything about Bobby?"

To tell the truth, Tim really didn't care very much at that time. Neither did Patty. The sky was so blue, the world so pretty, their little bodies so well and strong, that they were happy like two little playful puppies, and they just couldn't imagine anything wrong with anybody. Imagination, you know, is a magic key which can open many secret doors.

Timothy and Patty just chased each other, and chased butterflies, and caught grasshoppers, and poked buttercups under each other's chin until it was time to go.

Then they snatched a few ragged flowers, with short stems, and scampered gaily along the path toward home.

They came upon a surprise—a little white and gray rabbit. They wondered why he didn't hop away as they drew near, but as they crept cautiously nearer they saw that something was wrong. His hind legs were limp and bloody. Every now and then he raised up on his forelegs and strained forward to get a piece of sweet clover, which was always just beyond his reach. Then he sank back as if exhausted.

"He's just like another shut-in," whispered Gladys, pityingly. "He can't help himself at all."

"No," said John. "He must have gotten his legs caught in a trap, and he probably would have starved to death if we hadn't come along." Patty burst into tears, and Tim did, too, because now they understood what it might mean to be a "shut-in." They were distressed because they hadn't any nice flowers for Bobby, but Gladys consoled them.

"You know," she said, "real giving must come from the inside, anyway. In your heart you must really care, and try to understand the person you are helping."

Patty and Tim did care now, and that was why the nice things came along for them to do for Bobby and Mrs. Crone.

They took the little rabbit home in the basket—he was so full of pain and hunger that he wasn't afraid of them. They were sure their mother could help make him well.

On the way home they passed Mrs. Crone's little cottage. It looked sad, with the green shutters all closed, and the weeds growing among the pretty flower beds. "Oh," cried Patty eagerly, "I can go in and pull up all the weeds for Mrs. Crone."

"Yes," agreed Gladys. "Mother says she loved every one of her flowers so! We can finish in a few minutes if we all work together."

No sooner said than done.

"She'd like flowers from her own garden better than all the daisies in the world," said John.

"Yes, Tim and Patty can take them—Tim, old-fashioned pinks, and Patty, moss roses. She will know where they came from before we tell her. No other garden around here has them."

And so it was. They went to the hospital on the way home. Tears of joy sprang to the old lady's eyes when she saw the flowers, and she laid her hands on the little heads in silent blessing. By sympathy they had found out the thing she would like best.

Can you guess what they did with the rabbit? In a few days he was well enough to go to visit Bobby, who laughed with delight at sight of him. In a few more days Tim and Patty took him to Bobby's to live, and as his hind legs were still weak, he was the most cuddly and satisfying pet for a little still boy.—In the Church School, by Julia Logan Archibald.

A HURRY CALL

Good morning, Mr. Doctor Man;

I'm coming to you quick,

Because I'm so dreadful 'fraid

My dollies will get sick.

Ruth's doll has got the fever,

An' Flossie's has the mumps,

An' Stella's has the hoopin' cough,

An' Beth's some awful bumps.

Clarissa's has a broken leg,

And Faye's has lost one eye,

An' Susie's has some chicken pox

And measles, too—oh, my!

So hurry, Mr. Doctor Man,

An' blaccinate my two,

For if these dreadful things should spread,

Whatever should I do?

—Picture World.

WHAT THEY LEARNED

"I don't want to wear my rubbers," Ethel grumbled.

"Why-ee!" said grandpa. "The duck puts its little red rubbers on when it walks in the soft, cold mud."

"I don't want to practice my music," complained May.

"Why-ee!" said grandpa. "The locust has worked hard at the scales ever since it was old enough to know how. Now it can sing from low 'z' to high 'z' and back without an uneven note."

"I don't want to stop to wash my hands," said Ned.

"Why-ee!" said grandpa. "The ant stops and cleans up whenever it gets soiled. Its feet are covered with hairs that make them a good brush, and it lets not a bit of dust stay on its body."

"I don't want to help in the garden," and Ray pouted.

"Why-ee!" said grandpa. "The worm helps Tom every day, for as it crawls along it turns the bit of dirt over and over with the queer little hooks on its body, and that keeps the ground nice and soft."

"I don't want to fill the wood box full of wood," declared Ted.

"Why-ee!" said grandpa. "The bumble-bee goes steadily from one blossom to another and never stops until its honey bags are quite full of honey."

"I don't want to take this note to the village," said Jack.

"Why-ee!" said grandpa. "The pigeon carries messages for a long, long way. They are tied beneath its strong wings."

And what do you suppose those children did?

They sat right down and promised each other that they would not grumble any more; they were so much ashamed to find that the duck and the locust, the ant and the worm, the bumblebee and the pigeon were all better natured than they.—Ex.

HOW THE ASTERS CHOSE THEIR COLORS

One summer evening a cool breeze swept over the land. It refreshed all nature and sang to the tired grass.

Most of all it talked to the flowers in a beautiful garden and told the asters it was time to think of blossoming. They were only little green buds now, but they smiled back to the wind and said they would be ready.

All the next day they whispered to one another, trying to plan what colors they should be. At last one of the smallest buds said: "Let us wait till the sun sets and watch for its tints. A raindrop told me they were beautiful, but I have never been tall enough to look at them."

The other buds listened eagerly, for they had never heard of the sunset colors. So they stretched their little heads high all the afternoon and then! O, then! When the sunset hour came, they held their breath, it was so glorious.

They were happy and quiet for a long time, even till the twilight hours. Then one said: "I'm going to be that velvety purple; it rested me to look at it." "And I," "And I," said several more.

"The bright red dazzled my eyes," said one tall plant. "Come, sisters; be red with me." "Yes, but the pink is like our dear friend, the rose, who died just as we came to live here. I loved her so much in those few days. I wish you would all be pink," quietly said another.

"But little Dorothy's eyes are blue, and she brings us water every day. I'm going to be the sky blue that showed among the bright colors," spoke up one floweret.

Then the baby plant of them all, the one who had told them of the sunset, whispered softly: "I am going to be white; that is the color I saw last. I looked and looked, and by and by there was only a beautiful white, and I shall be white."

So day by day the flowers grew, and day by day they thought only of trying to

be like their color. The little plant that wanted to be white found it must be true and kind and good and thoughtful, for when it was selfish or unkind, even a little, some of its petals began to grow dark and spotted.

One glorious day they all blossomed out, and Dorothy and her mother came to pick them.

Dorothy clapped her hands and cried: "Who ever saw such perfect asters! Some fairy wand must have touched them."—Ex.

PRAIRIE DOG, "PETE"

When the Bensons first moved to Montana, they lived on a ranch 10 miles from the nearest white people.

George Benson was nine years old. He had no playfellows, so he made friends with all the little wild creatures that he could.

One morning his father came in from the pasture with a baby prairie dog in his pocket. The little thing had been very much hurt by some animal, probably a coyote.

Mr. Benson handed it to George and said: "Here, son, see what kind treatment will do for a prairie dog."

So "Pete" became an inmate of the Benson home. The hair on his back and sides was a reddish gray, on his belly it was a very light gray. His legs were short, his breast and shoulders wide. His little ears looked as if they had been cropped. The two inner toes of his front feet were long and sharp. George's father explained that they grew that way, so that Pete could dig his home in the hard earth.

George bound up Pete's injured leg and washed the cut places on his back. He kept him in a box and fed him with tender green grass. He never handled him roughly nor spoke in gruff tones. After four weeks of kindness and care, Pete was following George everywhere and was as playful as a puppy.

When Peter was full grown, he measured 12 inches from the tip of his nose to the root of his shaggy tail, and the tail itself was five inches long.

One day in October, while Mrs. Benson was working in the kitchen, Pete ran in. He sat up on his haunches, and barked in his high-pitched voice. She went on with her work. Pete got as close to her as he could, sat up and barked again. It was the first time he had ever acted in such a strange manner. She went to the other end of the kitchen. Pete followed and repeated his strange performance, then he hurried to the door.

Mrs. Benson followed him. She saw two-year-old Helen going down the road toward the creek. Evidently Pete knew that the water was no place for baby Helen, and he found a way to tell her mother.

Prairie dogs live in burrows in the ground. They damage thousands and thousands of dollars worth of crops every year. Farmers consider them great pests and try to get rid of them by putting poison down in the burrows.

Prairie dogs are nearly always plump and fat. They seem to be happy little creatures in spite of the unfriendliness of the world about them.—Dorothy C. Ret-sloff, in *Our Dumb Animals*.

THE RIGHT GIRL FOR HIM

A Scotchman, wishing to know his fate at once, telegraphed a proposal of marriage to the lady of his choice. After spending the entire day at the telegraph office he was finally rewarded late in the evening by an affirmative answer.

"If I were you," suggested the operator, when he delivered the message, "I'd think twice before I'd marry a girl that kept me waiting all day for my answer."

"Na, na," retorted the Scot. "The lass who waits for the night rates is the lass for me."—Selected.

Marriages and Deaths

MARRIED

Smith-Amis—At Honkurg, China, July 12, 1923, Miss Minna Amis to Rev. C. H. Smith, of Yung Chang, China, by Rev. A. Currie, of Hai Chow, China.

Rollins-Bell—On August 7, 1923, at Presbyterian manse, Bessemer City, N. C., Mr. Ulric Rollins and Miss Jennie Bell, both of Bessemer City; Rev. J. J. Harrell officiating.

DEATHS

Morgan—William Calvin Morgan was born October 14, 1922 and died August 13, 1923. He was the son of Edwin and Elise McKinnon Morgan, of Laural Hill, N. C. A short stay on earth was his when the Saviour called him to be with his little brother and sister in heaven. His little body was tenderly laid away amid a bank of flowers in the family burying-ground.

RESOLUTIONS OF THE WAXHAW PRESBYTERIAN CHURCH SESSION IN MEMORY OF DUNCAN CATHERINE McDONALD WHO ENTERED INTO HIS REST JANUARY 13, 1923

He was a charter member and brother elder of the Waxhaw Presbyterian Church, and for quite a while

was the only elder of the session and carefully and faithfully looked after the church in all her activities. He was an unyielding patriot, and true Christian gentleman, who never compromised with evil, in war and in peace duty and service was his watchword. He was endowed with a kindly Christian character attracting a multitude of friends. He gracefully and uncomplainingly passed away at his brother's home in Waxhaw, N. C., with no regrets and nothing to fear in his 78th year, and whereas God in His wisdom and love has called unto Himself our devoted, charter member, leader and brother elder Duncan Catherine McDonald therefore be it resolved:

First, that while we humbly bow in submission to Him who doeth all things well, yet we do herein express our great grief over the loss of our friend and brother.

Second, that we extend to the brother and relatives our tender sympathy and love in this their great bereavement.

Third, that a copy of these resolutions be sent to the bereaved relatives and to the Presbyterian Standard for publication, and that a page in our minute book be ascribed to his sacred memory, and these resolutions be spread thereon.

Respectfully submitted by your Committee.

J. W. McCain.

R. J. Belk.

This August 15, 1923.

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Write REV. J. F. SHEPPARD, Hendersonville, N. C.

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Story and Incident

CAP'N'S MILLION-DOLLAR DOUGHNUTS

Mabel S. Merrill, in C. E. World

A pair of troubled eyes watched Blake Edgewood as he came swinging down the middle walk of the Welland College campus towards the little house in the garden across the street. That little house was used to his coming, for it was the home of Coralie Haydon of the sophomore class, Blake's class. The troubled eyes of the girl in the garden smiled a little as she watched him come.

"He says it puts luck in his heels to come down here the last thing before a race. The events will begin in an hour, and he looks as if he would win the two-mile and everything else in sight. But I do hope I sha'n't have to tell him what I've done—not till afterwards."

Coralie's hope was vain; the guilty secret had to come out almost as soon as Blake had thrown himself on the grass beside her garden chair.

"Guess what I've come for," he began. "Of course I'd have come anyway, to get that final touch of luck in my heels. But there's something else. We had a class-meeting this morning—why weren't you there, miss?—and they put me on chairman of committee to collect our class subscriptions for the million-dollar fund. I knew I could count on you to do your level best for the sake of the old class and the old college. Your example always fires up the rest of the bunch. How much do I put you down for, Coralie?"

Coralie's answer lifted him off the grass with a jerk. "Not a cent," she declared firmly, though her voice quavered. "I've spent all of the fifty dollars I had saved up to give to the fund."

"You spent it?" Blake's gray eyes grew dark with displeasure. Every member of every class at Welland College had begun making the most heroic efforts to raise money. The young and struggling institution was much in need of that million-dollar addition to the endowment; and, though it seemed a giant's task to raise it, the alumni, alumnae, and students were already working desperately. At an enthusiastic mass-meeting each class had pledged what they thought they could give, and were now trying to do more than the pledges called for. The sophomore class was one of those of whom much was expected. And here was Coralie Haydon, recognized leader among the girls, already fallen out of the ranks!

"It would be just like a girl," scoffed Blake, "to put a new dress or a string of beads before the chance to help lift the class over the top. But I must say I didn't think it of you."

Coralie's troubled eyes flashed with sudden anger. "On the contrary," she said icily, "I saved that fifty by going without a silk sweater, a new hat, and a pair of silver-colored shoes to go with my crepe-de-chine dress. And this is all the thanks I get for it, being set down as a slacker without any hearing at all."

"Well, the fact that you saved the money won't prevent your being called a slacker now that you've been and spent it for something else," argued Blake. "But of course I'm waiting to hear what you have to say for yourself. Though, whatever your excuse is, it won't fill up the gaps that keep coming. Four or five I've seen this morning can't pay their pledges on account of sickness; and Edna and Ned

Royal, who were to have given a hundred dollars apiece, have got word that their father has gone into bankruptcy."

Coralie's face had grown blank with dismay over these details, but she still looked wrathful. What right had Blake to talk to her like this? For a moment she had a good mind not to tell him what she had done with that fifty dollars. But she could not quite make up her mind to such drastic treatment of him as that would be.

"If you've made up your mind to look at the matter just one way," she said, "and that's what you always do, Blake Edgewood,—I can't expect to make you understand why I did such a thing. But, after all, it may turn out an investment for the million-dollar fund; and then you'll wish you hadn't called me a slacker, maybe. You may come and see, if you like."

Blake hesitated a moment as she stalked away; then he followed sulkily along a path through some shrubbery to the upper side of the old garden, an odd corner separated from the street only by an old stone wall. Across the street the college campus lay in full view under its sheltering trees. Behind the wall stood a little building once used for a cobbler's shop, but now converted by means of paint, paper, and whitewash into a minute but rather pleasant bungalow of two rooms.

"The materials didn't cost much; I could get them all with my fifty dollars, and he did the work himself," explained Coralie eagerly, forgetting her wrath for a moment. "And he hadn't any place in the world to go; they were actually coming to take him to the poor-farm, and Gran used to go to school with him; so she said to let him live in the old shop if he could. But he couldn't, the way it was; so I helped."

Blake had easily recognized the old man who stood on the top of the wall, busy with some job. His name was Swain, but nobody in the village ever called him anything but "Cap'n," a title left over from the days when the old militia trained on the village green.

"He's got a few hens, and he's going to plant a garden; you see Gran and I have never been able to use this acre of land," went on "Cap'n's" rescuer. "Oh, we had such a good time fixing up that little house so it would be fit to live in. And when I told him all about the million-dollar fund, and how we were all going to earn every cent we could in whatever

way, he said he wasn't too old to help out a bit. Look; do you see what he's doing?"

Blake had seen, with gloomy amazement. Cap'n was on the top of the wall fastening to the limb of an oak a large swinging sign whose tall black lettering could be plainly seen from almost any part of the campus:

"MILLION-DOLLAR DOUGHNUTS SOLD HERE"

A scrawny hand luridly painted in cart-wheel blue plainly indicated the little building among the shrubbery.

Blake began to understand, and a sudden violent distaste for the whole business seized him. It might be well enough for ordinary girls to mix

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themselves up in all these jobs the college bunch was getting into—selling things in stores, cleaning office windows, and doing all sorts of things in places where the whole town could stare at them. But it was all wrong for Coralie, and he wouldn't have it. And here she had been and mixed herself into it without saying a word to him! He hated the idea so that he turned suddenly savage.

"Great Scott, Coralie! you're nothing but a baby, and your grandmother must have been out of her head to let you do it. Throwing away your money just to make a spectacle of yourself for everybody that goes by in the street—"

The flash in her brown eyes stopped him, but before she could speak the little old man had hopped off the wall and entered briskly into the conversation.

"Don't you go worrying your head, young feller, whoever you be," he said firmly. "The little lady ain't going to be mixed into no work that ain't fit for her. I made doughnuts in a restaurant so many years I can fry 'em in my sleep, and I shall always be right here to tend shop. We're beginning small; but we've figured things down fine, and we are going to make a profit when we get going. There won't be much to come out for my living. I can get along on peptaters and the doughnuts that scorch in the kettle. You step this way a minute."

He led them swiftly to the two-room bungalow, the most of which was occupied by an old cook-stove. There was a long slip of a room behind, which was the Cap'n's sleeping-quarters. Around the main room ran white painted shelves, flawlessly clean, and loaded with bright tin pans which were heaped with crisp new doughnuts, so many doughnuts that it made Blake dizzy to look at them.

"I couldn't help thinking they turned out finer'n common," proudly remarked the doughnut-maker. "Have a sample, young feller; maybe it'll soothe your feelings." He thrust a couple of doughnuts deftly into the pocket of Blake's sweater. "Look, little lady; the automobiles are beginning to go by for them big games. Now you'll see these doughnuts fly out of this shop like a swarm of bees."

Blake cast a startled glance at the automobiles in question. This street led straight to the college athletic field, and this was the first day of the carnival of sports to be held there by four great colleges. Blake himself was one of the stars, who was expected to put the name of Welland on the map before night, the two-mile run being his surest hope. He knew he had no business to be down here at this hour.

He took his leave without a glance at Coralie, and her eyes grew wistful again as she stared after him. "I didn't even wish him luck," she murmured; "and he depends on me for what he calls the final touch in his heels. Oh, dear—but there, maybe his getting so furious with me will make him run all the better. Blake couldn't lose. And I'm sure to hear the college bell while we work over the doughnuts. I know just when the race starts, and of course the bell will go off like mad the minute he comes in winner."

Coralie's brows were wrinkled as she worked away to help the head doughnut-maker. Blake thought her a silly little kid trying to show off; that last thing he had said to her she could never forgive; it would be no use his trying to smooth it over when he came tomorrow. She frowned darkly at the doughnut-kettle, and forgot to answer the cheerful remarks

of Cap'n. But, when she looked at the old man's happy face, she refused to repent of what she had done. It was her fifty dollars!

She fled back to her garden east when the first automobile stopped opposite that great swinging sign. In spite of herself she couldn't help remembering what Blake had said about making a spectacle of herself. But she cheered up a little when she saw that the doughnuts had taken wings, and were flying out of the shop like a swarm of bees. In half an hour Cap'n climbed on the wall, and hung a big flapping white cloth over the staring sign. He was sold out.

With congratulations on her lips Coralie flew to the shop, expecting to find a beaming proprietor heating up the big kettle for another batch. Instead of that Cap'n sat with a bitten doughnut in his hand and his wild eyes fixed unseeingly on the opposite wall.

"O Cap'n, dear, I hope you're not tired out already," she cried, "because all those folks will want bushels of doughnuts when they come along back after the games."

"No, they won't," groaned the Cap'n. "Little lady, what'll you say when I tell you I've ruined the trade first jump? Salt instead of sugar in them doughnuts, and not one pinch, either, but cupfuls. They'll all strangle themselves with the first mouthful, and the million-dollar doughnuts will have a reputation this shop can never live down."

He looked so woebegone that Coralie had to smother her own dismay. "It was only because you weren't settled in your mind yet, and maybe I put the salt-firkin where the sugar ought to have been. Let's get right to work and make doughnuts like lightning till we have more than we had in the first place. They'll be hungry enough to try again when they come back; and, when they've once had a taste of such doughnuts as you can make, we shall be safe."

"They'll never stop to taste," returned the doughnut-maker gloomily. "I could see 'em firing doughnuts into the ditch 'fore they got out of sight. 'Twas that made me bite one to see if there was anything the matter with 'em. Luckily if there ain't a mob down on us 'fore night with brickbats and pails of water. I wish you'd run home, little lady, and spend the day with your grandma."

Coralie silently scorned this advice, and they fell to work on a second huge batch of doughnuts. She was wild to be at the athletic field, where the girls of her class had gone in a body to cheer on their heroes. She would have given anything to watch Blake make that sensational win which she knew he would make in the two-mile run. She worked with one eye on the clock and both ears listening for the college bell. The people had long ago stopped streaming by, and the events were in full swing. The hour for the race came and passed, and still there was no sound of the triumphant peal. There was only the faint noise of cheering, which might mean anything or nothing at all—for Welland.

If the doughnuts in the kettle had been half as heavy as Coralie's heart was when she took her last look at the clock, the million-dollar stop would have been in a bad way indeed.

"He didn't win the two-mile," she lamented silently. "Blake didn't win, and everybody was dead sure he would! And it's my fault. He's never like himself when we've quarrelled. It took all the luck out of his heels! Oh, dear! oh, dear! at this rate I shall ruin the college trying to help it along."

Both faces had grown steadily more and more gloomy as the shining tin pans slowly filled up again. But the doughnuts seemed to have absorbed the cheerfulness their makers had lost. Light, crisp, and delicious to the eye, they would have tempted an epicure.

"Those you made this morning looked lovely, but these are lovely," pronounced Coralie, finishing her second

sample. "Look, the games are over for today, and here are the first automobiles going by home. Now if some of them will only stop!"

"All I'm afraid of is that they will stop," muttered Cap'n. "I know as well as I want to that them doughnuts have been the talk of the crowd up there all day long. I can see 'em with my mind's eye, laying in win'rows and



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icking around underfoot. Look at that now!

A tall man in a passing automobile had risen to shy a battered doughnut at the swinging sign. From a machine behind, a shower of the muddy pellets came whizzing in the direction of the little shop in the shrubbery.

"They've brought them doughnuts instead of the brickbats I spoke of," whispered Cap'n hoarsely. "You scoot for home, little lady, quicker'n a cat! That crowd is mad because they think they've been made game of, and they may not stop to notice that you're here."

But Coralie stood her ground, and her brown eyes blazed with sudden relief. Leaping over the wall came the figure of a runner with the grime of the conflict still upon him. It was Blake Edgewood. He darted into the little shop, and caught up two of the largest pans of doughnuts.

"These all right, aren't they?" he demanded. "Bring 'em along fast as you can, Cap'n. Miss Haydon will

stay in the shop and hand us out the pans. Make it snappy now, and we'll head those fellows off, besides saving the reputation of the million-dollar doughnuts."

When Blake leaped on the top of the wall with his two pans, he faced a surging mob well armed with muddy doughnuts. They stopped at sight of him. They had been fighting all day for a glimpse of this very hero. He held up his load of doughnuts, and his ringing voice challenged the crowd.

"Million-dollar doughnuts right here!" he shouted. "Everybody that got a salted one for three cents this morning step up and get a sweetened one for nothing, and remember that accidents will happen in the best-regulated families. Be a sport, and take a second chance."

As before, the contents of the little shop seemed to take wings and vanish in air like a swarm of bees. It was no time at all before they were all gone, and Blake came laughing into the shop.

"There, Coralie," he said, "have I made up for acting like a bear with a sore head this morning? You see I bit one of those doughnuts Cap'n put in my pockets, and then I found out what everybody was jawing and laughing about. Later on, I got wind of what the crowd meant to do down here. So I bolted to the rescue."

"You've rescued us," sighed Coralie, "but, O Blake, what does that matter when I made you lose the race? I took all the luck out of your heels."

Blake stared. "Lose the race? You didn't think I lost it! Why, I won it just by thinking what a little sport you were to take the chance of being called names to help a friendless old chap to a roof over his head. It must have taken more courage than saving your money for the fund. It was fine, Corrie, and I'm not such a fool I couldn't see it as soon as I cooled down."

"But—but the race," protested Coralie with a gasp. "I never heard the bell."

"No, you see Welland scooped in so many honors right from the beginning that we thought we'd better wait and do it all up at once as soon as the day's work was over. There she goes now!" as the mad, glad clang of the college bell shivered the silence.

Blake vanished at the sound; the fellows would be hot on his trail, and the impromptu celebration on the campus would start off with a hang as soon as they got hold of him.

Coralie glanced dazedly at Cap'n, who had brought in the last stack of empty pans, and was standing in the attitude of a conqueror in front of the clean shelves.

"That bath of salted doughnuts will have to be charged up to profit and loss," he said. "We're going to begin all over again, little lady, and the results will make you open your eyes. It's a lucky business that gets such a scnd-off as the million-dollar doughnuts have had this day."

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Canon Cureton was to preach at the Abbey on a certain saint's day when the boys of Westminster School attended service and afterward had the rest of the day as a holiday. Mr. Cureton was looking over his sermon when his son asked anxiously, "Father, is your sermon long?"

"No, Jimmy, not very."

"But how long?"

"Well, about twenty minutes, I should say. But, why?"

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"Is that so?" replied the Yankee.

"Same way over in our country. Why don't you get a more interesting preacher?"—Everybody's Magazine.

Little Anna had never before seen a mother cat carrying a kitten by the back of its neck. "You naughty thing," she

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"This law is a queer business."

"How so?"

"They swear a man to tell the truth."

"What then?"

"And every time he shows signs of doing so, some lawyer objects."—Detroit Free Press.

"I've decided on a name for baby," said the young mother. "I shall call her Euphrosyne."

Her husband did not care for the suggestion; but, being a tactful fellow, he was far too wise to say so.

"Splendid!" he said cheerfully. "The first girl I ever loved was called Euphrosyne and the name will revive pleasant memories."

There was a brief silence. Then:

"We will call her Elizabeth, after my mother," said the young wife firmly.—Los Angeles Times.

"O doctor, I forgot to ask about that eye medicine you gave me."

"Well?"

"Do I drop it in my eyes before or after meals?"—Tit-Bits.

It is only a question of time till every pedestrian will have a car or wings.—Indianapolis Star.

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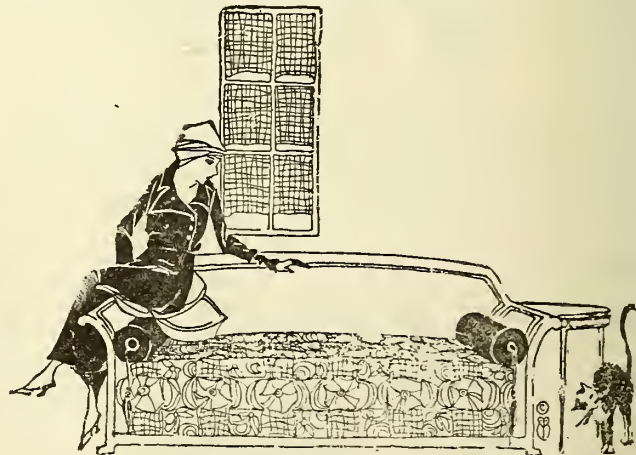
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Vol. LXIV

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- General Assembly's Training School—Geo. W. Call, Richmond, Va., Union Bank.
- Bible Cause—Gilbert Darlington, Bible House, N. Y.
- Christian Education and Ministerial Relief—John Stites, Fifth and Market Sts., Louisville, Ky.
- Publication and Sabbath School Work—R. E. Magill, 618 N. Sixth St., Richmond, Va.
- The General Assembly's Equipment Fund—T. R. Preston, Treasurer, Chattanooga, Tenn.

EDITORIAL

DR. D. CLAY LILLY'S SCHEME

It has been some four months since Dr. Lilly announced his purpose to accept the pastorate of the Reynolda Church, at Winston-Salem. In connection with that announcement Dr. Lilly outlined a scheme for building up the defences of our Christian faith. He very truly stated that this faith is being fiercely assailed from two sources in particular, that of radical, or destructive criticism of the Bible, and that of materialistic theories of science. Of course, all who believe the Bible to be the Word of God, believe in the ultimate triumph of the Christian faith. God has a definite and repeatedly declared purpose to accomplish in the world through the preaching of the Word, and never when this word is preached will it return unto Him void. "It shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This, we believe, is God's own declaration, and it is not qualified by any conditions. It is not added, even by remotest implication, "provided the Word meets with no opposition from radical critics and materialistic scientists." The best defence of the Christian faith is the fearless, earnest and persistent preaching of the teachings of the Bible. It is the sword of the Spirit, and the best way to defend it is to thrust with it.

No one would assent to the truth of the forgoing more readily than Dr. Lilly. He does not doubt for an instant the ultimate triumph of the Gospel, because he believes that God is the Author and that He stands pledged to make it victorious. He is not for erecting defences because he is trembling for the ark of God. But there are ample reasons to justify the scheme which he proposes. God fulfills His promises through human agencies. He wins the victory by putting courage into the hearts and strength into the arms of those who fight His battles. He commissions us to stop the mouth of gainsayers, and bids us to contend earnestly for the faith. If the history of the church teaches anything it teaches that God never intended that His Church should be "carried to the skies on flowery beds of ease." He has taught us to sing, "Sure I must fight, if I would win." We must not only fight the sins in our own hearts, but also all the evil forces that array themselves against the truth. In this fight God means that the church shall draw on all its intellectual resources, as well as its stores of moral and spiritual resources.

Of all people in the world, Christians are the last persons who should retreat before those who are making assaults in the name of truth. They claim to be the champions of truth. They know that while error is manifold, truth is one, and that no lie is of the truth. They know that if saved they must be saved by the truth. They hear their Saviour praying to the Father: "Sanctify them through thy truth, thy word is truth." All their hopes are based upon the truth. Why do they believe the Bible to be true? Because they believe it to be God's Word. But they just as firmly believe that this world is God's world as they believe that the Bible is God's Word. Both the world and the Word are revelations of the one only living and true God. They believe that it is impossible for these revelations to contradict each other. Their one concern is to get a correct interpretation of these revelations. Now this is precisely what Dr. Lilly has in view in the conferences which he has in view. He proposes to bring together scholars who have devoted themselves to the study both of God's world and of God's word. He will give them an opportunity to compare notes, to interchange knowledge, and thus furnish us the

results of the devout study of various phases of Divine truth.

The urgent motive for the kind of work that Dr. Lilly has in view is found in the fact that in many of the institutions of higher learning certain branches of science are being taught by those who are all too willing to leave God out of their studies, and to find an explanation of all the facts of science in mere material forces. They have no love for the Bible, and consequently are at no pains to discover a possible harmony between what they discover in their laboratories and what is taught in the Bible. It is to be feared that some of them find a pleasure in discrediting the Book which the church has ever held up as an infallible rule of faith and practice. In these institutions are gathered thousands of choice young men and women. They are just at that age when most disposed to chafe against the restraints of religion, and to be fascinated with novelties. They are ready to discount the old merely because it is old, and to embrace the new merely because it is new.

Would it not be a signal service to all the aspiring youth of our land, if we could bring together eminent students of science who are also devout Christians, and have them go over the many points of difficulty that have been raised, and show how those difficulties are to be smoothed out? As we understand it, this is the kind of service that Dr. Lilly is proposing. We feel that such a service is safe in the hands of Dr. Lilly. He will encourage a full and fearless disclosure of the truth, but will see to it that nothing shall go forth bearing the label of truth unless it has had its credentials thoroughly tested. The church is accused of cherishing a suspicion of scientific investigations; that it fears lest something might be brought to light that would disturb its comfortable composure. The church has some reason to cherish suspicion of the fairness of many scientific investigators, for it is notorious that infidelity is ever on the alert to use the findings of science to undermine the foundations on which the church rests.

THE FRUIT-TEST

In every discussion of the drifting away from the "Faith of our Fathers," whether in public or in the press, a standing reply is that these men who have left the old paths are drawing men as never before, and that therefore they cannot be far wrong, else God would not bless their work.

One pious soul whom we have long admired for her intellect and her goodness in defending the chief of that school, said that whenever she heard him, she felt as if a hand had reached down from heaven and had drawn her closer to her Saviour.

Another cited the fact that this same minister attracted the young men as no other in the city of New York did.

Then one of our men, in his famous appeal for toleration, insisted that we must judge these wanderers from the faith by their fruits rather than their roots.

Dr. Neil Anderson, the pastor of the Independent Presbyterian Church of Savannah, Ga., in a recent sermon gave the result of the application of this test in the churches of New York City.

"We are told," he said, "that the old Gospel 'makes a minister the calm expositor of doctrinal form, while the Gospel of Jesus—that is the so-called new Gospel—'makes a minister the impassioned advocate of dynamic force.' Is this true? Does this new, emasculated Gospel, that eliminates the story of the Virgin Birth, the unique Divinity of Jesus, His vicarious atonement, His bodily resurrection, and His personal second coming, reach the hearts of young men and young women with a power that does not reside in the old message?"

"Not if we measure the effectiveness of the Gospel message by its transforming power in the

lives of men leading them to accept Jesus Christ as their personal Saviour, and to surrender themselves to His service. Here the so-called new Gospel fails to be a Gospel of power at all.

"The failure of the present so 'attractive preaching' of certain ministers of the Presbytery of New York to persuade men to accept Jesus Christ as their Saviour, is strikingly illustrated by the reports of the churches they serve to the spring meeting of their Presbytery.

"I take, for illustration, three churches in New York City, whose leading pastors—each of them has several—have denounced the fundamentals of faith as relics of an age of credulity. These three churches have a combined membership of upwards of 5,000, they are served by eight regular pastors, with numerous paid assistants, they have a combined corps of officers and teachers in their Sunday Schools of over 125, with over 50 ruling elders, and they spend on their local, congregational work, over a quarter of a million dollars, and received into their membership on confession of faith last year less than 104 new members!

"One of these churches, whose leading minister was most outspoken in his repudiation of the 'antiquated creed' of the Presbyterian Church, with upwards of 1,000 members, reported less than 20 members received on profession; while another whose preacher-pastor has been hailed throughout the land as the great leader of the religious thought of the young men and women too learned to accept the old creed, a church of approximately 2,000 members, received just 40 members on profession of their faith! If the one great business of the church be the salvation of souls, it must be manifest that the Spirit of God has not set His seal to such a ministry. It is more evident every day that a dynamic faith in the twentieth century as in the first, a faith that propagates itself, a faith that can gird itself to the task of world redemption, is a faith that rests upon the assured conviction that the Bible is the Word of God, and that Jesus Christ is the Son of God, and the only Saviour of a lost and ruined world. What the church needs today is not the argumentation of the fundamentalists, not the defence of the creed of the church, but the proclamation of the Gospel of the grace of God that saves sinners."

"CLERGY" AND "LAITY"

We hear and read much, these days, of evolution, and consequently the very word is in bad repute among our readers. We would assure them that we have in mind, not the doctrine of evolution, as exemplified in the growth of man, but only the doctrine as found in language.

Every student of the Bible knows that our language has undergone a great change since the time of King James' Version. For example the word "prevent" now means "to hinder," while in King James' time, it meant "to precede."

The word "let" means "to permit" or "allow," but at that time it meant "to prevent."

In I Thess. 4:15, we have: For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep—that is, we shall not "precede" them.

Or again in II Thess. 2:7: For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way—that is, he who now "prevents," will "prevent."

These gradual changes in words may be expected, but before they can have authoritative standing among us, they must have established themselves in our literature.

Such is the case with "let" and "prevent." If one were to use them in their old meaning, few would understand. There are, however, two words that have a new meaning in our day, the words "Clergy" and "Laity," whose new use teaches a dangerous error.

As the new meaning seems to teach an error, it would seem that every student of the Bible would set himself against the change. One great difference between Protestantism and Romanism is that one teaches that we are still living under the Old Dispensation, with its priesthood and people, so that no one can approach God except through this priesthood, a teaching that was used with dreadful effect as a weapon to lord it over the people and to fill the treasury of the Church with their offer-

ings. The priests were God's inheritance as in the case of the Levites—who had no part in the allotment of the land, but they were God's inheritance.

Peter in his epistle not only teaches that all believers are priests, which gives them free access to God at all times, but towards the close of his first epistle he teaches that they are God's heritage. He warns the elders that they must lord it over God's heritage. I Peter 5:3.

In this respect Protestantism differs from Catholicism, so that when Protestants use the word clergy as applied to the ministry, they are recognizing the Catholic doctrine that the priests are separated from the people, and stand as intercessors between God and men.

Protestantism, on the other hand, teaches that with the coming of our Great High Priest, the old priesthood was abolished, and the way of access to Christ opened to all believers without the intervention of any man.

Under the old dispensation the priests were called God's inheritance, His Cleros, and the people were called the laity. Under the new dispensation, the whole body of believers are called God's inheritance, as when Peter would exhort the elders to feed their flocks, he says: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock. Here the flock that the elders are to feed is called God's heritage or clergy.

When, therefore, we call the ministry the clergy and people the laity, we are not only contradicting Scripture, but we are teaching the Romanish view that the ministry still stand as priests between man and God.

It may be replied that usage has fixed the distinction and that no other words will express it.

Under ordinary circumstances this would be a valid plea, but we must remember that words are things, and that we must not only avoid the errors of Romanism, but we must do all we can to prevent the raising of a wall between the ministry and people, which would mean that each class has a world of its own—and each having a different standard of living.

On his last visit to this country Henri Vignaud, for so many years our secretary of embassy at Paris, told a story of one Renaud who came to Paris as senator from a district in the Pyrenees.

Renaud engaged a room at a hotel in Paris and paid a month's rent—\$40—in advance. The proprietor asked him whether he would take a receipt.

"A receipt is unnecessary," said Renaud. "God has witnessed the payment."

"Do you believe in God?" sneered the host.

"Most assuredly," replied Renaud.

"Don't you?"

"Not I, monsieur."

"Ah," said Renaud, "in that case please make me out a receipt!"—Lippincott's Magazine.

THE ROAD

By L. T. Newland

I stood and watched the swirling mist
Sweep up the mountain side;
Until the peaks, both near and far,
Were gone; while on a wide
And twisting sea of tortured clouds
I looked, and then behold!
Out in the West the stoniest peak
Broke through and shone with gold.

I stood and watched the stormy clouds
Sweep down upon my life;
Until my soul grew sick with fear,
Of sorrow, toil and strife;
But when the road had darkest grown,
I saw the climbing way
Break through the clouds and lead to where
His smile made endless day.

Kwang-ju Korea.

Devotional

D. J. BURRELL, "FANATIC FOR CHRIST"

By William G. Shepherd, in the Christian Herald

Dr. David James Burrell is a rock-like man in the Christianity of America. He reminded me of a great stone, set in a certain place, to hold a great burden. His square, chiseled face, his broad shoulders and his medium stature gave me a sense of his solidity; the grayness that comes of his 78 years gave me an impression of the hoariness that settles, through centuries, on an immovable stone.

Did this rock of a Burrell ever move with the waves, I asked myself, as he spoke?

He did. He was a shifting sandpile, once. He told me all about it.

"When I was graduated from Yale," he said, "and went to my home in Illinois where my parents had raised me in the Indian days, my mother met me at the gate and threw her arms around me and cried with joy and said, 'Now, David, you'll go into the ministry, won't you?'"

"I couldn't answer her. I told her I would go to a theological seminary and see what they had to give me. In the university I had lost all the religion she had taught me. I had forgotten how to pray. I couldn't believe in the Divinity of Christ. I hadn't any belief. But I went off to the seminary. I couldn't get anything there; it was all dogma and theory. There was no living Christ in it, that I could reach. To keep myself going I took charge of a boys' mission class near Washington Square, in New York City. I told them how to keep clean, how to save their money; I told them they must not steal and that they must try to be good citizens. But I couldn't tell them anything about Christ. I couldn't even pray with them.

"One night a boy came to my room and told me his father was dying, 'Won't you come with me?' he asked. I had to go. I had never seen a man die; I had never been at a death-bed. I had no comfort to give to a dying man, but I HAD to go. In a tiny, dirty room of a tenement in the near-by slums the boy showed me his father, lying on a ragged bed. Then began a night of lies.

"Are you a parson?" asked the man.

"I had to lie and tell him I was," said Dr. Burrell. "I couldn't see anything else to do.

"Very well," said the man. "I'm a Scotchman. I was raised in the Kirk of Scotland. I know just as much about the Bible as any parson. But I'm dying and I want you to tell me that the Bible is true, before I die. I want you to tell me that I can believe in every word of it and that all my old mother taught me was right."

"And then he asked me if I believed in the Bible. I had to lie again. I told him I did. I told him I believed that Christ was Divine. I told him I believed in every word in the Bible.

"And then he quoted verses to me. 'Do you believe that, parson?' he would ask me. And I would have to answer yes. 'Well, make me believe it, then,' he would say. And I, not believing it at all, would do my best to help him believe it. Verse after verse he quoted to me. Now and then he would say, 'I'm slippin' away, parson. I want you to make me believe. I've wrecked everything around me in my life, and myself, too, because I couldn't believe.'

"We talked and talked and talked," Dr. Burrell told me, "while the boy listened. The man's eyes began to glaze. It was a terrible night; the most terrible of my life. About 4:00 o'clock in the morning, when the early noises of the city began to enter the room, he said to me, 'Parson, I'm slippin' away fast. Can't you make me believe?'"

"I tried to talk to him again and finally he said: 'Parson, come over here to my bed and pray for me. I'm almost gone.'

"I knelt down at his bed and I prayed and prayed. I tried to talk to God on that dying man's behalf. And while I prayed the man died."

It was then and there, in that room, that David James Burrell's life took the turn that led him to a position of power and authority in Protestantism of America.

The ring of Dr. Burrell's voice as he told me of the decision he made in that tenement room, at the bedside of the dead man who had tried so hard to believe, I'll remember through life.

"I decided then and there," he said, "that I WOULD believe. I resolved to take the Bible, word for word, without any questioning, and put my faith in every word. I determined to become a fanatic for this Christ. And I have been a fanatic ever since."

Toil on—faint not; keep watch and pray!

Be wise the erring soul to win:

Go forth into the world's highway; Compel the wanderer to come in.

—H. BOYER.

EXECUTIVE COMMITTEES OR EXECUTIVE COMMISSIONS—WHICH?

By Rev. Walter L. Lingle, D.D.

On the front page of the Presbyterian Standard of August 15th there is an article entitled "Women on Executive Committees" in which the writer takes certain positions which ought not to pass unchallenged. By a deductive process the writer undertakes to prove that our General Assembly's Executive Committees are executive (or ecclesiastical) commissions. Having arrived at this conclusion, he takes the correct position that only ministers and ruling elders can serve on commissions, and then draws the conclusion that the last Assembly violated the law of commissions by putting on the executive committees women who are only private members of the church. And finally he advises the executive committees to disobey the action of the last Assembly when it directed each executive committee to elect three women as full members of the committee. The conclusions of the article are correct if it is true that executive committees are executive (or ecclesiastical) commissions, though the advice to the executive committees to disobey an order of the Assembly is open to grave objection.

But are executive committees executive (or ecclesiastical) commissions? Let us inquire into this by the inductive and historical process.

Long before our Southern Assembly was organized, Dr. J. H. Thornwell was protesting against church boards and arguing for executive committees. He and Dr. Charles Hodge, of Princeton, had elaborate debates on this subject. When our Southern Assembly was organized in 1861, Dr. Thornwell had his great opportunity to put his theory about executive committees into practice and he did it. In fact executive committees were to be a special feature of the Southern Presbyterian Church as over against boards in other denominations.

Our first Assembly in 1861, under the leadership of Dr. Thornwell, created four executive committees—Foreign Missions, Home Missions, Education, and Publication. In creating the Executive Committee of Foreign Missions, the Assembly of 1861 took the following action with reference to the membership of that committee: "It shall consist of a secretary, a treasurer, and nine other members, three of whom at least shall be ruling elders, or deacons, or private members." Note that deacons and private members were eligible. Note also that while the minimum of "elders, deacons, or private members" is fixed at three, there is no maximum stated. That being true, all the members of this original executive committee might have been private members of the church if the Assembly had so elected.

The Assembly of 1861 also took the following action: "That the principles of organization involved in the establishment of the Executive Committee of Foreign Missions be considered as applying to all executive committees to be appointed."

In creating the Executive Committee of Publication the Assembly of 1861 took the following action: "The executive committee shall consist of a secretary, a treasurer, and nine other members in communion with the Presbyterian Church, four of whom at least shall be ruling elders, or deacons, or private members." Note again that deacons and private members were eligible to membership on this executive committee. Note also that while the minimum of "elders, deacons, or private members" is fixed at four, no maximum is stated. That means that the whole committee could have been made up of private members if the Assembly had so elected.

It seems to me that these few historical facts in connection with the creation of our executive committees utterly demolish the whole theory that executive committees are executive commissions on which only ministers and ruling elders may serve. Dr. Thornwell and the distinguished leaders of that first Assembly knew the difference between executive committees and executive (or ecclesiastical) commissions, and they knew that deacons and private members could not serve on an executive commission, yet they deliberately put deacons and private members on the executive committees, and left the way open for the whole membership of an executive committee to be deacons or private members if the Assembly so elected. Not only so, but Dr. Thornwell and the fathers of our first Assembly were accustomed to the use of the most exact terminology in discussing church law, and we may be sure that if they had intended to establish executive commissions they would have called them executive commissions and not executive committees. They knew the difference. As a matter of fact we may be reasonably sure that they did not want executive commissions. When a church court appoints a commission it does not as a rule instruct it, but turns the whole business in hand over to the commission without instruction to deliberate upon it and conclude it and report its action back to the court. A commission has large powers entrusted to it. This is precisely what the fathers of our first Assembly did not want to give to the executive com-

Contributed

mittees. Their objection to church boards was that too much power was entrusted to these boards. To use the words of this first Assembly: "It is our purpose to rely upon the regular organs of our government and executive agencies directly and immediately responsible to them." It was not the purpose of that first Assembly to establish executive commissions with large powers, but to appoint executive committees with limited power, whose business it was to take orders from the Assembly and execute those orders, hence executive committees.

So much for the first Assembly and the creation of executive committees. I have searched the records of our Assembly to see if any Assembly from 1861 to 1923 ever identified executive committees with executive commissions, and have searched in vain. I have not been able to find a hint of such identification. On the contrary we find that the Assembly has from time to time elected deacons and private members of the church as members of the executive committees. The last Assembly put on the executive committees several men who are neither ministers or ruling elders. The Book of Church Orders says: "Deacons may properly be appointed by the higher courts to serve on committees, especially as treasurers." Much of the work done and business transacted by the Assembly's executive committees lie within the sphere of the deacon's office rather than in that of the minister or ruling elder. The fact that the Assembly has from time to time without question elected deacons and private members as members of the executive committees is clear evidence that the Assembly has never thought of her executive committees as executive (or ecclesiastical) commissions, subject to the law of commissions embodied in paragraphs 92-95 of the Book of Church Order.

There is nothing in our Book of Church Order or anywhere in the Constitution of our Church relating to the Assembly's executive committees. The only thing in the Book of Church Order which could be made to relate to the Assembly's executive committees by the wildest stretch of the imagination is paragraph 95, which reads as follows: "The General Assembly shall have power to commit the various interests pertaining to the general work of evangelization to one or more commissions." There are two lines of argument by which this paragraph is made to apply to the General Assembly's executive committees: The first line of argument is this: If paragraph 95 does not refer to the Assembly's executive committees, then what does it refer to? The second line of argument is this: If the Assembly's executive committees are not referred to in paragraph 95, then where are they referred to in the Book of Church Order? But this kind of argument is not especially convincing. It would probably take a "Philadelphia lawyer" to tell what paragraph 95 does mean. It is certain that the fathers of the Assembly of 1861 would never have applied paragraph 95 to the Assembly's executive committees, for they put deacons and private members on the executive committees. It is certain that our Assemblies since 1861 to the present would not have applied paragraph 95 to the Assembly's executive committees, for these Assemblies have felt free to put deacons and private members on the executive committees.

Paragraph 94 of the Book of Church Order tells us that a commission of the Assembly shall consist of not less than twenty-seven, of whom thirteen shall be ruling elders, and that it takes two-thirds of the twenty-seven to make a quorum. So far as I can discover no Assembly has ever tried to make the number of members on the executive committees correspond to the number of members on a commission of the Assembly. Each executive committee has about fifteen members, not enough to make a quorum of an Assembly's commission. So turn which way you will, you will not find any solid historical or documentary basis on which to rest the conclusion that executive committees are executive (or ecclesiastical) commissions.

What then is the status of our executive committees if they are not ecclesiastical commissions, and if they are not found in the Book of Church Order or in the Constitution of our Church? They are the creatures and direct agents of our General Assembly, just as a Presbyterian Home Mission Committee is the creature and agent of the Presbytery, and just as a Synodical Home Mission Committee is the creature and agent of the Synod. The General Assembly of 1861 called these executive committees into being and the General Assembly from that day to this has made every rule, or law, under which these executive committees have operated. The Assembly has exercised the right to create an executive committee, or abolish it, or merge into another committee at will. The Assembly has always determined the number and the personnel of the members on an executive committee, and has felt free to elect ministers, elders, deacons, or

private members to the membership of these executive committees. So the last Assembly violated no constitutional law and no rule of its own in putting private members of the church on the executive committees.

The last General Assembly took the following action: "Resolved, that every executive committee be, and they are hereby instructed to promptly select and add to their membership three women, one of each class, which number shall not be exceeded in any event."

The meaning of this resolution is perfectly clear and explicit. Each executive committee was ordered by the Assembly to elect three women to full membership on the committee with all the powers that any member of the committee has. The writer of the article gives this advice to the executive committees: "What should our executive committees do in the way of carrying out the command of the last Assembly? They should appoint women as advisory members of the committees. They should not permit them to vote." In other words, the executive committees should deliberately disobey the explicit command of the Assembly.

That is an amazing piece of advice. It is not to the point here to discuss whether the action of the Assembly was wise or unwise. The Assembly, after hearing all the objections, thought that it was wise and expressed its thought by a very large majority. The point is that it is not the business of the executive committees to decide just which actions of the Assembly are wise and which are unwise. It is their business to obey the orders of the Assembly.

The writer of the article advises the executive committees to disobey the orders of the Assembly on the ground that the Assembly did a thing that was unconstitutional. The argument for unconstitutionality is based on the ground that executive committees are executive commissions and only ministers and ruling elders can serve on commissions. But we have seen that the identity of executive committees with executive commissions will not stand the historical test, and therefore the indictment of unconstitutionality is void. But even this is not to the point. What if an executive committee should feel that a command of the Assembly is unconstitutional? Is an executive committee the supreme court to decide just which acts of the Assembly are constitutional and which are not? The executive committees are the direct agents and servants of the Assembly. There are two lines of action open to the members of the executive committees, one is to obey the orders of the Assembly and the other is to retire from the committee. Deliberate disobedience and defiance would lead to confusion and anarchy in the church.

This does not mean that our Assembly is infallible. Our Confession of Faith distinctly teaches that Assemblies and Synods may err and do err. Nevertheless, the Assembly is the highest court of our church and is final interpreter of the wisdom and constitutionality of its own acts, and the executive committees were not appointed to pass upon either the wisdom or constitutionality of the acts of the Assembly, but to carry out the orders of the Assembly. While the Assembly is not infallible we need to cultivate the highest respect for its acts and deliverances, for it is the highest court of the church of the Lord Jesus Christ. Moreover, it does seem more likely that the Lord would express His will for His church through the highest court of His church as it speaks from time to time, than through some committee or some individual.

A GRATEFUL APPRECIATION OF THE WORK OF MRS. R. G. VANCE AND COLLABORERS, BY ONE OF THE MISSIONARIES

Permit me through the columns of your esteemed paper to express to Mrs. R. G. Vance and her devoted band of co-workers, the deep gratitude of the many missionaries whose work has been made so much more efficient as well as broadened, and the gratitude of the hundreds of native girls who because of this work have been enabled to secure a Christian education.

It may not be known to the Church at large, that Mrs. R. G. Vance, the wife of one of our consecrated elders of Waynesboro, Va., has undertaken to be the home representative of all our Mission Industrial Schools for Girls whether at home or abroad and to market all their products, where they are entrusted to her care. This work beginning on a small scale a few years ago, has grown in magnitude until now schools in Japan, Mexico, China, Korea, and the mountain fields at home, are sending in their industrial products, such as rugs, counterpanes, embroidery, bead work, brass, fancy work of all kinds, torchon lace, etc., all of which is sold and every cent of profit, without the deduction of a cent of commission, is sent direct to the one who consigns the article and this money in turn is paid those girls who make these articles and enables

them to pay their expenses through the Christian school and to gain a Christian training, where otherwise they would be doomed to ignorance.

All the overhead expense of such work, with the exception of the custom duties which the consigner pays, is borne by Mrs. Vance who gives also freely her time and business oversight to the entire work. Many devoted women in various parts of the South have joined hands with Mrs. Vance and enabled her to extend the work until the day is not far distant when one can foresee the annual sale will amount to \$50,000 and then \$100,000 if a devoted worker in each city or district will join hands with Mrs. Vance and represent this work. The more articles are sold, the more girls who will be enabled to secure a Christian education. If you could see the gratitude of the recipients of this self-aid, you would wish to help in every way to extend its benefits to the thousands of other Christian girls who wait patiently, hoping against hope, that the door of opportunity may be opened for them. To enable a girl to make her own way through is the highest type of Christian philanthropy.

If any one wishes to aid in selling these articles which our mission school produces let them write to Mrs. R. G. Vance, Waynesboro, Va. Mrs. Vance is a wife of a beloved Virginia elder and banker, not the wife of Dr. James I. Vance of equal fame.

R. T. Coit.

Enroute Soonchun, Korea.

DR. BLAND AT JUNALUSKA

By Rev. W. M. Hunter

I heard three addresses at Lake Junaluska (July 17, 18, 19) by Dr. Bland, of Canada. It was generally known at Junaluska that he was to deliver six lectures under the auspices of the Sunday School Board, as a part of a Sunday School Teachers' Training Course, and no teacher to be given a certificate who had not heard at least four of these addresses.

Some things the speaker told the people: "No one is required to accept my teaching. I am simply telling you what great scholars believe about the Bible."

"Moses did not write the Pentateuch but four unknown men wrote the first six books of the Bible, by compiling fragments of history, traditions and old laws gathered from the heathen nations of a much later period than that commonly accepted by our Church."

The speaker emphasized the fact that the Book of Genesis gave no history that could be depended upon until we came to the days of Abram, all of the early history being a myth; even the Ten Commandments were of a Pagan and heathen origin.

The speaker referred to several passages of Scripture which he said were not true as God would not allow the destruction of women and children or sanction the calling down of the wrath of God, by one of His servants, on people.

The speaker invariably referred to "Jesus," seldom, if ever, using the name Christ. When asked by some one in the audience if he believed in the Deity of Christ, he answered "Yes," and seemed almost hurt at this question being asked.

There were a number of people in the audience who protested against such teaching.—Sunday School teachers and other leaders of the Church, most notably Secretary Bennett, of Nashville, and Bishop Cannon — while there were, a number of leaders in the audience who appeared to be much pleased with the speaker.

The whole affair seemed to provoke considerable discussion around the hotels.

The platform manager took occasion to explain that the speaker had been brought there by the Sunday School authorities to offset a certain line of "old fogeyism" and give light and liberty to the people.

In addition to a daily address in the auditorium, Dr. Bland was a regular teacher in the Teachers' Training School. At the chapel devotional services of the Teachers' Training School, the morning after Bishop Cannon and others had protested, the superintendent of the training school took occasion to say to the people that the speaker was being criticised by some people who accused him of stirring up the common people, but he reminded his audience that "this was exactly the same accusation brought against Jesus Christ in His day."

Some one in the audience asked Dr. Bland if his "new thought" which he claimed he had been preaching for 20 years, had brought about any new births.

In a hesitating manner he admitted that very few souls had been converted by his preaching—but explained that it was because this new Truth was con-

tradicting old error and it of course made the people mad and they were in no humor for a revival.

As an illustration, he said it was like putting green wood on an old fire—it would smother out the blaze at first, but by-and-by the fire would be hotter than ever—"When the Church really accepted the Truth, there would be a great revival."

QUIET TALKS ON THE SIMPLE ESSENTIALS

By S. D. Gordon, Bijou Theatre, Boardwalk, Atlantic City, N. J., July-August, 1923, Auspices Atlantic City Council of Churches

No. 9—The Knot on the End

The Knot on the end of the sewing cotton holds the seam in place, and the garment together.

There is a Knot on the End of our Christian Faith that holds all in place. It is tightly knotted. That Knot is the tragic end of the outstanding Man of the race, with the tremendous finish the Third Morning After.

The race has one outstanding religion. That one religion produced the one Book. The Book reveals the one Man. That Man's personality stands wholly alone in its sheer size. His life stands solitary in its purity and humanness.

That His life went out, and so tragically, has become the central point of history. The calendars of the nations revolve around His birth. The calendars of human hearts revolve about the hour when His great heart broke.

Look at that Knot on the End. Thirty years were in Nazareth. Three and a half more were tireless in helping man. That last week spells graphically the Man's lonely homelessness.

Each night He walked out to Olivet and slept under the stars. Each morning he walked into the city where the world crowds were gathered thick, and where His enemies were supreme.

For two or three days His steps can't be traced. Was He off in the quiet gathering strength for the coming day of days? Then there is the bold ride into the capital on the royal ass. The King comes to His own. But His own received Him not.

The common thousands sing their grateful hearts out as they lovingly strew the roadway with garments and living green. But the leaders with green narrowing eyes, and tightened fists held the national reigns tight and drove hard.

The Betrayal Night finds the little inner company gathered about the frugal board. Then the traitor's withdrawal into the dark night, and the last long quiet talk under the full moon. And then the sore strain of spirit under the olives.

Now the arrest, the pretended trial before the two chief leaders, the courtyard with the soldiers' coarse, cruel mockery, and the thorn crown, and poor Peter by the fire. Then the Jewish Senate's official action, and Pilate, and Herod.

Then Pilate again, conscience-pricked, coward and cowardly, with the crowds jeering and the coldly passionate priests insisting. And the terrible scourging, the dramatic hand washing, and at last the decision wrung out by bitter hate, given out by official cowardice.

One could never tell the story if he were not held in the hard grip of a great purpose. Both shoes and hat go off, and one stands with bated breath and hushed pained heart, and watches with staring eyes.

The Man is laid down upon the crossed logs, and the spikes driven into sensitive hands and feet. Then the cross is lifted and dropped roughly into the hole prepared, the Man's weight coming suddenly down on the nails. It is 9:00 of the morning clock.

As the nails are being driven, the Man is speaking quietly, "Forgive them, the soldiers, they don't understand; the blame's farther back." And the soldiers greedily throw dice for the cast off garments. The leaders dicker over the kingly inscription hung over the Man's head.

The passing crowds with morbid curiosity throng and jeer. Yonder in the group of pain-stricken friendly faces, John's arm is tenderly supporting the woman of the grief-stricken spirit.

In the thick of it all the one masterful Man is on the middle cross. He forgets all else for the personal touch with the man hanging by his side. Again he turns and quietly speaks to his mother, and then to John. What thoughtfulness! What self-mastery!

And now it's high noon. The sun is at its flood. Then the sudden fearsome darkness. Noon suddenly becomes midnight. And a terror spreads in the very air, and seizes men's vitals. What is this? Who can this be? And for three long hours that strange darkness!

Then the distinct piercing cry heard, "Why did'st thou forsake me?" That's the hardest thing for the suffering Man, the loss of sweet consciousness of His Father's presence. But it's past now. Then the tense thirst. But

nothing will be drunk that dulls in the slightest, for even the briefest moment, His masterful consciousness.

Then the great shout of victory: it is finished: the thing's done: the battle's fought; it's over now. Victory! Full victory! Then the quietly breathed prayer, "Into thy hands I commend my spirit."

And then the most striking thing of all, "He yielded up His spirit." He was not overcome by death. He yielded to death, masterful to the last breath.

And the Roman spear revealed how death came. The blood and water separated tells of a broken heart. The tense suffering of spirit, it was that that snapped the life cord when He yielded up His spirit. And out from that cross of suffering rings out to all men the cry, "I gave my life for thee."

The Knot was tied on the End, and tied tight. He died. He died for us. He died of His own accord. It was His own act, the time, the manner, the fact.

It had a purpose. Its meaning is found in His own heart. It had to be done.

No. 10—Earth's Roughest Hill

MONTREAT—SPLENDID AND INSPIRING

By Rev. Jno. J. Rice

Montreat with its high green mountains, sky-piercing and cloud-mantled was the scene last week of the Home Mission Conference. For 16 years Montreat has continued to make its large contribution to the kingdom but until this year I had neglected to visit the place. I cannot tell how much I have lost, and I think of my negligence with regret for through all these years I have as a gospel minister neglected many opportunities to urge others to go there. Those who have not gone have missed elevating pleasures, inspiring sermons, and a spiritual atmosphere rarely to be found anywhere. Through a consciousness of my negligence in not visiting this wonderful place I am prompted to write. No one in authority has asked me to send in a report. My sentences are the free and spontaneous expression of a satisfied visitor.

All of us like to breathe fresh air, drink good water and eat wholesome food. We found all these and excellent meals and a room included for a very small cost. Rev. R. C. Anderson is to be congratulated for the zeal and management whereby he has made this place a mecca for Presbyterians. More than 235 cottages have been built, the hotels are splendid, and more than 3,500 visitors were there in August.

The writer went in company with Col. Tom Talbot, of Lexington, Ky., who proved a rare companion, indulging in much wit and carried it into the big auditorium for two speeches. He knew most of the people and most of the people knew him. Even all the colored folk were addressing him with reverent air when he left. A service for colored people is held Sunday afternoon, and Col. Talbot preached at this service. He used lots of good natured humor and common sense and as usual gave the emphasis to the Cross of Christ.

Dr. Homer McMillan had charge of the Home Mission Conference and conducted one of the best Montreat has ever had. The church owes this able and tireless worker a great expression of appreciation for all that he has done. The Bible Hour was conducted by Dr. Curry, of Austin Seminary. He possesses the happy faculty of mixing humor and truth. The audiences grew larger from day to day and heard the lectures with much profit. On the opening night Dr. Venable, of Norfolk made a fine address. The following night Mr. Frederick Sullens, of Jackson, Miss., told the story of his conversion in a Gypsy Smith meeting held 18 months ago in that city. The meeting changed Mr. Sullens and he in turn changed the policy of his newspaper which now stands for Christianity, virtue, prohibition, political righteousness and a lot of other things good Christians are interested in. Dr. Albert Sidney Johnson, of Charlotte, N. C., closed the conference with a splendid sermon. We enjoyed hearing this representative of one of our largest churches speak out boldly in behalf of the Fundamentalists as opposed to the Modernists.

Montreat also brought to us precious memories. High up on the mountain side stands the Chapman home. The noted evangelist loved to come to Montreat and lived there during the summer months. Since his death the home has been given to the Montreat Association.

We saw the church where Rev. Anton Ver Hulst preached during part of the time he battled against tuberculosis. He was one of our ablest young ministers and did valiantly in the great cause,

but God saw fit to close his career just when it was bright with prospect and promise.

A minister who had enjoyed the saintly teaching of Dr. R. A. Webb, the noted theologian who taught in Clarksville and Louisville pointed out the corner on the veranda of the Montreat Hotel where he used to sit and pass the hours, watching the crowd and observing the swimmers in the lake below. Since Dr. Webb's death his students have thought of him many times, and every time I look at the corner I thanked God for his great life and his influence upon all who knew him.

The Montreat season for 1923 will soon come to a close with the Bible Conference, and thoughts of appreciation will rise in the ten thousand minds that have been blessed within her gates. The memory of her mountains where clouds are born and crystal springs begin to run; the inspiration of her lecturers and preachers who pleaded anew the cause of Calvary and placed His holy name above all those of the sons of men; the strong and thrilling stories of the home missionaries—the circuit riders of today in mountain mist and craggy glen; the heavenly atmosphere created by men and women following the lead of the Son of God; these will all come to us in future days with all the sweetness of silver bells ringing in the evening time, as the sun sinks behind the cloud bank and reveals with golden street and fiery castle a glimpse of what heaven shall be.

Danville, Ky.

IS FAITH DEAD?

By Rev. J. P. Robertson

The editor of "World's Work," in his August number, takes up the cudgel again. A few months ago he was publishing articles on the glories of Darwinism and the supposed blunders of the Church and of the Bible. Now he throws a rock at an Episcopal cathedral in New York City, which they are trying to complete, "One fact is apparent; the age of faith is gone . . . One thing that the cathedral solemnly emblazons is religious faith. Like faith it belongs to the Middle Ages." He then speaks of "Columbia University, an intellectual kingdom in which Darwin reigns supreme." Now those who are posted on religious conditions know the Church of Christ, despite abounding infidelity, is displaying more vitality with each rolling year. Taking the Southern Presbyterian Church as a fair average among Protestant Churches, the records show that in 1890 the per capita gifts to missions was only \$1.24; this year they are \$6.40 per member—five times as large. And the number of young people offering for missionary service is so large that, despite this splendid increase in liberality, a fine young man has just written me that he could not go to China for another year because the Church can send out only two-thirds of the volunteers that are ready. So, if "faith" is a corpse, it surely is acting in a lively fashion. We must infer that our editor is not reading the Church Press very much, and does not know any better. Or could it be that he is imitating the average politician who seeks to create the desired conditions by declaring they already exist? We would prefer to believe that he associates with a certain class so much that he does not know what others are saying and doing. If one lived among "rum-runners" that throng the ways between Bermuda and New York, he would be sure that prohibition has increased the use of alcoholics; but a comparative view of the whole country yields a truly different opinion. That unbelief is rampant in many quarters, no man can deny; but it is only as it has been repeated before. Two hundred years ago, when the power of God began to come down through such men as George Whitfield and the Wesleys, the infidel writings of men like Hobbes and Berkeley had paralyzed the church until preaching of the true Gospel had almost ceased. And men were saying then as volubly as now that intelligence was a monopoly of infidelity. The editor of "World's Work" is a gilded rhetorician; but glittering assertions are not reasons. If I was a disciple of "Liberalism," I would be "shy" of this man as a defender. Dr. Faunce, a foremost advocate of Liberalism, recently in the same columns, has dignified Darwinism as "science," but was honest enough at the same time to admit it is "a guess" or "an hypothesis that cannot be proved." So let us not surrender the citadel to men that in honest moments confess they are using blank shells.

Shelbyville, Tenn.

One may find God through a great emotion, one may find through a sorrow, or in meditation apart from human affairs, but to the vast majority of us He must be found "as we are" and where we stand. It is to be in our life, in our work, and also in our play that we are to recognize His companionship and His interest and His strength.—H. B. Wilson.

ADVISORY HOME MISSION COUNCIL

Three things characterized the annual meeting of the Assembly's Advisory Home Mission Council at Montreat, August 7th-8th—bigness, importance and intense interest from beginning to end. Eleven Synods were officially represented and twelve other brethren either directly or indirectly engaged in home mission work were present.

Personnel of the Council

The Synods and their respective representatives were: Alabama, Rev. C. M. Boyd; Arkansas, Rev. W. Moore Scott; Georgia, Rev. R. O. Flinn; Kentucky, Rev. W. H. Hopper; Louisiana, Rev. George Summey; Mississippi, Rev. A. A. Little; Missouri, Rev. I. F. Swallow; North Carolina, Rev. A. W. Crawford; South Carolina, Rev. E. E. Gillespie; Texas, Rev. T. W. Currie; West Virginia, Rev. T. P. Allen; and the Assembly's Home Mission Committee was represented by Rev. Homer McMillan. The visiting brethren attending one or more of the sessions were Revs. J. M. Clark, L. W. Curtis, O. G. Jones, I. E. Wallace, W. M. Langtry, U. B. Currie, Louis Voss, G. G. Mayes, H. L. Snedd, William Crowe, and Mr. J. W. Fields.

Topics Discussed

A glance at the vital and timely questions claiming the attention of the council gives some idea of the importance of the council's work. The docket carried out was: The Rochester Plan of Evangelism, the Relation of the Church to State Schools, Young People's Conferences, Duties and Responsibilities of Chairmen of Home Mission Committees, the Employment of Christian Workers and the Equalization of Salaries, Congregational Missions, Church Erection, the Budget and Special Appeals, and the Schedule of Activities. All of these topics were most carefully considered and on most of them action was taken.

Conclusions Reached

Some of the resolutions adopted by the council which are of general interest were:

"That an evangelistic meeting be held in every church and an evangelistic meeting be held by every minister during the year."

"That the council most cordially commend the Pre-Assembly Evangelistic Conference to all commissioners, evangelists, pastors, and all who may be able to attend as most helpful and inspiring."

"That the Rochester Plan of Evangelism be presented to our Synods and Presbyteries and that they be referred to the Assembly's Home Mission Committee for suggestions on operation of the plan and for literature."

"That Dr. Glass and those associated with him be invited to confer with the council next year relative to fixing dates and securing speakers for Presbyterial and Synodical Conferences."

"It is the judgment of this council that the time has come in the providence of God when it is imperatively necessary that we make some large and adequate provision for church and manse erection beyond anything the church has previously known."

"We face this as the very result of the blessing of God in the advance already made, and in view of the large development immediately facing us."

"It is our judgment that unless such large and adequate provision can be made we will be balked in every advance."

"We are led to this judgment further by the example of our sister churches who have recognized the need and are making large and adequate provisions to meet it."

"In our judgment this is a need of our city boulevards and prosperous towns as well as and in many cases more than our back country and mountain districts, and if we are to adequately face our task, the home mission committee of our church must be provided with a fund sufficiently large to help finance large enterprises by gifts, or loans at low rate of interest, as well as to house the newly organized churches in our mountain or back country sections."

"We heartily endorse and commend to the whole church the movement now on in the General Assembly for an adequate equipment and any similar movements which are in progress or may be undertaken by the Synods or Presbyteries to meet their own individual needs."

"It is the judgment of this council that each Synod should at once determine its specific need for Church and Manse Erection and undertake a special Synodical campaign for the raising of a fund adequate to that end."

"That it is the judgment of the Assembly's Advisory Home Mission Council that churches in their canvass for the annual budget, should not promise the people that no further calls would be made for special causes during the year."

"This council expresses an emphatic judgment that the chief purpose of the congregation is its own mission work. It exists as a congregation not first for culture but first for extension and the spiritual culture comes with it. The first expression of this vital force is not the mission

work done by agencies which it supports but first of all the mission work in physical reach of its membership.

"It is the judgment of this council that as far as possible every church ought to finance and control the mission work in physical reach and not to call on the Presbytery for aid to do the work which they are able to do themselves. They are the first responsible for it. So far as possible, their own members should personally do this work, both in conduct of public worship and instruction of Sabbath School classes and other forms of mission work."

"The judgment of this council is that this should not be permitted to interfere with the financial obligations of the church for other forms of home mission work and their obligations to the other causes of the regular budget."

"That the council commend 'The Presbyterian League' of Richmond, Va., for meeting the Presbyterian opportunities in our cities, and that the Presbyterian League be asked to furnish a lay speaker for any city desiring one."

The next annual meeting of the council will be held at Montreat and all Presbyterial superintendents and chairmen of Home Missions will be invited to attend and sit as corresponding members.

HEARING THORNWELL

"Did you ever hear Thornwell preach?" The question was asked me by a visitor to our town, with whom I was taking a pleasant ride in the country. He knew that I was from the South, and had a large acquaintance with Southern ministers, and it was natural that he should ask me whether I had ever heard Dr. James H. Thornwell, of Columbia, South Carolina. "O yes," I replied, "I studied theology under him, and heard him preach almost every Sunday the last year of his life. You know he died when he had scarcely passed 50 years of age." "I never heard him but once," he went on to say, and then proceeded to give me the following narrative:

"I was traveling on business in Alabama, and stopped one Saturday night in Selma. After breakfast next morning, a beautiful spring day, I took a walk, intending at church time to drop in somewhere and enjoy preaching. I had made no inquiries about the churches or the preachers, but when the bells began to ring I observed that the crowd seemed to be going mostly one way, and I fell in and went with them, not asking what church we were going to, nor what preacher we would hear. We entered a large and attractive building, which was soon filled to its utmost capacity, and there seemed to be an air of expectancy on the faces of the people. Still I asked no question."

Soon two ministers entered and went up into the pulpit. I observed them critically. One was a large, fine looking man (Dr. Abner Porter, probably) and I hoped he would preach. The other did not attract me. He was a delicate, unprepossessing man, with a thin face and a narrow forehead. I hoped he would not preach. I wanted to hear the other man, and to my great satisfaction this one conducted the preliminary services, which he did in a very impressive manner, making me the more eager to hear him preach. But, when it came to the sermon, the smaller man rose to preach. I was disappointed and was in no humor to hear him.

He began by saying, "I wish to present some thoughts in connection with" the passage of Scripture which he gave as his text. "Thoughts," I said to myself, "I wonder if you know what a thought is; I wonder if you ever had one in that little head of yours."

The text being announced in a clear and not unpleasant voice, the sermon began. The first sentence startled me—it was so concisely spoken, so clear, so direct. It made me take notice. The next sentence was so illuminating, so indicative of what was coming, so wide in its sweep, that unconsciously I leaned forward to catch every word. From the start he gripped me, and he held me to the last word. I wanted to turn to the man at my side and ask who this preacher might be, but I was afraid I might lose a word if I turned my head for a moment. I was held perfectly tense. I was like a man holding the reins with his horses running away; all he can do is to hold on without looking this way or that. And for one hour or twenty minutes I held on while this preacher ran away with me. Such a torrent of burning, blazing thought I never heard before in my life. From first to last it was logic on fire. And when he stopped I sank back in my seat, with my back aching (without knowing it) from the strained position in which I had sat for more than an hour, and taking a long breath, I said to the man at my side, "Who is this that preached?" Looking at me somewhat contemptuously he said, "I guess you are the only man in the United States who would ask that question. Who could preach that way but Thornwell?" Then I said to myself, "I have wanted to hear Thornwell all my life, and I have heard him without knowing it."

E. M. G.

Danville, Ky.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Montreat for One Week—A week at Montreat is not half long enough, but it's just that much better than no time at Montreat at all. It's a charming and a unique place and every Southern Presbyterian should write it large in his summer calendar. From a physical point of view it's lovely and restful; from a social point of view, charming and distinctive; from a spiritual point of view, a veritable feast.

Foreign Missions was to the fore the week we were there and everywhere we turned we saw some representative of the foreign work. Dr. Smith, Dr. Chester and Mr. Willis represented the Foreign Mission office. Sermons, addresses and exhibits all brought a message from "earth's remotest bounds." Brazil, Mexico, China, Korea, Japan and Africa, each had a worker to tell of its needs and its triumphs.

One evening Mr. E. F. Willis, the treasurer, spoke on the financial, or business side, of Foreign Missions. It must be "some business" and that it is being handled in a business-like way one could not doubt—also that a good deal more money could be used to advantage in this biggest of undertakings—that of carrying out the Master's great commission.

One evening a delightful "symposium" was staged. As this had to be explained to a Montreat audience, we will not take too much for granted but will explain that this proved to be a series of human nature stories direct from the field and told by the lady missionaries. Mrs. W. C. Porter, of Brazil, told of a remarkable life reclamation; Mrs. J. S. Nisbet, of Korea, of some plucky girls from a Christian school who told the authorities they feared nothing but the devil and the principal of the school and Miss Annie Wilson, of China, told of a Chinese Christian's devotion. Miss Edmonia Martin closed the symposium by a delightful story of a unique joy-ride and of the reward she gave herself after a strenuous day—a dish of good old-fashioned North Carolina mush!

A prayer chain proved a beautiful devotional. Dr. McCallie one evening called on each missionary on the platform to pray for the field of the man sitting next him, and in fervent and earnest manner. Stuart of China prayed for Japan; Myers of Japan for Korea; Nesbit of Korea for Mexico; Lewis of Mexico for Brazil; Hardie of Brazil for Africa and McElroy of Africa for China. Dr. McCallie closed with a petition for each man on the platform—calling him by name. One saw literally the great round world bound to the throne of God by the golden chain of prayer.

One morning the missionaries—all that were in Montreat, with their households—stood on the platform and were presented to Montreat. It was the Church abroad meeting the Church at home and everyone who met a missionary we know will feel a bigger interest in the field represented.

A "questionnaire" proved illuminating. Questions had been written out and placed in a box from which they were taken and read and then answered by Dr. E. W. Smith. It showed the people were interested, and that they were thinking things through.

Some fine addresses featured the week. Dr. Alva Hardie, of Brazil; Dr. Harry Myers, of Japan; Mr. Frank J. Gilliam, of Africa; Rev. Warren Stuart, of China; Rev. Porter Smith, of Brazil; Rev. Z. V. Lewis, of Mexico—these were the speakers we heard and each one brought an inspiring and at the same time appealing message.

This particular conference closed on Sunday, August 19th with a masterly sermon by Dr. J. L. Mauze, of Huntington, W. Va., who showed the "Wherefore of Missions" in the finest way we had ever heard it presented. This wonderful sermon was the climax to a wonderful week.

The auditorium is beautiful and big, and it was "crammed full" of people Sunday morning. Where did they all come from? we asked, for one would never suspect the size of Montreat "just to see it." It reminded us of the Easter-egg hunts of our childhood—we would find cottages hidden away in the most unexpected places! A "slow trip" in an airplane would be the only adequate way to see the "residential part" of Montreat.

There were scores of other things that interested us at Montreat, but the Editor of the Woman's page reminded us only last week that brevity is literally the "soul of wit"—and one thing we pride ourselves on is that we can take a hint!

S. Grier.

The Sunday School Conference—A larger number than ever before attended the Sunday School Conference at Montreat this year, August 1-8. There were hundreds of others though, who wish to become efficient, successful Sunday School teachers, who have never availed themselves of this wonderful opportunity. Many, perhaps, do not fully realize the nature of this conference.

The Sunday School Conference is a training school in every sense of the word, for Sunday School work-

ers. It matters not in which department of the Sunday School one's work may be, from beginners up to superintendent. A special course in the department of one's choice may be taken two lessons each day for one week, complete the course.

The faculty is composed of men and women of recognized ability, each a specialist in his line. They are among the very foremost instructors to be found in this country.

One week of intensive study is followed by commencement night. This entire evening is given over to commencement exercises, which consist of an address and the delivering of diplomas and certificates. Each class in turn is called to stand before the rostrum, the certificates are awarded, and each graduate returns to his seat, proudly bearing a hard-earned certificate, feeling all the joy and thrill of a college graduate.

Those who really wish to become efficient and successful teachers, are given a wonderful opportunity during this conference.

McG.

From a Montreat Note-Book—

"The reasons why two mules get on so well together—is because they have only one tongue between them."

"A State university is no place for immature boys and girls."

"We are answerable to God for our neglect of the foreigner."

"The greatest service one can render any mortal man is to help save his soul."

"We are all respectors of persons. We too often

THE CHOICE

By Irene S. Woodcock

I said: "O Lord, this is the way;
It is so broad and smooth and fair;
The sun shines brightly all the day
And music fills the scented air.

"There are no stones to wound or bruise,
No briars to scratch, no thorns to tear;
It winds and winds, a pleasant road.
I pray thee, let my way lie there.

"The other way is narrow, Lord,
There is no shelter from the heat,
No fresh'ning breeze, no song of bird,
And sharp the stones for tired feet."

Still, by my side, the Master stood,
And sweetly, tenderly, He smiled.
Almost I heard His gentle voice
In pleading pity, "Oh, my child!"

I turned from Him, and down the road
So broad and wonderfully bright
I hastened on my eager way,
With anxious feet and heart alight.

But soon I found the music stilled,
The breeze had gone, the sun grown dim,
And I was on the road alone
For I had turned away from Him.

Back to the parting ways I went,
Along the road that once seemed fair,
My heart upon one purpose bent:
To find the Master waiting there.

And when I felt His presence near,
The narrow way seemed fair and wide;
And paved with peace, and filled with song,
Since I was walking by His side.

—S. S. Times.

think of people in terms of wealth and culture, and not in terms of immortal souls."

"Many foreigners educated in America stand like adamant against the progress of the Gospel in their own land."

"We must fulfill God's conditions—if we expect His blessing upon our lives."

"Take whatever talent you have—and use it for God. Results will follow."

"We must give to boys and girls great dreams of what they may be. One never becomes anything that he does not dream he can be."

"You cannot solve the social problem without first making over the individual."

"Jesus has nothing to say about forms and regulations of social service—but He has much to say about the spirit of it all."

"Many women have given large sums of money to men's colleges—but exceedingly few have given to women's colleges."

"Each victory of the believers must be a new starting point."

"Sometimes a speaker gets so far beyond his audience that they can't even see the dust he is kicking up."

"You can never sin alone. Your sin inevitably casts a shadow over some one else."

"God never rebukes us when we are discouraged. He just loves us, and sends some sweet message by a friend, or in some other way."

McG.

Are American Children Getting a Fair Share of Religious Instruction?—Henry Frederick Cope, General Secretary of the Religious Education Association, says: "After investigations and studies cover-

ing every section of the country and every type of community, and extending over nearly 20 years two conclusions are reached:

1. That the present system of religious instruction in Protestant churches reach in any effective manner whatever not more than one-fourth of their children.

2. That the present system of religious instruction in Protestant churches affords a continuous and effective system of religious education to much less than one-tenth of their children.

In summary the situation stands:
Only one-fourth of our children get as much as 35 periods of less than 30 minutes each annually of religious instruction."

Judging from the above statistics we can safely say that American children are not getting a fair share of religious instruction. In order that the children of our Church may have a fair chance to know the Word of God there will be Week Day Bible Classes held this winter in the Church House. Miss Alice Rivers, who was director of the Summer Bible School, will be in charge of the school. It is proposed that each department of the Sunday School shall meet for an hour and a half one day each week. A graded course of study will be used including Bible stories, Bible memory work and Bible geography. There will be no enrollment fee and no charges whatever for the instruction.

The classes will begin Monday, September 17th. September 9th to 16th will be enrollment week. Miss Rivers will be in the church office every day from 10 to 12 from now until that time and will be glad to give further information about the school to anyone desiring it.

Let's make the school a great success and have 100 per cent of our Sunday School enrolled for these Week Day Bible Classes. Surely we can all give one afternoon a week to learn more about the Wonderful Book.—(We take this question, with its progressive new note from the calendar of the North Avenue Church, Atlanta.)

An important field of mission work for those who cannot go overseas to dedicate their lives to God was pointed out to those who attended the Presbyterian Women's Missionary Union at Montreat, N. C., on July 16th, by John M. Yonan, a young Armenian boy who has just graduated from Charlotte, N. C. high school.

Young Yonan told of the 110,000 orphans of Armenian martyrs we are being fed, clothed, sheltered and educated and build in the future Armenian nation as the only hope for the churches of America to redeem the Bible lands from the Mohammedans. The smaller Christian nations of the Near East have been all but exterminated by the Turks, he pointed out, and but for the big-hearted American public, the work of all missionaries we have sent there would have been in vain.

Thanks to the protection of the American flag, he declared, these children who are all now safe from Turkish murder parties, will grow into men and women with American ideals and Christian training ready to do His work when He wills that the Mohammedans shall be Christianized.

He told of his own experiences when he and his family were driven from home. He declared his belief that his own salvation is a miracle and that he was delivered to help his stricken countrymen in their fight for national existence. We die in our country for our Bible, he said, and submit to tortures rather than renounce our Christ.

In each State in America there is a Near East Relief Committee composed of the most prominent and influential men and women in the State, with headquarters at the State capital or the most important city. In each county of each State a campaign will be waged next fall and winter, he declared, for the quota necessary to keep alive its allotment of these children, whose parents were killed in the battle to keep Christianity alive in the Near East.

"You do not have to go overseas and risk your life and health to be a missionary," he said, "Right in your own community, you will have an opportunity to do real missionary work by helping to keep alive these children. If your State committee does not reach you just offer your service to them. We need every live man and woman we can get on our local committees."

Young Yonan made a splendid impression on his hearers none of whom would doubt that his type of people will be well worth saving to do His work in the future in the stricken Bible lands.

Persecuted for Attending Sunday School—It is hard to realize that any parents would ill-treat their children because they were eager to attend the Sunday School. Yet that is the condition which prevails in some sections of Japan. In most parts of that country the Sunday School is a welcomed institution and many non-Christian parents send their children to the school where the Bible is the one text-book. H. E. Coleman, Educational Secretary for Japan for the World's Sunday School Association, tells of some conditions which he noted on a recent trip to the West Coast. "Christian work in this section is very backward and the Buddhists very active. We found a number of cases of serious persecution. One girl we heard of was taken from a school where she had become a Christian and when she refused to marry a non-Christian who had been selected for her, she was badly beaten, taken from her sickbed and banished from her home. She was helped by friends and finally found safety in Tokyo. At Nanao, a harbor town, where an evangelist went a few years ago, the people refused to sell him anything to eat.

At present two earnest girls are conducting a kindergarten and the little preaching place and kindergarten where I gave my lecture on Sunday School work was well filled. The missionary in (Continued on page 16)

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

We are carrying this week a contribution from one of our correspondents regarding the help given by two members of the Christian Endeavor Training Class of Davidson College. The representatives of that organization whose names are mentioned considered themselves just as representatives of the organization.

The work of this class has been mentioned before, and the class has used various means of letting the churches and schools know of their desire to be of assistance. We would like to urge that these col-

lege students be called upon. They realize that they are just young men and young in their knowledge of and experience in young people's work, but they are studying every week to fit themselves for better service to the future leaders of the church. A number of churches and schools found their visits last year helpful. Our pastors and young people will find a delegation from this class quite worth-while in bringing new consecration, enthusiasm, and ideas to the society by whatever name it is called. A letter to the class at Davidson will receive prompt attention.

This issue is the last in the last of the "summer months." The "fall months" are at our doors, and

they are bringing with them the returned vacationists and an opportunity for real service. We have urged earlier this summer that definite plans be made for the fall work. If these have not been made, let us make them at once and not let several weeks slip by without earnest work being done. A courageous plan for study courses, better meetings, active community service, more prayer, larger giving, is sure to bring results that will help the local church and the Lord's work as a whole, as well as bringing joy and growth to the young people. Let us be up and doing! No young people's society or Sunday School will run itself. See that yours has an energetic and prayerful pushing!

Sunday School

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

SEPTEMBER 2, 1923

PAUL THE APOSTLE

Lesson: Acts 7:54-8:3; 9:1-31; 11:25-30; 13-28; Phil. 3:4-14
Printed Text: Acts 22:3, 6-10; Phil. 3:7-14

GOLDEN TEXT—"I press toward the mark for the price of the high calling of God in Christ Jesus."—Phil. 3:14.

SCRIPTURE LESSON

3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

6 And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake unto me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

Phil. 3:7 But what things were gain to me, those I counted loss for Christ.

8 Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comfortable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before.

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

SHORTER CATECHISM

Q. 52. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment are: God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

The Apostle Paul was one of the most remarkable men of the age in which he lived. He was notable for his endowments, his attainments, and his deeds. No intelligent man can read his writings without being impressed with the vigor of his intellect and the tenderness of his heart. As a persecutor of Christians and their faith he showed marvelous zeal and persistence. When converted to Christianity he manifested a similar energy in spreading Gospel tidings and making converts to Jesus. God used him in writing the larger part of the New Testament and in planting the Christian Church in many of the larger cities of the Roman empire. Following the line of thought indicated in our lesson, we will consider Paul's Gifts and Culture; His Conversion to Christ; His Submission to Jesus; His Consecration to the Lord.

I. Paul's Gifts and Culture

Mental power is usually possessed by those who impress themselves strongly upon their generation and mankind. Paul had a vigorous intellect, and manifested it in his epistles, in his oratory, and in his influence in the church and in intelligent centers of the Roman empire. He also had not only a powerful but a cultured mind. Most of the apostles were unlettered men and owed their intelligence and efficiency to three years' instruction by Jesus Christ. But God does not despise human learning when properly directed and can use it for his own glory and human welfare. Paul was born in Tarsus, a free city, and noted for its culture and commerce. He was a Roman citizen by birth and entitled to all the privileges of such citizenship. He was familiar with Latin and Greek and

revealed this in his epistles. In Jerusalem as a young man "he was brought up at the feet of Gamaliel," a noted doctor of the law, and was conversant with Hebrew lore. Christianity then at its birth was sustained and advocated not merely by unlearned men, but by one the peer in intellect and culture of any of his cotemporaries.

II. Paul's Conversion to Christ

He was on his way to persecute Christians at Damascus in Syria. Near that city, at noonday, he was smitten to the ground with blindness by a light from heaven above the brightness of the sun. He heard a voice from heaven saying, "Saul, Saul, why persecutest thou me?" "I am Jesus, whom thou persecutest." "It is hard for thee to kick against the pricks." As the foolish oxen only hurt themselves by kicking against the goad, so you only injure yourself by resisting me. Paul inquires, Who art Thou, Lord? and receives as answer, "I am Jesus of Nazareth, whom thou persecutest."

III. Paul Submits to Jesus

He calls Him Lord. He says, "Lord, what wilt thou have me to do?" He is told, "Go to Damascus and it shall be told thee what thou must do." Paul submits to be led by the hand blind into the city. There he remains three days without sight. Ananias is sent to him to restore his sight, to receive him by baptism into the church and to instruct him as to his duty. This willingness to submit to Jesus' authority at the beginning of his career as a Christian was manifested during all his subsequent life.

IV. Paul's Consecration to His Lord

Paul became devoted to Jesus not only at Damascus, but during his whole subsequent life. He urges his fellow believers to like consecration "by the mercies of God." He manifests his devotion by sacrifices endured, by perils encountered, by losses suffered, by epistles written, by labors performed, by incessant toil, by generous giving, and by "pressing to the goal unto the prize of the high calling in Christ Jesus," even to a Divine likeness and sonship. Nobly did he verify his grand pledge, "For me to live is Christ."

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

EVILS OF GAMBLING

M., Sept. 3—Something for nothing. Eph. 4:28.

T., Sept. 4—Going wrong. I Sam. 8:1-3.

W., Sept. 5—Lure of gambling. Prov. 1:10-19.

T., Sept. 6—Moral depravity. Isa. 56:9-12.

F., Sept. 7—Get-rich-quick danger. I Tim. 6:9-12.

S., Sept. 8—Gamblers' company. II Cor. 6:14-18.

Sun., Sept. 9—Topic: Different Forms of Gambling, and the Evil of It. Prov. 16:8; Jer. 17:9-11.

What is one common form of gambling?

What is the wrong in gambling?

How do boys learn to gamble?

When we are young we have games of all kinds. Rivalry and competition create interest and when a prize is given, or honors and distinctions are won the enthusiasm is even greater. Then when property or money is forfeited or won by the chances of the game it is most exciting to be in the game. But that is gambling.

What is Gambling?

When money or property are exchanged in any game or sport we call this gambling, because then the ownership of property or money is decided by

chance. There are five ways in which property or money may become ours, by a gift, by purchase, by discovery, by labor, and by chance. Chance really means by the decision of God directly. All property belongs to God, and He divides it among men as He sees fit. Gambling is forcing God to decide on the right to property, when God has made labor and purchase the main and ordinary ways to obtain property. God rules all chances. There is no such thing as luck.

Why is Gambling a Sin?

Gambling is a sin. It is a sin because it is opposed to God's laws by which demand that men shall exchange property by giving a fair value in exchange for it. The gambler gives nothing and takes all. He is a thief. Gambling is a sin because a bet is a sinful prayer to God to give the gambler the other man's property or money. He hopes and prays he will gain all and lose nothing. Gambling is a sin because the gambler is playing false to the property entrusted to him for high purposes, and because he is helping another to be false to his property.

Why is Gambling Unlawful?

All governments have laws against gambling, and police raid and arrest gamblers and gambling halls. Gambling is a form of theft and robbery. The gambler never fails to take advantage of his opponent in his weakness and ignorance. The civil law demands that men shall be just and fair in their dealings, and punishes thieves, robbers and oppressors. Civil laws recognize work, purchase, gift and discovery as the only grounds upon which a man may possess property and governments try to make fair laws to protect the rights of all. Gambling overturns all these laws.

How Gambling Begins

The instinct to get something for nothing is in us all. It is often sinful, and yet it begins early. Gambling is getting something for nothing. Children often practice it in their games. Playing marbles and tops for keeps is gambling. Playing "crackalou," matching pennies for soda and ice cream, and playing any card games for small stakes is gambling. Gambling usually begins at the school grounds and in the back yards and parlors of our homes.

Gambling With Sports

Many people cannot take an interest in sports for the sake of the sport alone, but want the excitement of a stake or bet besides. Baseball games, football games, track meets, horse races, automobile races, cards, pool and billard games, tenpins and many other games are used to foster gambling. Sports need not be wrong in themselves unless played or attended to an excess, to the waste of time, money or strength. But it is a great sin against God and a crime against civil law to make a gamble or bet, money or property on any game. Even playing cards for prizes is a sin because it is a prayer for God to give you property you do not work for, and other sins often enter such as hate, malice, evil-speaking, trickery and sometimes life-long resentment is created.

Christians Should Not Gamble

Christians should not gamble because it is sinful. Gambling is dishonest, it is as blasphemous as swearing, it is deceitful, it undermines integrity of character and destroys unselfishness, inflames anger, and excites evil desires, and often leads to murder or self-destruction. Gambling is against the laws of God and man. Gambling brings a reproach on your good name, the name of your church.

It grieves Jesus our Saviour and drives away the Holy Spirit, the love of prayer and Bible study and the worship of God.

Gambling creates a bad influence of one person over another, and Christians should love and help one another and all men.

Churches should never have raffles or lotteries or any chance games at their festivals, if they have them at all, though any church supper or bazaar is a questionable thing in itself.

Christian schools and colleges should prohibit and discourage all gambling on sports and games.

REPORT OF RECOMMENDATIONS AND FINDINGS COMMITTEE, YOUNG PEOPLE'S CONFERENCE, DAVIDSON, N. C., JUNE 12-19, 1923

We, the members of the recommendations and findings committee, wish to make the following recommendations to the Presbyterian Young People's League of North Carolina, in session at Davidson College, June 12, to June 19, 1923.

1st. That all delegates attend the rallies in their districts.

2nd. That the League continue the Sunday School Missionary Fund and the Barium Educational Fund, and that both be made a permanent part of the work of the League.

3rd. That the League Secretaries in each Presbytery be responsible for a chart, showing the activities of their respective Presbyteries, to be posted at each conference.

4th. That the local organizations be urged to fill out report blanks very promptly.

5th. That each Presbytery sit together during the conference period each day.

6th. That each Presbytery meet regularly immediately after the conference period.

7th. That a publicity agent be appointed by the executive committee before the conference for press publicity during the conference.

8th. That each Presbyterial Secretary be responsible for the report to be given at the conference and appoint the delegate beforehand that is to give the report.

9th. That the president appoint the chairmen of the different committees and that each chairman appoint one representative from each Presbytery to serve with them on that committee.

10th. That the report of the committee be published in the church papers.

Respectfully submitted,

Elizabeth C. MacDonald, Chairman, Fayetteville.
Dorothy Hope, Fayetteville.
Frank Hall, Wilmington.
Lenora Scott, Albemarle.
Olive Spencer, Mecklenburg.
Margaret Morrison, Concord.
Bertha Ferrel, Orange.

KANNAPOLIS, N. C. ENDEAVORERS SHOWING NEW LIFE

Owing to the absence for some months of a pastor's assistant the Christian Endeavor Society of the Kannapolis Presbyterian Church was slightly on the "sick list" so early in November we sent for "Doctors" Gamble and Carr of Davidson, and asked them to inject a stimulant. This they did in the most approved manner, and we are glad to say that the effect of their ministrations has not yet vanished. Following are some of the results:

At Thanksgiving we distributed boxes of fruit to several needy families. At Christmas we made a liberal contribution to a dinner for the convicts. In March we observed Dixie Endeavor Day, contributing \$14. Later we sent \$9 to Beechwood.

Aside from our financial efforts we have regular monthly meetings of the Executive Committee, and monthly socials. For the July social we had a picnic, seasoned with swimming, and our August social was a watermelon feast. Our crowning blessing, however, is the deepening spirituality evident among our members, resulting from the enrollment of a goodly number as Comrades of the Quiet Hour. More and more our society rests upon prayer, the source of all strength. Before each meeting three or four members meet with the leader to ask the Father's guidance and blessing. As a result we have an increased attendance, and better still the presence of the Holy Spirit is felt in each meeting.

For these and all other blessings we are humbly grateful.

Corresponding Secretary.

Envy is a robber who tickles you under the chin while he pilfers your pockets.

It is not the revolutions which destroy the machinery but the friction.

Church News

BARIUM SPRINGS NEWS

There must have been a well attended conference of the Church and Sunday School treasurers at Montreat this whole month of August. Our total receipts for support for the entire month was less than \$2,000. Our expense over \$6,000.

We hope that these treasurers will get back on the job greatly refreshed and strengthened and will take their pens and check books in hand and commence with a firm hand to write checks and commence right at the top of the alphabet. BARIUM SPRINGS for instance.

Mr. W. P. Nesbit, the high school principal was on the campus for a few days this week and already there is talk of getting up a band. Mr. Nesbit was one of the enthusiastic members of the Davidson band a few years ago and believes that with a few instruments we can get up a dandy band here. We wonder if there are any band instruments lying around anywhere that might be put back into service here.

Mrs. John Q. Holton, our beloved seventh grade teacher, is again with us and if she feels anything like the pleasure in being back with us that we feel in having her here, she is indeed a happy woman.

Vacation time is, fast drawing to a close, and the children on visits are commencing to scuttle back here like chickens coming in out of the rain. The additional numbers are most easily noticed in dining room.

Coming events cast their shadows before, and the coming of Christy Brothers' Circus in Statesville Saturday began to cause a mighty planning among the boys of Synods and Alexander early in the week. About 80 boys finally rustled up the necessary 25 cents and arrived in town in time for the big doings. Then after paying their way in, the kind-hearted management finding that this big bunch of boys were from an orphanage, returned the money to each boy.

We had a most delightful small picnic from Rocky River on Thursday, but are sorry to report that the Statesville crowd were held off by the rain.

Last but not least, we had a short visit Saturday from our good friends, Mr. and Mrs. S. P. Stowe, of Belmont. In addition to being Presbyterial Secretary of Orphanage Work in Kings Mountain Presbytery, Mrs. Stowe and her husband are among our most loyal and liberal supporters, and it is always with the keenest pleasure that we welcome them to Barium.

PERSONAL

The address of Rev. J. Blanton Belk is changed from Piedmont, S. C., to Clover, S. C.

Rev. W. M. Duncan, of Troy, Ala., is spending his vacation in North Carolina.

NORTH CAROLINA

Charlotte—Dr. J. R. Howerton, a former pastor of the First Church, filled the pulpit on last Sabbath at both services, preaching two very excellent sermons.

The Presbytery of Wilmington will meet in regular stated session at South River Church, near Garland, N. C., September 25, 1923 at 11 a. m.
W. P. M. Currie, S. C.

Charlotte—The pulpit of the Second Church was filled on last Sabbath morning by Rev. J. Layton Mauze, D.D., of Huntington, W. Va., who preached a very fine sermon to a large congregation. On next Sabbath Dr. McGeachy, the pastor, will have returned from his vacation, and will preach at both services as usual.

Big Rockfish—This church has just had and enjoyed a season of earnest and practical gospel preaching by Dr. E. C. Murray, of St. Paul's, N. C. Four professed their faith in Christ and their desire to unite with this church. We feel that the membership of our church has been greatly edified by Dr. Murray's messages.

Gilwood—This church has been greatly helped by a week of the preaching of Rev. R. C. Clontz, pastor of Bethel and Cornelius churches. He preached with great earnestness and force clear, simple Bible sermons on subjects well chosen for evangelistic effect. Attendance and attention were good and five were received on profession of faith.

Whiteville, Westminster Church—Our vacation Bible school was a great success. It covered the month of July, and the children were intensely interested in every session. They memorized Scripture, hymns and the catechisms, and studied many phases of life. There was a good element of play and singing of catchy songs on the outside of the church which made them enter the more serious part of the work with more zest. We are glad that our experiment was so successful, and expect certainly to repeat the effort next year. Miss Laura Howell was the teacher. Several ladies of the congregation assisted. Six of the young pupils recited perfectly the child's catechism and one the shorter catechism.

Hopewell Church—The annual protracted meeting was held July 22-29. Rev. C. H. Little, of Sharon

Church was the preacher and he preached to the edification and delight of the people who heard him. There was good attendance and two were added to the church on profession of faith.

Thursday, August 16th was our "Home-Coming Day." We had a big crowd, a good dinner and best of all a meeting and greeting of old friends. It was a very happy day for many. There was no program, but the pastor welcomed the crowd and he was assisted in doing this by Rev. Messrs. D. T. Caldwell, of Wilmington; W. C. Underwood, of Charlotte; H. M. Pressly, of Charlotte, and S. W. Moore, of Bluefield, W. Va. The last mentioned also preached at Hopewell on the 19th and it is needless to say he received a hearty welcome, for he loveth this people and they love him, and enjoy his sermons, which are always fresh and invigorating.
R. S. B.

Charlotte—The calendar of the Caldwell Memorial Church for August 26th carried the following:

A Message from Mr. Paisley.—The following is an extract from a letter from our representative on the foreign field, Mr. Paisley, under date of July 2d. We are sure our people will all read it with interest.

"I want to thank the church and my unknown benefactor for their kindness in selecting me as a special object of their benefactions. I only hope that I will not disappoint them. We are new missionaries, having come out in October, 1921. We received a warm welcome at Kwangju. We have attended two terms of language school of two months each, and spent two months at Soonchun last winter before and after our baby's arrival, because there was no foreign (missionary) doctor at this station. We expect to stay here this summer. I expect to study the language consistently this summer, so that in the fall I can go into the field assigned me, conduct the services, examine catechumens, and baptize. I will find it very difficult because of the language. It is very difficult and requires usually three years before you can have what is called a working knowledge of it. The opportunities here for the preaching of the Word are magnificent. The people come and give attention. When they accept the Gospel offer of salvation they become very zealous and their whole life is transformed.

"Please pray that we may quickly get the language, so that we can have more of a part in the work."

The pastor, Dr. G. F. Bell is spending his vacation in Alabama. The pulpit last Sabbath was filled by Rev. A. H. Frazer.

Brittain Church—Friday may be an unlucky day to some, but not so with the Brittain Church. Rev. George W. Sheffer, of Little Rock, Ark., closed a very happy and successful meeting in this church, Friday, August 24th. A very unique service was held Friday morning, in which Rev. W. L. Boggs, of Greenville, assisted. Two elders and two deacons had been previously elected, these were ordained and installed. Twelve members were received into the church, eight upon profession, and four by certificate; six adults and three infants were baptized, and after the sermon by Mr. Sheffer, the communion of the Lord's supper was administered. After the benediction, a joint meeting of the session and diaconate was held and Mr. Miles Hampton, newly ordained elder was elected clerk of session and Mr. D. Hicks Long was elected church treasurer. The preaching during the five days, by Mr. Sheffer, was helpful and effective. Just one year ago to the day Mr. Sheffer held a meeting for a week in this church with good results.

Mr. R. T. Baker, student supply, has done very effective work during the summer and there is deep regret on the part of the congregation as the days draw near for his return to the Seminary at Columbia.

A big picnic, composed of all Presbyterian churches of Rutherford County, was held at Andrew's Mill August 17th. Good fellowship, a big dinner, and some very helpful talks characterized the gathering. The picnic was for the purpose of getting better acquainted and to boost the opening of Westminster School. Mr. T. L. O'Kelley will be in charge as principal.

SOUTH CAROLINA

At a special meeting of Piedmont Presbytery, held at Anderson, S. C., August 13th, the resignation of Rev. J. B. Belk as pastor of the Piedmont Church was accepted, and he was dismissed to Bethel Presbytery, to become pastor of the Clover Church.

Licentiate H. R. Foster was dismissed to the care of Tuscaloosa Presbytery.

Robert Adams, S. C.

Fulton Church, Greer—This church has been greatly revived and drawn much closer to God as a result of the preaching of Rev. W. T. Smith, of Roberdell N. C. We feel that Mr. Smith "was a man sent from God" before His people as God sent Joseph before His people. Psalm 105:17: "And He sent a man before them." A man who had a creed which he lived and preached to others with power. The creed was that of Joseph, Loyalty to God, Man, and Work. God very richly blessed our people and Mr. Smith's preaching. Seven were added to the church on profession of faith. We believe that the invisible results of Mr. Smith's preaching are really larger than the visible. We know of several who were convicted by his preaching and many were quickened. Mr. Smith lifted up the Christ, and He himself said: "If I be lifted up I will draw all men unto me." We are grateful to God for having sent Mr. Smith to us, and thereby drawing us closer to Him. The boys of our church recently returned from

August 29, 1923

week's camp in the mountains. Our pastor, Rev. D. C. Stogner accompanied them.

We are looking forward to our winter's work with delight and praying that God will continue to richly bless us and use us largely in His great work. We are resolved to make Joseph's creed, Loyalty to God, Loyalty to Man and Loyalty to Work, our creed, because we believe it to be an excellent creed.

ALABAMA

Birmingham, South Highland Church—Dr. William Ray Dobyns will begin his fourth year as pastor of this church when he returns in the fall from his vacation. The general condition of the church is such that it deserves special notice. The unity of all the people in every phase of the work makes a splendid spirit throughout the church. There is a manifest interest in the church in the study of the Bible. Dr. Dobyns closed on the last Sunday in July a series of sermons on Revelation. In this series he gave to the people a comprehensive view of the book as a whole. Dr. Dobyns held during the year a number of weekly Bible classes for the Auxiliary and other workers. He has taught the Bible for five semesters in the Birmingham Graded Union, an organization of the Sunday School teachers of all denominations in the city. In January the Woman's Auxiliary brought Mrs. Margaret T. Russell to the church for a week's Bible studies and to these were invited the women of all the church organizations of the city.

The Sunday School is doing excellent work. It is fully organized in the regular departments. Representatives were sent to the Synod's and Montreat Young People's Conferences. Two of the workers were sent to the Sunday School Conference in Montreat. The Woman's Auxiliary shows a continual increase in membership, interest and gifts.

The membership of the church has slowly but steadily increased. There is now a resident membership of almost 500. Two of the members of the church received appointments as missionaries to China during the past year. There are at present on the foreign field three representatives whose names appear on the roll.

The financial condition of the church is especially good. The Every Member Canvass is held each November, the financial year beginning in January. The response in the offering through the weekly envelopes has been such that several times the deacons have publicly expressed their delight in ministering the trust that the people have placed upon them. This church gave to the Educational Campaign Fund held in 1922, more per capita than any other church in the Synod and the treasurer of the campaign fund reports the quota of the church is fully paid to date.

For all these signs of spiritual growth a prayer of thanks is offered to the great Head of the Church.

GEORGIA

Savannah—Rev. Neal L. Anderson, D.D., pastor of the Independent Presbyterian Church of Savannah is preaching during August and part of September in the Park Street Church, of Boston. This is Dr. Anderson's second summer with this church. In his absence the pulpit of the Independent Church is being supplied by the assistant pastor, Rev. M. R. Williamson and two Sundays by Rev. A. H. McArn, D.D., of Cheraw, S. C.

Atlanta—From the calendar for August 26th of the North Avenue Church, we take the following:

Rev. Plato Durham, D.D., of Emory University, will preach for us at both services Sunday at 11 a. m. and at 8 p. m. Dr. Durham needs no introduction at North Avenue as we all remember his ministry last spring during the evangelistic services.

Next Sunday, Dr. Flinn our pastor, will be in the pulpit for both services. As most of you know Dr. Flinn has been spending a most delightful and restful vacation at Montreat and Clayton. We are all looking forward to his return.

KENTUCKY

West Lexington Presbytery—Mr. Thomas J. Ray, Jr., has recently closed a very successful meeting at Bairds Presbyterian Church, near Sadieville. Mr. Ray is a young man who was recently taken under the care of the Presbytery. The meeting lasted two weeks and the attendance was splendid from the first. On many nights the crowd overflowed into the vestibule. There were 11 additions to the church, eight of them on profession of faith in Christ. These eight were baptized by Rev. H. J. Scott and Rev. J. E. Park, who were in attendance upon the meeting. Mr. Ray is a very young man but God has graciously endowed him and his preaching was very acceptable. During the meeting Mr. Thomas B. Talbot, Sunday School missionary of this Presbytery, was present one day and conducted a Sunday School Institute. There were something more than 200 present. A splendid Sunday School was organized, with officers and teachers, and the people have gone into the new work with enthusiasm.

This church has been without a pastor for a number of months but the meeting has put new life into that whole section and prospects for the future of this church have never been so flattering. Mr. Ray will conduct services here two Sundays each month and the other two Sundays he will give to Oxford and Bethesda.

At the Sunday School Institute Mr. Talbot was assisted by Rev. H. J. Scott and Mr. E. H. Davis, who rendered good service.

Lexington, Ky.

TEXAS

The Synod of Texas will meet in Dallas, September 11th, at 7:30 p. m., as the guests of all the Presbyterian churches of the city. The Synodical will also meet at the same time and place.

All the sessions of both Synod and Synodical will be held in the First Presbyterian Church, Harwood Street at Wood; Hickory and Harwood cars pass the door. Telephone Y 3066 or come to the church on arrival in the city.

Please advise the undersigned as soon as possible the name of minister, elder and member of Synodical expecting to attend so entertainment can be provided.

Entertainment Committee,
First Presbyterian Church, Dallas, Texas.

VIRGINIA

Potomac Presbytery meets in Catocin Church, Waterford, Va., September 25th next, at 8 p. m.

Wm. H. Woods, S. C.

Patrick County Field—The Danube Church at Kibler has just experienced a wonderful series of meetings. Rev. Thomas B. Ruff, of Gloucester County came to us August 7th and remained through August 16th, preaching every night and the latter part of the meeting at ten o'clock also. His sermons were of high order and delivered with great forcefulness, and his earnest personality won the admiration and respect of all. Some of the regular attendants had to walk two or three miles from home to the church but they did this cheerfully. Some of the visible results of the meeting were as follows: Eleven members were received by profession, one by statement, one child presented for baptism, and 20 people promised to practice tithing. This gives some idea of the incalculable blessings that have come to this entire community, for which we are thankful.

WEST VIRGINIA

The Presbytery of Kanawha meets in the Kanawha-Salines Presbyterian Church, Malden, W. Va., at 7:30 p. m., Tuesday, October 9, 1923.

Rev. C. R. Garrison is pastor of this church.

J. B. Morton, S. C.

MOODY BIBLE INSTITUTE

Appointment of Rev. P. B. Fitzwater, D.D., as director of the evening classes of the Moody Bible Institute, Chicago, will establish a new program for this department of the institute work. A course of four years is to be offered, which will entitle the student to the institute diploma, while a shorter course of two years will qualify men and women as teachers, pastors' assistants, gospel singers, and other lines of Christian activity.

The popular Saturday evening class will feature the study of the English Bible by books and the consideration of the Sunday School lesson for following Sundays. The latter will be conducted in person by Dr. Fitzwater who is already known in more than two and a half million homes in America through his weekly lesson article in the syndicate press.

Last year 1,437 students, representing 280 Chicago churches, were enrolled in the evening classes.

By special arrangement with the employment bureau of the institute, it will be possible to assist students living outside of Chicago in securing work to enable them to support themselves while attending evening classes.

RELIGIOUS PACIFISM

During the late war the Government had the problem on its hands of deciding what to do with the pacifists, who for conscientious reasons refused to respond to the call of arms. It dealt with them gently in some cases; in others rather harshly—much according to the method and the manner in which the pacifist defended his principles. But pacifism had to be dealt with. No pacifist nation could long maintain itself against a neighboring predatory nation. Principles that are worth holding are worth defending, worth fighting for.

To be a pacifist is to be indifferent as to what is demanded to protect one set of truths and principles and rights against an opposing set. There is a great deal of such pacifism in the Christian Church today. It is either blind, or indifferent, to the truth, and tolerant of nearly everything that runs counter to it. Truth? No church that believes its faith to be founded solely and only on the Scriptures can long exist on a pacifist theory of its calling and mission. It does not deserve to exist. A church without deep and abiding convictions, or without a sense of the obligation that rests upon it to come to the defense of its convictions, is a feeble church, a losing church. When it can no longer be held together on the basis of one Lord, one faith, one baptism, it may still be an imposing organization, but it ceases to be a faith-imparting organization; it ceases to be a witness-bearing church. "Do away with the assertion of your convictions," says Luther, "and you do away with your Christianity."—Lutheran.

A SCATHING INDICTMENT OF EVOLUTION

By Prof. Dyson Hague, of Wycliffe College, Toronto, Canada, as Given in The Bible Champion, March, 1923

We feel then that Christians must stand against evolution for these simple reasons:

1. Cosmic evolution is a definite contradiction of Genesis 1:1, and organic evolution is in flat antagonism to Genesis 1:26, 27, and 2:7. It seems impossible to deny that John 1:1-3, and Col. 1:16 cut at the very heart and destroy the very root of evolution in the Spencerian and Haeckelian sense of that word.

2. It destroys, and destroys absolutely, the teaching of the third chapter of Genesis, and the third and fifth chapters of Romans. These great chapters are the basis of all Biblical soteriology. For without Adam's fall, the original head of the human race, in whose fall all mankind fell (Romans 5:12), the science of theology is evacuated of its most salient feature, the atonement. The evolutionary theory of the progress in development upward of the ape-descended or ascended man, is totally opposed to the teaching that man created in the image of God fell by sin into condemnation, and became as fallen the first link in the glorious evangel of redemption by the atonement of the second Adam, the Lord Jesus Christ from heaven. As Canon Barnes recently declared, "The inevitable acceptance of evolution means giving up belief in the fall, and in all the theology built upon it by the theologians from St. Paul onward."

3. Evolution undoubtedly cuts the nerve of moral accountability. If a man was not a direct creation of God, but a mere indirect development through myriads of years of no one knows what, or how, or why, or when, or where, then it must follow that the very heart of moral accountability is gone. A lowered anthropology must mean a lowered theology, and a lowered theology must have its effect upon the lives of the preceptors and pupils. One of the leading American professors sounded this note to the college world when he said: "The Fatalistic conception of man's personal and moral life is the deadly gift of naturalistic evolution to our age."

4. Last, and worst of all, it destroys the Christ of God. To us it is sad to think that any Christian teacher should believe and teach that our Lord and Saviour Jesus Christ, the Lamb of God, the Son of God, was simply an evolution in the development of the human race; the climax of the evolutionary chain of sequences from the atom to the worm, from the worm to the ape, from the ape to the ape-man, from the ape-man to the cave-man, and from the cave-man to the Christ. In this case the Lord Jesus was not conceived by the Holy Ghost; nor was He God of God; Light of Light, Very God of Very God. His divinity is only such as we poor humans possess. He did not redeem us, for there was nothing to redeem. "The conception of man as condemned," says Shailer Matthews, "is but a figure of speech."

We have no hesitation, therefore, in stating our profound conviction that the believer in Christ today has to make a choice between a philosophy which, however specious, has its roots in the denial of the first chapters of the Word of God, both in the Old Testament and the New Testament, of Genesis 1, Matthew 1, Luke 1, and John 1; and the teaching of the Lord Jesus. Christ in the days of his flesh strongly asserted the creation of man by his heavenly Father (Matt. 19:4) and after His resurrection from the dead—a fact which itself disproves the very essentials of evolution—declared that all things must be fulfilled which were written in the Law and the Prophets and the Psalms concerning Himself.

We believe in our heart of hearts, in these days of too easy compromise and of too hasty concession, that the need of the hour is for ministers, young and old, in the words of Sir Monier Williams, "to dare to be downright with all the uncompromising courage of your Bible; be fair, be just, be Christlike, but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of men denying the very fundamentals of the evangelical faith."

SENTENCE SERMONS

Words better left unsaid come back to give us grief when we think them dead.

Happiness is a perfume that you can not pour on others without getting a few drops on yourself.

Disappointment should be taken as a stimulant and never as a disappointment.

A miser grows rich by seeming poor. The extravagant man grows poor by seeming rich.

Forget not to show love unto boys, for thereby some have entertained great men unawares.

Satan has many tools, but a lie is a handle that fits them all.

Life is like an empty lamp without the oil of love. The Bible promises no loaves to the loafer.

Work without worship means worry.

Educational

Davidson—His church and the community generally have a sense of personal loss in the recent death of Mr. John Hill, an elder in the Presbyterian Church and known the community over as a man of marked and devoted piety.

Until ill health necessitated his retirement from active work, he was during the later years of his life superintendent of grounds and buildings for the college. An Englishman by birth and from early boyhood a sailor and world traveler he had seen many countries and known many peoples. In this section of the state he is best known as a master builder, having some years ago had charge of the building of the First Church, Charlotte, First Church Gastonia, and other large structures. Mr. Hill is survived by his widow and several children, all grown and occupying positions of responsibility. One of his daughters is in the mission field of China and another engaged in community or like work in this country. Mr. Hill was about 77 years of age.

College opens on September 13th, but students will begin to come in on the 10th. Work is being rushed on the new Watts four-story fire-proof dormitory to have the building ready for use at the earliest possible date.

Rev. D. M. McIver, of Bishopville, filled Dr. Richards' pulpit the past Sunday, speaking with acceptability and profit to good congregations morning and evening.

Mr. J. P. Williams, for some while past serving as president of the Lewisburg (W. Va.) College for Women, has notified the authorities here that he will accept the position offered him at Davidson—that of General Secretary of the Y. M. C. A. In addition to the duties of this office he will have charge of the publicity department of the college. Earlier in the summer it was announced that Rev. Jas. T. ("Tim") Pharr, of Renick, W. Va., had accepted the secretaryship here, but his Presbytery, backed by the unanimous vote of his congregation, refused to dismiss him from his pastorate in West Virginia.

Mr. Williams, a member of the class of '16, and through his four years in college an assistant to President Martin, is well equipped for the duties of his office here. He is a young man of wide and varied experience. For a year he was principal of the Montreat Normal School. For a year he studied municipal finance in New York and did special work in investigating methods in use in various cities. As an earnest Christian, zealous in church work, he has established his claim to confidence in this line of activity and endeavor.

Announcement is made of the appointment as associate professor in public speaking and debate of Fred L. Dendy, now resident in Alabama. Professor Dendy is a graduate of Valparaiso University and has pursued graduate study at the Universities of Chicago and Indiana. He has also several years' experience in teaching. At Davidson, in addition to classes in oratory, he will teach some sections of freshman English. He succeeds Prof. Russell Wagner who will teach in Iowa this winter.

President Martin is in receipt of the following letter from Maj.-Gen. David C. Shanks, commander in charge of the fourth corps area:

"I take great pleasure in informing you that the Camp McClellan R. O. T. C. camp trophy, a silver cup, has been awarded Davidson College for 1923. This cup is awarded each year to the senior unit whose students make the highest average in the R. O. T. C. camp. The cup is a perpetual trophy, to be competed for each year. This trophy, now at the Presbyterian College, will be forwarded to you some time in September. Please convey to the students of Davidson College, who were at Camp McClellan this summer, my heartiest congratulations on their success in winning this handsome prize.

Queens College will open for the fall term on Wednesday, September 12th indications now pointing to a capacity enrollment with all dormitory space practically filled up at this date. The new domestic science practice house is now under construction and it is hoped to have this building completed by the end of October. The faculty has been greatly strengthened in order to meet the requirements laid down by the State and by the Southern Association of Secondary Schools and Colleges and now contains six teachers holding the master of arts degree and two holding the degree of doctor of philosophy. The following appointments are announced: W. H. Frazer, A.B., D.D., president, department of Bible; Miss Sallie McLean, dean; Miss Charlotte Moore, Ph.D., English; Miss Rena Harrell, M.A., assistant in English; Miss Susan A. Dunn, A.B., Latin; Miss Anna Read West, A.B., modern languages; Miss Marie Mitchell, A.B., assistant modern languages; Miss Florence M. Stone, M.A., science; Miss Meta Byrd, M.A., assistant in science; Miss Edna Earl Shelton, M.A., history; Miss Mozelle Ashford, Ph.D., philosophy and education; Mrs. Warren H. Booker, B. S., household economics; (assistant to be supplied); Miss Olive M. Jones, M.A., mathematics; Miss Ethel M. King, expression; Miss Margaret McCleuer, physical culture; Joseph R. Ninniss, director of music; Miss Flora Brasington, assistant in piano; Miss Carrilee Schuessler, assistant in piano; Miss Elizabeth Star, voice; A. D. Lajoie, violin; Miss Lillian Bremer, A.B., art; Miss Lucy Naive, M.A., principal fitting school; Miss Virginia Hutcheson, secretary. The formal opening exercises will be held on Thursday morning, September 13th at 9 o'clock in the college chapel.

Flora Macdonald College — Flora Macdonald alumnae continue to make good in the educational and business world. The rotogravure section of the New York Times of August 19th carried a photograph of Miss Willie Lawson, class of 1915 with the following caption: "The first and only woman deputy state superintendent of the state of Arkansas who personally superintends the 400 adult schools of her state." Following her graduation Miss Lawson began work as supervisor of opportunity schools for the state of Arkansas and has been almost constantly in the field preparing the way for assisting in organizing hundreds of schools for adults.

The date for Scotch Day has been definitely set for Friday, October 12th and plans for the full program are now being formulated. The entire day will be given over to the entertainment of Lochiel, chieftain of the Clan Cameron and his wife Lady Hermione. The culminating event of the day will be the Scotch concert to be given at night in the college auditorium by the Adanac quartet of Toronto, Canada, a group of singers recognized throughout Canada and the United States as one of the great male quartets. The singers will appear in Scotch costume and will sing all of the old Scotch favorites.

Overseas papers in Scotland have recently given space to the visit of Lochiel to the United States. Prior to his sailing on the "Cameronia" he will be given a farewell reception and dinner by the officers of his regiment which saw active service in the Great War. When the European war broke out he raised the 5th battalion of the Cameron Highlanders and became its colonel. During the war the battalion fought with great distinction under his leadership. Lochiel is the representative of a line of chiefs which goes back for a thousand years. He was educated at Harrow, and at the Royal Military College, Sandhurst, joined the Grenadier Guards where he attained the rank of captain. He fought in the South African War of 1902 and was badly wounded. He succeeded to the Lochiel estates in 1905 and since the war has devoted his time to administrative affairs.

Greenbrier College, formerly Lewisburg Seminary, Lewisburg, W. Va., will this year have on its faculty three Flora Macdonald alumnae: Miss Sallie N. Austin, 1904, dean; Agnes N. Coxe, 1919, home economics; Marie Nash, ex-1920, secretary.

The Presbyterian College of South Carolina opens September 4th. The first meal served in the refectory will be supper Monday evening. The college now has more applications than it can accommodate in the dormitories. A house near the campus has been rented and other students will be accommodated in private homes.

The work on the enlargement of the dining hall is progressing rapidly. It is hoped to have the building ready by the last of September. The dining hall when completed will seat 350. There is to be a large kitchen equipped with all modern cooking apparatus. Also serving and storage rooms and an up-to-date refrigerator.

Bids for the new gymnasium will be opened Friday, September 7th, and work will begin right away. The new athletic field is completed. The college greatly needs a new dormitory, which it hopes to have by September next year.

News of the Week

Bandits held up 170 guests in the Allendale Inn at Detroit last week, shooting right and left. They escaped in an automobile, after collecting several thousand dollars in jewels and cash.

A half score firemen are believed to have been killed when the roof and a section of wall of the building housing the new Plaza dance hall, Brooklyn, collapsed during a fire. The number of injured, variously estimated at from 20 to 40 could not be accurately placed.

A plan designed as the ground work of a new structure of friendship and amity between the United States and Mexico was laid formally before the American government upon the return to Washington of the two commissioners appointed by President Harding to negotiate a rapprochement with the government of General Obregon.

The first open cotton reported in Cleveland County, N. C., was that of A. Y. McMurry. He says he found this August 15th, but it was seen for the first time August 20th.

The U. S. S. Gopher, a training ship attached to the ninth naval reserve district, was sunk August 21st in the Gulf of St. Lawrence during a gale, according to a message received by the navy department, which said there was no loss of life.

Failure of the anthracite operators and miners to reach an agreement at their Atlantic City conference will not be permitted to inflict a fuel shortage on the consumer, it was announced at the white

house. While no indication of the administration program was given, it was indicated that President Coolidge wished to assure the public that normal requirements for fuel would be met.

Consideration of the difficulties between Washington and Havana over the proposed consolidation of Cuban railways has reached a stage where plans for an adjutant satisfactory to both governments are in process of formulation.

Stacey W. Wade, State Insurance Commissioner, was elected vice-president of the National Securities Commission at its annual convention at Madison, Wis., last week, it was announced at the commissioner's office. He already is president of the Southern group of the Securities Commission.

Contracts for five buildings let at the Caswell Training School at Kinston, call for an expenditure of \$313,000. The work will be supplementary to other construction authorized a few weeks ago. The buildings will include a hospital, industrial training building and other structures. A Goldsboro builder was given the general contract.

Governor Cameron Morrison was arrested at Hillsboro, N. C., by Chief of Police Floyd on a charge of speeding, this being the governor's second arrest for such an offense this summer.

Governor Morrison was peeved by the arrest and declared that he would fight the case when it comes up for trial. After venting his wrath at being caught by the law he gave bond and left town.

An appreciably more optimistic view of business outlook was apparent in financial and commercial circles during the past week.

This growth of confidence was due partly to reassurance in the matter of the new administration, partly to firmness in wheat and cotton prices, and partly to suggestions that a turn may be at hand in the forward buying of the more important industrial products.

The first test of mail-carrying plane was concluded successfully August 2d, when a plane from New York reached San Francisco in 36 hours.

The report of the department of Agriculture, represents the damage from the boll weevil as high in this State, and that the Texas cotton crop continues to deteriorate.

The "wets" complain that the "drys" are too close to Coolidge. The President has agreed to begin where Harding left off, and has called a conference of the governors of the various states to discuss best means to enforce the 18th amendment.

The constitutionality of the act passed by the last legislature making possible the widening of West Fifth Street between Tryon Street and Church Street, Charlotte, was sustained in superior court Monday when Judge W. F. Harding overruled a demurrer to the petition of the city asking to be permitted to proceed with condemnation proceedings and assess the damages among owners of abutting property and the city.

The sharp increase in imports into this country from Europe reflects the improved business conditions in the United States rather than competitive production on the part of Europe, says an announcement made public by the department of commerce. Similarly the decrease in American exports to Europe is interpreted as a sign of decreased productivity with a consequent decreased purchasing power in certain European areas due to disturbed economic conditions.

WOMAN'S AUXILIARY

(Continued from page 6)

charge said it was the largest gathering he had seen there for a long time. Those who become Christians under such hard circumstances generally become good ones."

"I heard of a boy who was attending a certain Sunday School in Kanazawa. Soon after this was started, the Buddhists opened one of their Sunday Schools in the same neighborhood. The parents demanded that their boy go to the Buddhist Sunday School and as an obedient lad he felt he must obey. So although he found no pleasure in it he went each Sunday morning. When he found a Christian Sunday School for smaller children which was held in the afternoon he began to go there also. In a short time the parents noticed that the results of attending the two schools were entirely different. When he returned from the Buddhist school he was glum and unhappy but when he came from the Christian school he was agreeable and cheerful. On seeing this the parents said he need only go to the Christian Sunday School."—World-Wide S. S. News.

CHILDREN

HAS THREE KITTENS

Dear Standard:

I'm a little girl 11 years old. We have been taking the Standard a long time. I love the stories and letters. I have three little kittens, they are white all over most. Their names are Tot, Frisky and Snowball. Their mother died when they were just learning to drink milk. I hope to hear from some of the little girls that write to the Standard.

Your unknown friend,
Burtie B. Gettys.

Shelby, N. C.

HAS A PET CAT

Dear Standard:

I am a little girl eight years old. I go to Sunday School every Sunday I can. My teacher is my Aunt Jessie. I have a pet cat named Whitefoot. Please print my letter for I want to surprise my mother.

Your friend,
Edna Clark Moore.

Clarkton, N. C.

"BABY JIM"

Dear Standard:

We take the Presbyterian Standard and I always read the letters from the little people. I enjoy the stories. I am a member of the Presbyterian Church, but there is not any church here of that faith, so I go to the Methodist Sunday School. I will be in the fourth grade. I am nine years old. My name is Jimmie but I am a little girl, and my mother calls me "Baby Jim," for I am named for her. With much love to all the little Standard readers,

Your little friend,
Jimmie Cooper.

Spring Hope, N. C.

THREE ON ONE

Dear Standard:

I am a little girl six years old. I have two sisters, Dorothy and Martha. We all ride at one time, I ride in the middle. We have a shepherd dog named "Top." When we go fishing he jumps in after the hook every time the fish nibble. I hope you will print my letter. I am writing it at grandma's.

Your little friend,
Jean Johnston.

A FINE AMBITION

Dear Standard:

Your paper is such a welcome visitor to our home and we enjoy the little stories so much that I have decided to write a letter too. We have no Presbyterian church in our town, so we go to Mount Zion Presbyterian Church at Rose Hill. We attend Sunday School here. I am ten years old. I have one sister 13 years old and three small brothers. We expect to have an accredited high school here next year. I am so glad. I hope to be a missionary when I grow up.

From your friend,
Mary Emily King.

Magnolia, N. C.

A NEW FRIEND

Dear Standard:

I am a little girl ten years old. I go to Sunday School. My teacher's name is Miss Clita Jackson, I like her fine. I have two brothers and one baby sister. I will close in fear of the

wastebasket, hoping to see it printed in the Presbyterian Standard.

Your unknown friend,
Edith Cole.

Sanford, N. C., R. F. D., No. 1,
Box 61.

HAS TWO PETS

Dear Standard:

I am a little girl eight years old. I will be in the fifth grade next year. I have one brother six years old, his name is Charles. We go to Sunday School every Sunday we can. Mr. Grier is our preacher, we like him fine. I have two pets, one dog and one calf. Brother will be in the second grade next year. Mother is my Sunday School teacher. Mrs. Watkins is Brother's Sunday School teacher. Please print my letter for I want to surprise my grandpa and grandmother.

Your unknown friend,
Beatrice Williamson.

Rutherfordton, N. C.

FLUFFY'S CLOSE CALL

It really was too bad, for Fluffy had no one to tell her what not to do. She simply did what all the other little incubator chicks were doing, only she tried to do it first.

They were all so big and nicely feathered out that they no longer spent the night in their box with the warm dark bedroom to keep them cosy. They were big enough to roost on the top of the box, that is, most of them were. But some perched on the rounds of an old chair which stood nearby.

You see, this family lived on the porch of a cottage by the side of a beautiful lake. They were too young to be kept in the chicken yard, and so were allowed more liberty. They would have wiggled through the fence of the chicken yard, for it was not very tight and they might even have strayed too far toward a neighboring yard, where a big black cat watched patiently for just such dainty tidbits.

When the sun came up over the hills across the lake and made the dew-drops glitter on the grass, all the little chicks would scamper down the steps and begin to scratch about in the sandy yard, finding small bugs and tender leaves and shiny bits of grit to help their digestions.

But for three or four days now not one of them had set claw on the ground. It had rained and rained and rained. They soon got tired of running for shelter when the drops came down too fast. Besides, it made them cold and shivery, and it was much more comfortable to stay on the wide porch or to run about in the funny little shed just back of it. However, they might have ventured out when the rain did stop for a few minutes, if it hadn't been that one morning when they woke up the sun was shining—and, of course, that pleased them, but what caused them great astonishment was that the lake had come right up into the yard and was rippling around the steps and even under the house. Fluffy could see the sparkle of the water through the cracks in the floor. It was all very astonishing and there was nothing to do but make the best of the situation.

After all, things might have been worse, for they had plenty of food served them in a shallow pan, and, of course, they could get a drink whenever they wanted it, but it wasn't like getting out and digging their toes in the good soft dirt. They could ruffle their feathers and bask in the sun on the porch, but it wasn't like dozing out

under the leaves that grew at the base of the little maple tree where an occasional bug would come traveling by, and the warm sand could be dug into cozy hollows that just fitted their breast bones. Fluffy and her brothers and sisters began to wonder if they would have to stay on that porch forever. It was not a pleasant prospect.

Fluffy was the first chick to spy dry land when the lake began to go back where it belonged. She had to run through a puddle to reach the little brown knoll just beyond, but she felt very proud when she found a big fat angleworm the very first thing. Of course, the other chickens spied her and came running out to help her eat the nice fresh dainty. They had no mother to tell them that it was very bad for chicks to get wet.

That afternoon the Nice Lady who fed them went away, telling her little boy to keep an eye on them and to see that none were so foolish as to get into deep water. But the other children were all playing up on the road, where it was dry and sunny, so that is how it came about that Warren, which was the little boy's name, went up there to play, and of course, there wasn't a soul near and Fluffy couldn't make anybody hear.

She thought it would be easy to run through a puddle that lay between her own yard and the next. There was unusually good picking in the other yard, and besides it would seem good to be able to run and flutter one's wings.

Fluffy thought about it for several minutes. The other chicks were all snoozing on the porch and it seemed quite a safe undertaking. At most, she would only get her breast wet, she decided, so in she plunged.

The water came up over her back. Her feet could hardly touch bottom. How cold it was! And oh, it was a terribly wide puddle. Would she ever get across? A little off at one side Fluffy saw the top of a tiny stump, hardly more than a stick, but at least big enough to stand on. She made her way toward it and managed to claw her way anxiously to the top. There she perched peeping with all her might in a high piercing call for help.

Fulffy was wet through and her feathers clung together and separated into little wisps that let the cool breeze from the lake blow upon her shivering bare skin. The sun couldn't reach her here, and she didn't dare to go through the puddle again to reach the sunshine.

By and by, Fluffy stopped calling. She was getting weak and it was all she could do to stay on her perch. Besides her claws were so cold that she couldn't tell whether they were there or not. Fluffy's eyes closed, and she felt very strange and dizzy.

After a long time, when she felt she could not hold on much longer, she heard the welcome voice of the Nice Lady calling all the chicks for their supper. Fluffy managed to open her bill and to give three or four high, sharp peeps. Then she found that she couldn't open her bill at all and her eyes closed and she tumbled right off into the puddle again.

But before she had time to get very much wetter, Fluffy felt herself being picked up and in just a little while something warm was wrapped all about her so that only her bill stuck out. She heard the Nice Lady's voice telling Warren that they would pour some warm milk down her throat and it might be a good idea to put some pepper in it, too. That drink certainly tasted good, even if it was turned down Fluffy's throat with a spoon. Then everything was quiet.

Cold as she was, she began to feel more comfortable and soon went to sleep. Fluffy dreamed that she was under the little old brooder where she used to take her naps and where it was always so warm and comfortable.

After a while Fluffy woke up to find the sun shining all about her. For a minute she couldn't think what had happened. Inside the cloth blanket, she ruffled her feathers and they felt almost dry. She tried her legs and they seemed almost as good as new, so she stretched and wiggled until the cloth loosened and she could step out. Fluffy found herself on the porch chair. It was a good place to be. She stretched her wings and preened her breast feathers and ruffled herself all over.

What was that pecking she heard around the corner of the porch? It must be that the chicks were eating their supper. Fluffy had never missed a meal yet and now she fluttered down from the chair and ran as hard as she could go to get there before it was all gone.

After that Fluffy kept away from puddles. She had forgotten all about her unpleasant experience, but something inside of her seemed to say, "Stop!" whenever she saw a puddle in front of her and that was even better than having someone to say it to her.—Wallace Mead, in Banner.

THE STORY OF A DONKEY

By Caroline Kellogg

John had one habit. He would cry, long and loud, when things did not go to suit him. It distressed father and mother, for John was four years old, and they wanted him to be a man and not a cry-baby. They had talked to him about it many times, but still John cried.

One day something went wrong, and John began to cry. Aunt Helen went over to John's blackboard and picked up a piece of chalk. John saw her through his tears, but went on crying. "Once," Aunt Helen began, "there was a boy whose name began with J."

John heard her, but he only cried louder.

"Sometimes," Aunt Helen said, "he smiled; sometimes he looked cross; and some other times he opened his mouth wide and cried loud, like a baby, even though he was four years old."

John was not crying now. He was standing close beside Aunt Helen, watching her, but Aunt Helen didn't turn round to look at him. She just went on talking.

"This boy's name began with J, but it wasn't John. Oh, no! His name was Joey. Joey lived in the country, where they had horses, and cows, and pigs, and chickens, and almost everything except ponies; and Joey did wish he had a pony!"

"One day a man came to Joey's home with something to sell. 'Oh, father!' Joey said, 'it is a pony.' It did look a bit like a pony, but it was not one. It was a dear little gray shaggy donkey, with long, floppy ears, and the kindest eyes you ever saw."

"'He's four years old,' the man said. 'Does he cry?'" Joey's father asked.

"The man looked puzzled, first at Joey's father and then at Joey. 'Oh!' he said, and then he laughed. 'I don't think he knows how, but I guess he could learn.'"

"'Oh, but we don't want him to learn, do we, Joey?'" asked Joey's father; and Joey said, "No, sir."

"'Well,' the man said, 'if he doesn't ever hear anybody cry, may be he won't learn how.'"

"Joey's father bought the donkey,

and Joey was so happy he felt as if he would never, never cry again.

"In a few days he and the donkey were very good friends. The donkey's name was Jerry. Every morning Jerry would come up to the side door and wait for Joey to come out, and ride him and play with him.

"But one morning something went wrong at breakfast, and Joey cried. He cried loud, and he didn't want to stop; but all at once he heard a noise. It was louder than his crying, and it was out-of-doors. Joey had to stop crying and listen.

"E-aw, E-aw, E-aw-aw!" he heard. "Joey's father got up from the breakfast table, and looked out of the door.

"Oh, dear! oh dear!" he said. "It's Jerry. Now he's learned to cry! A crying boy and a crying donkey—that's too much! We can't keep them both. We have to keep the boy, so we'll have to get rid of the donkey."

"Oh, father, father! please don't," Joey begged, and he was starting to cry again, but remembered just in time. "Truly, father, I won't be a crying boy, and then we can keep Jerry, can't we? And, father, maybe if I don't cry any more Jerry won't either."

"Father promised to give them a trial, and Joey really did try not to be a cry-baby any more, and when you try real hard you can always do a thing, can't you, John?"

But John only answered, "Please tell me that again, auntie."—Ex.

THE COW THAT LIKED COMPOSITIONS

Caro had never written a composition. At the city school nothing had ever been said about them. But here in the country, where they had lately come to live, every Friday was composition day, and Caro was expected to write something on the subject printed upon the blackboard. "Cows," she read, and felt perplexed at once.

"Make your compositions this week humorous, or funny, if possible, the teacher said, which sent Caro home in a puzzle. What was funny about a cow?"

After school the little girl took a paper and pencil, and went out into the pasture back of the house to study their cow, and to write her composition.

Billy Carpenter had told her that cows sometimes chased people; but this cow that her father had just bought looked too clumsy and too lazy to run after anybody. So Caro sat down upon a big stone, and wrote "Cow" in big letters at the top of her sheet.

The cow switched her tail from side to side, to drive off the flies; so presently Caro wrote:

"Cows are big animals, with long tails that go wigglety-waggle."

Then she watched to see the cow do something funny; but all she did was to nibble at the grass.

Pretty soon this went down on Caro's paper:

"Cows eat all the time, and never stop. They have big eyes that stare at you, and they have horns to let down the bars with, when they go home at night. Our cow is reddish, and isn't funny at all."

Just then the cow walked off under a tree, and lay down chewing her cud.

"Oh," thought Caro, "that is funny! They do their eating first and then they go and chew and chew!" So she wrote down her discovery, adding, "I wish I could do that way; but mamma makes me chew as I go along."

A railroad passed near the farm, and just then a whistle sounded shrilly not far away. It frightened the cow, and getting on her feet in a hurry she came bounding in Caro's direction at a lively pace.

"Oh!" screamed Caro, dropping paper and pencil, she scampered away toward

Marriages and Deaths

MARRIED

Barnes-Currie — At McPherson church, near Fayetteville, N. C., June 12, 1923, by Rev. D. L. Jones, Mr. Hugh A. Barnes, of Maxton, N. C., and Miss Jeane A. Currie, of Route 3, Fayetteville, N. C.

Henderson-Morris — At Hopewell manse, in Mecklenburg County, N. C., on Tuesday, August 21, 1923, by Rev. R. S. Burwell, Mr. Andrew R. Henderson and Miss Bessie V. Morris, of Stanley, N. C.

Todd-Elliott—In Greenville, S. C., August 24, 1923, by Rev. E. P. Davis, Mr. W. A. Todd and Miss Etoile Elliott, both of Anderson, S. C.

Church-Johnson—On June 13, 1923, at the home of Mr. E. H. Williams, Marlinton, W. Va., Mr. Raymond V. Church, of Akron, Ohio, and Miss Viola Elizabeth Johnson, of Marlinton, by Rev. H. H. Orr.

Neathawk-Odell—On June 23, 1923, at the manse, Marlinton, W. Va., Mr. Charley W. Neathawk, of Looust, W. Va., and Miss Angie Mildred Odell, of Mt. Nebo, W. Va., by Rev. H. H. Orr.

Neathawk-Taylor — Lester P. Neathawk and Miss Lydia Fay Taylor, of Looust, W. Va., were married at the manse, Marlinton, W. Va., June 25, 1923 by Rev. H. H. Orr.

Slaven-Holesapple—At the manse, Marlinton, W. Va., July 16, 1923 by Rev. H. H. Orr, Hubert Bernard Slaven and Miss Jessie Edith Holesapple both of Marlinton.

Barlow-Wooddell — Ward Richard Barlow, of Onoto, W. Va., and Miss Anna Belle Wooddell, of Linwood, W. Va., by Rev. H. H. Orr at the manse, Marlinton, W. Va., August 16, 1923.

the fence. Safely on the other side, she ventured to look back.

The cow was inspecting the composition.

"Oh," cried Caro again, and then louder, "Oh my!" for the paper had vanished in the cow's mouth!

Caro went sadly home, to re-write her composition in a safe place, and she added this to the first part:

"Cows like compositions, for ours ate mine up."

The next Friday afternoon, when all the twenty compositions were read, the scholars voted Caro Clyde's the very funniest one there.—Emma C. Dowd, in Ex.

THE COUNTRY VISIT

The big horse walked beside her with a gentle nose thrust out, The colt came running from the field and frolicked all about;

The chickens crowded close, until the farmer's wife said "Shoo!"

"I think they like to have me here," said little 'Liza Lou.

The ducks were swimming in the pond; they gave a friendly quack;

The turkeys came to greet her from behind the golden stack;

The rooster strutted up and said, "How do de doodle do?"

"I'm pretty well, I thank you, sir," said little 'Liza Lou.

The old eat waked and slept again, stretched out upon the floor;

The hen with all her fluffy brood was clucking near the door;

The long-legged calf came skipping, and the mother cow said, "Moo!"

"I like the country very much," said little 'Liza Lou.

The pet lamb snuggled at her side and gave a timid bleat;

The kind old house dog wagged his tail and laid down at her feet;

And from the dovecot, soft and low, she heard the pigeons coo,

"Oh, let me come again, sometime!" cried little 'Liza Lou.—Ex.

(As burglar enters the house of Banker Johansson) — Mrs. Johansson—"John! There's a strange man in the room!"

Banker—"What do you want?" Burglar—"Money!"

Banker—"What security do you offer?" —Sondags Nisse.

SOME WISE MINDS

Mind your eyes; don't let them see Things you know ought not to be.

Mind your tongue; don't let it say Unkind, cruel words today.

Mind your ears; don't let them hear Gossip. Of it stand in fear.

Mind your hands; don't let them do What may bring deep grief to you.

Mind your feet; don't let them go Where your conscience tells you, No! —The Children's Comrade.

She—"How kind of you to bring me those lovely flowers. They are so beautiful and fresh. I think there is some dew on them."

He (in great embarrassment) — "Yes, there is, but I'm going to pay it off tomorrow."—Ex.

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Story and Incident

"I AM A DEBTOR"

By Annie Rankin Carr

It was late in the winter when Faith Trueheart paid Tony a visit at the Round House.

Tony's history is worth chronicling—if there were time. A mite of a youngster was Tony, his eyes dark as black pansies, a lie coming as easily to his lips as a laugh, when Mrs. Trueheart set out to win him. Through the years Tony responded to the winning. He had straightened out like a clean young sapling. Now for some months he had held a position at the Round House, having risen to this responsibility by gradual steps indicating honesty and unflinching faithfulness. To these traits were added the vigor of a Christian young manhood. For this end Faith Trueheart wearied not in praying.

As a wife of a mission pastor in the down-town district of a Southern city, Mrs. Trueheart lived strenuously. The flying hours of seven days in the week she crowded with a multitude of matters of signal importance to her family and the members of her husband's spiritual flock.

As pastor Trueheart saw his wife preparing for a walk that afternoon in late winter the apprehension which he had felt of late smote him afresh with a sudden chill. Faith appeared to him to be markedly worn. An increasing pallor and weariness seemed possessing her.

"I fear you are not well, dear," he said as she started for her hat and coat. "Don't go out today. You must not stay all the time in the front line benches."

With characteristic cheeriness Faith maintained that she was in usual health, but admitted to being "rather tired."

"The chief wonder of my life is," often had she thought, "that I dare keep so well." In youth she had been considered a frail child, with no inherited tendencies, but of slight build and capricious health. "Of course the care of the home comes first," she had said in the early years of her marriage. "My big job as wife and mother must have primal place." Consistently had the purpose held to keep the home sweet and lovely for the children and their father. Dull monotony of house-work? No, Mrs. Trueheart had not found it so. It was difficult for her to understand how anyone could hesitate over the doing of a manifest duty. Her own simple creed: "Whatever thy hand findeth to do—" made her give herself as interestedly and whole-heartedly to housekeeping as to leading the Women's Mission Class or her Boys' Club.

Through his study window the husband watched her leave. Wistful and unconvinced his eyes followed Faith as she stepped to the pavement. "My little windflower," he said, almost involuntarily, as he saw her more wan and fragile than she had ever seemed. "The will to do, no matter how inexhaustible nor how freely given, can not accomplish miracles. Sooner or later nature will exact payment," he thought with a pang.

Mrs. Trueheart seldom paid a purposeless visit. Her purpose at this particular time was to invite Tony to gathering of the young fellows of the neighborhood to the minister's home the following evening.

Faith Trueheart had, in a marked way, the gift of sinking herself in another's personality. Because of that

trait and the warmth of a kindly nature she had touched her life with the lives of all who crossed her path. In the tiny cottage across the street she had helped nurse when the baby lay ill. In the nondescript boarding-house around the corner she had managed a cosy wedding for a working-girl. Down the alley in that tumbling-down tenement she had closed the eyes of a tired mother in the last long sleep. And if she kept serene and brave-hearted amid experiences which take toll of physical health and heart's ease it was because she drew constantly upon the Source of her strength.

Arriving at the Round House Faith sought out Tony. With warrantable pride and gratefully, he showed his friend over the place, remembering her words of recommendation which had helped put him there. Engines of various sorts and conditions were reviewed with interest. Some had overturned in wrecks, others had been damaged in head-on collisions. Suddenly they came upon a powerful one, all new and shining, seemingly ready for action. "What's wrong here, Tony?" inquired Faith with vivid attention.

"She's busted' as the fellows say," answered Tony. "She pulled an overload."

Machinery had always a fascination for Faith—pulsing and throbbing as if with human heart-beats. With live eyes and breath coming fast, she stood motionless, looking up at the mighty thing. "I can imagine it with something akin to a soul," tears glistening on her cheeks, "swaying with easy grace over the rails on a mission of service to mankind."

That evening several hours afterward, they found Faith on the couch in her friendly living-room. The glow of the firelight heightened the shine of her dark hair. With head pressed against the pillows she stared at them with fever-flaming eyes. Incoherent words fell from her lips, the pulse in the slender wrists fluttering so pitilessly.

"A nervous collapse," pronounced the kind-faced doctor when they called him in.

For hours the fever lasted with torturing pain, and sleep mercilessly refused to come to tired eyes.

Whiteoaks, operated by the most skilled nerve specialist of the city, was an expensive establishment. But pastor Trueheart would have none but the best care for Faith, though it wipe out the small savings he had put by for the children's education.

Not the least call upon Faith Trueheart's powers throughout the years of her married life had been the ever-present ends—failing-to-meet condition of their family budget—a condition which was graying her husband's hair and leaving scars on his economic conscience. Assuredly a Gospel minister should claim the inherent right to stand before his fellows without shrinking and without embarrassment because he had followed the injunction, "owe no man anything." Thus Faith reasoned within herself, not bitterly, but in the white light of justice, as she saw her husband's mind burdened with the problem of living within his salary, as well as with "the care of all the churches."

"Guess she carried an overload," mourned Tony as day after day he came to the door of the sanatorium with an odd arrangement of winter's flowers—arbor vitae, snowdrops, and violets.

Time moved laggardly to the Trueheart family. Six weeks later Faith was sitting in a big rest-chair in the sun-porch of Whiteoaks. Slowly, doggedly had she fought her way back

to life. The flush of health was returning to her face, the old-time note of gladness in her voice.

Near Faith, in another chair, reclined Adorna Selfease. The trouble

with Adorna was that all her life she had too much of everything—too much play-time, too much wealth, too much of herself. She, too, had lived strenuously, as a woman of fashion lives.

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A rather singular attachment between these two women, so unlike in temperament and far apart in aim, had developed during their acquaintance at Whiteoaks. Adorna although artificial, had not lost her admiration for the real. In Faith Trueheart she recognized qualities lacking in her herself, and was attracted thereby. With that clear perception with which both nature and experience had endowed her, Faith very eagerly discovered the good, the genuine, in Adorna's untilled, unfruitful soul.

Adorna talked charmingly of her travels—it seemed she had always been poised for flight—and to Faith, whose travels had been limited to her native land, these accounts of distant countries thrilled as personal experiences.

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flowering trees in fair Japan as the cherry blossoms came fluttering down upon her upturned face. She watched crystal streaks come leaping down the mountain sides, then with the easy grace of the Orient, glide through the deep grass on the way to the sea. By night she walked under brilliant star-drifts in the land of the Southern Cross, or by day sailed into strange harbors. Across the greening barley fields of Palestine she heard the pheasant call to his mate, as the slow-moving ex-carts came creeping along the dusty highway. But the story of a Garden—a Garden where olive trees spread their kindly shade as in the long ago—Faith loved best to hear.

In the quiet corner of the sun-parlor, with the first breath of spring in the air, Adorna had just finished describing again, at her companion's request, the scenes so hallowed by the presence of One who once dwelt among them.

For a long time each woman sat silent, thinking.

It was Adorna who broke the spell. "Mrs. Trueheart," she began in a voice full of emotion, "you may be surprised to know that for some days I have been thinking—the most serious thinking in all my life. And—," she hesitated awkwardly, this woman of poise, "I've come to the conviction that fundamentally my life is all wrong,—wrong in its springs."

Faith let her talk on. It was what Adorna needed. Only she gave her an understanding, sympathetic smile.

"Since knowing you," began Adorna, "I've begun to look at life with different eyes. I'm beginning to discern that I've been guided by wholly insufficient standards—false values. My church membership? I count as a mere numeral!"

Faith listened interestedly, waiting to know where the other was leading.

"Won't you forgive me if I seem personal?" inquired Adorna somewhat timidly.

With Faith's reassuring smile she went on: "With a distinct shock I've come to realize that my life is empty, my hands idle, my heart hungry."

"But you are not unhappy—"

"We cannot put happiness on as we do a garment," quietly interrupted Adorna. "Happiness comes not from indulging ourselves under cover of exercising our rights, but chiefly from thinking of others. That, I believe, is the secret of the dynamic within you."

"Even as the Son of Man came not to be ministered unto—" gently quoted Faith.

"And, naturally, you have many friends," her companion reasoned. "One who has a friend that cleaves as David to Jonathan drinks deeply of contentment," and she sighed regretfully. For Adorna Selfease, in spite of her luxurious trappings, was a lonely soul, without kith and kin, and no ties that are sacred, like home and dear ones.

During the weeks just gone she had looked upon Faith with new-wise eyes, seeing a motive power which gave something that she could not claim, a balm she knew not of.

Faith was a good listener. After a pause Adorna resumed: "Tomorrow you expect to return to your home and family. Before you go I want your advise concerning something I wish to do. I can trust your judgment, Mrs. Trueheart, when it comes to the heart or the head," she laughed brightly.

"Unfold your plan." Faith told her. "I'll try not to disappoint you."

As Adorna talked, her tones charged with earnestness, Faith, realizing that it is easier for the camel to go through

the needle's eye than for the Adornas to break the silken chains of self-centered lives, lifted her soul in unuttered thankfulness for Heavenly Grace that had been steadily at work performing its gentle cure upon Adorna.

When aroused, Adorna did nothing by halves. She had a way of beginning at the core of a matter. Her

proposition clearly and succinctly laid before the minister's wife, and enthusiastically approved by that lady, Adorna made her decision with that alacrity of mind characteristic of her.

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The next session will begin Wednesday, September 19, 1923. For information write to Rev. Hugh R. Murchison, Executive Secretary, Columbia, S. C.

nite purpose, and then her eyes found the words: "I am debtor—" Paul felt himself debtor because of the love which constrained him, a debtor to every individual soul to all classes, and peoples. And the thought which had animated the great apostle had become a vivid, living power in the soul of Adorna Selfease.

With a sweep of mental vision clearly could Faith see the Home for Children—those "little ones," fatherless, motherless, homeless—that would arise in due course of time because of Adorna. Beyond the noisy city, there in the great out-of-doors, flooded with sunshine and enveloped in sweet-scented air, would gleam its sheltering walls. Faith could almost hear the sound of swift-winged feet pressing up to Adorna, as the children greeted her with glad faces and out-stretched hands—gold exchanged into lives.

Moorestville, N. C.

"I MAKE IT MY BUSINESS TO REMEMBER"

A young man now a member of a large hardware firm attracted attention when he was an employe drawing a small salary, by his remarkable memory. Again and again as he approached a customer to wait on him, he called him by name. The clerks who had been much longer in the business were acquainted with only a few of their customers, while this young fellow seemed to know every one. And it was not because he had made their acquaintance before securing his position, for he lived in a country town all his life, until he went to work and began as a total stranger in the city.

One of his superiors having noticed that he called by name a man who had come into the store to make a purchase, found his curiosity aroused. He himself could not remember ever having seen the man before. "How did you come to know that customer, John?" he asked.

"Why, he bought some nails from me one evening about six weeks ago, as near as I can remember."

"How did you come to know his name?"

"Well, we got into a little talk and he told me his name. I always like to know the names of my customers," said John simply.

"You've seen a good many strange faces in six weeks," the employer remarked. "I should think you'd get confused. How do you remember them? What is the secret?"

"I don't know that there's any secret about it," said the boy, showing signs of confusion as he discovered that several of his fellow clerks were paying interested attention to the conversation. I think that customers rather like it when you call them by name, so I make it my business to remember."

"I make it my business to remember." What volumes are expressed in that simple speech! How simple it makes the difference between the youth who gets ahead and the one who fails! The boy who blunders, who forgets an important commission entrusted to him, is inclined to be indignant when he is severely censured. He is sorry, of course, extremely sorry, but how is he to blame for forgetting, he wants to know. Anybody ought to realize that he did not do it on purpose. And he is the boy who stays on, year after year, at the same salary, watching wistfully the associates that pass him and wondering why some fellows have all the luck.

"I make it my business to remember." In that simple sentence is compressed the secret of success.

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s 7:28 pm	8:36 am	s 9:26 am	9	Sanitorium	36	f 6:26 pm	s 3:05 pm	s 8:02 am
f 7:34 pm	f 8:39 am	f 9:30 am	10	Montrose	35	f 6:22 pm	f 3:00 pm	f 7:58 am
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Sparkles

"Why," asks a Missouri paper, "does Missouri stand at the head in raising mules?"

"Because," said another paper, "that is the only safe place to stand."

"Were you very sick with the flu, Rastus?"

"Sick! Sick! Man, Ah was so sick mos' ebery night Ah look in dat er casualty list for mah name."—Ex.

Uncle Jack asked little Celia if she didn't want him to play with her. "Oh, no," she said, "we're playing

Indian, and you're no use, 'cause you're scalped already."—Ex.

Preparedness

A tall, nervous-looking man rushed into the grocer's shop in a New York State village.

"Sell me all the stale eggs you have," he demanded.

"Well, I don't usually sell stale eggs," said the grocer, "but I could tell you have some if you—"

"I must have all you've got."

"I suppose you're going to see 'Hamlet' at the village hall tonight," said the grocer knowingly.

"Hush!" said the stranger, glancing around nervously. "I am Hamlet."—New York Evening Mail.

Professor Redmond (puffing the results obtained from the inflection of the voice): "Did I ever tell you the story of the actor who could read a menu so as to make his audience weep?"

Freshman (strangely moved): "He must have read the prices."—Ex.

Old King Coal is a merry old soul. A merry old soul is he—

When you consider the size of his roll, Why in the world shouldn't he be? —Boston Transcript.

Teacher of Hygiene—"Why must we always be careful to keep our home clean and neat?"

Little Girl—"Because company may walk in at any moment."—Judge.

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

"I say, that's my umbrella!" "I don't deny it. I bought it at a pawnshop."—Lampoon.

John D. Rockefeller, Jr., favors the eight-hour day. Work eight hours, sleep eight hours, and step eight hours on the gas.—Philadelphia Evening Public Ledger.

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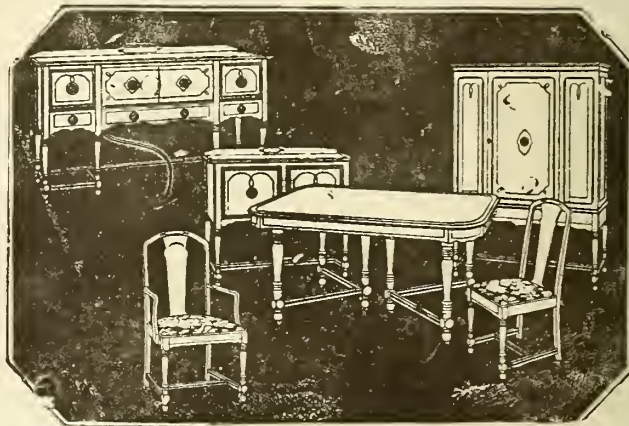
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EDITORIAL

"WHAT DO JEWS BELIEVE?"

Such is the title of a little tract sent to us by a Jewish society which is anxious to have the world know what Jews believe. It supplies for us a long felt want. Doubtless we are to blame for an aloofness which has prevented us from asking any Jewish acquaintance what the Jews believe. We did venture once to ask two intelligent Jewish ladies to tell us frankly about their religious beliefs. We have credited them with being intelligent, and yet we failed to get any intelligent ideas from their answers to our questions.

This little tract does give us some very definite, clear-cut positive ideas. The author of this tract says the Jews believe in the existence of God, not as the result of any process of reasoning, but instinctively. "The Jew has always felt the existence of God as a basic fact in life."

The Jews believe in the unity of the Godhead. As the author of the tract puts it, they believe in the "uniqueness" of God, evidently using this word to discriminate their Monotheism from the Christian's Trinitarianism.

They believe that God is holy, and good, that he is omniscient, omnipotent, and omnipresent. They believe that God created the world, either by His fiat or by a process of evolution. In either case they trace its origin to Him. Having created the world, He stays with it to care for it and govern it. Just how far this government intervenes in human affairs is not made clear.

"What do we believe about man? To put it negatively first, we do not believe in a great many doctrines that are current among other people, as the doctrine of original sin, the fall of man, the need of vicarious atonement and such like." When the author turns to state positively the Jewish doctrine of man, he is very unsatisfactory. He declares that God made man in His own image, and that all continue to "bear the impress of the Divine image in their soul. Furthermore, to realize this Divine nature and enact it in his life is man's paramount duty and purpose." Suppose he fails, is he then a sinner? And if a sinner, what notice, if any, will God take of the fact? The author leaves these questions without even an inferential answer.

The Jews believe the Bible is in some sense a revelation of God's will. But obviously not in the sense that it is an infallible rule of faith and practice. The author takes great liberty with the Bible. He picks and chooses under the guidance of his own flickering light of reason. The Jews are in their treatment of the Bible rationalists.

"What becomes of our soul? Do we believe in a hereafter? Briefly speaking, we certainly believe that the soul survives the dissolution of the body, but just what occurs after death, and what the state of the soul is, the purest teaching of Judaism has never attempted to define." It can hardly be said that the Jews believe in future rewards and punishments. They believe the soul outlasts the body, but beyond that they seem to be agnostics.

"What do we believe about the Messiah? Jesus, the Messiah, or the Christ, of the Christian world, was a Jew, and it was the question of His Messiahship that created the cleft between the two religions. Doubtless some Jews still entertain the hope of a personal Messiah. Reform Jews, however, do not. They do not believe in the miraculous Messiah." We are thankful for so much information on this subject of the Messiah, but are disappointed that he did not tell us definitely what the Jews think of Jesus of Nazareth. It is clear that they do not believe in miracles, and to eliminate the miraculous from the historical ac-

counts we have of Jesus, leaves rather meagre data for forming any intelligent conception. Our author goes on to say: "All Jews, however, agree in the hope of a Messianic age—an age when humanity will enjoy the reign of righteousness, unity and peace, and all hearts shall be united in pure worship of the One and Only God."

Do the Jews believe in a Messianic age without a Messiah to bring it about? Not exactly. Notice that it is said the Reformed Jews do not believe in a "personal" Messiah. They believe in a national Messiah. In other words they believe that the divinely appointed mission of the Jews is to imbue the rest of mankind with their superior ethical, social and religious ideas, and thus gradually introduce the golden age, so splendidly portrayed by their prophets.

Contrast this cold, barren system of thought with the warm, pulsing, ecstatic religion of that Jew who met with Jesus on the way to Damascus, and gave his heart and life to Him.

THE RESIGNATION OF DR. J. W. BACHMAN

It is a wonderful experience for a man to have been pastor of a church for 50 years in a large city, where he influences not only his own people, but all people; yet such is the experience of Dr. Bachman. In 1873 he became pastor of the First Presbyterian Church, of Chattanooga, Tenn., and now 50 years after, he is to lay down that office and retire to his well-earned rest.

In all those years he has been faithful to his ordination vows. He has preached a pure and old-time Gospel, with no attempt at sensationalism. The following is his letter of resignation to his Presbytery.

To the Presbytery of Knoxville:
Moderator and Brethren: On October 1, 1873, the Presbytery of Knoxville, at the request of the congregation, placed in my hands the call and work of the First Presbyterian Church of Chattanooga, Tenn.

From that time until the present, I have tried to give the strength of body, mind and spirit to the service, for the honor of God and the good of my fellow men.

It has been a labor of love and joy. The members of the congregation which called me have long since fallen asleep, but I desire to make record that they were true and faithful all their days, and their children and their children's children, together with the goodly multitude who have united with us from year to year, have been true and encouraging all their days.

As you know, I have long since passed my four score years and find myself unable to meet the responsibilities and do the work of such a large congregation, as we now have, as pastor; and I herewith present my resignation to take effect October 1, 1923, and ask that you relieve me of the many responsibilities of the work of the church.

Your fellow servant,
(Signed.) J. W. BACHMAN.

At the conclusion of the morning service the congregation formally concurred in the request to Presbytery. The following was their action:

Whereas, The Rev. J. W. Bachman has notified us that at the next meeting of the Presbytery he will tender his resignation as pastor of this church to take effect October 1, 1923, at the close of fifty years of service;

"And whereas, While we cannot think of losing him as our pastor without deep sorrow, we recognize that he has reached that age when his splendid service entitles him to be relieved of the burdens of an active ministry. Now, therefore, be it

Resolved, That we concur in his request for dissolution of the pastoral relationship between him and this church, and, at the same time, assure him that it will be our pleasure to add in every possible way to his comfort during his days of well earned rest."

THE CLOSING DAYS AT MONTREAT

The last week at Montreat is always the best, and, in thus planning, they seem to be following the bill of fare of the marriage at Cana of Galilee, as it appeared to the guests on that occasion when they found the wine furnished at the close of the feast to be much better than that given first.

Dr. Wm. Evans and Dr. James I. Vance were the speakers and each measured up to the expectations of the great audiences that greeted them, morning and evening.

Business called me to my office in Charlotte from Tuesday till Thursday night, so that I only heard Dr. Vance once and Dr. Evans twice during the week.

Dr. Vance is always heard with pleasure by a Montreat audience, and, as we learned from those who were present at his various services, he fully sustained his well-deserved reputation as a master of sentences, "magister sententiarum," as the Latins used to express it.

We heard Dr. Evans twice in his Bible readings during the week, and twice on Sunday, when he preached two masterly sermons. His Bible readings were in the First Epistle of John. We heard the opening lecture and the closing one.

We have attended closely every Bible hour in nearly all the years since the Montreat Conferences began and we doubt whether we have ever had any one who has surpassed Dr. Evans in close analytical dissection of the Word of God, or who has handled it with more reverence. As Dr. Lingle said, the last night, in the closing remarks of the season, that he had studied the Epistle of John as he hoped thoroughly, but that under Dr. Evans it had been opened anew to him.

It gave him a fine opportunity to defend some of the doctrines now called in question by the liberals of our day.

For example, in this Epistle, he finds that John was laying down the tests whereby man could enter into fellowship with God. These tests are moral and doctrinal.

The Moral Tests being: (1) Walking in the Light, I John 1:5-7; (2) Fellowship with each other, 1:7; (3) Absence of Sin, 1:8-2:2; (4) Obedience, 2:3, 5; (5) Christlikeness, 2:6.

This test excludes: (1) Ill-feeling, 2:9; (2) Worldliness, 2:15-17; (3) Wrong Views, 2:18-26.

The Doctrinal Tests being: (1) Belief in the Incarnation, 4:2, 3; 5:1, 6, 8; (2) Belief in the Deity of Christ, 4:2, 3, 10, 14, 15; 5:1, 4, 18, 20 cf. II John 7-9; (3) Belief in the atoning death of Christ, 4:10, 14, 15; 5:6-8 cf. 2:2, 1:7.

These readings attracted large crowds, nearly each one being armed with a note book.

On Sunday, at both services magnificent audiences greeted him, and sat patiently through sermons of over one hour long. His sermon in the morning was on the Resurrection of Christ and the proofs of it, based on I Cor. 15:3-19.

This sermon was a closely linked chain of logic, not cold as logic is supposed to be, but glowing with the fervent heat of a man who believed that the old doctrines were in danger and who was determined to hold to them.

We have lived our allotted time, and we have heard many of the master preachers of our day, but we cannot recall any sermon that could surpass, or ever equal this one.

To one whose heart is sore over the looseness of views prevailing over our land, these ringing words were like "the shadow of a great rock in a weary land."

His sermon at the evening service was from II Cor. 5:1-8, "The Sustaining Truths of the Christian Religion. He showed these great truths:

1. A cheerful view of death. 2. Death only a sleep. 3. Sleeping implies an awakening.

It was a comforting and cheering sermon, just what many needed, and all enjoyed. This sermon closed the conference for the season,

and by Monday the crowds began to move homeward.

This season has been the most successful one in Montreat's history, one of the special features has been the music. C. G. Vardell, Jr., the dean of music at Flora Macdonald College led the singing. To our uncultivated ear he did fine work, but of course our endorsement will amount to little.

However, it takes no special ear for music to know the difference between a dignified leader who enters into the spirit of the old hymns and one of these musical buffoons who dispenses jokes with his music, and who imagines that it adds to the praise of God to separate at intervals those who sit on one side from those who sit on the other, or those who use sugar in their coffee from those who take it straight.

The singing of Mr. Connor, Mrs. Bauman, Mrs. Vardell, Miss Lucile Belk, and Rev. Mr. Mann added greatly to the enjoyment of the meetings during the last week.

Soon the visitors will be gone, and Montreat will be left to the regular inhabitants, including the normal school girls and brother G. W. Belk. "God be with us, till we meet again."

REV. A. S. JOHNSON'S DECLINATION

All the Presbyterians, especially those who are interested in its development in Charlotte will learn with interest and gratification that Dr. Johnson has declined the flattering call, extended to him by the Central Presbyterian Church of St. Louis, Mo.

This call in the matter of salary and other inducements was such that any man would have felt inclined to consider it. When declined, this church proposed to send another committee to press the matter.

Dr. Johnson felt that his work here is not finished, so that he declined every proposition.

His firm stand for conservative doctrine, and his spiritual messages each Sunday have made him a power in this city.

We have a fine body of ministers in the city at present, and we would hate to see the number reduced.

REV. W. L. LINGLE, D.D.

The Presbyterian of the South announces that Dr. W. L. Lingle will be added to its editorial staff, making the combination a threefold one. W. S. Campbell, A. A. Little and W. L. Lingle, all having the mystical letters, "D.D." after their names.

This is a strong combination, and we congratulate our esteemed contemporary upon this new move.

Dr. Lingle is a man whose common sense and clean mind is peculiarly strong, and he enlightens any subject with which he deals. He knows the history of our Church as few men do.

THE DEATH OF MRS. R. W. CULBERTSON

Our most tender sympathies go out to Rev. R. W. Culbertson, pastor of Central Steele

THE UNBOUGHT GOOD

By Annie Johnson Flint

What would our land be worth to us,

The land we sell and buy,
And fence about, and call our own,
Without God's open sky
To hold the sunset's rose and gold,
The white clouds floating high?

What would our fields be worth to us

Without the gifts he sends;
Without the sunshine and the rain,
On which our bread depends,
His little brooks to flow for us,
His birds to be our friends?

Oh, as the land without the sky

That ever bends above,
So barren and so desolate
Our lives without his love—
The blessings that no gold can buy
Our greatest riches prove. —Ex.

Creek and Pleasant Hill Churches, in the death of his beloved wife.

There is no loss to a man in life that leaves a greater gap than to lose the companionship of one who has shared his joys and sorrows through a long life.

Devotional

POWER OF A CHRISTIAN

Some men are afraid of being too religious. What we need today is men who believe down deep in their soul what they profess. The world is tired and sick of sham. Let your whole heart be given up to God's service. Aim high. God wants us all to be His ambassadors. It is a position higher than that of any monarch on earth to be a herald of the cross; but you must be filled with the Holy Ghost. A great many people are afraid to be filled with the Spirit of God—afraid of being called fanatics. You are not good for anything until the world considers you a fanatic. Fox said that every Quaker ought to shake the country ten miles around. What does the Scripture say? "One shall chase a thousand, and two shall put ten thousand to flight." It takes about a thousand to chase one now. It takes about a thousand Christians to make one decent one now. Why? Because they are afraid of being too religious. What does this world want today? Men—men that are out and out for God, and not half-hearted in their allegiance and service.—D. L. Moody.

RETURN TO GOD

"O Israel, return unto the Lord thy God."—(Hosea 14:1).

Thank God that He does not let His children go on comfortably when they wander and fall! Have we not known (God grant we may never again know!) a wretched mental nausea, a sense of discomfort and restlessness, a misgiving that something is wrong, though we cannot say what? no actual pain, no acute attack of anything, but a nameless uncomfortableness, most easily described by a negative, that we are not "as in months past." If this is the present state of any reader of this message, do let me most earnestly and affectionately entreat you not to remain another hour in this most dangerous state. Do not let yourself drift on. Every day's delay will make your case worse. Five infinitely gracious reasons are given why you should return. Return! . . . for thou hast fallen by thine iniquity;" the very thing which seemed the barrier to return! "Return! . . . for I am merciful, saith the Lord." "Return! . . . for I have redeemed thee." "Return! . . . for the Lord hath dealt bountifully with thee." "Come, and let us return unto the Lord; for he hath torn, and he will heal us." All these gracious words for you! and the Lord Himself is waiting that He may be gracious! Will you keep Him till a more "convenient season?"

Return!

O fallen; yet not lost!

Canst thou forget the life for thee laid down,
The taunts, the scourging, and the thorny crown?
When o'er thee first My spotless robe I spread
And poured the oil of joy upon thy head,
How did thy waking heart within thee burn!
Canst thou remember all, and wilt thou not return?

—F. R. Havergal.

PUT ON CHRIST

"Put ye on the Lord Jesus Christ."—(Rom. 13:14).

"We are to 'put on' Christ. We are to make our own every separate element of His righteousness and holiness. We are to make His humility ours, and His courage, His gentleness, and His invincible integrity; His abhorrence of sin, and His mercy for the penitent; His delight in the righteousness of others, and His patience for their infirmities; the quiet submission with which He endured His own sufferings, and His compassion for the sufferings of others; His indifference to ease, and wealth, and honor, and His passion for the salvation of men from all their sins and all their sorrows. We are to make His perfect faith in the Father ours, and His perfect loyalty to the Father's authority; His delight in doing the Father's will; His zeal for the Father's glory. The perfection at which we have to aim is not a mere dream of the imagination, but the perfection which human nature has actually reached in Christ. The fountains of my life are in Him. It is the eternal purpose of the Father that as the branch receives and reveals the life which is in the vine, I should receive and reveal the life which is in Christ.—Dr. R. W. Dale.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By S. D. Gordon, Bijou Theatre, Boardwalk, Atlantic City, N. J., July-August, 1923, Auspices Atlantic City Council of Churches

No. 10—Earth's Roughest Hill

Contrasts make things sharper to the eye. Black looks blacker on white, and the white whiter. A dirty mongrel stands out uglier in a brood of well-kept thoroughbreds.

Contrasts never were sharper than in the one Man of the race. He was of the blood royal of earth, yet He lived in a white-washed stone cottage. He was a lineal aristocrat of the aristocrats, yet He earned bread as a carpenter. He came from a throne; He came to a dirty obscure Oriental village. He came for a world throne, but He lived among a people peculiarly provincial and flannish.

His hand had held a sceptre; it handled a hammer and saw. His brow had graced a crown; it was scarred by a crown of thorns. He came, He said, to reign over a race; He hung on a rude cross.

He was the purest of men by consent of those that hated Him; He suffered as the vilest of outcast sinners. He came to bring in a new blessed order of things to this war-scarred, thorn-growing earth. But sin broke the plan. But the thing's not finished yet. The game isn't played out. The innings will turn. Wait a bit.

Those contrasts didn't just happen. That Man wasn't spoiled. The thing was planned. The purpose of the Man's heart shaped the plan. The passion of His heart drove it through, even though His heart broke in the drive. Passion and purpose drove the Man steadily up the roughest, steepest, tallest hill on earth.

The geography of Jesus' life is fascinating. He was the Son of the Earth as well as the Son of Man. Every phase of human experience He knew, and every sort of the earth's surface He touched. He belongs to us down here, doubly.

He was born in a little village of the plains. In infancy he crossed the desert, and slept by the pyramids of Egypt, the cradle of history. He lived thirty out of thirty-three years in a common country village.

He was baptized in the muddy waters of the Jordan River. He was tempted in the Wilderness. He drew the crowds perilously thick by Galilee's pretty blue waters. He was transfigured on towering snow-clad Hermon. He went through the sorest strain of spirit in a garden under gnarled olive trees.

He was hurt to death on Calvary's hill. His body found a three days' resting place in a new-hewn tomb of the rock. He was Son of Man and Son of Earth. He touched both intimately at every point of contact.

But the highest hill He ever climbed, the steepest, the roughest, was Calvary. It was tallest. It lay on the top of another hill, Nazareth. Nazareth was the human life He lived. Nazareth was the underpinning of Calvary. It was the quality, the purity of the Nazareth life that gave the distinctive meaning to the Calvary death.

It was steepest. None other climbed it, nor could, nor can. And only He by giving His life clean out. It was the roughest. Thorn-growing, sin-roughened, it took His very life out getting to its top. But He went.

Have you ever been on Calvary? It faces three ways.

It faces up—toward God. The condition of things on the earth is a scandalous blot of God's administration. Surely God can't be good. It can't be that He cares, to let things go as they do, suffering for the innocent, wrongs unrighted, selfishness riding roughshod over men, evil unpunished. Where is God? Does He know? Does He care? Why aren't things straightened out?

That roughest hill answers. It gives God's estimate of the wrongs that scandalize earth. They deserve the treatment His Son received. Does He feel? He Himself suffered at Calvary when His Son suffered, to tell His estimate of sin, and to destroy sin's power, and to hold judgment, sin's self-judgment, in abeyance till man has had fullest opportunity. God's embarrassment was to show His intense hatred of sin, and yet His intense love of man. He did both in that Calvary event.

Calvary faces down—towards Satan, that splendid foul spirit prince. Sin is obeying Satan. It enslaves man. The Calvary Man took on Himself what was due us. We are set free. Satan is answered fully and defeated stingingly. His power is broken. Calvary makes slaves free men.

And that Hill faces out—toward men. It breaks our hearts with the love of it. For that Man didn't have to die, except the have-to of His love. Ten or eleven times they tried to do Him to death. And they easily could so far as sheer force were concerned.

Each time He held them off with a power they couldn't understand, and couldn't resist. Then He yielded. The dying was voluntary. It means just what meaning the Man put into it. It had to be done, He said. He did it out of love for us. And the love of the thing, once it gets home, breaks a man's heart.

Contributed

Sainted Bishop Whipple, of Minnesota, sat by the sick bedside of a cultured old judge in the southland, talking in his scholarly way. At last the judge politely said, "Pardon me; but you know I'm facing the real things. Won't you talk to me like you'd talk to my black boy Jim?"

And the Bishop said quietly, "You're a sinner, like me. Jesus died for our sins. Trust Him as a little child." And the judge said, "Thank you, Bishop, I can get hold of that. That gives me peace."

When one faces the real things of life, or beyond, it's touch with the man of the Calvary Hill that gives peace.

No. 11—Shoes and Character

SOUTHERN PRESBYTERIAN EDUCATION

By Rev. D. H. Gage, D.D., Secretary

The Presbyterian Educational Association of the South and the Assembly's Advisory Committee on Education met in their annual meeting at Montreat, July 25-27.

Thirty institutions were represented by over 40 representatives. The usual broad, free, informal and helpful discussion of educational problems, covering such subjects as the Local Church Administration, Book-keeping, Literary Societies, Loan Funds, Discipline, Chapel Attendance, and a number of other topics gave the meeting its characteristically beneficial tone. This meeting, however, gave special discussion to some very important topics.

For the first time, one session was given to Sectional Groups, Colleges, Junior Colleges, Women's Schools, Preparatory Schools, Financial Workers, Theological Seminaries, each considering their own special problems.

As "Seminary Week" was in progress, a large number of seminary professors were in attendance. It gave opportunity for discussion of preparation of candidates for the ministry, which at present presents special problems, owing to the almost total absence of Greek from academic preparation. An ad-interim committee of Drs. Mack, Wells, Currie, and Hemphill, from the seminaries, and Drs. Clyce, Douglas, Sentelle, and Gage, from the colleges, was appointed to study and report on the whole situation. A resolution covering the chief points causing inadequate preparation was adopted which is printed elsewhere. Plans were begun for closer articulation between college and seminary curricula.

The committee on Bible Textbooks reported that many safe texts were in print, but that lack of time had made it impossible to examine and report on all, and it had merely prepared a list of texts most widely used from which each Bible teacher could select texts suited to his own needs.

The discussion of the Christian atmosphere of our schools was one of the most helpful. It is to be regretted that the full discussion can not be given here—it would certainly be a comforting piece of reading, full of hope for the future and giving greater confidence in the value of this part of the church's work. It was significant, in view of the widespread laxity of customs and youthful discipline, that it was agreed that the time had come for the enforcement of stricter standards of morals and diligence in study in all our institutions.

The vital importance—the imperative need, for establishing courses and chairs in Religious Education and Church Work that the Church may speedily secure her greatly needed army of trained workers, was emphatically presented.

One session was given to Preparatory Schools, opened with a fine paper by Principal J. K. Coit, of Nacoochee. The wide field open here, its difficulties and needs, the relative place of the Church's schools and the public high schools, were studied.

The excellent work and growing usefulness of the Westminster Bureau were heartily commended.

The necessity for immediate provision for adequate financial support of women's colleges, standard and junior, was vigorously presented and a paper was adopted which will appear elsewhere, and to which the earnest and prayerful attention of our people, our officers and pastors, is asked. That paper will speak for itself.

The powerful influence for good on our whole national system of education, which is possible to Inter-denominational Association of Christian Colleges was presented, and the association accepted the invitation of the Council of Church Schools of the South to meet with them at their meeting in Memphis, next winter.

The association was pleased to have with them President R. C. Grier, of Erskine College, of the A. R. P. Church, whose helpful remarks added much to the value of the meeting. A unanimous invitation was extended to the schools of the A. R. P. Church to affiliate with this

association and sit with us regularly each year. We sincerely hope our brethren will lend us the benefit of their presence and spiritual support.

The above is by no means a full statement of the helpful discussions of the meeting. The value of these meetings is so great that no proposal for any form of substitute has ever met any measure of favor. Would that every school could be represented. It was voted to again print enough minutes to send a copy to every pastor, session, officer of the Auxiliary and others interested. It is sincerely hoped they will receive a careful and prayerful reading that all the Church may fully learn the vast importance of Christian education for the rising generation.

PRESBYTERIAN PROGRESSIVE

PROGRAM

Depts. I and IV

Spiritual Life --- Fellowship



In the Schedule of Activities recommended by the Assembly, the month of September has assigned to it, important features of the Progressive Program. The Departments of Spiritual Life and Fellowship contain a number of themes claiming particular attention at this time.

* * *

Timely pulpit themes in line with the Program of the Church are: Prayer, The Bible and Bible Study, Family Religion, The Church, Loyalty to Church, Worship, The Sabbath School, Service, Sabbath Observance, The Social Life of the Church.

* * *

The reader's eye will fall upon this paragraph just at the time of the opening of many of the public schools. An excellent field is now opening up in many of the states, for the introduction of Bible study in the public schools. Dr. J. M. Holladay, pastor of the Presbyterian Church, Marion, S. C., has prepared for the Earnest Worker an interesting account of this plan so successfully operated in his community. Dr. J. P. McCallie, chairman of Assembly's Committee on Men's Work, has been a pioneer in the introduction of this plan in the city schools of Chattanooga, Tenn. Information and assistance to pastor and church leaders, in this connection, will be gladly furnished by the Executive Committee of Publication, Box 1176, Richmond, Va.

* * *

Rally Day in the Sunday Schools comes this year on October 7th, but an entire month of preparation and planning should be devoted to making this event all that it is designed to be. Interesting programs and helps may be secured from Mr. R. E. Magill, Box 1176, Richmond, Va.

* * *

The Family Altar, September 16th

The foundation stone of Christianity is the Bible. The home is the first place for its message to be given to the boy and the girl. What an enormous waste of opportunity is going on in Christian homes today in the precious days of youth! Prayer by father or mother in the home has saved many boys and girls after they left the home. Our goal is a Family Altar in every Home, and the Assembly asks its pastors to present this subject on the third Sunday (16th) in September. For literature, write Mr. R. E. Magill, Executive Secretary, Box 1176, Richmond, Va.

Bible Cause, September 23d

The work of The American Bible Society, Bible House, New York, in publishing and distributing millions of volumes of the Word of God, justifies its place in our budget. The Assembly asks for Bible Cause Day in Churches and Sunday Schools with special offering in the Sunday Schools and in those churches not having the Every Member Canvass. Sunday, September 23d, is recommended as the day. For literature, write to above address.

Social Visitation Day, September 30th

An annual every family visitation for the development of the Social Life of the Church, is approved by the Assembly, and September 30th, the Sunday prior to Rally Day, designated as the most appropriate date. Copies of Home Visitation Cards and "The Social Visitation Day" leaflet will be furnished to pastors and churches by the Assembly's Stewardship Committee upon request.

Assembly's Training School for Lay Workers

The last Sunday in September (30th) is named by the Assembly as Assembly's Training School Day. Attention should be called to the work of this school from the pulpit, special prayer be offered and an offering taken for the school in all churches not having the Every Member Canvass. For information write Assembly's Training School, 3218 Chamberlayne Ave., Richmond, Va.

THE ZURICH CONFERENCE—JULY 21-27, 1923

By S. L. Morris, D.D.

The Pan Presbyterian Alliance of Reformed Churches was the joint product of Dr. James McCash, of Princeton, and Dr. Stuart Robinson, of Louisville, Ky., the preliminary meeting being held at London in 1875 for the purpose of organization and preparing a constitution. The meetings occur at intervals of four years, and are held alternately in America and Europe. Only one meeting failed. It was scheduled for 1917, but on account of the World War did not take place till 1921 at Pittsburgh, Pa., being the eleventh general council. The next will be held at Cardiff in Wales during 1925.

The Continental Conference at Zurich was not a meeting of the General Council, but an ad interim conference held in the interest of the suffering Reformed Churches of Central Europe to devise ways and means of relief and to give them encouragement in their dire distress. In many respects Zurich was the most appropriate place for such gathering. It is in the central section of Europe and would involve the least expense. Switzerland was neutral during the war and might be considered as a bond of sympathy for the gathering of delegates recently at war with each other. It was not only one of the first and foremost countries to promote the great Protestant Reformation, but Zurich and Geneva harbored and protected the refugees driven out of many countries on account of their religious faith. It was, however, especially appropriate, being the 400th anniversary of the great council in the city in 1523, which arranged for a public discussion between the Reformers and Catholics, resulting in its taking its place in the ranks of the Reformation and contributing perhaps more towards its success than perhaps any other country.

It was to Zurich that Zwingli came in 1519, and his service to the cause entitled him to a place along with Luther and Calvin as the immortal trio who broke the chains of Rome and liberated the Church from its spiritual thralldom. Calvin said he would cross many seas in the interest of unifying Protestantism, and it was Zwingli who extended his hand to Luther, which, had it been taken, might have saved Protestantism from its present unhappy and paralyzing divisions. It is also worthy of note that the smallest countries in the world have had the greatest influence on the character and destiny of men—Greece in literature, Palestine in religion, Switzerland, Holland and Scotland in influencing the world in behalf of spiritual types of Christianity.

Zurich did itself great credit in arranging for the comfort of the delegates to this Continental Conference, and for their social entertainment. Never in the same length of time was it ever the privilege of most of us to attend so many banquets and functions of social order, with literary and spiritual features, where music was added to contribute to the enjoyment. Some of us had never before had the privilege of hearing the peculiar type of singing known as "yodeling"—but I must forbear, for so many things rush for consideration it would take all the space of this communication to mention them.

The conference opened on Saturday, July 21st, with Rev. Professor Curtis, of Edinburgh, Scotland, as convener. It was, perhaps, the most representative and international body of Protestantism which ever gathered for conference—certainly of the reformed faith. The Pan Presbyterian Councils have always had somewhat larger attendance, but they have been composed of Anglo-Saxons, chiefly from America and Great Britain, with a sprinkling of other nationalities. The Zurich Conference contained more than a hundred delegates, and the Anglo-Saxons were a very small minority. If Great Britain were counted by separate countries there were 32 such represented. However, an analysis showed 38 reformed bodies and 23 nationalities were present by delegations. The United States only had four and Canada two; but nearly every country in Europe was well represented in numbers, and they came from far away Egypt, India, New Zealand and South Africa. It is doubtful if any gathering of equal numbers ever had a larger per cent of the leaders of their constituency represented in the person of men of such worldwide fame and recognized ability. It was ascertained by inquiry that practically all persons could understand either English or German; so Dr. A. Keller, of Zurich, acted as official interpreter and translated each of these two into the other.

The conference was opened by singing the 100th Psalm: "All people that on earth do dwell." The first official statement announced that the Southern Presbyterian Church led all others in European Protestant Relief, which made its representative from that moment almost an honored guest. He was invited to make the opening prayer, to make the first talk in explanation of the methods of his church, and to preside over the conference on Wednesday—an honor accorded his church as he was practically unknown.

It is almost impossible to report a conference of this character in one letter, lasting as it did one week and dealing with a variety of subjects. To do justice to it would make the communication entirely too long. To give the merest outline would make it unintelligible. The best that can be done is to give specimens of the treatment of some of the more important features and some of the conclusions embodied in resolutions.

The second day was Sabbath, which was observed by holding, first, a German service in the cathedral where Zwingli preached, followed by an English service and communion in that part of the building known as the choir in every cathedral. Dr. Main, of Glasgow, preached on "Except the Lord build the house," etc. Dr. Martin, of Geneva, made the prayer of consecration and assisted in distributing the elements, and Dr. Anderson Scott, of Cambridge, England, moderator of the English Presbyterian Assembly, made the post-communion address. At the evening service Professor Lang, of Germany, spoke in German; Dr. Cairns, moderator of the Scottish General Assembly—in official uniform, gown, ruffled sleeves and knee pants—spoke in English, and Bishop Ravasz, of Buda-Pest, Hungary, spoke in Magyar, presumably. Some of these Reformed churches have "bishops," but without Episcopal authority, very similar to the bishops in the Moravian Church.

Beginning on Monday there were reports of religious conditions in the various churches and countries represented in the conference. The first was Dr. Forgacs, of Hungary. He began with the statement that Hungary before its dismemberment contained the largest Presbyterian church in Europe, more than three million souls. It is now torn to pieces by the war and its consequent demoralizations. This great national church is now divided among four countries and not allowed to meet any longer as one body. Transylvania, with its great Kolosovar University, has been annexed to Rumania and persecuted unto death. Another section has been given to Czecho-Slovakia, and a fragment to Jugoslavia. He spoke for Hungary proper—at least what is left. He emphasized the following facts: (1) His church has now a new understanding of its spiritual tasks; (2) a growing desire of the congregation for spiritual things; (3) intercourse with other reformed churches of the alliance, uplifting, making it impossible to go back to former ways; (4) the menace of Roman Catholic propaganda; (5) he insisted that their own faults were their greatest hindrances.

Rev. Professor Imre spoke for Transylvania, now transferred to Rumania, which contains 780,000 adherents of the reformed faith, and 796 ministers. He could not speak of their sufferings for prudential reasons, but stated that they accepted their cross and contended not for power but for the souls committed to their trust. Bishop Balogh told of the fragment in Czecho-Slovakia, 210,000 souls, emphasizing their difficulties: (1) Dismemberment, separated from their brethren; (2) money has lost its purchasing power, the salaries of ministers ranging from \$4.80 annually to \$31.00; (3) no theological school and not allowed to get ministers from other countries; (4) their schools in the hands of the nuns and their girls being proselyted. He closed with a grand expression of faith, saying: "God has always found ways to help in the past and will in some way come to our help in the present."

Dr. Klepp represented Jugo-Slavia in behalf of the 58,000 adherents of the Hungarian Church in that country, saying they were without organization, without institutions and without means, yet trying to hold together—a small scattered family of Presbyterians among millions of Roman Catholics.

Dr. Kalopothakes, of Athens, spoke for Greece, son of our first native missionary. He paid tribute to the Southern Presbyterian Church as having initiated the work, and which organized the church at Athens. The mission became independent in 1886 and entered Asia Minor, organizing a church at "Thyatira" and other places. However, the entire Christian population was exterminated by the Turks, and a million refugees driven into Greece, increasing the population 20 per cent, where they are in great destitution. The Turks publicly hanged two Presbyterian professors. Formerly the church was bitterly persecuted in Greece, missionaries stoned and windows of the church smashed, but this is now changed and the Reformed Church is held in great respect. He emphasized the need of traveling evangelists. "Greek, the language of the New Testament, should again be made the vehicle of propagating the faith in the regions where great Paul preached."

Dr. Soucek, of Prague, spoke for Czecho-Slovakia, the most progressive country in Central Europe, with the greatest door of usefulness open to the Reformed Church in all the world. Seventy thousand left the Roman Catholic Church in one year—in all one or two millions have forsaken Rome. John Huss has come back and his anniversary celebrated by thousands. The Reformed Church has 234,000 adherents, 39,000 pupils in the week-

day parochial schools, but only 192 ministers. Tens of thousands of former Catholics are seeking Bible instruction. The opportunity is overwhelming but the expense is tremendous. They have insufficient supply of ministers, no houses of worship to accommodate the crowds, and no money to meet the need and take advantage of the opportunity. "The Presbyterian Alliance is our only help."

The above must suffice as specimens of reports. Similar accounts were given by Dr. Scmadeni, of Poland; Dr. Jacobenas, of Lithuania; Dr. Brushnell, of Russia; Dr. Lang, of Germany; Dr. Keller, of Switzerland; Dr. Van Ness, of Holland; Dr. Costabel, of Italy; Dr. Morel, of France; Dr. Buse, of Belgium, etc. It is unfortunate that I cannot tell the thrilling story as narrated by representatives of the Reformed Church of each country.

Space must be given to the acute problems raised by these accounts. It was proposed to hold a private session and bind the delegates to secrecy lest some of these ministers should "lose their heads" by reporting real conditions and religious persecutions. It was finally agreed to let "refugees" speak as they are beyond the reach of their former governments. Even in that case, perhaps, it would be better to omit names as one can never foretell consequences.

The following are some of the facts narrated, showing intolerable conditions resulting from the war and the adjustments of the peace treaties.

1. In Rumania ministers preach with government officials present or secret spies to report any unfortunate expression which can be seized on as a pretext for persecution in the form of imprisonment, fine or bodily chastisement. The churches of the reformed faith are forbidden to sing certain hymns—Luther's included, "A Mighty Fortress Is Our God." One minister was arrested for using the Lord's Prayer, because it contained the petition, "Thy Kingdom come"—this being held as inconsistent with the government's aims.

2. The Minister of Finance refuses to allow subscriptions from church members for support of their ministers. Any church with less than 300 members is forbidden to call a pastor, and this makes small churches and new missions impossible. The state does not allow any church to exclude disorderly and ungodly members, which makes all discipline impossible.

3. The state holds that the majority in any community is entitled to the property of any denomination, and that the Minister of Affairs has the right to decide such ownership and can assign the property according to his arbitrary will.

4. The schools for girls belonging to the Reformed Church have been seized and used as hospitals for venereal diseases. Lands of the Reformers have been taken by the state, allowing the owners only a small acreage and their own lands—confiscated—rented to the former owners at prohibitive prices, etc., etc.

The days of persecution have not ended, and our Presbyterian brethren are martyrs to the faith, while most of the world is ignorant of the facts, and others contemplate these persecutions with unconcern. These suffering saints are asking that the alliance send a deputation to investigate and report. Petitions are also before the League of Nations praying for relief. Their complaint is not against any of the provisions of the Versailles Treaty, but against the violations of these provisions. They only ask that investigations be made and the rights of minorities be respected as guaranteed. The Zurich Conference adopted the following resolutions:

"This conference of the Alliance of the Reformed Churches holding the Presbyterian System, assembled in Zurich, July 21-27, 1923, and consisting of representatives of 38 branches of the Reformed Church in 23 countries of Europe, of America, of Great Britain and Ireland, and many parts of the British Empire, is seriously distressed to hear of the grievances under which several of the churches within its fellowship, in common with their fellow Christians in some of the lands where they form sections of racial and religious minorities, labor to the detriment of their civil rights and their hindrance in the service of the cause of Christ, and extends to these brethren of their own and other communions its sincere sympathy. The conference records its judgment that nothing less than the carrying out of the clauses in the peace treaties and in the special minority treaties, securing the rights of such minorities under protection of the League of Nations, will make for freedom, justice and contentment, and it therefore appeals to all governments concerned to fulfill these obligations, accepted under their seal and signature, in a spirit of magnanimity. This conference requests the Eastern and Western Sections of the Presbyterian Alliance to give constant consideration to this subject, and to use all means in their power, both by appeal to public opinion and to their own governments and to the League of Nations, to secure the inalienable civil and religious rights of such minorities."

One of the most surprising problems was a protest

against the use of American money in the interests of sectarianism, greatly complicating the situation and confusing the minds of the people. The representatives of these Reformed Churches state that theirs is the historic church which has contended with Catholicism and maintained the faith in their respective countries for centuries. They insist that certain denominations are buying property in communities where they are absolutely unknown, and that they are taking advantage of the dire financial distress of certain ministers by employing them for propaganda and proselyting purposes. In some cases they have represented that they are the "true" Reformed Church, etc. Instead of operating in countries where there is no Protestant Church, they are dividing Protestantism against itself and weakening its citadel of faith in the presence of united and aggressive Catholicism. One blushes for our common Christianity!

Still another problem, one of the most practical, which came in for much discussion and serious consideration, was "Common Action for Church Aid." In the effort to relieve suffering Protestantism, there has been no concerted action and no safeguard against waste and duplication. This has caused unequal distribution of funds and bitterness between worthy and needy brethren. This led to the establishment of a Central Bureau for Relief of the Evangelical Churches of Europe, with Dr. Adolf Keller, of Zurich, Switzerland, as secretary, for equalizing distribution of funds. A statement and appeal have been made stating that Protestantism in 14 countries of Europe is fighting for existence, while only a few, such as Holland, Switzerland, etc., are asking no aid.

The Zurich Conference expressed its mind in resolutions which, in substance, are as follows:

1. Funds would be more wisely expended if sent through this responsible Central Agency.
2. Any church preferring to send funds direct is accorded that privilege.
3. Churches which choose to send funds direct are earnestly urged to notify the treasurer of the Eastern Section in Edinburgh, and Dr. Adolf Keller, of Zurich, so that there may be equitable distribution in ministering to the needs of the suffering.

One whole session was given to the discussion of the problem of "Relations to the Catholic Church in New Europe." It was most illuminating, but space can be given only to a few expressions as specimens: "France has become the most religious country in the world. Disestablishment saved the Catholic Church. Its improved spiritual character has greatly helped Protestantism." "The Protestant Reformation rendered the Catholic Church the greatest service, else there would have been no Catholic Church by this time. It is different in different countries and always best when modified by contact with Protestantism. It profits by revolution. It suffers most in countries where there is a revival of nationalism as in Czecho-Slovakia." "Ireland has been the shuttle-cock between the two great political parties of England. It has been an instrument in the hands of Rome; but there has always been an element in Ireland opposed to Rome. The opposition is stronger than ever, and Ireland is inclined to shake itself loose from Rome. However, Ireland is the country where the inevitable never happens and the impossible often does." "Beware of Rome; it is political power," said an eminent speaker; but he was followed by Rev. John Victor, the eloquent Hungarian evangelist, a graduate of Princeton, N. J., who said: "Rome is imitating Protestantism in introducing Bible study and a more spiritual religion, and in so doing she is playing with fire. We must, however, love the Gospel more than we hate Rome."

The discussion of "the Church and Peace" was the most thrillingly exciting, almost sensational, and called forth a brilliant display of eloquence. It is a burning question in Europe; and I regret exceedingly the length of this article will not permit quotations of some of these sensational statements.

The following resolutions were adopted, but exceedingly tame compared with the utterances of the speakers:

"The Churches and Peace—This conference of the Alliance of the Reformed Churches holding the Presbyterian System, assembled at Zurich, July 21 to 27, 1923, and consisting of representatives of 38 branches of the Reformed Church in 23 countries, of Europe, America, Great Britain and Ireland, and many parts of the British Empire, views with great anxiety the present unrest in Europe, and the spirit of hate, suspicion and mistrust, so sadly prevalent among the nations, and deplors the vast sums that continue to be spent on armaments and preparations for war, and the great numbers of men remaining under arms.

"Convinced, that only in the application of the principles of Christianity, and the prevailing of that spirit of brotherhood and conciliation, which the Spirit of God inspires, can the way of abiding peace be found, and recognizing that in loyalty to our Lord and Master, and to our duty in this our day, a special responsibility rests on the Church of Christ to care for friendship and goodwill among the nations.

"This conference calls on the churches of our order, here represented, and on all the members thereof, to seek ever for the settlement of all disputes between nations by methods of conciliation and arbitration, and to maintain, both by personal influence and by the national and international activities of the organized Church, the spirit of Jesus Christ.

"The conference reaffirms its belief that the League of Nations, strengthened and enlarged so as to include all peoples, offers the best security for peace in the coming generations, and for the removal of the wrongs and grievances that provoke war, and pledges itself to do all in its power to awaken enthusiasm, and the support of the peoples, for this great institution.

"The conference is gratified to hear of the activities and increasing influence of the World Alliance for Promoting International Friendship Through the Churches, and recommends the churches connected with the Presbyterian Alliance in all lands, to associate themselves with this organization, so that by the common and united effort of the whole Christian Church the cause of peace and brotherhood may be advanced.

"The conference appeals to all the members of the churches of the reformed faith, to abound in prayer to the God and Father of all men, that He may guide the nations, and their rulers and statesmen, and all leaders in the Press and public life, ever to seek those things that make for peace."

The practical conclusions and recommendations of the conference approved of a deputation to visit the Dutch Church of South Africa to bring it into the Alliance, the appointment of a deputation to visit Eastern Europe to report on the Rights and Treatment of Minorities, and the appointment of a Continental Committee to bring together the Reformed Churches of the Continent for sympathy and mutual support—similar to the Western and Eastern Sections of the Alliance.

The Zurich Conference made history and will undoubtedly unify and strengthen Presbyterianism throughout the whole world, as the most cosmopolitan church of Protestant Christendom.

SOCIAL VISITATION DAY AND ENROLLMENT CAMPAIGN FOR SUNDAY SCHOOLS

Sunday, September 30, 1923

Fellowship, friendliness, a manifest Christian feeling for and interest in one another—this is one of the desperate needs of the world today and represents one of the great undeveloped fields in the life of the Church. The absence of a social, friendly spirit in a Christian communion oftentimes paralyzes the work of the organization and at the same time makes an unenviable, unfavorable impression upon those outside of the Church.

The world in its present distress and distrust seems to be shot through with selfishness, coldness, aloofness, all of which constitutes a clear call to the Church, and the constituency of the Church, to show to the world that the secret of real life and real living is the measure of the life that is given in devoted, unselfish interest in others.

Friendly visitation in the homes of the Church by officers and members, as called for in Department Five of the Presbyterian Progressive Program, will prove of untold value in enlarging the efficiency and usefulness of the Church, and surely it is in keeping with the spirit of our Lord and His teachings.

What Is Social Visitation Day?

It is an annual every-family visitation, approved by the Assembly and recommended to the churches, for the primary purpose of encouraging and developing a more friendly spirit in the churches.

Fellowship with God implies fellowship one with another, and the atmosphere of a church should be charged with the spirit and practice of getting acquainted and keeping acquainted, by visitation and kindly interest among its membership. A Friendly Church multiplies its usefulness and influence, above estimate, in its community and far beyond.

Social Visitation Day, then, is one of the important features in the Church's Program, designed for the purpose of bringing about this happy and wholesome condition in the churches of our Assembly.

When Is Social Visitation Day?

Sunday, September 30th

This is the most logical and appropriate date that could possibly be selected during the Church year for this "Friendly Visitation." There are two principle reasons why this is true:

(1) The usual disorganization existing in many churches, incident to the summer movement of the membership, is just about over at this time and the members of congregation are again at home, waiting to welcome the visitors and facing the church activities of the autumn and winter.

(2) It serves also as a most helpful feature in the preparation for and the promotion of the Annual Sunday

School Rally Day, which is scheduled for the following Sunday. Social Visitation Day (September 30th) and Rally Day (October 7th) remarkably supplement each other, and Rally Day should reap a rich harvest if the Social Visitation is properly and successfully conducted.

How It May Be Done (Proposed Plan)

Each church should feel free to follow its own method in carrying out Social Visitation Day. The essential thing is proper preparation, best adapted to individual church, for insuring largest results.

A brief summary of plan used successfully by one of the churches is here given for information to pastors:

The elders and deacons are first committed to the importance of developing a spirit of friendliness in the church and for making an every-family call for interests other than financial.

The names and addresses of all members are kept up to date, the congregation divided into districts, and these names are available for visitors at all times.

The members of congregation are requested from the pulpit to remain at home in afternoon to receive the visitors in the name of the church.

After an appropriate sermon, cards are distributed in congregation, to be signed by those willing to visit. These visitors are then arranged in teams, and families to be visited, assigned.

The visitors are brought together for a dinner and conference. Instructions are given and visitors impressed with the fact that they go as representatives of the church to talk about the church and spiritual things, and, where advisable, to have prayer with the family. Home Visitation Record Cards are supplied for obtaining helpful information about the families.

Results

The results are manifold and far-reaching. Probably no single feature in the church's program will prove of such general value in awakening, stimulating and sustaining interest in the entire work of the church as the observance of the Social Visitation Day. And the best results will follow the date that is designated. Criticism of the church being mercenary is disarmed; aggrieved members are reconciled and estranged members are restored to loyalty and activity; prospective members are located for the Church and Sunday School. In a word, the spirit of the Church becomes that of Christian fellowship and the work quickened and vitalized. Many pastors report splendid results from last year.

A supply of Home Visitation Record Cards will be sent upon request.

The General Assembly's Stewardship Committee.
410 Times Building, Chattanooga, Tenn.

THE PRIZE BOOK FOR 1922

By order of the Assembly the Publication Committee endeavors to secure each year, on a competitive basis, a manuscript for a new book which will be a worthwhile addition to the religious literature of the day.

The purpose is to encourage authorship in our Church and to enrich religious literature. The manuscripts are examined by a select committee without the name of the authors being known. This assures an impartial examination and the acceptance of books solely on their merits.

Frankness compels the statement that the experiment has been disappointing and it is apparent that the best authorship is not promoted by this method.

A writer to do his or her best work must have a message that burns to be delivered and a literary style that will command a reading of the message.

In 1921 none of the manuscripts submitted promised to make a valuable addition to current literature and all were returned to the authors.

In 1922 several manuscripts were submitted which gave evidence of painstaking work and after most careful examination by our sub-committees a manuscript submitted by Rev. Richard D. Dodge, of Logan, W. Va., was accepted for publication.

The title of the book will be "Rational Faith," and it will be issued in attractive form about November 1st and sold for \$1.25 postpaid.

Manuscripts for examination this year must be in our hands by December 31st. The conditions for the contest remain as for the past two years and will be furnished on request. The contest is open only to members of the Southern Presbyterian Church.

R. E. Magill,
Secretary of Publication Committee.

Richmond, Va.

Out of my bondage, sorrow, and night,
Jesus, I come! Jesus, I come!
Into Thy freedom, gladness, and light,
Jesus, I come to Thee!
Out of my sickness into Thy health,
Out of my want and into Thy wealth,
Out of my sin and into Thyself,
Jesus, I come to Thee!

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

How Can I Tithe?—"I have no personal income," says one. "How can I tithe?"

One good woman pondered much on this subject. As a result she decided to tithe her Time, her Talk, and her Talent. She knew she had a gift of personal persuasion and this she decided to use in securing new members for her Auxiliary and new subscribers for the papers. Part of her "Time" she used in this work and, of course, her "Talk" and her "Talent" both found play here. Now see how God helps one who uses what she has for Him. Among those whom she reached with the story of the need in our own land was a shut-in of abundant means, who not only through her gave generously to aid the work, but opened a door where, by the exercise of her gift of "Talk" money came to her hands which she devoted to the Lord's cause.

"What is that in thy hand?" is a pertinent inquiry which many a good woman who really wants to help in the Lord's work may well ponder and pray over.—Missionary Outlook.

Synodical Questionnaire Used by Oklahoma Synodical:

1. Name the Synods in the General Assembly.
2. What is the Snedcor Memorial Synod?
3. How many Presbyteries in the General Assembly?
4. When and where was the Synod of Oklahoma formed?
5. When and where was the Woman's Auxiliary of the Synod of Oklahoma organized? Name the past presidents.
6. Where are the Assembly's Summer Conferences held?
7. What is the meaning of the Presbyterian Church U. S. and Presbyterian Church U. S. A.?
8. Who was the last President of the Assembly's Training School?
9. Where is Mission Court and what is its object?
10. Name the Theological Seminaries in the Assembly.
11. What is the goal for the equipment drive this year?
12. In what countries does our Church have mission stations?
13. Name the Church papers.
14. Who are editors for the Woman's Department of the different Church papers?
15. Name the officers of the W. A. C.
16. Who are the members of the Supervisory Committee of the Woman's Auxiliary?
17. Name the departments of Stewardship Committee.
18. What name is to be used instead of Secretary of Spiritual Resources and why?
19. What was the amount of Oklahoma's gift to school for Mexican girls?
20. What do you consider the greatest need of the Auxiliary in Oklahoma?
21. What has been the outstanding work of the Auxiliary the past year?
22. Have you rendered any sacrificial service? (Easily adapted to other Auxiliaries.)

Dr. Evans at Montreal—In all the experience of Montreal in inspiring speakers, seldom have the summer throngs been so greatly edified as by the recent series of studies and addresses given by Dr. William Evans, of Chicago, during the last week of conferences, closing August 26th. To give, as has been requested by the editor, a judicious and accurate account of these addresses is impossible for one who has been providentially hindered from hearing the entire series. Nevertheless some vital aspects of the experience may be passed on to those who have heard no part of it.

Each morning the lessons were taken from the first epistle of John, the preferred method being that of digging down into the text, with the illumination of references and kindred passages. Sparks from one or two of hammer-strokes on the anvil may be interesting.

In the lesson on fellowship with the Father, I John 1:3, 4, and the tests of this fellowship, the edge of thought was as keen in its flash as the sword of the Spirit has a right to be, cleaving to the joints and marrow of one's own spiritual experience. Qualities that test this fellowship were obedience to God's commands, likeness to Him, etc. Just there, was a startling perception on the part of the audience of their own daily inconsistencies. Without in the least dissipating the atmosphere of deep reverence, Dr. Evans touched humorously upon the appearance of many of His followers, striving (?) to be like Him, promenading the streets with quids of tobacco stuck in the cheek; adroitly shuffling cards for hours at a time, and vociferously applauding the immodest displays of anatomy on the stage of some of our theatres.

Under the things excluded from this sacred fellowship, Dr. Evans uttered a challenging epigram to the effect that the worldling possesses no moral initiative; the Christian does. Using the three Greek words for the world, he proved that the great enemy of Christian life is the subtle and powerful spirit of the age in which we live.

During the study of I John 4:1-4, on "proving the spirits whether they of God," in his exuberant loyalty Dr. Evans held up the vital tests of belief in the incarnation of Christ, in His deity and in the

power of His death and hurled a sharp arraignment at those who, professing to break to a hungry world the bread of life, yet deny the essential elements of its life-giving power.

The entire series of studies and addresses was shot through with a wealth of illustration from past and present and with quotations from great poets and thinkers, full of beauty and aptness. His wide range of suggestive reading was most notable and well calculated to whet the appetite of his thoughtful listeners.

On the last week-day of the conference, there was a special hour for ministers and a few others; an hour replete with advice that was the logical outgrowth of his previous methods. Close study of the Bible, if possible in the original tongues; the vigorous exercise of independent thought, comparing scripture with scripture; wide reading of history, poetry and the best current literature; the plentiful use of illustrations, growing out of this study and not artificially tacked on to it; these were some of his instructions, elaborated and deeply impressed.

The strength and beauty of the addresses on the World War and the present age in its relation to the Hebrew people in prophecy; on the resurrection from the dead, given Sunday morning; on the certainty of the life beyond the mystic veil of death, spoken Sunday evening, are not to be conveyed by a mere reporter. They were replete with the stimulating thought, rich imagination, piercing vision, that come from deep study and genuine scholarship.

Among his memorable utterances we recall the statement that "Deep thinkers are not usually epigrammatic. Snappy speakers usually are!" Just then no one wished to be merely a snappy speaker! Also, in the great sermon on immortality, "Life is not a flower-garden, but a sand-strewn wrestling ground!" May we who have heard be better equipped for the stern wrestling that must characterize the combat against "the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

Mary Jasper Willis.

"DOE YE NEXTE THYNGE"

From an Old English Parsonage,
Down by the sea,
There came in the twilight
A message to me
Its quaint Saxon legend
Deeply engraven,
Hath, as it seems to me,
Teaching from heaven.
And through the hours
The quiet words ring
Like a low inspiration;
"Doe ye nexte thyng."

Many a questioning,
Many a fear,
Many a doubt
Hath its quieting here.
Moment by moment,
Let down from heaven,
Time, opportunity,
Guidance, are given.
Fear not tomorrows,
Child of the King;
Trust them with Jesus.
"Doe ye nexte thyng."

Do it immediately,
Do it with prayer,
Do it reliantly,
Casting off care.
Do it with reverence,
Tracing his hand
Who lays it before thee
With earnest command.
Stayed on Omnipotence,
Safe 'neath His wing,
Leave Him the issue:
"Doe ye nexte thyng."

Charlotte—Beginning September 10th and continuing for one week there will be held in the club room of the Second Presbyterian Church an interdenominational mission study class. It will meet at 4 p. m. each day and continue for an hour and will be conducted by Mrs. J. B. Spillman. The subject will be Japan, and on Tuesday the Golden Castle School in Japan will be presented in the form of a pageant.

Purity Church, Chester, S. C.—From the Church Bulletin of September 1st, we take the following schedule of activities for the next few weeks, which goes to show what a busy organization a live Auxiliary is:

"The gold star given for best attendance at both the Circle and Auxiliary meetings for August was won by Circle No. 3, of which Mrs. N. A. Peay is the leader. . . . The Auxiliary has a busy fall ahead. September 10th-17th is "Survey Week," during which time the effort will be made to place the Survey in every home in the congregation. The campaign is to be made through the circles, and the gold star for September goes to that one securing the largest number of subscriptions. . . . The last week in September sees the organization of the Home Mission Study Classes. The study book this year, "The Child and America's Future," together with a unique method of study this year, should interest every member of the Auxiliary. . . . Another work as outlined is a most appealing one. In forty-eight years there has never been a baby cared for at Thornwell Orphanage. Many young children and babies have been turned away, often separating families of children because the lowest age limit was five or six. The

women of the Synods of South Carolina, Georgia, and Florida, are to erect a Baby Cottage at Thornwell to be known as the Louise Mayes Memorial Baby Cottage, in memory of our late Synodical President. South Carolina's portion of the \$30,000 required is \$15,000, and Purity's portion of that amount is \$350. Each of our seven Auxiliary Circles is to be responsible for the raising of \$50.00, and will put on their campaign during October that all funds might be raised at once and the cottage dedicated at Thornwell's semi-centennial celebration."

ANNUAL MEETING IN KOREA

Kunsan, Korca, June 13, 1923—With Capt. M. L. Swinehart, retiring chairman, in the chair, the thirty-second annual meeting of the Southern Presbyterian Mission in Korea convened today, just outside the heat and strife of this busy port on a quiet hill a mile from the city center, where is located the S. P. Compound. Kunsan is one of the smaller stations of this mission, but it was with no stinting hand that full preparation had been made to welcome the delegates from the other four posts in the Southern part of the peninsula, and all found every convenience awaiting them and every possible provision made. Right royally were the members entertained, and a good spirit was felt from the start as each was greeted with a delicious ice-cold drink after the hot ride in from the railroad, and the well stocked ice houses, store rooms, and food supplies were seen in the background. The Kunsan gardeners furnished excellent fruit and vegetables, and the hill and sea furnished the necessary coolness with a proper amount of breezes, showers, and shade.

The meeting was called to order by the retiring chairman at 8:30 on the night of the 13th, when thanksgiving was offered for the many rich blessings of the past and prayer made for the success of the meeting just to open. Already had many been in prayer for the outcome of this meeting, and all felt that the prayers were to be answered, and that any plans made were to be in the will of the Master.

A number were noted absent for various reasons; particularly were some of the younger members of the mission missed, and some of the wives felt that they could not make the trip. But grass widowers answered up for their families, so that all were well represented. Since last meeting the mission has welcomed several new members to the various stations—a dentist with his family who will fill a great need and increase the efficiency of our number, a doctor for the long-vacant Mokpo Hospital, and Miss Hopper, a school ma'am of experience and youth, and a number back from furlough, and it was good to give them the greetings from the mission as whole at this time. It was also noted with heartfelt thankfulness that those of the mission who had been sick had recovered or were in so much better health, and all felt that their blessings were full to overflowing.

The elections resulted in Rev. J. C. Crane being chosen as chairman, Capt. M. L. Swinehart as secretary and treasurer, and Rev. E. T. Boyer as recording secretary. As the future meetings proved, a better selection could not have been made, and amidst the hearty applause of all present the new officers took their seats.

In behalf of Kwangju Station, Captain Swinehart presented the new chairman with a real gavel, a beautifully carved brass instrument, made in Korea, of appropriate size and weight. Each felt that a long standing need had been met, and throughout the meetings the gavel came into most efficient use in the hands of Mr. Crane.

After the adoption of the program as presented by the arrangements committee and a short preliminary session adjournment took place till next day at 7:15 a. m. for prayer service, and 9:00 a. m. for regular business.

At the regular session of June 14, the first order of the day was the reading of station reports, and did space permit these should be given in detail, for every word was inspiring and most impressive to those present. For the work in Korea is evidently a great work, a work blessed by God in a most wonderful way, and there was no one but was deeply touched as he or she listened to the reading of these well-prepared, carefully written life experiences of the past year's work, and all realized that here was the real life of active service for the Master. Now as never before all felt that the field was ready, the wheat ripe, and the call for laborers and equipment for the work, for means to carry on, was a need that must be met. Such an opportunity must not be lost, and it was with this in mind that a call for funds was made.

As usual the standing committees met two days ahead of the regular meeting, and reports were ready to be made and voted on right after the opening sessions. These reports were well worked out in the committees, so that little discussion was needed on the floor, and decision were made in a wonderful spirit of unity and harmony this one giving in to that one, and this station setting aside itself to see another advance.

Doubtless the meeting would have been one of unusual brevity as well as unity but for the fact that all felt that

(Continued on page 10)

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

EDITOR'S LOOKOUT

We are running this week a suggested plan for a young people's prayer meeting, a plan that has actually been used successfully. Recently we gave a suggested plan for a social. It will be our policy to run from time to time, such plans, for socials, prayer meetings, membership activities, and plans dealing with other phases of the work of our young people's societies. Some of these can also be used by Sunday School classes. We cordially invite our readers to join in helping to make this phase of our department's work a success.

Definite plans are needed by any organization that is to succeed. The Endeavorers of Dixie believe this and have for some time been promoting a Monthly Service Program, with some particular work outlined for each month in the year. Each State Union has a "M. S. P." Superintendent, who presents the monthly theme to the societies and tries to get reports on the success with which each suggestion is carried out. Mr. S. Wilkes Dendy, 1600 Blanding street, Columbia, handles this work for South Carolina, and Miss Maud Little, 902 West avenue, Charlotte, handles for North Carolina.

The theme for September is "Publishing Our Programs, and First Month of Study Classes." Legitimate advertising of the young people's work is to be carried out, by use of church announcements and calendars, the daily press, circulars, and personal work. Study classes in missions and methods of society work are to be started. We hope that our young people will use these plans as far as they apply, and will at least adopt some definite plans for carrying on the fall work. Now is the time for getting down to earnest work in making the fall months really count.

Sunday School

SEPTEMBER 9, 1923

JOHN MARK

Lesson: Acts 12:12, 25-13:13; 15:36-40; Col. 4:10; II Tim. 4:11; Philemon 24; I Pet. 5:13
Printed Text: Acts 12:12, 25-13:5; 15:36-40; II Tim. 4:11

GOLDEN TEXT—"Whatsoever thy hand findeth to do, do it with thy might."—Ecc. 9:10.

SCRIPTURE LESSON

Acts 12:12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together, praying.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

Ch. 13:1 Now there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

Ch. 15:36 And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus:

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

II Tim. 4:11 Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry.

SHORTER CATECHISM

Q. 53. Which is the third commandment?
A. The third commandment is: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

Except for the gospel which he wrote and which bears his name, "John whose surname was Mark" (Acts 12:12) would be almost completely unnoticed by modern readers. Very little is said of him in the New Testament, and he gains attention chiefly because of those with whom he associated.

We are not told the time or place of his birth or death, nor the name of his father. His mother was Mary, a well-to-do woman, whose house was a place of prayer and gathering point for the disciples (Acts. 12:12). Evidently she was one of the earnest, devoted saints of the Apostolic Church. He was not far away at the time of Jesus' arrest, and fled (Mark 14:51, 52). He was kinsman of Barnabas (Col. 4:10, nephew, A. V.; cousin, R. V.), and was highly regarded by him. Mark went with Barnabas and Paul to Antioch, started with them on the first missionary journey, but for some untold reason turned back (Acts 13:13). Planning for the second circuit, Barnabas was "determined" to take Mark, but Paul refused, and a sharp contention arose, and the two separated (Acts 15:36-40). Mark disappears from the record for a space of ten years, and we find him next with Paul in Rome (Col. 4:10; Philemon 24), and Paul speaks of him to Timothy (II Tim. 4:11). He was with Peter in Babylon (I Peter 5:13), and is spoken of as his "son." Ancient and trustworthy tradition makes Mark's Gospel a reproduction of that which Peter told him.

Abundant Early Advantages

Some have more to start with than others. "To whom much is given, much shall be required." Mark stands among the most highly favored. It is plain that his mother was well-to-do, according to the standards of that day. Not every disciple could have a house of his own large enough to hold prayer meetings. Properly regulated and restricted (emphasize that) to be born to material comfort is an advantage. It is not to be overlooked that good

circumstances of parents have ruined proportionately more young people than poverty ever did. Greater than good circumstances was a godly mother. Mary was evidently conspicuously religious. Clubs, parties, committees, and politics were omitted in the interest of religion. Blessed is he who has a mother of that sort! A young man starting in life—clean, attractive, not without brains and money, failed to make a "go." "No wonder," said a wise observer, "no boy can succeed who has had a mother like his." She was not gross, coarse or wicked, but socially a climber, financially a spendthrift, personally a silly blunderer, and religiously a zero. John Mark owed much to his mother. He associated with great souls. Another great advantage. He was close to the best in his formative days. A man who was conspicuous for the nobility of his life, testified that he thought the greatest influence for good came to him from the great and good people who visited his boyhood home. They did not say much to him nor he to them, but their influence upon him was decided. Who comes to your home as frequent and familiar guests? The frivolous and the gambling, or the high-minded? Mark was favored in having Barnabas; Peter, doubtless John, and all the best of that infant church, in his mother's home most of the time. And it was a home of prayer. Family altar? Of course. There were regular prayer meetings, too. When Peter was imprisoned, they gathered there to pray. There is not one of these great advantages which any growing boy or girl today may not possess if the parent has a mind. Keble in his "Christian Year" characterizes Mark as "Companion of the Saints." A companion of saints becomes saintly.

Mark Was Wise With His Advantages

Advantages, even the largest and best, never made a man or woman better unless used aright. Indeed, it is safe to remark that advantages misused or neglected are the greater curse. Barnabas evidently loved Mark with intense affection. Peter calls him "son," indicating his favor. Peter testifies to his usefulness. To be so regarded by such men was no ordinary testimony to his personal worth. Mark was an excellent helper, and what is a greater achievement? To be sure, he turned back once for a reason which we do not know. It was not commendable, else Paul would not have made such a fuss about it. We need not minimize Mark's fault in that matter to recognize that he mended his mistake, and on the whole, used the advantages of his life wisely and diligently.

The Men in the Second Rank

Mark was not an apostle, but, like Barnabas, he was close to the apostle. How could the commander get in without his adjutant? "Useful to me," writes Paul. Perhaps men do not give enough praise to those who stand behind the first. One church had a succession of pastors conspicuous in success. Not one failed. One who knew revealed the secret, viz., the remarkably able, prayerful and loyal elders. Taken all in all, year in and year out, the elders of a Presbyterian church will determine its character more certainly than the pastors. The pastors receive the censure or carry off the praise, but much belongs to the men, and the women, too, who are just behind. Mark was one of the large and noble company of helpers to the great.

Mark Wrought on His Own Account

He was one of four to write a truthful and accurate record of the life of Jesus. That he was in close association with Simon Peter is generally conceded, but God picked out Mark, moved him by the Holy Spirit, and caused him to give us a record that we cannot spare. Written largely for the Romans, it is brief, graphic, giving large place to deeds and miracles and little to addresses. It is the gospel of activity, and is a very important part of the fourfold record.—The Presbyterian of Philadelphia.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

RELIGION AND MANNERS

M., Sept. 10—Politeness Pays: Gen. 18:1-8.
T., Sept. 11—Honor the Aged: Lev. 19:32.
W., Sept. 12—Courtesy to Strangers: Ruth 2:1-12.
T., Sept. 13—Serving the Humble: Luke 7:37-50.
F., Sept. 14—Curb Greed: Prov. 23:1-3.
S., Sept. 15—Show Good Will: Luke 10:5-9.

Sun., Sept. 16—Topic: How Apply Religion to Manners? Prov. 1:8-9; Luke 14:7-11.

What spirit lies behind good manners?
How do manners manifest unselfishness?
What is the difference between manners and mere etiquette?

We are human beings and it is necessary for us to live together. We are dependent on each other for everything, and no one can live alone. But in all our associations and dealings, happiness and good feeling are controlled as much by our manners as by righteousness and truth. A Christian ought to be polite as well as truthful. You can be truthful and very courteous at the same time. We must apply our religion to our manners.

The Home and Good Manners

The first school of good manners is the home. Our parents are our teachers both by precept and example, and their instructions and practices should be carefully given and as carefully followed. A home is the sweetest place in the world when kindness, unselfishness and thoughtfulness of each other govern our daily and most insignificant words and actions. As Solomon says, the laws of our fathers and mothers are like necklaces of gold.

Good Table Manners

Eating is a very important matter, but our manners at our meals make the family board either a pig trough or a human dinner table. Religion enters in and makes the difference. Saying a grace or asking a blessing is the only polite way for a family to begin a meal. Then all begin together and wait for each other, and do not reach and shove and gulp down the food as though you feared you would not get your share. Parents should teach their children the best table manners as a religious duty, and young people should study table etiquette with great care. Jesus must have had beautiful table manners.

Good Manners at the Fireside

We ought to be courteous in all the home duties and associations. Rudeness, selfishness and thoughtlessness ruin the home atmosphere. Give the old folks the best place always at the fireside. Men and boys should rise when ladies enter the room, and wait on them. Don't carry jokes and fun beyond the point of endurance. Working together should be done with consideration for others' feelings.

Good Manners on the Street

We must carry our religion into our street manners. The public thoroughfares don't belong to us, and we must give all their due. Some people use roads, sidewalks, street cars and aisles of stores as if they owned them. A Christian will not be selfish and rude, jostling and crowding ahead regardless of those around them. They will do unto others as they would be done by. Christian girls will not be loud and noisy. Christian boys will give room to ladies and older people, and both will observe traffic rules.

Good Manners at Public Gatherings

Churches, public halls and places of entertainment are also good places to show real Christian courtesy. Some people seem to reserve a whole seat to themselves by taking the first end of a bench or row of seats instead of

going to the center, and people have to crowd past them. It is impolite to be needlessly late and disturb attention at a service. It is also very impolite to crane your neck and look at everybody who comes in, or turn to see the cause of every noise behind you. Talking in church is hideous manners, and it must be very grieving to Jesus and the Holy Spirit. All public gatherings are splendid opportunities for Christian courtesy.

Rewards of Good Manners

It always pays to be polite. It wins favor and approval and opens the way to enter good society, and it is far more certain to bring success in life than incivility and discourtesy. Politeness keeps your conscience peaceful and really encourages morality, high thinking and good conduct. It gives one a good influence over others and spreads a cheerful, happy atmosphere over all. Jesus commands us to keep the Golden Rule and the Holy Spirit will only dwell in the kindhearted and unselfish heart.

NEWS FROM THE FRONT

There is a splendid union Junior C. E. Society at Rose Hill, N. C., the majority of the members being boys and girls from the Presbyterian Church. Mrs. F. F. Newkirk is the superintendent of the society and is leading the boys and girls in a fine work.

They have recently had a birthday missionary party, each member bringing one cent for each year of his or her age as a contribution to home mission work. The amount of \$3.28 was sent to the State Junior Superintendent for distribution.

The society has a class of 18 who have just completed the first year of graded memory work gotten out by the United Society of Christian Endeavor.

Mrs. R. W. Mitchell, of Charlotte, N. C., reports eight new Junior Endeavor Experts. This Junior Society has also recently graduated ten members into the Intermediate Society.

Fifteen Junior Endeavorers of Whitsett, N. C., have been lately graduated from the society and formed into the church's first Intermediate Society, each Junior having fully qualified according to Junior standards. Miss Isla Willis Thompson has been in charge of this fine set of Junior boys and girls. Full graduation exercises were held here, as well as at Tenth Avenue Church, in Charlotte, with presentation of diplomas.

PRAYER MEETING PLAN

A "Cross" Meeting

The following plan, with variations, should provide an interesting way for carrying out a young people's meeting, particularly one on a missionary theme.

Some wooden strips four to six inches wide can be made into a "boxed-in" cross, on the front side of which may be fastened some pieces of glass. Probably some scrap glass can be secured. Before fastening the glass in, make a hole in the back of the box at about the center of the intersection of the cross pieces, and put an electric light bulb in the box, the cord hanging out at the rear ready to connect with the electric light system. Candles or a small lamp might be set in the bottom of the upright section of the cross if one is careful.

Paste some black cloth on the face of the glass, splitting the cloth down the center and marking it off in sections with chalk.

Two assistant leaders should be provided, each of these assistants to see that one-half the members prepare to take part in the meeting. Each group should sit together during the meeting, and on different sides of the aisle or of a given line. The light is turned on. As one member in either group takes part in the meeting, the black cloth on the corresponding side of the cross is stripped down to the next white line. The members will strive to get their cloth off first in order that the light of the cross may shine through soonest on their side. Some of the lights may be kept off during the participation, and when the entire cross is freed of black cloth, all other lights can be turned off, allowing the illuminated cross to shine forth. A season of prayer and a quiet talk by the pastor will then prove quite impressive.

Keeping in close touch with the affairs of the Church—which can only be done through extensive reading of the Church literature—is pretty conclusive evidence of the reader's personal interest—as well as a pride in being informed.

We might despair if we thought that God came and went, that Christ lived and died and vanished. But no thoughts of fear can ever disturb those who believe that the Incarnation meant a perpetual fact, a gift never recalled, a power that never ceases to work, a promise that is always hastening to its fulfillment.—J. H. Greenhough.

Church News

A REQUEST FROM THE STATED CLERK OF THE GENERAL ASSEMBLY

The General Assembly in May directed that the Rural Route and Street Address, as well as the Post Office Address of Ministers be printed in the Alphabetical List in the Minutes.

It is necessary that the Stated Clerk of the Assembly be furnished this information at once. This work must be completed before the Spring Reports are sent in.

Will ministers who receive their mail by Rural Route or at their Street Addresses please send me this information at once. If the Stated Clerks of Presbyteries have this information I will be very grateful if they will send it to me. A prompt response will greatly facilitate the work. If you have changed Post Office and Presbytery recently, please give me the old and new address and Presbytery.
J. D. Leslie, State Clerk.

BARIUM NEWS

The last week of vacation is now just a memory, and we are all set for a successful school year. The teachers are on hand and all but a very few of the larger girls are back and ready for work.

Our recollection of the beginning of school is that it was a rather doleful occasion, but not so here. You can fairly feel the enthusiasm both in the teachers and students and everybody seems just ready to hop to it.

For the last three Sundays, our services have been conducted by laymen, the first Mr. F. L. Jackson we have mentioned before, Dr. Frontis and Mr. Z. V. Turlington, both of Mooresville on the 19th and 26th gave us splendid messages. We wish that both these consecrated men could have heard the expressions of appreciation from the children about their talks.

This has been a week of visitors, picnics from the Statesville First Sunday School, that actually succeeded in making about sixty small boys say "enough" to watermelon and ice cream, and from Olney Church, South Gastonia, that again invited every Kings Mountain Presbyterian, man, woman, and child to eat with them, were the largest groups of visitors. But delegations and single visitors from Greensboro, Salisbury, Wilmington, Winston-Salem, and Charlotte were also on the campus every day.

Our Christian Endeavor under the guiding hand of Miss Alexander is flourishing, their activities for the week culminated Saturday in a hike to Statesville about 3 p. m., where a moving picture show was enjoyed as guests of the Crescent Theatre. Then about seven o'clock another hike to a spring in the woods near Barium where a feast of weenies, bananas, marshmallows, etc., was most thoroughly enjoyed. After a strenuous hour when we could again sing "Yes we have no bananas," the telling of ghost stories, and song singing made the balance of the evening pass all too quickly.

Visits during the week from Mary Nowlan, of Winston, Harry Estridge, of the University, and Bob Hess in the dairy business near Greensboro and all being our folks, were very much enjoyed by all of us. One day while we were in conference with some of our friends from Charlotte, something took place that at first alarmed these visitors very much. We can't blame them considering the number of recent bank failures, and the way this came about.

We had just finished showing our friends the savings bank and were going out when a regular cyclone seemed to meet us, 36 small boys came bursting in and quickly formed in line and began to grab blank checks, and in rather hurried tones, not lacking in authority to demand money. It had all the earmarks of a disastrous run, and alarm for the welfare of our very popular little establishment could very plainly be seen on our visitors' faces. To dispel this we led them outside where a watermelon wagon was awaiting the return of the financiers. In a very short time 36 dimes had gone into watermelons and in a still shorter time the melons had gone into 36 boys. A word about these boys, they, the Synod cottage group are the most consistent customers of our bank. They just always manage to keep some money on deposit against a time of sudden and dire stress, like the above or a circus coming or such like.

Today a candy counter was opened in the office, and a busy day was reported, the profit from this enterprise will be used for the common good, for athletic supplies, etc.

Since July 1st 45 operations for tonsils have been performed, and the total expense to the home has been the transportation to and from the hospital in Statesville. We want our friends to know what splendid friends we have that so willingly do this for us. Both hospitals have done this work but the great majority have been at the Carpenter Davis.

We are happy to report that commencing this week the whole department of clothing will be in charge of Miss Mary Lee, who brings to this work a wealth of experience in more or less similar work in other institutions. She will not only keep track of each individual's needs but will look after all correspondence with clothing people and all other matters in this very important department.

PERSONAL

Rev. K. A. McCaskill has changed his address from Broadway, Va., to Olivia, N. C.

The address of Rev. John McSween, Jr., is changed from Timmonsville to Clemson College, S. C.

NORTH CAROLINA

Charlotte, First Church—Dr. Johnson has returned from his vacation, and occupied his pulpit morning and evening. His people are delighted that he is to remain with them, he having declined the call to St. Louis, Mo.

Charlotte, Second Church—The pulpit of this church was filled Sunday morning and evening by Dr. Alexander Sprunt, of Charleston, S. C., and present Moderator of the General Assembly of our Church.

He was heard with pleasure by large congregations at both services.

Mount Airy—Rev. Joe H. Carter, of Mount Airy, has accepted a call to the pastorate of the local Presbyterian Church, which news is learned with pleasure by his friends here of all religious denominations. Mr. Carter and family resided here last year, at which time he was editor of The Renfro Record. Feeling that his mission in life was the work of a minister, he completed a theological course in Union Seminary, Richmond, Va., last spring, and has since been ordained to the ministry.

Monroe—A week's meeting was held in the Lee Park Church, Monroe, beginning July 16th. The week before the service began prayer meetings were held. Rev. C. E. White, of Marshville, N. C., assisted Rev. B. B. Shankel in the meeting. The Gospel was preached with power and we believe the community was strengthened and made better by the meeting. Four were added to the church by profession of faith. B. B. S.

Mount Airy—This church is very much interested and pleased now over the progress that is being made in the campaign for funds to install the new pipe organ. After getting estimates as to what the organ would cost, from a number of organ builders, the goal was set and the campaign is now on with the result that more than three-fourths of the amount has been pledged, with a number of subscribers yet to be seen. The plan of the congregation is to have the entire amount pledged before the order for the organ is given to the builder.
Z. V. Roberson, Pastor.

Steele Creek—The contract for the new Sunday School building has been let to Blythe and Isenhour, of Charlotte. The excavation is practically completed, and brick are being laid down. The congregation is responding generously to the call of the committee to assist in the hauling, etc. We shall soon see the foundation laid, and then it will be only a short time until we shall have our finished building. Then we shall be able to put our Sunday School on a surer foundation, and give our children better instruction in the Bible.

Dr. Henry W. McLaughlin, pastor of New Providence Church, in the valley of Virginia, the second largest country church in the General Assembly, is expected to be with us and preach on the fifth Sabbath of this month.—Church Bulletin.

Turner Presbyterian Church on the Monroe and Lancaster Road, six miles from Monroe is less than a year old. It was organized last Fall and now a brick building has been completed at the cost of between seven and eight thousand dollars. The pastor, Rev. B. B. Shankel was assisted in a meeting at this place by Rev. H. C. Carmichael, of Unionville, N. C. Prayer meetings were held before hand—then we had a Sunday School picnic on Saturday before having with us Rev. A. W. Crawford, who preached two very interesting and instructive sermons. Mr. Carmichael beginning the series on Sunday afternoon. The services were well attended, both afternoon and night. The sermons were very earnest and forceful and we feel that the community has been greatly blessed. Three were added to the church on profession of faith. B. B. S.

Nazareth—From August 12-21 one of the finest meetings ever held in this historic church was conducted, in which Rev. H. Waddell Pratt, D.D., of Columbia, aided the pastor, Rev. C. O'N. Martindale. Dr. Pratt is a capital preacher and his messages were greatly enjoyed by all who heard him. The attendance was excellent, and a new piano added greatly to the song services. There were ten professions. We have a vigorous Christian Endeavor Society under Mr. Vernon T. Anderson as president. The pastor and family had just returned from a month's vacation at Montreat. He also attended the Synod's Young People's Conference and General Workers' Conference at Clinton for several days. God be praised for all of His many blessings!

The Synod of North Carolina will convene in the Graham Presbyterian Church on Tuesday, October 9, 1923, at 8 o'clock p. m., and will be entertained, jointly, by the Graham and the Burlington churches. All the reports and communications for the Synod should be in the hands of the Stated Clerk before the Synod meets.

Notice to the treasurers of the several Presbyteries of the Synod, is hereby earnestly given, that their assessments for Synod are due October 1st, and should be paid at once, as the treasury is empty and in debt.

D. I. Craig, S. C. and Treas.

Obids—This mountain church has recently enjoyed one of the finest series of evangelistic services it has ever experienced. Rev. Geo. W. Lee, for ten days, preached with great power and interest. There were five professions and one reconsecration with

four additions to the church. There was a stirring of the community. The Christians were edified and strengthened. Voices never before audible in public prayer were heard asking God's spirit to come in mighty and converting power.

The future of this church is bright. Members who have not been present for years come out for the communion service. One couple 71 years old and having been married 50 years walked three miles to attend this service.

Mr. D. R. Freeman ably assisted the progress and success of the meeting with his cornet and in directing the congregational singing. From time to time he, in a most beautiful way, sang the gospel.

Too much in appreciation of the services of Mr. Lee cannot be said. He endeared himself to hundreds of friends. He is a regular John the Baptist in warning the people and in telling them of their SIN. Boldness, fearlessness, simplicity and powerfulness of appeal characterize him in the pulpit. His genial manner and happy personality out of the pulpit was a God-send as he went from home to home.

Marion—The churches of this town have enjoyed a feast of good things the past week in the Co-operative Training School for Sunday School and Church Leadership conducted last week. The faculty consisted of our own Prof. C. T. Carr, superintendent of Sunday Schools and Young People's Work, and Mr. O. V. Woosley, Miss Georgia Keene and Miss Virginia Jenkins, of the Methodist Church. Eighty-six enrolled from the Methodist and Presbyterian churches. Sixteen Presbyterians and 31 Methodists and two Baptists received credits looking towards a diploma of graduation when 12 unites have been received.

There was a fine spirit of co-operation between all the churches represented. There was heard on every side the most favorable commendation of the great and lasting work done here by these faithful and efficient Sunday School leaders.

Our church has been greatly blessed. Words can not express the appreciation of their efforts on the part of our people. At the close of the school on Friday night it was unanimously voted to have another co-operative school conducted under the management of Professor Carr, of the Presbyterian Church and Professor Woosley, of the Methodist Church, with their splendid assistants. Sunday School leaders are coming to the definite conclusion that if we are to have well equipped Sunday Schools in which the children of our Church acquire a true knowledge of the Bible, we must have better trained teachers. Our pastors change, they move on, but the teachers remain with the children. The teacher is the key to the situation, the teacher offers the real solution of the problem of Sunday School work. Just as in secular education the teacher in the Sunday School must be trained for his work. The Co-operative School for Church Leadership is a step in the right direction. In securing Professor Carr the Synod of North Carolina has taken a forward step in developing leadership in the laity. J. C. Story, Pastor.

SOUTH CAROLINA

Enoree Presbytery will meet in Fairview Church, at Fountain Inn, S. C., on October 30, 1923, at 7:30 o'clock p. m. E. P. Davis, S. C.

Piedmont Presbytery will meet in Pelzer, S. C., Tuesday, October 2d, at 8 p. m. Robert Adams, Stated Clerk.

APPALACHIA

Blackey, Ky.—The new pastor, Rev. W. C. Frierson, has arrived and assumed responsibility for the pastoral and evangelistic programs in this important field. He came from Leslie, W. Va., where he did a constructive work. He is a verile young man, bristling with energy. A fine sense of humor and a merry twinkle proclaim him a friend of man, and carry their own welcome.

Though in the field but a short time, Mr. Frierson has opened a new work in a nearby community, and is planning Sunday schools and preaching points in others. In these activities he will be assisted by members of the faculty of Stuart Robinson School.

Stuart Robinson School—Mr. Donald W. Miller, of Wooster, Ohio, has come to be principal of this school. Mr. Miller is a young man who has definitely prepared himself for the career of an educator. He is a representative Christian, achieved his three "letters" at college, and has had experience as school executive, and athletic and literary coach. He is carefully planning the courses of study for maximum adaption to the needs of mountain students, and with a view to recognition as a first-class high school by the State Board of Education, a distinction enjoyed by few schools in the mountains of Kentucky.

For seven years Rev. E. V. Tadlock has carried the double responsibility of pastor of the Blackey Church and principal of Stuart Robinson School. The growth of the institution finally made the burden insupportable. The coming of Mr. Miller and Mr. Frierson will release Mr. Tadlock to a general supervision and the stressing of aspects of the work that have of necessity been neglected. Just at this time the field is in need of the fervent prayers of all friends of Home Missions in the mountains.

An illustrated account of the formal opening of Stuart Robinson School in its new plant will appear in the near future.

FLORIDA

Tampa Heights, Tampa—The Ladies' Auxiliary of this church recently tendered a "farewell party" to the student members of the church and congregation, 17 in number, who will shortly leave for various colleges and universities in the South. After a devotional meeting conducted by the pastor along lines of interest to the young people, a musical program followed by dainty refreshments was rendered by the ladies. The church is very proud of this splendid bevy of young students it is sending out to colleges—most of them for the first time—this year. The new auditorium is practically complete except for a few minor finishing touches, which, with the splendid new pipe organ, is a great source of pleasure to the congregation. Church attendance, and in fact all church activities, have been exceptionally good all summer. Rev. J. Logan Irvin is pastor of the church.

GEORGIA

Macon, First Church—Rev. George Stanley Frazer, recently called to this church comes from the North Georgia Conference. He was pastor of the Methodist Church, of Eatonton, Ga., when called to succeed Dr. R. E. Douglas, who went to Kentucky.

Columbus—The last Sabbath in August was one of special interest in the First Church of Columbus. During the Sabbath School hour, Rev. A. G. Harris, the assistant pastor, gave an unusually fine address on the "Building of Good Citizenship," to the Men's Bible Class, who had as their guests the Ladies' Bible Class of the church, and Civitan Club of the city.

At the morning hour for worship Dr. McConnell preached a special sermon to the young people of the church, on "The Stewardship of Life," emphasizing the challenge of the pulpit, and in response to his appeal 27 young men and young women came forward, offering themselves for such form of definite service as the Master may open up to them in the future. In the afternoon at the colored Sunday School, initial steps were taken toward the organization of a colored Presbyterian church.

The First Church will join with the other churches of the city in holding simultaneous evangelistic services, beginning September 13th. Dr. B. R. Lacy, pastor of the Central Church of Atlanta, will do the preaching in the First Church.

Mr. T. B. Hay, of Charleston, S. C., who for the past year has done such faithful and efficient work in one of our mission churches, and as leader of the Young People's work in the First Church, will resume his studies in Columbia Seminary at the beginning of the session September 19th. Mr. Hay has endeared himself to a large circle of friends in the city. He is a young man of splendid gifts and unusual promise, and his friends predict for him a bright future. He expects to become a missionary to Africa, and after completing his studies in the seminary, will also equip himself for Medical work.

At a recent meeting of the elders and deacons, a permanent organization was formed, composed of these officers, to be known as "The Deacon's Court." They will meet every three months, for the purpose of promoting fellowship, and discussing the interests of the church.

KENTUCKY

Maxwell Church, Lexington—Since the coming of Dr. Johnson Archer Gray last spring, the church has taken on a new lease of life. The church is filled at every service, and during the first three months, he received 63 new members into the church, more than half of them on confession of faith, several of them being more than sixty years of age, and one 69 and one 80. Several of these are substantial business men who will strengthen the church in many ways. The various departments of the work are tightening up and a constructive program is being arranged with great objectives. The church is just two squares from the state university where thousands of students spend nine months of the year, and the church is setting out to tackle this hard problem in a way that will mean large things and hard work for the winter. Dr. Arthur J. Smith, evangelist, successor to Dr. J. Wilbur Chapman, who is now in Birmingham holding a big tabernacle service with four churches, and where conversions are being recorded by the scores, comes in November for three weeks and great things are being looked for. The men of the church hold a monthly social, and more than a hundred gather regularly. This is a "feeder" for the two men's Bible classes, the younger men being taught by Major Wm. S. Webb, head of the department of Physics at the State University, and the older men being taught by Mr. Charles M. Marshall, a consecrated business man. The present membership of the church is more than 600. One feature of the large Sunday night services when the congregation almost fill the auditorium, is that at the close when the minister gives the invitation, invariably someone comes forward to accept Christ and join the church. With the exception of the two first Sunday's of Dr. Gray's pastorate, new members have been received every Sabbath up to the time he left for his seven weeks' vacation the first of July.

During the month of August, the pulpit was ably filled by Rev. Willis Thompson, of the First Church, Jellico, Tenn. Dr. Thompson is a deeply spiritual man, delightful socially, a close student of God's Word, and a devoted Christian. His sermons were marked by a Gospel spirit and a sincere desire to see men and women born into the kingdom. The three Sundays in July had for the preachers, Rev. W. T. McElroy, of Louisville; Dr. John C. Acheson, of Danville, and Mr. Thos. B. Talbot. Dr. Thompson stayed in Lexington the entire month of August, conducted the mid-week services and did the work of the minister during that time.

MISSOURI

St. Joseph, First—Rev. Bunyan McLeod has accepted the call to the First Presbyterian Church of Lexington, Ky., and will begin his pastorate there the first Sunday in October. On leaving Mrs. McLeod was presented with a silver coffee service and Dr. McLeod with a most substantial check as a remembrance of affection and good-will. In view of the urgent call to Kentucky Dr. McLeod was compelled to cancel an engagement to supply one of the largest Presbyterian Churches of London, England. Dr. and Mrs. McLeod are spending the month of September on the shore of the Bay of Fundy.

WEST VIRGINIA

Alderson—This church has been greatly benefited by 15 days of special services. Rev. J. L. Fowle, one of Synod's evangelists, preached twice a day for most of this period, giving us the straight gospel in no uncertain tones. Mr. Fowle's assistant, Rev. Bruce Cumming, did no little in making the meeting a success. He conducted the song services and the special children's services. There were 32 professions and 240 reconsecrations. Six joined our church last Sunday and we are expecting more later.

P. N.

A CHALLENGE FROM KERRVILLE

By Rev. C. T. Caldwell

In far away Kerrville, Texas, nestled among the bristling hills, beside the beautiful Guadalupe River, in a land of flocks and herds—a wonderful western scene—there met a group of Presbyterian men and women; among them pastors, elders and deacons, in a conference to consider the causes of the Church, led by Dr. Brooks I. Dickey, Synod's Chairman of Systematic Beneficence; and in attendance was Dr. D. Clay Lilly, who spoke four times on "Life and Stewardship." There was much prayer, much meditation, much praise, much discussion, and there was such a spirit of worship through it all that souls were lifted to a new vision of the Lord and of fervently expressed devotion to Him.

During the last moments of the last day the following resolution was offered, considered and unanimously adopted by a rising vote:

"The conference for the study of the work of the Church, consisting of pastors, church officers and other Christian workers, both men and women, assembled at Kerrville, Texas, August 12, 1923-August 22, 1923, after earnest and prayerful consideration, proclaim it as our profound conviction that our General Assembly and the subordinate Church courts, should call upon our whole Church to give to the work of the Kingdom—for themselves and others—at least as much as a tithe of its income, year after year."

This was done by a small group of Christians—away off in a corner; but it did a very courageous thing to ask the whole Church to give its attention to the same object, namely: the adequate support of the cause of Christ. The whole Church can do what this small band proposes, and if it dares to do so, all our troubles shall have given way to triumph and our problems to praise. After carefully examining the needs of our Church it was seen that the tithe was necessary to meet all of them, and it is not a curious coincidence that God projects His work on that very basis. Coincidences are providences. God is the author of the need. Man figures it out. The two must coincide. It was also urged that it will be easier to get all that God wants us to have, in order to meet the need, than to get a part of it. The Lord will be more gracious to the faith which assumes the whole responsibility than to the half-faith which acknowledges a duty and attempts only a partial performance.

Surely this action cannot be considered presumptuous simply because those taking it were few. It was taken after days and nights of prayer and yearning for Christ's Kingdom to be hastened.

May not a little band anywhere make a plea to the Church everywhere? If this action is not wrong, it is right. If right, the Church should act upon it. It is a simple proclamation of faith and devotion. It is a small voice from the wilderness, speaking out of the heart free from artificial heat. The love of the Lord was burning in their bones. Their action was the natural outcome of the conference. May it prove to be a call to the Church to mount up to higher altitudes of Christian service and to finish the work God has given it to do.

News of the Week

Princess Anastasia, wife of Prince Christopher of Greece, and formerly Mrs. William B. Leeds, widow of the American tinplate magnate, died in her London home August 29th. Prince Christopher, the Queen Mother Olga, William B. Leeds, Jr., and his wife, Princess Xenia, and other members of the family were at her bedside.

Responsibility for high prices paid by the consumer for anthracite last winter was laid directly to "the speculative jobber or wholesaler," in a report issued by the coal commission. In some instances, it was found by commission investigators, four wholesale purchases intervened between the mine and the retailer, "margins" running from 20 cents to an aggregate of \$4.75 a ton.

Governor Pinchot submitted to representatives of the anthracite miners and operators in joint conference, a proposed basis of settlement providing for a 10 per cent increase in pay, recognition of the eight-hour day for all employees, and full recognition of the union by the operators without the check-off but with the right to have a union representative present when the men are paid.

The veterans of foreign wars will foster a movement to erect somewhere in the United States a gigantic tuberculosis hospital, as a memorial to war mothers and to other women in America who made sacrifices for the cause in the world war. It will cost \$12,500,000. A resolution placing the organization behind this movement was presented to the annual encampment by J. H. Toulouse, of Albuquerque, New Mexico, the commander of the department of New Mexico which originated the plan. The veterans adopted the resolution with a cheer.

H. L. Whitfield, of Columbus, former president of the Mississippi State College for Women, will be the next governor of Mississippi, the Jackson Daily News announced after it had tabulated the complete vote of the democratic primary from 81 of the 82 counties in the state. Nomination in the democratic primary is equivalent to election.

Marion Butler is said to be a "receptive" candidate for the post of ambassador to Mexico, if the United States should extend recognition to that country. It is believed that as a result of recent negotiations President Coolidge will adopt a new policy as to that country.

The Italian government has demanded a formal apology from the Greek government, an indemnity of 50,000,000 lire, and that full honors be paid by the Greek fleet to the Italian fleet in Piraeus because of the assassination of the five Italian members of the Greco-Albanian boundary mission at Janina, Albania, Monday.

Reports on the cotton crop for August indicate that since the latter part of July there has been a drop in percentage condition of 13.6 points to 56.3 per cent.

The pay of superior court jurors, grand, regular and tales, was ordered increased in Mecklenburg county by the county commissioners, in session at the court house. The regular and grand jurors will in the future receive \$4 per day for their services instead of the former \$3 a day, while the talesmen will receive \$2 for the first day and \$4 for each additional day instead of \$1.50 as heretofore.

The Stonewall Jackson School has issued invitations to the formal opening of the James William Cannon Memorial building, which will take place Tuesday afternoon, September 11th.

The United States and Mexico have agreed to resume full diplomatic relations. Formal announcement of the agreement was made August 21st by the State Department. The restoration of relations carries with it full recognition by the United States of the Government of President Obregon. It results from the negotiations recently concluded in Mexico City by Charles B. Warren and John Barton Payne. The American Embassy at Mexico City and the Mexican embassy in Washington are to be restored at once to official standing, for the first time since the collapse of the Carranza regime in 1920, and all pending claims will be submitted to specially appointed commissioners for settlement.

Announcement was made by Col. S. A. Jones, of Waynesville, that through a contract closed with the Rhodolite Corporation, Inc., of New York, exclusive

mining rights in rhodolite, red garnet and cobornndum with potential resources of 600,000,000 tons of ore has been sold for \$600,000. The property is located in various sections of western North Carolina. Consolidation of the mining interests was perfected by Colonel Jones, O. L. Council and Felix Alley.

The hearings before a referee of the east of the Hardaway Contracting Company against the Western Carolina Power Company involving claims for one million, three hundred thousand dollars will be resumed September 10th. The hearings have been held at intervals over a period of about 18 months.

The Hardaway company alleges that the power company broke a contract with it in connection with the erection of a dam at Bridgewater. The construction company originally had the contract for the construction of the hydro-electric plant, but the company took over the work and finished the dam with its own forces during the war.

State convicts should be used to help grade an extension of the Seaboard railroad from its western terminus at Rutherfordton to Asheville, a distance of some 30 miles, Col. T. L. Kirkpatrick, president of the Chamber of Commerce, of Charlotte, N. C., declared.

Anthracite operators and miners union officials returned answers to Governor Pinchot's peace proposals for averting mining suspension, the miners accepting them as a basis for continuing negotiations, and the operators, while objecting to the flat ten per cent wage increase, accepted it on condition that an agreement putting it into effect over a long term of years be effected.

Adoption of a code of ethics for the legal profession should be preceded by thorough consideration by the parties affected, Chief Justice Taft declared when presenting to the American Bar Association the report on judicial ethics. Justice Taft, as chairman of the committee which prepared the report, presented it with the recommendation that the committee be continued while actions on the canons and ethics be postponed. His recommendations were adopted.

Adoption of a resolution urging participation of the United States in the Permanent Court of International Justice at The Hague and the election of Robert E. Lee Saner, of Dallas, Texas, as president of the American Bar Association, marked the closing session of the association's forty-sixth annual convention.

ANNUAL MEETING IN KOREA

a change in policy needed careful thought and attention, for the educational committee considered that at this time a decision must be made in regard to schools. Since the government has recently lifted the restrictions from the study of the Bible, the school men felt that at least one of the boys' high schools and one of the girls' schools should seek recognition from the government, but in order to do this more equipment and a larger budget are needed, so that it was deemed advisable that the other schools be slightly restricted. After much thought and prayer the mission decided that the educationalists were right, and by an almost unanimous vote the decision was reached to strive for recognition for the boys' school at Chunju, and for the girls' school at Kwangju, the other schools not to have more than two grades each of high school work. A system of examinations and grading is to be enforced so that the graduates from the lower schools can go on and graduate from the recognized schools. Thus graduates from Christian schools will have diplomas that mean as much as those from government schools, and at the same time enjoy the privileges of instruction in the Bible and by Christian teachers.

A conference was held on evangelistic work in which many helpful suggestions were made and valuable information given. Also the prayer services in the early morning gave a right start for the busy days, and the devotional hours, from 10:30-11:30, were well led and full of inspiring thought from God's Word. The leaders were exceptionally fitted to give the messages for the members of the mission, messages to encourage, calm, and inspire. A special service was held in memory of Mrs. W. M. Clark, the dearly beloved wife of Rev. W. M. Clark, lost to the mission while on furlough last year. The value of her services can not be overestimated, and it was with deep feelings of sincere sympathy for Mr. Clark and his family that all engaged in this simple memorial to this beautiful servant of God.

It was with regret that the members of the mission saw the last of such a delightful gathering, though each was anxious to get back to his work. Heat had been avoided both on the floor and outside by the weather, and all were

Educational

Peace Institute will open for its 51st session on Thursday, September 13, 1923. The prospects for a successful year are fine, the majority of our former faculty are returning, the attendance promises to be normal, and the trustees are expecting a banner year in every respect. The faculty for 1923-24 by departments is as follows:

Administrative Faculty—Miss Mary O. Graham, President; Miss May McLelland, Dean; W. C. Pressly, Business Manager.

Academic Faculty—Miss Margaret Ingraham, A.B. Vassar College, A.M. Columbia University—English. Miss Effie Walker, A.B. George Washington University, M.A. Columbia University—History. Miss Winifred Kuhns, A.B. Randolph-Macon, B.E. George Washington University—Mathematics. Miss Emma Melvin, A.B. University of Tennessee. Cornell, University of Chicago—Latin. Miss Julia Knowles, A.B. Goucheer—French. Miss Ann Shamburger, B.S. Johns Hopkins—Science. Miss Mary Price, Queens College, Columbia University—Bible. Miss Elizabeth Linton, Drexel Institute, University of Pennsylvania—Home Economics. Miss Gertrude Ware, Sargent School of Physical Education—Physical Director. Miss Blanche Bowman, Indiana Normal School, Indiana Business College—Commercial Subjects. Miss Miriam Evarts, Leland Powers School of Spoken Word—Expression. Mrs. Ruth Huntington Moore—Art.

Music Faculty—Mrs. J. P. Brawley, Director; Miss Lovie Jones Piano; Miss Vera Rountree, Piano, Harmony and Theory; Mrs. W. R. McLelland, Music Supervisor; Miss Meribah Moore, Voice Director; Miss Pauline Nelson, Violin, Director.

Chapel Supervisor, Mrs. Margaret M. Kenney; Librarian, Mrs. W. H. Davis; Secretary, Miss Cliff Butler; Dietitian, Mrs. A. E. Barbee; Matron, Mrs. Mary Fowler.

Peace Institute feels fortunate in securing the following teachers for the vacancies in the special departments:

Miss Meribah Moore, of New York is director of the Voice department. Miss Moore has spent considerable time in study with some of the best teachers in New York City, and has taken advantage of everything in the musical line that the metropolis offers to one musically inclined. Consequently she comes to Peace Institute with an unusual background for teaching. Miss Moore has been the soprano soloist at the Madison Avenue Methodist Episcopal Church of New York City for the past six years. The First Presbyterian Church of Raleigh is anticipating with great interest her addition to its choir.

Miss Vera Rountree, of Savannah, Ga., will be teacher of Harmony and Theory, History of Music and Piano. Miss Rountree is a graduate of the Brenau Conservatory, has studied at the Cincinnati Conservatory, and has studied with Frank LaForge the past winter.

Miss Miriam Evarts, of Granville, New York, will head the Expression department. Miss Evarts is a graduate of the Leland Powers School of the Spoken Word, was a classmate and friend of Miss Fannie Bradshaw, who has so ably directed our Expression department for the past two years. Miss Evarts has been a very successful platform worker on the chautauqua stage.

Flora Macdonald College opens on Tuesday, September 11th, with every indication pointing to a full capacity enrollment. The following faculty announcements have been made by President Vardell: Mrs. C. G. Vardell, Sr., will resume the work formerly undertaken by her and becomes dean of the conservatory of music with Miss Margaret Orton, Kendallville, Ind., Cincinnati Conservatory of Music, assistant dean. Miss Pearl Champlain, B.S., Cornell University, clothing and textiles. Miss Mary L. Lyle, B.B., George Peabody, foods and cookery; Miss Marilou Gower, Adams, Tenn., commercial department; Miss Myrtis Dukes, A.B., Columbia College, department of mathematics; Miss Kate Evans, A.B., Flora Macdonald College, department of French. Miss Jessie Morrison, assistant to treasurer.

indeed grateful for what the year had meant, and for the progress that had been made. As the delegates departed on their several ways they felt that the best spirit had been manifested that had ever been known, and that plans had been formed in true harmony so that all would do their best with God's help to carry them out.

Men of the church at home, do you realize where Korea stands, and what she needs to help do this great work that God has given to your missionaries here? Do you realize that the work in this country can not go on unless you respond to the call, unless you fully comprehend the need just now and respond with money, men, and prayer? Do not let this time pass without putting forth your most earnest effort for the work in this land, and answer the appeal for help, knowing that in so doing you are not only giving to the great cause of missions, but also meeting a peculiar situation and a rare opportunity that must be seized now, an opportunity that only comes once in a lifetime for service for the Master. May God put it into each of your hearts to answer the call in the way that He wants you to do.

CHILDREN

CATFISH

Dear Standard:
I am a little boy three years old. I go to Sunday School every Sunday. My teacher's name is Mrs. J. W. Goodman and I like her fine. I have a little calf named Spot. A colored man gave me a little catfish. I have fun feeding it. I have a big brother and one little sister. We play hide at night with my little cousins who come to see me often. My great-grandfather died last week. He was 91 years and nine months old. I hope to see this in print as I want to surprise my daddy.

Your friend,
Claude Joan McPhaul.
Shannon, N. C., R. No. 1.

A GOOD ATTENDANCE RECORD

Dear Standard:
I am a little girl 11 years old. I have not missed Sunday School in near two years. My Sunday School teachers are Mrs. Jno W. Davis and Mrs. Joe Wood. I go to the Church of the Covenant. My pastor's name is Rev. R. Murphy Williams. I am also a member of the Junior Christian Endeavor. I will close for this time as I want to surprise my parents.

Your friend,
Lillen Maie Holden.
Greensboro, N. C.

A ONE-EARED KITTEN

Dear Standard:
I am going to write you and tell you about my kittens. I have three, their names are: Durham, Wood, and "Teeny C" who only has one ear and is the attraction of everyone. I have a pretty doll. I got it last Christmas, her name is Nannie Fountain Harper Davis. I named her for one of my best friends. Please print my letter for I want to surprise my mother and father.

Your little friend,
Elizabeth Sigman Holden.
Greensboro, N. C.

ON A VISIT

Dear Standard:
I am a little girl eight years old. I am visiting my Aunt Ruth Ricks, and George Harriss and I have great fun, eating all kinds of good things that Uncle John brings us. I live in Durham, and have a little brother named George, but his nickname is Jack. Please print this at once so that my grandmother and my Aunt Tee and my mamma can read it when they read the Standard.

Your unknown friend,
Mary Elizabeth Harris Lively.
Warsaw, N. C.

TO MOVE IN SEPTEMBER

Dear Standard:
I am a little girl 11 years old. I am in the sixth grade at school. My teacher's name is Miss Julia O. Kay. I have one little sister who is eight years old. We have got a pet hen with four chickens. We have one little puppy. We are going to move to Enterprize in September and I will be glad. I go to Church and Sunday School whenever I can. I am in the Junior class. Mrs. Bell Walpole is my teacher. Mr. Wilson is our minister. I will close as I don't want my letter to reach the wastebasket. I want to surprise some of my friends.

Your friend,
Elizabeth Wilson.
Martin's Point, S. C.

CURING BETTINA

Every little breeze that came into Fairyland brought the same shocking tidings: "Bettina!—why, she's the vainest child in all the world."

So Old Doc Silverwings swung his tiny figure aboard the westwind express and was whirled into Bettina's bedroom window just as the first streak of rose appeared in the sky. Landing on the very center of the foot-board of Bettina's bed, he gravely smoothed his wind-blown whiskers and settled his black rimmed spectacles more securely on his nose. Then he began to study the little face on the pillow above the rose-pink quilt. Eyelashes glinting gold next the lid, shading into deep brown. Cheeks, the color of daybreak carnations, mouth, a richer shade of the same color. Curls, soft, golden brown ringlets lying in profusion over the pillow—one resting lovingly against the hollow of the little neck.

"Lovely, lovely!" breathed the little doctor, forgetting quite what he came for. "Ah," sighed he, remembering, "sleep washes out heaps of sins when you're young, but it gets tired after a while and lies down on the job."

Tapping his shiny black enameled medicine case which he carried strapped to his shoulder, he buttoned his coat of invisibility tightly about him, and settled himself comfortably to wait for Bettina to awaken. He hadn't decided yet exactly the colors of the medicine he would use. He had brought all colors and plenty of brushes, too. Yes; and two dozen envelopes of pills. He was ready—ah, the eyelashes were fluttering, lifting, opening wide. He tumbled off the footboard; flop, he landed on the rose-pink rug. For Bettina with surprising suddenness had shot out of bed and landed straight in front of the mirror. Her eyes laughed straight into the eyes in the mirror. "Morning, Pitty Sin," she cried adoringly; then kissed the pink lips in the glass.

"The little dickens!" exclaimed the doctor, sitting up on the rose-pink rug and clasping his hands about his knees, "I am plumb flabbergasted."

And he kept on being flabbergasted. Throwing aside the blue and white checked gingham which her mother had laid out for her, Miss Bettina tried on every dress in the closet. Twisting and turning in front of the mirror, she finally decided on a filmy yellow organdy—but not before her mother had called half a dozen times and her dad had left for down-town. Sent up after breakfast to change into the blue gingham, the vain little miss slipped out the back way and walked around the block to display her yellow organdy. Even then she didn't go to her own room; she went into her mother's. Far back in the closet she found her mother's party gown and arrayed herself in its pink satin folds. Pinning her curls in a delightful bunch on top of her head, she was so pleased at the effect that she called her white Persian kitty to admire her.

Then Doc Silverwings made up his mind. Ripping off his coat of invisibility, he snapped open his medicine case and, brush in hand, waited for Bettina to look his way. He was perched on the edge of the bureau directly in front of the mirror. Bettina for the moment was making a deep courtesy before the kitten. "Aren't I the bee-you-tifullest thing you ever saw, kittykins?" she was saying. Trailing the gleaming pink satin behind her, she then stepped mincingly toward the bureau.

"Who are you!" she cried in astonishment.

"Me? I'm old Doc Silverwings."
"The one who cured Tommy Totkins?"

"Exactly; and I'm going to cure you."

"But I'm not greedy."

"No; but you're the vainest child in all the world. Hold your face still now." Bettina had to do it. Carefully the little doctor dipped his brush into a pan of green medicine and made a lovely smooth wash over Bettina's face.

"Now," said Old Doc Silverwings in a business-like tone, "you won't enjoy staring into the glass so much. Have time for something else probably."

Poor bewildered Bettina. Under the direction of the fairy doctor, she put away the pink satin party gown carefully in the very back end of the closet, then donned the blue and white gingham.

"Now, my dear, I wish to give some final directions to your mother; so we will go down stairs." Bettina went—the doctor perched on her shoulder.

"Don't be frightened, my dear madam," cried the little doctor when the mother sprang to her feet; "the change in the color of your daughter's face need not be permanent. No, indeed—not if she follows directions. The fairies have decided to cure Bettina of being vain."

"A—a very good idea; she—she was getting beyond me," stammered Bettina's mother. "But you did startle me."

"Sorry, madam, very sorry; but I wished to give you some final instructions about Bettina's cure. Here"—taking some little envelopes from his medicine case—"here are some pills. Use as per directions."

Immediately Bettina buried her emerald green face in her mother's lap and began to cry—oh, very hard indeed. "I'll wash it off. I will wash it off," she screamed running out to the kitchen sink. Scrub, scrub, how she did scrub!

But of course it didn't come off. "Little girl,"—her mother put her arm around Bettina's waist—"when the fairies decide to do a thing they do it. The best thing mortals can do is to follow directions. These pills, now—"

"I shan't swallow one of them!"
"You don't have to. The directions say to cover them with rich black earth in some sunny place until they sprout; then water them and weed them till they grow into plants."

"A garden! I'd get freckles and horrid sunburn." Then she remembered her changed complexion. "I don't care," she cried; "I won't anyhow." And she picked up a book to read.

"I believe I will plant those seeds," said Bettina suddenly; "or I suppose I'll never get my own face back."

Six weeks later, Bettina was in her little back yard which was quite crowded now with flowers—soft, velvety pansies, dainty pink sweet peas, brilliant yellow and orange nasturtiums, scarlet poppies and, in the exact center, a tall strange plant with one big bud on its long stem. Bettina, her enameled green face full of eagerness, was gazing up at the bud. It looked as though it might open any time now.

"Bettina, my dear."
Turning, the little girl saw Old Doc Silverwings perched on the fence. "Oh, doctor, I thought you'd never come. When—"

"Just a minute. Call your mother; I'd like to ask her a few questions."

"Ah," exclaimed the little doctor, as Mrs. Brown joined them. "How much

time would you say Bettina spends before the mirror nowadays?"

"Very little, doctor. She wouldn't spend any if I hadn't explained to her that too little is as bad as too much. You should have seen the frowsy head she brought down to breakfast with her at first."

"And the pills; how did they work?"
"You can see for yourself. Bettina is so crazy about her flowers she thinks of little else. Except the baby next door."

"Oh, doctor, he's the prettiest thing. And he isn't one bit afraid of my ugly face," put in Bettina.

"Ugly, my dear! Emerald green is a very beautiful color."

"Oh, doctor, please don't tease. When—"

"Just a moment, my dear. Will you please arrange yourself directly under that big bud. That's right; tilt your chin up just a wee bit more. The bud is going to open."

Chin tilted, Bettina waited. The bud threw back its petals and sent a warm shower of perfume over her upturned face, washing the green away—every vestige of it. Bettina was herself again.

"Congratulations," cried the little doctor; "we'll see how you treat it this time." Then he was gone.

That night before going to bed, Bettina sat long before the mirror in her room. Her mother, peeping anxiously in through the crack in the door, was worried. Old Doc Silverwings, peeping in through the window, was worried. Bettina herself was worried. "But I'm so glad to get it back that I can't keep from looking at it," she told herself.

Next day she ran into the house several times to look at it. "Dear me, dear me!" sighed her mother. But by the end of the week Bettina had become used to her recovered complexion and thought very little about it.

"Oh, yes, it's a cure all right," declared Old Doc Silverwings proudly to the fairy queen. "Just think, her mother actually has to run after her with a sunbonnet; she forgets all about her complexion herself. Think of that for Bettina!"—Myra A. Wonn, in Continent.

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Story and Incident

YELLOW DAHLIAS

Elmer Mills, in The Banner

Miss Charity Sheldon crouched down lower among the dahlias, but her view of the front porch was still unobstructed; by peering between the stalks she could see without being seen. She anxiously watched the two ladies ring the bell again, and hardly breathed as they turned and stood waiting.

Miss Charity was reticent; years of living alone had made her so. Since her sister Rebecca's death, ten years ago, she had withdrawn more and more from neighborhood activities. Her wants were simple and her circumstances amply comfortable. She sought isolation from the community, and after a little, Oakdale Valley—wondering what had changed her—grew accustomed to leaving her entirely alone. One man to do the chores and take care of the garden, and an elderly maid of all work, composed her service-staff, while she efficiently managed the household, and raised dahlias—yellow dahlias.

The first seedlings had sprouted in the barnyard one spring 12 years ago. The fall before Miss Rebecca had impatiently thrown out a motley collection of bulbs which her sister had carefully stored in the cellar. That was how the ugly quarrel began; while the younger sister's hobby was flowers, the autocratic Rebecca termed it time thrown away, and that she wouldn't tolerate all that rubbish littering up her nice clean cellar. So the bulbs were thrown into the barnyard.

Miss Charity, all that winter, was filled with dull resentment. The next spring—thanks to a mild winter and a generous covering of warm salt-hay, provided by the sympathetic Patrick, the bulbs sprouted, and sheltered from Miss Rebecca's vigilant eyes, matured into bloom. Among them, by a strange freak of nature, was a new dahlia—a new dahlia—a cross of several of the old varieties—forming an immense flower of unusual color—a rich vel-

vety yellow—the shade of the English primrose.

That winter the precious bulb was housed in Miss Charity's washstand closet until one day her sister discovered it. Words were said then that were never forgiven by either sister—and Miss Charity began to harden. But she saved the bulb.

Next autumn there were two bulbs. And each successive season she gathered more and more, until now it required nearly an acre of ground for their accommodation.

Oakdale Valley—in the way of small villages—was neighborly and personal. Charity Sheldon's dahlias in a year or two became the town topic—and as the years came and went, and the dahlias multiplied, Oakdale Valley every summer over its dinner plates and its tea cups asked why Charity Sheldon clung so tenaciously to her one variety. Dealers, attracted by her annual prize-taking exhibits at the county fairs, wrote letter after letter, each time raising their offer, but she had as often declined. And she did not give away bulbs or flowers.

The two ladies upon the porch did not show any inclination to depart; rather, they seated themselves leisurely in rocking chairs behind the trumpet vines.

Reconciling herself to the fact that they would wait much longer than she had patience to hide, Miss Charity noiselessly rose and made her way to the house. Her pink sunbonnet, bobbing among the tall dahlias, attracted the attention of the two ladies, who came down the path to meet her.

"We were waiting for you, Miss Sheldon, on your cool porch," the lady in lavender approached with a hand out-stretched genially: "I have always wanted to get the view from here. I am Mrs. Chatfield, you know. My summer place is just a bit further up the road. This is my friend, Mrs. Robertson—"

"What wonderful dahlias you have Miss Sheldon," Mrs. Robertson said, taking the reluctant old hand. "Such an extraordinary color. We called this morning—so informal, isn't it—about those dahlias."

Miss Charity shut her lips into a straight line. Another request for flowers. Each summer the ladies of the shore colony stopped to ask for dahlias to use for a wedding, or a party. Mrs. Chatfield read the old lady's thought with a smile. "It's the request of a child. Mrs. Robertson's little daughter Ruth. She was in a motor car accident this spring and has been very ill since; whether she will eventually wholly recover is problematical. She is staying at my house for a fortnight. We thought the fresh salt air from the Sound would be beneficial. Yesterday, driving past here, she noticed your dahlias, and asked for some. One or two blossoms will do. We are so encouraged, because that is the first time her interest has been aroused—and the doctor said it was a hopeful sign—"

Miss Charity shook her head: "A child's whim," she said harshly. "That's all it is. A child is as full of notions as an egg is of meat. They don't know what they want, especially when they're sick. A handful of buttercups would be just as good as my dahlias for her to pull to pieces and litter up the floor—"

"Please—" Mrs. Robertson interrupted with a note of pleading in her tones, not acknowledging the old lady's ungraciousness. "You don't realize how much this means to me. For the first time since that awful accident my darling little daughter takes

an interest in life—only a trivial interest, but still an interest. It may lead to something—her complete restoration to health, we hope—and pray. Surely you will give her a few dahlias, won't you, Miss Sheldon?"

"Not one," declared Miss Charity, beginning to walk towards the house. "I never encourage nonsense—in grown-ups or children. I would never think of giving away my dahlias. Its not my duty."

The two ladies watched her slim, straight figure going up the path. Suddenly Mrs. Robertson turned quickly and broke off a brittle stalk on which were three blossoms and some buds.

"My conscience tells me to do this Agnes," she exclaimed, with a nervous little laugh. "If she sees me before I get to the gate, let her arrest me. It will be publicity in a good cause."

But Miss Charity did not look around. Perhaps she did not think of the incident at all—then. But one afternoon of the next week, when she was in the kitchen with Mollie, making jelly, the big Chatfield car, driven by the Chatfield chauffeur, dashed up noisily at the gate, and a moment later the Chatfield house-keeper dashed without ceremony into the kitchen.

"Such a time never was," the old Scottish dame was on the verge of hysterics. "Forgive me for bursting into your house like this. I am Mrs. Chatfield's house-keeper. This morning the family left for a trip in the motor boat, to be gone till tomorrow. And there's no way to reach them. Ruth Robertson, a sick little girl, was left in my charge. About half an hour ago she suddenly took worse and the maids and I don't know what to do. The town doctor is away, so we telephoned for one from the city.

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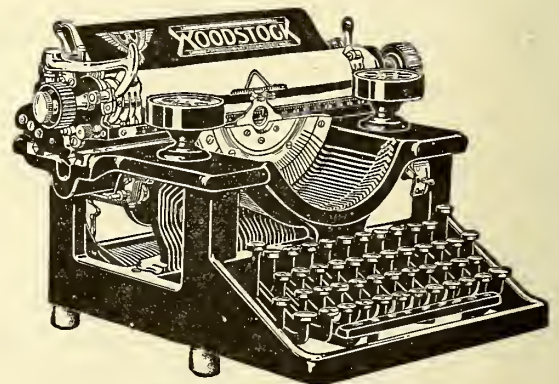
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meantime, I set out for help—and our house was first. So we stopped." Miss Charity quietly dropped the empty bag she held into a pan of juice, and began to unroll her sleeves and tidy her hair. Then she took off her apron and reached for a sunbonnet.

"Mollie," she said as she opened the screen door for herself, half pushing out the stout stranger, "if I shouldn't be back tonight, don't forget to shut the chicken house door tight. There's been a skunk around here the last two nights."

Not a word was spoken while the big machine sped towards the Chatfield mansion. Sitting erect in one corner, Miss Charity was conscious only of one thing; somewhere in her nature, not much affected by the increasing cynicism of the last ten years, was a traditional sense of duty. Conscience was pounding into Miss Charity's sense of being: "Your duty is to administer unto this child with your whole mind, your whole heart, and with your whole soul."

In her characteristic quick, efficient way she took charge of the sick room. Experience and traditional herb lore had taught her much, and when the young physician from the city arrived, the girl was sleeping peacefully, and Miss Charity sat in a low rocker by the west window.

She listened in silence to his words of commendation and refused his offer to take her home. And he, in his turn, was relieved visibly when she expressed her determination to remain in the sick room until Mrs. Robertson returned.

That night the child was stricken again, and Miss Charity never left the bedside for hours. The next day, when the family returned, although Miss Charity was plainly "tucked out" and anxious to get home, the girl would not have it. In the unreasonable way of the sick, she clung to the old lady and grew feverish when her mother remonstrated.

So Miss Charity stayed. Both doctors advised it. All through the long night, the next day, and for the nights and days of two whole weeks, she sat by the bedside. While she was near the sick girl was patient and considerate of others, and whenever she moved from her chair, Ruth became uneasy and fretful.

Everyone was at Miss Charity's service; the whole household at her feet. The cook sent up choicest dainties, and the housekeeper and the maids were at her beck and call all day—and all night. Mrs. Robertson—whose sense of gratitude was too strong to be influenced by memory of Miss Charity's former ungraciousness, clung to her. She even confessed the theft of the stalk of blossoms; the old hand closed over her's quickly, and they smiled together.

During the period of convalescence, it was Miss Charity whom the patient most desired, and each October afternoon the little drab colored calico attired figure would sit by the girl's couch. They rarely spoke—but the sympathy between them was all sustaining. After Miss Charity went home at night, Ruth began to anticipate her coming the next day. And Miss Charity's imperceptibility began to change—first carrying bouquets of dahlias to the sick room every other day, and then by allowing the Chatfield car to bring her home each evening. It was only a little, but for Miss Charity it meant much. And Oakdale Valley held its breath.

With the coming of November the Chatfields closed their house. When the big car stopped at Miss Charity's gate on its way to the city, Ruth's thin arms entwined the old shoulders in a long embrace; then as the ma-

chine finally started, Miss Charity thrust into the child's hand a small parcel.

"It's a dahlia bulb," she raised her voice above the whirr of the engine. "I thought you might like to plant it—next spring in your garden. Good-bye."

She didn't see the tears start to the girl's eyes—or see Mrs. Chatfield's look of surprise, for there was a certain mistiness in her own eyes. She was aware of Patrick's keen glance as he opened the gate for her, and later that day she overheard him discussing it with Mollie in the kitchen. But she said nothing.

The cold weather coming on vigorously hastened the work of digging the bulbs and storing them in the warm little cellar under the kitchen. It took Miss Charity and Patrick two whole days. When they were at last safely embedded in sand and the walls hung with blankets, Miss Charity

stood for a minute in the doorway.

"I may be like the rich fool in the parable," she said to herself. "But I do feel a lot of pride in my bulbs. There's enough to plant two acres next year."

The bleak fogs of mid-November were followed by snow and severe cold. Oakdale Valley of recent years had seldom experienced such a winter. At Christmas the thermometer registered 12 degrees below zero all day. Then came the January thaw, followed by rain and then more freezing weather.

Just before Easter it suddenly became mild and spring opened up quickly. Warm winds took out the frost from the ground and the sun dried up the mud. Seasonable flowers began to sprout in the garden and robins and wrens again fought for possession with the loud-voiced, quarrelsome days that had disturbed the peace of the place all winter.

"I think, Patrick, that it is quite safe to put in a row of dahlias along under the high north wall of the garden," Miss Charity said one sunny morning. "The ground there is warm and mellow. And the sun shines there all day long. Placed between the red hollyhocks they'll be effective. We'll go right down and get a dozen bulbs—"

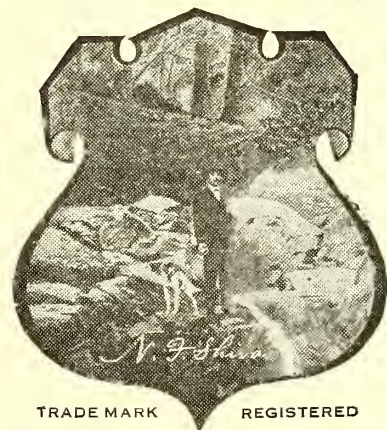
Five minutes later she heard herself saying dully and disconnectedly, "Yes," Patrick, clear it all out. Wash the cellar thoroughly. Yes. It was the cold weather, I suppose. The sudden changes. Never mind. No, no use doing that. They're all gone."

Oakdale Valley heard of the loss as soon as Molly could conveniently find an excuse to run to the village. The neighbors were sympathetic, but they did not know how to approach Miss Charity. She repressed her own emotion, and the village tried to appear unconscious of her lapses into dull

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J. H. BEST, J. P.

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

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

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

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

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apathy in public. A few—over backyard fences—whispered that "if Charity Sheldon hadn't been so close and tight-fisted with her dahlia roots she wouldn't have found herself in such a predicament—other cellars they could mention weren't as cold as hers—" But Miss Charity said nothing. The sun rose and set with its customary regularity and serenity, and life in Oakdale Valley moved on with usual calm.

The day before Easter came Miss Charity was stirring early. She had astonished everyone—herself included—by inviting the young minister and his bride to dinner on Easter Day—and they had accepted. She was as excited as Molly. For the first time since the popular old deacon had died—15 years before—guests were to be entertained.

It was an epoch making event—and worthy of preparation. Busily engaged with pastries and roasts, she did not hear a motor car at the gate, nor foot-steps on the paving stones. But presently at the open kitchen door she heard the hearty tones of Robert, the Chatfield chauffeur:

"Good morning, Miss Shelton. Did I surprise you? Mrs. Chatfield sent me up with this," placing a tall, well wrapped parcel on the rag rug, "with her compliments. And here's a letter—"

"Come right in, Robert," Miss Charity held the door open cordially. "It is very kind of Mrs. Chatfield to remember me. An Easter lily, I presume. Mollie, will you lay out a bit of lunch while I unwrap this? A cup of hot coffee and some sandwiches for Robert—"

She paused; she had torn off the upper portion of wrappings and from under the tissue paper came a gleam of yellow. Then she began with the strings at the bottom and although her fingers were quivering, she untied knots thoroughly and unwrapped steadily until—

"Why, ma'am, it's one of your own dahlias—" Mollie stood staring at the tall plant full of great golden blossoms.

Miss Charity nodded; she silently opened the letter—bits of it blurred her eyes.

"... the Robertson's trip abroad will complete Ruth's recovery. The

dear child is so whimsical. She insisted that the bulb you gave her last autumn should be planted in the conservatory. When the family suddenly

decided to sail the week before Easter, she made me promise to have the plant sent to you. It is a pretty whim of the child's, and I know you will ap-

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f 7:19 pm	s 8:15 am	f 9:16 am	5	Ashley Heights	40 f	6:35 pm	f 3:20 pm	f 8:12 am
s 7:28 pm	f 8:36 am	s 9:26 am	9	Sanitorium	36 f	6:26 pm	s 3:05 pm	s 8:02 am
f 7:34 pm	f 8:39 am	f 9:30 am	10	Montrose	35 f	6:22 pm	f 3:00 pm	f 7:58 am
f 7:46 pm	f 8:51 am	f 9:38 am	13	Timberland	32 f	6:13 pm	f 2:45 pm	f 7:48 am
8:00 pm	s 9:55 am	s 9:53 am	19	Raeford	26 s	6:00 pm	s 2:25 pm	7:30 am
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	s 10:40 am	s 10:29 am	30	Rockfish	15 s	5:25 pm	s 12:55 pm	
	f 10:43 am	f 10:31 am	31	Hope Hills Jct.	14 f	5:22 pm	f 12:50 pm	
	f 10:53 am	f 10:40 am	34	Penix	11 f	5:13 pm	f 12:38 pm	
	s 11:00 am	s 10:46 am	36	Clifton	9 s	5:08 pm	s 12:33 pm	
	f 11:12 am	f 10:56 am	40	Skibo	5 f	5:00 pm	f 12:18 pm	
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preciate the thought, although you have so many dahlias of your own, or will have when the summer rolls around again. One little flower means so much sometimes—"

"One little flower—one little flower—" Miss Charity saw it all night long.

That night Oakdale Valley knew about it. And the next day when the larger part of the village walked through the churchyard on its way to morning services, a bright spot of yellow attracted attention to Rebecca Sheldon's grave. And inside the church, on the little stand in the pulpit was another bouquet of yellow dahlias. And—Oakdale Valley stared hard—in the family pew sat Charity Sheldon.

Cincinnati, Ohio, August 27th.

Fruit and vegetable growers throughout the South will be interested in the formal opening of the new Cincinnati fruit exchange building here today as it will provide better facilities for handling the large volume of perishable products from the South destined for markets of the Middle West which moves through Cincinnati.

The new building was built by the SOUTHERN RAILWAY SYSTEM and has been leased for a long term to THE UNITED FRUIT AUCTION COMPANY composed of the principal fruit and vegetable handlers of Cincinnati.

It is of reinforced concrete construction and has every modern facility. The lower floor will be used as a warehouse and has Southern Railway tracks on one side and a paved team way on the other. The auction room and the offices of the various dealers are located on the second floor. Both telegraph companies have their own office in the building. The location of the exchange building on the VINE STREET TERMINAL of the Southern makes it very convenient both for the prompt handling of cars arriving from the South and for the de-

livery of produce to Cincinnati dealers.

R. H. GRAHAM
Division Passenger Agent
Southern Railway System
Charlotte, N. C.

Sparkles

"I am not going to talk long this evening," said the speaker. "I've been cured of that. The other night I was making a speech when a man entered the hall and took a seat right in the front row. I had not been talking an hour when I noticed he was becoming fidgety. Finally he arose and asked: 'Shay, how long you been lecturin?'" "About four years, my friend," I replied. "Well," he remarked, as he sat down, "I'll stickaround; you must be near through."—Western Christian Advocate.

"This fellow tells me that he has had the same automobile for five years, and has never paid a cent for repairs on it. Do you believe that?" "I do," replied the other sadly. "I'm the man who did his repair work for him."—Christian Register.

Her hat obscured his view at the theater, and in a kindly voice he leaned forward and asked if it would be possible for her to remove it. A stiffening of the head was his only answer.

Then he rolled his overcoat and placed it on his seat, sat on it, and getting his hat from under the seat, placed it on his head.

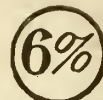
In a moment there was a cry of "Take it off!" "Take that hat off!"

The lady unfastened her hatpins and removed her hat. So did the man.—Ex.

"What do you work at, my poor man?" asked the housewife.

"At intervals, ma'am," responded the tramp.—Detroit Free Press.

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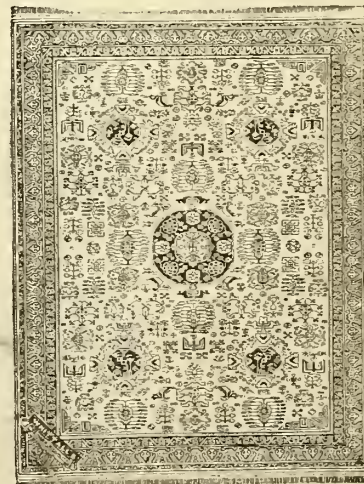
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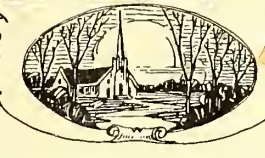
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Representing the Presbyterian Church in the U.S.

Rev. J. R. Bridges, D.D., Charlotte, N. C., Editor

Rev. R. C. Reed, D.D., Columbia, S. C., Editor

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EDITORIAL

THE THEISTIC EVOLUTIONIST

Some of our brethren are in a strait betwixt two, whether to hold with the scientific evolutionist, and thus "save their faces," as intellectuals, or to reject evolution and take their stand among the non-scientific ministry.

They have finally found what the Latins used to call a "tertium quid," whereby they can be both scientific and orthodox. They have revived an old view of evolution, which they call theistic evolution, thinking that by admitting the divine workmanship before man is pronounced ready for his part in the drama of life, they can recognize God in creation and yet admit the testimony of science.

By this time we ought to be accustomed to new names. We hear of the new age, the new woman, the new thought, and the preacher of the new religion. Under these circumstances courtesy demands that we receive this new comer into the sphere of religious thought, who appears under the name of theistic evolution.

Before however taking it at its face value, we would like to examine its claims.

Some of our own beloved brethren, we understand, style themselves as believers in this theory—which to us appears to be a contradiction in terms.

As far as we are able to understand the evolution theory, man began with the protoplasm countless ages ago and by a process of natural selection, he passed from one grade to another, each time rising in the scale, and eventually passing from the ape to man, who has since grown from the lower grade of man to the man as described in Genesis who God pronounced to be very good.

If we understand the theory of the theistic evolutionist, just when this evolving creation reached the physical man, God stepped in, breathed into this physical body the breath of life, and he became a living soul.

Thus they recognize natural law, and at the same time they think that they give a place for God as the Creator of the spiritual part of man.

This may satisfy some minds, but not ours, which would have to be made over in order to accept such a theory.

The old doctrine taught us that this man, the product of theistic evolution, was the federal head of the race.

God pronounced him good, and then in order to confirm his will in holiness, He put him to a test—and let him stand as the federal head of his race, so that if he stood the test, his posterity would share in the benefit of his victory.

If it had been the other way, so that each of his posterity would have to stand the test alone, then the result would have been ruin for the race, without any hope of success.

The further they went on in sin, the more certain would have been the fall of each generation, because each generation would inherit the tendency to sin of the preceding generations. Under God's plan the first man who was without sin in himself and had no sinful inheritance, came to the test with everything in his favor.

But when we consider this evolutionary man, who had developed from the lowest form of life to the fully developed animal nature, whose appetites had never been controlled, but who had all through this long process of develop-

ment yielded to that appetite, there was no possible escape from yielding when the proper inducement was presented to that appetite.

Picture if you can this animal monster, devoid of any spiritual nature, then given that spiritual nature and put to the test.

Under the old plan, there was some hope for Adam's posterity; but under this theistic evolution theory, there was no hope whatever.

Instead then of the federal headship of Adam being an example of the justice and mercy of God, it was a cruel act of injustice to make our future depend upon the test of a spiritual nature, joined to an animal nature, developed through countless ages, with no control over the appetites. We prefer to believe that the first man Adam was made a living soul: the last Adam was made a quickening spirit.

When we read that Adam was "the figure of him that was to come," we love to picture that Adam as God's direct creation, coming fresh from His hands, a fit type of Him who, amidst the sins of an immortal age, was able to say, "Which of you convinceth me of sin?" We could never believe that the animal man of evolution, suddenly joined to a spiritual nature is a fit type of Him who was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

Let us have the matter clearly before us. Under the Scripture theory of man's creation and fall, our federal head whose success or failure was to determine the weal or woe of our race, for all time, was a perfect man, framed by the hand of God, both physically and spiritually, made in His image, with no bias to either good or evil.

On the other hand, according to this new theory, the blind forces of nature develop the animal man from the lowest order of life to the perfections of physical manhood. Then when he had reached the height of physical nature, God steps in, gives him a spiritual nature, and then selects this new combination to stand as the head of our race.

As the head of our race, we are responsible for him. If he wins in the test, we are to share the fruits of his victory, but if he fails, we also pay the penalty of failure. The test is an appeal to appetite, and when we remember that his progress from the lowest order to the height of the animal kingdom has been made by the yielding to blind appetite, then we realize how certain failure on his part was.

According to the Scripture theory, God made man in His own image, with a will in equilibrium, biased neither to good or evil, which gave mankind more than an equal chance to win.

One theory is that of science falsely so-called, while the other is that taught by God in His Word. When we balance one over against another, we say with Paul, "Let God be true, but every man a liar."

WOODROW WILSON COLLEGE

Rev. Edgar Tufts whose death saddened this Synod, left a monument, not of brass, but of human lives elevated and a community transformed.

His son has taken up his work, and gives every indication that the mantle of his father has fallen upon him.

One of the cherished dreams of the elder Tufts was the establishment of a Junior Christian College that would be the capstone of his educational work.

With the consent of ex-President Wilson he named it Woodrow Wilson College, and his son is now seeking funds to complete what his father began. Mr. Tufts makes the following appeal;

"The First of the three buildings that are planned for the foundation of Woodrow Wilson College is now completed and being used temporarily by the Graded School of Lees-McRae Institute. This building would be a credit to any campus in the United States. It is built of native stone and covered with slate. We have estimated the cost of building into the walls of this building, one ton of stone, to be Five Dollars.

The next building will be a stone dormitory of fireproof construction throughout, and the cost of a ton of stone built into its walls will probably be the same. Are you willing to pay for One or More Tons? If so, send Five Dollars to Woodrow Wilson College, Banner Elk, N. C., for each ton you are willing to pay for."

We do not know a more worthy investment, or a better way in which to honor the memory of this dear brother who exemplified in his life the practical side of religion.

He carried this life into the coves and cabins that had been shut off from the world, and thus transformed entire communities. This Junior College was the dream of his life, but just as it began to take shape, he entered into his well-earned rest. Let his friends see that this dream is realized.

GOOD BAPTIST DOCTRINE

We read the following from a Baptist book. The author is speaking about the Kingdom of Christ, and he says: "Its functions are spiritual only. They greatly err who seek to make it the means of conveying directly all kinds of secular benefits to the world. This is to weaken it in its distinctive work and mission, which is to call men to repentance and faith and to sanctify them in character and conduct. Yet it leavens all society in every sphere. The modern doctrine of separation of Church and State is the belated return of the world to Christ's ideal, after fifteen centuries of forgetfulness." This is said just as well as we could have said it; and it expresses as clearly as we have tried to express from time to time the historic position of the Southern Presbyterian Church.

It rejoices us to find one of the most distinguished, and one of the most highly honored ministers of the great Baptist Church standing solidly with us in vindicating a position of the greatest practical importance. While all the Evangelical Protestant Churches of this country are avowedly committed to this doctrine, with few exceptions, they act in utter disregard of it. The one conclusive proof of this is furnished by the Federal Council of the Churches of Christ in America. This council boasts of representing some thirty denominations, and some twenty millions of communicants. Its activities are exercised through its officers and various commissions. One has but to read its official bulletins to learn that its energies are largely exerted in the sphere of civil affairs. It is trying to aid the Federal Government, and to assist in adjusting the relations of capital and labor. It is using the Church as a means of "conveying directly all kinds of secular benefits to the world." The Southern Baptist Church has refused to become a party to this line of ecclesiastical procedure by refusing to enter the Federal Council. It can, therefore, preach consistently the vastly important doctrine of the exclusively spiritual mission of the Church and the complete separation of Church and State. Would that our own Church were as free from all "entangling alliances." We have rendered our testimony impotent.

Though we thus gratefully recognize the noble stand of the Baptist Church in the large, yet we find that some of the local churches are swept into the popular current. In the little city where we happen to be visiting at this time, the Northern Presbyterian Church, the Methodist Churches, North and South, and the Baptist Church are banded together as a kind of Law and Order Society to assist the Federal revenue officers to apprehend and convict bootleggers. Only last Sunday evening at a union service of all these churches, one of the pastors held up a letter received from one of these revenue officers who had been wounded in a raid to capture a still. The letter was addressed to all the churches, and was an expression of thanks for their sympathy and aid. The

pastor did not read the letter as it was quite lengthy, but merely indicated its contents, and then exhorted the congregation to stand faithfully behind the officers and give them all the assistance in their power. Now we cherish no profound respect for bootleggers, but we do cherish a profound conviction that the Friend of Publicans and Sinners never commissioned His Church to join with the civil authorities in waging a campaign of violence against them. We cannot conceive of Jesus as volunteering His services to help a revenue officer capture and convict a moonshiner. Jesus came to seek and to save moonshiners as well as revenue officers, and both stand in equal need of His saving grace. It is the mission of His Church to carry on His work; and it is disloyal to Him, and recreant to its highest duty when it joins hands with any class of sinners to regulate the conduct of another class of sinners. It should keep itself free from all political affairs and from all secular pursuits, that it may serve with greatest efficiency all classes and conditions of men. In this way it will best serve its Divine Head, and accomplish most good in the world.

WHAT DR. WM. EVANS THINKS OF MONTREAT

Dr. William Evans is a man known on both sides of the water, and wherever he goes, he impresses all who hear him with his wonderful knowledge of the Bible and his deep insight into its truths. As a popular lecturer on the Bible he is always in great demand at the summer conferences, which gives him an opportunity to know them all.

Each season at Montreat, there is a "Montreat Night," when Montreat is considered from various angles.

This year among those who spoke was Dr. Evans, and from Rev. A. J. Crane, we obtained the following summary of his remarks:

There are three things that commend Montreat to me:

1. The high ideals of the place. For example, a lady who came here, at least, luke-warm in Christian service, told me that under the aroused interest in Christian work she had led to Christ a young girl at the hotel, after she had been shown the joy of Christian service in the Missionary Conference, and that hereafter she intended to be a "soul winner."
2. The delightful spirit of fellowship and genuine Southern hospitality found here as nowhere else he had ever been. He came here a stranger and was now leaving, feeling that all were his friends.
3. The splendid loyalty to the Scriptures, as the inspired Word of God, and the genuine belief in

THE CALL

By Henry Fries Primrose

Luke 5:1-10

The fishermen on the Lake of Gennesaret,
Overcome by failure, were washing their nets;
Another night gone!—Another day lost!—
While on the lake their empty ship tossed,
When lo; came the Master and said to the men,
"Go out into the deep and cast in again."
"We have toiled and labored all night, in vain,
If we cast out nets, Master, what hope we to gain?"
But, they rode to the deep and cast into the Lake,
And the draught they caught their nets did break;
E're the amazed fishermen had time to think
Their overladen boat began to sink,
Cried Simon, the captain, "Jesus, depart from me
I despaired, I have sinned, I doubted Thee."
But Jesus blessed Simon saying: "Follow me then,
I'll make you a fisherman, yea, a fisherman of men."

Durham, N. C.

all the cardinal doctrines of the true Christian Church.

If these doctrines are to be saved and conserved to the world, it must be done by the Southern Presbyterian Church, because the Northern Church has already discarded them.

Devotional

"AT EVENING TIME"

William C. Allen, in Advance

Days of my age,
Ye will shortly be past;
Pains of my age,
Yet awhile ye can last;
Joys of my age,
In true wisdom delight;
Eyes of my age,
Be religion your light;
Thoughts of my age,
Dread ye not the cold sod;
Hopes of my age,
Be ye fixed on your God.

—St. George Tucker.

I came across the following a few years ago: "When John Quincy Adams was eighty years of age, he met in the streets of Boston an old friend, who shook his trembling hand and said: 'Good morning, and how is John Quincy Adams today?'"

"Thank you," was the ex-president's answer. "John Quincy Adams himself is well, quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon. But he himself is quite well, quite well!"

It is good to see old people with an unconquerable spirit. When their earthly course is almost run how often they fearlessly look into the future. It is well when they have such vital faith in God that they think of the worn body, shaken by every wind, as only becoming "uninhabitable," that soon they must "move out of it" as expressed by the venerable ex-president of the United States.

Generally speaking, there are two kinds of old age. One represents an attitude of mind that has become mistrustful or cynical after participating in the great adventure of life. This sort has not laid hold on that restful confidence in "the eternal goodness" that Whittier sang of. It relinquishes its uncertain hold on this life with doubtfulness or dismay. God pity such—but let these remember that he ever loves them! The other kind of old age reviews its career as a wonderful school in which sweet and bitter lessons have been learned but during which preparation has been made for the mellow years and for the triumphant life beyond. These experiences have developed a firm reliance on the gracious intent of the Great Caretaker of men. The valley of the shadow of death may, in some of the waiting hours, look dark but beyond is the victory and the glory, the beauty and the joy that awaits the faithful child of God!

And now the searching question comes home to each one of us: Are we regulating our lives so that our swiftly passing days shall become fragrant and beautiful if ripe years shall overtake us? Are not youth and middle age the periods in which to form the habit of voluntary obedience to God and to acquire the happiness of unmixed trust in Him? Shall not his fortitude and grace finally sustain us when physical and mental powers shall diminish and our earthly ties are soon to be sundered? I ask my readers to think of the abundant possibilities associated with age and of how it can become a flower-strewn pathway to the gates of heaven! Zachariah, the far-seeing prophet, wrote:

"At evening time there shall be light!"

The highest security against temptation lies in the steady development of an affirmative life. The final aim in life is to be something rather than to avoid or to escape something. . . . The best form of defense lies in spiritual attack. If we walk in the grip of some splendid, far-reaching purpose, we shall put down temptation under our feet. We are in the conqueror's path if we walk in the Spirit; we shall then walk secure from attack.—Charles R. Brown.

"AND THE GREATEST OF THESE IS CHARITY"

A Letter from Dr. E. R. Kellersberger

Elizabethville, Belgian Congo, Africa, Apr. 8, 1923.

Many months have elapsed since I have taken up pen to tell about my work. My last letter came to you when we were forced to lay down the work that we had but taken up—with the future very uncertain and dark. But surely it was true, as Dr. J. Stuart Holden once said, that the future holds as many hidden joys and blessings as it does evil things. Looking back on nearly two years of unusual experiences, in retrospect, there is great thankfulness for definite evidences of God's hand upon us. Testings are only preparations for higher service, and as I sit here in a little room of the American Methodist Mission in Elizabethville on this lovely Sunday morning—listening to the songs of the natives in the close-by church, my mind goes back over the vast stretches of African plateaus just crossed during six days of constant journeying, goes further back to the calm, glistening seas of the quiet South Atlantic, further still to the unruly North Atlantic and ice-covered Hudson, and finally to a simple back street home in a North Carolina mill town, where far away in miles, but near in spirit and oneness are those loved ones who had to be left behind.

After spending some nine months in England, and on the continent studying tropical diseases during the illness of Mrs. Kellersberger, we went to the U. S. A. in September, 1922. It was not considered wise for Mrs. Kellersberger to return to the tropics at this time. After a mature, earnest, and prayerful consideration we came to the conclusion that if ever there was a need for a doctor in Africa it was now. The hospital at Bibanga, so kindly given by one of God's servants in America, was being well advanced by the skill and perseverance of Mr. Longenecker; and, there was no one to direct this hospital. Today I am near the last and longest leg, in time, of my journey, waiting for my faithful caravan to come to Bukama—345 miles from Bibanga—on foot, to take me back to the work, needy beyond description. I, the only doctor for days' march in any direction, both for whites and natives.

Having received special permission to come by Cape Town, and to spend some time in the Government Hospitals here at Elizabethville, in wealthy Katanga, I am here now accomplishing this one purpose of my journey.

Perhaps it has never entered into your local mind that here in South Africa a great race struggle is going on, that there are three colored to one white person, that there is a great mixed population, and that the franchise is already extended to all colors in Cape Colony? Some day the white man will have to give account of his dealings with the black man. He is taking from the black his own laws, his own tribal customs, and is by degrees making a "black white man" out of him. What is he giving him in return? The next few decades will see great changes and movements in this continent.

Please don't think any longer of "Darkest Africa"; it no longer exists. Twenty-five miles up the Cape to Cairo Railway will disillusion you. Kimberly with its ugly mountains of dirt, and uglier native compounds, reminds one of nothing less than a busy western mining town, with this difference that in Kimberly still every third house is a bar, one of the first I saw having this label, "Colored Bar." Skirting the western border of Natal, and Transvaal, where lies the great city of Johannesburg, we reached Mafeking, also famous historically. From here to Congo border, one passes through British protectorates, and is impressed with seeming evidences of good government and nice towns. Buluwayo, the metropolis of Southern Rhodesia (some four to five thousand white inhabitants?) means in native language, "the place of blood." It was here only 27 years ago that in the famous Matebele revolt some three hundred white settlers were exterminated. Now it is an attractive city with many farms and ranches about it. After passing Wankie, the great Rhodesian coal mine, we came, and on Easter Sunday, too, to that one of the seven wonders of the world, "the smoke that thunders" of the natives, or David Livingstone's Victoria Falls. Some miles before we got there, the great clouds of spray could be seen rising up high into the sky. It is rather a flat, wooded country, and all at once you see a great cut or a fault in the land—the canyon of the Zambesi. As the train came nearer, it began to rain—a mile away from the falls, and when we crossed over the great suspension bridge just below the falls, the spectacle was sublime beyond words. The falls are nearly a mile wide; we saw them at flood tide; they are much higher than the Niagara. The hotel there is fine, and was full of Easter visitors. If you want to see a lunar rainbow, and succumb to the witchery of an African moonlight night, come here to this spot.

What an interesting place Elizabethville is. Twelve years ago it was unknown. Now it is known over the world—political and industrial center of the rich Katanga. Since the discovery of these great ore bodies things have

Contributed

changed tremendously. I visited the seven great furnaces of the Lubombashi smelter at night. Almost everything was run by American machinery. It was a wonderful sight—in Central Africa! Then my host took me to the club house of the Union Miniere, and after seeing an impossible, sensational, garden variety "Metro" production from New York, we ended up with our friend Charley Chaplin. With a start I woke up to the fact that I was not in New York, but in the heart of Africa, and where 12 years before there was a wilderness. It is a fact of immense significance. The white man's search for money and wealth is irresistibly drawing the native into the maelstrom of industrial life. He is thrust all at once from the bush, where he has lived under a certain law and order, into a great crowded compound. He is free to live almost as he pleases, just so he works. His already weak moral fabric goes to pieces. It is time for the Christian forces to bestir themselves before it is too late. It is a joy to see the nucleus of Christians here in the Methodist work, but it is folly pure and simple to put all the burden of carrying the redeeming and purifying love of Christ, on the shoulders of one or two men. There should be poured into this center money for hospitals, industrial schools, day schools, churches, and new workers, for the white as well as the black population.

Three weeks in the Government clinics and hospitals have opened my eyes to the great tasks that lie ahead of the medical profession in this needy land. We need doctors who come here not to make a good living, but to give a life.

Bibanga Station, June 10, 1923.

On April 25th I left Elizabethville for Bukama, that hot and rocky little port on the upper Congo (Lulaba). It is very important, as it is the junction point between rail and water, and here the new railway to the Kassai, in fact to Luebo and Ilbo is being started now. Here I spent five days with the well known Professor Kleine, head of the German sleeping Sickness Commission, who has just finished very important experiments on protecting cattle from death by trypanosomes by the prophylactic injection of Bayer 205. It was a thing of great interest to me, as Mrs. Kellersberger was cured by this very same drug.

On May 1st my faithful 25 men arrived from Bibanga, marched 350 miles through strange country to get me. It was a joyous meeting with old friends. On May 2nd we crossed the Lualaba at daybreak, and for three weeks pushed forward day by day. What an interesting trip it was. How you would have enjoyed it. I rode some 250 miles on a wheel, and walked the rest of the way. The first hundred miles it was very hard to get any food, and the men lived almost wholly on sweet potatoes. During these 10 days we all slept outside, as every village was infested with the African tickfever tick—Ornithodoros moubata. In this section I was also able to make a collection of the tsetse fly, Glossina morsitans, the carrier of both human and animal sleeping sickness. On May 22nd, long after the station had been visible from the beautiful hills on both sides of the Lubilashi River, we entered Bibanga, being met by natives one and two miles outside of the station. It was a real welcome. As I saw the dear old dirt house that had so many memories for me and my family, it was hard, and is still hard all the days, but as I see in my mind now the man who came this week dragging a tumor along, the tumor weighing 100 pounds, I am willing to forgo for a time those things that are dearest to any man on this earth—loved ones and a home. Again it is worth while when in the last 10 days probably two or four lives were saved by instrumental delivery. Again it is worth while when I see the case of sleeping sickness looking at me pitifully with his dull, stupid glance. It is worth while when I see the mother carrying her little girl to me for some miles, with a great sore on the whole knee that threatens to ruin the child's capacity to walk forever. It is worth while when an anxious mother comes in with her little baby in her arms, a bundle of fever and rapid respiration—a blood examination showing a very heavy infection of tropical malaria ring forms, and a rapid injection of quinine finishing it all. Finally it is worth while when the little child comes in all caten up with several kinds of worms. Also, don't forget the leper, and other loathsome diseases! And, remember, in this case, I am the only possible help of these unfortunates. You of course have your choice of a thousand doctors, and you won't especially care about these out here. They are too far away to hurt you any, but I am praying God that He will burn some pictures in some of your hearts so that you will have to be interested, and some of you young doctors will have to come out here into this great work. The man who says this work is not worth while is selfish and ignorant, and in that enlightened country of ours is some

day going to have to give account of himself, as sure as you and I are living.

Put May 24, 1923, down as a red letter day; on that day we moved out of our filthy mud house into the first unit of the new hospital plant, and are rejoicing that the foundation of the second building is going up—this to be the ward building. I hope some day soon to let you see pictures of the plant and also of some of the patients who come there to be healed. What a joy to work in a place where you really have some room, and a ceiling and a brick floor, and what a luxury to have a tile floor for a neat little operating room.

When you have a little spare time think of this work out here, and utter a prayer for it, and avail yourself of the privilege of giving financial support to such a great institution as this hospital. If you don't agree with me in some of the views I have expressed, write me about it; anyway, let me hear from you some time, and if I can manage it, I will try to answer you personally or by another round letter.

If you aren't a subscriber to the "Missionary Survey," become one now. It is ridiculously cheap, and you will profit very much by it. If you want any more information about our work out here, write to the Foreign Missions Committee at Nashville, they will be very happy to let you know anything you would like to know.

Any letter with five cents postage, or postcard with two cents postage, addressed to Dr. E. R. Kellersberger, care A. P. C. Mission, Bibanga, Kabinda, Lomami District, Congo Belge, Africa, via Cape Town, will reach him in due course of mail.

COLLEGE DAY

Dear Secretaries of Christian Education and Young People's Work:

This is a letter to you from your Church at large about something very dear to your home church. For is there anything dearer to you than those boys and girls whom you saw stand this last June to receive their high school diplomas? Some of you there that night remembered the day their parents brought them to the old church to be baptized, and now they are going away to college to get their last training for the great adventure of life.

If you, as their leaders and friends, look with open vision into the world they must live in, into the new associations they must form, into the years ahead in which they must do their work, you know these are fateful days and that the future, not only of America, but of the world, depends on the choices that college men and women are making in these great days of destiny. So we are asking you to see to it that their Church stands behind them, eager to serve them when and wherever she can, and as a visible expression of this spirit, we ask you to arrange a farewell service and social for them.

The time—The first or second Wednesday night in September would be a good time. Your pastor will gladly make the weekly prayer meeting service give way for it and help you to plan it.

Program—Ask the Christian Endeavorers or other Young People's Society or Circle to have general charge of both service and social, and the Woman's Auxiliary to take charge of the refreshments.

These committees should be appointed:

Invitation Committee—See that every boy and girl going to or returning to College, Seminary, Training School, Business or Technical School or Hospital receives a special written invitation for themselves, their families and friends, and that their public, high and Sunday School teachers are invited.

Decorating—This committee should decorate the Sunday School room as attractively as possible with flowers, vines and potted plants, but especially with the colors and the pennants of the different colleges represented.

Music—Select the hymns that appeal to college students, hymns of conflict, heroism and aspiration. Get the Sunday School orchestra to furnish special music, with a solo by some good singer.

For the Service—Where it can be done, have the college group sit together and have the Christian Endeavor boys usher. There should be several five-minute addresses by the superintendent of the high school, the superintendent of the Sunday School, and some outstanding layman of the Church, closing with a short address from the pastor. All these talks should have as their theme the love and pride of the Church in her boys and girls and her high hopes for their lives. If desired, the college group may select one from their number to respond for them.

For the Social—Be sure to have a good pianist, the orchestra, and a book of college songs. There should be songs and stunts and stories and a debate as to the relative merits of the different colleges. Try to give the students some little token for their memory books. A kodak picture of the church pasted on a card with a few words "for remembrance" is suggested.

"Goodnight and Goodbye"—Have a few good singers at the piano, and as the end of the evening comes, let the pianist play some strains of "Home, Sweet Home," then

changing into the music of "God Be With You 'Till We Meet Again." Let the singers sing the first two verses and the chorus.

It is not much your Church, through its Department of Christian Education, asks of you, is it? Only a simple farewell service and a social—and the Church behind her boys and girls "for the duration of the war."

No, we are not asking much when you remember just how much these boys and girls are worth, not only to you and to us, but to that Best Lover and Ideal of Youth, Jesus Christ, who today, perhaps more than ever before, is calling them to His side.

Henry H. Sweets,

Secretary for Christian Education of the Presbyterian Church in the United States.

A BRIEF STATEMENT OF OUR FAITH

GOD—God is a Spirit, infinite, eternal and unchangeable in all His glorious attributes. He is merciful and gracious, and not willing that any should perish but that all should come to repentance and divine fellowship. He exists in three persons, Father, Son, and Holy Ghost, who are one God, same in substance, equal in power and glory.

THE BIBLE—The Scriptures of the Old and New Testament were written by holy men of God as they were moved by the Holy Ghost and are the Word of God. It is the only infallible rule of faith and life.

GOD'S PURPOSE—The eternal purpose of God includes all events; it is holy and wise, and does not deprive man of freedom, nor make God the author of sin.

CREATION—God created the world and all things therein; He made man after His own image with an immortal soul, endowed with knowledge, righteousness and holiness.

SIN AND THE FALL—Sin is the violation of God's law either by omission or commission. Our first parents, being tempted by Satan, disobeyed God's command, and so by their own choice fell from their original state of innocence and communion with God, and all men being their descendants are born with sinful natures.

SALVATION—God so loved the world that He gave His only begotten Son to be the Saviour of sinners. His salvation is sufficient for all, but is efficient only for those who accept Christ as their Redeemer.

ELECTION—God the Father chose unto Himself in Christ a people that should be holy and without blame before Him. Those who come to years of discretion receive salvation only through faith in Christ; those who die in infancy, and others who are incapable of exercising choice, are saved by the electing love of Christ; His grace has peopled heaven with multitudes and has never sent one soul to hell.

CHRIST THE REDEEMER—The Lord Jesus Christ being the eternal Son of God became man, being conceived by the Holy Ghost and born of the Virgin Mary, yet without sin. By Him alone we can come to the Father because His perfect obedience and sacrificial death made a perfect atonement for all sinners who receive Him. He rose from the dead and ascended into heaven where He makes continued intercession for us. He will come again to receive and reward His people, and to judge the world.

THE HOLY SPIRIT—The Holy Spirit is the third person of the Godhead who persuades and enables men to obey the call of the Gospel, and applies the redemption purchased by Christ. He continually dwells in every believer to restrain, comfort and bless him.

JUSTIFICATION BY FAITH—Every one who humbly relies upon Christ for salvation, and in repentance confesses and forsakes sin, is pardoned and accepted of God on the ground of Christ's obedience and sacrifice.

THE CHRISTIAN LIFE—The Holy Spirit imparts spiritual life to all believers. He purifies them more and more from sin until at last they stand perfect before Him in glory. Believers may, at times backslide, yet God does not cast them off, but chastens them and restores them through repentance to His loving fellowship.

THE CHURCH—The visible Church is composed of all who profess faith in Christ, together with their children, and it is the duty of all believers to openly profess their faith by uniting with the church. The visible Church consists only of those who truly live the Christian life.

THE SACRAMENTS—There are but two Sacraments—Baptism, which symbolizes the work of the Holy Spirit, and the Lord's Supper, which symbolizes the sacrificial death of Christ.

DEATH AND RESURRECTION—The souls of Christians are at their death made perfect in holiness, and do immediately pass into glory; and their bodies do rest in their graves till the resurrection, at which time they shall be raised up, acquitted in the day of judgment and made perfectly blessed through all eternity; but the wicked shall go away into everlasting punishment.

THE FINAL STATE—The eternal home of believers is heaven, while the abode of the impenitent is perdition. Man retains his identity after death, and there will be recognition in the future life. We believe in the ultimate and complete triumph of the Saviour's kingdom.

(In these days of doctrinal drifting, it is refreshing to find such a clear and sound statement, as the above, which is taken from the Church Bulletin of the First Presbyterian Church of Durham, N. C. Rev. Dr. D. H. Scanlon is the pastor.)

PRESBYTERIAN PROGRESSIVE

PROGRAM

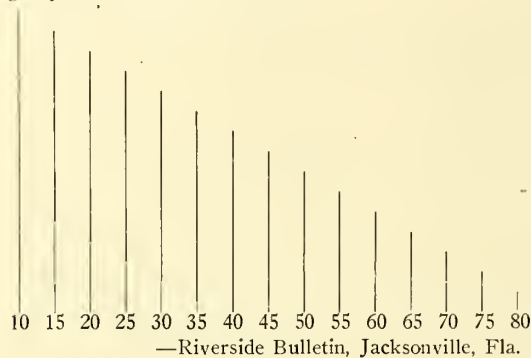
Depts. I and IV
Spiritual Life --- Fellowship



GOD WANTS THE WHOLE LIFE

When one who had waited until extreme old age before accepting Christ, was asked, "If he were not afraid to die?" he replied, "No, I am not afraid to die, for I am now a saved man and at peace with God, but I am ashamed to die. I am ashamed to enter the presence of my Saviour with years and years of a wasted life."

The lines below illustrate the truth that a child's acceptance of the Saviour is of far more importance to the Church and the world than an adult's. The figures below the lines represent the age of accepting Christ. A child who accepts Christ at 10 years of age may fairly expect to live 48 years in Christian service. If the decision is made at 15, 44 years of Christian usefulness remains. The Sunday School is the greatest evangelistic agency with children in the world.



Where Do the Criminals Come From?

It is said of a certain chaplain of a State Prison, with its hundreds of prisoners—criminals of every type and degree, that his personal investigation had revealed the amazing fact that not a single prisoner had come from a distinctly Christian home. They had never known of an atmosphere, during childhood and youth, of Bible reading, prayer and reverence for God. No, the Christian homes are not filling up the jails and prison walls of America.

American Bible Society Interesting Facts for use in Sunday Schools and Churches on Bible Class Day Sunday, September 23d

What It Is

It is an interdenominational missionary society whose sole object is to promote the wider circulation of the Scriptures without note or comment.

It is the sole American national and international society organized for this purpose.

It is one of the chief factors in making the Bible the cheapest and most ubiquitous book in the world—a priceless boon to the poor and to the millions who have not known it.

What It Does

Issued during the past year, Bibles, Testaments 4,674,540
Since its organization it has issued, copies 151,000,000

It circulates Bibles in different dialects and

languages, to the number of ----- 150

It employs a force of colporteurs ----- 358

It employs a force of correspondents ----- 1,240

It has volunteer assistants ----- 775

It supplies Bibles for the Blind in 12 Systems.

It provides immigrants with Scriptures in their own language.

What Our Church Did Last Year

Quota in Benevolent Budget ----- \$27,000

Contributed Church year, 1922-23 ----- 25,030

Amount short of quota ----- \$ 1,970

Total receipts for the year ----- \$1,016,924.63

Total expenditures for the year ----- 1,038,513.13

Deficit ----- \$ 21,588.50

The Assembly requests that an offering be made on this date (September 23d) for this cause, in all Sunday Schools and in Churches not having the Every Member Canvass. The Treasurer of the American Bible Society is Mr. Gilbert Darlington, Bible House, New York City.

Assembly Asks 1923-24—\$28,500.00

The General Assembly's Stewardship Committee.
410 Times Bldg. Chattanooga, Tenn.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By S. D. Gordon, Bijou Theatre, Boardwalk, Atlantic City, N. J., July-August, 1923, Auspices Atlantic City Council of Churches

No. 11—Shoes and Character

Shoes divide men into three classes. Some men wear their fathers' shoes. They make no decisions of their own.

Some are shod by the crowd. They unthinkingly decide to follow the throng. The strong man is his own cobbler. He insists on making his own choices. He walks in his own shoes.

Every man makes his own choices. And his choices make his character, and reveal it. This is the image in which man is made, this power of choice. This is man's distinctive characteristic. Every man is an absolute sovereign in his power of choice.

This explains why there is such a tense moral battle on. It's a battle for man's choice. The powers of evil lay siege to every man's will to win his choice. The Man on the Throne is ever wooing man to choose His way.

If that Man be in the Evil One is besieging to get in, if only by a hair. If the Evil One be in, that Man is warmly wooing to be allowed in, not by a hair, but all the way. And man decides.

Commonly, a decisive victory ends the conflict. That's history. When the daring Drake drove back the Spanish Armada that settled Philip's ambitions to dominate England and Europe. When Nelson downed the French boats at Trafalgar that settled the Emperor on the water. And when Wellington faced Napoleon himself at Waterloo that settled him on land, and for good and all.

But here is an exception. Calvary was a pitched battle in the unseen spirit world. The Third Morning After was the decisive victory. The Man of Calvary was the victor. The unseen spirit power was stingingly defeated. Yet the decisive victory has not ended the conflict.

That Man wasn't fighting his own fight. He was fighting our fight and our foe. He offers us His victory, if we'll take and use it. But each man must decide.

We can't win alone. Long years have proven that. Two things must be tied together, that Man's victory and our choice. But these two, Jesus and a set will—these are invincible. And the decisive factor humanly is our choice.

This is the biggest story of the old Book. Here is the first page. In a garden God says to His human companion: "Eat freely of all these trees. But here is one, the Tree of Choice. Please don't eat of it. I ask you not to, so that you may have the opportunity of showing your love by choosing what I prefer.

"But you choose. You may eat of it if you choose. You're free. Do you as you will. But, please, for love of me, use your power to keep in sweet touch. But you're free." That's the first page.

Now, the last page. A free translation makes the thought clearer. Listen: "He that is set in his choice on doing the thing that isn't right, still let him be utterly free to follow the bent of his choice, even though it be against the way I want him to go."

Then the same thing regarding the gutter stage of doing wrong. And then the same thing regarding choosing right. That's the last page.

Now, turn the leaves of the book, slowly, thoughtfully. And, on every page, practically, is this: Choose; choose right; don't choose wrong; choose now. But—you choose. Choose as you choose. Either the word, or illustrations of good choice or bad—that really is the Book.

There's only one knob on the door of a man's heart. And that's on the inside. The Evil One can't come in till the man inside twists the knob and throws open the door. And God won't come in until the door opens freely to Him.

Choice makes the man. Right choice strengthens the man. It lets his friendly God in. It defeats the Evil One.

Wrong choice weakens the man. It shuts God out. It lets the Evil One in. It stiffens up the joints of the choosing power. It's tougher work choosing right, easier choosing wrong.

And it's striking that wobbling indecision practically results as wrong decision does. The tempter is strengthened in his approach. God is still out. The door is not open to Him. The will weakens. A wobbling will is a weakening will. Not choosing is choosing not to.

It is striking that, as a bit of mere psychology, choice of the Christ includes all moral choices. By common consent He stands for the purest and strongest and humanest.

Choice of Him opens the door for a new power to come into one's life. That power re-knits all the moral fibre of character. No conflicting choice can be made as long as one remains true to that one choice.

And life becomes a succession of choosings. Choice stares in at every window pane. It knocks at every door. It rings the bell unceasingly. Its wireless cries come on the wings of every wind. The darkness intensifies the call, and the light brings it sharper and closer home.

And peace of heart, without which there is no strength, comes only in right choice made and unwobblingly persisted in.

Leigh Hunt was right. A friend looking at his new painting, since so famous, of Christ knocking at the vine-clad door, said, "There's a mistake. You put no knob on the door."

And the painter quietly said, "There is only one knob to the door of a man's heart, and that's on the inside." Every man makes his character by the use of that knob.

No. 12—Faith? Or Fear?

REPORT OF THE EXECUTIVE COMMITTEE OF THE MASSANETTA SPRINGS SUMMER BIBLE CONFERENCE ENCAMPMENT

The Executive Committee of the Massanetta Springs Bible Conference Encampment begs to report to the Synod of Virginia that five conferences were held beginning July 16th and closing August 26, 1923. The conferences were as follows: Young People's Conference, Standard Training School for Church and Sunday School Workers, Woman's School of Missions, Men's Conference and Bible Conference.

Very Brief Statement Concerning Conference

The Massanetta Springs Conferences, held at Massanetta Springs, near Harrisonburg, Va., under the auspices of the Synod of Virginia, were pronounced a phenomenal success in every sense of the word. Attention is called to four points, namely:

1. The program.
2. The attendance.
3. The showing financially.
4. The success from a spiritual and educational standpoint.

1. The program was the equal of that of any Bible Conference program in this country. Among the speakers on the Massanetta Springs platform were: Dr. G. Campbell Morgan, Dr. A. C. Dixon, Dr. Wm. Evans, Dr. H. E. Tralle, Dr. W. L. Lingle, Dr. J. G. Venable, Dr. J. L. Mauze, Dr. J. O. Reavis, Dr. Homer McMillan, Dr. H. W. DuBose, Dr. W. H. T. Squires, Dr. J. A. McClure, Dr. W. C. Campbell, Rev. S. W. Moore, Rev. W. L. Carson, Mr. George Trotter, Mr. Chas. A. Rowland, Mr. C. R. Caldwell, Dr. E. T. Wellford, Dr. Warren H. Stuart, Dr. John C. Acheson, Mrs. E. L. Russell, Miss Hilda White, and Mrs. Chas. S. Shawhan, were among the speakers at the Woman's Conference. Mrs. C. R. Vaughn had charge of the program. The song leaders were Rev. S. K. Emurian, Suffolk, Va.; Mr. Chrystal Brown, Paterson, N. J., and Mr. Homer Hamontree, Grand Rapids, Mich.

2. The attendance this year at each of the five conferences was at least a third larger than last year.

The Young People's Conference was the largest ever held in the South under the auspices of the Presbyterian Church. There was a registration of 545 delegates not including faculty. In addition to this number there were probably 150 young people who attended occasionally and on Sunday there was probably an attendance of a thousand at the morning service.

Certificates were awarded to 70 students for having completed a unit in the Standard Training School. However, there were probably 150 who attended the classes occasionally, and from 200 to 1,000 heard the lectures on Religious Education, by Dr. H. E. Tralle.

More than 300 women were enrolled at the Woman's Summer School of Missions, and a daily attendance at the classes of about 200. The crowds hearing the popular addresses varied from between 200 to 1,200.

The crowds attending the Men's Conference the first four days were unusual. During this period from 250 to 1,000 people attended each service. On one day there was probably 275 men from Lexington Presbytery alone.

The daily attendance at the Bible Conference varied from 500 to 1,200. On each of the Sundays, including the three services, there were probably 7,000 people on the Massanetta Springs grounds.

3. The conferences were a success financially. The daily gate fees and collections on Sundays amounted to \$2,847. This sum, including the revenue from the hotel, will more than pay for the expenses of advertising, honorariums, etc., but will be far from sufficient to take care of the annuity, insurance and upkeep, which amounts to an annual sum of about \$5,000. The permanent improvements which are imperative in order to run the conferences next year will total about \$10,000. It should also be stated that the permanent improvements which have already been made on the property have amounted to \$15,000. A subscription was taken on Sunday, August 19th, which amounted to over \$5,000. On Sunday, August 26th, a subscription was taken, amounting to \$1,645.

The loose collections on this day amounted to \$358.05, making a total of \$2,003.05. The total amount of gate receipts, collections and subscriptions were \$9,515.00. The ease with which these offerings were taken revealed the supreme enthusiasm of the delegates for Massanetta Springs as a summer conference center.

4. The Training School for Church and Sunday School Workers, the School of Missions and the daily classes during the Young People's Conference were of great spiritual and educational value. At these conferences text-books on Home Missions, Foreign Missions, Christian Endeavor and Sunday School Methods were studied. Pupils taking these carefully prepared courses of study will be very much better prepared to do efficient work in their various churches and communities.

The Young People's Conference, however, stands out in a class by itself. This wonderful crowd of picked young men and women of potential gifts were deeply moved and greatly blessed by the conference. The climax of the meeting came at the last service after a sermon by Dr. Venable, when 85 of these choice young people, in response to his appeal, came forward and dedicated their lives to whole-time Christian service. A number of these young people made professions of their faith in Christ and united with their home churches.

The addresses of Dr. H. E. Tralle, on the subject of "Religious Education," were illuminating and very helpful. Dr. Squires' addresses at the Training School on "The Last Days of Jesus," were characterized as masterpieces of exegesis.

One of the interesting features of the conference was the thorough orthodoxy of the speakers. Also a number of delegates observed that the fundamentals of the Gospel were presented in no uncertain way. For example, the cross, the resurrection, the divine inspiration of the Scriptures, were themes of the Bible teachers.

The Men's Conference was extremely helpful, both from an educational and inspirational standpoint. The Assembly's plan of organizing the men was thoroughly discussed. Dr. H. W. DuBose gave a thrilling address on the importance of harnessing the man-power of the Church, describing what had been done in his church in Spartanburg. He said in part: "The men of our time have more appetite for religious things than they did in times past. No man can handle an army which is not divided up into companies and regiments." A number of our leading laymen gave helpful contributions on the subject.

The crowning feature of the Men's Conference, however, was the wonderful expositions of the Bible by the famous Bible teacher, Dr. Wm. Evans. The Sermon on the Mount was the subject of his morning addresses. He seemed almost super-human in presenting the theme, "The Death of Christ for the Sins of Mankind."

The Bible Conference was the cap sheaf of all which had gone before. It was a most inspiring sight on Sunday to see an audience of 2,500 people listening with rapt attention to Dr. Campbell Morgan and Dr. Wm. Evans, two of the greatest Bible teachers in America, and still more thrilling to see the people, out of their sheer love for this conference center, subscribe a round sum of \$5,000 in about 30 minutes. As the days passed the conference grew richer and sweeter. The sermons of Dr. A. C. Dixon were greatly appreciated. His religious fervor and his defense of the fundamentals of the Gospel pleased the delegates immensely. Dr. Campbell Morgan was at his best. His eloquent expositions of the Bible sparkled with wit and humor, but above everything else his exhaustive and profound study of the Bible in its original language and his grasp of history and the philosophies of the world made him a teacher in whom every one exercised the greatest faith and confidence. In each of his sermons he held the close attention of his great audiences. He won the hearts of everybody. Like Dr. Dixon and Dr. Evans, he spoke on the great fundamentals of the Gospel. He took for his morning addresses, the subject, "The Portrait of Jesus in the Fourth Gospel," and for four of his night addresses, Luke 9:23. In one of his morning addresses he put on the blackboard the eight miracles of Jesus and the eight emphatic "I am's," making the divinity of Christ stand out in a most impressive way. He quoted the verse, "I am the Resurrection and the Life," and stated, "Would any man dare make such a statement, or could these words be put into the lips of any human being?" Then he asserted that the words of the Lord were more wonderful than His works.

The singer for the Bible Conference was Mr. Homer Hamontree. He and his accompanist, Mr. Hermanen, came from their closets to every service. Mr. Hamontree has a real message. He truly sings the Gospel. He has a beautiful voice and skill in getting people to sing. One of the commendable features of his ministry of song is that he sings the old-time Gospel hymns. A true and genuine revival was in progress throughout the entire Bible Conference. It was a real spiritual feast.

On the last night of the Bible Conference, Dr. Morgan preached a wonderful sermon on the text, "If any man

thirst let him come unto me and drink," after which an appeal was made to the audience to stand if they wished to dedicate their lives afresh to the Master and be channels of living water to others. To this appeal some four or five hundred people arose to their feet, making a most profound and impressive spectacle.

On the last night Dr. Morgan spoke in a beautiful and encouraging vein concerning Massanetta Springs as follows: "You have here the making of one of the greatest spiritual influences I know. This is the kind of thing which is supremely a plant of the Lord's planting. If an industrial school were established here God and eternity alone could reveal what it would mean."

As Massanetta Springs is located in the heart of the famous Valley of Virginia, where there are beautiful roads radiating in every direction, it is not surprising that such phenomenal success could be achieved.

KWAIANFU (CHINA) EQUIPMENT NEEDS

Dispensary—We have two small rooms and a chapel seating about 50 women. In the court is a small mat shed for the men, hardly worth mentioning. Attendance during the year was 5,194, highest number in one day, 140. Counting relatives, friends, and servants who came along, there were easily over 10,000 last year. With a crowded chapel and confusion in the court, the Bible women and evangelist work under great disadvantage. \$1,500.00 is needed to provide suitable buildings; otherwise the main purpose of the clinic is defeated. Most of these people never come in contact with the Gospel in any other way.

Residence—At Hwaianfu, the mission has two foreign style houses and one native house remodeled. The buildings are occupied by the small force, two families and three single ladies. The equipment is small but the work is growing and calling loudly for more workers. With eight evangelists promised to China this autumn and as our station is third on the list in North Kiangsu, we confidently expect a family to be added to our force, and need \$3,650 to provide a house. It is quite probable that a second house will be needed in the near future.

Boys' School—Our Boys' School is getting to be too extensive and too expensive to keep in rented quarters. We need a place where we can have good class rooms, quarters for teachers and rooms for country boys from Christian homes. In our own property, we can plan for enlargement and development of the school and not feel that any time the rent may be raised or we may be turned out. Hwaianfu is an excellent place for a boys' school (population, 150,000 in the city and a field of 1,500,000). For building \$5,000.00 is needed. These schools are proving to be good investments.

Chapels—The building sites for two country chapels (with room for school and manse) have been given by Chinese Christians. But we need more money for the buildings. Not only would we save rent but we would have much more satisfactory places for worship and work. Four hundred dollars is enough to build a splendid plant and at present \$800.00 is needed. Individuals or churches wishing to make a contribution to the foreign work which will be of great use in winning souls, could not do better than give a country chapel. Of this \$800.00, \$500.00 has been sent to the field. Who will contribute \$300.00 so that both chapels, manse and school can be completed.

Girls' School—The Martha D. Riddle School is the only school exclusively for girls in the city of Hwaian. For two years there have been averages of 60 girls, all day pupils. We need permanent plant and equipment. Part of the \$5,000.00 needed has been given in answer to desperate appeals in order to buy desirable property before the opportunity passed. Other property is needed and the permanent buildings are an urgent necessity to house the school and to prevent waste of funds in temporary quarters. A boarding department has long been demanded and must be supplied that the girls too old to go back and forth on the streets may be held. Many girls have been led to Christ in this school and some are being led into Christian work. The time for its expansion has come and it must be maintained.

THE JESUS OF OUR FATHERS

I have read with increasing pleasure and satisfaction Prof. John W. Good's book, "The Jesus of Our Fathers." It is refreshing to find an exposition of the Bible written by one who believes in it and who interprets God's Word according to its letter and its spirit. It ought to have a wide circulation among all Christian readers. It will instruct the young, not only in the teachings of the Bible but in the reasonableness of those teachings and in the evidences supporting it. To those who are older it will furnish many suggestions that will be helpful in the presentation of the Bible as the Book of books, the only infallible guide to life and conduct.

(Signed) William Jennings Bryan.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Synodical Auxiliary of Kentucky—The 11th annual meeting of the Synodical Auxiliary of Kentucky will convene at Owensboro, Ky., October 2d to 4th. This meeting will be on the conference plan, open to the public, and while not entertaining will be informing. The evening meetings will be inspirational. Mrs. J. D. Hawes, president of the Louisville Presbyterial, will report the Kentucky work of colored women on the first evening, and Dr. M. E. Melvin, secretary of the Progressive Program will present his work. The second evening Dr. Henry Sweets, secretary Christian Education and Ministerial Relief, will be the principal speaker. All Presbyterial officers are entitled to attend this meeting. Those expecting to go will please notify Mrs. W. L. Yancey, 516 Davies Street, Owensboro, Ky.

Bessie Bales, Cor. Sec.

HOME

"When God started a nation, He began with a home," said Dr. J. Wilbur Chapman at a meeting in Bethany Presbyterian Church, Philadelphia, where over 3,000 men and women had gathered to hear his noted sermon, "An Old-Fashioned Home."

"We find that God began with Abraham. It takes a single sentence to tell the reason: 'For I know him, that he will command his children and his household after him.'

"The father is the priest in his household, but a man can never be what he ought to be until he is a Christian.

"Two great principles must prevail in every home, authority and example. And in order to command, we must ourselves be controlled.

"If we are to set before our children and our household the right example, I find we cannot begin too soon. The home is rather a training school for eternity. It may be the poorest house imaginable, but if it is serving its mission it is a place of joy. We have an idea, some of us, that our homes are for display. They are not. They are to drill our boys and girls for an unending eternity. God pity us if we miss the one aim."

Auxiliary of Fayetteville Presbytery—Through your loyal support, Elise High School has steadily advanced, and now I bring you the good news of the fine opening of the school on September 4th. The dormitories are crowded and a cottage has been rented to accommodate the overflow, until the new dormitory can be completed. The walls of the new dormitory are going up, and now we appeal to the Auxiliaries for all the help they can give us this year. Mrs. Fairley has asked for the salary of the assistant principal and has also asked Auxiliaries or individuals to furnish the rooms of the new dormitory as memorial rooms, as was done at Barium. Each room will cost \$50 and it will not be necessary to furnish anything else (i. e., bed linen, etc.), but \$50 will cover the entire cost of a memorial room. We hope to occupy the new dormitory by Thanksgiving.

As treasurer of Elise High School, I want to thank you for the support you have given in the past, and to beg you to help us to the utmost this year.

W. L. Wilson.

(In connection with this article by Mrs. Wilson, we feel that not only the women of Fayetteville Presbytery, but the Presbyterian women of North Carolina will be interested in this clipping from the Charlotte Observer of September 7th. We believe that the money invested in this Christian school is paying higher dividends in "Life Enlistment" than any school in the State.—Ed.)

HELPS TO SECRETARIES

By Rev. Henry H. Sweets, D.D., Secretary

Sometime ago Mrs. W. P. McDowell, of Norfolk, Va., who is serving as secretary for Christian Education and Ministerial Relief of Norfolk Presbyterial, conceived the idea of getting together all the local secretaries of Christian Education and Ministerial Relief for conference. It was later decided to include other local secretaries and a second conference was held on May 30, 1923. About 70 women were present.

What a wonderful thing might be accomplished if such conferences as this could be carried out in all of the Presbyterials! Mrs. McDowell has furnished to each one of the secretaries for this year the following suggestions:

Each year the cause of Christian Education and Ministerial Relief should be studied at a regular meeting of the Auxiliary.

See that each circle leader has literature to give to her members on Christian Education and Ministerial Relief.

Try to get parents to select Christian schools for their children.

Make a Service Flag to hang on the wall somewhere in the Sunday School or Church with stars for ministers or missionaries who have been sent out from your church. See leaflet now being prepared by the Louisville committee.

Look out for boys and girls who want an education and need financial help.

See that a special day is set aside for prayer for colleges.

See that youths away from home get the leaflets on Life Work.

Try to establish in your church more families to have Family Worship.

Pray more earnestly that our people will help our Ministerial Relief financially this year.

We earnestly hope they will be helpful to all of those who are engaged in this important and fundamental work.

Louisville, Ky.

The Woman's Auxiliary of the Synod of Tennessee will meet in Murfreesboro, Tenn., October 3, 4, and 5. Special speakers on the program will be Rev. J. P. Smith, D.D., of Brazil; Miss Hilda White, of the Home Missions Committee; Mrs. Frank Gray, Secretary of Spiritual Life of the Synodical will conduct the Bible study.

Margaret McNeilly, Cor. Sec.

Study Classes for Home Missions!—September is the month set this year to begin the study of Home Missions. The books are "The Child and America's Future" for adults, "For a New America" for young people. They may be ordered for 50 cents from the Presbyterian Committee of Publication, Richmond, Virginia.

The Auxiliary is responsible for young people's classes as well as classes among its own members. Secretaries for Young People's Work may share the responsibility with secretaries for Home Missions.

Begin work now! Select leaders, organize classes, watch the church papers and Survey for suggestions for study. Make Home Mission study the big thing for your Auxiliary this year!

TO MY SON

Do you know that your soul is of mine such a part
That you seem to be fiber and core of my heart?
No other can pain me as you, dear, can do;
No other can please me or praise me like you.

Remember, the world will be quick with its blame,
If shadow or stain ever darkens your name;
"Like mother, like son," is a saying so true,
The world will judge largely of "mother" by you.

Be yours, then, the task, if task it shall be,
To force this old world to do homage to me;
Rest assured it will say, when its verdict you've won,
"She reaped as she sowed; behold; this is her son."
—Veni McDonald Porges, in The Chautauqua.

THE MULE AND THE MINISTER

By Mildred Welch

The mule belonged to a missionary in a far-away tropical land. He was a small, gray animal, swift of gait and of wonderful endurance. And much he needed it during the 15 years of service through which he carried his master on long journeys into the interior.

There were days when they traveled from dawn to sunset, with the tropical sun beating full upon them. Days, when master and beast went "on the King's business" from early morning till late at night, without food; nights when they had no shelter but a rough shed, where the pack-mules and their drivers rested and the missionary read to the men from his Bible by the flickering light of a little lard lamp and a bit of rag.

When at last the little gray mule broke down and could no longer carry him, the missionary remembered the faithful service of many years through which the mule had borne him over rough roads, through beating storms, under the mid-day sun, and the lonely starlit skies when he had had no companionship but that of the patient beast and his single guide. And remembering this, he turned the old mule out to graze in the mission compound.

There were to be no more long journeys now, but instead, the freedom of green grass, cool water and shady trees and he rested, with the odor of sweet flowers, the songs of birds and the happy sound of children's voices about him.

And the minister? It was different with him, you see, because he was only—a minister. He served our Church for 65 years, gave to her a whole life-time of service. But when he was 92 and his invalid wife was 83, no one seemed to remember the 65 years of patient, self-sacrificing work. So through one long, hot summer, this minister old and gray-headed, stood behind the plow, trying to wring a scanty living from the hard ground.

If it had been your father or grandfather who stood in the furrows through that long summer, the snows of 92 years upon his head, what would you have said?

Not long after this, the summons came and the old minister sees the King in His beauty now and rests in the land that is afar off.

"We did not know," you say. "It is a terrible thing that we let him plow—at 92 and now it is too late." Too late for him, yes; after the weariness and pain he sleeps well. But there are other old ministers and every year they pass beyond any need of our tenderness or care. Will it always be too late for them too?

The General Assembly calls upon the Church to increase the Endowment Fund of Ministerial Relief as rapidly as possible to at least \$1,000,000, and especially commends it to our people of wealth for their gifts and legacies.

In making your will remember this sacred cause. Contributions will be held as "Memorial Funds" if so desired. Such gifts will continue to do good through the coming years.

Send the gifts that will brighten the last years of our old ministers to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

The Executive Committee of Christian Education and Ministerial Relief of the Presbyterian Church in the United States.

For further information address Rev. Henry H. Sweets, Secretary, 122 South Fourth Avenue, Louisville, Ky.

CAN YOU FIND A BETTER INVESTMENT?

By Rev. Egbert W. Smith, D.D.

The Church at large will be glad to know that the 30 odd young missionaries who were waiting to be sent have been provided for, on the \$2,700 basis, and have sailed or are about to sail, for their foreign fields.

Emergency calls are coming in for several others. Will you not help us to send them? The minimum pledge accepted on missionary support is \$300, though a larger pledge is more welcome still. All contributions for the support of a brand new missionary must be (1) over and above accustomed foreign mission contributions, and (2) payable not for one year only but year by year.

The payments may be made in monthly, quarterly, or semi-annual installments, as is most convenient to the givers.

Any Church, Sunday School, Auxiliary, or individual pledging \$300 or more of new money per annum will be assigned a new missionary who will sail when the rest of the \$2,700 is pledged.

Simon Flexner, head of the Rockefeller Institute of Research, says:

"There is no organization in the world, either philanthropic or business, which is getting as large returns out of the money it spends as the various Boards of Foreign Missions."

In making this \$300 pledge you will have the joy of knowing that you are placing your money where the need is the greatest and the returns are the largest. Do not wait. Procrastination is the grave of achievement. Write now, right now, to Executive Secretary, Box 330 Nashville, Tenn.

DATES OF PRESBYTERIES MEETING IN SEPTEMBER

Synod of Appalachia

Abingdon—Seven Mile Ford, Va., Tuesday, September 25, 8 p. m., C. R. Lacy, S. C.

Synod of Kentucky

Ebenezer—Carlisle, Tuesday, September 11, 7:30 p. m., W. W. Morton, S. C.

West Lexington—Highland Church, Guerrant Tuesday, September 11, 7:30 p. m., S. M. Logan, S. C.

Synod of Missouri

Lafayette—Longwood, Tuesday, September 11, 8 p. m., R. L. Cowan, S. C.

Potosi—Caruthersville, Tuesday, September 11 8 p. m., J. E. Kerr, S. C.

St. Louis—Overland Church, St. Louis, Tuesday September 18, 8 p. m., W. M. Langtry, S. C.

Synod of North Carolina

Fayetteville—West End, Tuesday, September 25 8 p. m., E. L. Siler, S. C.

Wilmington—South River Church, near Garland Tuesday, September 25, 11 a. m., W. P. M. Currie, S. C.

Synod of Oklahoma

Durant—First Church, Durant, Tuesday, September 11, 7:30 p. m., E. H. Moseley, S. C.

Indian—Rock Creek Church, near Tallihina, Wednesday, September 12, 7:30 p. m., R. C. Gardner, S. C.

Mangum—Gotebo, Tuesday, September 11, 8 p. m. J. W. Moselcy, S. C.

Synod of South Carolina

Bethel—Olivet Church, McConellsville, Tuesday September 18, 4 p. m., F. H. Wardlaw, S. C.

Synod of Texas

Brazos—First Church, Dallas, Tuesday, September 11, 9 a. m., C. S. Ramsay, S. C.

Brownwood—First Church, San Angelo, Tuesday September 25, 7:30 p. m., Malcolm Black, S. C.

El Paso—Manhattan Church, El Paso, Tuesday September 25, 8 p. m., B. K. Tenney, S. C.

Paris—Troup, Tuesday, September 25, 7:30 p. m. R. L. Owen, S. C.

Texas-Mexican—Mexican Presbyterian Church Premont, Tuesday, September 19, 8 p. m., M. E. Trevino, S. C.

Synod of Virginia

Lexington—Monterey, Tuesday, September 11 3 p. m., Wm. C. White, S. C.

Montgomery—High Bridge Church, Natura Bridge, Tuesday, September 11, 8 p. m., T. P. Johnston, S. C.

Potomac—Catoctin Church, Waterford, Tuesday September 25, 8 p. m., Wm. H. Woods, S. C.

Roanoke—Blue Ridge Church, near Stuart W., September 12, p. m., F. M. Allen, S. C.

Winchester—Gerrardstown, W. Va., Tuesday, September 4, 8 p. m., J. A. McMurray, S. C.

Synod of West Virginia

Greenbrier—Liberty Church, Greenbank, Tuesday September 4, 3 p. m., J. E. Flow, S. C.

It matters all in the world what a man does really believe and holds vital to his soul. What he believes molds him in spirit and in life.

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C

Sunday School

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

SEPTEMBER 16, 1923

LUKE, THE BELOVED PHYSICIAN

Lesson: Luke 1:1-4; Acts 1:1-5; 16:9-18; Col. 4:14; II Tim. 4:11
 Printed Text: Luke 1:1-4; Acts 1:1; 16:9-15; Col. 4:14;
 II Tim. 4:11

GOLDEN TEXT—"A friend loveth at all times, and a brother is born for adversity."—Prov. 17:17.

SCRIPTURE LESSON

Lu. 1:1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word,
 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

Acts 1:1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.

Ch. 16:9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, if ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

Col. 4:14 Luke, the beloved physician, and Demas, greet you.

2 Tim. 4:11 Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry.

SHORTER CATECHISM

Q. 54. What is required in the third commandment?
 A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word and works.

In apostolic days as now men of different worldly callings were used to advance the interests of the Gospel. Among them is Luke, a faithful companion of Paul, when a free and active worker and when a prisoner because of his zeal for Christ. He is called the "beloved physician," because of his excellent qualities and helpful deeds. He made to the New Testament two most valuable contributions, the Gospel which bears his name, and the book of Acts. Contemplating the lesson, we will attend to Luke As An Author; Paul Called to Macedonia; The Conversion of Lydia; The Proofs of Her Piety.

I. Luke as an Author

The Gospel of Luke, written by him, was prepared by him for "the Greeks," or the Gentile world. It deals mainly with his humanity and presents some phases of his human experiences not found elsewhere. He dwells upon some facts of his boyhood and gradual development that are very interesting. It shows his submission to the authority of his parents during his ministry and while he dwelt at Nazareth. The Christian fathers maintain that Luke's Gospel was written under the direction and with the sanction of the Apostle Paul. But if the Gospel of Luke was written to apprise the Gentiles that Jesus' humanity was like their own, but without sin, the book of Acts described the spread of the Gospel according to Christ's plan, under the guidance of the Holy Ghost. Both books were written with great accuracy and elegance in the purest Greek.

II. Paul Called to Macedonia

He has essayed to go into proconsular Asia, and the province of Bithinia, but "the Spirit suffered him not." He is called to preach the Gospel in Europe, in Macedonia, by a vision in which he sees "a man of Macedonia saying come over into Macedonia and help us." No place is mentioned in the vision, but in the exercise of a sound judgment Paul goes to the chief city of Macedonia and a Romany colony. Here he waits till the Sabbath day and goes to a company of praying women met by the riverside for worship. To them he declares Gospel tidings and makes his first convert in Europe to Christ. Here was the beginning of that Christianity in Europe which has since done much for planting the religion of Jesus in the world.

III. The Conversion of Lydia

Lydia was a business woman of Thyatira, a seller of

purple dye, having a household and some means. We are told that "she worshipped God," and was evidently a seeker after true religion. Her conversion to the Christian faith manifests the condition under which most persons become Christians. She was a seeker after religious truth. She associated with those that prayed, and asked herself for Divine guidance. The Lord says, "Then shall you seek me and find me, when you search for me with all your heart." She heard the word as preached by Paul, "Faith cometh by hearing and hearing by the Word of God." "The Lord opened her heart to attend to what Paul spoke." "No man can say that Jesus is the Lord by the Holy Ghost." "She attended to the things spoken by Paul." She gave earnest heed to the word and did what was enjoined. This is the road to discipleship and salvation.

IV. The Proof of Lydia's Piety

She brought her family to Christ. She confessed Christ as her Saviour and associated with His disciples. Christians must confess as well as believe. He who is ashamed to avow himself a Christian him shall Christ be ashamed to claim as disciple. Lydia used her means to sustain Jesus' cause, and to minister to the needs of His servants. Christian love dominated her heart and life.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

GEMS FROM BOOKS

M., Sept. 17—David's Lament: II Sam. 18:19-33.

T., Sept. 18—The Widow's Oil: II Kings 4:1-7.

W., Sept. 19—God Incomparable: Isa. 40:1-31.

T., Sept. 20—Mary's Prayer: Luke 1:46-56.

F., Sept. 21—The Good Neighbor: Luke 10:25-37.

S., Sept. 22—Paul's Defence: Acts 24:1-27.

Sun., Sept. 23—Topic: Gems from Books We Have Read. Prov. 25:11; I Tim. 4:13.

What kind of books help you most?
 What is the value of keeping notes on our reading?
 What poetry helps you most?

Quotations About Reading

"Reading is to the mind what exercise is to the body. As by exercise, health is preserved, strengthened, and given life, so by reading, virtue, the health of the mind, is kept alive, cherished, and established."—Addison.

"My early and irresistible love of reading I would not exchange for the treasures of India."—Gibbon.

"If time is precious, a book that will not improve by repeated readings does not deserve to be read at all."—Carlyle.

"In science, read the newest works; in literature, read the oldest. Classic literature is always modern."—Bulwer.

Advantages of Reading

Let us thank God for the printing press, by which so many excellent books are supplied us for our pleasure and profit. There are many advantages in reading. It delights the imagination, by drawing a panorama of pictures before our fancy; it cultivates the powers of observation, and we see things as others see them. Reading improves the memory, and furnishes it with interesting topics to recall; it develops the reason, compelling us to think the thoughts of others; it enlarges our experience by making us pass through the scenes in others' lives; it employs our time and keeps us from wasting the hours we might spend in mischief; it elevates our ideals, and inspires us to be better men and women.

Books For Juniors

Those who give us books are among our best friends, and younger boys and girls should cherish these books, and read them with care. As children 8 to 14 need certain kinds of books, let us think of some for them to read. I think fairy stories are excellent, such as Anderson's Fairy Tales and Kingsley's Water Babies. Knights of the Round Table Stories are fine, too. Then there are the Little Colonel Stories, Amy LeFevre's The Odd One, and Louisa M. Alcott's Little Women, Jo's Boys, Little Men, Under the Lilacs, and her other stories. These are mostly for girls. Boys should read the Henty Books, the Alger Books, Boy Scout and Tom Swift Stories. Visit libraries, and you will find many other good books to read.

Books For Intermediates

When you become an adolescent, that is 14 to 16, other kinds of books will strike your fancy, and you should keep up your reading habit. Boys of this age will enjoy

Robinson Crusoe, Swiss Family Robinson, Black Beauty, Ivanhoe, Tales of a Grandfather, Leather Stocking Tales, by Cooper, such as The Spy, Pathfinder, Deer-slayer, and so on, and Westward Ho!, Treasure Island, and Kidnapped. Ernest Thompson Seton's books on animal life are fine, such as Wild Animals I Have Known and others. Magazines, such as St. Nicholas, American Boy, and Youth's Companion, will fit this age. Don't waste all your time at baseball, football, and basketball. Keep your mind busy with good books.

Books For Young People

When we become young men and young women, and turn into 17, we ought to take up books of a more serious style, books which will be informing, improving, and interesting at the same time. Read history and historical tales, such as Surry of Eagle's Nest, Last Days of Pompeii, Les Miserables, and many more like them. Now is the time to read Dickens' Nicholas Nickleby, David Copperfield, and Old Curiosity Shop. The Wandering Jew, Vanity Fair, Mill on the Floss, all the novels by Scott, Bulwer, Brontë and other older novelists are necessary to our education. At this age we should read poetry, as Longfellow's poems, those of Tenyson, Lowell, Sidney Lanier, and if you can get the courage to read Milton's Paradise Lost, you will deserve a feather in your cap.

Studying Literature

Our school teachers will probably take care that we study literature in the schoolbooks devoted to that course, but we ourselves should make it a time to get acquainted with all the masters of the pen. Our education is incomplete without some knowledge of the lives and manners of authors, both men and women. And now, we should read Ruskin, especially Sesame and Lilies, Dream Life by Ik Marvel, and other books that teach us to reflect on life. And all the while, let us crown our reading with the daily study of God's Word, which Sir Walter Scott called The Book, for it is the one book of all earth's volumes we must not neglect in work, play, sorrow or joy.

It is a very good plan to make a list of all the books you have read and keep adding to that list, by reading new books constantly.

RALLY DAY, OCTOBER 7TH

Claude T. Carr, Supt. S. S. and Y. P. Work

Is your school making preparations for Rally Day? Have you arranged a good program?
 Have you thought through the purpose of Rally?

The day set apart for the observance of Rally Day throughout the Sunday Schools of the country is always the first Sunday in October.

Our own Committee of Publication has arranged a splendid program for this occasion, based on the theme "Building the Kingdom through the Teaching of the Word." Along with the program they have given us a unique poster which graphically puts before us the various agencies that are at work extending the Kingdom. Preachers, missionaries, teachers, officers, and leaders, with trained talents, along with dedicated possessions and consecrated lives, are all at work through the study of God's Word in spreading the Good News to all parts of the world "beginning at Jerusalem."

While it is true that one of the purposes of Rally Day is to rally our forces, rather scattered through the dissipating influences of vacation time, yet let us remember that its meaning is far deeper than this mere physical aim.

On this day we should deepen the interest in all Sunday School work, we should realize more and more the great service which our schools are rendering, we should give to all those interested a broader vision of the purpose and scope of Religious Education, and we should arouse a spirit of such fervor that it will show itself not only on Rally Day and a few succeeding Sundays but will continue throughout the entire year, a constant source of inspiration.

Our committee is asked this year that we contribute to Sunday School Extension the amount of \$100,000. This money is all used in the one purpose of evangelization through the Bible-studying and teaching service of the Church.

Let your contribution to this cause be as liberal as possible

ASHPOLE SENIOR CHRISTIAN ENDEAVOR SOCIETY

The Ashpole Senior Christian Endeavor has held splendid meetings and has shown much progress during the summer months. The programs have been in charge of the young people and they have shown their interest and enthusiasm by their willingness to take part in the programs. The pro-

grams have been very interesting but perhaps the most interesting one was the "Lie Family," given on September 2d. All the meetings have been well attended and we feel that Ashpole has a worthwhile Christian Endeavor.

TRAINING SCHOOL FOR SUNDAY SCHOOL WORKERS

The superintendent of Sunday School and Young People's Work reports the following schools for the Fall already decided upon. Other schools are in process of arrangement and a fuller list will be given as soon as these have been definitely arranged:

Marion, August 19-24.
Mooresville, September 2-7.
Salisbury, September 10-14.
Rocky Mount, September 23-28.
Lincolnton, October 1-5.
New Bern, October 28—November 2.
Charlotte, November 4-9.
Winston-Salem, November 11-16.
Greensboro, November 18-23.

Church News

OUR MISSIONARIES SAFE

Dr. E. W. Smith, our Secretary of Missions, wired us last week that the latest advices received at his office assured the safety of our missionaries in Japan. This will be grateful news to our Church. These faithful servants, laboring so far from home are very dear to the Church, and the thought that they were exposed to the horrors of fire, famine and earthquake, gave much anxiety to us all. We thank God that He, according to promise, gave his angels charge concerning them, so that in their hands they bore them up.

A NOTE OF THANKS

We wish to say to all of our old friends, and to the new ones we have made, how much we have enjoyed our furlough among you. We want to thank you for all your kindnesses to us, and they have been many, that have helped to make our visit home a pleasant one. We are turning our faces back to the Congo feeling that we are rich in friends at home, and the memory of you all is going to make our work lighter.

May we pledge our loyalty again to you and ask that you pledge yours to us, but more that you pledge it to the black man we represent and for whom we are going to work. "May the Lord watch between us while we are absent one from the other."

Rev. and Mrs. A. Hoyt Miller.

BARIUM SPRINGS

This week marked the beginning of school, our official family composed of teachers and workers and their families has grown so large that it is quite possible for a whole year to pass without all becoming acquainted. To prevent a condition like this continuing a reception was given Monday night at the home of Mr. and Mrs. Johnston to the teachers to meet all the other workers and the senior class.

We wish this reception could have been to the entire membership of the Synod of North Carolina, for it would be a privilege for them to meet this loyal body of consecrated men and women, and the splendid seniors soon about to take their place in the world.

On Tuesday morning at ten o'clock both the morning and afternoon sections of the school met in the auditorium, and brief opening exercises were held. A hymn, a prayer by Dr. Parker and a most inspiring address by Rev. Mr. Long constituted the program.

Practically every room in the school building is doing double duty, having both morning and afternoon classes, and at night during study hour every room and the library are in use. In order to get in the commercial course we find it necessary to put a partition in the library room to have any place for this at all.

Miss Bonadum, our music teacher has returned and already the music is sounding better, with Mr. Nesbit's cornet and Mr. Privett's leadership we are expecting great things in a musical way this year.

The Christian Endeavorers gave us a treat Wednesday night. Mr. Wilson, field secretary for this work in North Carolina and Virginia, was on their program and by his enthusiasm and humor not only entertained us but made us all want to belong to this society. Due to his help and the generosity of Miss Alexander, two of our members attended the district meeting at North Wilkesboro this week-end.

The time of year has arrived for making reports and casting up the results of the year's work; when we look at the progress made in improving the plant in the condition of the various departments we are glad to report material advancement, while we see so many places yet for improvement, we do not like to dwell too long on what has been done.

We are now caring for many more children than ever before and having to meet conditions entirely

new to us on account of this increased number but regret to report that the money to support the institution is still not coming in in sufficient amounts. In spite of the increased generosity of a few the church as a whole is not taking care of the increased needs of this place. Recently we sent out a personal appeal to about five thousand church members, we received something over \$3,500 from this special appeal but the August slump in receipts more than counter-balanced this.

We hate to be the bearers of bad news, but feel that our people should know this.

PERSONAL

Rev. E. C. Bailey, who has been temporarily supplying the church at Accomac, Va., has changed his address to Greenville, Tenn., where he is supplying the Meadow Creek Church.

We had the pleasure of a short visit from Rev. A. E. Wallace, of Lancaster, Texas, who was on his way to preach at Indian Trail, between Charlotte and Monroe. We are always glad to see our Texas brethren.

NORTH CAROLINA

Mecklenburg Presbytery—The constitutional requirements having been complied with the Presbytery of Mecklenburg is hereby called to meet in Charlotte First Church, Monday, September 17, 1923 at 12:15 p. m., to dismiss Rev. Geo. H. Atkinson to Congaree Presbytery.

C. H. Rowan, Moderator.

C. C. Anderson, S. C.

Fayetteville Presbytery will meet at West End, N. C., on September 25th, 8 p. m. Will pastors please report to M. C. McDonald, as to their attendance and the names of elders who will come? A car will meet S. A. L. train from Raleigh at Southern Pines at 6:40 p. m., if any one so desires and will write as above.

Charlotte—At the evening service last Sabbath the pastor of the First Church, Rev. A. S. Johnson, D.D., preached a special sermon to the young people of the church who are leaving this week for college. It was based on Daniel's resolution that "He would not defile himself," and was an earnest plea for clean Christian living during these formative years of their lives.

Rutherfordton—The Westminster School, which has been closed for the past year, reopened September 3d with good prospects for a successful year. The devotional exercise was conducted by Rev. J. C. Grier, pastor of the Rutherfordton Presbyterian Church. The opening address was delivered by Dr. A. R. Shaw, of Charlotte, N. C. He spoke on the "Three Royal H's"—the training and development of the head, the heart and the hands. Under the supervision of Prof. T. L. O'Kelley as principal, we are expecting the school to prosper.

Duncan's Creek—A very successful meeting, which began August 26th was closed August 31. Rev. Albert E. S. McMahan, of Columbia, S. C., did the preaching. The Gospel was presented in such an attractive and forceful way that the whole church was revived. The Sunday School and Christian Endeavor Society have taken on new life and the prospects for advancement of the Lord's work in this community are very bright. Twenty were added to the membership of the church, 14 on profession of their faith in Christ and six by letter.

Littleton—The pastor of the Warren County field, Rev. J. M. Millard, being invited by a friend of another denomination went to Gibsonville the third week in August to conduct a series of meetings, preaching twice a day for 12 days in the M. P. Church. The Lord sent his spirit and a great meeting was the result. Everyone seemed to be greatly revived and there were about 70 who made a profession of faith in Christ Jesus and a great number reconsecrated themselves to Christ and His service.

Wilmington Presbytery—It is the desire of South River Church to have a full representation when Wilmington Presbytery convenes with us Tuesday morning, September 25th at 11 o'clock. Letters have been mailed to all pastors and clerks of sessions urging a full attendance and requesting a prompt notice of your purpose to attend. If any pastor or clerk of session in Wilmington Presbytery reads this notice, please let it remind you of the letter that you either did or should receive. Attention is called to the importance of arriving on the morning train for otherwise you will miss a days work.

R. E. McClure, Pastor.

Duncan's Creek—Rev. R. T. Baker, of Georgia, a student of the Theological Seminary, of Columbia, S. C., who has been supplying the churches of Union Mills, Duncan's Creek, and Brittain, has closed a series of meetings at Duncan Creek, where he was assisted by Rev. Albert E. S. McMahan, of Columbia, S. C., who did the preaching. Rev. Geo. W. Sheffer, of Forest City, formerly of Little Rock, Ark., and Rev. J. C. Grier, of Rutherfordton, were called to assist in the reception of 20 members, which were added to the church, 14 on examination, and six by certificate.

R. G. H.

Mallard Creek—That it pays to advertise even such a delicate matter as one's birthday was demonstrated the past week in the case of Dr. W. H.

Frazer, the popular president of Queens College, who is the supply pastor of the Mallard Creek Church. On the Sabbath preceding Dr. Frazer announced to his Bible class that on the following Sabbath he would celebrate his 50th birthday and that he wanted, in honor of the day, 50 men in attendance on the class. In response to this announcement the Mallard Creek men rallied to the class in such numbers that when the teacher on his natal day arose to address them he found an audience of not fifty, but seventy men to hear him.

And then as a special mark of the affection in which they hold him the men of the class presented Dr. Frazer with \$50 in gold—a dollar for each year of his life. The occasion was a very happy one for both pupils and teacher.

Rev. R. C. Long—From the Church Bulletin of the Gastonia First Church we take the following tribute to Rev. R. C. Long:

The resignation of Rev. Roswell C. Long as pastor of the West Avenue Church occasions not only the most sincere regret but means a very notable loss to the religious forces of Gastonia. Mr. Long has accepted the earnest invitation of the Assembly's Stewardship Committee, which is located at Chattanooga, Tenn., to join their staff of workers in a very important capacity. His new position will open to him a field of labor that is as wide as the bounds of the Southern Presbyterian Church and a sphere of influence that has great possibilities. Mr. Long expects to take up the duties of his office September 1st, and will make his home in Chattanooga. Every one will join in heartfelt regret at the loss his removal will mean to the work here, while rejoicing with him in the larger promise of service it will mean to him and the Church. He will be greatly missed here both as a man and a minister; nowhere, of course, quite so much as in West Avenue Church, where he is universally honored and beloved. Mr. Long's ministry there has been crowned with the highest success. The church has multiplied in numbers and gifts, while in organization and efficiency it has no equal in the Presbytery. In every way it has grown and developed under his wise and earnest leadership. But Mr. Long's departure will be sincerely deplored by a circle that far transcends the limits of his own congregation. He has made a distinct place for himself in the entire social, civic and religious life of the city. His genial personality, versatile gifts and varied accomplishments, united to his fine Christian character, have not only made him a favorite but a real force in all the life of Gastonia.

Nowhere will his loss be felt more than among the young people of Kings Mountain Presbytery. In a few short years, by his tireless interest and efforts, he has given a tremendous impulse to Christian Endeavor work and to all religious activities among the young people. The Sunday School has also felt the stimulus of his personality, and in the work of the Sunday School and the young people the whole Synod of North Carolina has been distinctly benefited by his ministry. Kings Mountain Presbytery loses one of its most faithful and useful members, and will give Mr. Long up with the greatest reluctance. He has rendered specially fine service as a member of the Home Mission Committee, of which he is the secretary.

The results of the distinguished service rendered among us by this talented and devoted minister will be seen and felt for many years to come. Our heartiest interest and esteem will follow Mr. and Mrs. Long to their new home, and our prayers for their future happiness and ever enlarging usefulness.

Marion Training School for Sunday School Workers—During the week of August 19-24 the Methodists and Presbyterian churches of Marion held a Co-operative Standard Training School for the officers and teachers of the Sunday Schools of Marion and vicinity.

A good crowd was in attendance at all the sessions and a marked interest was manifested throughout the entire week.

The following courses were offered: "Sunday School Organization and Administration," taught by Mr. O. V. Woosley, superintendent of Sunday School Work for Western North Carolina Conferences.

"Principles of Religious Education," taught by Mr. Claude T. Carr, superintendent of Sunday School and Young People's Work, Synod of North Carolina.

"Junior Organization and Administration," taught by Miss Virginia Jenkins, Elementary Superintendent, Western North Carolina Conference.

"Primary Organization and Administration," taught by Miss Georgia Keene, Elementary Superintendent North Carolina Conference.

At the close of the school the following resolutions were adopted:

We, the pupils of the Marion Standard Training School, desiring to express our appreciation of the splendid work which has been done by Messrs. Woosley and Carr, and Misses Jenkins and Keene, do resolve,

1. That it is our conviction that the work, in each department, has been of a high order and beneficial, in a marked degree, to everyone who has attended and that its influence will be felt in every Sunday School represented here. It is our great regret that all Sunday School superintendents and teachers in this vicinity did not avail themselves of this unusual opportunity.

2. That we commend our church leaders for planning work of this character, which, undoubtedly will be far-reaching in its results. The splendid spirit of co-operation between the churches shown during this school has been an inspiration to all.

3. We urge those in authority to continue this

work each year in our community and elsewhere, until the Sunday School in every church has been reached by it, for, in our opinion, the great need in Sunday School work is intemperate Christian leadership.

R. C. Goforth,
Mrs. D. F. Giles,
J. C. Story.

Rev. Wade Smith, of Greensboro, N. C. was in London during the summer. From the "Daily Graphic" we cup the following notice of him and his work:

The Church-by-the-Road—You seldom recognize American clergymen when you see them in London, for they do not wear clerical garb.

Mr. Wade C. Smith, an American minister who was visiting London yesterday, comes from the Church-by-the-Side-of-the-Road at Greensboro, far away in North Carolina. He was once head of a real estate business, but he has given it all up for the ministry.

When I saw him yesterday I thought he was a schoolmaster by his horn-rimmed glasses and learned books which he carried. But, no! He is the minister of the most novel church in America.

Cows Leased Out—His church has three cows, which it rents out to poorer members of the congregation for a dollar a week. I doubt if any cattle of aristocratic lineage or wonderful butter-fat producers have wider fame than those three Greensboro "bovines," as Mr. Wade Smith called them.

"There are many families of little children who are under-nourished in our town, because they cannot afford to buy milk, so we decided to purchase some cows and lease them out to families," he told me.

One cow is furnishing four gallons of milk a day. "Another cow is needed," he added, "for a family in which there are many children but no cow."

Seven-Day Religion—Clearly Mr. Wade Smith does not believe in only Sunday religion. "We meet the needs of the community in our church," he said. "Our religion is a seven-day programme. The Church has its playground and athletic field, a nurse, whom it provides with a Ford car, a night school, a home-nursing class, and all kinds of educational side-lines."

Then there are all kinds of bright helpers in the church. There are:

"Go-Getters," who are sent to try and get new members.

"Come-Bringers," who try to make people attend church regularly.

"Dough-boys," who have finance as their objective.

"Quill-drivers," those who write reports about the church and its doings for publicity purposes.

"Bailiffs," who visit and help prisoners.

"Salesmen," who "sell Christ to men"—that is, try to convert men to religion.

This seems to be a courageous effort to meet the problem of empty churches.

Rutherfordton—This church was honored last Sabbath, September 2d, by the presence of Dr. A. R. Shaw, of Charlotte, and Rev. and Mrs. J. S. Nisbet, missionaries to Mokpo, Korea, who were accompanied by Miss Shay, a young woman converted to Christianity in Korea.

Miss Shay delivered a short address during the Sabbath School hour in the Korean language, which was interpreted by Rev. Mr. Nisbet. It was an inspiration to hear Miss Shay tell of the coming of the missionaries, bringing the good news of the Christ of Galilee, bringing light and life to those in darkness, and showing the wonderful results of the power of God and the power of His word, sent to the nations of the world.

Dr. A. R. Shaw, of Charlotte, occupied the pulpit at the morning hour's service, bringing the comforting message of the providence of God to His children.

The ladies of the church and their friends of the other churches of the town had the pleasure of hearing Mrs. J. S. Nisbet speak on Korea, at 5 o'clock Sunday afternoon. Among other things told by Mrs. Nisbet was the pathetic story of one of the older women of Korea who had inquired of one of the missionaries how long she had known about Jesus as the Saviour of the world, and who replied that she had known about him from childhood. Then your mother was a Christian said the Korean to the missionary, yes, said the lady, my mother is a Christian, and how long has she known about Jesus, and been a Christian? the missionary replied, that her mother had known about it since her childhood, and then the Korean spoke those awful heart-searching words that may confront us when we stand before God in the day of judgment, then if you have known about Jesus so long, why did you not come and tell us about it before?

At the service Sunday night, Rev. Mr. Nisbet occupied the pulpit, delivering an interesting and instructive address on Korea, and present-day conditions and needs in Korea. Among the instructive yet pathetic things spoken of in his address was the story told of the natives who have not yet accepted the Gospel of Christ, and found light from its teachings, yet groping in darkness, and who in the hours of sickness and death, in their ignorance and superstition, relatives try to appease the wicked spirits who they think have come for their loved-ones, by placing in the room a bowl of rice, some money and a pair of shoes, which are explained thus: the rice is for the spirits to eat so as not to be hungry, the money to buy some little things that they might want, and the shoes to be worn on their journey protecting their feet from injury.

But another picture is given telling of the missionaries carrying the good news of the son of

Abraham, the Christ of calvary, offering eternal life to the peoples of the nations of the world, who will accept Christ as their saviour and become his faithful followers, and when His journey shall have been completed, will be received by Jesus the elder brother who will present us faultless, pure and holy to our heavenly Father, in the paradise of God prepared for those who love him from the foundation of the world.

Robt. G. Howard.

SOUTH CAROLINA

Charleston Presbytery will meet in the North Charleston Church, Thursday, November 1st, at 8 p. m. Alexander Sprunt, S. C.

Pee Dee Presbytery will meet in Kentyre Church near Hamer, S. C., October 23, 1923, at 11 a. m. A. H. McArn, S. C.

New Harmony—Our summer's meeting began on the second Sunday in August and continued through the following Friday. Rev. J. K. Roberts preached 11 splendid sermons, full of rich Gospel truth simply, plainly and forcibly spoken. God's children were greatly refreshed. This is a unique church and congregation of about 100 members, and not one of all our following over eight years of age outside its membership.

By arrangement with Rev. C. W. McCully, pastor of the Woodlawn Presbyterian Church, Sharon, S. C., Dr. Shepperson has been able to continue his services in the Woodlawn Church through Sunday, and have Rev. Mr. McCully here today. It is a splendid thing that this church can exert her evangelistic influence by the loan of its pastor to a church in this Presbytery, and much of such work should be done on the part of the churches in this Presbytery.—Calendar of Purity Church.

Fountain Inn—Rev. C. O'N. Martindale began a meeting here August 23d, which closed the 29th. He made plain the way of salvation in Christ Jesus, showing "What it means to be a child of God." "Why become a Child of God," "How become a Child of God," "How know one is a Child of God." Sin and its consequences were clearly and forcibly shown. This resulted in the reception of ten children into full membership from the Sunday School, and the quickening of God's children.

The church has recently added seven new Sunday School rooms and furnished them. A number of other needed improvements have been made.

Jordan—Wednesday, September 5th, Dr. W. H. Miley, and his singer, Mr. W. Furman Betts, closed a meeting of eight days here. Our church here is small, and the community sparsely settled, but made up of splendid people. The services were held in the school house, the congregations were good, and much interest was manifested.

Cards were signed as follows: Profession of faith 28; reconsecration 74; loyalty pledge 55. Of these last, seven were for life service. Two deacons were ordained and installed.

This church forms a part of the Summerton field. Mr. Vernon A. Crawford, a student in Columbia Seminary, has done good work as supply during the summer. They are looking for a regular pastor, and this is a fine field for a good man.

APPALACHIA

Newland, N. C.—The new church at Smoky will be dedicated September 30th. We expect to have an excellent program.

The Hon. Sam Sells, of Johnson City, Tenn., is expected to speak that day. Also Rev. J. A. MacMillan, D.D., chairman of the Home Mission Committee and Rev. T. J. Hutchison, pastor-evangelist. We also will have singers from Newland, Linola and Linville. Everything will be complete if we can only secure \$100 for the ceiling and some odds and ends. We also need some seats and a pulpit. Is there not some church that wants to discard their old seats and pulpit and give them to us and make us glad? If so try and get them to us at once for the dedication. The entire cost of the church will not be over \$350, in fact we have paid out but little for anything but for the material. The pastor and the people have done the work and the hauling.

Only two or three friends have given us anything and it was these gifts that made it possible for this needy mountain field to have a church. May God bless these friends for their gifts. Rev. D. Lacy, D.D., of Washington, will help the pastor in a meeting at Newland beginning the tenth, in fact the meeting began the fourth, assisted by Rev. E. C. Bailey, Rev. Wood Hall and McCoy Franklin. So far the meetings have been well attended—it looks as if we were going to have a good meeting. We will begin meetings at Smoky just as soon as they close at Newland. We hope to begin just after the Smoky meeting to build on to the Pinola Church. There have been but few repairs in the last 20 or 25 years. I need at least \$2,000 to get the field in good shape. We need five furnaces and we haven't one.

D. B. McLaughlin.

ALABAMA

Montgomery—Dr. Robert McCaslin for ten years the pastor of the First Presbyterian Church occupied his old pulpit Sunday, August 12th and 19th. Large congregations were present and on the 19th 23 new members were received into the church. The Big Brothers' Bible Class celebrated a home-coming day on the 19th at which time many letters and tele-

grams from former members were read. There were 1,100 men present on this occasion. The class was addressed by Dr. McCaslin and Judge Leon McCord. This class has brought into the church on profession of faith more than 200 men since its organization three years ago, and has contributed about \$4,000 to the various causes of benevolence and charity.

GEORGIA

Macon—Rev. Frank Sims, D.D., has declined the call to the Vineville Church of this city.

Atlanta—Rev. J. G. Patton, Jr., formerly of Lawrenceville, has accepted the call of the Pryor Street Church of this city and began his pastorate on the first Sunday in September.

FLORIDA

Rev. A. E. Spencer, for several years the superintendent of Sunday School Work in Suwanee Presbytery has been called to similar work in the Florida Presbytery.

Jacksonville—The Presbytery of Suwanee received under its care as a student for the ministry, at a special meeting on the 10th, Mr. Samuel P. Bowles, a member of the Springfield Church.

Jacksonville—The Riverside Church, of which Dr. Robert H. McCaslin is pastor received 27 new members during the month of July. The pastor spent the month of August on his vacation preaching in Gainesville, Montgomery and Atlanta.

MISSISSIPPI

Crystal Springs—Last week this congregation enjoyed a most delightful picnic at a place about nine miles from town. Swimming, seining, and popular games were interesting features besides the good things to eat. Recently Mr. C. M. Huber presented the church with a piano which helps very much the music. Last Sunday morning six persons were received into the church—four on profession of faith and two by letter. Eight others have been received in the past few months. We are asking our friends to remember in their petitions our evangelistic meetings which will begin October 10th. Rev. Oliver G. Jones, of Pontotoc, Miss., will assist the pastor during these meetings. D. H.

TENNESSEE

Meadow Creek—Rev. E. C. Bailey commenced a meeting here August 27, preaching each night for eight days. The church was filled at each service and more interest (in a quiet way) was manifested than in any meeting we have had for a long time. Many reconsecrated themselves to Christ; many asked for prayer; and 12 made a profession of faith in Christ. This congregation unanimously requested Mr. Bailey to supply them, as he would not consider a call as pastor; and Mr. Bailey being impressed with the splendid opportunities in this Presbytery, consented to do this. From us he went to Newland, N. C. to begin a meeting with Rev. D. B. McLaughlin, and to preach for him until relieved by the coming of Rev. J. McD. Lacy, of Washington, D. C. Returning from North Carolina Mr. Bailey will resume his work here and our church will welcome him to our midst.

Summer Evangelistic Meetings held by the Superintendent of Home Missions, Memphis Presbytery.—July 29th through August 3d I assisted Rev. A. L. Rhea, at Denmark. This was once the leading Presbyterian Church in West Tennessee; but is now very weak on account of the change in the population of the country. Attendance was good at each of the 13 services conducted. Christians of all denominations were strengthened, and one professed faith in Christ and applied for membership at the next regular service. Rev. A. L. Rhea, of Somerville supplies this church one Sabbath a month, and is doing good work.

August 5th through the 12th I assisted candidate W. D. Morriss, at Mason. Seventeen services were conducted and church members of all denominations were revived. Four confessed conversion, three of whom united with our church. Five asked to have their church membership transferred to this church. The outlook is bright for Mason Church.

August 17th through the 24th I assisted Rev. W. E. Powell, at Zion, in Gibson County. This was once a flourishing church, but time has brought about changes which have been adverse to our church. The 14 services were well attended by the entire community, and church members were greatly refreshed. Two professed faith in Christ and one united with the church. Brother Powell is doing splendid work as pastor, and there is a future for old Zion.

August 26th through the 31st I assisted candidate W. D. Morriss at Dancyville. This church was a daughter of Hawfields Church in Alamance County, N. C., and for many years was a good strong church; but like Denmark and Zion, the country has undergone a great change in population, being now filled with tenants and croppers, and these largely negroes. The 12 services were well attended by all the white people of the community, and Christians of all denominations enjoyed the meetings. There were five professions of faith, one of whom united with our church. Mr. Morriss has done good work in Stanton, Mason, Dancyville and Hebron during the summer. He returns to Columbia Seminary the latter part of September. J. J. Hill.

News of the Week

The all-absorbing event of the past week was the earthquake in Japan, which has been without parallel in the past. It is too soon to estimate the loss of life or property; it will run into the millions, whether you count lives or dollars.

On Saturday, September 1st, the earthquake began. Tokio, Yokohama and neighboring cities were burning ruins, while more than 100,000 persons in the vicinity of these cities were reported dead as a result of Saturday's earthquakes, according to advices received in San Francisco by the Associated Press from its Shanghai correspondent and by the Radio Corporation from its station at Tomjoka. Death and destruction were spread over an area roughly comprised within a radius of 50 miles of Tokio. Deaths number 320,000, according to the latest estimate received by the Eastern News Agency from the Osaka Asahi. This estimate said there were 150,000 dead in Tokio; 100,000 in Yokohama; 60,000 in Yokosuka, and 10,000 in Attami.

Water mains have been broken and food supplies destroyed by fire, so that the people are near starvation and suffering from thirst. It is reported, but not confirmed, that the section of Tokio where most of its foreign population resided, is not greatly damaged.

Martial law has been proclaimed and no one is allowed to enter the stricken districts at the capital, although thousands whose friends or relatives resided there have gathered about the city seeking entrance that they may at least find the bodies of their loved ones.

Yokohama is a charnal house, the canals and water front are filled with dead and the stench from decomposing bodies is unbearable, according to refugees arriving from the stricken city. It is estimated that more than 200 foreigners lost their lives there.

The machinery of the American Red Cross was set in motion to speed aid to the stricken millions in the section of Japan devastated by Saturday's earthquake.

Instructions have been cabled to the society's central committee in the Philippines and China, its chapters in the Orient, to inform headquarters immediately as to the number of Red Cross nurses and the amount of relief supplies available for quick dispatch to the zone of disaster. Red Cross officials said parties would be rushed to Japan by destroyer and any other fast ships obtainable. Appropriation of funds to finance the relief will be made, it was declared, as soon as the needs are determined.

Later reports from the Red Cross at national headquarters are that the relief fund had reached a total of \$2,247,000, or nearly one-half of the minimum sum of \$5,000,000 which is sought.

At the same time John Barton Payne, chairman of the Red Cross, who has returned to Washington to assume direct control of the nation's humanitarian effort, announced that food, medical supplies and clothing to the amount of \$2,422,500 had been purchased and would be dispatched to Japan without further delay.

An agreement settling all the main issues in the controversy between mine workers and mine operators, which has caused a shut-down of anthracite mining, was reached as a result of Governor Pinchot's intervention. There remained, however, a number of minor points to be settled before the agreement could be considered complete and a meeting of miners' and operators' representatives, called to consider these, adjourned without final action.

More confidence over fall trade prospects reflected by a quiet sentiment all around were noticeable in financial quarters during the past week. While improvement in the stock market has not proceeded far enough as yet to attract the public which naturally becomes shy of re-entering after a long period of declining prices, many active traders are reported to be working on the constructive side.

Collections of internal revenue by the United States from all sources during the fiscal year ended June 30th totaled \$2,621,745,227, a decrease of \$575,705,855 from the total for the preceding fiscal year. Of the revenue received last year, \$1,689,177,409 was derived from taxes on incomes and profits, as compared with \$2,086,918,464, in the preceding 12 months.

If the precedents for a half century are followed, Mrs. Harding, widow of the late President of the United States, will receive the residue of her husband's salary for the fiscal year 1923-1924, which amounts to \$68,750. In addition to this sum, Mrs. Harding will receive \$5,000 a year as the widow of a President, just as Mrs. Thomas J. Preston, widow of President Cleveland, and Mrs. Roosevelt, widow of President Roosevelt, do.

The rigid airship ZR-1 of the United States Navy, made its first trial flight over the naval air station. The monster ship rose rapidly to a height of 1,000 feet and headed east for the Atlantic ocean. As she rose two airplanes, one representing the Army and the other the navy, left the ground to accompany the balloon on her maiden voyage.

The excelsior plant of the chair company at Thomasville, N. C., was burned September 1st. The loss will reach one hundred thousand dollars, partially covered by insurance.

Henry Ford took under advisement a request by Secretary of War Weeks, concurred in by President Coolidge, to modify his offer for the purchase and lease of the government's power and nitrate projects at Muscle Shoals, Ala. Mr. Ford is expected to give his final decision after thorough consideration at Detroit. Secretary Weeks is understood to have asked Mr. Ford to eliminate the Gorgas power plant on the Warrior river from his proposal for the operation of the Muscle Shoals property.

The railroads, Southern, Seaboard, C. C. & O., Richmond, Fredericksburg and Potomac, have increased wages of employees, effective August 1st and July 1st.

A flat advance of \$60 a bale will be made to members of the North Carolina Cotton Growers' Co-operative Association, as first payment on cotton handled through the association, it was announced following the regular meeting of the directors of the association.

Italy and Greece are on the verge of war, and the League of Nations has been asked to intervene. Italy refuses to recognize the right to do so.

Premier Mussolini, it is understood, is ready to withdraw the Italian delegates from the Geneva conference if his viewpoint concerning the conflict with Greece is not shared by the League of Nations.

It is reported that 16 children were killed by the Italian bombardment of Corfu.

Educational

Davidson—College opens formally on Thursday, September 13th, but vacation is at end on Monday the 10th for students and teachers alike. On that evening there will be held the first faculty meeting since the end of the session in June and with Tuesday begins the heavy work of registration and classification of all students, not to mention examinations. Unless very many should unexpectedly at the 11th hour withdraw their applications for admission and dormitory space, the buildings will be filled to overflowing and a number of students will have to be assigned rooms in town. It is clear at this writing that the new large four-story dormitory—the restored and enlarged Watts dormitory—cannot be finished for the opening of the term, but a temporary crowding for a brief time and doubling-up of roomers will be the only inconvenience. Inability to get materials shipped in promptly and not the lack of foresight on the part of those in charge nor the lack of laborers and builders is responsible for the delay.

The indications are that all of the faculty will be in place with the opening of the term.

Dr. and Mrs. J. M. McConnell landed in New York from Europe on the 4th and Dr. and Mrs. W. R. Grey are expected to reach home on the 11th from their stay in Europe. The summer absentees and instructors in the several summer schools at State College, the University of North Carolina and the University of Virginia (Professors Lingle, Shewmake, Hood and Fleagle with the Douglasses that were at Cornell) have all returned. New faces are Professor Dendy, succeeding Professor Wagner in Public Speaking and Debate, Professor Blythe in Spanish, C. K. Brown in Mathematics, W. Bebane in Physics, and in the R. O. T. C. Captain Weems, a West Point soldier, formerly of Tennessee, who succeeds Captain Wetherby, assigned to duty in Panama.

Dr. Richards' pulpit was filled the past Sunday by Rev. H. M. (Home Mission, he himself terms it) Pressly, who according to his usual fashion preached two strong and edifying sermons, mingling theology, ethics, practical and homely philosophy, religion of true type and humor all in one.

Westminster School—The Westminster School reopened Monday, September 3, with fair prospects for a successful school year, according to information received, which will doubtless be good news to numbers of the members of King's Mountain Presbytery.

The opening devotional exercises were conducted by Dr. A. R. Shaw, of Charlotte, who spoke on "The Three Royal H's," the trainings of the head, the heart and the hands. Rev. J. C. Grier assisted in the opening exercises of the school.

The names of the members of the faculty follow: Prof. T. L. O'Kelly, of Georgia, principal; Messrs. W. G. Rhodes, of Hendersonville, and Miles Hampton, of the Westminster community.

R. G. H.

Agnes Scott College—The 35th session of Agnes Scott College will begin September 12th. The college will open with a capacity attendance. The limit for several years has been 450 students. Applications have been received from Canada to New Mexico, and from Florida to Minnesota, besides foreign countries.

There will be several new members of the faculty this year. Dr. Sanford M. Salyer comes as head of the English department. He has his Ph.D. from Harvard University, and has been on the faculty of the University of Georgia, University of Oklahoma, and Sweet Briar College. Miss Elizabeth Jackson, Ph.D. will teach in the department of history. She received her degree from the University of Pennsylvania. She has been teaching at Russell Sage College. Miss Emily S. Dexter, Ph.D., will be in the department of Education. She holds her doctorate from the University of Wisconsin. Miss Dexter has been head of the department of education at Missouri Wesleyan College. Miss Mary Campbell, M.A., comes from the Latin department of Vassar College to fill a temporary position in the Latin work at Agnes Scott.

In the administrative side of the college, President J. R. McCain will serve his first term, having succeeded the late F. H. Gaines, the first and only president of the institution until his death in April. Professor S. G. Stukes has also been elected registrar of the college.

Among the recent gifts to Agnes Scott is the legacy of Miss Jennie Inman which has just been turned over to the institution by her executor. It consists of \$75,000 worth of Atlanta real estate, and stocks and bonds amounting to about \$85,000 additional. This is one of the largest gifts for education of women ever made in the South.

Union Theological Seminary, Richmond, Va.—The very extensive structural changes in Watts Hall, undertaken for the purpose of providing for the increased attendance of students, have been pushed energetically through the summer and are now approaching completion. It is hoped that the building will be in perfect readiness at the beginning of the session on September 26th. The new dormitory across the way on the Westwood Place near Mission Court is also rapidly approaching completion. The two additional houses purchased in the Spring have been put into good order, and it is expected now that all who wish to enter seminary this Fall can be accommodated.

A gentleman in the North, who is much interested in theological seminary, sends the following gratifying quotation from the Bible Champion in regard to Dr. James I. Vance's volume on "Being A Preacher:"

"The book comprises lectures on the James Sprunt Foundation at Union Theological Seminary, Richmond, Va. You may know that if Dr. Vance was invited to give these lectures by that school he stands on a solid evangelical basis."

The gentleman sending the quotation says, "That is one of the handsomest compliments I have ever seen. You are a city set on a hill, a lamp on a lampstand, a Tenneriffe or Atlas unremoved, the shadow of a great rock in a weary land. You have fought a good fight. You have kept the faith. You are known and read of all men."

The Mississippi people were so much impressed with Dr. Thomas Cary Johnson's lectures to the Synodical Conferences of Christian Workers at Hattiesburg that they have requested him to allow them to have them published in book form.

Another new book of great interest just appearing from the press is "The Preacher's Old Testament" by Rev. Edward Mack, D.D., McCormick Professor of Hebrew and the Interpretation of the Old Testament. It comprises the five lectures delivered by Dr. Mack on the L. P. Stone Foundation at Princeton Seminary last spring. They are not technical but popular, and, as he is a man of specially rich attainments in this field and a writer of great charm, the book will be welcomed not only by our ministers but by all intelligent students of the Old Testament.

The work on the new edition of the Alumni Catalogue has been diligently prosecuted throughout the summer, and most of the thousand living alumni have sent in the information requested by the editors, but there are some from whom they have not yet heard. A second copy of the blank asking for the requisite information is being sent out this week. It is earnestly requested that the alumni who have not yet furnished this information will do so without delay. The time is short and it is desired that the catalogue shall be as complete as possible.

Many inquiries have been received as to the exact dates of the James Sprunt Lectures by Rev. James Black, of Edinburgh. He is expected to begin on October 4th and to close on October 11th, the lectures being given on eight successive evenings at 8 o'clock in Schauffler Hall.

LIVE NEAR TO GOD

Lord Bacon says: "Let not a man trust his victory over his nature too far; for nature will be buried a great time, and yet revive upon the temptation." Furthermore, the mere entertainment of a sound morality in one's thoughts will not be enough to keep nature dormant. Only a passion for righteousness—a profound spiritual attachment to God—can do that.

CHILDREN

TO GET A BIBLE

Dear Standard:

I am a boy nine years old. I am in the sixth grade at school. Miss Hannah Moore is my teacher. I go to Sunday School every Sunday morning. I have recited the shorter catechism. I get a Bible when I recite my catechism.

Sincerely,
Courtney Peele.

La Grange, N. C.

A SUMMER WITH GRANDMA

Dear Standard:

I am a little girl eight years old, my home is in Charlotte, but I am visiting my grandparents for the summer. Am having a good time, we go to the Second Presbyterian Church every Sunday when I am at home. Am in the fourth grade in school. My teacher was Miss Abernathy. I liked her very much. Hope this will miss the wastebasket, as I want to surprise my mother and father.

Your unknown friend,
Edith Mae Bowden.

Wade, N. C.

HAS WRITTEN BEFORE

Dear Standard:

I have already written you once before. My grandma has an orphan girl living with her. She is just one day older than myself and I love to play with her when I go down there. In fear of the wastebasket and hopping to see my letter printed,

Your friend,
Edith Cole.

THE DOCTOR'S ASSISTANT

My dear Standard:

I am a little boy two years old. I go to the Methodist Sunday School as there is no Presbyterian here. My daddy is a doctor and I love to go on calls with him. I have a little white poodle dog named Ted, he is my best playmate. Please don't let Mr. Wastebasket get my letter, as I want to surprise my grandmother and aunts.

Your little friend,
Howard McRae Chestnut.

Coolidge, Ga.

MADE A SCRAP-BOOK

Dear Standard:

I am a little girl eight years old and in the third grade at school. My father went to Montreat and my mother and I joined him later. My father is the pastor of the Abbeville Presbyterian Church. I am a member of the Junior Christian Endeavor. My teacher and I made a scrap-book to send to the mountain school at Canoe, Ky. Please print my letter as I want to surprise my mother and father.

Your unknown friend,
Beaufort Brand McMurray.
Abbeville, S. C.

HAS A "LADDIE," TOO

Dear Standard:

I am a little boy five years old. I go to Sunday School every Sunday I can. My teacher's name is Mrs. J. W. Goodman. I like her fine. I have one brother and one sister. My brother's name is Claude Toon McPhaul and my sister's name is Marion Jean McPhaul. I have a pony and his name is Jack. I also have an air-dale dog named Laddie. The Pres-

ident's dog was named Laddie and it is an air-dale too. I know he will be lonesome since his master died. I have a good time playing with my little cousins who live right across the road from me. I will close for fear of the wastebasket.

Your friend,

James Earnest McPhaul, Jr.
Shannon, N. C., R. No. 1.

THE RED CROSS EXPRESS

The Willing Workers had earned ten dollars for the Red Cross fund by selling rags, paper and rubber, but now that housecleaning time was over there seemed to be nothing to do but wait until spring came again. There were eight of the Willing Workers—four boys and four girls—and none of them were past nine years old, so it did seem like a hopeless task. The big boys and girls had the war gardens, and the mothers were sewing and knitting, but the younger folks could think of no service for their country.

"Hey! Janie! Billy!" called old Mrs. Proctor, pounding on the porch with her cane to make the children hear. "You children make so much noise that you can't hear when you're called. I want one of you to run up to the corner and see if you can find Grant's express wagon for me. I have a big bundle of socks to send to the Red Cross rooms, and I want to hire him to carry them for me in his wagon."

"We'll take them for you!" shouted five of the Willing Workers at once.

"It's too big a bundle for you to carry," said Mrs. Proctor.

But when Billy and Fred came with their stout little wagons Mrs. Proctor said she felt sure they could carry the work all right, so she did it up in two large parcels.

"And bring me some yarn back again," she told them. "I knit a sock a day and yarn runs out fast."

The children did the errand in a very short time, and when they came back Mrs. Proctor wanted to give them fifty cents, because she said that was what Joe Grant would charge.

"We don't want a penny," said Billy. "We're working for our country."

"Let's go up to the Red Cross rooms and tell the ladies that if they want any bundles delivered, we'll take them," said Fred. "Mrs. Proctor said she would give that fifty cents to the Red Cross Society when we did not take her money, so we're helping two ways."

The Red Cross ladies were delighted when they found out that four or five stout little wagons would be at their service during vacation, and after school hours later, for they knew it would save many dollars for the society. The express business became so popular that the Willing Workers were not worn out with too many tasks, for other boys and girls willingly joined in the good work. All summer the little wagons rolled back and forth down the shady streets, and the children felt proud of helping the good work along.

"I declare, I used to think those children were the noisiest, loudest youngsters I ever saw," said old Mrs. Proctor to old Mrs. Lake one beautiful autumn day, as they sat knitting together, "but I've changed my mind. I never have to wait a minute for my yarn, and they're so willing to do errands for the Red Cross. They are the best children in the world."

"I think so, too," said Mrs. Lake, forgetting how many times she had grumbled about their noise. "I never dreamed they would give up their

play time so willingly, but it only shows that even the children of America want to help win the war. Maybe some folks think it a little thing to take their express wagons and deliver parcels, but I know it is no small sacrifice, and if they were not the best children in the world they never would have done as much as they have this summer."—Hilda Richmond, in *The Herald and Presbyterian*.

THE LAND OF SWEETS

Timmie stretched himself out on the long green grass and yawned. It was a hot August morning, and he had tired himself out weeding in the flower beds. "How I wish I had a glass of chocolate ice cream soda!" he said.

Now, if Timmie had one fault in the world, it was that he wanted too many sweets. Some one was always saying: "No more sugar on your oatmeal, Timmie. It's too sweet now."

Or if he were eating waffles: "That's enough sirup. You're simply drowning your cakes."

If he ate grapefruit in the morning, he smothered it with sugar; and if he made lemonade, he put five or six spoonfuls in a glass. Nearly all his spending money went for cakes and candy—that is, things used to be that way. But Timmie saw for himself that he was getting too fat, and he knew that his brother Robert was stronger by far, although he wasn't a great deal older.

Timmy was a brave boy, and he was trying to get over his habit, only he couldn't look at things quite in the right way.

"I suppose I'll go in and get an old glass of water," he grumbled. "I'd like to go to a place where it wouldn't be wrong to eat and drink only sweet things."

"I'll take you to the Land of Sweets," half sang a birdlike voice.

"Who are you?" asked Timmie.

"I am the bluebird of your happiness, Timmie."

"Well, you seem to know who I am. I'll follow you, little bluebird."

"Then sit down on my tail," sang the bluebird.

Timmie looked and saw her tail grow long and broad until he could easily seat himself on it. Then they sailed away. They sailed and they sailed until they came to a beautiful lake. On the shore of the lake the bluebird settled. Timmie got off, and the tail went back to its usual size.

"What clear water!" said Timmie.

"That isn't water, answered the bluebird: "that is lemonade. Try it."

Timmie knelt down and took a long sip.

"It's good," he said, "and very sweet; just what I like."

"Of course it's good. Now look about you," said the bluebird, for this is the Land of the Sweets.

"The trees are rather odd," noticed Timmie. "The leaves are as round as cakes. Those mountains over there are just the color of chocolate. I see that they are covered with snow."

The bluebird trilled an odd little laugh: "Just pick a bunch of leaves and let's go over to the mountains."

They were only a little way off, and in a moment they had reached them. Without thinking, Timmie nibbled leaves. He found them made of richest cake.

"Better have some chocolate and vanilla ice cream," laughed the bluebird, pointing to the mountains.

Timmie picked up first a white rock and then a brown one and found them delicious.

So it went on. They passed through flower gardens where blossoms of every color were made of candies of

every kind. Timmie ate so much of everything that finally even he had all the sweets that he could eat.

"I'd like a glass of water," he said. "I don't care for lemonade just now, so I'll drink at this fountain."

A white spray was falling over the flowers so cold that it did melt them. But when Timmie drank he discovered that it was a soda fountain and not water. For the first time in his life he was disappointed in soda.

"I'll try this brook," he said next.

But the brook was clear sirup.

"What a sweet little boy!" he heard some one say. "I could eat him alive."

Now, when Timmie was very little he had heard people say that, but no one said it much any more. He looked behind him and saw a black bear cub.

"Don't mind. He's only a licorice cub," said the bluebird.

Timmie looked down at himself to see what it was that the bear wanted to eat, and he saw that his legs were red and white stripes.

"I've turned to peppermint stick candy!" he cried. "I'm so cold too."

"That's because your heart is ice cream. The sun will do you good, my dear," advised the bluebird.

So Timmie sat where the sun could strike him hard, and pretty soon he began to melt and melt and melt until finally he had all dripped away.

"Why, I've been asleep in this hot, hot sun," he said. "How could I sleep? My, how thirsty I am!"

He ran into the kitchen to the cook. "Mammy, please give me a good cold drink," he said.

"Wait a minute, honey, and mammy will make you a good, sweet lemonade."

"O no! Water; good, cold water," said Timmie. "And, mammy, please give me a slice of bread and butter."

"With plenty of sugar on it, ah 'spose," said mammy.

"Not this time, mammy. I've had enough sugar. Some day soon I'll want some more. I'm not sick of it. But some things, mammy, are better plain."

"La child," said mammy, "how you do explain matters! You're bound to be a professor some day just like your pa."—By Viola Woodville, in *Christian Advance*.

THE GRUMBLE-BEE

Have you ever been stung by the Grumble-bee?

If not, you may well rejoice.

A surly fellow, and grouchy, he,

With his rumbly, bumbly voice.

The under lip is the place he stings

Till it swells to a fearful size.

The pain is so great that it sometimes wrings

The tears from the victim's eyes.

You'll hear him buzzing his way along

Ere the sunshine had dried the dew;

All out of tune is his booming song:

"Too-too, too-too, too-too-o!"

"Too cloudy," "too sunny," "too wet,"

"too dry,"

"Too sour," "too soft," "too sweet,"

"Too much to do-o!" "too-too, too-too-o!"

And more that I won't repeat.

Oh, bold and bad is the Grumble-bee!

He spares neither small nor great.

Run quick, when his ugly face you see,

And hide ere it be too late!

For the string is quick, but the cure

is long,

And all in a moment, you

Will find yourself droning his hateful song:

"Too-too, too-too, too-too-o!"

—Pauline F. Camp, in *St. Nicholas*.

PRINCESS SILVER FUR AND THE PUSSY IN THE GLASS

When I was a little girl we had a beautiful silver Persian cat. Her fur was so long and soft and thick that she looked like a big, fluffy ball. Her name was Princess Silver Fur, but we called her Princess, and she seemed just like one.

She always wanted to get to the top of everything, and would climb to the curtain pole or sit on the top of any door that chanced to be open.

One day she went into a bedroom and gracefully walked up the handles of the bureau drawers. She stepped so daintily among the combs and brushes, perfume bottles and cold-cream jars that she did not disturb even a hairpin.

And then she caught sight of the pussy in the mirror! She had never seen herself in a glass, and thought it was a strange cat.

Oh, how angry she was! She snarled and spit, ruffled up her fur and struck out with her paws to slap and scratch. Of course the pussy in the mirror did just the same, and after a minute or two of fighting, Princess Silver Fur saw there was something strange and stood still to wonder about it all.

She waved her beautiful, feathery tail and turned her head from side to side. Presently she seemed to think that the cat she saw was very pretty indeed, and that she liked her very much; so she began to purr and tried to snuggle their two heads together. Of course she only touched the hard, cold glass.

She stood back a little and wondered how she could make friends. Then she very slowly walked as close up to the mirror as she could get, doubled her four paws under her, and lay down, purring just one big purr. Every now and then she opened one eye to see if the other cat were right there beside her and, always finding

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that she was, at last went comfortably off to sleep.

After that she would never sleep anywhere but close up to a mirror, and though she lived for many years she never stopped loving the pussy in the glass—By Florence Brooks in Picture Story Paper.

Marriages and Deaths

MARRIED

Newkirk-Cook—At the residence of Mrs. Ella Wells, near Rose Hill, N. C., August 30, 1923, by Rev. W. P. M. Currie, Mr. Joseph B. Newkirk, of Pender County, N. C., and Miss Charity Pricilla Cook, of Thomasville, N. C.

Pratt-Stewart—In Charlotte, N. C., by Rev. C. C. Anderson, on August 26, 1923, Mr. Walter B. Pratt and Mrs. Connie Stewart, both of Charlotte.

Nelson-Holt—At the manse, Raeford, N. C., July 9, 1923, by Rev. W. C. Brown, Mr. William A. Nelson, of Fort Bragg, N. C., and Miss Mallic E. Holt, of Raeford, N. C.

Eubanks-McLauchlin — On August 12, 1923, at the manse, Raeford, N. C., by Rev. W. C. Brown, Mr. Floyd L. Eubanks and Miss Mary Ida McLauchlin, both of Sanatorium, N. C.

Pendergrass-Hardison — August 23, 1923, at the manse, Raeford, N. C., Mr. Walter C. Pendergrass, of Timberland, N. C., and Miss Callie Hardison, of Hope Mills, N. C., Rev. W. C. Brown officiating.

Bason-Folk—September 1, 1923, at the home of the bride's parents, Mr. and Mrs. G. W. D. Folk, of Berkeley County, near Martinsburg, W. Va., by Rev. Charles Ghiselin, assisted by Rev. Jno. A. Grove, Miss M. Louise Folk to Mr. Jere Wilson Bason, of Graham, N. C.

Germany-Goza—In Greenville, S. C., September 7, 1923, by Rev. E. P. Davis, Mr. James C. Germany, of Atlanta, Ga., and Miss Ruth Goza, of Greenville, S. C.

Bagwell-Jones—In Greenville, S. C., September 8, 1923, by Rev. E. P. Davis, Mr. J. P. Bagwell and Miss Eliza Jones, both of Greenville.

DIED

Wood—At his home, Brevard, N. C., on August 25th. Thos. S. Wood, aged 79 years. A native of Glasgow, Scotland. Thirty-two years a member of Brevard Presbyterian Church which he served as deacon and elder.

THOMAS S. WOOD

Whereas, it has seemed good to God in His providence to remove from us our friend and fellow-laborer, Thomas S. Wood, we, the surviving members of the session of Brevard Presbyterian Church, wish to express:

First, our sense of bereavement at his death,

Second, our appreciation of his character and service as one of our number as a long-time loyal member of this church, and,

Third, our sympathy for his family and friends in their bereavement.

Fred Harris, Clerk of Session.

The hour you lost would have bought an extra opportunity at the future's bargain counter.—The Continent.

Wash Day

If I could wash my foolish thoughts
And hang them fresh and white
Upon the line across the yard
To catch the wind and light . . .

They would not seem so dull, I think,
So weary and so old,

Once they had known the wind's clear touch,
The sunlight's sudden gold.

I think that I could put them on
And wear them gladly then,
And teach myself the way to laugh,
The way to smile again.
—Abigail Cresson, in N. Y. Herald.

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Story and Incident

MRS. JOHNSON'S SUMMER BOARDER

H. M. Farmer, in Epworth Herald

The young man's worn face brightened as he lifted his hat to the girl. The young man was very young, and the girl was good to look upon. She was dressed in white—even her dainty slippers were white. Under her arm she carried a book and a cushion. Undoubtedly she was a stranger in Harmony Center. In Harmony Center women did not wear white. It made too much washing. Also in Harmony Center women did not appear on the street—road rather—with books and cushions at ten o'clock in the morning. Such an act would have branded them as "shiftless." Clearly, the girl was a stranger, but a friendly stranger. Surely, then, it was the young man's duty to be friendly also.

"Good morning!" she said in answer to his greeting. "I have been told that down the road at the distance of about a quarter of a mile there is an apple tree in the middle of a large field. The apples on this tree are summer apples, already ripe, and may be had for the picking. In all my city-spent years I never dreamed that such a thing could be. I am going to see this marvel with my own eyes. Tell me, on your word of honor as a gentleman, is this thing true, or have I been deceived?"

The young man laughed. "It is quite true," he assured her. "I have seen the tree often. In fact, I am on my way there now. May I walk with you?"

The girl surrendered the cushion and the book, and the two walked on down the road together. It was not long before the self-appointed guide was able to point out the apple-tree standing in the middle of a large field. True to report, it hung full of ripe apples. The young man soon filled the girl's lap, supplied himself also, then seated himself beside her.

"Don't you think," said the girl, after a short silence, during which she tested the quality of the apples, "that it is time that we were introducing ourselves?"

"I had flattered myself that we were fairly well acquainted, considering the amount of time we have had to get acquainted in," he replied.

"Oh, we are," the girl assured him, "but I mean the conventional things—name, age, place of abode, and so on."

"In your case that is entirely unnecessary," laughed the young man.

"Your garrulous landlady has attended to that for you. All Harmony Center knows you are Mrs. Johnson's summer boarder. Your name is Helen Jackson. She has not been able to find out your exact age yet, but she has her suspicions. You come from the great and wicked city of Chicago. Mrs. Johnson watched you narrowly for some days to see if you smoked cigarettes or did any other wicked things which she has been told are habits with women in the large cities. Now, however, her mind is quite relieved on that score. You are an orphan. You write for the magazines and, in spite of the fact that you are a city girl, you are not at all stuck up. Do you wish any more information about yourself?" he asked mischievously, "for I can refer you to Mrs. Johnson for anything else which you care to know."

"Shades of Sherlock Holmes, no!" cried the girl, wiping the tears of laughter from her eyes. "But tell me,

why, oh, why, is my worthy landlady wasted in Harmony Center? I assure you she extracted that information so painlessly that I never knew it. As a detective in a large city, she could make her fortune."

"She meant no harm in extracting it, Miss Jackson, or even in spreading it," he assured her. "There are so few of us in Harmony Center that we take a friendly interest in each other and in the stranger within our gates as well. Mrs. Johnson has the kindest heart in the world. She will take good care of you."

"Unfortunately for me," said Helen, after a short silence, "my landlady has not been so communicative about her neighbors as she has about her boarder. I have no information at all about yourself."

"Do you see that steeple down there in the village?" he replied. "That is Harmony Center's only church. I am its minister. My name is Edward Rob-

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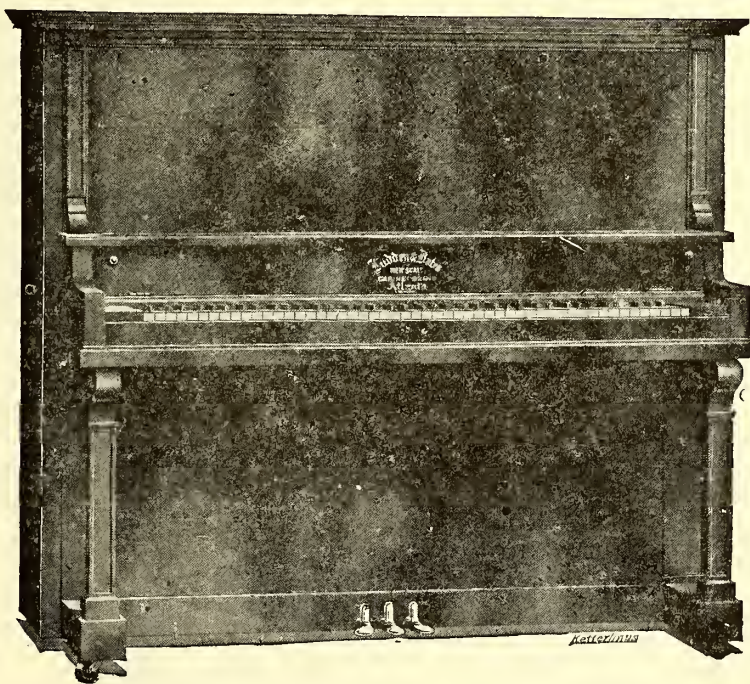
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inson. I try to care for the spiritual needs of the people in Harmony Center and the surrounding country. Sometimes I think that I am having a little success, but other times I feel that I am failing completely. This morning I am in the latter mood, and city boarders are responsible, in part at least, for my discouragement."

The girl looked at him questioningly, but said nothing. Evidently she was waiting for an explanation.

"You see, Miss Jackson," continued the young minister, "people from the city are continually coming here to spend their vacations. Then all the time that they are here they criticize our little town, and talk of the delights of city life, until our young people grow wild with the desire to see its delights for themselves. At the earliest possible moment they leave home and go to the city to work in stores and offices for a pittance. They live in hall bedrooms, eat poor food, wear shoddy clothing, and call it 'seeing life.' God help the poor youngsters!"

"I really owe you an apology for this soliloquy," he broke off suddenly, turning to the girl. "I was really talking more to myself than to you. The last possible pianist for the church left the village this week to take a position in a department store in the city at the munificent salary of nine dollars per week. I am facing the prospect of conducting my church services in the future without music. The prospect is decidedly disheartening. Hence this outburst."

"It certainly is not a pleasant prospect," agreed Mrs. Johnson's boarder, sympathetically. "I—I play a little. If I could—"

"Will you do it?" interrupted the minister, eagerly. "But I am sure that you will! Oh, if you knew what a relief this is to me! Do you mind if I shout?"

"Not at all," she answered laughingly, "only don't let Mrs. Johnson hear you, or I will be forced to explain."

Next morning Harmony Center was electrified to see Mrs. Johnson's boarder in church. When the minister went to speak to her before the service, and she left her seat to take a place at the piano, an audible gasp of surprise came from the congregation.

When Helen had told the minister that she played "a little," she was measuring her talent according to the standards of the outside world. In all of its experience, Harmony Center had never heard such playing. The old hymns took on a new meaning under her skillful touch. Tired shoulders straightened and dull, worn faces became glorified as the congregation put its whole soul as well as its voice into "Coronation" and "Jerusalem, My Happy Home," inspired by the skillful work of the pianist.

"I never can thank you enough," Edward Robinson told her at the end of the service. "Your playing transformed the congregation and the preacher as well."

Much as he desired it, he did not ask her to come back for the evening service. His experience with summer boarders in the church had made him feel their unreliability. "It's something new for her," he thought. "She will soon get tired of it like all the rest. I must not develop the habit of depending upon her."

Nevertheless, when she appeared in the church door just before the beginning of the evening service, Robinson confessed to himself that he had hoped for her coming. Evidently others, too, had expected her, for the church was filled, a thing never be-

fore known to happen on a hot summer evening. The morning congregation had spread the news of the morning service throughout Harmony Center and the surrounding country.

"This is your congregation, not mine," said Robinson to Helen, as he stood beside her a moment later. "They have come hoping that you will play again."

Helen looked over the congregation, and involuntarily her eyes filled with tears. "Oh," she whispered to him, "do you suppose that they really love music like that?"

"They are starving for it!" he responded instantly, "but they never knew it until this morning."

Helen made no reply, but she slipped over to the piano, and in the minutes that remained before the service she played for the people of Harmony Center. She seemed to feel instinctively what would please her audience, and she gave them variations

of the old hymns and songs, with an occasional theme from some of the great masters of music. In all her life, Helen had never played as she played that evening.

That experience sealed Helen's relation to the village church. All through the long, hot summer, Sunday morning and evening found her in her place at the piano. She was happier that she had believed it was possible for her to be. She had lived a peculiarly lonely life in the city, for she had no relatives, and she made few friends. The affection of the people of Harmony Center, as she came to know them in their homes and in the church, became very dear to her. For the first time in her life, too, she felt that she was really necessary, and she found the novelty of the sensation pleasant.

The four weeks which Helen had planned to spend in the country lengthened into twelve. Each week

she told herself that she must surely be going, but the end of the week found her still at Mrs. Johnson's with her going postponed "just one more week."

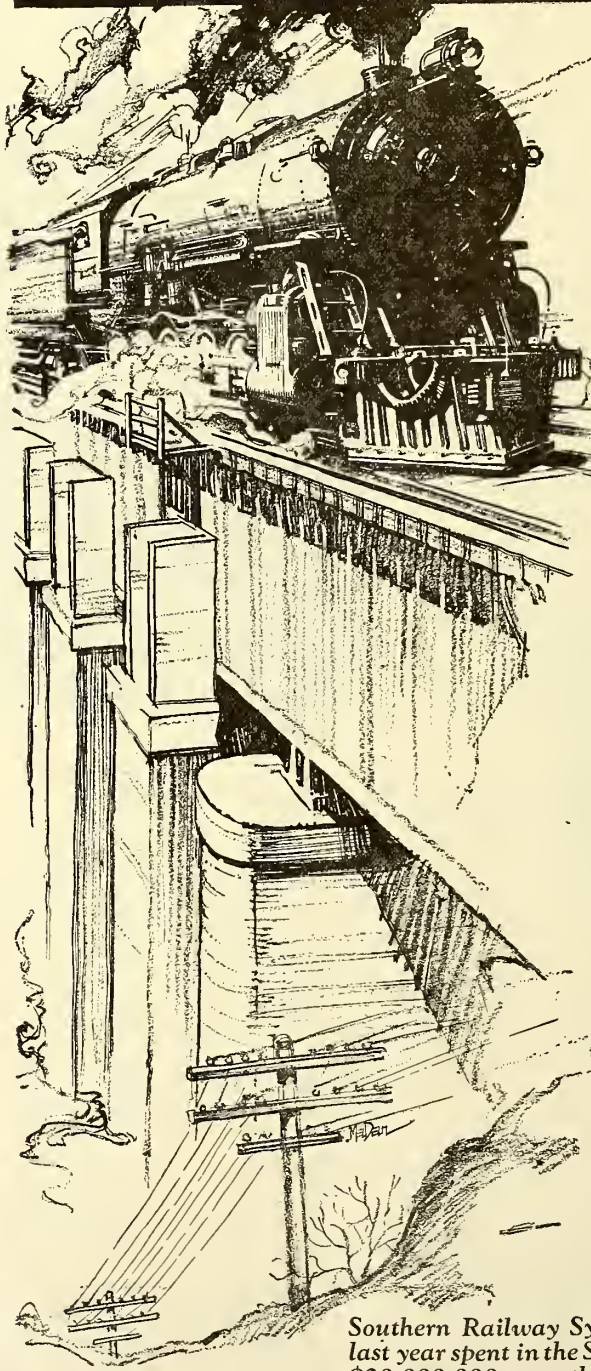
"I must be going back to Chicago next week, I think," she said to Robinson, as they sat on Mrs. Johnson's veranda one evening after walking home from church. "I have been here now much longer than I dreamed of staying when I came."

"How in the world can we spare you?" he asked. "Harmony Center needs you so much."

"Oh Harmony Center will soon find some one to fill my place, and forget me when I am gone," she replied lightly.

"No," he said, "Harmony Center will not forget. You will go back to your friends, your writing, your music, and you will soon forget us, but we have nothing to do except to remember. I—well, I shall remember most

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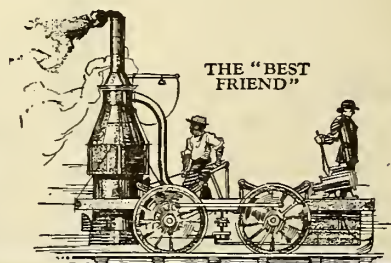
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of all. I suppose that you know that already, but I could not let you go without telling you."

His voice broke suddenly at the end of the sentence. He was not looking at Helen. He was gazing straight before him across the lawn, his hands clenched and his body rigid with the effort to control the rising tide of emotion within him.

Helen leaned toward him with a great joy in her eyes. "Edward," she whispered, "are you trying to propose to me? Because if you are, you are not doing it right. I write for magazines, and I know."

Down in Texas the short cotton crop forced a large number of country negroes to the cities. One of them applied for a job at one of the large employment agencies. "There's a job at the Eagle Laundry," said the man behind the desk. "Want it?" The applicant shifted uneasily from one foot to the other. "Tell you how it is, boss," he said finally. "I sure does want a job mighty bad, but de fack s, I ain't never washed a eagle."—The Open Road.

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THE CHILDREN UP IN HEAVEN

"Oh! what do you think the angels say?"

Said the children up in heaven;
"There's a dear little girl coming home today,
She's almost ready to fly away
From the earth we used to live in.
Let's go and open the gates of pearl—
Open them wide for the new little girl."

Said the children up in heaven.

"God wanted her here where His little ones meet,"

Said the children up in heaven;
"She has grown too fair, she has grown too sweet
For the earth we used to live in.
She needed the sunshine, this dear little girl,
That gilds this side of the gates of pearl."

Said the children up in heaven.

"So the King called down from the angels' dome,"

Said the children up in heaven;
"My little darling, arise and come
To the place prepared in the Father's home,
The home my children live in.
Let's go and watch the gates of pearl,
Ready to welcome the new little girl,"

Said the children up in heaven.

"Far down on the earth do you hear them weep?"

Said the children up in heaven;
"For the dear little girl has gone asleep;
The shadows fall as the night clouds sweep
O'er the earth we used to live in.
But we'll go and open the gates of pearl;
Oh! why do thy weep for the dear little girl?"

Said the children up in heaven.

"Fly with her quickly, O angels dear,"

Said the children up in heaven.
"See! she is coming! Look there!
Look there!
At the jasper light on her sunny hair,
Where the veiling clouds are riven.
Oh, hush, hush! All the swift wings furl;
For the King himself, at the gates of pearl,
Is taking her hand; dear, tired little girl,
And is leadig her into heaven."

WE CERTAINLY DO

Oh, say, don't you wish that some one would write

A singable tune to our National Anthem?

For the sentiment's good and the words are all right,

But merely the tune is sufficient to can them.

For it sinks in the bass,
And it soars into space,
And no one can ever keep up with its pace.

'Tis "The Star-Spangled Banner," that wonderful thing

That every one loves, but that no can sing.

Oh, it sounds well enough when it's played by a band

To make all Americans love and revere it,

And to make all the loyal ones instantly stand

Whenever it happens to play and they hear it.

But my voice is so weak,
When I try for the peak

I quaver and tremble and end in a squeak.

'Tis "The Star-Spangled Banner," that

wonderful thing
That every one loves, but that no one can sing.

—C. B. O., in Ex.

TAKING CARE OF YOUR CLOTHES

When pressing trousers or other articles of clothing where creases are necessary, add a teaspoon of sugar to a cup of water and sponge crease with it. You will find the crease will stay in twice as long.

A little orris-root tied up in a piece of muslin and boiled with handkerchiefs will give them the fresh delightful perfume of violets.

When rubber heels begin to run over, remove them from the shoes with a small screw-driver and reverse the rubber heels. This brings the wear on the other edge and gives double usefulness to one pair of rubbed heels.

Before threading a needle with wool, twist a tiny piece of cotton around the end of the thread and into a point. The thread will then go into the small eye of a needle without any trouble.

When the fastener on a glove comes off, reinforce the place with a bit of old kid, then scw on an ordinary dress fastener in place of the old clasp.—From the Designer.

REWARD

By Blanche Bane Kuder

All day I did the little things,
The little things that do not show;
I brought the kindling for the fire,
I set the candles in a row,
I filled a bowl with marigolds,
The shallow bowl you love the best—
And made the house a pleasant place
Where wearines smight take its rest.

The hours sped on. My eager feet
Could not keep pace with my desire,
So much to do, so little time!
I would not let my body tire.
Yet, when the coming of the night
Blotted the garden from my sight,
And on the narrow graveled walks
Between the guarding flower stalks
I heard your step, I was not through
With services I meant for you!

You came into the quiet room
That glowed enchanted with the bloom
Of yellow flame. I saw your face
Illumined by the fire-lit space
Slowly grow still and comforted.
"It's good to be at home," you said.
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7:00 pm	7:30 am	9:00 am	0	Lv. Aberdeen Ar.	45	6:50 pm	3:50 pm	8:30 am
f 7:19 pm	s 8:15 am	f 9:16 am	5	Ashley Heights	40	f 6:35 pm	f 3:20 pm	f 8:12 am
s 7:28 pm	f 8:36 am	f 9:26 am	9	Sanitorium	36	f 6:26 pm	f 3:05 pm	f 8:02 am
f 7:34 pm	f 8:39 am	f 9:30 am	10	Montrose	35	f 6:22 pm	f 3:00 pm	f 7:58 am
f 7:46 pm	f 8:51 am	f 9:38 am	13	Timberland	32	f 6:13 pm	f 2:45 pm	f 7:48 am
8:00 pm	s 9:55 am	s 9:53 am	19	Rae ford	26	s 6:00 pm	s 2:25 pm	7:30 am
	s 10:13 am	f 10:08 am	24	Dundarrach	21	f 5:45 pm	s 1:25 pm	
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	s 10:40 am	s 10:29 am	30	Rockfish	15	s 5:25 pm	f 12:55 pm	
	f 10:43 am	f 10:31 am	31	Hope Hills Jct.	14	s 5:22 pm	f 12:50 pm	
	f 10:53 am	f 10:40 am	34	Fenix	11	f 5:13 pm	f 12:38 pm	
	s 11:00 am	s 10:46 am	36	Clifton	9	s 5:08 pm	s 12:33 pm	
	f 11:12 am	f 10:56 am	40	Skibo	5	f 5:00 pm	f 12:18 pm	
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Sparkles

Edward—"You are the sunshine of my life! You alone reign in my heart. Without you life is but a dreary cloud."

Eva—"Is this a proposal or a weather report?"—Western Recorder.

Why He Felt Safe

Pat was employed by a subway construction company. As he was leaving the house his wife said:

"Do mind yez don't git hurt, Pat. It's so dangerous working in that subway."

"That's all right, Biddy," replied Pat. "I borrowed two dollars from the foreman and he don't let me do any dangerous work any more."—Selected.

A wise Congressman confessed that, although he was always forgetting their faces and never remembering their names, he had no difficulty in being pleasant to his followers in the House. "When I meet somebody in the lobby whom I don't know from Adam, and I see he expects me to know who he is, I take him warmly by the hand, look straight into his eyes, and say, 'And how is the old complaint?' I have never known it to fail."—Epworth Herald.

Linotype Laughs

C. D. Gibson, of Life, has a choice collection of newspaper misprints, some of which are screams. At a dinner in New York he quoted a number of them. One was about a bishop who was laid up with a cold. A newspaper reported that he was "confined to the house with a violent scold."

Another told of a "surgeon" being taken alive in the river and being sold for six cents a pound. But the most amusing one, he said, was clipped from a Vermont paper. This paper, wishing to say in praise of a very aged and distinguished citizen that he was "a noble old burgher proudly living in his native State," was made to say, according to Mr. Gibson, "John Green is a nobby old burgher, prowling around in a naked state."

Well, What Is It?

In the motion picture, "Robin Hood," Lady Marian desires to send a message to the Earl of Huntington, and chooses Little John to act as her messenger. She presents John with a scroll which is protected by what seems to be a black case or tube.

As she handed it over, a small boy in the audience asked his mother what it was.

"That's a flashlight," she answered in a loud voice.

"Don't show your ignorance, Mary," snapped her husband. "They didn't have flashlights in those days. That's a thermos bottle."—American Legion Weekly.

Where Cash Is Bulky

A story is told of a continental traveler who brought with him into the restaurant car an enormous bag, which he deposited by the side of the table.

The conductor promptly rebuked him, saying, "You mustn't bring that bag in here. You must put your luggage in the van."

"That's not my luggage," was the reply. "I'm going to Austria; that's my purse."—Toronto Telegram.

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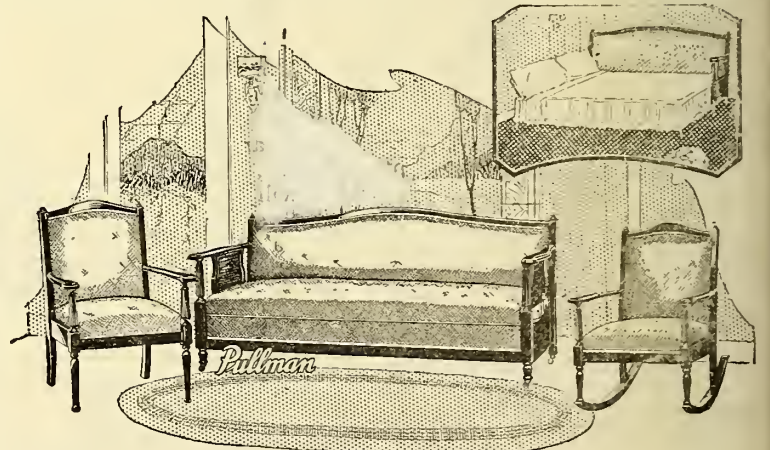
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CHARLOTTE, N. C., SEPTEMBER 19, 1923

EDITORIAL

THE EVIDENCE OF CHRISTIAN EXPERIENCE

Can Christian experience be properly addressed as proof of the truth of Christianity? Some books on the Christian Evidences make use of it. Is it entitled to be heard as a witness in the case? Of course, it will be regarded as a biased witness. When a Christian says "I know from my own experience that Christianity is true," the non-Christian might plausibly reply in the language of Scripture, "Thou bearest witness of thyself, thy witness is not true."

There can be no doubt that experience is the most satisfactory of all testimony to the man who has the experience. The Apostle John says: "He that believeth hath the witness within himself." And Jesus said: "If any man willet to do his will, he shall know of the teaching whether it is of God, or whether I speak from myself." The Apostle Paul also speaks about the spirit of God bearing witness with the believer's spirit. When some one asked a Christian woman why she believed the Bible to be true, her prompt answer was, "because I am acquainted with the author." It is unquestionable that a ripe Christian experience begets the assurance of faith. It speaks the language of certainty. "I know him whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." Moffatt translates, "I am certain that he is able to keep that which I have put into his hands."

The question we raise is, how much is this experience worth as proof to one who is not a Christian? Is there any reason why he should accept the Christian's experience as proof that Christianity is true? Is not that experience merely a matter between the Christian's soul and his Saviour? Does it not belong altogether to the sphere of the invisible, and for this reason fails to furnish any tangible evidence of reality? Cannot the non-Christian say: "Of course, you believe your experience is based on reality, but your believing it so, does not make it so"? In a word, does Christian experience furnish any evidence for the truth of the Christian religion of such kind that it can be investigated and tested in a scientific manner? Science deals exclusively with facts, with realities that can be discerned by the senses. John boasted that his experience had to do with facts that were manifest to his bodily senses—"that which we have seen, which we have heard and which our hands have handled." But the Christian of today can appeal only to the testimony of his inner consciousness. Is there, then, anything in present-day Christian experience that is of the nature of scientific proof to the outsider? We think there is. We believe that every genuine Christian experience is accompanied by external manifestations that ought to carry conviction to the non-Christian. Certainly the Scriptures claim this. "By their fruits ye shall know them." Jesus said, "So let your light shine that others may see your good works, and glorify your Father in heaven." The gospel purports to be a remedy for a spiritual disease. Jesus, by His own showing is a physician of souls. Suppose a man is suffering from physical disorder. He is conscious of severe pain. He calls in a doctor, and the doctor gives him a white powder and tells him that will ease his pain. He swallows the powder and the pain is

relieved. That pain was as invisible as the pain of an awakened conscience. Jesus prescribes for the distress of the guilty conscience. The sinner takes the remedy and finds relief. Where is the difference in these two cases as respects the credibility of what takes place? The on-looker hears a man say he has a pain in his body. He sees him take a remedy prescribed by a physician, and accepts the man's testimony that the pain is gone. Does not the other case furnish precisely the same data. We hear a sinner complain of a pain in his soul. We see him take a remedy prescribed by the Physician of souls. If he testifies that the remedy has given him relief, ought we not to accept his testimony as true? Does not the result prove as much in the one case as the other? Suppose that thousands take the same white powder, and all find that it produces the same result, would it not be unreasonable for one to say that in all cases, they were victims of delusion, and that after all there was no real virtue in the powder? How many millions have taken the prescription of the Divine Physician for their spiritual troubles, and have found substantially the same result in every case? Not only peace of conscience, but comfort in trouble, strength to resist temptation, hatred of sin, love for God and fellow-man, have resulted. These are all visible fruits of Christian experience. While they are not all manifest in connection with all professed Christian experience, they are abundantly manifest in millions of cases. We were taught by Jesus to expect these spurious cases. So there is nothing in them to weaken the evidential value of the others. Hence we conclude that Christian experience affords ample evidence of a scientific kind for the truth of Christianity.

WILL YOU HELP?

On another page will be found the announcement of the Circulation Campaign of the **Presbyterian Standard** now completing its sixty-fifth year as a church paper.

Bishop Joseph F. Berry, of the Methodist Episcopal Church is reported as having said recently:

"If the 18,000 ministers of our Church would devote one entire week to a tactful, pushful, canvass for our church papers, and do nothing else during that time, it would be the best investment of seven days that the denomination has ever made"

We utter a fervent "Amen" to this expression coming from the representative of a great sister denomination.

The Standard in its weekly message is helping to make Intelligent Presbyterians—Enthusiastic Presbyterians and Progressive Presbyterians in one of the most promising fields for labor in the Church today and our aim is to place the

PRESBYTERIAN STANDARD IN EVERY PRESBYTERIAN HOME

We urge all our ministers—our church societies and individual church members to note the very liberal offering on page 19. By promoting this circulation campaign you are not only securing a big financial consideration, but you are increasing denominational intelligence and quickening religious life.

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AN UNFORTUNATE REQUIREMENT

While at Montreat we heard Dr. Evans, in his talk with ministers, young and old, affirm that out in the active service of the Church they would not be asked what degree had been bestowed upon them but what they could do.

In many states the laws require that instructors in collegiate schools possess an A.B. degree and in many instances, the degree of Master of Arts.

One fly in the ointment, however, is that oftentimes along with an array of letters there frequently exists small teaching ability, and sometimes very limited scholarship.

A laughable incident has been credibly reported to us. Recently a group of young college women heard an A.B. graduate urge upon some younger girls the propriety of studying the "Westminster" catechism.

Another queer development of present conditions is that an A.B. graduate may accumulate credits at some of our universities in Domestic Science and allied subjects, obtain a Master's degree and be more eligible for a college chair of English, Romance languages or history than some woman, like the widow referred to above, who has delved for years in these subjects, studied under private instructors and then taken post-graduate courses in them under the great university professors.

We concede that the experimental stage of almost every reform is attended with embarrassments and inconsistencies in its first decades, but there should surely be some method of adjusting the absurdities of such instances as those mentioned above.

It is to be conceded that while there is a large per cent of wearers of degrees who do not come under the criticism suggested in the remarks made above, there does exist a number of them sufficient to afford perplexity to students of standardization.

THE NEGRO IN NORTH CAROLINA

A foreigner reading some of our Northern exchanges would conclude that throughout the South the negro is the object of unjust legislation, being deprived of his rights, both civil and social.

We have always been ready to confess that the negro rarely obtains the same justice in our courts that the white man does, and that our record in lynching ought to bring the blush of shame to our cheeks.

It has been shown by experience that, all things being equal, the whites, whether in the North or in the South, will take in their own hands the execution of the law, when a certain crime is committed.

We are not undertaking to defend the entire South with regard to its treatment of the negro, because the facts are not available.

There are certain facts in connection with North Carolina and the negro that we do know, and we are anxious for that foreigner alluded to in the beginning of this article, and any of our fair-minded contemporaries, to know.

We quote from a secular paper:

"North Carolina is at this time spending more than \$3,500,000 a year on negro education. Salaries, alone, paid negro teachers last year footed up \$1,800,000, that having been an increase of \$300,000 over the preceding year.

And Professor Newbold, head of the division of negro education under the State Department of Public Instruction, advances another very important point. He says the negroes leaving the State are divided into three classes, no one of which is representative of the best negro citizen.

NOT THAT HE DOES NOT KNOW
When home from school's long day he drifts,
And to my gaze his fresh face lifts,
I read the tale of all the joys
And sorrows that are every boy's.

Devotional

FELLOW-WORKERS WITH GOD

If there be lying before you any bit of work from which you shrink, go straight up to it. The only way to get rid of it is to do it.

WESLEY'S ADVICE

On every occasion of uneasiness, we should retire in prayer, that we may give place to the light and grace of God, and then form our resolutions, without being in any pain about what success we may have.—John Wesley.

DOWN OR UP?

In that great sermon that Bishop Dobbs preached at Ensley recently, he said this significant thing "Men are usually down on what they are not upon."

REST IN THE LORD

Learn to rest; not only from sin and self, but from all stress. Refuse disquiet. Sink into God. Hide in Him. Understand the attacks of evil, why they come, and how to defend them.

A TEST

A missionary tells of a poor Hottentot in Southern Africa living with a good Dutchman, who kept up family prayer daily and invited all the members of his household to share in it.

One evening he read from the Bible. "Two men went up to the temple to pray." The savage, whose heart was already awakened, looked earnestly at the reader and whispered to himself, "Now I'll learn how to pray."

BE YE RECONCILED

In the garret-room of a house in the underworld quarter of Los Angeles a man sat motionless before a small table. He was past middle age, and his face, seared by sin, was now strangely attentive.

The minutes sped past. As the silent man in that upper room heard the pleading voice, he pictured the great church from which this radio sermon came. It had been years since he had attended church, and the smile on his face was self-mocking.

THE CHALLENGE OF THE ALL-DAY SINGING

By Rev. J. S. Robinson

It is Sunday morning and there is to be an all-day singing in a near-by Georgia town. It has been well advertised in the papers in several surrounding counties, and it is known that many people will attend. It is a common gathering in many parts of the Southland where the all-day singing as an institution has long existed and in many parts has flourished.

Soon the roads are lined with autos, mostly "flivers," en route to the great gathering. There has been hurrying and scurrying on the part of some in order to get off at an early hour, for the "sing" begins at 9:30, and they will want to get there for the entire program. It is a hot summer morning and there has been no rain lately; the road soon becomes a line of dust stretching across the country through which the tireless auto wends its way.

After a trip of from ten to fifty miles, and sometimes as much as a hundred miles, the place is reached. The crowd is gathering fast. Likely it is a small town and the place soon becomes literally filled with autos, with here and there a horse and buggy appearing as odd as an automobile did a dozen or so years ago.

Now we are at the singing proper. Perchance it is a church or school house. It may be an old warehouse fitted with rough, crude benches for the occasion. It is an open, airy building. The populace has gathered, and there can be seen the old and the young, male and female, rich and poor. The grey heads are in striking contrast to the children to be seen on every hand. Young men and maidens are seen everywhere. With hundreds of fans in motion the crowd presents a scene of ceaseless activity.

The front of the building is a veritable mass of people. The leaders are in evidence a dozen or more in number. There is a young woman at the piano. The president of the association is in charge of the meeting and announces that Mr. So-and-so from an adjoining county is present and will lead the convention in two or three songs. The leader comes forward and announces a number. With perhaps some little introductory remarks about the song, or may be without such remarks, the singing begins, the leader with hand or make-shift baton directing the singers. By-standers take turns in fanning the pianist because of the excessive heat and the pest of gnats.

The song is likely to be of the "glory" type, with rolling, catchy melody. Every one loves to sing about heaven, even those who are least prepared for entering its pearly gates. Mr. So-and-so finishes his quota of songs and retires to give place to another director, and so the singing continues.

There is only a small part of the people singing, necessarily so, for there are only a few hymn books. Most of the people are interested on-lookers making one think of the crowds that witness the great ball games of the country. Enthusiasm is written on every face, old and young alike. Here on the front seat is a girl of 13 singing with as much interest as the leader himself. All four parts of the simple songs can be distinctly heard. The old men give their commendation by the nod of the head or by spoken word when the song is ended. No one who witnesses a scene of this kind can hardly fail to be interested in the exercise. All the people are in ecstasies of joy notwithstanding the scorching September weather.

And now the morning session has rolled away and the dinner hour is near at hand. At the announcement of the approach of dinner the crowds are seen to begin wending their way toward the long tables prepared under the shade trees for the occasion. Most likely there is a barbecue and the dinner will be free to all. But here and there may be seen a few people with dinner baskets as if they were at an old-time picnic or camp-meeting. The barbecue has been in preparation for several days, but very actively so during the past 24 hours. Now the workers have finished their tasks and the people are gathering to the fray. There is likely to be plenty and to spare for the hundreds or the thousands, for there was a determination on the part of the entertainment committee that this dinner would not fall behind any other dinner of the season. Consequently the pit but shortly contained dozens of carcasses, mostly hogs, amounting to hundreds, and perhaps thousands of pounds of meat. And besides, there are many other good things, such as chicken, pies, cakes, etc., that have come from somewhere and quickly disappear once the crowd is well assembled.

Contributed

A PRAYER FOR A NEW CHURCH

Dedicatory Prayer, Lincolnton Presbyterian Church, August 12, 1923

By Rev. W. R. Minter, D.D.

O God, who dwellest on high, we bless thee that thou hast thy dwelling place also on the earth. Thou who lovest Zion more than all the tents of Jacob, we do magnify thy name for bringing these thy people together in this holy place on this glad day.

In thy good providence thou hast permitted us to build for thy worship and unto thy glory this beautiful temple. In every part of this holy task, we believe thou God, hast been with us to guide and to bless as truly as thou didst guide and bless those who built the tabernacle and the temple. And, now, blessed Giver of every good and perfect gift, we are met with thee today that we might give back to thee this house of prayer, and with it, anew, our hearts, ourselves. We do, here and now, out of overflowing hearts, dedicate this building to thy worship.

Do thou be pleased graciously to accept us and this gift of our hearts. Do thou make every one the happier today because he had a part in the sweet privilege of sharing in building this house. And some, we cannot but recall, dear Father, who prayed and labored to see this day, thou hast called to be with thee. We pray (if it be possible, and with thee nothing is impossible) these may witness from beyond the veil this scene today, that all unseen, yet not unfelt, they may rejoice with us in the fullness of our joy.

Grant, dear God, that unto the end of time, those who preach and teach here may preach and teach thy gospel—and only thy gospel. Be gracious to thy servant, the pastor of this Church, and anoint him with thy spirit for all the duties of his holy office. Bless those who before him spoke for thee, O, God, in this place, and those pastors whose voices are forever stilled on earth, bless thou, even to the end of time, their ministrations of love. And, whoever down the years shall stand in this sacred place to speak for God breathe upon them thy Spirit, that they may ever bring God's own message.

And grant that here a great number shall hear and accept and confess thy Son our Saviour; that within these walls our doubts shall be resolved into faith, our weakness become strength, and our burdens be cast upon thee. In this place where thou hast caused thy name to dwell, may the weary find rest, the tempted victory, the discouraged hope, and the needy the God who shall supply all their need in Christ.

When young man and maiden shall meet in this place to plight their troth in holy marriage, hear thou their vows, O God, and keep them always in each other's and in thy love. When parents bring to this hallowed spot the little ones God has given them, to give them to God in holy baptism, covenant-keeping God, remember forever to hold these in thine strong hand. And when, one by one, as pleaseth thee, we shall be called home to thee, and with their precious dead, loved ones and friends shall come to this place for consolations for their sorrowing hearts, God of comfort and grace, fail not thou them with thy peace and solace.

And when in the fulness of time this house shall be dismantled forever, and the last sermon shall have been preached here and in all the world, grant that this people with the great blood-bought throng may worship thee on high in that temple not made with hands, where congregations ne'er break up and Sabbaths have no end.

And we ask all these mercies in Jesus' name. Amen.

In all this gathering can be seen people meeting from different sections of the county, or from different counties, some kin folks and some just friends and acquaintances. And as the crowd scatters again they can be seen at the wells or at the springs in great companies. And there are many of the young people that evidently have come for the good time that will be afforded by the day. They can be seen on the several roads leading into the place going and coming in cars that one gets tired of counting. It is a day of renewing friendships, of making new ones, and the beginning of romances that often end only at the matrimonial altar. It is a high day for these young people who do not have either the ability to sing or the inclination to sit in a hot building and listen during the long session.

The afternoon session begins on time after a sufficient recess for dinner. The crowds are back again. One might think that they had all gathered there had he not seen the surrounding country side dotted over with Fords full of young folks, and the large number of the more or less indifferent, social people who have come mainly to see their friends and are now taking advantage of the time outside the singing hall. So the singing goes on and the enthusiasm rises again to white heat under the leadership of the directors. The morning scene is re-enacted and old and young make a most interesting gathering, exhibiting all those features that draw one irresistibly to the crowds of common people. Here is life in action. Here is an exhibition of those strange psychological results that comes from the commingling of many people in crowds.

The minister may be present, because the Sunday Schools in all the surrounding country have been either abandoned for the day or badly demoralized. And may be the pastor has had to call in his morning preaching service here or elsewhere because of the gathering and has come to make the most of the day. Maybe he is bent upon getting the convention to pass a motion setting the singing on a week-day instead of Sunday. Perhaps he will succeed; perhaps he will fail.

When the singing is over, a few brief items of business are attended to, which properly should have been taken up at the business session on the previous day. And now the crowds must have time to return home before night, and the convention adjourns towards the middle of the afternoon. But long before adjournment many vehicles have been seen starting out in various directions. For some people have evidently come for the free dinner, and now that that time is over they are ready to start home, specially if one lives at a distance. By the time the singing ceases the crowd has broken off considerably and the streets and lanes are becoming cleared of the sudden influx of the morning traffic.

At first sight one wonders at such a gathering. But when he reflects that people are social in nature, he stumbles upon one of the big reasons of this otherwise puzzling matter. What social life have these hundreds of young people in their homes and in the homes of their friends? What social good times have they had in the homes of the Christian people of their respective churches? It is a safe conjecture that such social life and good times have been very limited. Perhaps there may be an occasional social gathering not very desirable in nature. But how many of them have been received into the Christian homes of their respective communities and made to feel that the fathers and mothers are interested in all that makes or unmakes the social life of their young men and women? There is no better way for young people to be entertained than by these fathers and mothers; there is no better place than in their homes.

The pastor, too, should recognize these social and spiritual instincts of his young people and capitalize them in the work of the Sunday School and young people's societies. These cravings are seeking to be satisfied in some way or other and will often find vent in an unworthy manner.

And in this work the preacher will have the help of but few of the song leaders for unfortunately most of them are inactive in the work of Sunday School and Church, and some are not even professing Christians. So the minister must often stand almost alone in this matter. But some of the leaders are active in all the work of the churches at home. Perhaps they are not seen at many of these annual gatherings—maybe this one is near by, or perhaps in their community. They are just plain, dependable men who love to mix and mingle with their fellows.

The minister's preaching will doubtless bear upon the principles and issues herein involved, commending the good and condemning the evil. He will

remind his good folks, many of whom remained at home from conscientious scruples, that they have been negligent in that they have not opened their homes to the young people. And may be they have been unconcerned about the place of the young people in the church and its services.

Yes, the all-day singing has its objections without a doubt—as a result of which the Sunday Schools far and near are disrupting, the Church services in many places have had to be called in, and most serious of all, God's holy day has been desecrated. But after all there is a challenge to the faithful pastor in such a community. These God-given instincts of the spiritual and social nature are natural and right, and they should find expression in some proper manner. Whether the social gathering is that little circle that meets privately in a home, or the entire community meeting in a public and periodic picnic or other occasion upon some week-day, both are equally important and should call forth both encouragement and co-operation from the minister and Christian leaders. Also whatever will lead to the development and enjoyment of the spiritual life of the young people should certainly elicit the hearty support of their spiritual leaders and advisers. Then, and only then, will the minister be in position to preach Sabbath observance in a convincing way, and show that, while "the Sabbath was made for man and not man for the Sabbath," it is nevertheless fearfully true that there is coming a day of solemn reckoning for the profanation of the holy day of rest that God has given for man's good and His glory.

Again we say, that the institution with its commendable and objectionable features, bring with it a tremendous challenge to the pastor in such a community. How will he meet it? To what account will he turn the opportunity?

FOUR HAPPY MARRIAGES

By Warren H. Stuart

Four marriages of unusual interest to our Church have taken place in the last few weeks. Each promises to be a long and happy union with much fruitful co-operation. The grooms reside in Louisville, Nashville, Atlanta, and Richmond. For many years they have been housekeeping in bachelor quarters, meeting many problems difficult of solution. It is believed that after marriage many of these problems will be solved more easily, and that joys will be doubled and troubles halved through sharing.

These marriages were considered so important that special licenses were issued for them by the General Assembly last May. It is needless now to add that the grooms are the Assembly's four Executive Committees, and the brides the recently appointed contingents of woman members.

Leaving aside the legal aspects of the question, which the writer does not feel prepared to discuss, there does seem to be much pragmatic justification for the Assembly's action. Experience seems to show that in many spheres the best results are produced by men and women co-operating. This is especially true of civic, educational, and other human betterment enterprises, such as resemble most closely the work of our committees. If there is no inherent reason why women should not be on these committees, it would seem to be the part of wisdom to avail ourselves of the tact, sympathy, judgment, intuition, and enthusiasm which they will so richly contribute.

Speaking as a member of our Foreign Mission force, I am inclined to think that the change as far as the Nashville Committee is concerned will very generally be welcomed by missionaries on the field. Not but that we are excellently treated as it is; but out experience in our mission leads us to favor heartily the extension of womanly co-operation into the committee itself. The active sharing of our responsibilities and problems by the ladies of our mission has created a comradeship and co-operation that would not otherwise exist, and has made our work more effective than heretofore. It is reasonable to assume that this will also be true of the Assembly's Committees.

Dr. J. P. McCallie at Montreat paid the newly-elected members of the Foreign Mission Committee a well-deserved tribute, saying that no other members had shown so much intelligence about the work at their first meeting, as these did.

And finally one cannot get rid of the thought that there is more fairness in the women co-operating to appropriate and spend wisely, the money they have done so much to raise. However, I speak from the viewpoint not of legal right or fairness, but of gratitude for the service and counsel they will give.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By S. D. Gordon, Bijou Theatre, Boardwalk, Atlantic City, N. J., July-August, 1923, Auspices Atlantic City Council of Churches

No. 12—Faith? Or Fear

Every one is controlled by faith or by fear. And these two are sworn foes. They can't get along together.

When faith comes in fear takes to its quickest heels. When fear comes in faith has already gone out. The man is the doorkeeper. Neither gets in till he throws open the door.

Fear cramps the nerves, dries up the juices, sets the imagination wild, the heart a-racing, and the will to wobbling.

I'm talking of course about the fear that's afraid. There are three kinds of fear. There's the fear of reverence. It grows out of love. It is good. It's a tonic for nerves and spirit.

Then there is the fear of caution. It grows out of the presence of danger, and of wrong. These must be guarded against. And this, of course, is only good. Its absence is bad, and exposes one to danger, bodily or worse. Its presence means a wholesome discipline that restrains and steadies.

And then there is the fear that's afraid. It's afraid of something or someone. It is slavish. It is bad, bad clear through, only and always bad. This is the sort that is most commonly thought of when the word is used. This is the sworn foe of faith. There are two kinds of faith. The word is commonly used for a buoyant optimism. There's a rare bubbling-over confidence that's sure of itself and of the outcome.

It goes easily and naturally with youthful strength, that has not yet had any breaks. Sometimes it is planned for in an artificial way, through stimulants, by those who have had breaks. Then there is a worse break sure to come, some day.

Sometimes such faith is the outgrowth of hard study, and careful planning, and unflinching self-discipline. And then the results are sure to come. The confidence has its roots in deep and strong.

This sort of faith is recognized as a great asset, especially in commercial circles. It rides almost rough-shod over difficulties. The man that never knows when he is whipped never is whipped. He's unwhippable.

And at its roots it is always faith in some one. It may be in one's self, a good self-confidence, or in others. Back of the bank is the man or group in control, back of the scheme being pushed is the brainy experienced thinker, and the backing capitalist.

This faith is a mental faith. It is quite distinct from what is called properly Christian Faith, though it may grow out of this under certain circumstances.

Sharper thinking leads to stronger action. It helps much to recognize that the thing called Christian faith is distinctively, at first flush, faith in a Person. It always begins there. Thinking about that certain Person grows in you the thing called faith. You don't think about the faith but about this Person. And your first thought and attitude toward Him—that is the thing called faith.

That Person is the one in whom the whole Christian scheme of thinking and acting centers. He's the Man about whose birth the calendars of the world revolve today.

He's our fellow man, the solitary God-Man, who died in the distinctive way, and lived again, and still lives. He is the throbbing heart of our common Christian faith.

And there's one thing more here: Christian faith means believing this Man for some particular thing. That's of the very essence. You believe Him for settling the old sin score, for personal power against the thing that's wrong, for your bent-knee request. You accept at face value what He says in the old Book.

And the striking thing to mark keenly is this, that the faith that is a mental trait or characteristic grows, and grows strongest, out of that faith in this Person.

You yield your life and your plans to His guidance. You go as you understand He would have you. And there is now the strongest kind of a bubbling-over buoyancy in the outcome. For he is back of you and your plan. And he is unflinching. He—this Man—becomes the center. Faith isn't thinking about your faith, how much there is, or how strong. It's thinking about Him. Your thought doesn't turn in; it turns out and up, to Him.

Look at that Man, Jesus. There He is sitting up there in the place of masterful control. He can do;

he has the power to. He will do; He has the love to. He will do for you; you two are in touch of heart. He will do at the right time. He has the wisdom to.

"Oh," someone says, "that's sentiment." Yes, you're quite right. It is sentiment; but not sentimentality. It is sentiment that holds the vast British empire together. It was sentiment that sent thousands of our best sons to France only yesterday, and that holds our homes, our commercial fabric, and our very nation together. Sentiment, a strong high dominating conviction, is the very life blood of life itself.

A small boy asked his mother, "What does it mean to believe on the Lord Jesus?" Recognizing that her little son was beginning to think for himself, the mother said quietly, "It means thinking about Him, thanking Him for dying for you. It means loving Him, and telling Him you will try to please Him."

The boy went off without replying. By and by things were unusually quiet in the boy's corner. And the mother called, "What are you doing, Charles?" As she spoke she came in sight of the boy sitting among his playthings, head bowed in thought, as he quietly called out, "I'm believing on the Lord Jesus."

Thinking of that Person begets faith in Him. Faith grows love. Love turns fear out-of-doors.

No. 13—Does Prayer Count?

"WASTE AND WANT"

In the church of which you are a member it is very probable that there is a discarded pulpit, or several pews, or a number of gospel hymn books, or sets of hymnals or library books, or carpet, or blackboard or some other part of church equipment, all of which is useless. And while this is true, there are hundreds of mission churches (many being now built) that would only be too glad to pay for the packing, handling, and freight, if you would only take the trouble to ask the session to meet and give these things to these struggling mission fields. Personally I do not need these things; for my church is well-equipped, but I have been recently traveling in the mountains of North Carolina and Tennessee and know where I could place these much needed articles. If any individual member will take the trouble just to drop me a post card telling me of such I will write to the pastors and take up the matter with them. In this way "waste will supply want." We are only asking you for a card with such information—that is all. And do not depend upon the other fellow to give such information! Write now—right now! And let us remember that want is always right on the very heels of waste. And if all of the clothes and shoes and other apparel, rotting and wasting, were gathered together and sent to the various orphanages in the country, instead of being sold to peddlers for less than a song, then our orphan children would be clothed and the church would get in its right mind. Most of us are too full of vanity and foolish pride to do these little things that count for so much. But a man or woman who has "come from somewhere" can go anywhere and discharge these little duties of life with the dignity of a prince. Address Rev. E. C. Bailey, Greenville, Tenn., Greene County.

FISHING

"And passing along by the sea of Galilee He saw Simon and Andrew casting a net in the sea: for they were fishers. And Jesus said unto them, come ye after me and I will make you to become fishers of men."

These words are recorded in the Gospel of Mark, 1:16 and 17.

Remarks:

1. Jesus only can make any one a fisher of men. A high degree of mentality and the ornaments of learning, will not, cannot make a fisher of men. Great versatility, and eloquence of speech with tongue or pen cannot, do not make one a fisher of men. That high and heavenly art is the work of Jesus alone.

2. Do you sincerely desire to learn how to win, how to save men? Come after Jesus! Let Him have all of your life and He will do the rest. Be assured of that.

R. B. W.

IT'S TWO CENTS WELL SPENT
SEE PAGE 19

PRESBYTERIAN PROGRESSIVE

PROGRAM

Depts. I and IV

Spiritual Life --- Fellowship



"SUPPOSE THE TITHE LAW IS REPEALED—WHAT THEN?"

This is the title of an attractive and impressive little booklet recently issued by the Assembly's Stewardship Committee. Its author is Dr. A. M. Frazer, of Staunton, Va., who has given years of thought and study to this subject. By placing major emphasis on the moral and spiritual side of this great theme, the writer presents the subjects in a way equally interesting and attractive to that body of Christians who hold that the Law of the Tithe is still binding and to those who believe that it passed away as one of the features of the Mosaic Economy.

It will prove helpful to every Christian to read carefully this discussion, presented in such readable form and so aptly illustrated. A sample copy will be sent free upon request. Orders will be filled at a small cost of \$3.00 per 100 copies, by the Assembly's Stewardship Committee, 410 Times Building, Chattanooga, Tenn.

WHY THE BIBLE SO FULLY AND FORCIBLY ENJOINS BENEFICENCE

(An attempt to answer this question will be presented in the form of three brief statements, appearing in this and the two succeeding issues of this paper, in the Progressive Program section.)

That Beneficence does occupy a place of special prominence in the Scriptures is self-evident. No deep, pains-taking research is required to discover this fact. It is said by those who have looked carefully into the subject that about one in every five verses of the Gospel records deals with man's relations to material things. And nearly all of the 38 parables of Jesus relate to subjects of this class. The Old Testament is likewise full of positive teachings bearing on this theme. Nobody, who is at all familiar with the Bible would dare ask, "Does the Bible teach Beneficence?"

The point before us is, why is so much emphasis thus placed on Beneficence or Benevolence? Three principle reasons may be mentioned in answer to this question and also to the question, "Why Christians should obey this injunction?" The first reason is:

1. It Is Designed to Meet the Distressing and Pressing Needs of Humanity

Millions in the world at this moment are in dire need of those things that a benevolent and generous Christianity, under the blessing of God, can and ought in a large measure, supply. Some are starving for food, some are cold and without sufficient clothing in a freezing climate, some are homeless and shelterless and multitudes of these are little children who are fatherless and motherless, some are in the grip of terrible disease and wasting sickness, without medical attention, physician or nurse, some are helpless and hopeless and friendless, in need of a helping hand and a voice of inspiration to cheer and to change their whole outlook in life. All of these need Christian charity, they also need more than charity, they need a reasonable chance to help themselves; more than all they need Christ. The following lines beautifully express the thought:

"I gave a beggar from my little store of wealth some gold;
He spent the shining ore, and came again and yet again,
Still cold and hungry, as before.
I gave a thought—and through that thought of mine,
He found himself, the man supreme, divine.
Fed, clothed and crowned with blessing manifold;
And now he begs no more."

To view this tragic and burdened class of humanity should bring to us the meaning of those masterly words, "Bear ye one another's burdens." Sir Philip Sidney's refusal on the battle-field of a cup of cold water, which he offered to a wounded private soldier with these words, "Drink, friend, thy need is greater than mine," must have been inspired by these other words, "We then that are strong ought to bear the infirmities of the weak."

You and I, as Christ's men and women, may move in a more or less restricted sphere, in ministering to humanity's needs in person, but through our con-

secrated means we can make our life a mission of mercy, blessing and evangelism, reaching in its ministry the whole world round. Our money placed on God's altar can become for us our vision of need, our compassionate heart, our helping hand, our voice of inspiration, our ambassadorship for Christ. There is no limit to the good we can do with our possessions, even where we cannot go and after we have gone from this earth.

Money is a God-given opportunity for service. It is a power for good or for evil. "Never were doors, at home and abroad, so wide open and appealing. Never were the agencies of education and missions so well organized. Never were there so many men and women, the choicest of the land, waiting to serve. What is there that our consecrated possessions cannot do?"

The world's greatest distress is spiritual and humanity's deepest need at this hour is Christ. This is one reason why the Bible urges Christian Beneficence.

T. E. S.

SUNDAY SCHOOL EXTENSION — THE CHURCH'S GOLDEN OPPORTUNITY

By Gilbert Glass, D.D., General Superintendent

Sunday School Extension means in brief, home evangelism and missionary evangelism through the teaching of God's Word. This is the Church's primary duty in direct obedience to the command of Christ. Our Commander-in-Chief has given His orders—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you;

and lo I am with you always even unto the end of the world." There is no escape from this responsibility unless the Church is to break absolutely in spirit and conduct with her Great Head.

Sunday School Extension is, of course, not the Church's only method of evangelism. Yet there is no better way, nor is there any way so fruitful, so natural and so economical. This is so evident on the slightest examination.

Fertile Soil

The hearts of children and young people, those who are reached most easily and effectively by means of the Sunday School, are fertile soil for the seed of God's Word. In the parable of the sower and the soils, the good ground which brings forth 30 or 60 or 100 fold, may be said to represent chiefly the minds and hearts of those who are young. Children and young people are curious and eager to learn new things. They are therefore ready for the good news of the Kingdom. They are also ready for new friends, and those who seek to introduce them to Jesus Christ, the friend of sinners, and the elder brother of all the saved, will find them easy to approach and warm of heart. The character of youth is in the process of formation and is not hardened into indifference or cynicism or worldliness. It is only a step for the tender feet of children from the way of death to the way of life. Here, then, are hungry minds and hearts, responsive wills and easily molded characters, waiting for the shaping hand and witnessing voice of the teacher of the Word. This is the golden opportunity of Sunday School Extension which holds out the Word of God to the minds and hearts of youth for the saving of their souls and the building of the Kingdom.

Sunday School Extension fosters building of the (Continued on page 17)

RALLY DAY
OCT. 7-1923

THE WORLD REDEEMED BY THE POWER OF THE CROSS

NOT BY MIGHT NOR BY POWER, BUT BY MY SPIRIT SAITH THE LORD

**TEACHERS
OFFICERS
LEADERS**

**TRAINED
TALENTS**

**ENLISTED
LIVES**

**PREACHERS
MISSIONARIES
GENERALWORKERS**

**EFFECTUAL
PRAYER**

**DEDICATED
POSSESSIONS**

RELIGIOUS TEACHING THE FOUNDATION OF THE CHURCH'S POWER

SUNDAY SCHOOL EXTENSION TAKES

GOD'S WORD

TO CHILDHOOD AND YOUTH FOR THE BUILDING OF THE KINGDOM

\$100,000 NEEDED THIS YEAR

SEND CONTRIBUTIONS TO R. E. MAGILL, TREAS. BOX 1176, RICHMOND, VA.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

The North Carolina Synodical will meet in the First Presbyterian Church of Wilmington, October 17th and 18th. Much important business will be brought up for discussion and it is hoped that all who are eligible will attend. Synodical officers and secretaries, all Presbyterian officers and two delegates from each Presbyterial.

Gypsy Smith, Jr., will be holding a meeting in Wilmington during October. No night sessions will be held, in order to give all delegates an opportunity to hear this great evangelist.

Mrs. E. F. Reid.

The South Carolina Synodical Auxiliary will meet in Rock Hill, October 8, 9, 10. The first session will be held Monday evening, the 8th, at 8 o'clock.

All representatives are asked to notify Mrs. A. Eugene Hutchison of the date and hour of arrival. Mrs. Leslie Stribling, Rec. Sec.

An Open Letter to the Auxiliary Presidents—Dear friends: Once again we are facing the Auxiliary work of the autumn and winter, and I know you, as president, feel a great responsibility for its success.

The first and most important step toward any achievement is a good beginning, hence the annual Auxiliary Rally Day in October. Make this meeting a success and the work the rest of the year will be easier. Read carefully the enclosed leaflet "Suggestions for Rally Day." Follow them out promptly and you will have a good meeting.

Enclosed you will also find the Auxiliary calendar. Look this over carefully and put it where you can frequently consult it during the coming months. Determine that your Auxiliary shall "keep step" with the calendar, for that means you will be carrying out the full program of the Church.

A new leaflet on "How to grade your Auxiliary on the Standard of Excellence" will be ready by October 1st. Send 2c for it. Keep the Standard ever before your Auxiliary, showing them at each meeting just where they grade on it.

Have an Executive Board meeting as soon as possible and plan the season's work with your officers and circle chairmen. Urge your treasurer to collect the arrears that often accumulate during vacation time, and begin the last half of the Church year with all pledges paid up-to-date.

Suggest to your secretaries of causes that they send for the latest literature on their department (enclosing postage) and thus be ready with information and plans for their educational work and visitation of circles. Ask your pastor to bring to your first board meeting any plans in which he wishes special co-operation from the Auxiliary. Encourage your secretary of Spiritual Life to start the Bible classes promptly and to give to the prayer bands definite subjects for prayer.

In other words, dear president, now is the time to start afresh all the machinery of the Auxiliary which may have slowed down or stopped altogether during the warm summer. You are the most important human cog in the machine and if you start promptly all others connected with the organization will follow your example. Let's start NOW!

We want to assist you in every way possible, so, if you need us, write, and we will do our best to help you.

With prayers for your success, I am
Faithfully yours,

H. P. Winsborough.

Charlotte—The calendar of the Second Church, September 16th, carries this notice which shows the interest the women are taking in Home Missions:

"Home Mission Text Book—So great has been the demand for the Home Mission text book, 'The Child and America's Future,' that 50 extra copies have been ordered, and are now in Miss Terry's office. This book is of unusual interest and help to mothers and teachers. Please secure a book at once if you wish one. Price, 50 cents a copy."

Charlotte, Tenth Avenue—From the calendar of this church we take the following items:

"Graduation Exercises—The Junior Christian Endeavor held their graduation exercises at the church on Wednesday evening September 5th. Those who attended feel that this was the consummation of a very fine piece of work among our boys and girls. Members of this class received certificates for completing the Junior Expert Course, and diplomas were awarded for memorizing the String or Pearls, and completing other requirements for becoming efficient Junior Christian Endeavorers. Mrs. R. W. Mitchell and her assistants, Mrs. C. S. Manies and Miss L. Clemmer, who have given so much of their time and competent leadership to this work, are largely responsible for the training of these boys and girls. Those who graduated are: Helen Boyd, Violet Dunn, Ruth Ellis, Catherine Mitchell, Melba Ridenhour, John Edward Boyd and Frank Vest."

"Children's Choir will meet at the church at 3:00 o'clock this afternoon."

"Christian Endeavor—The Seniors, Intermediates and Juniors will all meet at the church this evening at 7:15 o'clock. All of our young people are invited to come and unite with us in this phase of the church's work."

"Children's Story Hour—The day for the Story

Hour has been changed to Thursday at 4:00 o'clock in the afternoon, instead of Friday, as heretofore."

It's a wise church that looks after the children of the church, and at an early age links their interests up with its own, and possibly there is no church in the Synod of North Carolina that is doing this more consistently than the Tenth Avenue Church, Charlotte. The women who are training the Junior Endeavorers are doing as constructive a work for the church as women can do—hence we appropriate these items for the Woman's Page as a suggestion to women who are looking for a definite service to render.

The children's choir which sings regularly one selection at each evening service, attracts the children to this service, as well as attracting the parents

MOTHER OF FIVE

She mothered five!

Night after night she watched a little bed,
Night after night she cooled a fevered head.
Day after day she guarded little feet,
Taught little minds the dangers of the street;
Taught little lips to utter simple prayers,
Whispered of strength that some day would be theirs
And trained them all to use it as they should.
She gave her babies to the Nation's good.

She mothered five!

She gave her beauty; from her cheeks let fade
The rose's blushes; to her mother trade,
She saw the wrinkles furrowing her brow.
Yet smiling said, "My boy grows stronger now."

When pleasures called she turned away and said:

"I dare not leave my babies to be fed
By strangers' hands; besides they are so small
I must be near to answer when they call."

She mothered five!

Night after night they sat about her knee
And heard her tell of what some day would be.
From her they learned that in the world outside

Are cruelty and vice and selfishness and pride;
From her they learned the wrongs they ought to shun,

What things to love, what work must still be done.

She led them through the labyrinth of youth
And brought five men and women up to Truth.

She mothered five!

Of her the outside world but little knew.
Her name may be unknown save to the few.
But somewhere five are treading Virtue's ways,
Serving the world and brightening its days.
Somewhere are five, who, tempted; stand upright

Clinging to honor, keeping her memory bright.
Somewhere this mother toils and is alive
No more as one, but in the breasts of five.

—Edgar A. Guest, in Detroit Free Press.

RALLY DAY IS COMING!

Make the October Auxiliary meeting the big thing in your Fall plans.

Have every woman in your church present with as many visitors as possible.

For Invitation Cards and Suggestions

Write to

THE WOMAN'S AUXILIARY

273-277 Field Bldg. St. Louis, Mo.

NEW INVITATION CARDS NOW READY

Every woman should receive one for the Rally Day meeting.

Order now while the supply is abundant from

THE WOMAN'S AUXILIARY

273-277 Field Bldg. St. Louis, Mo.

and friends of the little folks and their sweet young voices, whether in chorus or solo add greatly to the service of praise.

The story hour held on a week day attracts the tiny tots and associates in their small minds one of the happy events of each week with their church. Interesting games as well as wholesome stories are enjoyed under the direction of a competent leader—a woman who loves children.

No wonder the children of this church feel that this is indeed their church!

S. Grier.

To Local Auxiliaries of the North Carolina Synodical—Dear friends: We are fortunate in having for our Synod's manager a fine business man, Mr. J. B. Spillman. His report which appears in this issue of the Presbyterian Standard should be carefully studied by every woman in our Church in order that we may be fully informed about our financial standing.

Mr. Spillman says, "I am very anxious to get the women squarely lined up behind our campaign"—and pledges his assistance in the work of the Synodical.

Sincerely yours,

Mrs. E. F. Reid.

Korea Topics in Brief—The Koreans have a thriving foreign mission work in China.

More post cards and Red Cross buttons are needed for our Sunday School work.

This year four men graduated from the ten-year normal course in the Bible class in Kwangju.

Kim Ik Do, a Korean evangelist, has read the Bible through 20 times and spends three hours daily in prayer.

A wealthy Christian Korean, living near Chunju recently erected a modern style brick Bible school at a cost of \$4,500.

The average student eats only one-half the usual amount of food while attending Bible class because he is supplying his own food and can afford no better.

Rev. W. E. Biederwolf, D.D., had advised us that with Homer Rodeheaver and Miss Grace Saxe he will visit Kwangju for a series of meetings in November of this year.

Two men, living 15 miles from a Christian group heard the Gospel through a medicine peddler, believed, attended a class 25 miles away and then walked 60 miles to attend the men's Bible class. These men believe in spite of united and bitter opposition in their home village.

An elder in the Kwangju church asked to be released from eldership because a member of his family was guilty of a sin which he thought as head of the family he should have prevented.

Educational

Queens College opened Friday, September 14th for the 67th session with appropriate exercises in the auditorium of Ninniss Hall. Members of the board of trustees, ministers of the city and members of the faculty were on the platform with Dr. A. A. McGeachy, president of the board of trustees presiding. Following prayer by Dr. Luther Little, of the First Baptist Church and reading of Scripture by Rev. Floyd Rogers of St. Peter's Episcopal Church the speaker of the morning, Hon. John A. McRae, president of the Kiwanis Club and member of the General Assembly was introduced. Mr. McRae in a very happy address of welcome to students and faculty spoke of the many changes in the education of women and of the many opportunities open to woman today in the business and professional world. He referred to the glorious past of the institution, of what the college means to the city of Charlotte and urged that the needs of the school be met. He closed his remarks with a hearty welcome to the city and laid upon the student body the injunction to seize hold of the many opportunities before them. Dr. McGeachy in turn presented to the audience Rev. Mr. Hardin, of the Tryon Street Methodist Church, Dr. J. R. Bridges, a former president; Dr. J. P. Munroe, and Dr. A. A. Walker, financial agent of Queens, all of whom spoke briefly. Miss Wearn of the student body led in cheers for trustees, visitors and new students after which President Frazer welcomed the students and introduced the following new members of the faculty: Dr. Charlotte Moore, head of the English department; Dr. Mozelle Ashford, department of education and psychology; Miss Olive M. Jones, mathematics department; Miss Meta Byrd, assistant in the department of science; Miss Florence Gahr, assistant in household economics; Miss Marie Mitchell, tutor in modern languages; Miss Carilee Schuessler, assistant in piano; Miss Anna H. Capelle, matron, Miss Carroll Graham, stenographer. Miss Sallie McLean, dean of the college made a number of announcements with regard to classes and the benediction was pronounced by Dr. Albert Sidney Johnson of the First Presbyterian Church. Queens opens this year with the largest enrollment in its history and with indications pointing to one of the best years in its existence as an educational institution.

Arkansas College, Batesville, Ark., opened its 52d session on September 6th. The enrollment was far in excess of that of any previous year and indications are that the student body will reach a total of 200 before the year is out. The following states are represented in addition to Arkansas: Alabama, South Carolina, Tennessee, Mississippi, Kentucky, Oklahoma, Kansas. The freshmen class numbers more than 70. Four additional teachers have been added to care for the increased enrollment.

At the opening, the new president, E. B. Tucker, delivered an inspirational address, and this was followed by the convocation sermon on Sunday, September 9th, preached by Rev. William Hoge Irvine, pastor of the First Presbyterian Church at Helena and moderator of the Synod of Arkansas.

The recently erected three-story dormitory for men is filled to its utmost capacity since only two floors were completed. Steps are being taken to complete the third floor thus almost doubling its capacity before the opening of another college year. The overflow of men students is being cared for in one of the dormitories formerly occupied by young women. The dormitory formerly used by the men has been remodeled and is this year occupied by young women.

The college year has opened with renewed interest and enthusiasm and there is every indication of progress and successful achievement.

(Continued on page 10)

IT'S TWO CENTS WELL SPENT
SEE PAGE 19

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR DAVIDSON, N. C.

EDITOR'S LOOKOUT

The attention of the young people is called to the circulation campaign being put on by our paper for the period October 4th to November 11th. Readers of the Standard know it is an excellent paper, well worth the three dollars subscription price. Our young people should have a copy for their Sunday school class or society, and should have it in their homes.

Besides the benefit that will come from reading the paper and the opportunity to show our denominational loyalty, societies and individuals can make good commissions on subscriptions secured or money collected, and from prizes, a nice sum, which can be used in sending delegates to conventions or conferences or for other worthy causes. Write to the Presbyterian Standard in Charlotte for full particu-

lars and for free copies of the paper, blotters, and folders, for distribution. Help the paper and help yourself and society.

With the opening in 1915 of the work of the All-South Extension Committee of the United Society of Christian Endeavor, to promote this work in Dixie, an interesting contest was inaugurated. A banner was offered for the state having the most efficient work during the year. Some warm contests have been staged year by year, and the points in the contest have been gradually developed in such way as to make the striving for them more and more valuable to the young people and the churches.

It is our feeling that the points outlined for the Senior societies for the year beginning June 1, 1923 (shown in our department this week) are the best as to value in Christian growth and as to detailed explanation of the whole eight years.

Extension of the work by the formation of new societies is provided. Finances and subscriptions to the papers carrying Christian Endeavor news and helps, are cared for. And the work of the denomination in which the societies operates is looked after. Denominational gifts and study classes are a vital part of the requirements. The individual's development in a knowledge of God's Word is stressed through the placing of emphasis upon the Pocket Testament League.

The contest may be expected to be warm this year. And what a fine thing it will be to have so many young people striving for such worthwhile accomplishments! The Standard will try to help the societies in its particular territory make a commendable effort in the work outlined and in winning the attractive banner.

Sunday School

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

SEPTEMBER 23, 1923

TIMOTHY, A GOOD MINISTER OF JESUS CHRIST
Lesson: Acts 16:1-3; Philippians 2:19-22; 2 Timothy 1:16; 3:14, 15

GOLDEN TEXT—"Be thou an ensample of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Tim. 4:12.

SCRIPTURE LESSON

Acts 16:1 Then came he to Derbe and Lystra: and, behold, certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those parts: for they knew all that his father was a Greek.

4 Phil. 2:19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

5 For I have no man likeminded, who will naturally care for your state.

6 For all seek their own, not the things which are Jesus Christ's.

7 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

8 2 Tim. 1:1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

9 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

10 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

11 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

12 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

13 Ch. 3:14 But continue thou in the things which thy hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

SHORTER CATECHISM

Q. 55. What is forbidden in the third commandment?
A. The third commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known.

Timothy was from Lystra, in Lycaonia, one of the provinces of Asia Minor. His mother was a Jewess, but believed in Christianity. But his father was a Greek or Gentile. Paul was his spiritual father in the Gospel ministry. Finding that the young man had a good reputation among them that knew him, the apostle when at Lystra, desired Timothy to go with him. As it was known that his father was a Greek and as Timothy would have readier access to the Jews if he complied with their rite Paul circumcised him, thought he did not deem it essential to salvation. In examining the lesson we will consider: Timothy's early life; Paul's commendation of him; Paul's sending him to Philippi; Paul's last instructions to Timothy.

I. Timothy's Early Life

Though as a boy he lived among idolatrous people, he had good home influences. His grandmother Lois, and his mother Eunice, were believers in revealed religion, and in the inspired scriptures. They were devout women themselves and taught Timothy from a child, "The Sacred Scriptures that were able to make him wise unto salvation." They reveal God's character as just, holy, yet merciful. They make known a promised Saviour, the Messiah, through whom sinful man can be saved from the guilt, penalty and power of sin. They describe His

natures as perfect, divine and human. They portray His deeds, sufferings, death and resurrection. They state that all the sinner has to do to secure salvation is to believe or accept this Saviour, and to do what He commands in the strength that He supplies. Timothy was wise enough to receive this Saviour and was a Christian when Paul met him.

II. Paul's Commendation of Timothy

The young man was in good repute among his own people, as most young people are reared, like Timothy, under gospel influences. But after knowing him for years and after repeated trials, Paul had a still higher opinion of Timothy's gifts and graces.

Writing of him to the Philippians he calls him "My dearly beloved son," invokes for him "Grace, mercy and peace from God the Father, and Christ Jesus our Lord, and declares "Without ceasing, I have remembrance of thee in my prayers night and day." He calls attention to the pious teachings he had received from his devout grandmother and mother and that his reverence for them should cause him to continue in the ways in which they had led him. He also affirms of him "For I have no man like-minded, who will naturally care for your state." "But ye know the proof of him that as a son with the father he hath served with me in the Gospel."

III. Paul Sending Timothy to Philippi

The Philippian Church was the first Church planted by Paul in Europe. It was ever faithful and helpful to him, and he received aid from them in prosecuting his ministry, that he declined to accept from others. He cherished for this Church a warm and abiding affection. He writes to them, "But I trust in the Lord Jesus to send Timotheus shortly unto you that I may be of good comfort when I know your state. His sending Timothy to this favored Church shows his confidence in His ability and wisdom.

IV. Paul's Last Instructions to Timothy

Paul writes his second epistle to Timothy near the close of his earthly career. He not only urges him to "continue in the things which thou hast learned and been assured of," by an appeal to the memory of his pious relatives. But he exhorts, "Preach the word—reprove, rebuke, exhort with all longsuffering and doctrine." "Endure afflictions, do the work of an evangelist, make full proof of thy ministry." He also closes with a paean of victory, "I have fought a good fight, I have finished my course, I have kept the faith."

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

RECENT TRIUMPHS OF MISSIONS AT HOME AND ABROAD

(The Christian Endeavor topic this week was prepared by Mrs. J. G. Garth at the request of Mr. Garth.)

Sun., Sept. 30—Topic: Recent Triumphs of Missions at Home and Abroad. Acts 14:19-27.

From our scripture lesson let us read together

Acts 14:27, "And when they were come, and had gathered the church together, they rehearsed all that God had done with them and how He had opened the door of faith unto the Gentiles."

This gathering together of the church was a wonderful experience meeting held about two thousand years ago. How we would love to have heard the rehearsal of the things God had done through those first Christian missionaries!

But we can even now praise God for all that He did through them and through those who have followed in their train.

Now let us imagine that we can call together our missionaries from all the countries east and west where they are at work and hear them rehearse all that God has done with them and how He has opened the door of faith unto the Chinese, the Japanese, the Koreans, the Africans, the South Americans, Mexicans, Cubans, Mountaineers, Negroes, Foreigners in America, Indians and Negroes.

Would that not be a wonderful gathering and a glorious praise service! We are going to think of our missionaries as a body of knights that have gone on errands of mercy to all these distant lands—amid great dangers and perils and surrounded by great and difficult mountains of prejudice, ignorance and sin. As they appear before us each knight is clad in glorious and shining armour, having on the breast-plate of righteousness; his feet shod with the preparation of the gospel of peace. Above all, wearing the shield of faith wherewith he has been able to quench all the fiery darts of the wicked and also the helmet of salvation and the sword of the Spirit, which is the Word of God.

No knight of the Round Table was ever clad in such splendid armour.

First we will call one who works among the colored people. "Sir Knight, tell us what you have done for the negroes of our Southland." "We have established the Presbyterian Colored Mission in Louisville, Ky.; the Seventeenth St. Mission, Richmond, Va.; and two missions in Atlanta, Ga. We also have many Sunday Schools taught by white teachers. We find there are millions of negroes in the South, and we have much concern for their spiritual welfare. For this reason we have established Stillman Institute, where we train leaders to conduct their own affairs and carry on the work of our Church in the Southland."

Foreigners in Our Country

"Will some Knight report what is being done among the foreigners in our land?" "The greatest foreign mission field in the world is our own America. We are preaching the Gospel to the Mexicans in Texas, and the Cubans in Florida, to the French in Louisiana, to the Italians in Birmingham and other places and to the Jews in Baltimore. We have the wonderful privilege of giving our gospel to these people and they are receiving our message with joy."

From the Mountains

"How about the people who live away from us in the mountains? Are we doing anything for them?" "Oh, yes. We have established Beechwood Sem-

inary and other schools even in the recesses of the mountains and have built churches there, and have driven out the bootleggers and closed the stills hidden away in the hills by teaching of better things and of the Saviour of whom they have ever heard, who is grieved with the sin and ignorance of his mountain children."

Near East

One from the Near East arises to speak among others: "I come to speak in gratitude for what the Christians of America have done to relieve the great suffering in Beirut, and in Constantinople where more than 100,000 children are being cared for. Our hearts were touched as we saw these children marching and heard them singing 'Praise God from Whom all Blessings Flow.'"

Japan

Before this messenger is seated one from Japan rises to bring a message of gratitude from their stricken country for the assistance sent by the Christians of America at this particular time. Already the Gospel has made wonderful advances but the Spirit of Christianity has so impressed the people of Japan that she is turning her heart to the true God, who puts into the hearts of men this spirit of sympathy and brotherhood.

Other Lands

From Korea and from China, from Africa and from Mexico, Brazil and Cuba come the the knights, bearing all of them messages of victory over the enemy sin, and of great things that are being done in the name of the Master, but all of them bring with this message of victory the call for more Knights to go forth to conquer unclaimed subjects.

Let us pray that many may go forth with them to claim great victories for our King. That His way may be known upon earth, His saving health among all nations.

Jesus shall reign where'er the sun
Does his successive journeys run;
His Kingdom stretch from shore to shore
Till moons shall wax and wane no more.

Let every creature rise and bring
Peculiar honors to our King;
Angels descend with songs again
And earth repeat the loud Amen.

NEWS FROM THE FRONT

Dixie 1923-1924 Senior Christian Endeavor Society Banner Points

The following are the points the Southern Endeavor societies are working upon this year in their annual contest for the banner as the most efficient society in the Southern states. Credits are to be taken only for work done between June 1, 1923 and June 1, 1924.

1. New Societies.—One point for organizing one-tenth as many societies as there were in the state June 1, 1923. (Including Junior, Intermediate, Senior, and Alumni).

2. Denominational Mission Gifts.—One point each for largest amount given Home and Foreign Denominational Missions, through the society.

3. Monthly Service Program:

One point for each month the state leads in number of reports.

Half a point for each month the state stands second.

One-third of a point for each month the state stands third.

Two points for each month the state leads in Work Done.

One point for each month the state stands second in this.

Two-thirds of a point for each month the state stands third in this.

4. All-South Finances.—One point for each month state pledge is paid when due; with extra point if paid in advance.

5. Dixie Endeavor Subscriptions.—One point for each one-tenth of goal reached; with double credits if goal attained between November 1, 1923 and April 1, 1924. (North Carolina goal, 800; South Carolina, 500; Georgia 500).

6. Christian Endeavor World Subscriptions.—One point for each one-tenth of goal reached. (North Carolina goal, 250; South Carolina, 150; Georgia, 175).

7. Dixie Endeavor Day.—One point for largest offering; with an extra point for each one-fourth of the societies in the state observing the day and sending in an offering for All-South Christian Endeavor work.

(Continued on page 18)

Church News

TIME AND PLACE FOR MEETINGS OF SYNODS

Alabama—First Church, Selma, October 16, 8 p. m.
Appalachia—Central Church, Bristol, Va., September 11, 7:30 p. m.

Arkansas—El Dorado, Tuesday, Oct. 9, 7:30 p. m.
Florida—Tallahassee, Tuesday, Oct. 16, 7:30 p. m.
Georgia—First Church, Savannah, Oct. 16, 11 a. m.
Kentucky—Augusta, Fourth Tuesday in September, 7:30 p. m.

Louisiana—Alexandria, Tuesday, Nov. 21, 7:30 p. m.
Mississippi—Jackson, November 13, 7:30 p. m.
Missouri—Kennett, Tuesday, October 9.

North Carolina—Graham, Tuesday, Oct. 9, 8 p. m.
South Carolina—Spartanburg, October 16, 8 p. m.
Tennessee—Woodland Street, Nashville, Fourth Tuesday in September, 8 p. m.

Texas—Dallas, September 7, 7:30 p. m.
Virginia—Massanetta Springs, Aug. 28, 7:30 p. m.
West Virginia—Richwood, Sept. 25, 7:30 p. m.

BARIUM NEWS

During the week we have enjoyed visits from the following graduates: Harry Estridge, now at the university; Berta Craig, at N. C. C. W.; Madeline Strickland, of Mitchell, and Charley Carriker, and Edward Fraley on their way to Davidson.

One item of news while not happening right at Barium was of such general interest that we feel we must mention it. On Thursday we received an announcement of the wedding of Miss Annis Barnette, who so long and faithfully served this institution as bookkeeper and general correspondent. We still think of Miss Barnett as one of us and our good wishes for her happiness go to her most heartily from the biggest to the very littlest one in our family.

We are again glad to report visitors from nearly every section of the state, Wilmington, Greensboro, Charlotte, Aberdeen and Lincolnton, being especially well represented. We also had one of those rare events, a visit from a member of the Board of Regents, Rev. R. Murphy Williams, of Greensboro, and president of the board spending half of Tuesday, planning the Fall meeting of the board and other important matters. Mr. Williams' visits are always enjoyed and the time for his leaving comes all too soon.

The cool weather has brought football enthusiasm to a head, the game with Statesville High School Saturday will be a peppery affair. We think our sixty-three breakfast early enough, but these mornings you can hear quite a bunch of ball players on the field running signals and getting ready, long before the breakfast bell.

Miss Maggie Montgomery the matron in the Lottie Walker building was called home Friday on account of the illness of her sister. The infirmity girls have had so little to do lately that they have commenced to make patients of themselves. Madeline Hunt burnt her fingers with hot grease, and for a day looked as if she were fixing up for a prize fight. Then Cathlene Linder mistook the radiator near the head of her bed for the pillow and placed her head very suddenly on it, and now she looks very interesting with a large bandage around her raven locks.

Miss Brown the very last of the vacationers is expected back Saturday, then we will be all set for the year's work.

OFFERINGS FOR JAPANESE RELIEF

The Executive Committee of Foreign Missions has received notice of special offerings to be made by various churches and laymen. The committee heartily endorses the appeals of the Red Cross for all general relief and urges Presbyterians to co-operate with the Red Cross in this effort.

While it is known that our missionaries are all safe, yet no news has been able to come through as yet regarding property losses, especially at Nagoya. The committee may have to provide considerable sums for such objects as helping some of its missionaries repair damage to their homes and personal property, restoring destroyed or damaged school property, aiding in rebuilding ruined churches, assisting Japanese ministers, evangelists, and teachers in mission schools, and administering relief to and through the Japanese churches.

Special gifts for these purposes will gladly be received by the committee and may be sent to the Treasurer, Edwin F. Willis, P. O. Box 330, Nashville, Tenn. It is of course understood that all gifts of every description due to this great disaster in Japan, whether sent to the Red Cross or to the committee, are outside of the regular Foreign Mission budget for the year, whose undiminished amount is imperatively needed. Such gifts therefore will not be credited to the budget but will be received for to the donors as special extra offerings for Japanese relief and be subject to such use as our mission may deem it best to make of them.

Executive Committee of Foreign Missions.

PERSONAL

The Citizen Association of Statesville, which has for its object the beautification of the city has selected Rev. Dr. C. E. Raynall as their president. He is a fine authority on the aesthetic, whether in literature or civic improvement.

During the past week the Thornwell Orphanage has placed an order with the American Laundry Company for the needed machinery for the new laundry building, the gift of Mr. M. S. Bailey, of Clinton, and bearing his name. The machinery is of the most modern type and entirely adequate to take care of the laundry work of the institution. It is hoped that delivery will be made within sixty days and when the plant is installed, the institution's most pressing need at this time will have been met.—Purity (Chester, S. C.) Church Calendar.

NORTH CAROLINA

Albemarle Presbytery—The 69th session of Albemarle Presbytery will be held at Falkland, N. C. on Tuesday, October 23, 1923, at 7:30 p. m.

J. N. H. Summerell, S. C.

Concord Presbytery will meet in regular Fall session at Centre Church (near Mooresville), September 16th, at 7:30 p. m.

E. D. Brown, S. C.

Waxhaw—For three days before the first Sunday in August Dr. F. M. Hawley, of Kershaw, preached twice a day, assisting the pastor, Rev. J. B. Hillhouse in preparatory services. As a result there were several additions to the church on profession of faith; others agreed to join the following Sunday on statement of faith or have their church letters sent for.

Pastors of North Carolina Synod—Brethren: Kindly call attention to the Million Dollar Campaign and ask all delinquent subscribers to remit to the Treasurer at Greensboro immediately. We want all delinquents to pay up before Synod meets, October 9th. Please tell them that it saves time and considerable expense if they will send check—rather than have me call for it. W. M. Hunter, Field Secretary, Million Dollar Campaign, Davidson, N. C.

Old Fort—On last Wednesday evening I closed a meeting in Old Fort, N. C., in which I was ably assisted by Rev. H. W. Roth, an evangelistic singer. This meeting was launched under the auspices of the Presbyterian Church of that place, but being held in our Presbyterian tent, it soon took on the aspect of a union meeting and continued throughout with such a feature. Both the Baptist and Methodist ministers of that place joined heartily and took part in the meeting. The congregations were large when not interfered with by rains and storms which were numerous during the meeting, which continued 11 days. The greatest results accomplished, we think, were in the way of reviving church members which is a great need now everywhere. There were about 150 reconsecrations, of church members, to God and the Church; about 13 definite conversions, and several pledges to erect the family altar. Next Sunday (16th) I begin a meeting in Kannapolis, N. C., which will be the seventh meeting which I have held since April 1st, in addition to my work as superintendent of Home Missions of Concord Presbytery.

J. M. Clark.

Mt. Olive—Will you please print this tardy appreciation from our church of the most excellent work of our new superintendent of Young People's Work?

Mr. Claude T. Carr, of Mooresville, N. C., was with us for a week in April for a "one unit school of methods in Sunday School work." He taught "The Teacher," by Wiergle, to a large class of enthusiastic workers and teachers of our Sunday School here and Calypso and a few of the Methodists from Calypso. His work fitted in in the course our Teacher Training Class is using and they had just gotten to this unit.

The attendance averaged about 30 for the week. Two chapters of the book were covered each evening, 45 minute periods for work with a ten-minute recess between. During this short recess light refreshments were served by one of the Sunday School classes. This social period was a real feature in our program. Twelve of the class took the examination at the close of the work and received credit. Our people were very interested and enthusiastic in the work and thoroughly enjoyed every bit of it. Every one fell in love with Mr. Carr and agree with their pastor that Mr. Carr is the right man in the right place and that our Synod has made a wise choice in placing him at the head of its young people's work.

If you want an antidote for the ills of your Sunday School, one that will start it humming, get Mr. Carr for a week.

W. M. Baker, Pastor.

Fayetteville Presbytery met, in adjourned session, at Maxton, N. C., September 4, 1923, at 3 o'clock p. m., with an attendance of seven ministers and five ruling elders.

Rev. R. A. McLeod, the last moderator present acted as moderator, and Rev. G. F. Kirkpatrick was chosen temporary clerk.

Pastoral relations were dissolved between Rev. C. E. McLean and Ashpole Church, and between Rev. E. B. Carr and the Cameron Hill Church.

Rev. Kenneth McCaskill was received from Lexington Presbytery, and order taken for his installation as pastor of Rock Branch and Cameron Hill Churches. The installation is to be made Sunday.

IT'S TWO CENTS WELL SPENT
SEE PAGE 19

September 16th, by a commission of which Rev. M. D. McNeill is chairman.

Messrs. A. L. Currie, of Galatia Church, and Robert Bruce McQueen, of Rowland Church were received under the care of Presbytery as candidates for the ministry.

A paper relative to the office of Synodical Secretary of Stewardship was received and docketed for consideration at the regular Fall meeting.

Special prayer was offered at this meeting for the restoration to health of Rev. and Mrs. H. M. Dixon, and for the restoration of the voice of Rev. C. E. McLean.

Adjourned, with prayer, to meet in regular stated session at West End, Tuesday, September 25, 1923, at 8 o'clock p. m.

E. L. Siler, S. C.

Peak Creek—On Sunday night September 9th, the series of evangelistic services conducted by the pastor, Rev. R. H. Stone, and Mr. D. R. Freeman came to a close. There were five professions and five additions to the church. The Lord's supper was commemorated on Sunday afternoon. The congregational singing under the leadership of Mr. Freeman, who is also a soloist and cornetist, shows great improvement. The people were encouraged to read their Bible and a report was made each night. Over 57,000 verses were read during the meeting. A large number of pastoral calls were made. The future for this being a large country church is exceedingly bright. Some of the audiences to whom the pastor preached were capacity ones with quite a number on the outside.

Mr. and Mrs. A. A. Finnie, Sunday School Extension workers, have done and are doing a wonderful work there. Numbers are learning the catechism and it is a forward looking school.

From the Ocean City Sentinel, we learn that the "Kiwianians were amused with negro tales by Rev. Whaling."

"Rev. Whaling" referred to here is not a colored brother, but the scholarly professor of theology of the Louisville Seminary.

He is evidently enlightening the New Jersey people with reference to negro dialect. We quote from the Sentinel:

"The members of the local Kiwanis Club spent a delightful hour last Wednesday, the entire company convulsed with laughter.

The chief speaker of the occasion was Dr. Whaling, of Louisville, Ky. Besides being a theologian and educator of national fame, nature has endowed Dr. Whaling with a rare sense of humor, and an inimitable style as an anecdotist.

A student of the negro character and temperament, Dr. Whaling's recital of an "Uncle Remus" yarn, told with a charming Southern accent, was a masterly effort."

Home-Coming and Revival at Bethlehem—On the fourth Sunday in August, a large congregation assembled at Bethlehem for Home-Coming Day.

In the morning, we had an interesting sermon from Mr. Caldwell, of Graham; this was followed by a sweet communion service.

After a bountiful dinner and a time for social intercourse of many friends the congregation again gathered to hear Rev. Harry Myers (missionary to Japan).

Every one grieved that the time he gave us was shortened by sadness which called him to Greensboro.

We again had services on Monday night, and after that throughout the week also the following Sunday morning and night.

The meeting was conducted by Rev. Walter Robertson, who did some earnest preaching.

We also had the pleasure of having for a part of the time, Rev. W. P. McCorkle, of Burlington.

The meeting was indeed a feast of good things.

Our pastor Rev. M. E. Hansel, was with us, and others joined in with their prayers and interest. On Sunday night the services closed with the admission of six new members.

We pray that the influence of the meeting may go on for years and years.

Mooresville—The Standard Co-operative Training School for Sunday School Workers was held in the First Presbyterian Church of Mooresville from September 2d to September 7th. Mr. C. T. Carr, of Mooresville, Mr. O. V. Woosley, of Lexington, Miss Virginia Jenkins, of Salisbury, and Miss Georgia Keene, of Durham were the teachers. Most of the Presbyterian and Methodist Churches of this vicinity were represented. The spirit of co-operation among those attendig was fine. The Presbyterians won 38 credits and the Methodists won 14 credits.

The Methodist teachers were as sound in their teachings and as sane in their methods suggested for use as our most conservative Presbyterians.

It is the unanimous opinion of our people that the school was a great help to the community. The teachers and working forces got an inspiration to try for better things and to do their work more efficiently.

On the Sunday following the closing of the school, the attendance on the First Presbyterian Church Sunday School increased very noticeably. The Young Business Men's Bible Class felt the impulse and their attendance was almost 100 per cent over the previous Sunday. They elected new officers for the next year and took on renewed interest.

The school was a success in every way and we are looking forward to the time when these good people will return next year for another week of instruction.

Albemarle Presbytery—Since the Spring meeting at an adjourned meeting at Raleigh, Rev. C. Connor Brown was dismissed to Louisville Presbytery.

Rev. J. A. Boyd was received from Tuscaloosa Presbytery; Rev. L. Cook Campbell from Fayetteville Presbytery. Licentiate W. B. Sullivan from Atlanta Presbytery, and Candidate Coyte Hunter from Mecklenburg. Mr. Boyd takes the work of Rev. F. H. Sattergood, who became pastor at Elizabeth City.

Mr. Campbell is now in charge of Pinetops and Fountain Churches.

Mr. Sullivan is assistant pastor of Raleigh First.

Mr. Hunter is pastor of four churches in Wake county.

Two candidates were received: Mr. John Crinkley, of the First Church, Raleigh, and Mr. W. I. Howell, of Oxford. The latter is a candidate for medical missionary.

Geneva Church sought aid in the crection of a new church.

A committee, Dr. White, A. J. Crane, and elder J. G. Ramsey was appointed to formulate a clear understanding of the position and relationship of county evangelist to all parties concerned.

Messrs. Sullivan and Hunter were ordained and Mr. Sullivan was installed.

October 23d, 7:30 p. m., was selected as time for the regular Fall meeting at Falkland.

At a call meeting August 10th, Rev. Stanley White was dismissed to Potomac Presbytery; and Rev. J. A. Vache automatically became chairman of the Presbyterial Foreign Mission Committee, to bring in the Fall report.

S. C.

The Home-Coming at Bethesda Presbyterian Church, near Amity, in Chambersburg Township, Saturday the 18th, was attended by probably a thousand people. The following was the program: Praise God from whom all blessing flow.

Prayer—By the pastor, Rev. J. E. Robinson.

Song—"Home Sweet Home," by the choir.

Address of Welcome—Rev. J. E. Robinson.

Response—Prof. M. F. Albright, of Waynesville, N. C.

Reading of Church History—J. A. B. Goodman.

Song—"The Church in the Wildwood," by the choir.

Presentation of Testaments to two girls for studying the catechism and committing to memory—Rev. J. E. Robinson.

Address on "The Sunday School"—Attorney J. V. Turlington, of Mooresville.

Duet—By Misses Freeland and Johnston.

Collection.

Song—By the Young People's Department.

Talk on "Work in Japan,"—Rev. J. Harper Brady, returned missionary.

Song—From Greenland's Icy Mountains.

Announcement for public dinner on the long table in the grove—Mr. J. R. L. McNeely.

Song—"Meet me there"—By the choir and congregation.

Benediction—Rev. J. Harper Brady.

The music under the direction of Mr. J. C. McLean, with Miss Mary Cook as organist, was exceptionally good and added very much to the occasion. Also the teachers' quartette of Statesville rendered some fine music.

A bountiful dinner was served in the grove and many lingered to renew old acquaintances and meet old friends, the like of which we had hardly seen before.

The church has been newly painted and in the shady grove in which it is located, presented an attractive appearance.

After the devotional exercises and reading of the church history by the pastor, Rev. Mr. Brady, in charge of the exercises, called on your correspondent for a short speech, who though a Lutheran has been closely connected in many ways with these good people for over 30 years, gladly testified to their old-time integrity and genuine honesty, and gives credit to an elder of this church for the godly influence upon a son who is now a minister in the Lutheran Church.

The next speaker was Mr. J. R. L. McNeely, superintendent of the Sunday School at Knox Chapel (Methodist). Mr. McNeely can always talk and he made a good talk this time as usual.

The next speaker was attorney Geo. A. Morrow, of Mooresville (son of G. M. Morrow), who also made a splendid short speech.

Mr. J. S. Leonard, of Statesville was next called on, and he wanted all of his old scholars who ever attended singing school to rise, and about 30 stood up, and were asked to come up and sing a few old pieces which they did.

Next was Mr. Alex Witherspoon, of Salisbury, who made a very interesting speech, telling about his boyhood days spent around Amity and Bethesda.

Next came Mr. J. W. Shepherd, of Winston-Salem, who was an elder in this church once, but like many others had moved away and had not been back here in 48 or 49 years.

Next came Mr. Walter Murdock, near Statesville, who can talk well too; and then came Mr. Robert G. McNeely, of Statesville, who left here 23 years ago and spoke with interest of his boyhood days here, and pointed out the very seat which his father's family occupied.

Before the congregation was dismissed it was announced that the ladies of the Church wanted a suitable monument or tombstone to mark the grave of Mrs. Margaret L. McNeely an aged and honored member of this church, and whose grave was unmarked, and donations were received by her grandson, Mr. J. R. L. McNeely. She claimed to be the first one to suggest the name Bethesda for the church, as also did Mrs. Ebenezer McNeely.

Mr. A. W. Cook, 90 years old, who was present,

says he and Mr. Jesse McNeely cut the logs that built the first log church where the present church now stands.

Mr. Cook and Esq. J. Alanson White, of Statesville, aged 84, and who alone occupied the front seat as guests of honor were the oldest men there. This church stands as a monument to those grand old people who have nearly all passed over the river.

J. A. B. Goodman.

SOUTH CAROLINA

Reedy Creek—This field has recently branched out in rural Home Mission work. At old Selkirk, four miles from Minturn a Sabbath School was organized that has now reached an enrollment of 50. On the McLaurin Plantation a school of colored children and adults has been opened with an attendance of almost 100. Special services were held at Reedy Creek and Selkirk. Nine signified their intention of living a better life at Selkirk. A unique feature of the meetings was the addresses delivered in the morning on Sabbath School, Y. P. S., C. E., Rural Church Work and Education. Dr. S. C. Byrd and D. H. Dulin assisted the pastor in the work. The congregation was delighted to have Dr. Byrd with them as he had never visited the community before.

Dunbar—Last week this congregation held special meetings. Dr. D. McIntyre, pastor and his assistant D. H. Dulin, opened the meetings. In the course of the week Wm. McInnes and D. H. Henderson, students of Columbia Seminary, who were visiting at home in Carolina gave stirring addresses. A unique feature of the meetings was the visit of the men's club of the Bennettsville Presbyterian Church. Three of them addressed the gathering with splendid effect. Three young people took a stand for Christ and two of them joined the Church. This was perhaps the most popular meeting that was held in this church for years.

Marlboro and Drake—Mr. D. H. Dulin has just closed his engagement with these two mission fields under the care of the Blenheim Church. Special meetings were held at both points before he left. Dr. D. McIntyre and the Bennettsville men's club helped. The sacrament of the Lord's supper was dispensed at Marlboro last Sabbath night in the presence of a large congregation and two adults were baptized and received into the church. Mr. Dulin rendered splendid services last summer at these points and many regrets were expressed at his return to the seminary.

D. McIntyre.

Blenheim—A vacation school was held in this congregation with a total attendance of 118. Representatives from the four mission schools of this congregation were present. One school came out in large numbers. The work was done by the teaching staff of the church assisted by D. H. Dulin. Dr. S. C. Byrd spent the week-end at the manse and delivered splendid addresses. The congregation was glad to hear of the splendid work that was going on at Chicora College of which Dr. Byrd is president and the plans for an enlarged plant. The men's club of Bennettsville gave valuable assistance which was greatly enjoyed. A spiritual impetus was given to the church and its various departments. One member was received by certificate.

Bethel, Harmony Presbytery—Evangelistic services were conducted twice daily August 5-12. Dr. F. M. Hawley, of Kershaw, a former pastor of this church did the preaching, Mr. W. M. Coker, Turbeville, led the singing. A few joined the church on profession of faith, and several are expected to send for their church letters or join later on statement of faith. Scores of cards were signed pledging the lives to more consecrated service, greater activity in some form of church work, or specifying renewed efforts for the Master in the matter of proportionate giving and family religion. Several children were baptized.

Olanta—A former pastor, Dr. F. M. Hawley, of Kershaw, preached in this church twice daily from Sunday night, August 12th through Sunday morning, August 19th. A local choir, led by Mr. J. P. Kelley and assisted by Mrs. Hawley, encouraged the congregation to do what was pronounced possibly the heartiest singing the Olanta congregation has done in many a day. Many cards were signed indicating reconsecration, renewed activity in church work, or a purpose to lead a Christian life. Some pledged themselves to conduct family prayers and some to tithe. Several are expected to join the church later, either by letter or on re-affirmation of faith.

APPALACHIA

Plumtree, N. C.—We have fallen on strenuous times in Plumtree School—canning, canning, canning food-stuff for the coming winter, for prospects are bright for a large attendance and we will need an abundant supply. Some friends have given us a canning outfit, but, before its arrival, a make-shift boiler had been erected on the campus and many cans filled with beans, white beans, beets, tomatoes, to be followed soon by apple concoctions, beef and

(Continued on page 18)

News of the Week

Seventy-four thousand bodies were cremated in Tokio up to September 10th, the Japanese embassy was informed today in dispatches from its foreign office dealing with earthquake and fire casualties. Since September 4th, the advices said, 500,000 persons had left the capital by train, but no estimate was possible of the number who departed afoot, by boat, or other means.

"In Yokohama up to the eleventh," the foreign office said, "there were 68,000 destroyed houses, out of a total of 93,000. The food supply is fairly good.

"In other parts of Kanagawa prefecture, casualties known to date (eleventh) are as follows: Houses shaken down 53,000; houses burned, 4,500; swept away by tidal wave, 70; houses partly burned, 22,000; number of dead, 4,300; injured 24,000.

The dead counted by Japanese authorities up to September 7th numbered 47,000 in Tokio and 23,000 in Yokohama, the foreign office in Tokio reported to the Japanese embassy here.

The message said 150 foreigners had been killed "so far as has been ascertained."

About 316,000 houses, or 71 per cent of all, were destroyed in Tokio, while 70,000 of the 85,000 houses in Yokohama met a similar fate. Police of Tokio, according to the message, estimated 1,356,000 persons homeless there, constituting 67 per cent of the total population.

Within a ring of bayonets extending around the gigantic shambles where a week ago Tokio and Yokohama were in flames, teeming millions of Japanese are feverishly laboring, piling up the dead, clearing away the ruins, and building temporary structures to house the homeless thousands who are encamped like great armies in tents in the streets and the plazas where the cities stood. This ring of bayonets, backed by Japanese soldiers, symbolizes the power that saved Japan after earthquake, flood, and fire had laid waste one of the richest and most thickly settled sections of the island empire—and the district where nearly all the foreigners in the country live.

Seven United States Navy destroyers and the Pacific mail liner Cuba were wrecked the past week. The navy vessels crashed off the rocks in a dense fog off Aguillo Light, 75 miles north of Santa Barbara, and the passenger steamer on a reel off the southeast end of San Miguel Island, 35 miles off this port.

Twenty-five enlisted men of the destroyers lost their lives in the naval disaster and all the destroyers were reported as total losses.

The death list in the disaster which sent seven naval destroyers crashing on the rocks of Point Honda, had increased to 29, according to a message from a correspondent of The Santa Barbara Morning Press.

Twenty-one battleships and cruisers of the United States are to be sold for scrap in a series of sales to begin next month. The vessels for elimination from the navy lists by the limitation of armament treaty ratified August 17th, last, and must be scrapped within 18 months from that date, according to the treaty provisions.

Several hundred persons representing a dozen or more cities in North Carolina were present for the formal presentation of the Cannon Memorial building to the Stonewall Jackson Training School, Winston-Salem, High Point, Salisbury, Charlotte, Albemarle and Greensboro were among the cities represented.

The formal presentation of the building was made by David H. Blair, commissioner of Internal Revenue and a son-in-law of Mrs. James W. Cannon, the donor. The building was accepted for the school by James P. Cook, chairman of the board of trustees.

Charlotte's population is 64,835, according to an estimate prepared from school census figures of this year, as compared with corresponding figures for 1919, the year when the last federal census, which gave this city a population of 46,338, was taken. At the end of the first week of school in the public institutions of learning in Charlotte in 1919, when the Queen City had a population of 46,338, there were 7,518 pupils enrolled, according to figures supplied by Superintendent H. P. Harding. At the end of the first week of school this year, the enrollment was 10,519 pupils.

The navy cannot legally be used in enforcing prohibition, Attorney General Daugherty ruled. In addition, he declared, there is no national emergency in the situation calling for the employment of warships to make the dry laws effective.

Although the death rate from tuberculosis in the Southern states has greatly decreased in the past 10 years, is still sufficiently large to occasion alarm, Dr. L. B. McBrayer, superintendent of the North Carolina State Sanatorium, at Sanatorium, said in the opening address at an informal conference of approximately 50 tuberculosis workers.

The conference has been called for the purpose of reorganizing the Southern Tuberculosis Conference, which became defunct in 1920.

Improved business conditions and an estimate from Washington, placing this year's probable cotton crop at only 10,750,000 bales, have caused a condition which amounts almost to a stampede among cotton users both here and abroad, the New York Cotton Exchange announced.

The demand in futures has been so great, the statement said, that the facilities of the exchange have been taxed to the utmost and clerks have been working nights in a unsuccessful endeavor to keep the books up to date.

Six weeks ago cotton for October delivery sold at 20.3-4 cents on the New York Cotton Exchange. Today it closed at 28.

This advance is equal to more than \$35 a bale, and is equivalent to an increased return to the cotton planters in the South of about \$400,000,000, the statement said.

The annual address of State Commander James A. Lockhart, of Charlotte, in which he flayed the war records of State Auditor Baxter Durham and Judge W. P. Stacy, and a message from Gen. Frank T. Hines on the work of the Federal Veterans' Bureau, of which he is chief, marked the first day's session of the fifth annual convention of the North Carolina department of the American Legion, which opened with approximately 2,000 delegates and visitors in attendance.

Col. Wiley C. Rodmar, of Washington, was elected commander of the North Carolina department of the American Legion at the concluding session of the fifth annual convention of the state department, defeating Col. George S. Bunker, of Wilmington; Tom Daniels, of New Bern, and Dr. Chas. O. H. Laughinghouse, of Greenville, on the sixth ballot.

Italy accepts the terms of the council of ambassadors and agrees to evacuate Corfu and adjacent islands when Greece has satisfied all of Italy's demands for reparations.

A semi-official statement says the government will consider its demands satisfied as soon as Greece carries out the demands of the council of ambassadors, which are substantially the same as those Italy forwarded to Greece.

At a meeting of the trustees of Catawba College in Newton, Tuesday the building and grounds were sold to the University of Asheville for \$60,000. Dr. Hubbell, president of the Asheville institution, accepted the offer of the Catawba College trustees, subject to the approval of his board.

From 1900 to 1920 the percentage of people owning the homes they live in decreased, but North Carolina and all other states of the South except West Virginia and Florida showed an increase in ownership. Virginia lead by a nose in actual ownership. The South Atlantic group of states made a better record than any other.

FAVORABLE WINDS

While on his recent visit to this country, Marshal Foch made a reply to a man who was a guest at a dinner party in Denver, given by a party of Americans, took exception to French politeness. "There is nothing in it but wind," he said, with questionable taste. "Neither is there anything but wind in a pneumatic tire," retorted the gallant marshal, "yet it eases the jolts along life's highway wonderfully.—The Argonaut.

The most necessary things in the forsaking of sin is a real, heartfelt desire to do so.

EDUCATIONAL

(Continued from page 6)

Flora Macdonald College opened for the fall term on September 12th with the following states represented in the student enrollment—an increase of two states over last year: Alabama, Arkansas, Florida, Georgia, Kentucky, Mississippi, North Carolina, Pennsylvania, South Carolina, Tennessee, Texas, Virginia and West Virginia. Two foreign countries Japan and China are on the list. The board of trustees met hereon September 14th to discuss matters in connection with the further expansion of the college.

The General Alumnae Association has been active in carrying on the College Beautiful Plan under the direction of the chairman, Mrs. W. E. Sikes with the following improvements effected: office of the faculty dean refurbished; eight faculty rooms refurnished and repainted; walls of the college auditorium kalsomined.

The class of 1912 has placed a handsome alumnae register bound in russian calf and containing five hundred pages in the rotunda of the college.

President Vardell, Miss Della McGoogan, president of the general alumnae association and members of the executive committee were in conference here last week and plans were outlined for the celebration of Founders Day, October 23d, when the alumnae will meet to discuss their especial interests and plans. Representatives of the 43 branches will be entertained by the college and one of North Carolinas distinguished women will make the address of the day.

The complete program for the celebration of Scotch Day, October 12th, has been announced. The meeting of the Scottish Society of America will be held at 11 a. m. in the Woodland Theatre on the campus with Governor Morrison, of North Carolina, Governor T. L. McLeod, of South Carolina, A. W. McLean, of Lumberton, John Gordon Gray, of Philadelphia and Lochiel, chieftain of the Clan Cameron delivering addresses. A basket picnic will follow the exercises and in the afternoon an informal reception will be tendered Lochiel and his wife, Lady Hermione in the college rotunda. At night the Adanac Male Quartette of Toronto will give a concert in the auditorium.

Davidson—In accord with confident expectation the college has had a splendid opening, the initial day before its close seeing a registration of more than 560 men, this being in excess of the total enrollment of last year, which at that time, as will be the case this year, was limited to a fixed number by virtue of lack of accommodation in class room and dormitory for any more would be matriculates. Of the present number about 225 are first year men. The higher classmen have returned in larger relative numbers, it would appear, than possibly ever before. This too, is in the face of the fact that the outgoing senior class last June, class of '23, was the largest the college has ever graduated.

At chapel this morning both rostrum was filled with teachers and the auditorium proper crowded to overflowing with students. It is manifest that for the immediate present the only way to provide seats for the student body in Shearer Hall will be by dividing the Senior class into sections and allowing the class to attend by sections on alternating days, or in some such way as will not require the entire class to be present at each morning service.

This year promises to be a most happy and successful one and students and faculty alike begin the session with enthusiasm and high hopes. Plant and courses indicate expansion and growth and would point to an ever widening influence and enlarging sphere of usefulness for the institution. President Martin spoke briefly and to the point this morning at chapel in welcoming the students to the campus and in challenging them to make the session of 1923-24 one of which the college from every viewpoint would be justly proud in its record of work well and worthily done.

SUMMER CHRISTIANS

The long, hot days of July are here. With them comes the longing to get away from the routine, and rest. Some can accomplish this by a summer month spent away from home. These we shall miss from our Sunday School and church services. Our hope is that some other church will gain what we lose.

There are others who will feel that attending the usual Sabbath services can be dispensed with during this enervating period. Therefore we usually expect the congregations to be smaller at all services in July. This is the time when the Christian most needs the inspiration and spiritual power which is acquired in God's house in prayer and praise. It is likewise the time when the Church most needs the Christian. So many are absent from the city and cannot attend and there will always be some who will not attend. For this reason the faithful should measure up to their privilege and duty.

Our Sunday School is still very much alive all the year round. Our morning worship in the church is short and helpful. At night, with others of Christ's disciples, we can worship Him on the lawn of the Capitol Square.

When bodies are weary and minds are sluggish refreshment which is gained by united expressions of devotion will renew us for our every task.

Let us at Central this summer have a real spiritual blessing.—Bulletin Central Church, Atlanta, Ga.

Report of Every Member Canvass For Synod of North Carolina

For the Year Beginning April 1, 1923

Stewardship Committee

J. B. Spillman, Secretary

This year we have reports of the Every Member Canvass from 340 of the 516 churches, 65 more than last year. There are 176 churches with a membership of 12,407 that made no report. The report shows 28,062 subscriptions to the Benevolent Causes and 29,867 to Current Expenses. This is a gain over last year in Benevolent subscriptions of 4,358 and Current Expense subscriptions of 4,273.

The Benevolent subscriptions total \$617,492, a gain of \$94,062 over the Benevolent subscriptions of last year and a gain of \$84,376 over the amount actually paid to the Budget of the Benevolent Causes for the year closing March 31, 1923. The Current Expense subscriptions total \$665,255, a gain of \$143,303. Total for Benevolent Causes and Current Expenses this year, \$1,282,747; last year, \$1,047,507, a gain of \$235,240.

The 176 churches that made no report gave last year \$37,156. If we add this to the Benevolent subscriptions of \$617,492, it would give us a total of \$654,648 that we should be able to count on for the Benevolent Causes this year. It is noticeable that the gain of 8,631 subscriptions did not decrease the per capita amount subscribed. The per capita subscriptions for both Benevolences and Current Expenses this year is \$44.34; last year 42.63, a gain of \$1.71 over last year.

It is becoming more and more apparent that we need to teach the members who are received into the church the fundamental principles of Christian stewardship of time and money if we are to develop their Christian lives and meet the opportunities and responsibilities that face us. It is not to our credit that there are 27,963 members in the churches that made the Every Member Canvass who made no subscriptions to the world task of the church; and 12,407 in churches that made no canvass. If our church members practice the methods and proportion of Christian giving taught in God's Word we would have money to do all the work God had intrusted to us. Our committees are unable to meet the calls upon them because of our failure to teach and practice the principles of stewardship and not because God has not given us sufficient means to meet the needs.

Result of the Use of Flying Squadrons

The good work done by the Flying Squadrons in Concord Presbytery, Fayetteville Presbytery, Mecklenburg and Wilmington Presbyteries, is shown in the large increase in the number of tithers and family altars in these Presbyteries. It was thought by many that it was almost useless to try to secure a congregation for a mid-week service during February and March, especially in the country or small town churches, but we found that where the pastor made ample announcement and preparation, there were sufficient numbers attending these meetings to more than justify the trouble and expense. In some places rain and bad roads interfered with the meetings, but in the great majority of places the meetings were held on time and fair congregations attended.

In many small churches it was the first time in their history that they had the opportunity of hearing four Presbyterian preachers during one day in their own church. In one group of 16 churches in Mecklenburg Presbytery, Flying Squadrons increased the family altars from 86 to 190, starting 94 new family altars. This is but an indication of the readiness of the people to begin holding family worship in their homes. Our report for the Synod shows an increase in family altars from 1,864 to 2,902, and of tithers from 3,353 to 5,152. These increases are largely due to the interest stimulated in the churches by the Flying Squadrons.

Folders

A new experiment in church publicity was tried out in this campaign. Your Secretary prepared a series of four folders for the Assembly's Stewardship Committee for use by the entire Church. One hundred and eighty-one churches in this Synod used 19,958 sets of these folders, distributing them during the four weeks previous to the canvass. That the folders produced results is shown by the records of these churches. Churches using folders this year subscribed 91 per cent of their quota. The same churches last year subscribed 75 per cent of their quota. Our total gain in the subscription to Benevolent Causes this year was \$94,062. Of this amount the churches that used folders report an increase of \$91,000. The per capita subscriptions to Benevolences for the churches using the folders is \$26.36, the total per capita for the Synod is \$22.05.

These figures show conclusively that if we give our members the facts they will contribute the money needed for our Benevolent work. Another series of folders is being prepared for the campaign next year, and we hope to get many more churches to use them.

Contributions

Table No. 3

The comparative contribution for the past two years is shown in table No. 3. Our statistical tables are so badly arranged as to make it extremely difficult to separate contributions to the Budget from Special Contributions.

In the Educational Institution column, the Assembly Training School and contributions from churches and Special contributions from individuals and churches to Schools and Colleges are tabulated. The only way to separate these amounts is by securing statement from the Treasurer of the Assembly's Training School and the Treasurer of the Schools and Colleges funds, and deduct these amounts from the total given in the statistical table. This is the way these amounts were separated.

The Special amounts contributed to Barium Springs is an estimate as there was no way of separating Specials from amounts contributed to the Budget.

It is to be noted that the subscriptions for the year ending March 31, 1922, were \$510,000, and the contribution was \$495,187, or \$14,817 less than subscribed. This is probably due to reporting as subscription to the Budget Special amounts that were not included in the Budget.

Last year's subscriptions were \$523,430, while the actual contributions were \$533,116, or \$9,786 more than subscribed. It is gratifying that the year shows a gain in actual contributions to the Benevolent Budget of \$37,929. With the increased subscriptions, this year should show a gain of \$121,452 over the year closing March 31, 1923.

Twenty-Three Churches Paying Full Apportionments for All Causes for Year Ending March 31, 1923

Table No. 4

A statement was sent to every church last year and this year showing the comparison between the quota and the amount actually paid to the Benevolent Causes. For the year closing March 31, 1922, we could find only two churches in the Synod contributing their full quota to every Benevolent Cause. This year we have 23 churches paying in full all quotas. There are 34 other churches that paid the full amount of their quota, but did not pay in full the quota to each cause. The officers of one church checked up their Benevolent receipts and found that they were \$9,000 short of their quota. They made a hurried canvass and raised the \$9,000 before the close of the year. Another church finding they were \$3,500 short, raised that amount.

As the quotas for the present year are upon a much more equitable basis, we should show a large increase in the number of churches meeting all apportionments.

Report of Every Mem. Canvass for Year Beginning Apr. 1, 1923

TABLE NO. 1-A

ALBEMARLE PRESBYTERY

Report of Every Mem. Canvass for Year Beginning Apr. 1, 1923

Memh. Church	Quota	Benevolent Sub. Amt.	Cur. Exp. Sub. Amt.	ers. Alt's	1923	1922
10 Belhaven	\$ 100	\$ 100	\$ 8	150	2	3
40 Bethlehem	270	20	270	20	660	11
53 Brookston	153	---	---	---	---	2
67 Calvary	213	38	200	38	125	0
30 Cann Memorial	176	11	188	11	772	3
18 Enfield	108	---	---	---	---	0
116 Falkland	452	---	---	---	---	0
79 Farmville	360	---	---	---	---	4
41 Fellowship	291	---	---	---	---	0
50 Fountain	500	35	533	35	900	0
74 Geneva	296	---	---	---	---	0
346 Goldsboro	2,378	---	2,500	---	---	0
36 Goshen	45	---	---	---	---	0
79 Grassy Creek	426	---	158	---	---	0
129 Greenville	1,648	70	1,622	70	3,728	20
14 Hebron	42	---	---	---	---	0
237 Henderson	3,414	---	3,400	---	4,000	21
383 Howard Mem.	9,016	153	8,565	217	6,852	20
193 Kinston	1,680	92	1,200	92	3,200	22
44 Lagrange	171	---	---	---	---	2
81 Littleton	378	60	286	59	652	11
48 Mitchiner Mem.	240	24	269	31	554	8
46 Morton	184	21	184	21	200	4
106 Mt. Pleasant	318	---	---	---	---	2
99 Nahalah	324	---	---	---	---	22
248 New Bern	2,352	83	1,903	121	3,265	23
58 Norlina	390	17	276	17	350	10
97 Nut Bush	444	20	200	49	650	8
58 Oak Hill	342	---	250	---	500	5
170 Oxford	2,088	56	1,293	74	2,150	38
13 Parmelee	52	---	100	---	---	6
15 Payne Memorial	64	8	40	---	---	1
110 Pinetops	1,070	---	520	---	1,080	0
850 Raleigh 1st	18,925	331	6,251	331	9,393	100
24 Roanoke	48	---	65	---	---	7
160 Roanoke Rapids	1,510	---	---	---	---	4
333 Rocky Mt. 1st	4,525	132	4,281	132	4,551	30
26 Rocky Mt. 2nd	342	10	342	12	300	3
11 Scotland Neck	56	---	---	---	---	2
25 Snow Hill	79	---	---	---	---	1
75 St. Andrews	300	---	---	---	---	15
24 Tillery	96	---	---	---	---	6
49 Varina	196	---	340	---	---	7
57 Warrenton	530	42	537	42	600	18
320 Washington	3,150	175	2,200	190	3,400	6
11 Weldon	65	---	66	---	---	6
162 Wm. & Mary Ht. Ch.	1,272	110	1,272	110	2,000	6
79 Willow Springs	270	---	---	---	---	6
264 Wilson	3,330	---	3,330	---	3,500	26
51 Young Memorial	270	---	---	---	---	15
5,714 Total	\$ 64,946	1,516	\$ 55,029	1,680	\$ 54,800	421

CONCORD PRESBYTERY

Report of Every Mem. Canvass for Year Beginning Apr. 1, 1923

Memh. Church	Quota	Benevolent Sub. Amt.	Cur. Exp. Sub. Amt.	ers. Alt's	1923	1922
124 Back Creek	\$ 1,224	103	\$ 850	103	\$ 1,045	4
124 Bayless Mem.	872	11	44	66	829	4
79 Bethany	248	47	248	47	400	1
62 Bethesda	244	---	---	---	---	3
148 Bethpage	792	95	513	97	900	20
27 Bridgewater	292	---	---	---	---	11
116 Centre	250	23	244	---	---	8
80 Cleveland	352	---	360	---	---	5
89 Clinchfield	120	15	77	30	300	2
49 Clois	147	---	---	---	---	1
574 Concord 1st	14,425	312	12,839	312	8,000	30
177 Concord 2nd	1,062	76	736	126	1,944	35
371 Concord (I)	1,065	---	---	---	---	20
59 Cooleemee	312	38	380	40	715	12
35 Elmwood	212	40	285	47	750	14
149 Fifth Creek	462	70	332	---	---	12
103 Franklin	279	44	413	44	967	10
149 Front Street	780	44	927	149	1,037	11
177 Gilwood	1,080	137	927	149	1,037	11
24 Glen Alpine	96	---	---	---	---	0
23 Hebron	104	15	60	---	---	1
50 Harmony	168	---	172	---	250	5
135 Harrisburg	1,040	50	300	70	540	few
362 Hickory	3,160	154	3,233	217	4,464	20
283 Kannapolis	996	114	1,000	180	2,400	75
352 Lenoir	5,280	---	5,000	---	---	15
309 Little Joe's	1,192	41	645	46	546	4
345 Marion	3,140	100	1,000	160	4,500	40
248 McKinnon	1,000	35	265	165	2,500	15

FAYETTEVILLE PRESBYTERY

Report of Every Mem. Canvass for Year Beginning Apr. 1, 1923

Memh. Church	Quota	Benevolent Sub. Amt.	Cur. Exp. Sub. Amt.	ers. Alt's	1923	1922
38 Aberdeen	\$ 140	34	\$ 140	34	\$ 345	3
23 Alaska	56	13	20	13	20	20
269 Anrioch	2,680	220	2,680	220	1,800	50
115 Ashpole	2,502	195	1,979	195	2,450	6
115 Barbouec	200	---	---	---	---	12
198 Bensalem	704	69	350	112	504	12
45 Benson	376	25	376	25	1,867	12
145 Bethel	1,192	56	1,313	79	778	5
220 Bethesda	2,200	41	1,800	92	1,697	10
108 Big Rockfish	252	13	123	26	364	5
215 Bluff	900	10	320	---	---	68
70 Broadway	260	32	246	39	448	5
129 Buffalo	460	75	125	80	470	13
38 Buie's Creek	152	---	---	---	---	2
42 Bunnlevel	100	35	50	35	100	2
200 Cameron	1,500	---	---	---	---	2
34 Cameron Hill	153	---	---	---	---	3
60 Cape Fear	110	---	---	---	---	3
349 Carthage	2,590	142	1,400	142	2,072	8
35 Centre Ridge	50	---	---	---	---	8
195 Centre	2,300	58	2,468	56	1,884	3
52 Ch. of Covenant	600	---	---	---	---	11
140 Church in Pines	1,650	110	745	110	1,460	36
118 Coats	40	---	---	---	---	2
200 Culdee	300	---	300	---	350	5
34 Cumnock	136	---	136	---	150	8
175 Cypress	300	24	50	24	60	6
67 Community	700	55	450	55	1,000	2
79 Duke	212	---	---	---	---	2
61 Dundarrach	1,680	98	1,500	98	2,400	0
186 Dunn	40	28	44	28	102	3
39 Eagle Springs	124	---	---	---	---	4
24 Elrod	300	31	100	31	200	7
87 Ephesus	200	61	115	70	322	2
63 Euphronia	200	---	---	---	---	1
114 Eureka	500	65	300	70	360	1
55 Fairmont	450	---	---	---	---	3
9 Fairview	30	8	49	8	40	3
780 Fayetteville 1st	11,250	357	11,094	377	11,000	50
192 Flat Branch	250	---	---	---	261	1
5 Four Oaks	40	5	42	5	66	1
281 Galatia	1,500	---	---	---	---	14
19 Gibson	152	---	---	---	---	7
123 Godwin	900	55	916	60	529	25
19 Goldston	40	---	---	---	---	5
86 Grove	100	53	240	---	---	1
45 Gull	500	20	414	13	460	9
61 Harnett	100	---	50	---	200	20
13 Haywood	64	---	---	---	---	1
35 Hebron	144	19	18	19	105	1
171 Highland	1,965	134	1,967	120	5,013	24
8 Hillside	24	---	---	---	---	1
103 Hope Mills	500	10	98	40	441	1
36 Horseshoe	100	---	---	---	---	1
80 Iona	800	44	565	5		

Table with 7 columns: Church Name, Quota, Sub. Amt., Cur. Exp., ers. Alt's, Tith-Fml., 1923 1923. Includes churches like Red Springs, Rock Branch, Roseneath, Rowland, Salem, Sandy Grove, Sanford, Sardis, Selma, Shannon, Sherwood, Shiloh, Smithfield, Smyrna, Spence, Spies, Spring Hill, Summerville, Sunnyside, St. Andrews, St. Pauls, Union, Vass, West End, Westminster, White Hall, Wildwood.

Summary table for Kings Mountain Presbytery. Total: \$111,296 5,100 \$ 79,960 5,102 \$ 88,584 773 515. Report of Every Member Canvass for 1922: \$119,000 4,354 \$ 57,959 4,708 \$ 67,194 456 306.

TABLE NO. 1-D KINGS MOUNTAIN PRESBYTERY Report of Every Mem. Canvass for Year Beginning Apr. 1, 1923

Table with 7 columns: Memb. Church, Quota, Sub. Amt., Cur. Exp., ers. Alt's, Tith-Fml., 1923 1923. Includes churches like Armst'g Mem., Belmont, Bessemer City, Bethany, Bostic, Brittain, Castanea Grove, Cherryville, Clifside, Columbus, Covenant Pres., Crumerton, Davan, Duncan's Creek, Ellenboro, Forest City, Gastonia 1st, Goshen, Hepzibah, High Shoals, Ironton, Kings Mountain, Lincolnton, Long Creek, Lowell, Macpelah, Mount Holly, New Hope, Rutherfordton, Olney, Saluda, Shelby, Shiloh, Stanley Creek, Union, Union Mills, Unity, West Avenue, Tryon.

Summary table for Mecklenburg Presbytery. Total: \$54,158 2,320 \$ 38,186 2,433 \$ 50,243 321 181. Report of Every Member Canvass for 1922: \$40,872 1,931 \$ 28,686 2,129 \$ 39,483 232 98.

TABLE NO. 1-E MECKLENBURG PRESBYTERY Report of Every Mem. Canvass for Year Beginning Apr. 1, 1923

Table with 7 columns: Memb. Church, Quota, Sub. Amt., Cur. Exp., ers. Alt's, Tith-Fml., 1923 1923. Includes churches like Albemarle, Allen, Altan, Amity, Badin, Banks, Bethany, Bethlehem, Beulah, Biscoe, Brainerd, Caldwell Mem., Camden, Cameronian, Candor, Cornelius, Carmel, Central Steele Crk., Charlotte 1st, Charlotte 2nd, Cooks Memorial, Ellerbe Springs, Hamlet, Hopewell, Huntersville, Indian Trail, Lee Park, Lilesville, Locust, Macedonia, Mallard Creek, Mark's Creek, Marshville, Matthews, Midland, Monroe, Morven, McGee, Mt. Carmel, Mt. Gilead, Mulberry, Newell, Norman, N. Charlotte, Norwood, Oakboro, Pageland, Palestine, Paw Creek, Peachland, Pee Dee, Pegram Street, Philadelphia, Pineville, Pleasant Hill, Polkton, Porter, Providence, Ramoth, Rehoboth, Roberdel, Robinson, Rockingham, Rocky River, Salem, Seversville, Sharon.

Table with 7 columns: Church Name, Quota, Sub. Amt., Cur. Exp., ers. Alt's, Tith-Fml., 1923 1923. Includes churches like Siler, Six Mile Creek, Stanfield, Steele Creek, St. Pauls, Sugar Creek, Tenth Avenue, Thomasboro, Troy, Unionville, Wadesboro 1st, Wadeville, Walkersville, Waxhaw, West Avenue, Westminster, Williams Mem., Wilmore.

Summary table for Orange Presbytery. Total: \$167,944 6,127 \$132,887 6,502 \$144,291 1,449 699. Report of Every Member Canvass for 1922: \$143,393 4,777 \$106,727 5,285 \$106,727 831 466.

TABLE NO. 1-F ORANGE PRESBYTERY Report of Every Mem. Canvass for Year Beginning Apr. 1, 1923

Table with 7 columns: Memb. Church, Quota, Sub. Amt., Cur. Exp., ers. Alt's, Tith-Fml., 1923 1923. Includes churches like Alamance, Asbury, Asheboro, Bethany, Bethel, Bethlehem, Bethesda, Beulah, Blacknall Mem., Buffalo, Burlington 1st, Carson Memorial, Chapel Hill, Ch. of Covenant, Ch. by Road, Clark Mem., Cross Roads, Dakotah, Danbury, Dan River, Durham 1st, East Burlington, Ebenezer, Edgemont, Efland, Elm, Elmira, Eno, Fairfield, Gilead, Flat Rock, Glad Valley, Glenwood, Graham, Greensboro 1st, Greenwood, Griers, Hawthfields, High Point, Hills, Hillsboro, Hurdle Mills, Irving Mem., Jefferson, Leaksville, Lexington 1st, Little River, Madison, Mebane, Midway, Milton, Mount Airy, New Hope, North Eno, N. Wilkesboro, North Winston, Obids, Peak Creek, Piedmont, Pine Hall, Pine Ridge, Pleasant Garden, Red House, Redsville, Reynolda, Rocky Ridge, Roxboro, Sasaahaw, Shiloh, Smyrna, South Lowell, Speedwell, Spray, Springwood, Stoneville, Stony Creek, Thomasville, Trinity Ave., Waightown, Westminster, Wilkesboro, Winston-Salem, Yanceyville.

Summary table for Wilkesboro Presbytery. Total: \$183,538 5,868 \$164,743 6,122 \$178,319 757 370. Report of Every Member Canvass for 1922: \$154,928 4,622 \$150,177 4,407 \$129,991 780 343.

TABLE NO. 1-G WILKESBORO PRESBYTERY Report of Every Mem. Canvass for Year Beginning Apr. 1, 1923

Table with 7 columns: Memb. Church, Quota, Sub. Amt., Cur. Exp., ers. Alt's, Tith-Fml., 1923 1923. Includes churches like Acme, Ashwood, Beth Car, Black River, Beulahville, Bladenboro, Bolton, Bowden, Brown Marsh, Burgaw, Calypso, Caswell, Chadbourne, Chinquapin, Ch. of Covenant, Clarkton, Croatan, Currie, Delgado, Elizabethtown, Elkton, Faison, Glengary, Graves Mem., Grove, Hallsville, Harmony, Hebron, Holly Grove, Hopewell, Immanuel.

Summary table for Wilkesboro Presbytery. Total: \$183,538 5,868 \$164,743 6,122 \$178,319 757 370. Report of Every Member Canvass for 1922: \$154,928 4,622 \$150,177 4,407 \$129,991 780 343.

TABLE NO. 1-H WILKESBORO PRESBYTERY Report of Every Mem. Canvass for Year Beginning Apr. 1, 1923

Table with 7 columns: Memb. Church, Quota, Sub. Amt., Cur. Exp., ers. Alt's, Tith-Fml., 1923 1923. Includes churches like Jackson, Keith, Lake Waccamaw, Maple Hill, Mt. Horeb, Mt. Olive, Mt. Williams, Mt. Zion, New Hope, Oak Plains, Pearsall Mem., Phoenix, Pike, Pink Hill, Pollockville, Rockfish, Rocky Point, St. Andrews, Seven Springs, Smiths, Southport, South River, Stanford, Sweet Home, Tabor, Teachey's, Toppal, Westmin. (Vine'd), Wallace, Warsaw, White Plains, Whiteville, Willard, Wildwood, Wilmington 1st, Winter Park.

Table with 7 columns: Church Name, Quota, Sub. Amt., Cur. Exp., ers. Alt's, Tith-Fml., 1923 1923. Includes churches like Jackson, Keith, Lake Waccamaw, Maple Hill, Mt. Horeb, Mt. Olive, Mt. Williams, Mt. Zion, New Hope, Oak Plains, Pearsall Mem., Phoenix, Pike, Pink Hill, Pollockville, Rockfish, Rocky Point, St. Andrews, Seven Springs, Smiths, Southport, South River, Stanford, Sweet Home, Tabor, Teachey's, Toppal, Westmin. (Vine'd), Wallace, Warsaw, White Plains, Whiteville, Willard, Wildwood, Wilmington 1st, Winter Park.

Summary table for Wilkesboro Presbytery. Total: \$93,834 3,050 \$72,810 3,633 \$70,895 739 395. Report of Every Member Canvass for 1922: \$100,998 2,462 \$70,872 2,964 \$57,208 489 215.

TABLE NO. 1-I WILKESBORO PRESBYTERY Report of Every Mem. Canvass for Year Beginning Apr. 1, 1923

Table with 7 columns: Memb. Church, Quota, Sub. Amt., Cur. Exp., ers. Alt's, Tith-Fml., 1923 1923. Includes churches like Albemarle, Concord, Kings Mt., Fayetteville, Mecklenburg, Orange, Wilmington.

Summary table for Wilkesboro Presbytery. Total: \$93,834 3,050 \$72,810 3,633 \$70,895 739 395. Report of Every Member Canvass for 1922: \$100,998 2,462 \$70,872 2,964 \$57,208 489 215.

RECAPITULATION TABLE NO. 2 Every Member Canvass

Table with 7 columns: Memb. Presby., Quota, Sub. Amt., Cur. Exp., ers. Alt's, Tith-Fml., 1923 1923. Includes Albemarle, Concord, Kings Mt., Fayetteville, Mecklenburg, Orange, Wilmington.

Summary table for Kings Mountain Presbytery. Total: \$779,970 28,062 \$617,492 29,867 \$665,255 5,152 2,902. Report of Every Member Canvass for 1922: \$703,036 23,704 \$523,430 25,594 \$520,952 3,355 1,864.

TABLE NO. 3 CONTRIBUTION Synod of North Carolina

Table with 4 columns: Foreign Missions, Assembly Home Missions, Ch. Education and Min. Relief, Sunday School Ex. and Pub. Work, Assembly's Training School, Bible Cause.

Summary table for Synod of North Carolina. Total: \$337,631 \$352,860 \$478,353.

TABLE NO. 4 CONTRIBUTION Synod of North Carolina

Table with 4 columns: Foreign Missions, Assembly Home Missions, Ch. Education and Min. Relief, Sunday School Ex. and Pub. Work, Assembly's Training School, Bible Cause.

Summary table for Synod of North Carolina. Total: \$337,631 \$352,860 \$478,353.

TABLE NO. 5 CONTRIBUTION Synod of North Carolina

Table with 4 columns: Foreign Missions, Assembly Home Missions, Ch. Education and Min. Relief, Sunday School Ex. and Pub. Work, Assembly's Training School, Bible Cause.

Summary table for Synod of North Carolina. Total: \$337,631 \$352,860 \$478,353.

TABLE NO. 6 CONTRIBUTION Synod of North Carolina

Table with 4 columns: Foreign Missions, Assembly Home Missions, Ch. Education and Min. Relief, Sunday School Ex. and Pub. Work, Assembly's Training School, Bible Cause.

Summary table for Synod of North Carolina. Total: \$337,631 \$352,860 \$478,353.

TABLE NO. 7 CONTRIBUTION Synod of North Carolina

Table with 4 columns: Foreign Missions, Assembly Home Missions, Ch. Education and Min. Relief, Sunday School Ex. and Pub. Work, Assembly's Training School, Bible Cause.

Summary table for Synod of North Carolina. Total: \$337,631 \$352,860 \$478,353.

TABLE NO. 8 CONTRIBUTION Synod of North Carolina

Table with 4 columns: Foreign Missions, Assembly Home Missions, Ch. Education and Min. Relief, Sunday School Ex. and Pub. Work, Assembly's Training School, Bible Cause.

Summary table for Synod of North Carolina. Total: \$337,631 \$352,860 \$478,353.

RECOMMENDED BENEVOLENT QUOTAS AND INCREASE IN PASTORS' SALARIES FOR THE YEAR BEGINNING APRIL 1, 1924

The quotas for the year beginning April 1, 1924, have been worked out after very careful study of contributions for Benevolences, pastors' salaries and current expenses, covering a period of four years. It was the study of these figures that led to the definite conclusion that we have been making a mistake in recommending Benevolent quotas for churches without taking into consideration the amount of salary churches were paying to their pastors. In order to obtain accurate information we secured a list of the amounts paid every pastor in the Synod by the

TABLE NO. 4

Churches having paid their quota to each Benevolent Cause in full for year ending March 31, 1923. Only amounts contributed to the Budget included in this tabulation.

	F. M.	Assem. H. M.	C. H. M. R. S. S. W.	Pub. Assem. T. S.	Bible Cause	Synod's H. M. Ind.	Ed. Orph	Pres. H. M.	Total		
Albemarle Presbytery—											
Belhaven	Quota 30	15	7	2	1	1	9	7	11	92	
	Cont. 30	15	7	2	1	1	9	7	13	94	
Fountain	Quota 141	68	32	8	3	3	42	32	54	425	
	Cont. 141	68	32	8	3	3	42	32	54	425	
Mitchiner Mem.	Quota 82	39	18	5	2	2	24	18	31	245	
	Cont. 82	39	21	19	2	2	67	24	35	349	
Concord Presbytery—											
Concord First	Quota 2751	1320	619	165	49	49	825	619	1032	8254	
	Cont. 3486	1558	814	225	61	74	1118	825	3096	12331	
Coolemeec	Quota 85	41	19	5	2	2	25	19	32	255	
	Cont. 130	49	319	85	25	25	143	30	83	343	
Davidson College	Quota 1417	680	319	85	25	25	425	319	531	4251	
	Cont. 1857	818	319	85	25	25	425	479	531	4989	
Hickory	Quota 1035	497	233	62	18	18	310	233	388	3104	
	Cont. 1139	530	399	70	20	23	331	599	413	3855	
Fayetteville Presbytery—											
Cummock	Quota 30	15	7	2	1	6	11	6	11	89	
	Cont. 50	15	7	2	1	6	22	10	11	124	
Laurinburg	Quota 3150	1575	787	197	93	736	1277	736	1277	9828	
	Cont. 3150	1620	787	197	93	736	2027	736	1277	10723	
Maxton	Quota 1290	645	322	80	40	302	522	302	522	4025	
	Cont. 1398	645	322	111	40	302	587	1176	522	5103	
Pembroke	Quota 50	25	12	3	2	11	20	11	20	154	
	Cont. 50	25	12	8	2	190	20	44	20	371	
Pinehurst	Quota 25	12	7	2	1	6	10	6	10	78	
	Cont. 27	12	7	2	1	6	10	12	17	104	
Pittsboro	Quota 60	30	15	4	2	14	24	14	24	187	
	Cont. 88	30	15	4	2	14	52	44	24	273	
Kings Mountain Presbytery—											
Belmont	Quota 1082	520	244	65	19	19	325	244	487	3249	
	Cont. 1243	789	244	65	19	19	352	244	369	3846	
Shiloh	Quota 300	144	68	18	5	9	68	68	135	901	
	Cont. 307	191	70	20	6	92	68	188	139	1087	
West Avenue	Quota 275	131	62	16	5	5	82	62	123	821	
	Cont. 305	144	68	155	5	6	90	69	93	135	1069
Mecklenburg Presbytery—											
Charlotte First	Quota 9514	4572	2143	570	171	171	2857	2857	2143	3578	
	Cont. 19786	7809	5053	570	171	171	3331	2857	13180	4528	
Cornelius	Quota 117	56	26	7	2	35	35	26	46	355	
	Cont. 152	76	41	14	2	2	91	35	100	46	
Orange Presbytery—											
Dakotah	Quota 38	18	8	2	1	1	11	8	15	110	
	Cont. 48	19	9	2	1	1	12	9	18	128	
Reidsville	Quota 1237	594	278	73	22	22	370	278	555	3707	
	Cont. 1305	622	299	188	22	22	370	305	414	555	
Reynolda	Quota 430	210	98	26	8	8	131	98	171	1286	
	Cont. 1887	225	598	45	16	10	144	152	519	183	
Wilmington Presbytery—											
Church of Covenant	Quota 2850	993	465	124	37	37	619	619	465	777	
	Cont. 2850	993	465	124	37	37	619	619	465	800	
Westminster	Quota 133	64	30	8	2	2	40	30	52	401	
	Cont. 213	64	30	32	2	2	167	40	89	52	

Synod's Home Mission Committee and the Presbytery's Home Mission Committees. These amounts were added to the amounts paid the pastor by the local church. We found that 25 pastors received \$1,200 or less, 86 pastors received from \$1,200 to \$1,800, 73 pastors received from \$1,800 to \$2,400, 36 pastors received from \$2,400 to \$3,000, five pastors received from \$3,000 to \$3,600, 11 received from \$3,600 to \$5,000 inclusive. One received above \$5,000.

We have had before us the wage scale in this State secured from a recent report of the Department of Labor and Printing and information from other sources. Some of these wages are as follows:

Barbers	Per week	\$33	a year	\$1,716
Bakers	Per week	35	a year	1,820
Brick Layers	Per week	42	a year	2,288
Carpenters	Per week	32	a year	1,664
Electricians	Per week	49	a year	2,548
Civil Engineers	Per week	50	a year	2,600
Machinists	Per week	43	a year	2,236
Plumbers	Per week	47	a year	2,444
R. R. Conductors	a year	3,000		
R. R. Engineers	a year	3,000		

The average paid the ministers of the Synod is \$2,055. There are 111 who received \$1,800 and less and most of them keep a car at a cost for upkeep, repair and depreciation of from \$400 to \$600 a year. This leads to the definite conclusion that in fixing a quota for Benevolences we must take into consideration the amount paid the pastor and that we should also suggest an increase in salary where needed as well as recommend the quota for the Benevolent Causes. In some cases the Benevolent quota has been reduced in order that a fairer salary should be paid the pastor. Many cases have been found of ministers who were receiving salaries entirely inadequate to meet their needs. There is one large country church of over 300 members, situated in a splendid agricultural community, that is paying their pastor only \$1,200. This man's brother is aiding in his support. Two churches, one over 200 members, the other a small church in a good farming community, are paying their pastor only \$600. The Home Mission Committee is paying him \$700. He has a family and is trying to give a college education to his daughter. He drives a 16-year-old horse. His members have automobiles. Another minister with four children is supporting his family and paying for the upkeep of a car on \$1,500 a year. He has a private income of about \$600 outside of his salary. Another with a wife and four children of school age is supporting his family and maintaining a car on \$1,800 a year. Two of his children will be ready for college in a short time. He has been unable to save up any money for their education. Is it fair? Is it good business? Is it wise for the church to pay a minister a salary so small as to keep him from buying the books he needs, to keep him from attending a Bible school or conference every now and then, and support his family as he should?

We can easily pay the increased recommendation of \$100,331 in the salaries of our ministers and raise the Benevolent quota besides if we conduct an effective Every Member Canvass in every congregation. There are 40,370 church members who are reported as not having made a subscription to either the Current Expenses or Benevolent work of the church. Why have not these members learned the joy of laboring with Christ to carry the Gospel of Jesus to the world? We are robbing them of the blessing that they should be enjoying if we fail to teach them the great privilege of partnership with God in the greatest work committed to man.

Excuses are made that many of these are children, many are non-resident, some are very poor, but are those sufficient excuses? Shall we not each the children their obligation and responsibility to Christ by seeing that they contribute weekly? Have we no follow up system of reaching the non-resident members? If a man has food

to sustain his body, clothes and shelter, is he not without excuse and is he not robbing himself of the very blessing he is in need of by his neglecting to obey God in the matter of proportionate giving?

There are numbers of churches that are securing subscriptions from over 75 per cent of their members and quite a number from over 90 per cent of their members. The remedy for our present financial condition is at hand, if we will use it.

Presbyterian Orphan Home

The increase in the number of children at the Home is calling for larger contributions for maintenance. Attention is called to the present plan of financing the expenses.

Synod has set aside for the Home 7 1-2 per cent of the Benevolent Budget of \$790,000, which is \$59,250. Synod recommended last year that an offering be taken on the first Sunday of the month in each Sunday School for the Orphanage. Also that the Thanksgiving Offering be given to the Orphanages. The Orphanage received some money direct from individuals.

The maintenance cost will run from \$90,000 to \$100,000, depending upon the increased number of children taken in. Our problem is this, unless our churches realize that the Thanksgiving Offering, the Sunday School Offering and contributions from individuals are to be in addition to the amount put in the Benevolent Budget for the Orphanage, the Orphanage will not receive sufficient money to meet the increased expenses.

It will be necessary to secure for the expense funds about \$30,000 a year in addition to the amount put in the Budget for the Orphanage.

Recommendations

First: That the increase in pastor's salary and the Benevolent quotas for the year beginning April 1, 1924, be adopted.

Second: That the Stewardship Committee of each Presbytery be asked to present these Benevolent quotas and recommended increase in the salaries of pastors to their Presbytery for adoption at the fall meeting.

Third: That the Secretary of Stewardship of the Synod be instructed to write to the Clerk of Session of each church that has been asked by the Presbytery to increase their pastor's salary, calling the attention of the session and board of deacons to the action of Synod and Presbytery and ask that they arrange to comply with the request.

Fourth: That the Woman's Auxiliaries and other Church Societies be urged not to take on special work for Causes that have not been approved by either the Assembly, Synod or Presbytery, until the entire Benevolent quota has been subscribed by their church for each cause in full.

Fifth: That the Benevolent funds be distributed as follows: Foreign Missions, 33.3 per cent; Assembly's Home Missions, 16. per cent; Christian Education and Ministerial Relief, 7.5 per cent; Sunday School Extension, 2. per cent; Assembly's Training School, .6 per cent; Bible Cause, .6 per cent; Synod's Home Missions, 10 per cent; Educational Institutions, 10. per cent; Barium Springs, 7.5 per cent; Presbytery's Home Missions, 12.5 per cent.

Sixth: That all churches be urged to organize the Men of the Church according to the plan of the Assembly's Committee on Men's Work.

Seventh: That the Budget of the Synod's Stewardship Committee for the year beginning January 1, 1924, be \$12,000, and provided as follows:

Synod's Home Mission Committee	25%	Total \$3,000
Educational Institutions	14%	Total \$1,680
Barium Springs	27%	Total \$3,240
Presbytery's H. Mission Committees	34%	Total \$4,080
Presbyteries as follows:		
Albemarle	10.5%	Total \$ 428
Concord	16. %	Total \$ 653
Fayetteville	16.2%	Total \$ 660

Kings Mountain	6.4%	Total \$ 267
Mecklenburg	26. %	Total \$1,060
Orange	13.6%	Total \$ 552
Wilmington	11.4%	Total \$ 465

Eighth: As the General Assembly's Stewardship Committee has appropriated \$3,000 to the expenses of the Stewardship Committee of this Synod with the understanding that \$700 of this amount is to be used to pay the Secretary of Stewardship of each Presbytery and as the two previous appropriations of \$2,000 each covering two years, was used by the Synod's Committee to meet its expenses for the one calendar year of 1922, and as the larger part of the expenses of this work come in the first quarter of the calendar year we recommend that: The committees contributing to the support of the Stewardship Committee be requested to continue their appropriations through the present calendar year and that the reduction to be credited to them be made the last quarter of the calendar year of 1924. It being understood that the amount credited will be after the \$700 heretofore mentioned is deducted and after making up any deficiency that may occur in the Budget fixed by the Synod for this Committee.

TABLE NO. B-5

ALBEMARLE PRESBYTERY

Memb.	Church	Pastors Sal. Promised Yr. Beginning Apr. 1, 1923	Inc'se in Salary Recom'd	Benev. Quota Yr. Begin. Apr. 1, 1924	Per Capita	Amt.
10	Belhaven	\$ 120	\$ 80	\$ 10.00	\$ 100	
40	Bethlehem	600		8.00	320	
53	Brookston	100	200	3.00	159	
67	Calvary	100	300	3.00	201	
30	Cann Memorial	500	400	8.00	240	
18	Enfield		200	6.00	108	
116	Falkland	1,000	200	4.00	464	
79	Farmville	700	300	6.00	474	
41	Fellowship	150	150	4.00	164	
50	Fountain	1,080		10.00	500	
74	Geneva	350	150	4.00	306	
346	Goldsboro	3,000		8.00	3,068	
34	Goshen		100	3.00	102	
79	Grassy Creek	350	250	6.00	474	
129	Greenville	2,500		12.00	1,541	
14	Hebron	60	140	3.00	42	
237	Henderson	3,000		15.00	3,554	
383	Howard Memorial	2,500		20.00	7,660	
193	Kinston	2,000	400	8.00	1,544	
49	LaGrange	360	140	4.00	176	
81	Littleton	500	100	6.00	486	
48	Mitchiner Mem.	400	200	6.00	288	
46	Morton	180	220	4.00	184	
106	Mt. Pleasant		600	3.00	318	
99	Nahalah		300	3.00	297	
248	New Bern	2,000	400	12.00	2,480	
98	Norlina	400	100	6.00	348	
57	Nut Bush	700	300	6.00	582	
58	Oak Hill	400	300	6.00	348	
170	Oxford	2,000		10.00	1,700	
13	Parmelee		100	4.00	52	
15	Payne Memorial		200	4.00	60	
100	Pinetops	1,080		8.00	880	
850	Raleigh First	4,000		20.00	17,000	
24	Roanoke		150	3.00	48	
160	Roanoke Rapids	1,800	600	8.00	1,280	
333	Rocky Mt. First	3,000		15.00	4,995	
26	Rocky Mt. Second	300	100	6.00	156	
25	Snow Hill		300	4.00	100	
75	St. Andrews	200		2.00	300	
10	Tillery		50	4.00	96	
49	Varina		300	4.00	196	
57	Warrenton	600	200	10.00	570	
320	Washington	2,400	300	8.00	2,560	
11	Weldon		200	6.00	66	
162	Wm. and Mary					
	Hart Chapel	1,500		8.00	1,296	
79	Willow Springs		600	3.00	237	
264	Wilson	2,100	600	15.00	3,960	
51	Young Memorial	200	100	6.00	306	
5,740	Total	\$ 42,230	\$ 9,530		\$ 62,430	

TABLE NO. 5-C FAYETTEVILLE PRESBYTERY

Table with columns: Memb., Church, Pastors Sal. Inc'se in Benev. Quota Yr. Promised Yr. Pastors Begin. Apr. 1, 1924, Beginning Salary Apr. 1, 1923, Recommended Salary, Per Capita, Amt.

Table with columns: Memb., Church, Pastors Sal. Inc'se in Benev. Quota Yr. Promised Yr. Pastors Begin. Apr. 1, 1924, Beginning Salary Apr. 1, 1923, Recommended Salary, Per Capita, Amt.

TABLE NO. 5-E MECKLENBURG PRESBYTERY

Table with columns: Memb., Church, Pastors Sal. Inc'se in Benev. Quota Yr. Promised Yr. Pastors Begin. Apr. 1, 1924, Beginning Salary Apr. 1, 1923, Recommended Salary, Per Capita, Amt.

Table with columns: Memb., Church, Pastors Sal. Inc'se in Benev. Quota Yr. Promised Yr. Pastors Begin. Apr. 1, 1924, Beginning Salary Apr. 1, 1923, Recommended Salary, Per Capita, Amt.

TABLE NO. 5-G WILMINGTON PRESBYTERY

Table with columns: Memb., Church, Pastors Sal. Inc'se in Benev. Quota Yr. Promised Yr. Pastors Begin. Apr. 1, 1924, Beginning Salary Apr. 1, 1923, Recommended Salary, Per Capita, Amt.

TABLE NO. 5-F ORANGE PRESBYTERY

Table with columns: Memb., Church, Pastors Sal. Inc'se in Benev. Quota Yr. Promised Yr. Pastors Begin. Apr. 1, 1924, Beginning Salary Apr. 1, 1923, Recommended Salary, Per Capita, Amt.

TABLE NO. 5-D KINGS MOUNTAIN PRESBYTERY

Table with columns: Memb., Church, Pastors Sal. Inc'se in Benev. Quota Yr. Promised Yr. Pastors Begin. Apr. 1, 1924, Beginning Salary Apr. 1, 1923, Recommended Salary, Per Capita, Amt.

TABLE NO. 6 RECAPITULATION

Table with columns: Pastors' Salary with increase recommended and Benevolent Quotas for year Beginning April 1, 1924, Pastor's Sal. Promised Yr. Increase in for Yr. Begin. Benev. Quota Apr. 1, 1924, Memb., Presbytery, Per Capita Pastor's Sal. Including Increase, Per Capita Benevolent Quota Year Beginning Apr. 1, 1924, Total Per Capita Pastor's Sal. & Benev. Quota

Ten Cents a day given by every Presbyterian in the Synod of North Carolina would give us \$2,497,768, one-half million dollars more than was given last year. How few there are who would have to make a real sacrifice to five ten cents a day.

CHILDREN

VISITING WITH GRANDFATHER

Dear Standard:
I am a little boy six and a half years old. I went to school to Miss Ruth last year and can go in the third grade in the public school next year. I go to the Church of the Covenant and our minister is Mr. Mann, he is fine. My Sunday School teacher is Miss Blanche, I like her fine. I have a sister named Rosalie and a brother named Preston, but I am the biggest one. I read the stories in the Standard and love the letters too. I read it every week. I am on Wrightsville Beach with my grandfather and am going to Asheville with them in the car. I had better close for fear of the wastebasket.
Your unknown friend,
David Oliver, Jr.
Wilmington, N. C.

HAS BEEN TO HOSPITAL

Dear Standard:
I am a little girl 12 years old. I go to Sunday School every Sunday that I'm not sick. I love to go. I've just come from the hospital and I sure did hate to miss Sunday School. There was a nice old man there that would give the patients Sunday School papers and Standards. It sure was nice of him. I play the piano for Sunday School. Please publish my letter as I want to surprise my father and mother.
Your little friend,
Dorothy Onery.
Wellford, S. C.
P. S.—If any of you little readers would like to write to me, I would answer all the letters I receive.
Dorothy Onery.

FOUR PETS

Dear Standard:
I am a little girl ten years old. I have two brothers and one sister. I go to Sunday school every Sunday I can. I have four pets, three cats and one dog. Please print this as I want to surprise my father and mother.
Your unknown friend,
Loretta Delander.

VACATION BIBLE SCHOOL

Dear Standard:
I am a little girl 13 years old and I go to Sunday School every Sunday and my teacher is Mrs. R. C. Carson, I like her fine. Our Vacation Bible School started July 2d and ended July 27th. Our teacher was Miss Laura Howell, I like her fine. I did not miss a day or was not tardy a time. I have recited both the child's catechism and the shorter catechism and have received my Testament and Bible; so I close for fear of Mr. Wastebasket.
Your unknown friend,
Eva Mae Little.
Vineland, N. C.

READ HER AUNT THE LETTERS

Dear Standard:
I am a little girl seven years old. I live in Gastonia, N. C., but am visiting my great-aunt in Charlotte. She is nearly 83 years old. I read her all the children's letters in this week's Standard. My little friend Marianna Nicholson, from Statesville, is visiting here with me. I will answer Sarah Perrin Spencer's question: Jacob had 12 sons. I hope you will print this for I want to surprise my mother and daddy.
Your friend,
Elizabeth Matthews.
Charlotte, N. C.

WHEN LITTLE BEAR VISITED SCHOOL

Once in midsummer when wild roses were blooming along the river bank behind the Three Bears' house in the forest and wild birds were singing from every thicket, Father Bear built a raft and took his family floating downstream. The raft was made of logs firmly fastened together. It was big and strong, and had three rustic chairs on it—a big, big chair for the big Father Bear, a middle-sized chair for middle-sized Mother Bear, and a wee, wee chair for wee Little Bear. There were also poles to keep the rafts from bumping against the river bank: a rather heavy pole made just for huge Father Bear, a middle-sized pole for middle-sized Mother Bear, and a long, light pole for Little Bear.

Soon they were far from home, but it was afternoon that day before anything special happened. There was a bend in the river, and when the raft came swishing and tumbling round that bend the Three Bears saw a little log house on a hillside and many children playing outside the door.

At that very moment, bump! went the raft into the bank, and there it stuck among the willows!

"Oh, please do not push the raft into the stream for a few minutes!" whispered Little Bear. "Let us watch the children!"

"Yes, let us watch the children," added Mother Bear.

So Father Bear, being willing to please his family, seated himself in his huge chair, and Mother Bear seated herself in her middle-sized chair; but Little Bear stood on his tippy-toes in his little chair, so that he could see better.

"Oh, I wish those children would let me play with them!" cried Little Bear, as the youngsters joined hands and danced round and round in a circle.

Plainly, the log building was a school-house, for a moment later out stepped the schoolmaster and began to ring a bell.

The children straightway formed in line, boys first, girls behind. Then they all marched into the schoolroom, saying, "Left foot, right foot, left foot, right foot," and their feet made a merry stamping.

After the children were all in the school-house and the door was closed, a song came floating through the open windows.

When the singing was over, and the only sounds that the bears heard were the song of birds, the lapping of the water, and the humming of bees, Little Bear said to his father and mother, "I see a little path leading from the river to the school-house, and I see bushes beside one of the windows. If I will go softly, softly, and climb softly, softly into the bushes, may I go and peep into the schoolhouse and see the children?"

"Oh, I do not know about that!" began Mother Bear; but Father Bear said, "Oh, let him go! Only, Son Bear," he added, "if one of the children should say 'Bear,' you run straight down to the raft, and we shall be ready to push into the stream and get away!"

So Little Bear crept softly up the path on the hillside, climbed softly into the bushes, and peeped into the schoolroom. All the children were in their seats with their heads bent over books and slates, until the teacher said sternly, "Primer class! Come forward!"

Then two little girls and one little boy, with blue-covered books in their hands, went to a spot in front of the teacher's desk and stood with their toes on a crack in the floor. The

little girls edged away from the boy as far as they could while the master looked at them. Little Bear was so much interested that he climbed closer to the window.

"Open your books," said the schoolmaster.

The three opened their blue-covered books.

"Joan, you may read the lesson first, if you please."

So Joan read, "I—see—a—cat."

"Good!" said the master. "Mary, you may read."

"I—see—a—cat," read Mary; she knew every word of that lesson.

"Now, Simon," spoke the master to the boy, "let us hear you read."

Little Bear was sure that Simon did not know his lesson; he was sure of it because Simon acted so foolish and looked so unhappy. He stood on one foot and then on the other and twisted and squirmed until the girls giggled.

"Come, Simon," urged the master, "we are waiting."

It happened that Little Bear felt so sorry for Simon that he forgot all about himself, and leaned forward until his paws rested on the window-sill. No one noticed him there, because bushes clustered close round that window and he had made no sound.

"Simon," the master commanded at last, "read the lesson!"

"I—see," began Simon, "I—see—a"—Then he looked up; but instead of saying "cat," as the primer said, Simon, with eyes as large and round as saucers, dropped his book and cried, "Bear! I see a bear!"

Sure enough, he did; so did all the children; so did the master; because Little Bear was right up in the window, trying to tell Simon the word cat!

Down the hill ran Little Bear as fast as he could go, and scrambled on board the raft. Father Bear and Mother Bear used their poles and quickly pushed the raft into the middle of the stream, and away went all three of them, laughing. But Little Bear did not wish to visit school again that day—or that summer.—Frances Margaret Fox, in *The Youth's Companion*.

THE JEWELERS

They were playing jewelry store, Edith and Corinne, when Mrs. Barr call from the back door. Edith ran up at once.

"Hadn't you better invite Mrs. Mills' grand-daughter over to play with you?" her mother asked.

Edith scowled. "We don't either of us know her," she said.

"It won't take long to get acquainted. She looks lonesome."

"Well," yielded Edith.

The two little girls talked together in whispers for a minute; then Edith slowly crawled through the place in the fence where the pickets were off, and walked toward the little girl in the big, old-fashioned garden.

"Would you like to come and play with us?" she asked. "We're going

to have a jewelry store; we're making the jewelry now."

"Oh, thank you! I'd love to!" cried the other. "I'll run right in and ask grandma. You will have to teach me how to play it; I never did," she said.

"Oh, we're stringing snowberries for pearl necklaces and making pins out of asters, and doing things like that. When we get enough we'll ask the other children to come and buy."

"It must be fun!" and Laura Mill's face glowed with pleasure.

The bench, which was now a counter for the display of jewelry, showed several necklaces.

"How pretty!" cried Laura. "Oh, I know what I'll make!" and she ran back into her grandmother's garden.

"I don't think that's very polite—to go off first thing!" said Edith, as the visitor did not return.

"Let's tell her she can have a store by herself," suggested Corinne. "Probably she won't make anything nice."

So Edith called through the fence: "If you want to you can have your things on your side!"

"All right!" came back to them from behind the flowerbeds; but it did not have a joyful sound.

For a long time the three worked quietly. Finally Edith and Corinne were ready for customers. "We'll have to go and tell her," whispered Edith.

Together they approached the fence.

"Oh, what a lot!" exclaimed Corinne.

"Why, it's just like a real jewelry store!" cried Edith.

"Aren't they pretty?" said Laura, smiling.

There was a large wooden box close by the "gate," and on it, in small paper boxes, lying on white and pink cotton, were the articles she had made. The blossoms of scarlet sage strung together looked almost like a coral necklace, red, rosy lips made a pretty bracelet, yellow baby roses put together with wire answered for pins and belt buckles, while fuchsias were pretty earrings.

"Nobody will want to buy ours after seeing yours," declared Corinne.

"Oh, I think they will!" returned Laura. "But why not put them all together? I'd rather."

"Would you, really?" asked Corinne, her face growing hot, as she remembered that she had been the one to propose separate "stores."

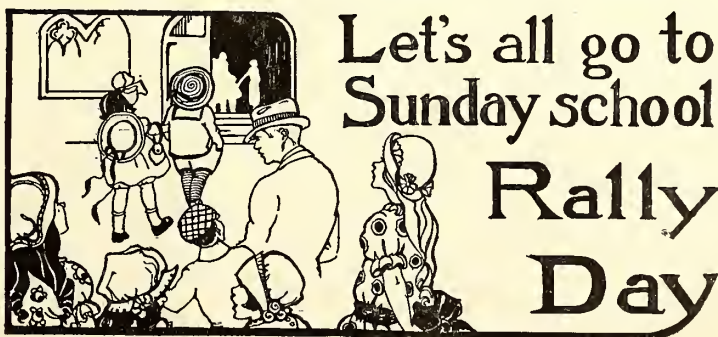
So more shallow boxes were obtained and the whole stock was soon in readiness for the real play to begin. Business was brisk, and Laura soon had to leave her place behind the counter in order to fashion more jewelry.

By dinner-time all the children were wearing pretty ornaments, and both Corinne and Edith thought there could not be a pleasanter playmate than Laura Mills.—*Montreat Star*.

THE ELEPHANT AND THE LEECH

Rev. Chester H. Howe, in Ex.

"There come the elephants!" Every child stretches out from the curbing
(Continued on page 20)



HISTORICAL SKETCH

Blacknall Memorial Presbyterian Church, West Durham, N. C., 1894-1923

Early in the year of 1894, in an old and dilapidated brick building that had formerly been used as a barroom, in the settlement known as "Tlickstown," just west of what is now known as West Durham, was started a Sunday School.

It had long been in the minds and hearts of that beloved elder of the First Presbyterian Church of Durham, Mr. R. D. Blacknall, and of his devoted wife, who lived on their plantation about a mile distant, to do something for the redemption and Christian education of the people who lived in this apparently God-forsaken community, so near their door. And so, with the enlisted sympathy and support of Mr. W. P. Jordan, another elder of the First Presbyterian Church of Durham, Mr. and Mrs. W. O. Blacknall, Miss Samantha Sykes, Miss Hallie Holman, and Mr. Wade Adams, was started a work which, under the providence of God, was destined to grow into a power for good in the growing and still growing community of West Durham, a work that has grown into a thing of beauty, an ornament in the Kingdom of our God, and by His grace shall be a joy forever.

The work itself was very meagre in its beginning, meeting with apathy and, in some cases, with open hostility on the part of those who were intended to be benefited, as such movements often do in communities of like nature, but the faithful devotion and untiring enterprise of this little band of earnest Christians held the work together, and the progress, though slow and oftentimes tedious, was sure and steady.

In 1896 the school was moved to a small cabin in West Durham, the better to accommodate the growing population of this community. This move was a wise one as evidenced by renewed growth and activity. About this time Mr. Jordan, who had been superintendent of the school, gave up the work to serve in the Edgemont work, and Mr. R. D. Blacknall, who had been assistant superintendent, became the superintendent, which position he held with untiring devotion, unmitigated zeal and a supreme faith, until called to his reward in the year 1900.

In 1896 Dr. L. B. Turnbull, pastor, and the officers of the First Presbyterian Church, who had been actively interested in the work from its earliest conception, taking cognizance of the growing needs of this and other missions of the church, called Rev. C. W. Maxwell to labor as assistant to the pastor, in charge of the mission work. He began his very faithful and fruitful labors in September, 1896, and continued for 16 months, resigning November 16, 1897. On July 14, 1897, the first definite steps were taken to erect a house of worship, the land for church and manse having been donated by Mr. J. R. Blacknall. On the 25th of that same month Dr. Turnbull and Mr. Maxwell were authorized to proceed "as far as funds in hand would permit," and the building was occupied and dedicated August 7, 1898, during the pastorate of Rev. R. L. Wharton, who was called to the work May 25, 1898, and labored faithfully until called to the foreign mission field in December, 1899.

On December 12, 1899, Rev. J. L. Wicker accepted a call to this work and during his brief pastorate, which ended in death April 15, 1900, he endeared himself to his people and advanced God's Kingdom by his deep piety and faithful devotion.

In Mr. Blacknall's death, which occurred March 26, 1900, the work sustained such a shock as to make it almost appear that it had grown up entirely around his personality and was dependent upon him for its existence. The succeeding five or six years witnessed the heroic efforts of such men as Rev. R. Gordon Matthewson, who labored as stated supply from April 7, 1901, to 1905; Messrs. T. J. Fetzer, W. D. Carmichael, W. O. Blacknall, Ewell Somers and others, to bolster up and inject new life into what was a decadent and apparently hopeless institution. In this connection we should not neglect to mention the work of Mr. C. C. Cross, then a member of the Baptist Church, who acted as superintendent when the school was without regular superintendence, and otherwise aided in conducting the school and holding it together, with the same unselfish devotion that he would have exercised toward a school of his own denomination. Also this record would be incomplete if we failed to mention the services and devotion of the Godly women who labored, in season and out of season, for the success of the work—Mrs. W. O. Blacknall, who at one time made an every member canvass and functioned as deaconess; the Misses McDonald, Holman, Conrad, Goodwin, Irvin, Hines, Sims, Maples, Anderson, Singleton, Thomas and others.

It is impossible to depict, in this brief narrative, the discouragements, the obstacles, the apparent hopelessness, which these workers were called upon to endure and overcome, and had it not been for the unfeigned faith, the untiring devotion, and the sublime spirit of unselfishness which characterized the workers, a grave stone, instead of

the beautiful church edifice which overtops this memorial, would have been the result.

On February 13, 1906, Rev. T. F. Haney took up the work laid down by Mr. Matthewson, and found that through various circumstances the pathway, over which the little flock was called to travel, was becoming harder and harder. On August 26th of that year Mr. W. O. Blacknall's death robbed him of one of his mainstays in the work. The passing of this beloved elder and co-laborer was indeed a blow, as his love and genial fellowship constituted a mighty factor in holding the work together in these trying days, and is still dear to the hearts of the membership of this church. Shortly thereafter the removal to another State of Mr. Ewell Somers and family still further crippled the work.

About this time, from various causes, the workers became so few and the work itself so weak and discouraging that it was made the subject of special sermon and prayer by the pastor of the First Church, Rev. E. R. Leyburn, who, at the close of the service, called for volunteers for the West Durham work. Mr. Geo. H. Beall, Mr. A. L. Kirkland, Mr. Zeb V. Roberson and Mr. Jos. L. Conrad volunteered to take up the work and on the following Sabbath started. Mr. Conrad was elected as superintendent of the Sunday School, which position he has held continuously up to the present time. Mr. Roberson was elected secretary and continued to function as such until he began preparation for the Gospel ministry. Mr. Beall was elected teacher of the Bible Class, and Mr. Kirkland teacher of a class of boys. These also continued to faithfully and efficiently serve the school as long as their circumstances permitted. The infusion of this new blood into the organization of the school and chapel work seemed to put new life into the institution, to encourage the other workers to renewed efforts and zeal, and marked the beginning of a new era.

Starting off with a school, the average attendance of which was about 25, the uphill climb was commenced, and although attended by discouragements and adverse circumstances, this climb was continuous, steady and gratifying. The Sunday School was reorganized under their leadership, new classes formed, additional teachers appointed, and a full program of self-help and development of local talent commenced. The wisdom of this program has been proven through the succeeding years of growth in all things tending toward efficiency, stability and usefulness.

Mr. Haney left the charge in 1909, to be followed by Rev. M. N. McIver, whose genial pastorate covered the period from October 10, 1909, to May, 1910.

Rev. John L. Yandel was called to this work in March, 1911, and continued to minister faithfully and effectively until July, 1914. During his pastorate continued improvement was experienced. The interior of the church was remodelled and refinished, and Christian liberality became an outstanding feature among the people. A tower and bell and new organ were added to the physical equipment of the church, and gratifying activity in the various departments of the work was experienced.

At intervals during this period the advisability of withdrawing from the West Durham work and closing it up had been discussed by the officers of the First Church, and it fell to the lot of Mr. J. L. Conrad, who himself was a member of the diaconate, to champion the cause of West Durham, oftentimes in the face of strong opposition, and it was largely due to his determined stand and influence that such action was prevented. As late as September 11, 1912, the session commissioned Mr. Geo. W. Watts, lifelong friend of West Durham and the Pearl Mill work; Mr. W. D. Carmichael, and Mr. Jos. L. Conrad, "to consider the discontinuance of the West Durham work." The eventual outcome of this commission was that in October, 1912, Mr. Yandel became the first full-time pastor of the West Durham Chapel work, the First Church to pay half his salary and the chapel to pay the other half. This arrangement was continued until July, 1914, when Mr. Yandel resigned to accept a charge elsewhere.

He was succeeded by Rev. J. A. Satterfield, a Godly and consecrated man, who came to the work in November, 1914, and who labored in this field effectively and untiringly for the Master for about two and one-half years. During his pastorate several families moved into the community, notably Dr. J. Reid Sterrett and family, Mr. P. B. Parks and family, and Mr. S. L. Claytor and family, all of whom were most excellent workers in the church and Sabbath school and societies and deeply interested in every activity of the church.

Also during Mr. Satterfield's pastorate the church was organized. At the spring meeting of Orange Presbytery a petition of 73 members of the Presbyterian Church residing in West Durham having been presented, requesting the organization of a church, a commission consisting of Rev. E. R. Leyburn, chairman; Rev. K. L. McIver, and Rev. H. S. Bradshaw, alternate, and Elders Hill C. Linthicum and W. P. Jordan, were appointed to effect the organization, if the way be clear.

The commission met in the West Durham Chapel at 3:00 o'clock p. m., May 7, 1916, the appointed place and hour. The commission was called to order and its session opened with prayer, Mr. W. P. Jordan elected clerk, the purpose of the commission stated and the church organized, in accordance with the provisions of the Book of Church Order, with 93 charter members. The congregation then elected the following officers by ballot, without nominations: Elders—J. Reid Sterrett, P. H. Gwynn, E. N. Woods. Deans—S. C. Woods, T. W. Cole, Joseph Jones.

After the ordination and installation of these officers, Mr. H. C. Linthicum moved that the new church be named the "Blacknall Memorial Presbyterian Church," which motion prevailed. A call was extended to Rev. J. A. Satterfield, accepted by him, and he became the pastor and served the congregation with untiring devotion until the spring of 1917.

In July, 1917, Rev. C. D. Whiteley, who had just completed the course at the Union Theological Seminary, accepted a call to the pastorate and was duly ordained and installed. A short time thereafter a congregational meeting was called for the election of additional officers, and Mr. S. L. Claytor and Mr. J. L. Conrad (he having recently deposited his letter from the First Church) were elected elders, and Mr. P. B. Parks was elected deacon. He immediately started an aggressive work and great zeal and enthusiasm characterized his labors in organizing the young people's work. The church grew in membership and activity steadily and the need of a new church edifice, which had been apparent for some time, began to loom large on the horizon.

After a careful analysis of the situation by the officers, the congregation purchased a lot on the corner of Trinity Avenue and Eighth Street. A building fund campaign was organized and made considerable progress. The whole church rallied to this work and was greatly benefited. In January, 1921, Mr. Whiteley resigned as pastor and was succeeded by Rev. J. S. Kennison in July of that year. The work has gone on a pace since he came to it, the deep piety and fervent zeal of the man making its impress, not only upon the congregation but upon the community. His labors, augmented by those of his faithful wife, have been richly blessed and of a truth we can say, "God has promised good concerning Israel" for the prospects and attainments of our church are bright and gratifying.

The building committee, consisting of Messrs. J. L. Conrad, chairman; P. B. Parks and J. J. Woods, after considerable delay in securing plans, made a contract with Mr. W. H. Woods and started actual building operations in November, 1922. Today a beautiful building stands as a monument to the heroic sacrifice and self-denial of a loving and united people, whose chief end is to glorify God and enjoy Him forever.

It is with great joy and thanksgiving that we enter this new house of worship, erected to God and dedicated to His service. There is a touch of sadness that reaches every heart, however, as we enter here and note the absence of our beloved brother elder, J. Reid Sterrett, whose heart was in this work and whose service and Christian liberality were so very typical of that spirit which made this edifice possible. He looked forward to this day with joy and, although the Great Architect of the universe has called him to a higher service, he is no doubt rejoicing with us in this good hour.

Truly can this church sing:

"Thro' many dangers, toils and snares
I have already come,
'Tis grace has brought me safe thus far,
And grace will lead me home."

The fire upon the hearth is low
And there is stillness everywhere,
And, like winged spirits, here and there
The firelight shadows fluttering go;
And as the shadows round me creep,
A childish treble breaks the gloom,
And oftly from a further room
Comes: "Now I lay me down to sleep."

And, somehow, with that little prayer
And that sweet treble in my ear,
My thought goes back to distant years,
And lingers with a dear one there,
And as I hear my child's "Amen!"
My mother's faith comes back to me—
Crouched at her side I seem to be,
And mother holds my hands again.

Oh, for an hour in that dear place,
Oh, for the peace of that dear time;
Oh, for that childish trust sublime,
Oh, for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone
And, "Now I lay me down to sleep."

SUNDAY SCHOOL EXTENSION

(Continued from page 5)

local school by the gathering in of all in the community who are without gospel teaching. Sunday School Extension also promotes the outpost mission school one of the most fruitful and effective evangelistic agencies of the local church. Teachers in many of our mountain schools do Sunday School Extension Work on Sunday, reaching thousands of children who otherwise would not be touched by the school or the church.

The Sunday School missionary renders a difficult and adventurous service in the hard places of our Church's territory. He is the agent of Sunday School Extension the great home mission and evangelistic agency which claims the financial and moral support of the Church.

What Has Sunday School Extension Done for the Church?

In these days of business methods and practical testing of results in Church work, concrete facts and figures make the best appeal to those who have money for investment in spiritual values. There are some results which cannot be expressed in figures, such as the creating of a friendly atmosphere for the approach of the evangelist and the home missionary, the recruiting of future ministers, teachers and missionaries for the Church out of these fertile but uncultivated fields which the Sunday School missionary develops, and the influence of the missionary's work in the lives of those who move in a steady stream from the outlying sections into the well-churches villages, towns and cities.

During the past 20 years there have been ups and downs in Sunday School Extension, and during much of the time the number of workers in the field has been greatly reduced because of the slender financial support, yet the following figures covering this period challenge the attention and sacrificial giving of the Church:

Sunday Schools Organized by field workers....	819
Sunday Schools re-organized by field workers	348
Churches organized out of Mission Sunday Schools	152
Conversions	14,663

The opportunity for effective Sunday School Extension Work along the lines indicated above is greater now than ever before. Quite a number of Presbyteries yet unsupplied with workers are eagerly asking for Sunday School Missionaries. They write that the fields are white unto the harvest and that the Church has a golden opportunity for an abundant ingathering of souls.

Our present expenditures for Sunday School Extension are running beyond the income furnished by the Church. We cannot take further steps until the Church gives us warrant to do so by larger contributions. What will be the response of your school to this golden opportunity? Workers are ready to enter the fields. Will you not greatly increase your offerings this year so that the Church may move forward and take possession of a larger area in the name of Jesus Christ?

Send offerings to R. E. Magill Treasurer, Box 1176, Richmond, Va.

DECLINE OF ANCESTOR WORSHIP

This clipping is the leading editorial from the English edition of the Osaka Mainichi for May 31st. Although the English edition is only a small four-page sheet it reproduces for English-speaking readers and Japanese students of English the leading news items and the general attitude of the great Japanese Osaka Mainichi Shinbun (Osaka Daily), one of the most influential papers in Japan, having perhaps a larger circulation than any other Japanese daily.

The Government action quoted by the Home Minister here, together with the attitude of the editor of the Mainichi, should give American readers some idea of the relation of Shintoism to the Japanese state and society, also of how necessary it is considered by those in authority for the welfare of the nation. Naturally it constitutes an ever-present and ever-obtruding problem for the missionary and the native church. It is noticeable in this article that although an attempt has long been made both by the Government and by private individuals to identify Shinto worship with reverence rather than worship, the writer of the editorial uses the English word worship about which there can be no quibbling.

The hope in the whole situation lies in the change that is taking place in the Japanese people and their social relationship. And the elements in this change that give the hope are those brought about by Christianity. The prayers of God's people are needed to the end that the Government may see the futility of attempting to stabilize society by means

of idolatrous practices or anything short of God's truth.

In his speech at the Governors' Conference which is being held in Tokyo, Dr. Mizuno, Home Minister, made the following remark concerning our ancestor worship:

"The Government, realizing that ancestor worship is the essence of our state and that it has close connection with the spiritual welfare of the people, has decided to establish a commission which shall investigate the affairs relating to Shinto shrines throughout the country. The Government believes this to be the first step towards developing our national virtues."

It is indeed deplorable that worship of gods and ancestors has been declining throughout the land. There is little wonder that the Government should take measures for meeting the present situation. They should guard against taking any hasty measure against this state of affairs, however, because of the magnitude of the question. Before taking any definite step towards remedying the present condition of our ancestor worship, we must go deeper into the root of the problem.

So far as our knowledge goes, the reason why the Japanese have excelled other nations in ancestor worship is the fact that our social system has hitherto been built upon a simple family system. It follows, therefore, that, if we are to preserve ancestor worship, we must preserve the family system itself.

Whether or not it is possible to preserve the family system at the present time is a very difficult question. It is undeniable that our family system, which has been revered and regarded in Japan for several thousand years as indispensable, is being undermined every year; and it has ceased to be either the basis, or economic unit, of our present day society. The ancestor tablet, which our parents used to worship with laud and chant at their family altars, is now being neglected by our housewives; and the commands of the house father, who was formerly regarded as the source of wisdom and authority, are no longer regarded.

As the result of all this change the relations between father and child have undergone a great change, and the father now neglects his part in instructing his child, and the child disregards the filial obedience due to him. Not only that, but mutual sympathy and help and also the spirit of self-sacrifice as well as obedience to superiors have been given to the wind.

The decline of the family system in Japan is due to numerous causes, such as the transformation of the economic system, development of individualism, and the increase in the number of women engaged in industry. If we are to preserve the family system, therefore, we must study the causes of its disintegration. Dr. Mizuno, however, did not touch on this matter at all in his recent speech before the Governors.

We would advise the Government authorities not to be contented with the mere establishment of a commission but to go deeper into this question which so greatly concerns the welfare of our nation.

"RAGS, BONES, OL' IURN!"

By Rev. Geo. F. Robertson

When at Princeton Seminary, the writer heard this cry—"Rags, bones, ol' iurn"—he was puzzled at first to know just what the fellow said. But hearing it frequently, he soon learned what the man said and meant. It was plain as day. From one of our mountain schools has come the cry, "Old clothes, old clothes," so often that we think we know what it means. Some perchance think it not quite dignified enough for the purpose in view. The writer heard Sam Jones once when he answered his critics as to his irregular methods. He said, "Buddy, you show me your string of fish by your regular methods, and I'll show you mine by my methods." This is not to defend extreme irregularity in our work, but to show that sometimes this undignified way of building a school is a success. We have heard Dr. Mary Martin Sloop's call for "ol' clothes" until we think we know what it means. But, Reader, you can never realize what this appeal means to hundreds of the mountaineers and their homes or to the great outside world, until you see for yourself.

Crossnore School is a living example of the power of old clothes. It is said that clothing makes the man. Well, clothing has made Crossnore School, which is in the business of making men and women worth while. I guess that Dr. Mary Martin Sloop is willing to compare strings with any institution in the land when you take into account the raw material she begins with, the means of support and especially the great results which will be

felt sooner or later to the utmost bounds of the church. Old clothes did it. This means little or nothing to the donors, but volumes to the Crossnore School.

It would pay any of our strong churches with so much money in their possession to send some of their money-holders to the mountains, first to places not yet overtaken in the work of church and school, and then to Crossnore, Banner Elk and other places well known to the readers of our Church papers, just to see how the grace of God can use and has used the few men and women and the meagre means in the development of some of the finest of character—men and women—the equal of any in the land.

I have just been to Crossnore. I was amazed at what I saw and heard while there. Of the three or four graduating classes of the accredited high school taught there nearly every one will go to some college. Most of these graduates have some worthy vision to whose realization they are working. One of the graduates of the last year is the mother of two boys who were in the lower grades. This very worthy woman will take a course in dress-making and return to Crossnore to teach this art to the girls. The teacher of agriculture, a man above the average in intelligence, a graduate of the state school, is a product of the mountains and of Crossnore, a man on his job and well qualified for his place.

In a room not over 30 feet square are as many looms as can be put in to allow the least space for passing between. Here is the miracle room so far as material things go. Those deft-fingered girls take the thread and weave such wonderful old-fashioned counterpanes, towels, hit-and-miss rag carpets (other patterns, too), scarfs, table covers, and even a beautiful pattern for dress goods. "Weavers in the Sun" are these happy, busy girls.

Send orders to Crossnore for these goods. You will get the worth of your money, to be sure, and will be helping to build up a school that is building character. Send your second-hand clothing also to Dr. Mary Martin Sloop, Spruce Pine, N. C., C. C. and O. Railway. There is immediate demand at good prices for every sort of wearing apparel, from hats to shoes—absolutely everything that is not worn to a frazzle is saleable and that readily.

Crossnore needs more buildings. The boys' only dormitory is the little old school house that had but one room when Dr. Sloop took charge, but is now enlarged to four rooms, accommodating at best only 16 boys. What are they among the many who want to come to this splendid school?

The pupils are aided as much as possible by fair wages for work done, but every fellow gets his wages in money, and is expected to pay promptly for his board and meet all necessary expenses. The honor system prevails, and, if there is persistent failure, why, the distance back home is no greater than it was when the recalcitrant first came to school, but it may be the via dolorosa to him. It may prove the turning point in his life when he can return with every promise of making good.

The girls at work during vacation in the weaving room were neatly dressed, and in good taste, and as clean as that pure mountain water, good soap and plenty of elbow grease could make them. Take them as I saw them and put them unchanged in any way into any city public school, some of those city girls will have to be mighty good lookers to outlook them.

Churches, send your men to visit these mountain schools. Send your money and your cast-off garments and help to put up the buildings so much needed, as dormitories, industrial building, reading room and gymnasium with shower and tub baths, and when you shall have done your part, the blessed return will be not only in the satisfaction of having done your duty, but of having a part in the development of life and character that will bless and gladden the world.

THE TAX ON WINDOWS

In Edinburgh once my eye was arrested by the aspect of blank windows in certain fine old residences. Sills and headers were there, but no frames, or if frame and glass, the latter was painted against outlook. Houses were built thus in order to avoid the tax on glass. When the symmetry of a wall seemed to require windows, they were built "blind," as we say. That particular inhibition is a thing of the past. Yet, even today, there is a tax on those windows through which the soul looks away toward the greater realities. Spiritual outlook is costly always, as Daniel found in Babylon. Babylon were not Babylon at all—it were a sort of New Jerusalem, if one could be conscientious and brave, loyal to his brightest dream and his God, without expense to himself. But the soul's open window is worth all that it costs.—George Clarke Peck.

CHURCH NEWS

(Continued from page 9)

anything else "canable." Quite a few of the boys stayed on during the vacation period and were of great assistance in the work. It gives one a happy and a restful feeling to take a look at the cans, realizing the help their contents will be this coming season in a varied menu and a saving of expense. Cor.

GEORGIA

Decatur—Our church has opened its fall and winter campaign with enthusiasm. Mr. S. W. Dendy's work with us this summer was particularly helpful, especially in the matter of perfecting details of our church organization. Our new Sunday School building promises to be ready for occupancy by or soon after Rally Day. This will furnish us one of the most complete plants in this section, and should mark a great advance in our church life. Dr. Campbell Morgan's coming to us for this year is set for the week beginning November 18th. We are welcoming this week our affiliate members from the crowded lists at Agnes Scott. Dr. McGeachy and his family report a most pleasant vacation in North Carolina.

KENTUCKY

West Lexington Presbytery—Five young men, all of them of great promise, have been taken under the care of West Lexington Presbytery during the past six months, as candidates for the ministry, one of them looking to the foreign field as medical missionary.

Maxwell Church, Lexington—Upon Dr. Gray's return from his vacation which was a chautauqua lecture trip through the central west, where he gave 100 lectures, speaking twice a day, it being his 16th year in this work, he was surprised by being presented with a beautiful manse opposite the church, which the members had purchased during his absence. The house has ten rooms, is of white brick construction, and cost \$11,500. Up to the present time the church has allowed the minister to live where he pleased and paid the rent, but owing to a shortage of houses it was a difficult matter for the minister to secure just what he wanted in the right location.

Notes on the Kentucky Field of Christian Endeavor—A remarkable society in Kentucky is in the county jail at Harlan. Out of 75 men in the jail, 32 are active members of the society, 72 are Comrades of the Quiet Hour. They have a Bible Class whose lessons are carefully prepared for recitation, and the work is greatly enjoyed by the men. A new library is being started for them and the county judge gave ten dollars as a beginning of the library fund. Christian Endeavor papers and good magazines have been subscribed for. The society at Pleasant Valley heard about this work and sent a number of Bibles and Testaments.

The first of our series of summer and fall conventions was that of the Tenth District held at Pineville the last week-end in July. Out of 14 societies making up the District 12 were represented. Ninety-one registered for the great fellowship banquet on Saturday night. Resolutions were adopted supporting State and National aims. This District is but three years old and has been making a very fine record.

The Garrard County Christian Endeavor Union held a rally at Fairview on the evening of August 9. This county has societies in every church but three of the brotherhoods supporting Christian Endeavor, and efforts are now being made to organize in those churches. Most of these societies are in rural districts, the numbers are good and the workers as a rule very efficient. This is the home county of the State Field Secretary.

A new society has been organized in the Presbyterian Church at Corbin, and one in the Congregational Church in that city.

MISSISSIPPI

Senatobia—The attendance of the Sunday School in the church has almost been doubled since July 1st. And the attendance at church has increased fully 50 per cent since that time. By increase is meant new attendants largely.

The pastor, Rev. W. L. Latham, has rendered service to the entire town and community by his public spirit and activities for the uplift of the community. And the appreciation of the people is shown by church attendance.

The membership of the church has increased 10 per cent since April 1st, and there are prospects for further growth.

The consecrated and faithful wife of our pastor has done excellent work with the Junior Young People's Society, for which the entire church is grateful. Cor.

OKLAHOMA

The Presbytery of Mangum met in the First Presbyterian Church of Gotebo, Okla., September 11, 1923, at 8 p. m. The opening sermon was preached by the retiring moderator, Rev. Henry Austin. His topic was, "Rahab's Faith." Elder H. H. Anderson, of the Gotebo Church was elected moderator; elder

C. E. Devin, of the Apache Church was elected temporary clerk.

Since the last meeting of Presbytery three strong ministers of the Presbytery have been lost: Rev. W. W. Sadler has moved to South Carolina; Rev. C. V. Crabb to Mississippi; Rev. G. P. Devin to California. The chairman of the Home Missions Committee spoke favorably of the evangelistic work of Rev. R. P. Davis, Presbytery's evangelist. It is the hope of the Presbytery to have a meeting, led by the evangelist, in every church of the Presbytery. Presbytery will meet in Minco at its Spring meeting. J. W. Moseley, S. C.

TENNESSEE

The Synod of Memphis will meet in the Woodland Street Presbyterian Church, Nashville, Tenn., September 25, 1923, at 8 p. m. J. H. Lumpkin, S. C.

Nashville Presbytery—At a called meeting of Nashville Presbytery in Nashville, Tenn., on September 10th it was decided to hold the next stated meeting of the Presbytery following the Synod, at Decherd, Tenn., on Tuesday, October 9th, at 8 p. m. W. C. Alexander, S. C.

Presbytery of Memphis—The provisions of the Book of Church Order having been satisfied, the Presbytery of Memphis is called to meet, September 26, 1923, in Woodland Street Church, Nashville, Tenn., at a convenient hour, during the sessions of Synod there sitting, for the purpose following, if the way be clear:

1. To receive several ministers, seeking admission into Presbytery.
2. To place in their hands calls from churches, and take orders for their installations, as the cases may require.
3. To transact any other business growing out of the above matters.

C. W. Sommerville, Moderator.

Memphis, Second Church—On Sunday morning, September 9th, a number of Memphis churches made special appeals for their missionaries and their work in Japan. At the Second Presbyterian such an appeal was made. Up to date \$194 in cash was given by the congregation and \$27 in pledges; \$25.75 from the Sunday School, not including \$20 from the Philatheas; \$18.85 from the "Boosters" class; making a total of \$285.60. It is hoped to make this \$500 next Sunday.

The reason for these special appeals is evident to a thoughtful observer. They are in no way to compete or oppose the Red Cross appeal. The idea is to stand back of each mission with funds to enable the representatives to do any personal relief work, not only in the name of America, but of Christ and His Church. As a matter of actual fact, most of the American General Relief will come from the generous hearts of Christian Americans in the churches. It was so during the war in relief contributions. No opportunity for service by our missionaries for preaching Christ in Japan has ever equalled this.

To add to the interest in the Japanese situation the large sheet of Japanese missionaries' pictures issued by our committee, was placed in the vestibule of the church and the missionaries living in the devastated area were marked with a cross. Along the side was a map of Japan and our missions there with the affected area encircled. Fully a half of our mission work in Japan has been affected directly and of course all of it has been indirectly affected. Mr. Alfred Mason, an elder of this church and superintendent of this Sunday School is a member of our Foreign Mission Committee.

WEST VIRGINIA

Romney (Synod of Virginia)—The pastor-elect, Rev. Charles R. Bailey, together with his family arrived the first day of September. The good ladies of the congregation had prepared the manse for immediate occupancy by making up the beds and laying the kitchen fire. The men had already brought in provisions and placed them in the pantry. The new pastor preached to large congregations both morning and evening the following Sunday. The manse has recently been refinished throughout. The church has four Sunday Schools and the outlook for the future is bright.

Greenbrier Presbytery—The Presbytery met in regular Fall session in the Liberty Church near Greenbank, W. Va., on September 4, 1923, at 3 p. m. There were present 18 ministers and 22 ruling elders representing the churches.

The opening sermon was preached by the retiring moderator, ruling elder, Calvin W. Price, of the Marlinton Church, from the text, II Chron. 24:5: "Howbeit the Levites hastened it not."

Rev. O. N. Miles was elected moderator, and Rev. Paul Nickell and ruling elder F. C. Nickell were elected temporary clerks.

Rev. W. C. Frierson was dismissed at his own request to the Presbytery of Abingdon that he might accept the call to become pastor of the Presbyterian Church at Blackey, Ky.

Rev. S. E. Paxson was received from the Presbytery of Ebenezer in Kentucky and a commission was appointed to install him pastor of the Richlands Church.

Rev. Paul Nickell was called to Alderson Church and a commission was appointed to install him pastor.

Rev. R. B. Hudson resigned as pastor of the Mt. Pleasant and Hillsdale churches and the relation was dissolved and he was given permission to labor without the bounds of Presbytery till the Spring meeting.

Rev. R. L. Kinnaird preached the Presbyterial sermon on the subject of "Unbelief." His text was I John 5:10.

Conferences were held on Men's Work and on the subject of General Assembly's Home Missions, in which several interesting addresses were made on these important subjects.

By appointment of Presbytery sermons were preached by Rev. T. P. Allen and Rev. J. E. Flow.

Rev. H. H. Orr and Rev. F. W. Gray were added to the Committee on the Revision of the Book of Church Order which consisted of Rev. F. P. Sydenstricker, Dr. John I. Armstrong, and Dr. J. E. Flow.

Dr. Flow was reelected unanimously as Presbytery's evangelist for another year.

A special committee to study the matter of the incorporation of religious bodies in West Virginia, consisting of Rev. F. W. Gray, J. E. Flow and Calvin W. Price. This committee is to report at the Spring meeting.

Rev. J. C. Johnson with Dr. Armstrong as alternate, was appointed to preach the Presbyterial sermon next Spring on the theme: "How does Christ the Son reveal God the Father?"

A resolution of thanks was adopted by a rising vote to the good people of Greenbank for their generous hospitality in entertaining the Presbytery.

The invitation of the Spring Creek Church at Renick was accepted for the Spring meeting of Presbytery. The time was set for the Monday after the second Sunday in April, at 8 p. m.

Presbytery adjourned to meet in Lewisburg at 1:30 p. m., on September 21, 1923. J. E. Flow, S. C.

YOUNG PEOPLE

(Continued from page 8)

8. Study Classes.—One point for largest number of societies completing a Study Class which requires five or more periods of forty-five minutes each.

9. All-South Convention Registrations.—(Richmond, Va., July 10-14, 1924). One point to first state, one-half point to second state, and one-third point to third state to reach its goal; with an extra point to the state going farthest beyond its goal. (Time limit on this extra point, June 1, 1923, to July 9, 1924.)

10. Pocket Testament League.—One point for largest number of members secured.

The Junior Endeavorers of the Presbyterian Church of Abbeville, S. C., have recently organized and are interested in getting new plans in order that they can be the best society in South Carolina. Miss Mamie L. Morse is their superintendent.

Miss Willie Clyde Lloyd has reorganized the Junior Society at the First Presbyterian Church in Augusta, Ga. This is a big church and big things can be expected from the Juniors.

The Battle Hill Sanitorium Junior C. E. Society of Atlanta, Ga., writes that it has just elected new officers and is ready to begin some real work. Every one of its nineteen members has completed the First Grade Memory Work since the society was organized in February, and is now working on the Second Year. Mrs. Carswell and Miss Hatcher, a nurse, with their Juniors, are doing a fine work.

Miss Elizabeth Falk, of the Midway Church, Maxton, N. C., a Christian Endeavor Expert, has just given this course and graduated three new experts. They are: Messrs. Lee McFarland, Chas. F. McRae, and Mr. Altan Thompson, the first and last named being elders in the church, Mr. McRae being a deacon and also a candidate for the ministry.

The Midway society held five special meetings in August, besides its regular meetings. The special meetings included several held in the homes of shut-ins.

THE TWO PRAYERS

Last night my little boy confessed to me
Some childish wrong, and, kneeling at my knee,
He prayed, with tears: "Dear God, make me a man
Like daddy, wise and strong; I'm sure you can."
Then, while he slept, I knelt beside his bed,
Confessed my sins, and prayed, with low-bowed
head:

"O God, make me a child, like my child here—
Pure, guileless, trusting thee with faith sincere!"

—Andrew Gillies, in the "Church School."

It is the sweep of the tide that carries the waves over the bar. The vehemence of righteousness breaks down barriers and sweeps on to victory.

IT'S TWO CENTS WELL SPENT
SEE PAGE 19

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CHILDREN

(Continued from page 15)

to see if it is really so. Yes, there they are—one, two, three, up to twenty. They are at the end of the long parade, but they are worth waiting for. See them go by, every elephant with his trunk stretched out and holding fast to the tail of the elephant in front of him. They look so big and their skin is so tough. No wonder hunters use them in India to hunt tigers with. You have seen pictures of these great animals with a saddle looking something like a summer house. In this house ride the hunters at a safe distance from any man-eating tiger. The elephant doesn't look very afraid either. I imagine he doesn't mind a tiger's scratch any more than we do a cat's scratch.

There is, however, a tiny little animal that elephants are very much afraid of. I used to be afraid of them myself, for they swam around in the water of the pond where I went swimming when I was a boy. Sometimes they would fasten to my leg, and before I could get at them they would be filled with blood. We called them blood-suckers, but a more polite name is leeches. Dan Crawford, who lived 23 years in the jungles of Africa, tells us that these leeches are very plentiful in that country also. Now an elephant is deathly afraid of a leech. That seems almost nonsense, for what can a tiny leech do to a great elephant? His skin is so hard that no leech can bite him. It certainly would seem so. But an elephant has to drink through his long trunk, and the inside of that trunk is very sensitive. It may happen that a leech will be in the water and fasten himself to that sensitive skin. Then there is a terrible commotion. The elephant cannot scratch the leech off. He is almost "tickled to death." Yes, I really mean it, for sometimes the elephant is so irritated by the tiny leech that he thrashes out his own life. Dan Crawford says he has come upon places in the forest where an elephant has rolled over and over in a frenzy, snapping the trees off and sometimes dashing out his own brains just because a tiny leech was fastened inside his trunk. That is why elephants are so careful to wave their trunks over the water they drink. They are looking for leeches.

The worst enemies we have are like leeches. They are very small, but when they fasten themselves upon us they cause much misery. One bad word hidden away in our minds, one evil thought cherished in our hearts, a little anger or jealousy that clings to us—how these things do bring misery! Do not be deceived just because some call it a "little sin." Remember the little leech and the big elephant.—Ex.

WHAT THEY CAUGHT

"Four deluded youngsters
On a summer day,
Just to go a-fishing
Slyly ran away.
Willows, worms and tackle
To their work they brought,
And, if you'll believe me,
This is what they caught.

"Tommy caught a wetting,
He was over-bold;
Jimmy caught a scolding;
Johnny caught a cold;
Harry caught a whipping,
Much against his wish.
But, with all their trouble,
No one caught a fish!"

Story and Incident

HOW JACK WON

By Helen P. Hansen

It was too bad. Jack loved his father and mother dearly, but it was beyond him to understand their way of looking at things sometimes. Now why couldn't they go with him next Sabbath?

He sat thinking the matter over. 'Rally Day!'—that was what the superintendent had called it. Next Sunday would be Rally Day. How his face had shone as he spoke of it! "It will be a big day for our splendid church school," he had said. Bring every member of your family. And particularly invite father and mother to enjoy the program with us.

Then after the lesson, Jack's teacher had spoken so earnestly and happily to them about the fine program for Rally Day, and had given each one of them an envelope containing an invitation, which she herself had written, to their parents. All of the six boys in the class secretly adored her and would do anything for her, and, besides, they knew there would be a big time next Sabbath. Had not their class been drilling on a special part in the program?

So it was no wonder that Jack had run home full of enthusiasm, and could talk of nothing else at the dinner table that day. Not only father and mother must come to the church school, but even tiny sister, Lou. Jack knew there was a special room where baby girls and boys could be taken care of while the school was going on.

But somehow his enthusiasm had failed to be catching. He had cornered father alone, and then had interviewed mother, but to no effect. Both had smiled at him and said they were glad he enjoyed his Sabbath School, and so on; father had even joked him a little about it; but as for taking his invitation seriously—they simply put him off by saying there was too much to do on Sunday.

He had gone so far as to offer to take care of baby Lou all Sunday afternoon, if mother would go in the morning. If that did not work, what would? And it didn't.

Jack had never stopped to think of it before, but really, father and mother never went to church. They liked to have him go to Sabbath School, but never asked him what he learned there. If they only could hear the stories and songs and the verses, and meet the teachers they would understand. Yet he remembered that they had been very particular when they moved to this neighborhood where there was a good church, but—funny now, wasn't it?—they never went to that church.

He paused a minute in his whittling. How was there "so much to do on Sundays" that Rally Day had no attractions? Mother had said something about household duties, and guests for dinner, and taking care of the baby. But father—"I know!" exclaimed Jack to himself, and went on whittling again, "it used to be the Sunday paper, but now it's the automobile!"

That was it! Sunday morning was father's big chance to go out and rub and polish and tinker and experiment with the pride of his heart, the handsome new car, only one month old, that stood in the garage. How they had all wanted a car! From the time that Jack had first learned to steer a tiny automobile with pedals, and then

his velocipede, and roller-coaster, he had dreamed of the day when he would get his hands on a giant steering wheel and make a real automobile go the way he wanted it to.

So he knew how his father felt about his auto. He loved it too. And one day he had been allowed to squeeze up close beside his father and take the big wheel and guide it almost a mile; and his father had said, "You have a surprising knack at it for such a small boy."

"Brrr-rrr-rum-um-um-um!" came a

sudden rumble from the direction of the garage.

Jack started up. Who was stealing their car. The garage door opened and there was mother driving out the car with baby on the front seat beside her. She had resolutely pulled herself out of bed to keep her promise to meet father with the car at his office four miles away.

"Hop in, Jackie!" she called, holding the front door open invitingly.

In a moment he was beside her, lifting baby Lou over to the protection of



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right arm so that he could be next to his mother.

"Your father wanted me to come for him early, at four o'clock. We must have time to make it if we go a good pace," she remarked, as they turned into the street.

They rounded one corner and another, and then turned on to the highway that gave them almost a straight run to the business district, with a stretch of country between.

On they sped. Suddenly Jack realized their machine was moving from the side. It started to veer to the right.

He shot one look at his mother's face and then grabbed the steering wheel. That glimpse had shown him his white face and closed eyes!

He threw all his strength on the wheel, wrenching it from the edge of the ditch. At the same time his mother seemed to collapse sideways away from him. She had fainted.

Jack did not dare to look at her as he clung to the wheel. The car swayed this way and that before his "snack" of steering seemed to return. As white-faced as his mother he got in the middle of the road and held it there.

But how could he stop it! He knew nothing as yet of throttles or levers, and all of his strength could not have handled the brakes.

Beside him baby Lou was calling, "Mommer! Mommer!" and beginning to clutch at him, somewhat sensing danger.

Then behind him the throb of an engine growing louder. A man's voice was calling, "Hold on, boy! Hold on!"

A car loomed along side. A man stood on the running board. With one leap he was beside Jack, grasping the wheel and jamming down the throttle. Leaning over the wheel he

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switched off the power, and then held the car steady until it stopped.

"That's a plucky lad of yours, sir." The man who had leaped from the other car now stood in the office of Jack's father. He had driven the car the rest of the way into the city, after Jack's mother had been revived and tucked in with the baby on the back seat. He had stopped just long enough to describe what had occurred, and to remark on Jack's bravery.

* * *

That night they sat around the fire close together, father, and Jack, and mother. They talked but little, sobered by the crisis through which they had passed, and the thought of what might have been.

Suddenly, as if just remembering something, Jack's father said, "What were the words, son, that our friend heard you saying when he stopped the car?"

Jack hesitated, then answered slowly, "Be strong and of good courage, sir."

"Where did you learn it, boy?" "It is the motto of our church school class, father. It is one of the verses and stories we learn there."

"Did it help you, Jackie?" asked his mother, quietly.

"Oh, mother, I—I don't think I could have hung on without it—I was so scared!" and Jack turned his face away where no one could see it for a minute. And then they were all quiet, looking into the fire.

But next Sabbath, at the Rally Day program, Jack was radiant; for on one side of him sat father and on the other was mother. And even baby Lou came and toddled about in the cheche.—N. Y. Advocate.

DEATH OF WELL-KNOWN AUTHOR

Mrs. Kate Douglas Wiggin Riggs, the American author, died on August 24th, at the age of sixty-four. She was taken seriously ill on her voyage to England last June, as a delegate to the Dickens Fellowship, and went to Liverpool for treatment. She is said to have failed to fully recover from the effects of an operation which she underwent shortly after her arrival.

Kate Douglas Wiggin, to use the name by which she was best known in literary work, was born in Philadelphia, in 1859. She was one of the most accomplished women engaged in literary and philanthropic work in the United States.

It was back in 1878, Mrs. Wiggin, then Kate Douglas Smith, left her home in Maine and journeyed to California for the purpose of studying kindergarten methods. She taught for a year in Santa Barbara College, and was then called upon to organize the Silver Street Kindergarten in San Francisco, the first free school of the kind west of the Rocky Mountains.

Little was known of kindergarten work at the time, but the ideas of Mrs. Wiggin soon began to attract wide attention, and it was not long before she was joined by Mrs. Sarah B. Cooper, who assisted her in forming the California Kindergarten Training School. It established more than sixty schools for poor children in the West.

After her marriage in 1880, to Samuel Bradley Wiggin, she gave up teaching and turned attention to literature, using the rich material she had gathered in her kindergarten work to weave into stories of greater influence for a wider public.

Her first story, "Half a Dozen Housekeepers," had appeared in 1878, before the thought of giving up teaching. It was several years later "The

Story of Patsy," and "The Birds' Christmas Carol" were published and met with unexpected success.

In 1888, Mr. and Mrs. Wiggin moved to New York, where Mrs. Wiggin published "A Summer in a Canyon," "Timothy's Quest," and "A Cathedral Courtship," which were translated in several languages, and became popular in Europe, leading to a large output of novels.

Mrs. Wiggin's second husband was George Christopher Riggs, whom she married in 1895, six years after the death of her first husband.

MOTHER'S CLOTHES

"Why mother," cried the little boy, his eyes shining, "you look just like a school-girl in that white waist and blue tie. I like that, wear it again!"

Children do notice mother's clothes and are quite fine little critics. It is

interesting and profitable to question the reasons for their approval or disapproval of various dresses, and a wise mother will talk over her clothes with the children. If she explains the reason she chose a certain color, how she matched her hat to her gloves, why this cloth is stronger than something else, and all the little effects that combine thrift and good taste, the children will not only be pleased at her confidence in their understanding, but will absorb much useful knowledge about clothes.

Sometimes a mother does not realize the pride and interest the children take in her clothes.

"I like to go out with you since you made that new skirt," said a little girl, "the other one didn't look so nice."

If a mother gets careless or discouraged and lets her clothes lose their charm, the children resent it

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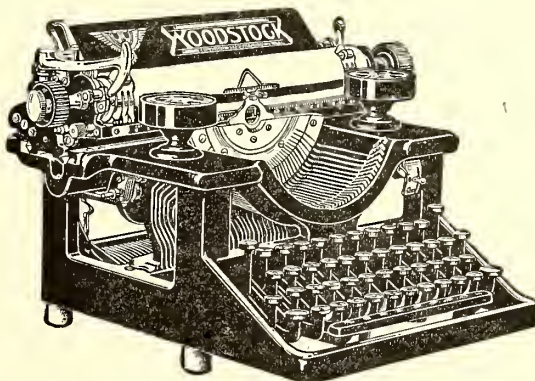
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even if they do not voice it. It is only fair to the children for mother to spend as much effort and thought on her own clothes as she does on their fascinating apparel, and then in later years they will not demand everything, but will want mother to have pretty things too.

It pays to understand and weigh a child's remarks about clothes as that is one way of learning how the little brain is working. A mother came into the room where two boys were playing and showed them her new silver gray straw hat.

"You look just like a hearse," announced the younger boy delightedly.

The remark was rather startling, but the mother smiled and said, "Do you like this hat?"

"Oh yes, it's so shiny and pretty," replied the boy, "and I like the silver look."

"Did you see anything today about that same color?" asked the mother, still searching for the reason back of that first remark.

"Yes, I saw a carriage all silver and shiny like your hat," nodded the child, "and brother said it was a hearse."

The connection was explained, for, childlike, he had connected the first gray hearse he had seen with the silver gray hat. His mind was grasping the fact of a new color effect. If the mother had been irritated at his impulsive remark, or had laughed it away, she would have hurt the child and driven his new thoughts and confidences back into himself.

To dress tastefully, to bring the children into companionship with mother by sensibly discussing clothes and the art of dressing, to make it a jolly, festive occasion when mother has something new, is to realize that in the development of the child life an important part is played even by mother's clothes.—By Lydia Lion Roberts.

When thieves fall out, lawyers get a chance to trim both of them.

MRS. FRYE EXPRESSES HERSELF ON CHURCH-GOING

"Yes, I used to be just like the rest of them, but I've learned different."

It was a hot Sunday evening and Mrs. Frye was sitting on the back porch, fanning herself, and recounting to an old school chum the changes of the last twenty years.

"I used to go to church just like I'd go to a picnic, or to a circus," she continued. "But now I go like I go to dinner. You see, the whole trouble with these folks is they haven't the right idea. They take church as they do light refreshments—few and far between, instead of taking it like hearty meals—regular and often. I know because I've done it myself. But I know better now.

"The way it happened was that I was reading my Bible one night, just anywhere, knowing I ought to get something out of it, but not expecting anything. I read the old story about Jesus asking Peter if he loved Him and then telling him to feed His sheep. And the idea occurred to me all of a sudden that the preacher's business was to feed his people—spiritually, of course, I meant. 'Well,' I says to myself, 'our preacher doesn't do that.' Then I happened to think that I didn't know because I hadn't been there for a month. Of course I reckoned that I had had plenty of excuse. Molly had been sick one Sunday, and we had had company two Sundays, and it was terribly hot the last Sunday. Of course I'd 'a' eaten my victuals even if it was hot, but going to church was different. That was the way I used to reckon.

But that night I got a vision—I guess it was a vision—of what Jesus meant church meetings to be to us. He meant them to be meals—regular and wholesome and tasty. I couldn't sleep that night for thinking through my new idea, and I made up my mind before morning that I'd give the preacher a chance to feed me. That I wouldn't expect him to come to the

house to do it, any more than I'd expect Mary to serve me my breakfast in bed, and she's done that three times in the last five years.

"It's ten years since I made that resolution and it's worked just fine. Of course I don't go to church three times a day, but I do go three times

a week—public worship Sunday morning and Sunday School and prayer meeting—just as much a matter of course as I go to dinner. And I feel so satisfied and strong. I don't get nervous and weak when the children are irritable, and I don't collapse when a neighbor says some nasty

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Division Passenger Agent,
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thing, and best of all, I don't worry all the time for fear some terrible thing is going to happen. The folks in the church that can't stand anything aren't eating enough. They're under-nourished. Malnutrition, I believe, is the word they use now-a-days."

"But Perhaps they don't enjoy the services as much as you do," suggested her patient listener.

"Perhaps not, but that isn't the point," went on Mrs. Frye. "Of course, not every sermon is a feast any more than every meal is a banquet. You know how it is, sometimes our meat is tenderer than other times, and we get it cooked to a turn, and have a favorite vegetable and something extra for dessert. And just so sometimes Mr. Smith gets his sermon done extra well, and we feel as though we were sitting in heavenly places while he is preaching it. There was a sermon two weeks ago on the everlasting love of God. Why, I felt as though I could sit the rest of my life and just listen to him talk about how God was like a father. And then once in a while he says something I don't

like, but once in a while, too, I eat something that doesn't set just right.

"But the great mass of sermons are just plain helpful talks that just keep me going like a bread-and-meat diet. I can't say that I'm always especially hungry for it beforehand, but I always miss it if I don't get it."

"But don't you sometimes want a change?"

"No, I don't if you mean a change of boarding house. I don't believe in boarding 'round. I boarded 'round for two years before I was married, and I got indigestion, and now I eat at home. Oh, of course I'm invited out two or three times a year and I go, and two or three times a year I go visiting to hear a bishop or a missionary, but unless there's something very extra special (as they say) I plan on eating at home physically and spiritually."

"But don't you sometimes like to go to a tent-meeting or a mission and hear a good old-fashioned gospel sermon?"

"I used to. When I went to church only half the time I went to all the extra meetings. But I don't piece between meals any more. And I don't believe the folks that are always exhorting us to repent and believe have any better gospel than the regular preachers. Again it's like eating. We used to think that if we feed milk to babies, and had a good dinner of meat and potatoes and pie ourselves, it was enough. But now I understand they feed carrots and spinach and tomato-juice to babies and we have to eat lettuce every day. Just so, I suppose repentance and faith are not enough, but we ought to add life-service and tithing and good citizenship to our spiritual diet. I reckon it isn't any worse to have new ideas about duty than about food.

"But I didn't mean to go on like this. I'm no philosopher, you understand. Only I know that folks who aren't on a hunger-strike ought to go to church pretty regular. But tell me, how's Sally Ann? Is she as clever with her tongue as she used to be?"—Grace Morrison Everett, in N. Y. Advocate.

IRONING

I have ironed my husband's shirts, oh, very smoothly;
I wish I could as easily erase
His frowning, worried look of inattention—
I cannot read the new lines in his face.

Mary lets me iron her crepes and laces;
I wonder if she thinks that mother's hands
Would tear the fine-meshed fabric of her love-dreams?
I wish she knew that mother understands.

Jack likes the finest nainsook, trim, athletic,
Next his skin. Most finical of men,
How can he bear to waste his time on Gladys?
I wish he were a little boy again.

Oh, well! My task today is just the ironing;
But while I iron, I can not help but pray,
"Dear Lord, please let me smooth my loved ones' pathways;
Please do not let them drift too far away!"

—May Williams Ward, in Good Housekeeping.

The clerk was showing a customer some parasols. As he picked up one from the lot on the counter, he struck an attitude of admiration and, holding it up to the light, said:

"Now, isn't that lovely? Look at the silk. Observe the quality, the finish, the general-effect. Feel it. Pass

your hand over it. No nonsense about that parasol, is there?"

"No," said the customer, "that's my old one. I just laid it there."

An enthusiastic haberdasher raves, "Don't miss our shirt ad tomorrow." We did not see it, and we did not miss it.—Life.

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s 7:19 pm	s 8:15 am	s 9:16 am	5	Ashley Heights	40	f 6:35 pm	f 3:20 pm	f 8:12 am
s 7:28 pm	s 8:36 am	s 9:26 am	31	Sanitorium	36	f 6:26 pm	f 3:05 pm	f 8:02 am
f 7:34 pm	f 8:39 am	f 9:30 am	10	Montrose	35	f 6:22 pm	f 3:00 pm	f 7:58 am
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"Well, you printed some blank verse
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"William, give this gentleman a
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Sparkles

A doctor who was superintendent of
the Sunday School in a small village ask-
ed one of the boys this question: "Willie,
will you tell me what we must do in order
to get to heaven?"

"We must die."

"Very true," replied the doctor; "but
tell me what we must do before we die."

"We must get sick," said Willie, "and
send for you."—Ex.

Didn't Know He Was Improving

The music teacher—"Johnny is im-
proving daily in his violin playing."

Johnny's mother (gratified)—"Is
that so? We didn't know whether he
was improving or we were just get-
ting more used to it."—Judge.

Her Advice

Ned—"Darling, say the words that
will make me the happiest man in the
world."

Edna—"Shall I really?"

Ned—"Oh, if you only would."

Edna—"Well, then stay single."—
Exchange.

"Is your wife a good cook?"

"She's the best little canopener in
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"Rastus, are you a married man?"

"Nossah, Boss, ah earns mah own
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Why Wait?

She—"Are you saving money for
the rainy day?"

"I'm not," was the reply, "so
far as I'm concerned it's raining
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We All Would

A buyer recently walked in to a
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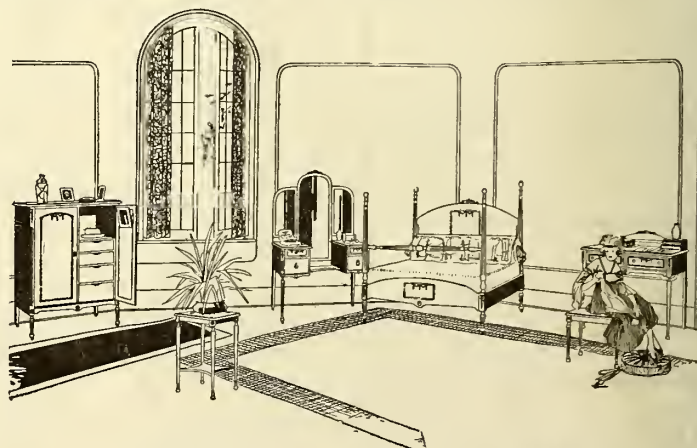
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Rev. R. C. Reed, D.D., Columbia, S. C., Editor

Vol. LXIV

CHARLOTTE, N. C., SEPTEMBER 26, 1923

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EDITORIAL

WOMEN ON THE EXECUTIVE COMMITTEES

The readers of the Standard have doubtless forgotten what was said on this subject in an editorial of August 15th. Possibly they have also forgotten the broadside fired against the editorial by our highly esteemed brother, Dr. Walter L. Lingle. We would refresh their minds by recalling that the editorial took the ground that executive committees are, in virtue of the work committed to them and the functions with which they are endowed, commissions in the sense defined in our book; and that consequently they should be composed exclusively of officers of the church. We must admit that the broadside of Dr. Lingle did some execution. But we still believe that the editorial embodied correct principles. Our brother concedes that "the conclusions of the editorial were correct if it is true that executive committees are executive (or ecclesiastical) commissions." If commissions at all, they are executive and ecclesiastical commissions. We still believe they are commissions according to the definition of our book.

1. They are called commissions. It would take a "Philadelphia lawyer" to make paragraph 95 of our Book refer to anything else than executive committees. It belongs to the section treating commissions. The opening paragraph of the section implicitly defines a commission as an extraordinary committee. The language is "commissions differ from ordinary committees in this." The necessary antithesis to "ordinary committee" is extraordinary committee. The only committee differing from an ordinary committee of which we have any knowledge is an executive committee.

2. The functions of this extraordinary committee are executive functions. It is "authorized to deliberate on and conclude the business referred to it, subject, however, to the review of the court appointing it." Does not this language describe executive functions? And is not this precisely the authority with which our executive committees are clothed, and which they continually exercise?

3. It has been the custom of the church to call its executive committees commissions. See Baird's Digest, pages 233-246. This is still the custom of our Church. Paragraph 93 of our Book tells us that "the taking of testimony in judicial cases, the ordination of ministers, the installation of ministers, the visitation of portions of the church affected with disorder, and the organization of new churches, may be executed by a commission." That is to say, whenever any church court appoints a committee to execute any given work, that committee is distinguished from "ordinary committees" by calling it a commission. The number of persons appointed on the committee has nothing to do with the nature of the committee. Its nature is determined by the functions assigned to it. If it is appointed merely to "examine, consider and report," it is an ordinary committee. If it is "authorized to deliberate on and conclude the business," it is an extraordinary committee or commission.

4. If we mistake not, the first executive committee of Home Missions in the history of the Presbyterian Church in America was appointed by the Synod of Virginia. This was done at its second meeting, in the year 1789. They called this committee a commission. The Synod resolved "that there shall be a committee of Synod appointed consisting of four ministers and four elders who shall be called the commission of the Synod, to receive the recommendations of such men from the respective Presbyteries, to examine

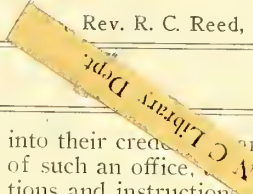
into their credentials and fitness for the discharge of such an office. All give them such directions and instructions as the exigencies of different places, in their wisdom, may require; and they shall meet annually, and oftener if thought necessary." See Foote's Sketches of Virginia, page 525. Precisely the same functions as are now exercised by our executive committee.

5. Rev. John B. Adger, D.D., who was made chairman of the Revision Committee by the Assembly of 1863, had more to do with framing our Book of Church Order than any other one man. He says, "Our own executive committees are all of them just commissions, with powers limited severally to a specific object." He further says: "Now it is to be observed, in respect to these commissions, that they have always consisted of a number of ministers and elders." Southern Presbyterian Review, Vol. XVI, No. 1, page 68. He probably wrote the section on commissions as it stands in our Book.

6. Not only are our executive committees called commissions, but their functions are precisely those indicated as distinguishing commissions from ordinary committees. An "executive committee deliberates on and concludes the business referred to it, subject, however, to the review of the court appointing it." Our executive committees look like commissions, they act like commissions, they are treated like commissions, and they are called commissions, in the old Church, in our Church, and by the man who probably worded the section of our Book on commissions. From all of which we still think they are commissions, notwithstanding all that Brother Lingle has said on the subject.

But what about the language of our first General Assembly which created the executive committees? The Assembly said, speaking of the executive committee of Foreign Missions: "It shall consist of a secretary, a treasurer, and nine other members, three of whom at least shall be ruling elders, or deacons, or private members of the Church." Because of our profound reverence for the fathers of that Assembly, it is with painful regret that we must admit that they used this language. It certainly does them no credit. It plainly implies that six members of the executive committee of Foreign Missions need not be communicants of the church. The requirements would be met if six of the members were Atheists. We hazard nothing in saying that no General Assembly of our day would endorse this language, even if the last General Assembly did put women on its executive committees. It is gratifying to note that the Assembly's action was far better than its words. When it came to appoint its executive committee of Foreign Missions, it made it to consist of seven ministers and four ruling elders. We have not the slightest doubt that the other three executive committees, created by that Assembly were made up in the same way, exclusively of ministers and ruling elders. John B. Adger was a member of that first Assembly, and writing about executive committees two years later, he says: "It is to be observed that they have always consisted of a number of ministers and elders." Actions speak louder than words, and we put over against the strange and poorly considered language of the Assembly, its sane, sober and scriptural action.

Our dear Brother Lingle writes as if it were just the commonest thing in the world, a kind of every-day occurrence, for the General Assembly to put private members on its executive committees. He is a member of one executive committee, and he, of course, knows what happens to that committee. Our knowledge is confined for the most part to the executive committees of Home and Foreign Missions. We have it from the highest source that no private member has been appointed on the Home Mission Committee in the last twenty-two years. We have not the faintest



suspicion that any private member of the church has ever been appointed on that committee. Until quite recently, we are fully persuaded that the same is true of the Foreign Mission Committee. That committee now has one private member of the church on it. Presumably he was supposed to be an officer of the church at the time of his appointment.

Apparently Dr. Lingle is trying to make small of executive committees by saying that the Assembly "has exercised the right to create an executive committee, or abolish it, or merge into another committee at will. The Assembly has always determined the number and the personnel of the members on an executive committee." All of which may be true granting that executive committees are commissions. Surely the Assembly can appoint other than judicial commissions, and it is only judicial commissions that require a membership of twenty-seven. The reason for this is plain. It takes two-thirds to make a quorum, and two-thirds constitute a quorum of the court appointing it. The business entrusted to a judicial commission is too important to be transacted by fewer than a quorum of a court. Just as in the ordination of a minister, the commission must always consist of a quorum of the court.

Dr. Lingle notes the fact that the General Assembly has made every rule or law under which these executive committees have operated. The same would certainly be true, granting that these committees were commissions. Committees and commissions are alike agencies of the court, and of course the court that appoints directs the proceedings of its agents. This is true even of judicial commissions. There is no such thing as lawless processes in the Presbyterian Church, either in the courts, or the agencies created by them.

It is in vain that one attempts to belittle executive committees. On them has been laid a task of momentous importance. Through them the Church is carrying out the Master's great commission. The executive committees of Home and Foreign Missions exercise administrative control over every messenger, clerical and lay, male and female, that is privileged to carry the Gospel into the destitute regions of the homeland, or into the darkness of pagan lands. They pass judgment on their credentials. They open the door of opportunity to them, or close it in their face. If they open the door, they point those who pass through to their field of labor, determine their salary, and transfer them from place to place as they deem best for the work. If there is any such thing as episcopal authority in our Church, it is lodged in the hands of our executive committees. Is it congruous with the principles of our Church for private members to be put in a position of such grave responsibility? They do not represent the people. They have not been subjected to any doctrinal test. They have not taken on them any solemn vows of loyalty to our standards. Is it right to place women in a position of authority where even ministers of the Gospel must submit their credentials to them, and crave of them permission to carry the Gospel to mission fields? We are open to conviction; but it takes more than the voice of an impatient Assembly, deciding a question of profoundest significance in a hurried and tumultuous manner, confessedly under the influence of a chivalrous sentiment, to convict us. If we had membership on either the executive committee of Home or Foreign Missions, we should advocate compliance with the Assembly's command by giving the women the position of advisory members. If called to account by the next Assembly, we would at any rate have an opportunity to give the Assembly the benefit of Paul's views of woman's position in the church.

Alas, the question now is a purely academic one. Revolutions never go backward. "You can't unscramble scrambled eggs." More is the pity.

QUEENS COLLEGE AND ITS PRESENT DILEMMA

Those interested in the education of our women have for years been praying for and striving for the establishment in Charlotte of a high college for women, where our daughters may be educated under Christian influences. Many of us know the struggles of the past and the strenuous efforts to make one dollar do the work of two, and to make our own people realize the importance of patronizing their own institution.

For over 20 years this struggle has gone on, but at last there are signs of victory.

Under the efficient presidency of Dr. Frazer, the college is within sight of success. Its very success, however, has brought it face to face with an embarrassing dilemma—whether to seek more students, or to close its doors to any further addition to its rolls on the ground that it cannot accommodate them.

Already college authorities have been forced to rent space outside, but, besides the inexpediency of such a measure, there is a limit to such accommodations. Our prayers for more students have been answered, yet we know not what to do with the answer. The only step to take is to build more dormitory space, and in order to do that we need to raise a building fund, which means that the Presbyterians of this section must give to this cause liberally.

We know that there are many calls, both for education and for church growth, yet it seems to us that the women have a strong claim upon the people. In the first place, when you educate a woman you educate her children and thus bless both the Church and State. Then in the second place, we have done more for the colleges for men than for the colleges for women, both in the Church and in the State.

Both are important and should receive our attention; but let us help them proportionately.

LETTING DOWN THE BARS

Our Episcopal and Baptist brethren constitute a valuable part of the Lord's army. Both have some excellent traits that always have commanded our admiration.

For example, what an example has the Episcopal Church always been to the other denominations in the example of reverence for the Lord's house and His orderly worship. The worship may at times lack fervor and the sermon may not be one that will grip a man's conscience, but the service will always be orderly and reverent, and the worshipper will always be the better man, because he has been in the church.

Our Baptist brethren also have their fine traits. They stand, as a general thing, upon the old foundations, and they magnify the Word of God as few denominations do.

In enumerating the commendable qualities of these two great churches, we are reminded of the Bible's description of Naaman, the Syrian. He "was a great man with his Master, and honorable; he was also a mighty man in valour, but he was a leper."

The fatal "but" seems to qualify and tone down all that is good.

So with our excellent brethren of both churches. They are examples to the flock. The fatal "but" comes in. They are mighty forces in the Lord's army—"but" they have certain drawbacks—that to a certain extent neutralize their good influence, and prejudice many against them, and give the world occasion to point out an inconsistency between the teachings of Christ and the practice of His followers.

The Episcopal Church builds a fence about its pulpit and bars out all ministers who have not been ordained by one in the line of apostolic succession.

The Baptist Church builds a fence around the Lord's table, and makes immersion the passport that admits one to its blessings.

There is so much to admire in each of these churches that one always regrets that there are these grounds of complaints against them.

For this reason we rejoice over every sign of any lowering of the bars.

In the Northern Baptist Church the fence around the Lord's table is gradually disappearing. In many of their churches in the North and more frequently in England open communion is being practiced, with the result that the denomination is less on the defensive, and finds it easier to reach men of the world with its message of love.

In the Episcopal Church the bars are up and down, according to the locality. In some states they relax their rule forbidding any minister to occupy their pulpit unless he has been regularly ordained by one in the line of the apostles. In other states the bars are still up.

In Canada, after a long debate, the bishops have decided to permit outside ministers to speak from Episcopal pulpits on special occasions. They thus define what they mean by special occasions—"a time when the message has some direct application of the principles of the Gospel to a practical phase of life."

Of course it is encouraging to see even the slightest relaxation of the prohibition, yet we can

easily see that the Episcopal minister who wishes to have a Presbyterian preacher to occupy his pulpit, would have some difficulty in deciding whether the forthcoming sermon would directly apply the principles of the Gospel to a practical phase of life. We do not see how he could safely throw open his pulpit unless he first had the sermon preached on trial.

How much more in keeping with the spirit of the Lord who made no distinction between believers, it would have been to follow the example of other churches and use any man who preaches a pure Gospel. However, these straws indicate that the wind is rising.

Devotional

SEVEN GREAT BIBLE EVENTS OCCURRING ONCE

1. "Appointed once" (Heb. 9). The wages of sin.
2. "Appeared once" (Heb. 9:26). To put away sin.
3. "Suffered once" (1 Pet. 3:18). For sins.
4. "Offered once" (Heb. 9:28). To bear our sins.
5. "Died once" (Rom. 6:10). Unto sin.
6. "Shaken once" (Hag. 2:6; Heb. 12:26). Because of sin.
7. "Delivered once" (Jude 3). The faith concerning the Saviour and the saints.

—Bulletin First Church, Camden, Ark.

REMOVING BLEMISHES

You may recall the story of Herkomer, born in the Black Forest, the son of a simple wood-chopper. He afterward rose to fame and established his studio in London and brought his father there to be with him. The old man became very fond of moulding clay and would spend most of his time at it, and really became quite an artist along that line. But as he grew older and his eye lost something of the keenness of its vision, and his hand something of its skill, the old gentleman became heavy hearted, like a man who thinks his best days are gone, and he would go upstairs at the close of the day's work with sad heart. Herkomer, the unrivalled artist in clay, noticed it all, and many times when the old man had gone upstairs he would slip into the studio and take the work his old father had left with the marks of deficiency and failure on it, and with his own wonderful touch he would make it as fair as the genius of man could make it. And in the morning when the old man would come down and look on the work he had left the night before, disappointed with its deficiencies, he would hold it up to the light and rub his eyes and exclaim: "Why, I can do it as well as I ever could!"—Ex.

Every man needs Christ. Christ is able to meet every man's needs. I owe to every other man everything that Christ is to me. When every man in the Christian world realizes these great facts, and is willing to assume his share of responsibility and to put forth earnest effort to meet and fulfill his obligations, the world will soon be won for Christ. "Owe no man anything, but to love one another." Love is a continuing debt, but the duties that it brings should be performed promptly and faithfully.

Jesus said concerning the Holy Spirit, "I will send Him unto you." Who is this "you"? It was to His own and not to the world, that the Spirit would be sent. When He is to come to you, "He shall convince the world of sin and righteousness and judgment." How important that we recognize this teaching! We must have the Spirit before the world can be brought to Christ and be saved. Many things are awaiting the connection of the laity to the Spirit. Many Pentecosts are overdue because of lack of consecration of God's people and ministry. There is power and ability to make the Church glorious and efficient, but it awaits our connecting with that upper room. It yet remains to be seen what God can do with a Spirit-filled Church and ministry.—Elwin Lincoln House, in "The Glory of Going On."

A striking tribute to Protestant missionary work in Chile was paid by a Roman Catholic bishop. The occasion was the Eucharistic Congress held in Santiago. One day the topic for consideration was, "What shall we do with the Protestants?" When the discussion was begun, one man, in the spirit of the old Inquisition days, said: "Let's burn them at the stake and thus get rid of them!" Others spoke in about the same way, until finally Bishop Edwards rose and said: "Brethren, say what you will about the Protestants, but there are three things that we may well learn from them. They have a clergy whose life is above reproach, whereas ours is the laughingstock of the whole country. They practice temperance, and we ought to do the same. They have the open Bible and they put it into the hands of the people."—Missionary Review of the World.

so vigorously pushed by the secretary, are not receiving support is evidenced by that fact that out of 516 churches 176 do not report results of an Every Member Canvass and in the majority of them probably none was made. Out of a total membership of 68,432, 30,000 appear to have made no subscription either to Benevolences or Current Expenses. We are lagging and apparently it is largely due to a lack of effort and co-operation on the part of a large number of churches.

The goal accepted five years ago, \$650,000 for specified causes, has never been reached, though our per capita wealth has doubled and trebled. Our committee might make the wisest plans in the world and exhaust every means available, but if the pastors and churches are not willing to co-operate, even to the extent of putting on an Every Member Canvass, it all comes to nothing. If our Synod had advanced in the proportion of the average of the other six Synods, in these six years, we would now be contributing more than \$1,300,000 to Benevolent causes.

MEXICO MATERIALLY SPEAKING

By Rev. J. E. Lewis

We wish to state facts and not lambast the hen that lays the golden egg. Our Mexico field is a fine new one which was entered in 1919, after consummating plans for redistribution of territory. Our new responsibility in Mexico is 2,125,000 souls who inhabit a territory about the size of the state of Virginia. To care for this great responsibility there are 10 male missionaries, six of whom do evangelistic work, and five single female missionaries. They are sure-enough red-blooded working folks and just ask a little material equipment in order to be able to do more work.

In this great field with such bright prospects there is not a single equipped school, not a single missionary home, not a single real church building, and a very limited number of chapels. Friends of the cause of God, take in this situation and as at the close of this year you are counting your blessings to see what the Lord hath done, wont you take a look on the fields that are so white unto the harvest and divide your blessings with God's lost sheep who so need your help in Mexico?

We are asking this year five missionary homes, that our missionaries, being better housed, may do better work. Mexican architecture is not very conducive to health and comfort and besides rent is very high. Building materials are high and thus each home will cost \$6,000.

Mexico is a land of poverty largely because the people do not know how to work. A crooked stick still scratches the ground and it is called plowing. This primitive mode of cultivation together with the fact that little or nothing is done to improve or preserve the soil would foretell very clearly a short yield in crops and half fed people. A good site has just been bought for an industrial school and we ask \$10,000 that at least a decent beginning may be made in this much needed industrial education.

For vital contact with the native peoples the medical work stands at the very forefront in any mission field. Our hospital building is a fine piece of property and there is some equipment, but we ask \$4,000 that this institution may begin to hold up her head and take her stand beside similar institutions in other mission lands. Much of Mexico has an ideal climate yet it is a land of sickness and 65 per cent of the babies die in childhood. Much of this sickness and death is very preventable and there is a vital need for a fully equipped hospital.

In scores and hundreds of the towns and villages of Mexico an impressive Catholic cathedral of stone or adobe towers above a town of straw and mud and poverty and sorrow. In these towering cathedrals Mexico's pitiful millions bow before idol-covered altars and plead for soul-peace and comfort, whispering their longings into deaf ears, and then turn away hungrier and more sorrowful still. Where the Protestants have places of worship they are so very often ugly and gloomy huts of straw and mud. We ask \$5,400 that at least a small beginning may be made in providing more wholesome and attractive places of worship for the native Christians who so gladly lend a helping hand in this work.

Last but not least we speak of our social center work at Toluca. This is a city of about 30,000 inhabitants, with a large Catholic church for every thousand of population. There are a fine bunch of young people who are open in their views and a live social center would be a strong connecting link to tie them up to active Christianity. We have a live man, but he needs some tools in order to have a live social center. One thousand four hundred and seventy-five dollars in this work would be a good investment that would yield large returns.

Friends, we are happy in our work and proud of our field and mention these needs only that it may be possible for us to do more for the Master among His needy ones. Cuernavaca, Mexico.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By S. D. Gordon, Bijou Theatre, Boardwalk, Atlantic City, N. J., July-August, 1923, Auspices Atlantic City Council of Churches

No. 13—Does Prayer Count?

Prayer changes things. It changes things at the other end. It changes things at this end.

When prayer can make any change it likes at this end, the praying end, it will make any change you like at the other end.

When God can reach in and do as He likes in you, you can reach out your hand and do as you like with God, and among men, and in the circumstances of life.

And you think that's getting it too strong. That seems irreverent. Well, if so, you get off in a quiet corner, and look at the first half of that sentence. If you stand the tug of the first half you'll have no bother with the second half.

Without doubt when the God-Man can reach in His pierced hand, and do as He likes with us, we can reach out eager, longing hands and do as we like with Him. The last part of the sentence is under the hard thumb of the first part.

Today's talk is a simple story out of life that I know personally. So I speak with positiveness. It came to me direct from the man himself. He was born in Maine, college bred, trained in the law, a big man in physique and in leadership among his fellows, and a confirmed skeptic.

He moved to the middle west, and later represented his

you think good to have come, if only Henry may be out and out for Thee."

What were the results for her? Well, she was the wife of a lawyer with large practice and large income. She was the wife of the Congressman of that district. She would likely have been, so far as things political can be judged ahead, the wife of the governor, and the first lady socially of the state and capital.

She became a methodist preacher's wife, with a very different income and social status. Yet I have never met a woman with more of that fine beauty in the face that comes only when the heart is at rest.

Prayer changes things. It changes things at the other end. It changes things at this end. When prayer can make any change it chooses at the starting end and it will make any change you choose at the other end.

I told the story one morning to two thousand business and professional men in Cincinnati, at a laymen's missionary convention. As I finished the talk the song leader was asked to sing a solo, but declined. And I wondered why. Then we were dismissed.

As I turned to go I found myself facing the song leader. Then I knew why he hadn't sung. With a fine control over the emotions stirring him, he said, "Was that Henry Otis Pratt that you were talking about?"

I said, "Yes." Gripping my hand hard, he said, "The other woman in that covenant of prayer was—my mother!"

And that close personal touch brought close home the reality of the unseen and of the power of prayer.

No. 14—Culture? Or Christ



Let's all go to Sunday school Rally Day

SUNDAY, OCTOBER 7TH
Let's All Go to Sunday School Rally Day

The Sunday School Department of the Southern Presbyterian Church, under the capable direction of Mr. R. E. Magill, executive secretary, represents one of the most vigorous and aggressive activities of the Church. Its place of importance and its far-reaching possibilities cannot be over-estimated, because it is concerned largely with the unfolding of life, the making of character, the planting of seed in fertile soil, laying the foundations of faith and godliness in the very heart of a rising generation.

Rally Day then is much more than a one-day program, a one-day bulging of Sunday School attendance. It is a day of vision and inspiration, a day that marks the beginning of a sustained enlistment and loyalty throughout the year. Rally Day finds its place, and rightly so, in the realm of the most vital and essential department of the program of the Church—that of Spiritual Life.

A great blessing should come to every Sunday School and Church, in carrying out the specially prepared program on October 7th, in accordance with the plans of the Executive Committee of Publication and Sabbath Schools. For information and literature write Mr. R. E. Magill, Box 1176, Richmond, Va.

If Invited, What Will You Do?

It is possible that a number of fathers and mothers and elderly persons will receive a most cordial invitation from one of their children—little Mary or Johnnie—to go with them to Sunday School Rally Day, on October the 7th. And of course they will go, for it is hard to imagine anyone refusing an invitation to such a good thing from such a wonderful source. Go and you will never regret it.

THE MINISTRY

By Rev. James Russell

Work of pastors is not duty done but souls saved. I make you fishers of men. A true worker will never rest satisfied with membership already attained, but go out after others, yes, compel them to come by drawing messages of love, till the house be filled. Some men will preach to an audience he could accommodate in his parlor. Let these preachers turn evangelists, and gather souls for Christ. Fear not, salary will come. The God of the Harvest will pay his true workmen.

Another grand opportunity is given us at the death bed. Men may live fools, but fools they cannot die. Then it is the duty of the man of God to make plain the way to the gates of day. Standing by the bed of the Jew a few days since, I asked who he rested on. Abraham's God is my

district in the lower House at Washington. One day, listening to an unusually exciting congressional debate, the impression came to him, very quietly but quite distinctively, that God was right there. (He could prove logically that there was no God!) God was looking at him, thinking about him, and displeased with his attitude, and so on.

And he said to himself, "I guess I've been working too hard. I am getting morbid. I'll have a long walk and a good meal and get rid of this absurd impression."

He had his long walk down by the Potomac, and his well ordered meal, and came back to his seat the next noon in Congress. And so did the impression come back, quiet, distinct, clear. He was greatly shaken. But nothing more took place at that time.

Then he returned home in the middle west, for personal matters, and political. He was planning to secure the nomination of his party for the governorship. His party was dominant. The nomination was practically an election. And he was in the line of such action.

Reaching home his wife tactfully told him that two of them had made a covenant of prayer that he might decide to be a Christian. Instantly he thought of that strange Washington experience.

But he didn't want her to know how interested he was. So he asked in a careless tone when this praying began. He did some quick thinking back. And he knew that she had named the day when that strange impression first came.

He was greatly shaken. He was honest. He really believed there was no God. But he was a lawyer, used to sifting evidence. When these two women did something they called praying out by the Mississippi, something akin, of an unprecedented sort, happened to him down by the Potomac.

After a day of intense inner conflict, the next night he surrendered his strong will to the higher will. Then an old boy-time conviction from the early Maine days came back. And from that hour he gave his trained powers to pleading the cause of a new Client, and with marked power and results.

Then I got his wife's story. "She had had a fresh touch with the Man that died. There had been a readjustment in her life. Some things, not wrong, but not best, went out, and others came in. The old time desire for her husband took on a new life. A covenant of prayer was made with an intimate friend."

That night, kneeling, a quiet inner voice seemed to say distinctly, "Are you willing for the results?" A second time and a third time the question came. Then she seemed to understand and said, "I am willing for anything

God, in Him I rest, in Him I trust. It is our privilege as well as a duty, to light up the valley of death with light from the garments of our risen Christ. His face shines as the sun, thus all fear is gone as glory deathless shines from Emmanuel's land.

AMAZING! THE WOMEN AND THE ASSEMBLY

By Rev. Emmett W. McCorkle

The writer is not among the privileged number of the readers of the Presbyterian Standard, and therefore did not see articles on this subject until marked copies were sent him by a friend.

He saw in these that a beloved brother was "amazed" at the answer to the protest, to the effect that the Assembly might appoint "anybody" on its executive committees. The answer did not say that the Assembly might appoint anybody, but that there was nothing in the Word of God or the Covenant of the Church to prevent the Assembly from appointing private members upon its executive committees. But private members on executive committees were provided for by the authority of the Assembly when first organized in 1861. That Assembly said that the Executive Committee of Foreign Missions shall consist of a secretary, treasurer, and nine other members, three of whom shall be ruling elders or deacons, or private members. Also that the principles of organization involved in the establishment of the Executive Committee of Foreign Missions be considered as applying to all executive committees to be appointed. The private member therefore is on the executive committees by the authority of and by the explicit action of the first Assembly of our Church. Amazing it is that only three of the nine shall be elders or deacons or private members. That is the committee could consist without an elder, and, if necessary, all of them might be private members. Evidently Thornwell and Palmer did not think there was anything in the Word of God or the government of the church to exclude the private member from these committees.

The good brethren in order to bolster up their well meant contention fly to that haven of refuge, paragraph 95 in the book. And they say that had former Assemblies been true to this law, giving them power to commit the various interests pertaining to evangelization to one or more commissions, the private member would have been shut out. But even this succor fails them and for the reason that this was exactly what the fathers did not do and did not wish to do. Dr. Peck often said that in order to a correct interpretation of an action we must get the setting of that time. At that period the church was engaged in a life and death struggle with the boards, that power behind the throne greater than the throne itself. It was a deadly menace, dominating the church by its constant and resistless usurpation of authority both at home and abroad. The pendulum at the South was swinging in the other direction. And these sorely pressed men were looking around for the most innocuous agency with which and through which the Church could do her work. Would they have hit upon the commission? Never. Because the commission, according to Thornwell's view, was the court itself, with all the authority of the court. He held also that "these powers could not be transferred but must be exercised exclusively by the court." If that be true he would have erected an imperium in imperio—the very thing they were struggling desperately to avoid, if under his noble leadership the work of evangelization had been committed to commissions. Between the harmless committee and the extraordinary commission there is a great gulf fixed, because the commission is the court and not an agency of the court, as the committee is. Our brethren are perfectly well aware of the fact that a commission for ordination must have a quorum of the court. Also that in the commissions of the Synod and Assembly each must consist of a quorum of the court, and must therefore be vested with all the powers of the court itself. Is the executive committee a court in the sense that a commission is a court? Not in any sense. It is true the committee has supervisory powers, but these are exercised under the eye of the Assembly and the missionaries under the supervision of the committee are directly connected with and responsible to their Presbyteries. The private member has a right on the committee because it is not a court. Do we think of the executive committees as appointed "to ordain ministers, install ministers, visit portions of the church affected with disorder, and organize new churches?"

Is it not amazing to think that these men in their distress because of the encroachment of the boards would have rushed into the arms of the extraordinary (court) commission with its extraordinary ecclesiastical powers? Therefore they committed their fortunes to the innocent executive committee, and therefore they admitted private members to the membership of these committees.

The writer does not take seriously the suggestion of his

honored brother that after women are admitted to membership they should be bound hand and foot and then gagged. This would deprive the committees of their valuable co-operation. That is what they wish to do, co-operate, not control. So far as the writer is aware they have co-operated with the courts in the most loyal and enthusiastic manner. In the words of the godly editor of the Standard, it seems as if this whole movement in our Church has, in God's providence, been guided by God's Spirit. Therefore this action of the Assembly has met with general approval in the Church. In fact in the Mission Court at Richmond, where these private members have been on the committee, they have been most capable and efficient members.

AFTER THE EARTHQUAKE

By Rev. W. C. Cumming, written on Empress of Canada en route to China

The Yokohama-Tokyo earthquake and fire will perhaps be an old story when these lines are read, but to us here on the "Empress of Canada" it is still very vivid and present. A wireless message on Sunday (day before yesterday) gave us an inkling of what had happened on Saturday, but we thought it exaggerated until the refugees began coming on board. Beginning less than an hour after we anchored in Yokohama harbor yesterday morning boatload after boatload came—about 50 at a time—until we have 1,400 aboard. As I write they are strolling up and down the decks with heads and limbs bandaged and in clothes that have been contributed. They tell horrible stories: One man was in the bank, his wife came for him and was outside in an automobile when the whole wall collapsed on her and buried her. A woman was talking to her husband in the street when he disappeared into the earth, but managed to crawl back out. Some were buried and some were burned. Some stood in water all night and immersed themselves over and over—women putting mud and water on their heads—because the heat of the flames was too great for them to bear. One man whom I took to my room for a shave was out on a pier—an explosion cut the pier in two. As it burned towards him he jumped off and swam to a scow. Later that caught and he swam to another and then to another. He was in the water two hours before he got to the "Empress of Australia" and was picked up. The British Vice-Consul escaped through a window just before the consular building fell and made his way to the park, because that was the largest open space in the city. It was filled with thousands upon thousands of Japanese and foreigners who were crowded into the part not flooded by the burst of water mains. After standing for hours he tried to make his way to the Bund, or water front, and had to wade for quite a distance through water more than knee-deep. While wading he fell into a man-hole and was injured, but was later carried to the ship. The American Consul was killed, I understand. Some men from his office in Tokyo made their way on foot all the way to Yokohama and tell of a desolated country—bridges down, rails twisted like snakes and nothing standing.

One man said that he had just arrived in the city and was riding from the railroad depot in an automobile when the shock came. He jumped out and ran—seemed to go crazy, and when he came to bricks were lying on him and his leg was hurt. A Japanese lifted what was on his leg, but he was crippled and could not get to the shore. After a day and two nights he was picked up by a searching party. He seemed overjoyed to be on the ship at last.

A woman walked 60 miles in three days and is completely exhausted. Another saw her husband crushed and her children burned to death and is raving. A boy to whom I just gave a shirt doesn't know whether his parents were saved or not—and there are many with members of their family missing.

From the various accounts it seems that the first shock came without warning at about 12 o'clock and demolished everything at a stroke. There was no warning at all and as several have said, stone and brick buildings went down like houses of cards. The ground twisted and heaved. Automobiles were turned up on their sides and everything fell prostrate. Where a solid block of business buildings had stood a minute before one could look straight across through dust above debris. Other shocks came rapidly. There was a terrible wind and then fire. The fire seemed to start simultaneously all over the city and there were no fire companies left, no streets through which they could pass and no water mains intact. The people went mad trying to outrace the fire over fallen buildings and wreckage and dead bodies. Japanese and foreigners alike made for the park or for the Bund. Many were trapped and many suffered agonies in their escape. Through glasses we could see the ruins along the waterfront and everything looked like desolation. No war could have brought completer destruction. One man said that there was not a square foot of wood or com-

bustible material left in the city—he had wandered there for hours.

But one horror followed another. Even those who escaped into the sea were not safe, for the fire followed them there. An enormous quantity of oil from the Standard Oil tanks got loose and spread over the water, and caught. Many trying to swim were burned, and boats and docks were burned. The "Empress of Australia" in some way got afloat of a Japanese boat and broke a propeller and came near being burned with the thousands of passengers and refugees on board. The way she kept her nose playing on the burning waves as the flame a foot or two deep came nearer to her, and, disabled as she was, managed to extricate herself from the wrecked pier, is regarded as a remarkable feat of seamanship by the Dutch sailors who watched her.

Many of the prisoners and criminals seem to have escaped from jails and looting and personal tragedies came on with the night. The authorities seemed paralyzed—or dead. It was not safe to go about the city. The Australia sent searching parties ashore one after another all day Sunday and kept picking up foreigners—Europeans and Americans. She was crowded with them the next morning when we arrived and began taking them off. Most of the fourteen hundred that we are carrying to Kobe were from her, and she has remained to pick up others. Many more who do not know that Yokohama has been destroyed keep coming in from the desolated region all around.

None of our passengers who were planning to get off at Yokohama were allowed to leave the ship, so we are quite crowded. The original passengers have given clothes until I think that now every man has a shirt and pants and all the women have stockings and other garments and practically all have shoes. But what they are wearing is all that they have. They wander around collarless with no change of clothing at all. Some of our missionaries have given until they themselves have very little left, and they have given very liberally of their money. More than \$8,000 was raised this morning by the original passengers of the ship, and most of it has been paid in cash. Dr. Wilson has worked like he was in his own hospital, Mrs. Hall has been a trained nurse with a whole string of patients, the Pattersons and Richardsons have given up a room for refugees. All sorts of things have been done and plans are now being made to care for the more needy among those who have been rescued after Kobe is reached. We feel that we were very fortunate in arriving at the scene in time to be of help to some, but we are sorry that we could not stay there longer and reach more. The Australia is going to stay, however, and other ships are arriving daily.

SPECIAL PRAYER FOR LUEBO MISSIONARIES

By Rev. Egbert W. Smith, D.D.

We have been receiving distressing news from Luebo. Dr. Stixrud has started home, accompanied by his family, to be treated in England or America for sleeping sickness; and the news has just reached us that Mrs. T. C. Vinson, with her family, is also westward bound to be treated for the same trouble. We are also informed that Rev. and Mrs. A. C. McKinnon have been ordered home by the doctor, though we do not yet know what the specific trouble is.

And now comes a letter informing us of the sudden death from septic pneumonia of Mrs. Joseph Savels, a most lovable and gifted young Belgian lady and one of our efficient missionaries, the wife of Rev. Joseph Savels, another of our highly efficient missionaries of Belgian birth and formerly a priest of high rank in the Catholic Church. The bereaved father is left with two little children. A sketch of the life and work of Mrs. Savels will appear in due time.

We earnestly ask that our whole Church will remember in their prayers these sick missionaries on their way home and this bereaved family at Luebo. It is encouraging to remember that all cases of sleeping sickness thus far among our missionaries have resulted, in answer to earnest prayer, in complete restoration to health. Let us remember these dear friends in their hour of need.

"NEVER REFUSED GOD ANYTHING"

Florence Nightingale, looking back over a long life, said: "If I could tell you all, you would see how God has done all and I nothing. I have worked hard, very hard, that is all, and I have never refused God anything." "Never refused God anything"—there is the secret of the life of service she lived. If our lives as Christians are not wholly a success, it would be well to test them by Florence Nightingale's test—"I have never refused God anything."—Ex.

EVERYBODY HAS A CHANCE TO WIN—
SEE PAGE 12

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Charlotte, First Church—Auxiliary Bible Studies—Beginning Monday afternoon, September 24th, and continuing through Friday, September 28th, the Woman's Auxiliary will hold a series of Bible studies, in the church parlors, under the leadership of Mrs. H. E. Gurney. The studies will be taken from the first twelve chapters of Acts, and will be held each afternoon from 4:00 to 5:00 o'clock. The subjects are as follows:

Monday: "The Beginnings." Tuesday: "Prayer." Wednesday: "Stewardship." Thursday: "Growth." Friday: "Power."

All ladies of the congregation are most cordially invited to attend all meetings.

The regular annual meeting of the Woman's Auxiliary of the Synod of Virginia will be held in the Presbyterian church at Waynesboro, Va., in October. At 8:00 o'clock on Wednesday evening, October 10th, there will be a meeting of the executive committee, and Thursday morning of the 11th the opening meeting of the Synodical will be held and continued through Friday.

Among the speakers on the program are Rev. Harris Kirk, D.D., of Baltimore; Rev. A. C. Bridgman, of Norfolk, chairman of the Auxiliary Advisory Committee, and Rev. T. K. Currie, of Richmond, superintendent of Young People's Work of the Assembly.

There will be several helpful conferences and a very fine meeting is anticipated by those in charge.

To the President and Secretary of Literature—Dear Friend: Home Mission Week comes earlier than usual this year, November 11-18, so if we are to get through with our study classes before that time we must begin to plan at once.

The subject for study this year is a fascinating one—"The Child and America's Future"—and surely no more important theme could have been chosen. If "the church of tomorrow walks in the girls and boys of today" it behooves us to study well the needs and possibilities of these same boys and girls. The enclosed announcement tells you all about the study books. Order your supply in good time so there will be no delay.

Now about the kind of study class to have. The earnest though small group of students who used to spend at least five hours of real study on the text-book seems to be giving way to the one-day "Birdseye" view of the study book. This change is a cause for regret and alarm. Let us all try to have the ideal plan which includes both of the above classes.

Organize a class of those who will agree to meet for an hour a day for five days, or if necessary, an hour a week for five weeks. Let them really study the book under a good leader. Don't be discouraged if only a few enter in this class. It will be worth while if only three or four enroll for they will be your future leaders. Close the real class with a "one-day" meeting to which all the women of the church are invited. In this way something is offered for every woman.

The president, secretary of A. H. M. and secretary of literature are together responsible for the Home Mission study class. Won't you set to work at once to arrange for both these classes in your Auxiliary?

The Church is counting on you in this important matter. With many good wishes, Faithfully yours,

H. P. Winsborough.

Concerning the "Acts of the Apostles," Past and Present—In our last year's report of the Women's work in all the Auxiliaries of the Southern Church, some startling facts were disclosed, for instance, the women gave \$90,000 more to "miscellaneous" than to our own Foreign Mission work, to which their support was pledged. North Carolina, though leading in amount given to Foreign Missions, yet fell short \$16,000 of the 33 1-3 per cent due for that cause, and gave \$42,124 to miscellaneous.

Is this because our newly elected and zealous circle chairmen prefer to work and give to these outside objects? No! but these things are brought to their notice, whereas the general ignorance and misconception of our foreign work is most surprising and appalling. As a case in point, three days ago, a letter was received, asking questions about foreign work. The writer had recently moved into one of our prosperous towns and become a member of an influential church. On her inquiring about the activities of the church, a prominent woman of the church remarked, "I've never felt any interest in Foreign Missions, for you know only 33 cents out of every dollar ever reaches the foreign field." She added that two of the elders (wealthy men) felt exactly as she did. (Needless to say an informing letter, with various leaflets, was immediately dispatched.)

It is well known that the gifts to Foreign Missions come from those intimately acquainted with the missionaries and their work.

Now, how shall we get the interesting facts concerning this great cause before our women? Assuredly at our Auxiliary and circle meetings. And yet, we find a number of Auxiliaries devoting a half hour to Bible study, after the regular devotional, at every circle meeting. An item in last week's "Christian Observer" mentioned that a certain Auxiliary had all the circles studying the "Acts of the Apostles," and writing on slips, all references to prayer.

Why was it that the Holy Spirit included the "Acts of the Apostles" in our Scriptures? Was it not that the early church, and every church since, should know and appreciate and co-operate in the work of the missionaries? Apostle means, "one sent" missionary. St. Luke says that the "Acts of the Apostles" is a continuation of "all that Jesus began both to do and teach." No one acquainted with the facts, questions that He is still continuing to work and teach through our present-day

apostles. Such study of their accomplishments and needs would open our eyes and our hearts and our purses, and thus advance His Kingdom.

Let us study earnestly our Bibles and how to pray, at our adult classes every Sunday, and in our homes every day, and then, in the short time that we have in our Auxiliary and circle meetings, let us study our "Present Day Apostles" so that we will hear and answer the prayers they have been making so long for help and sadly needed equipment. The present wealth of the church and her comparative parsimony toward her soldiers at the forefront hinders her spiritual growth more than any other cause.

A word to our earnest "Secretaries of Spiritual Resources": Bible study is not our only source of spiritual uplift, as a visit to Montreat during Foreign or Home Mission Week clearly demonstrates.

Can't you imagine our Saviour grieved at our blindness and lack of understanding, when we study Paul and Silas and Barnabas and give never a thought to their successors, who in many instances, are passing through even more trying situations?

Mrs. L. Richardson.

Report of Secretary of Spiritual Life for Year 1922-23—When we mention Stewardship, we think of money, but in the Christian sense its using for God's glory whatever He has entrusted to us—our time, our talents, every faculty of our minds and soul should be used for God.

As the church year comes to a close and the churches are sending in financial reports, if these reports show that the budget has been raised, how it fills us with joy and pride.

Suppose there were reports sent giving lists of those who really pray, who study God's Word faithfully and prayerfully, who keep up the family altar, who make it their business in life to win others to Christ; would these lists fill us with joy and gladness, or would we be filled with dismay?? No such lists are sent, but a record is being kept and God grant that when the books are opened your name and my name will be found there.

If the Auxiliaries would only realize that the department that we call "Spiritual Life" is the very foundation of the whole work of the church, and would give this department its proper place that all the problems of the church would be solved—the gifts would follow as naturally as day follows the night!

I urge the secretaries of Spiritual Life to organize Bible classes, prayer bands, to observe the weeks and days of prayer appointed by the Assembly, and to make every effort to promote the spiritual growth and deepen the spirituality of your Auxiliary in the coming year.

Reports from the Auxiliaries show a deepening of spirituality in most cases, and we should thank God and take courage. Still truth compels me to say that this department is very much neglected in most of our Auxiliaries.

I have written several letters to each Auxiliary during the past year and have received encouraging reports from some of them, while others have taken no notice of my letters.

Respectfully submitted,

Mrs. T. B. Fraser,

Secretary of Spiritual Life for Harmony Presbyterial.

Narrative of Recording Secretary—As recording secretary of Harmony Presbyterial, I am glad to report a wonderful improvement in the correctness, punctuality and neatness of reports.

Most of the questions were answered, for which I am deeply grateful.

My report was mailed to the Synodical secretary April 5th, with every Auxiliary reporting, therefore I am glad to report an "On Time Presbyterial."

On March 10th a personal letter and report blanks were mailed to 28 local Auxiliary presidents.

On March 12th, two days later, the report from Mayesville was received, the others were received in the order printed on chart.

There was an increase in gifts in 11 Auxiliaries, as follows: Mayesville, Bishopville, Sumter, Indiantown, Wedgefield, Lynchburg, McDowell, Central, Concord, and Salem Black River.

Special attention is called to the per capita gift of McDowell—\$25.00. We have one new Auxiliary to report—Summertown—with 15 members. We extend a welcome to this organization.

We regret to report that only eight of the 27 Auxiliaries (this does not refer to Summertown, as it is recently organized) reported the use of the new Standard of Excellence, our average percentage is therefore only 51 per cent.

Auxiliaries reaching Standard of Excellence: Blue, 8, Tirzah, Wedgefield, Bishopville, Hebron, New Harmony, McDowell, Salem Black River, and Concord.

Silver, 6, Andrews, Georgetown, Williamsburg, Sumter, Manning, Indiantown.

Manning reports 90 per cent, and Williamsburg 87 per cent, the other four 80 per cent.

Nineteen Auxiliaries celebrated the tenth birthday of our organization, contributing \$256.00 to Miss Dowd's School.

Twenty-one Auxiliaries contributed \$350.00 to our Special.

Total to all causes, \$6,151.00, a decrease of \$170.00, compared with last year. Our per capita gift is \$7.00, the same as last year.

Letters written, 153; cards, 70; minutes mailed, Presbyterial, 126; Synodical, 40.

Miss Bettie Aycock, Recording Sec'y.

(We are especially glad to have these two fine reports taken from copy of minutes of Harmony Presbyterial Auxiliary. "A wonderful improvement in the correctness, punctuality and neatness of reports" is a note that we are glad to hear sounded. Mrs. Fraser's report as secretary of Spiritual Life is thought-provoking, and well worth pondering.—Ed.)

First Presbyterian Church, Charlotte—The September meeting of the Woman's Auxiliary of the First Presbyterian Church was largely attended and was a

meeting of unusual interest, made so by the bright, happy faces of the future Woman's Auxiliary of this church, viz., the girls of the church who are going away to college.

As the guests of honor were school girls, the program of the afternoon was patterned after a day at school. The devotional was conducted by Miss Mary Hunter, the chairman of the young ladies' circle, after which Mrs. Ward Orr sang "Ivory Palaces." The first period was a history lesson, with Mrs. J. A. Fore as teacher. The subject of the lesson being "The History of the First Presbyterian Church, Charlotte," which the teacher by much previous research made most interesting as well as profitable. Each member present left feeling well qualified to answer any question that might be asked them as to age, membership or Rev. History of this grand old church.

The next period was covered by the Geography and Spelling classes combined, taught by Mrs. W. H. Fowler, secretary of C. E., Japan being the subject for study, and prayer during the month of September. Mrs. Fowler chose for the day's lesson the geographical location and spelling of name of our different mission stations in Japan. This was a lively contest, but as no one was kept in we felt that the class had a fair knowledge of their subjects.

The last period was given to the reading class, with Miss Gladys DeArmon as teacher. The subject was most interesting, as it was a newsy folksy letter from Miss Bessie Martin Blakeney, a former Mecklenburg girl who is now a teacher in the "Golden Castle Girls' School" at Nagoya.

After lessons were over the president of the Auxiliary, Mrs. Parks Kirkpatrick, spoke very feelingly to the girls, assuring them that the love, confidence and prayers of the Auxiliary followed them as they went out from the home church, and delivered to each girl present a miniature diploma as a token of this fellowship.

Mrs. E. M. Cole then presented each girl with a small prettily bound copy of the Gospel of St. John, recommending it to contain an antidote for "Modernism" in Bible teaching, viz., Jno. 1:1: "In the beginning was the word and he word was with God and the word was God." She also called their attention to many other blessed things found in this Gospel, such as the assurance of God's love and that our prayers are heard and answered.

This being a special occasion, delightful refreshments, home-made cake and ice cream, were served by Mrs. Chas. Lambeth's circle. To this part of the program the boys of the church also who were leaving for college were invited. The church has 54 of its young people leaving for college, and the Woman's Auxiliary feels especially interested in them every one.

F. McD. K.

Charlotte—The week of prayer of the Woman's International Missionary Union was observed September 10-15, and the Charlotte chapter of this organization of women of the various Protestant denominations of the city made arrangements to observe the week in a most fitting manner.

Under the capable leadership of Mrs. J. B. Spillman, the needs of Japan as a missionary objective were presented in a most interesting and instructive manner each day of the week of prayer, in the club room of the Second Presbyterian Church, these daily presentations being made by the women of the various churches, about 100 women taking part in same. Japan is the missionary center which is being studied in a special way this year by the Protestant churches of the United States, and several mission study books are being used by the different churches in this connection.

Mrs. Spillman was the representative of the Charlotte Women's Interdenominational Missionary Union at the recent missionary conference held at Blue Ridge, and the outline of "The Creative Forces of Japan" and the accompanying mission studies which she prepared constituted a prominent and very instructive feature of the program of the week of prayer. The meetings each day during this week were held in the Second Presbyterian Church. More than 100 women were present each day and were enthusiastic in their interest in the daily studies.

The closing day of the week of prayer the following resolutions were adopted unanimously:

"Resolved, That we, the members of the Woman's Interdenominational Union of Charlotte, take this opportunity to express to the women of the Second Presbyterian Church our most sincere appreciation of their kind invitation to hold our mission study class in their well appointed club room.

"That we assure them of our enjoyment of the gracious hospitality and welcome extended to us each afternoon, and the benefit derived by the increased attendance secured by holding our class in a building so centrally located and so well adapted to our purpose.

"Resolved, That we express to Mrs. Spillman, the efficient each of our mission study class, our grateful acknowledgement of her unbounded enthusiasm, thorough preparation, and careful presentation of the subject for study.

"That we assure her of our appreciation of the great amount of time and work she has given to its presentation and arrangement of attractive and instructive programs, posters, and charts.

"That we assure her of our deep sense of obligation in giving to others, through organized mission study classes in our respective congregations, some of the interesting and vital information she has given to us, that the Master's Kingdom may be advanced in all lands, especially in that land on which our thoughts have been centered this week of study—The Island Empire of the East—Japan.

"Resolved, That we express our thanks to all those who have given time and talent to the preparation of those special features on the program for each day, which have added so much to their interest.

"Resolved, That a copy of these resolutions be given to Mrs. Spillman, sent to the Charlotte Press, and inserted in the minutes of this body.

"Respectfully submitted,

"Mrs. J. L. Crigler,

"Mrs. W. W. Hagood,

"Miss Eva Liddell."

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR, COLUMBIA SEMINARY, COLUMBIA, S. C.

EDITOR'S LOOKOUT

We give especial attention this week to news and plans of interest in connection with Junior Society activities. It is a pleasure to tell from time to time, what work is being done for our boys and girls. To one who has done even a little work with the Juniors, such activities are of considerable interest. We feel sure that nearly all, if not quite all, of our Junior superintendents count their service with the boys and girls a priceless training and an indescribable pleasure.

Member of the Senior Society, or young man or young woman in the Church not identified with any young people's work, do you want to avail yourself of a splen-

did opportunity? Ask permission and organize the boys and girls. You will enjoy it and will do a fine service to your church, the boys and girls, and yourself. Do you say you don't know how? You can learn! If you love Jesus Christ and have a heart for the little folks, you can get the equipment you need. Write to us for information. Pray over the prospect; ask for strength and guidance from above; do something yourself; get started soon; strive for ever higher standards; and you will have a joyous, useful service.

What are you doing, reader, in the Presbyterian Standard subscription campaign? Are you getting ready for the drive October 4th-November 11th? Why not earn

some money for yourself or your class or society, and help put the Standard in every Presbyterian home? Write to the Standard, in Charlotte, at once for particulars. No more generous offer will come your way in many a day.

Mr. C. T. Carr is holding in North Carolina a series of Training Schools for Sunday School Workers. The remaining ones are to be held in Lincolnton, Oct. 15-19; New Bern, October 28-November 2; Charlotte, November 4-9; Winston-Salem, November 11-16; Greensboro, November 18-23, and Albemarle. These schools are well taught and should have the support of our Sunday School workers in each city.

Sunday School

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

SEPTEMBER 30, 1923

REVIEW: GREAT MEN AND WOMEN OF THE NEW TESTAMENT

Selection for Reading: Hebrews 11:13-16, 39, 40

GOLDEN TEXT—"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12:1.

SCRIPTURE LESSON

13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14. For they that say such things, declare plainly that they seek a country.

15. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

16. But now they desire a better country, that is, an heavenly: whereof God is not ashamed to be called their God; for he hath prepared for them a city.

39. And these all, having obtained a good report through faith, received not the promise:

40. God having provided some better thing for us, that they without us should not be made perfect.

SHORTER CATECHISM

Q. 56. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

It is beneficial to study the biography of distinguished persons. Their lives are usually connected with notable events in the history of mankind, which it is desirable for us to know. Their virtues stimulate us to imitation and improve our characters. Their failures and vices give us warning and may help us to avoid them. The biographies of the scriptures are more accurate and complete than those written by uninspired men. They mention the faults and sins as well as the excellencies of the persons described. We will contemplate some distinguished men and women of the New Testament, referred to in the lessons of the third quarter. We will consider them in groups.

I. John the Baptist, Simon Peter, John the Apostle

John the Baptist, who baptized those professing repentance, was the herald of Messiah. He was predicted by Isaiah and Malachi. He preached repentance, rebuked iniquity and reformed the morals of his people. He consecrated Christ to His redeeming work and pointed Him out as the Saviour to the Jews and mankind. Christ declares that he was the "greatest among those born of women." He was great in his gifts, his functions and his deeds. He died as a martyr for his faith and fidelity to duty.

Simon Peter was courageous and bold and yet yielded to cowardice and from fear of man thrice denied his Master. He declared Jesus to be "the Christ, the Son of the living God." He was restored to faith and office and ever afterwards was devoted to his Master.

John the Apostle wrote his gospel to prove that Jesus was God. His love for Jesus was supreme. He was with Him in Gethsemane, stood by Him before the Sanhedrim, and was present at the cross. He had committed to him Jesus' mother, and closed the scriptures with "Revelation."

II. Matthew, Stephen, Barnabas

Matthew was a custom house collector; followed Jesus at His call; wrote his gospel to prove that Jesus was Messiah; and recorded the fulfillment of many prophecies.

Stephen the martyr was stoned to death by a mob for reproving the sins of his people and declaring that he saw Jesus alive at the right hand of God. He expired praying for his murderers.

Barnabas' name meant "Son of Consolation," and he brought comfort to many hearts. He was Paul's companion in their first missionary tour. He set the example for the church at Jerusalem of selling his property to help his brethren.

III. Paul, John Mark, Luke, Timothy

Paul, educated at Tarsus and Jerusalem, the most cultured of the apostles, converted on the way to Damascus, selected by the Holy Ghost with Barnabas for mission work, wrote the larger number of the New Testament books, "labored more abundantly than all the rest of the apostles, and died a martyr's death."

John Mark, the nephew of Barnabas, went with Paul and his uncle, on their first tour, but deserted them by the way. Paul refused to take him on a second tour, repented and reformed, wrote the Gospel of Mark and became a useful minister.

Luke, a beloved physician, wrote the Gospel of Luke, and Acts. Companion of Paul, when active and in prison, and faithful during life.

Timothy was from Lystra, had pious mother and grandmother. Paul his spiritual father in the ministry, and wrote him two epistles. Paul was tenderly attached to him and attests his faithful service.

IV. Four Eminent Women. Mary, the Mother of Jesus

Mary, the Mother of Jesus. She was highly favored in being of the seed of David, and chosen to give Christ to the world. She possessed strong faith in God's promise and power, and great meekness or submission to the Divine will, and constant thoughtfulness respecting her Son.

Mary Magdalene derived her name from Magdala, had been a demoniac out of whom Jesus cast seven demons; though afflicted was not a vicious woman; showed tender love for Jesus; ministered to Him of her substance, and was the first to see Him after His resurrection.

Martha was the older sister of Lazarus, lived at Bethany, and often entertained Jesus. She was a practical, capable housekeeper and actively engaged in household duties. She probably allowed them to absorb too much of her time and did not attend sufficiently to the "one thing needful." But she trusted Jesus, loved Him and desired to serve Him.

Mary of Bethany. She was contemplative in mind and gave piety the highest place. "She sat at Jesus' feet and heard His words." She loved Him and His religion supremely. She chose it as her chief portion. She showed it by attending to His teachings and by anointing His person with costly ointment. She won His approval.

Christian Endeavor

By Rev. J. C. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

WORD-OF-GOD PSALM

M., Oct. 1—The Word a Sword: Eph. 6:13-18.
T., Oct. 2—The Word a Seed: Matt. 13:3-8.
W., Oct. 3—Points to Christ: John 5:39.
T., Oct. 4—Divine Food: Matt. 4:4.
F., Oct. 5—Source of Joy: Col. 3:16.
S., Oct. 6—Keep the Word: Rev. 3:7-13.

Sun., Oct. 7—Topic: Lessons from the Psalms. 10. The Word-of-God Psalm. Ps. 119:9-16, 105. (Consecration meeting.)

Psalm 119 is the longest Psalm and the longest chapter in the Bible. It was written to the praise of God's Word, and is intended to encourage Bible study, with the hope that we shall obey its precepts, and learn to admire and honor God. Our prayer as we study his Psalm should

be verse 18: Open thou mine eyes that I may behold wondrous things out of thy law.

The Structure of the 110th Psalm

The 119th Psalm has 176 verses. It is divided into 22 parts of eight verses each. Each part is named by one of the 22 letters of the Hebrew alphabet. All the verses, except verses 90, 122, and 132, have some word in them that means God's Word, such as statutes, law, testimonies, judgments, and so forth. Thus by repeating the names for the Bible we are impressed with its greatness and value.

The Practical Value of the Bible

Paul in writing to Timothy (II Tim. 3:16, 17) says that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work. The Bible teaches us the way to live and prepares us for death and the life beyond the grave.

The Bible Teaches us True Doctrine

The Word of God teaches us doctrines or great truths and principles. In verses 93, 99, and 100, the Psalmist shows us that we learn more from the Bible than all other books put together. The Bible teaches us of God, man, sin, righteousness, duty, death, judgment, Satan, and many other doctrines which are all important for us to know.

The Bible Teaches us Reproof for Sin

We are sinful creatures, and it is our nature to love sin and to commit it. God gave us each a conscience to reprove us for sin, but it is necessary for the Bible to show our consciences what things are right and what are wrong. Verse 9 says: Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word. God's Word points out sins, such as lying, swearing, stealing, impurity, disobedience to parents, and so on.

The Bible Teaches Correction of Sin

The Bible not only shows what sin is, but tells us how to get rid of sin. In verse 59 we are told that reflection or thinking about the sinfulness of sin, will lead us to do right. Again, we are commanded to repent of our sins and to forsake them. Again, the Bible says that Christ's blood saves us from sin, and the Holy Spirit will cleanse us from evil. It tells us God afflicts for our sins. Read verse 67.

The Bible Instructs in Righteousness

It is not enough to know what sin is, or to be corrected for it, but we must have the way of righteousness and truth pointed out to us. This God's Word does. Read verses 128 and 165. Thus we know what God wants us to do.

Ways of Studying the Bible

We should read the Bible through. It has 1,189 chapters. By reading three chapters each week day and five on Sabbaths we can read it through in one year. We should learn the divisions of the Bible, as the Old and New Testaments. The Old is divided into the Pentateuch (five books), the Historical (12 books), Poetical (five books), Major Prophets (five books), and Minor Prophets (12 books). The New Testament has the Historical (five books), Paul's Epistles (14 books), General Epistles (seven books), and the Revelation. We should know the Bible by periods. Creation to Flood, Patriarchal Period, Mosaic Period, Period of Conquest of Canaan, Period of the Judges, Period of the Kings, Period of the Captivity and Return. This divides the Old Testament. The New Testament has two periods, the Period of Christ on Earth, and the Period of the Early Church. The Bible can be studied by characters, from Adam, Noah, Abraham, Moses, Joshua, David, and so on. The Bible can be studied by doctrines, as God, Creation, Providence, Sin, and Salvation, and many other doctrines. Let us study God's Word and lay up its truths in our

Church News

"BRIDGE WHIST" AS A MEANS OF GRACE

From the bulletin of the First Church, Asheville, N. C., we clip the following request:

Bridge Whist

The pastor wishes to make a study of bridge whist, not in order to learn the game, but to get, from those who play, an honest statement of the reaction on themselves of this popular game of cards.

What effect has it had on your domestic life, as wife, mother, and housekeeper? How has it affected your health, your nerves, and your temper? What influence has it had on your religious life, on your interest and activity in spiritual things? Has it made you more prayerful, or less so? Has your interest in the Bible as the Word of God, and in the Church as the House of God, been quickened or dulled? On the whole, do you consider the game conducive to a well-ordered home-life, to personal poise, and to spiritual growth, or the reverse?

Those who play, or who, for one reason or another, have given up the game, will confer a great favor if they will answer these questions, pro and con. You may sign your name or not, as you choose. The pastor wants your honest opinion, whatever it may be. Drop your communication through the letter-slot in the Study door or send it through the mail. Get your friends to do the same.

BARIUM SPRINGS

During the week Mr. Johnston attended the meeting of the North Carolina Orphanage Association at Raleigh and took with him Miss Mary Lea, supervisor of the clothing department and three senior girls, Louise Kelly, Irene McDade, and Anne Faysoux Johnston.

In addition to attending the meeting of the association, visits were made to Children's Home, Winston-Salem; The Methodist Orphanage, Raleigh; Elon Christian Orphanage and the Baptist Orphanage at Thomasville. Stops were made also in Durham and Greensboro, making all in all a rather full two and a half day trip.

Our football team while not exactly winning any games yet is commencing to give the other teams a pretty hard tussle. Statesville High trimmed us about 40 to 12, and Mooresville 24 to nothing. After the latter game a report was circulated that one of our boys had died from the effects of the game and so persistently did this rumor grow that some people came up from Mooresville to actually see the boy cutting corn in the field the next day before they were convinced of their error.

The Christian Endeavor continues to grow both in size and popularity and the organization of the Juniors is under way; they are all looking forward

minds and its precepts in our hearts. As Psalm 119:11 declares, Thy word have I hid in mine heart that I might not sin against thee.

WORTHWHILE NEWS AND NOTES

The story of the graduation exercises of the Tenth Avenue Junior Endeavorers, of Charlotte, N. C., has been told in our paper. The paper has been furnished a copy of the program of the graduation meeting of this society. After an opening song, short prayers were offered by the graduates. The 13th chapter of I Corinthians was read by the girls, and the 1st Psalm and the 12th chapter of Romans were read by the boys. The graduating class recited the 24th Psalm and then the names of the books of the Bible. A three-minute talk, "Which Is the Most Important Committee, and Why," was given by Violet Dunn, and another three-minute talk, "Which Is the Most Important Officer in the Junior C. E. Society," by John Boyd. A display of scrapbooks and the showing of the "String of Pearls" for each graduate, were followed by a song and the presentation of diplomas by the pastor, Rev. J. F. Ligon, then the memory song by the graduating class.

Those graduating were: Helen Boyd, John Boyd; Violet Dunn, Ruth Ellis, Ruth Johnson, Catherine Mitchell, Melba Ridenhour, and Frank Vest.

Miss Merle Mayhew, superintendent of the Junior C. E. Society, Glenwood (N. C.) Presbyterian Church, reports that five Juniors and her two assistant superintendents have completed the First Year's Graded Memory Work. The Juniors are: Elsie Shannon, Harry Mitchell, John Mayhew, Susie Hogshead, and Wilbur Hodgkin, the latter two being members of the Junior committee.

Seven Junior Endeavorers of the Rowland (N. C.) Presbyterian Church have completed the First Year's Graded Memory Work, which entitles them to be placed on the Dixie C. E. Honor Roll. This is a young society and, therefore, the members and the superintendent, Miss Margaret McQueen, deserve particular credit for this energetic and effective work. The Juniors are: Bessie Bracey, Mary Stuart McCallum, Alice McLaurin, Locklin McLaurin, Jean McLaurin, Louise McNeil, and Sara Faircloth.

to the treat promised them by Dr. Frazer of Queens when he comes to give them a lecture Friday night next.

The swimming pool is beginning to lose some of its attraction and it will soon be in the discard till next spring. Out-door athletics are the order of the day now, but there is already talk of the activities that we will take up when the weather shuts us in more or less for the winter. A singing week, something like the all-day sings is being discussed and we are commencing to look around for some of the old-time masters at this sort of thing for chief instructor. Just before or just after the holidays will be about the time.

NORTH CAROLINA

Orange Presbytery will meet in regular session on Tuesday, October 23, 1923, at 2 o'clock p. m. in the Little River Presbyterian Church in Orange County. Stated Clerk.

Galatia announces a home-coming, October 5th. All former members and friends who are scattered abroad are invited and urged to be present on this happy day. It will encourage the old mother church to have you back, and it will give you an opportunity to renew the associations and friendships of former years. Appropriate services will be conducted at 11 a. m. The old hymns will be sung and there will be a sermon by Rev. M. A. Ray, of Jonesboro.

Parkton—We have just closed a successful revival service at the Rex Presbyterian Church. Rev. Wm. Black, the Synod's evangelist, assisted the pastor in these services. Brother Black came to us on the second of September, and remained through the ninth, preaching twice each day. He is well-known and loved through this entire section. The congregations were large and toward the close of the meeting there was an overflow. The gospel was preached with power, and proved a blessing to those who heeded it. Thirteen united with our church on a profession of faith.

V. G. Smith, Pastor.

Union Church—Rev. J. G. Garth was with Rev. J. E. Berryhill last week at Union Church, Gaston County, in the county-wide campaign. This is a fine congregation with a splendid modern building, and beautiful grounds. For 29 years it was served by Rev. Geo. A. Sparrow, whose hallowed memory abides.

Mr. Berryhill and his excellent wife have been on the field for a year and are greatly beloved and doing an excellent work. The meeting last week was well attended and deep interest was manifested. There were several additions to the church. Mr. Garth preached a series of sermons on John 3:16.

Greensboro, Buffalo Church—A congregational meeting was held, as ordered by our session, at the close of the morning service Sunday, September 16th, at which time a committee of nine was appointed to look for a new pastor and report back to a later meeting of the congregation. This committee met immediately and W. G. Wharton was elected chairman. At a meeting held early in July the congregation voted to join with our former pastor, Rev. E. Frank Lee, in asking Orange Presbytery to dissolve the pastoral relations effective September 1st, which will be acted upon at an early meeting of Presbytery.

Notice! The Synod of North Carolina will convene Tuesday, October 9th, at 8 p. m., and be entertained by both the Graham and Burlington churches. The first session or opening meeting will be held in the First Presbyterian Church, of Burlington.

All who expect to attend the meeting of the Synod are requested to go to Burlington and not Graham, on Tuesday, October 9th. This applies to Tuesday only, as the Synod will be shifted to Graham, Wednesday, the second day. Burlington, however, will be registration headquarters where our guests will be assigned homes by the joint committee on entertainment from the two churches. Supper will be served at the new hut in Burlington on Tuesday evening from 6 to 8 o'clock for the convenience of the members of Synod, who are urged to reach Burlington as soon as possible Tuesday afternoon.

Wm. R. Potter, Pastor.

The Salisbury Standard Training School for Sunday School Workers—During the week of September 10-14 the First and Second Presbyterian Churches of Salisbury and the Spencer Presbyterian Church held a Standard Teachers' Training School for their officers and teachers. There was an enrollment of 53, while quite a larger number attended various sessions of the school. There were 33 who received certificates of credit on the courses.

The following courses were offered: "Sunday School Organization and Administration" taught by Dr. G. F. Bell, pastor of the Caldwell Memorial Presbyterian Church, Charlotte, N. C.; "Primary Organization and Administration," taught by Mrs. W. C. Edmondson, author of our Primary Graded Lessons, Richmond, Va.; "The Teacher" taught by Mr. Claude T. Carr, superintendent of Sunday School and Young People's Work of the Synod of North Carolina.

An unusually fine spirit and interest were manifested by those taking the courses. The work in each department was of a very high order and will be beneficial to every one who attended. Our church is to be commended for carrying on work of such great helpfulness, the results of which are so far-reaching. It is answering a great need in many Sunday Schools in training consecrated leaders and teachers.

At the conclusion of the school the following resolutions were adopted:

We, the pupils of the Salisbury-Spencer Training School for Sunday School Workers, wishing to express our appreciation for the work done in our midst by Mr. C. T. Carr, Dr. G. F. Bell, and Mrs. W. C. Edmondson, do hereby resolve:

1. That the work done in each department has been of a high order and that it will redound to the glory of God in making our Sunday School more efficient.

2. That we express our personal appreciation to each of these leaders and pray for their continued usefulness in this great work.

Wilmington Presbytery—Rev. J. S. Crowley has received a unanimous call from the Beulah and Bethel Presbyterian Churches, in Harmony Presbytery, and has been to visit the fields and look over the needs. These churches have been without a pastor for one whole year and are hungry for the Gospel. Exceedingly large congregations greeted Mr. Crowley at both churches and were very enthusiastic in expressing to him their desire to have him as their minister.

Mr. Crowley has accepted the call from these churches, subject, of course, to the will of Presbytery.

Mr. Crowley preached his farewell sermons at his last appointment at the Topsail Presbyterian Church, which he has served for the last seven years. These good people feel very badly over having to give up Mr. Crowley who has served them as pastor so many years.

Mr. Crowley's address will be Olanta, S. C., after October 1st. This group of churches has a splendid manse of the bungalow type and the good people are going to put water and electric lights in it, which will make it as convenient and comfortable as if it were in the city. Mr. Crowley feels that his lot is to be cast in pleasant places.

Cor.

Flat Branch—This church and community has just been through a season of great refreshing and confirming of faith in the fact that the "Gospel is the power of God unto salvation to every one that believeth." Rev. Letcher Smith preached the Gospel for a week with simplicity and power, the outward result of which was thirteen united with the church, and some of these heads of families. The entire church and community received a great blessing.

We are gratified with the way the work here at this old church is making progress since our coming here the first of February. The Sunday School has grown from about 15 to 86. All of the teachers are overcrowded and new members are coming in each Sunday. A Christian Endeavor Society has been organized with 50 charter members, the attendance at each meeting is between 75 and 100.

The young people are intensely interested, and always ready to take part in the program, the only trouble being we can't get them on fast enough.

Our Sunday School picnic was a great success and has stimulated more interest in the work of the Sunday School. Our singing in the church, Sunday School and Christian Endeavor Society has been greatly improved as a result of the singing class which lasted for a week. Now we are looking forward to Rally Day, and also to a live Christmas program. For all which we give God the glory.

F. M. Bain, Pastor.

Wilmington Presbytery—Evangelistic and Home Mission Notes—Pink Hill—Rev. Leonard Gill, Synod's evangelist, conducted a very successful meeting during June at Pink Hill, in Lenoir County. There were six additions to the Presbyterian Church and three to the Methodist Church. Our church has no building at Pink Hill, and we have been using a union building along with the Methodists, Unitarians and Universalists. The congregation is ready now to build its own church if they can get some help. Rev. H. N. McDiarmid, of Kinston, in Albemarle Presbytery is supplying this church for us.

Rev. J. J. Murray, superintendent of Home Missions and evangelist has been engaged in seven meetings during the summer:

At Acme, with Rev. J. K. Fleming, in April. There was a good deal of interest, with congregations that filled the church, and the whole community was reached. There were 40 reconsecrations; 17 members were received into the Presbyterian Church on profession and five by letter; and 11 joined the neighboring Baptist Church on the last day of the meeting. The success was largely due to the faithful work of the pastor before and during the meeting.

At Woodburn, in Brunswick County, on the Wilmington-Charlotte highway, in May. This is an outpost Sunday School point of the First Presbyterian Church of Wilmington. The meeting was held in a home where the Sunday School has been conducted for some time. There were 22 reconsecrations and 11 were received on profession and statement. The Wilmington Church has almost completed a building for this work and we hope to have an organized church there soon. Dr. L. E. Farthing, of Wilmington, has been the leader of this work.

At Bladenboro, with Rev. J. E. L. Winecoff, in May. Our church is small but the community was interested and the attendance good. There were 24 reconsecrations, two were received on profession and three by letter.

At Rockfish, with Rev. W. P. M. Currie, in July. The meeting began with a full church on a Monday morning, and the interest continued. There were 72 reconsecrations, seven members received on profession and one by letter. This church, over 100 years old, is increasing in activity, especially in the Sunday School work, and plans are being made for a new Sunday School building or church.

At Garland, in July, where Rev. R. E. McClure was a preaching point. We held the meeting in the Baptist Church and were met with a cordial welcome and splendid congregations. There were 35 reconsecrations and one profession, a man who gave his name for the Methodist Church.

At Muddy Creek, with Rev. J. M. McBryde, in August. This is an outpost point of Chinquapin Church in Duplin County. The school-house was too small, and the meeting was held in the open from the start. New seats had to be made several times and the closing night the congregation numbered close to 500. That night 20 men and women and young people stood up to be baptised by the pastor, and 32 in all were received. Rev. E. G. Lilly, Larus Fellow at Union Seminary, did a good work at this point during the summer. Plans have been made for building a chapel here this winter.

At Wildwood, in Carteret County, in September, with Rev. J. R. Phipps. There were 31 reconsecrations and five members received on profession. On the afternoon of the closing Sunday the evangelist and the pastor, with some of the members, went across Bogue Sound in a boat and held a service at the village of Salterpath over on the Banks. This is an isolated village of fishing people. We used the little Northern Methodist Church. As far as we could learn, this was the first Presbyterian service ever held at this place.

During the summer five buildings have been under construction in the Presbytery. The old Beth Church has been torn down and replaced with an attractive new building. The Croatan Church, in Waven County has been completely remodelled on the interior. A chapel has been built by the Whiteville Church for their Sunday School at the Harrelson outpost. A chapel is being built for the Sunday School at Six Forks in the Hopewell congregation. And the building referred to above at Woodburn is almost finished.

This Presbytery has always been very fortunate in its selection of summer student workers, and we have been much pleased with the four men we have had this summer: Mr. E. G. Lilly in the Chinquapin field, where we had the first country Daily Vacation Bible School ever held in the Presbytery; Mr. Chester Alexander in the Black River group; Mr. L. B. Schenck at Castle Hayne and Rocky Point; and Mr. James Carr at Tabor. The first three men came from Union Seminary; the last is one of our own candidates, from Burgaw, and is now at Davidson College.

We have opened a new field in Onslow County and have been fortunate in securing Rev. W. M. Curcie as county evangelist. He began his work in June, and in addition to serving as pastor of Jacksonville and Maple Hill churches has already opened up some needy and promising points.

J. J. Murray.

SOUTH CAROLINA

Old Antioch—This church has just passed through an interesting series of meetings, September 10-16, in which Rev. C. O'N. Martindale, pastor, was assisted by Rev. J. G. Walker, of Greenville Third Church. The messages were clear, earnest, and appealing; the singing with the new emphasis put upon it by the Juniors was excellent; and the attendance very good. There were five additions on profession. To God be the praise. A good purse was made up for Mr. Walker in appreciation of his work. The Laymen's Association, the Woman's Auxiliary, and the Endeavor Societies enter on the fall work with zest.

Blacksburg—Recently, our Church has had the privilege of an eight-day Bible Conference, with Rev. Robert C. McQuilkin, Dean of the Columbia (S. C.) Bible School, as leader. He spoke twice daily during the eight days, opening the Scriptures in a wonderfully simple and convincing way. He believes that our Saviour saves from sin, and that since Paul, with Christ living in him, was enabled to live "holily and justly and unblameably" at Thessalonica, and to be "pure from the blood of all men" at Ephesus, so Christians today, under the same manifestation of resurrection life of Christ, may "walk worthy of the Lord unto all pleasing," "seeing He ever liveth to make intercession for them." The last night of the conference almost filled the Baptist Church—the largest auditorium in town—and upon Mr. McQuilkin's invitation, 40 or 50 men, women, and young people crowded the area around the pulpit to testify in that way to the value of the conference to them. It was not those who had gotten a blessing, but those who had gotten the Blessing who were asked to come forward—either as having found the Saviour for the first time during the eight days or as having received Him in a new way as their Good Shepherd, as the Supplier of all their needs.

Some members of the Billy Sunday Evangelistic Club of Spartanburg, S. C., came to Blacksburg on two successive Sunday afternoons, and made their testimony to what the Saviour was to them, and to the joy they find in doing evangelistic service for Him. On the second trip, an evangelistic club of about 20 members was organized here, with S. R. Fry, Presbyterian, president, Hughes Moorhead, Baptist, vice-president, and Tom Peck, Methodist, secretary. May the Lord of the Harvest continue to thrust forth and to use these laymen's clubs to carry the Good News to needy and, at present, often neglected places!

J. S. J.

Congaree Presbytery met in the First Presbyterian Church of Columbia on Tuesday, September 18th, at a meeting called by the moderator, to receive two sons of the old First Church under the care of Presbytery.

Messrs. James Woodrow Clark and W. S. Scott were present, and after examination were taken under the care of Presbytery. Mr. Scott has entered Columbia Seminary to prepare himself for the ministry, and Mr. Clark will enter the Medical School of the University of Pennsylvania for his preparation for medical work in the foreign field. Mr. Scott is a graduate of the Presbyterian College of South Carolina, at Clinton, S. C., and has in his work in college given evidence of ability that promises useful and effective service for the church. Mr. Clark is a first honor man of Davidson College, of the class of 1918. He then entered West Point, and after graduation was commissioned as first lieutenant in the Engineers of the United States Army. Having become convinced that he was called to the service of the Master, he retired from the army and now volunteers for foreign service as a medical missionary. To answer this call, he gives up his desirable position, comfortable financial remuneration, and a splendid field for the development of his unusual talents and ability. He feels, however, that the position that he seeks is a far higher one, and the field that he is to enter, a far greater one for service.

Rev. George H. Atkinson, another son of the First Church, was received into Congaree Presbytery from Mecklenburg Presbytery after examination.

Columbia Seminary has opened with a fine enrollment, and the prospect of the best year of service is before this great institution.

APPALACHIA

Holston Presbytery meets in stated fall session on October 16th at 7:30 p. m., at Cold Spring Church, Sullivan County, near Bristol, Tenn. Rev. W. K. Keys is pastor of the church and his post office is Holston Valley, Tenn. Representatives will go by train to Bristol and be carried thence by car to Cold Spring.
T. J. Hutchison, Acting S. C.

ARKANSAS

Camden First—On last Sunday morning nine new members were received into the membership of this church. On the first Sunday of September the pastor, Rev. Charles Haddon Nabers, preached a special sermon to the young people of the church who went off to college this fall. Representatives of the congregation will be in the following colleges: Austin Theological Seminary, University of California, Watern Military Institute, Lindenwood College, Cumberland University, Hendrix College, University of Arkansas, Ouachita College, Kid-Kee College, and Johns Hopkins University.

FLORIDA

The Presbytery of Florida stands adjourned to meet at DeFuniak Springs, Fla., on Friday, November 16, 1923, at 7:30 p. m.

Glendale Church—On September 16, 1923, the official force of this church was strengthened by the ordination and installation of two new officers: Mr. L. E. Casey, who was made an elder, and Mr. T. E. Wilkerson, who was made a deacon.

GEORGIA

Columbus—Rev. A. G. Harris, assistant pastor of the First Church has accepted a call to the church at Seneca, S. C. He has rendered faithful and efficient service here as teacher of the men's Bible class and pastor of one of our mission churches. He is a young man of splendid ability and a host of friends follow him with their prayers for a successful pastorate and fruitful ministry.

Some time in the early summer a Sabbath School for colored people was started by a few members of the First Church, and as one result of the work done, a petition, signed by some of the most substantial negroes in the city will be presented to Macon Presbytery, at its next meeting, asking for the organization of a colored Presbyterian Church here.

Commerce—During Rev. J. D. McPhail's visit to relatives, friends and former parishioners in this place while on his summer vacation, he filled his former pulpit in the Presbyterian Church of this place, on last third Sunday to the delight of his numerous Commerce friends. He preached on the subject of "Reddigging the Wells," his text being Genesis 26:8.

Mr. McPhail served our church as pastor for many years, and was one of the most universally beloved and highly esteemed ministers and men of God who has ever occupied this position. It was indeed a rare treat to his host of friends among all denominations in Commerce as well as to his former parishioners to once more have an opportunity of hearing this devout, Christian minister expound the Word of God, and it is sincerely to be hoped that his life will be prolonged for many, many years of continued usefulness in Christ's cause.

R. L. J. S.

KENTUCKY

Lebanon—Rev. Joseph Hagins, Synodical evangelist of our Church, recently closed a splendid meeting at the Lebanon Church. This is an old country church in Boone County and they have not had regular preaching for a long time. The meeting re-

sulted in several additions to the Church, three of them on profession of faith. The attendance upon the services was large and increased nightly. There is a Sunday School at this place and Mr. E. C. Fritz, a student of Lane Seminary, Cincinnati, has been preaching here once a month. Mr. Hagins' preaching was of a high order, scriptural and evangelistic. At the close of the services, arrangements were made to have preaching at this church every Sabbath. This service will be conducted by a young school teacher from Crittenden. Mr. Fritz also has charge of the work at Crittenden and Crescent Springs. All of these fields are in the Ebenezer Presbytery.

Nonesuch—Mr. Hagins closed a meeting at Nonesuch in Woodford County, West Lexington Presbytery, on Wednesday night, September 19th, which resulted in ten additions to the church, five of them on profession of faith. The attendance at this old country church ranged from 100 to 225, and the meeting was considered about the best held here in recent years. The pastor of the field, Rev. C. G. Lynch, was associated with Mr. Hagins in the meeting and gave splendid service all the time. Mr. Thomas B. Talbot, Sunday School missionary, attended this meeting two or three times and spoke on the work of the Sabbath School. Much interest is being manifested in the work at Nonesuch and all feel that this country field will be one of our best country churches in a little while.

Canyon Falls—Rev. W. J. Gammon, of Troy, closed a meeting at this place on Sunday, September 9th. There were 12 additions to the church, most of them on profession of faith. This field is in charge of Mr. D. T. Brandenburg, and the General Assembly has a school here. Most of the additions came from the Sunday School. Mr. Brandenburg has done a splendid work at Canyon Falls and St. Helens and goes this fall to attend the seminary at Louisville. Mr. Gammon did splendid service and the people were pleased with his preaching. Canyon Falls has really taken on new life in church work and the outlook of the field is very promising.

MISSOURI

The Presbytery of St. Louis met in the Overland Church, St. Louis County, Mo., on the evening of September 18th.

Opening sermon by Rev. C. Y. Ycargan, of Troy. Officers, Rev. J. H. Rosenberg, moderator; Rev. J. J. Squire, temporary clerk. Present, 11 ministers and 13 elders.

The Home Mission report showed four vacant fields, some of them of great promise. Other Home Mission fields made excellent reports of their progress.

A great deal of interest was manifested in church extension in the city of St. Louis, and plans were begun for securing a new location for the Church of the Open Door, one of our prosperous new churches.

A committee was appointed to prepare for a Bible rally, in the interest of the orthodox faith in the Bible as the Word of God—to be held in the largest building available, with one of the most prominent speakers in the country.

Reports from the churches showed an encouraging condition in the Presbytery.

Next meeting, Troy, Mo., preceded by an evangelistic conference in the afternoon.
Walter M. Langley, S. C.

VIRGINIA

Newport News—We are very happy to report from this City by the Sea that the Bible has now been introduced into the high school as a regular part of their curriculum. One hour is set apart each school day in the Newport News high school and in the Morrison High School for the study of God's Word. It is an elective part of the curriculum and units of credit are duly given to all those who stand the school examination on the subjects taught. Competent teachers are provided whose salary is paid through the Ministers' Association by the united churches of the city. This successful attainment has not been accomplished in a year but is the consummation of long cherished ideals quietly and steadily maintained and constantly kept to the front. The classes last year were taught only twice a week and had to meet after the close of school. With the beginning of this term the hour recurs daily and is within the regular school period as well as in the school building.

DISTRICT OF COLUMBIA

Central Church of Washington—On Friday, September 14th, our pastor emeritus, Rev. Dr. A. W. Pitzer, now living in Salem, Va., reached his 89th year. He organized this church with 29 members, May 31, 1868, and has thus been in connection with it for over 55 years; as active pastor for nearly 38 years, May 31, 1868 to April 18, 1906, and as pastor emeritus since the last date. His people remember him with gratitude, affection, and honor, and give special evidence of this on his birthdays. At the prayer meeting Thursday night, September 13th, 43 postal cards were written to him and mailed at once. Yesterday morning (Sunday, September 16th) Rev. Dr. Jas. H. Taylor read from the pulpit a message from Dr. Pitzer saying that nearly 100 telegrams, letters, cards, and postals had been received, besides other tokens of remembrance. "It is impossible to answer. Do thank the people for me."

This congregation has contributed about \$250 for Japanese relief. This sum includes a generous contribution from the Sunday School.
A. H.

Educational

The PRESBYTERIAN STANDARD through the Central Bureau of Publicity for Presbyterian Schools and Colleges has recently invited all the church institutions to make a greater use of the Educational Page. The invitation has met with a prompt response on the part of our church schools and colleges and we are glad to welcome them to our columns. Our church membership ought to have a better working knowledge of all of our schools and colleges throughout the South—our institutions on the other hand ought to keep their friends and supporters informed of what is going on and to this end the STANDARD is offering this special service in an effort to have Christian education emphasized through publicity.

Davidson—Dr. Edwin Mims, head of the department of English at Vanderbilt University, well-known lecturer and author and who has recently returned from a six months stay on the Pacific coast where as lecturer and man of letters he has been the guest of California universities, spoke here last evening in Shearer Hall before a large audience of students, faculty members and people from the town of Davidson and other points. His subject was the Fight for Idealism in the United States. The lecture was at once informational, noble in its appeal for the best in man, and tonic in its challenge to all forms of materialism that claims to see in man nothing higher than that which is possible for mere brute or animal life.

Rev. Dr. Egbert W. Smith filled Dr. Richard's pulpit Sunday morning. Before an audience of seven or eight hundred people the large majority of which was students he delivered his very striking address on A Visit to Africa and the Mission-field.

In the Y. M. C. A. reception given in the gymnasium the first of the week to the new men there was presented a very full and engaging program. Speeches of welcome were made by W. T. Jones, president of the association; J. P. Williams, general secretary, Coach Younger, and President Martin, each dealing with different phases of college activities and interests.

Queens College—Vesper services were held Sunday evening, led by Miss Annie Parks Moore, 1925, with the Misses Fannie Good, Mary Bankhead, and Alice Gibbon taking part in the musical program. A short drama representing the real purpose of the Y. W. C. A. was given by the Misses Rosa Mercer, Alice Gibbon, Irene Kennedy and Carmel Ferguson.

The first issue of the Queens Blues, the student publication will appear on Saturday, September 29th under the editorship of Miss Annie Parks Moore.

Gymnasium and swimming classes were organized last week under the supervision of Miss Margaret McClure. The use of the Y. W. C. A. pool has been tendered the students of Queens.

Misses Marjorie and Mattie Neal McLeod, Beulah Holmes, Meme Hampton, Lois Rogers and Winnie Frazer attended the Freshman reception at Davidson College on Monday.

Agnes Scott—The 35th session of Agnes Scott College began on September 12th with 480 students and 55 officers and teachers in attendance. The students number about 40 more than in any previous year on account of the use of two additional houses for increasing the capacity of the college.

The devotional exercises of the opening day were in charge of Rev. J. W. Caldwell, Jr., D.D., pastor of the Westminster Presbyterian Church of Atlanta, and Dr. D. P. McGeachy, pastor of the Decatur Presbyterian Church. The keynote address was delivered by Dr. R. O. Flinn, pastor of North Avenue Presbyterian Church of Atlanta, on the "Power of Influence." This was a remarkably helpful and timely message. Inspirational remarks were also made by Mr. J. K. Orr, chairman of the Board of Trustees, Mrs. H. B. Wey, president of the Alumnae Association, and Dr. D. P. McGeachy.

President J. R. McCain is in active charge of the institution and is greatly pleased with the prospects for the year.

Montreat—On September 12th the Montreat Normal opened with an enrollment of 88 students. Buildings in addition to the regular dormitories will have to be used to accommodate the increased number.

In the absence of Dr. Anderson, Mr. A. R. Bauman presided and in a few well-chosen words, welcomed the student body, and introduced Miss Nannie G. Watkins, the principal, a graduate of Randolph-Macon Woman's College and of the Assembly's Training School in Richmond, Va.

The address of the day was delivered by Rev. C. R. Hemphill, D.D., a professor in the same seminary. It was characterized by rich illustration, genial humor and a vast vision of the possibilities of the future. A suggested motto, "the good enemy of the best" based on Philippians 3:13, 14, was set forth in a stirring appeal that will not soon be forgotten.

An arrangement of "The Lord is my Shepherd" sung by Miss Ruth Siler, with Mrs. Crosby Adams at the piano, was given with fine interpretation. The students of the Montreat Normal will have the great privilege of studying choral music under the direction of Mr. Crosby Adams.

Greenbrier College—It is not every day that a school becomes a college, but such an important step was taken on September 19th, when Lewisburg Sem-

inary had its formal opening under the new name of Greenbrier College for Women. This school, about to begin its one hundred and twelfth session, has back of it a long life of service to young womanhood, and now that its standard has been raised, its opportunity for usefulness is enlarged.

Rev. D. A. Beery and Rev. L. M. Courtney, the local pastors, took part in the exercise and Mr. L. L. Bell, former member of the Board of Trustees, spoke a word of welcome to the new president, but the two principal addresses of the occasion were made by Mr. J. L. Bumgardner of Beckley, W. Va., and by Mr. J. Marion Moore, president of Greenbrier College. Mr. Bumgardner spoke on Christian Education—what it means and what the lack of it costs. Mr. Moore spoke of his ideal for the school—to make it a great college, one that can rank with the best in the country, and one that will be unsurpassed in the work of developing the highest type of Christian Womanhood. He called on the people of the community and the students to help him and his co-workers in this.

Greenbrier College has a splendid location in the mountains of West Virginia. The school is well filled this session, there is an able faculty and everything seems to promise a good year for the new college.

The Presbyterian College of South Carolina opened September 4th. The opening enrollment is 202, the largest in the history of the college. The work is well organized and everything points to a successful year.

Greenbrier Military School, Lewisburg, W. Va., opened September 13th with the largest enrollment in the history of the school. There were 200 at the opening and new cadets are being received each day. Practically all rooms are taken and indications are that this will be a fine session for the school.

The football squad was in training two weeks before school opened at Camp Greenbrier and are in good shape for the first game Saturday, September 22d. There were 46 boys that attended this camp. Greenbrier has a heavy schedule in football and the cadets are working hard.

Mitchell College and Academy opened for the 68th session on the 13th of September. On the following day a more formal opening was held at which several of the local pastors, the mayor of the city, and superintendent of the public schools made short addresses. The names of the faculty were announced, and their assignment of work. Several new members were present, but the larger part of the faculty is the same as last year. The grades have all been discontinued, and the work of the college is now organized on the strictly Junior College basis, viz., four years of standard high school work in the academy, and two years of standard college work. By reason of these changes the total enrollment is not quite so large as last year, but under the new plan of work we are confident the college is entering upon a new era of prosperity. On Saturday evening the "Y. W." gave a reception to the new students.

Peace Institute—The formal opening of Peace Institute was held Thursday, September 13, 1923, at 10:30 a. m. Rev. McC. White, president of the Board of trustees, conducted the devotional exercises and assured the girls of the hearty welcome the churches of the city are waiting to extend to them.

Miss Meribah Moore, director of the the voice department, sang "How Beautiful are Thy Dwellings". Miss McLelland welcomed the girls to Peace, speaking of the fine spirit of loyalty and devotion that has always characterized Peace girls.

The annual faculty-student reception was held Saturday evening, September 15th. The following faculty members taking part in the program: Mr. J. P. Brawley, head of music department; Miss Lovie Jones, Miss Vera Rountree, Miss Meribah Moore, Miss Miriam Evarts, head of the expression department, gave some delightful readings.

Following the musical numbers, an informal reception was held. Members of the trustees and their wives received with the faculty of the school. At the conclusion of the reception, group singing of the school songs was participated in.

Flora Macdonald College—Mrs. John Drake, Bennettsville, S. C., president of the South Carolina Federation of Women's Clubs has accepted the invitation of the General Alumnae Association of Flora Macdonald College to deliver the address on Founders Day, October 23d. Mrs. Drake is a graduate of Winthrop College and has been active in educational work in the state. Last year she made the race for the office of state superintendent of education in South Carolina and although defeated by a close margin created a fine impression during the campaign. Founders Day will be given over to the alumnae and representatives of 43 branch associations are expected to be present. There will be special exercises in the morning in the college auditorium followed by luncheon, business meeting, reception, a special program put on by the student body and a feature motion picture at night.

Union Theological Seminary, Richmond, Va.—The 112th year of the seminary began on Wednesday, September 26th. The opening exercises will be held in Schaeffler Hall at 8 p. m. Dr. Eugene C. Caldwell, professor of New Testament Interpretation, will make the address. The registration shows an increased attendance. As there was a capacity attendance last year, the largest, in fact, ever enrolled in any Southern Presbyterian seminary, the institution had to enlarge its accommodations this summer,

adding three buildings to its plant. The students are drawn from 20 states and six foreign countries, and they represent 43 universities and colleges. Besides the large number of undergraduates there are this year two post-graduate students of distinction, Mr. J. Russell Woods of Tsing Kiang Pu, China, who won the Moses D. Hoge Fellowship and Mr. Edward G. Lilly, of Winston Salem, N. C., who won the Charles D. Larus Fellowship.

The six graduates of the seminary who sailed a few weeks ago for the Far East, Messrs. James E. Bear, of China; W. C. Cumming, of Wilmington, N. C.; C. Houston Patterson, of China; E. H. Hamilton, of Georgia; G. Raymond Womeldorf, of Virginia, and Robert Price Richardson, of Memphis, Tenn., arrived on the other side of the Pacific about the time of the great earthquake but suffered no harm.

News of the Week

Ambassador Woods, at Tokio, handed to Premier Yamamoto a certified check for \$1,000,000 as the first large installment of the relief fund for Japanese earthquake sufferers collected by the American Red Cross.

Attorney General Daugherty advised President Coolidge that the Lasker-Farley plan for solving the merchant marine problem is not legal, thus once more throwing into the lap of government officials the task of formulating a shipping policy. Under the shipping act, the attorney general held, the government's vessels may be disposed of only for cash or credits.

N. C. Corporation Commissioner Allen J. Maxwell issued a statement declaring the financial report to Governor Morrison a "continuation of the farce of public accounting set up by Price, Waterhouse and Company," and made public a letter addressed to Auditor Durham and Treasurer Lacy requesting a balance sheet of revenue receipts and disbursements for the period January 1, 1923, to September 1, 1923.

A world conference to halt completion in aircraft building again was urged by Alvin Owsley, commander of the American Legion, in a statement which said that with conditions as they are "America must either work for peace or prepare for war."

While the other states of the union were reporting decreases in Federal tax collections averaging 18 per cent. North Carolina was reporting an increase of 15 per cent. Gilliam Grissom, the Tar Heel collector of internal revenue, pointed out in reporting supplemental figures on the state's contributions to Federal government revenues. Total collections in North Carolina for the last fiscal year were \$140,000,000. Only five states exceeded that amount: New York, Pennsylvania, Illinois, Michigan, and Ohio.

President Coolidge and his cabinet have considered the farmer. They decided that the Southern cotton planter is in pretty good shape and needs no special attention. They were told by reports to the Department of Agriculture that he had some trouble with the boll weevil, but with a heavy crop and good prices he could weather the storms. The corn grower is also able to get on. So is the stock man. But the wheat producer is hard hit by big crops abroad and decreased demand for exports.

"Hands off" the reparations problem, for the moment at least, was the decision reached by one of the main commissions of the League of Nations. The decision, it is believed, will effect the entire attitude of the League Assembly on this problem. It was not reached without some murmurs.

Labor disturbances are the most serious obstacle to superabundant production of coal in the United States, the coal commission declared in a report to President Coolidge on the subject of "irregular operation and overdevelopment of the bituminous industry."

Chapel Hill is all agog with old and new students, more than 1,000 matriculated on the first day for registration, according to latest estimates. This breaks all records. Another thousand are expected.

New York went without its leading newspapers for the better part of 24 hours when a strike of 2,500 web pressmen prevented publication of a majority of the city's morning and evening dailies.

By a vote of four to three the South Carolina Railroad Commission voted its disapproval of the proposed lease of the Carolina, Clinchfield and Ohio railroad by the Atlantic Coast Line and the Louisville and Nashville railroads. By this vote the commission reverses itself on a former vote, by which it approved the proposed lease.

CHILDREN

THE TWINS' PRESENT

The twins could hardly wait to tell mother about the farm. Never had they been on one before—oh, why didn't the train go faster! The weeny little pigs almost like puppies, so clean that you could hug 'em, the lamb that had to be fed out of a bottle (Skeezix, they had called it) and best of all, Margaret, the big gray horse that had carried them so carefully and gently on her broad back. So much had they to tell and so eager, were they to tell it that quite naturally it should have popped out the very minute they set eyes on their mother.

And they thought it was going to. Hopping down from the big bus, they simply tore up the front walk and steps, nearly running into Aunt Elizabeth who opened the door.

"Where's mother?" Just like that they said it, both together, holding back their news; mother must hear it first.

Quick, with a wonderful smile, came Aunt Elizabeth's astonishing answer: "Upstairs with baby brother."

"Baby—baby brother!" Isabelle's face went quite blank; Annabelle's went blanker. They stared at Aunt Elizabeth as if she were some strange monster instead of something very good to look at—especially at this minute.

With eyes full of tenderness she caught the two girls in a quick squeeze then: "Run upstairs and see for yourselves," she said.

But they didn't run. No; timidly over the familiar red carpet of the stairway they walked step by step to meet this new and altogether startling state of affairs.

Yes, there was mother in the sunny bay window sitting in a low rocker, and on her lap—the twins gasped—yes, it was true!

From that minute on the twins poured questions out, and the mother, one arm about her newly recovered twins, the other about the new baby, did her best to slip answers in between their questions. The baby was nearly four weeks old, weighed nine pounds 2 1/2 ounces, scarcely cried at all and was called John after his father. "And look at that smile!"

Swiftly it came and more swiftly it left—a flash of a smile, one corner of the tiny mouth much higher than the other. But his twin sister had seen it. Not for an instant had their eyes left the tiny funny little face peeping out of the pink and white blanket. And if it needed anything to win them over, that did. Then in the bath when the wee, curled up hands actually splashed water on them and he gave his crooked little smile again, they fell head over heels in love with him and were quite willing to take a back seat and let this wonderful new baby rule. Even when they discovered that the room opening out of mother's, the room that had always been theirs, now belonged to the baby, they managed to smile. Sort of twisted smiles, something like the baby's, but still smiles. The room across the hall that used to be the spare room held their twin beds, their little rockers and Mother Goose table, and their big Noah's ark of toys. Everything was strange, unreal somehow.

But the twins woke up quite thoroughly when mother opened the drawers in the white enameled chiffonier in the baby's room and displayed all the presents brother had been given for coming into the world. Such dainty, snowy-white things with touches of pale blue or palest pink here and there—booties, sacks, dresses, coats, caps, the most beau-

tiful soft eiderdown bathrobe, a pink silk munny-blanket robe for his buggy, even a fluted ribbon carriage strap with darling rosettes of pink, rattlers. Nothing indeed was missing. Aunts, grandmothers, cousins, friends, all had given something. But they, his only twin sisters, had given nothing. This thought sent them flying to their banks. Pennies, nickles, dimes, a few quarters, two big round half dollars. With the help of mother they counted them. Four dollars and ninety-nine cents exactly. Before mother could give them another penny they were off for the stores.

They would get baby brother something lovely with all that money, something different that he didn't have at all. Crossing Main street carefully, they soon entered the largest department store in town. Helped by a kind floor-walker, they found the right counter, but, alas, they had nothing new here. The obliging clerk brought out scores of beautiful things; other clerks came and helped—till the twins were surrounded on all sides with pink, white and blue fluffiness.

But no; the twins shook their heads and turned away. "We want something different that he hasn't got any of," they explained timidly. "Thank you lots anyhow," called back Annabelle. "Yes, lots," echoed Isabelle. And out they trotted to another store.

The same luck however followed them from store to store. Even in The Marguerite Baby Shop they found nothing different enough for twin sisters to give their only baby brother. The clock in the court-house tower struck 12. Time for lunch; they'd have to come back afterwards. Such a long line of autos to wait for, then a big yellow bus, then a street car before they could cross Main street. Now straight down Sixth street home.

But first—what was that crowd on the corner? A monkey? Pressing closer, they discovered, nestling against the dark coat of a shabby, comical, little man, a snow-white dog with a blue bow at its neck. And it was for sale. The very thing for baby brother. Boys loved dogs; of course they did. Why hadn't they thought of it before? And this was such a beautiful velvety white one.

Before they could say a word, though, a gray-haired lady lifted the velvety dog from the man's arms. Cuddling it against her cheeks, she exclaimed: "I'm just going to take it, anyway. If my husband doesn't like dogs, he should learn to like them. Five dollars, you say? Yes, I have it."

Isabelle and Annabelle with sinking hearts saw the crisp five dollar bill drawn from the glittering bead bag and on its way to the shabby man. "No," decided the lady suddenly, "I'd better not take him after all."

"Please-could-we - have-him - we - have-all-but-a-penny?" The words tumbled out of Annabelle's mouth in a hurry.

"Count 'em," cried Isabelle. Into the broad palm of the shabby, comical, little man they poured the flood of pennies, nickles and silver. Anxiously they watched him count it.

"One penny missing, right you are," said the man fixing his snapping black eyes on the eager twins. "One more little penny, and the dog is yours."

"I'll run home for it," cried Isabelle. "One minute," put in the man. "I do believe I see one behind your ear." With a quick motion of his hand and a delighted grin, he captured a penny from behind her ear. How Isabelle did jump and the crowd laugh! He was a trick man evidently.

And the dog, the cunning velvety dog with the mischievous brown eyes,

was theirs. Warmly it lay in Annabelle's arms with Isabelle's hands stroking its coat. Surely nothing in that while enamel chiffonier could compare with this. Their present would be quite the prettiest of all.

Strangely enough their mother agreed with them, and so did dad.

"But," put in Aunt Elizabeth, "who will take care of him until the baby is big enough to do it himself?"

"We will," cried the twins quickly. "We'd love to do it—for baby brother."—Doris Dexter, in *The Continent*.

THE APPLE TREE NEST

One bright morning in March Marjorie was awakened by a sound that made her jump out of bed, and look out of the window.

"Harry," she called, "I'm sure it's a robin."

Again the warbling notes sounded, and this time the two children could see the bird's bright red breast as he hopped about on the lawn looking for his breakfast.

They dressed quickly and went out to see if they could find him, but he had flown away. Toward night it began to grow cold, and the next morning the ground was hard with frost.

"O Harry," said Marjorie, "let us put some crumbs out! I'm sure our robin will want something to eat this morning."

They scattered some bread crumbs on the lawn, and then they waited. Before long the robin appeared. He hopped about pretty stiffly, but he found the crumbs and had a good breakfast. The next day it snowed, and every morning for a week the children scattered the crumbs over the lawn for the robin friend.

Then it turned warm and the robin sang merrily. One day another robin came with him. They flew in and out of the old apple-tree, and didn't seem a bit afraid of the children.

"Oh," said Marjorie, "I believe that it is Mrs. Robin, and that they are looking for a place to build a nest! I wonder if we can help them."

They ran into the house and asked mother about it. She explained that robins liked to build their nests with strings, so the children put some string out on the grass. Pretty soon father robin flew down, picked up the string in his bill, and flew back into the apple-tree. Every day Harry and Marjorie furnished string for the birds until the nest was finished.

One day they were very much excited. From the window they could see a speck of blue.

"I believe it's an egg," said Harry.

That evening father lifted them up so that they could see the beautiful blue eggs in the nest, and then he made them promise that they would not go near the tree until the little birds were hatched. It was very hard to obey, but they were so glad they had obeyed when they saw three wide-open mouths above the top of the nest.

They watched the little family until father and mother robin had taught the little birds to fly. Now the apple-tree is deserted, but the children are sure that the first warm, sunshiny day next spring Mr. and Mrs. Robin will be back again.—Ex.

A man, who had bought one of John H. Twachman's landscapes, wished his opinion on the hanging of the picture. Mr. Twachman expressed his approval of the background, the height at which the canvas was hung, and the light. "Indeed," he said, "there is only one change to make." "What is that?" inquired his host, solicitously. "Why," said the artist, "I should hang it the other side up. I always have."—Everybody's Magazine.

BIRTHDAY IN OCTOBER

Dear Standard:

This is my first letter. I will be seven years old in October. I have two little sisters, Betty and Jean. Please print this letter; I want to surprise my father.

Your friend,
Sarah McCormick.

Wilmington, N. C.

SIX LITTLE AIRDALES

Dear Standard:

I am a little boy ten years old. My home is in Parkton. I have a little sister eleven months old, she is just beginning to talk and walk. I am spending this week at my aunt's near Maxton. They have two calves almost exactly alike that I enjoy playing with, and my cousin has an air-dale dog and six little air-dale puppies. The puppies are pretty yet, but I expect they will be ugly when they grow up.

Your friend,
E. K. Campbell, Jr.

Maxton, N. C.

LIKES THE LETTERS

Dear Standard:

I want to write you a letter. I am a farmer's daughter and live out in the country. Mamma takes the Standard and I like to read the letters very much. I have two brothers and two sisters, Ruby, Woodrow, Mary and Margaret are their names. I will close for fear of the wastebasket.

Your friend,
Inez Kelly.

A TRIP TO NEW YORK

Dear Standard:

This is my second letter to you. I have just been to New York with my daddy; it was the first time I had ever been. I have a little brother three years old. My mother takes the Standard and I enjoy reading the letters so much. We are going away to Morehead City next Saturday. I will close for fear of the wastebasket.

Your little friend,
Margaret Williams.

Winston-Salem, N. C.

A NEW PUPIL

Dear Standard:

I am a little girl six years old. I started to school this year and like it fine. I go to Sabbath School every Sabbath. My teacher is Mrs. Boyce Brown. I have a cat named Raggy-muffin. I hope this won't go in the wastebasket.

Your little friend,
Louise Erwin, Jr.

Charlotte, N. C.

GRANDMA'S GRANDMA

By Alice May Douglas

Once grandma had a grandma;
How very odd 'twould be
If she were here to tend grandma
As grandma tends to me!

I wonder if, when grandma's sick,
She'd carry her upstairs;
And would she tuck her into bed
And hear her say her prayers?

Should grandma's grandma chance to
keep
Her pockets full of candy,
Whene'er she gave some to grandma
I'd always be real handy.

I really hope she would not kiss
Her wrinkles all away;
For she'd not be a grandma then
And stories tell each day. —Ex.

Marriages and Deaths

MARRIED

Blair-Stanford—At the residence of Mrs. C. W. Stanford, Sr., Teer, N. C., August 16, 1923, by Rev. M. E. Hansel, Mr. Enos Clarkson Blair, of Raleigh, N. C., and Miss Jeanette Moore Stanford, of Teer, N. C.

Moland-Witherspoon — At First Presbyterian Church, Hendersonville, N. C., on Wednesday, September 12, 1923, by Rev. Louis Wilds, Mr. Geo. N. Moland, of Philadelphia, Pa., and Miss Jean Witherspoon, of Hendersonville, N. C.

Blue-Monroe—At the home of the officiating minister, Rev. M. D. McNeill, Cameron, N. C., January 11, 1923, Mr. Duncan C. Blue, of Lakeview, N. C., and Miss Mary Ann Monroe, of Cameron, N. C., R. 1.

Phillips-Moore—At the home of Mr. H. L. Moore, father of the bride, Cameron, N. C., by Rev. M. D. McNeill on April 7, 1923, Mr. Hubert L. Phillips, and Miss Aletha Moore, both of Cameron, N. C.

Joyner-Wooten—In the Cameron Presbyterian Church, Cameron, N. C., by Rev. M. D. McNeill, pastor of the bride, assisted by Rev. L. H. Joyner, father of the groom, on August 28, 1923, Mr. Paul W. Joyner, of Vass N. C., and Miss Vera K. Wooten, of Cameron, N. C.

White-Barnett—At the home of the bride on the Beatty's Ford Road, in Mecklenburg County, N. C., September 12, 1923, by Rev. R. S. Burwell, pastor of the Hopewell Church, Mr. Wade Hampton White and Miss Annis D. Barnett, daughter of the late R. Sydney Barnett, all of Mecklenburg County.

MRS. R. W. CULBERTSON

Mrs. Anna Johnstone Culbertson, daughter of the late John Dickey Johnstone and Eleanor Johnstone was borne in Rowan County, October 4, 1862 and died August 29, 1923, after an illness of only two days at her home in Central Steele Creek, Mecklenburg County, N. C. On May 6, 1885 she was married to Rev. R. W. Culbertson. He with the following children survive her, Miss Ruth Culbertson, Washington, D. C., Mrs. C. F. Melchor, Mooresville, N. C., Mrs. W. G. Caldwell, Raeford, N. C., and Misses Kathleen and Eleanor Culbertson, of Steele Creek. One sister Mrs. W. L. Wharton, of McLeansville, N. C., and a brother, Mr. J. B. Johnstone, of Mocksville, N. C., also survive. Miss Mary Getlon Culbertson, a daughter died May 1, 1908. The only son, John Kingsley was killed while serving his country August 26, 1918 at Carlstrom field, Archadia, Fla. During the four years Mrs. Culbertson had lived in the Central Steele Creek community she had won many friends who also mourn for her. She loved her church and was loyal and devoted to it's contributing liberally to its support, a helpful neighbor, a good friend, a noble Christian woman, cordial, cheerful, contented she lived among us and was honored by all who knew her.

The following resolutions were adopted by the Woman's Auxiliary of Central Church. Whereas it pleased God in His infinite wisdom to call from her earthly labors to eternal rest our beloved friend and co-worker therefore be it resolved:

1. That we bow in humble submission to His will.
2. That her loving face and sweet smile will be missed in our Auxiliary.
3. That as a testimony of our affections and appreciation of her, this memorial notice be inscribed in our minutes, and a copy be sent to the Presbyterian Standard for publication.

Miss Ada Potts.
Miss Kate Porter.

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Presbyterian Standard
Charlotte, N. C. _____ 1923

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Story and Incident

SEALED LIPS

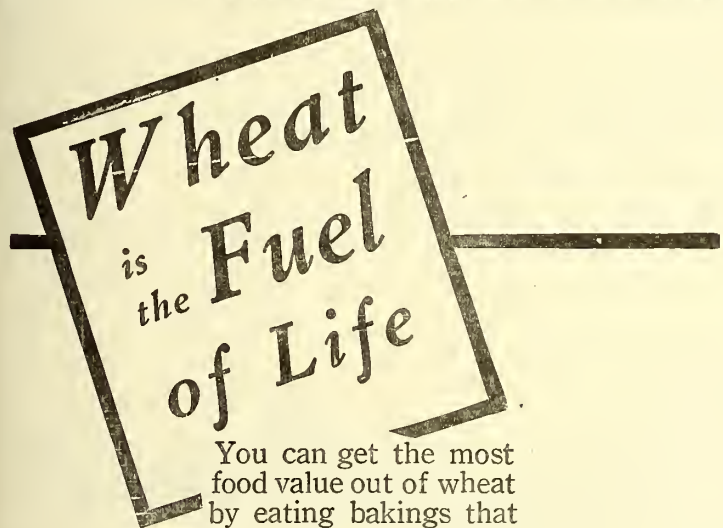
Little Mrs. Wheeler stepped in today, quite wrought up over the news that the reason why the McKeens didn't get in their winter's supply of coal as usual, is that they have received a large legacy and are going to move to the city. "I presume you knew about it long ago, but you never tell anything," she added reproachfully.

I smiled and lived up to my reputation by not giving some additional information which would have interested her. If Cousin Charles gets that position in the woolen mill, he will bring his bride here and rent the house vacated by the McKeens. They are both good singers, and quite peaceable, so we shall dare to get them into our choir. But there may be a slip in the negotiations going on, or, if

not, my excitable neighbor will hear of results in due time.

You see, I am a minister's daughter, so I early learned the value of golden silence. Now that I keep house for my brother, who is also a minister and who doesn't mean to get married (for surely I gave him sufficient chance the winter I took care of Aunt Cora's broken arm and boarders), I have his reputation to guard. Paul has the masculine faculty of sliding out of tight places without committing himself, so I daresay we are known in the place as "those close-mouthed Sherwoods."

Never mind! Fifteen years spent in a country village have emphasized the truth of the Oriental proverb, "Thy friend hath a friend, and thy friend's friend hath a friend, therefore be discreet." Paul couldn't stay here a month if he should make in public the remarks he may make safely to me, while I should be overwhelmed with chagrin if I ever repeated the blunder of my first year here when



You can get the most food value out of wheat by eating bakings that are made from good plain flour. A dependable baking powder must be employed or you do not get the full nutritious value of the wheat—nor will your bakings be as palatable and easily digested.

The same results cannot be had if you use Self Rising Flours, or any so called ready-to-use substitute for plain flour and good baking powder. Food authorities and physicians agree that bakings that do not raise properly are bad for the health. Such foods are hard to digest and in time cause stomach trouble.

Mothers who are interested in the proper growth and health of their children (and all mothers are) should never use anything but a good brand of plain flour and a time-tested leavener such as Calumet—the economy Baking Powder.

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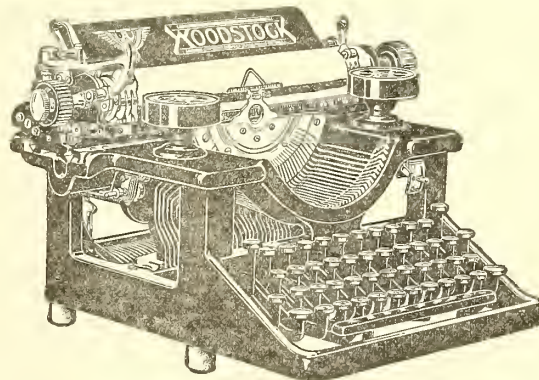
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I told Miss Haight the kindly criticism made by Mrs. Love upon her playing. Since then my motto has been, "I will take heed to my ways, that I sin not with my tongue," and I am sometimes tempted to add the rest of the quotation.

I have learned also that the time to give advice is when it is asked, and that, even then, it should be indulged in sparingly, since "he who takes the lead takes the responsibility." An excellent woman of my acquaintance antagonizes all the young people of the neighborhood by what they call "putting it in her oar." "Why doesn't she stand straight herself?" demanded Dick Richards when she had been lecturing him about his round shoulders, and Amy Fort, on being told how much a dollar saved a week would amount to in ten years, replied with ominous meekness, "Of course I never thought of that before." If any one is sick, this adviser is promptly on hand with a remedy which she recommends by saying, "It can't hurt you." "It DID hurt me!" cried Ella Price, after a sad experience which nearly blinded her; "I'm never going to do anything she says again." That was a wise resolution, for advice is usually valuable in inverse ratio to the anxiety to give it.

Lips should be sealed against gossip or the betrayal of secrets, or undue interference with the affairs of others. They should NOT be sealed when wrong is to be rebuked or testimony given to the Lord's goodness. A member of my Bible class who is a college student, asked me to pray for his chum. He said, "I want him to be a Christian." "Have you told him so?" I asked. He looked startled. "Why, he is a better man than I am. I went home with him last vacation; his father is an elder and they have family prayers. Bateman has swung off; he doesn't even go to church. Do you think I ought to speak to him?"

When I replied that I did think so, he promised to try. Later I received a sorrowful note which said: "It didn't do a bit of good. Bateman was scornful; he said if he wanted to hear religious talk

RHEUMATISM AND INDIGESTION

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he'd go to his father and not to a fellow who can't keep his temper." I wrote back: "Your friend could not know your concern for him unless you expressed it, and I think the seed sown may yet bear fruit, for I once had a decided rebuff like that which ended in the conversion of the one who resented my appeal. In any event, you have witnessed for Christ, and that is what Christians are for."

We are all proud of Miss Farley, the president of our Audobon Society. She grows eloquent over the wrongs of birds, and, last winter, she gave an address about a reservation at the South where they are protected, before a large audience of men and women. Yet when I asked her to lead in prayer at our missionary meeting, she replied, "Oh, I couldn't! I'll not come at all if you ask me to do such things." "But why?" I persisted, and she answered, "I should be frightened to death." She has no fear of man when advocating a cause on which her heart is set, but, apparently the fear of a dozen quiet women is too much for

her. One time, Paul gave her something to read in a Christian Endeavor meeting and she made such a fuss about it that I heard him say afterward in the dry tone with which I am familiar, "Well, you survived, didn't you?"

There is a contrast to such behavior. A young girl, not in this place, who be-

longed to a small prayer circle, was so timid that when her turn came, we always had to wait until she got her courage up. It was painful; I would gladly have excused her, but she didn't want to be excused. She loved her Saviour and was determined to persevere in this Christian duty. The time came when her voice was

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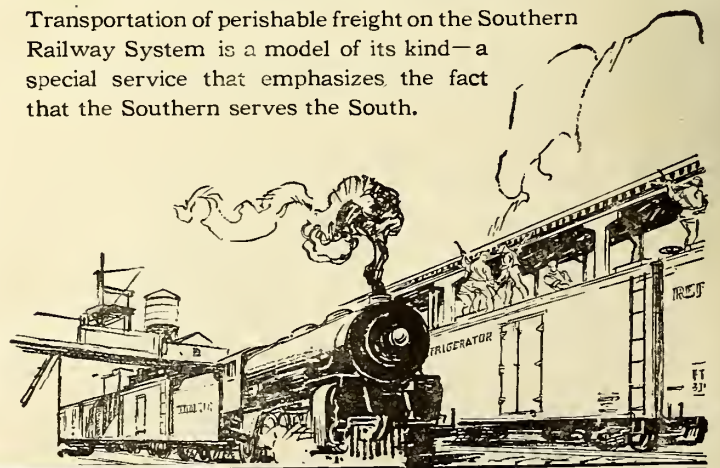
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calm and strong, as her fervent spirit found an outlet for its aspirations. God was honored by this triumph of grace and her companions were edified. "If there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not." This applies to service as well as to giving.

Ah, that willing mind! When it is absent from a church the pastor's heart is heavy. If anything could seal his lips it would be the constant need for urging. When he finds that mind on a sick bed, he bids the one laid aside from active work to help by prayer. When a youth stands forth to do anything for Christ, when Miss Spicer's disposition becomes mellow by grace, or old, Mr. Doolittle is thoroughly converted, pocketbook and all, the under shepherd thanks God and takes courage. When he searches his own heart and feels unworthy to bear a message to his people, he asks earnestly, "O Lord, open thou my lips, and my mouth shall shew forth thy praise."—Anna Stevens Reed, in Banner.

DIARY OF A DOLLAR BILL

A dollar bill sent out by the Waukegan, Ill., Chamber of Commerce, led a busy life for 14 days and came back with its life story noted on the back of a circular, which had been attached by the spenders, on which each spender was asked to tell for what he had used the money.

In the fortnight it had been used 31 times, as follows:

- Five times for salary. Five times for tobacco. Five times for cigarettes. Three times for candy. Twice for men's furnishings. Three times for meals. Once for automobile accessories. Once for bacon. Once for washing powder. Once for garters. Twice for shaves. Once for tooth paste. Never for a book or magazine. Never for charity or benevolence. Never for church.

—Tidings.

A KENTUCKY TEST FOR A WIFE

Do you know any unmarried women who can comply with these qualifications?

- 1. How to handle young-uns to the queen's taste. 2. Somebody who can cook good. 3. A woman who can sew and weave and spin and keep coats and blankets for you and your young-uns. 4. A nurse-woman—mighty handy when the young-uns all take down sick. 5. A good old settled woman—that's got more, or anyway as much on the inside of her

headpiece as the outside. 6. A woman who knows how to milk good and handle cow-brutes. That is the test which had to be met by candidates for the hand of Jeems Craddock, a Kentucky mountain widower with nine children, according to Lucy Furman, in "Quare Women" (Atlantic Monthly Press). It was on the last point that the "fotched-on" women

failed to qualify. They couldn't milk, in spite of the mountain belief that "any woman anywheres can milk—hit's woman's nature to."

There is a town in Wyoming so far out of fashion that women don't begin wearing spring hats till the middle of January.—New York Tribune.

HOME MISSION TEXT BOOKS

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The Child and America's Future

By JAY S. STOWELL

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Chapter Titles:

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Shall we allow the youth of our country to grow into the men and women of the nation without stamina of body and mind to meet the tests of modern existence and without any real knowledge of the Christian faith? The first chapters present our Christian responsibility to furnish the foundation upon which high ideals may be built.

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Price: Cloth, 75 Cents; Paper, 50 Cents

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Recommended for additional study by Adults:

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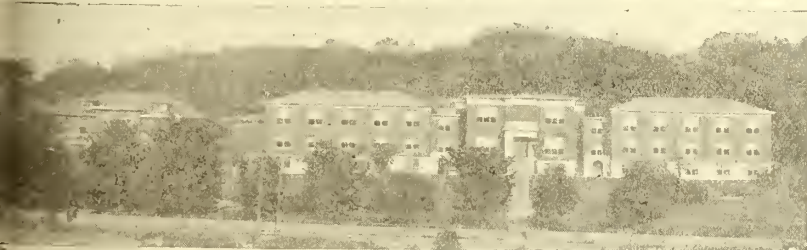
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Judge—You are charged with running down a policeman. What have you to say for yourself?

Motorist—I didn't know he was an officer, Your Honor; I thought he was just a pedestrian.—New York Sun.

Bishop Hoss said at a Nashville picnic:

"The religious knowledge of too many adults resembles, I am afraid, the religious knowledge of little Eve.

"So you read Sunday school regularly?" the minister said to little Eve.

"Oh, yes sir."

"And you know your Bible?"

"Oh, yes, sir."

"Could you perhaps tell me something that is in it?"

"I could tell you everything that's in it."

"Indeed," and the minister smiled. "Do tell me, then."

"Sister's beau's photo is in it," said little Eve, promptly, "and ma' recipe for vanishin' cream is in it, and a lock of my hair is off when a baby is in it." —Los Angeles Times.

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Salesman—"Why, madam, the very first umbrella that is left in it may be worth more than that."—Boston Transcript.

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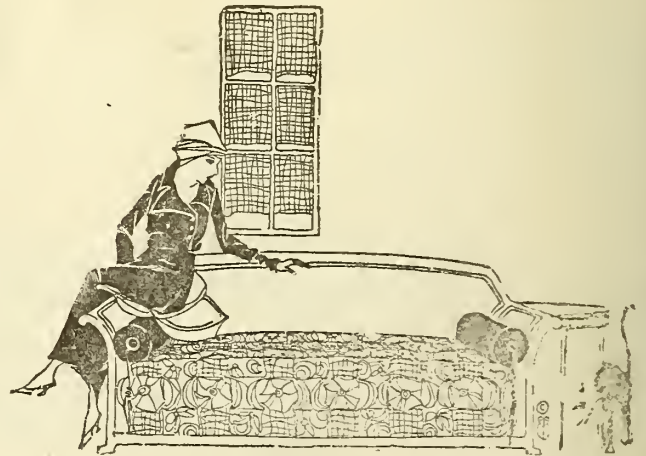


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Rev. J. R. Bridges, D.D., Charlotte, N. C., Editor

Rev. R. C. Reed, D.D., Columbia, S. C., Editor

Vol. LXIV

CHARLOTTE, N. C., OCTOBER 3, 1923

No. 40

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EDITORIAL

THE INTERNATIONAL MISSIONARY COUNCIL

It seems to us that some of the finest talent in the various churches of the world is occupied all the while in getting up conventions and forming new organizations. The last of these organizations to attract our attention is the International Missionary Council. This held its first meeting at Oxford, England, in July. It was composed of eighty-two delegates from all the continents of the globe, and from many of the islands of the sea. These delegates represented quite a number of national missionary councils.

Dr. John R. Mott presided over the sessions of the council. One who was present writes in a very enthusiastic strain of the feelings awakened by looking on such a significant gathering. "There was something," he says, "profoundly impressive in the sheer contemplation of the range of world-contacts shared among these representatives of the leadership of the world's Christian missionary forces—their far radiating influence, their individual quality, their collective strengths. It cannot be going beyond strict and accurate truth to say that in no organized body of men on earth are so many types of experience with so varied an outlook and representing so wide a range of nations and races knit into so close and thorough and practical a fellowship for so great an objective. To look around at the men and women there and to try to build up a living picture of the experience that lay behind them was to be filled with something approaching awe at the cumulative sacrificial gift enshrined there—the wine of life poured out by strong souls for the redemptive programme of God among peoples of all lands."

What is the object of this International Missionary Council? This can be answered only in general terms. The very name suggests that the leading purpose is to unify the missionary forces to the extent of securing co-operation and preventing friction. It is obvious that the many great missionary armies marching to a common conquest should have an orderly plan of campaign. They all profess to be soldiers of the One Great Captain, to be animated by the same spirit, and to be seeking the same end, namely, to put the crown of universal dominion on the brow of that Great Captain. How important that there should be agreement as to the disposition of the forces, the methods of attack, the terms to be offered to the enemy, and the manner of conserving the territory as it is won.

The council faced and discussed numerous problems.

1. The problem of the Native Church. What is to be done with the fruits of the victories already won? The writer from whom we have quoted says: "Here emerges perhaps the greatest and most decisive problem for collective Christian statesmanship to solve since the Reformation. In range it even exceeds that historic parallel. A native church in a great country must be a sovereign church." How is this sovereignty to be safely transferred from the parent church in the homeland to the child in heathen lands.

2. Another problem was that of education. The church must take a hand in this important character building work. The question is that of "making education fitted to the community needs and the cultural traditions of the Orient and Africa rather than of imposing western conceptions on them; the nature of a Christian missionary education and its relation to government educational policy; these and other vital aspects were illuminated by expert minds from each continent."

3. A most interesting problem was raised by

the outstanding, intrusive fact of almost limitless theological differences. How far shall these differences be permitted to limit co-operation? In the varying degrees of departure from the traditional faith of the Evangelical Churches, where shall the line be drawn? Shall it be drawn at all? Shall the extreme of liberalism be recognized, and the effort be made to ignore the difference between that and the extreme conservatism? No definite answer can be given to these questions, but the spirit of the council was very broad, and the obvious tendency was toward peace on the mission field at any price.

4. Recognizing that divergent views were held by the various representatives constituting the council, no effort was made to lay down any elaborate statement of doctrine as a basis on which they could agree. But it was felt that those who were committed to the common task of making disciples of all nations, and teaching them to observe all things that Christ commanded, should let it be known that they did hold some views in common. So they said: "The council is conscious of a great measure of agreement which centers in a common obligation, and a common loyalty. We are conscious of a common obligation to proclaim the Gospel of Christ in all the world, and this sense of obligation is made rich and deep because of our sense of the havoc wrought by sin and of the efficacy of the salvation offered by Christ. We are bound together further by a common loyalty to Jesus Himself, and this loyalty is deep and fruitful because we rejoice to share in the confessions of St. Peter, 'Thou art the Christ, the Son of the living God,' and of St. Thomas, 'My Lord, and my God.' The secret of our co-operation is the presence with us of Jesus Christ, Human Friend and Divine Helper."

Certainly the idea of uniting the forces of Protestant Christendom in the world-wide work of missions is impressive and attractive. If the Gospel of Christ meant the same to all, there would be no difficulty. Fortunately Christ is able to guide the movement.

"THE ASSEMBLY'S TRAINING SCHOOL FOR LAY WORKERS"

In a general way our people no doubt know that there is in Richmond a Training School for Christian Workers, but few know very much about its history or its scope. The need for such training had long been felt, both in the work of the pastorate, in training helpers for the mission work at home, and also in the foreign field.

The Presbyterian League of Richmond took the first step to give the dream "a local habitation and a name." They bought the Smith house, known as "Bright Side," and used it for a training school. Later No. 3207 Seminary Avenue was bought, and then No. 3217 Seminary Avenue was purchased through gifts, thus giving the school three houses, but as the number attending soon outgrew these accommodations, other houses were rented. Those in charge, seeing the necessity for expansion, later bought three lots on the same square. As these lots had increased in value, they were later sold, and with the proceeds of this sale, seven lots were bought as sites for homes for the professors.

The present location, on Brook Road, at Laburnum, cost \$50,000. It consists of eleven acres, and it will easily bring \$75,000 if put on the market. This valuable asset has been made possible by gifts and the proceeds of the sale of the Wight House and Bright Side.

Through the kindness and great liberality of friends, a new dormitory is being built. Then from the proceeds of the Million Dollar Campaign in Virginia they are building a new dining hall.

The whole history of this institution reads like a fairy story. The school, which is owned by the General Assembly and is an entirely separate in-

stitution, began with nothing, and it now has property that will be worth about \$400,000 when the new buildings are completed. Such is the rapid growth of the school that already other buildings are needed. One should be erected for the men.

Its claims should be recognized on the budget of each church. This will enable its professors to give their full time to the work. They need endowment of the different chairs and an equipment fund for the new buildings.

Such in brief is the wonderful history of this new work, whose success is already beyond all expectations.

That it has supplied a demand in the Church is evident, and it is also evident that such a demand will grow as pastors avail themselves of the help of trained assistants.

THE CHARLOTTE METHODIST PROTEST

The past summer at Junaluska, the Methodist "Montreat," Dr. Bland, of Canada, aired some broad views on inspiration.

At a recent meeting of the Methodist ministers of Charlotte, the following paper was passed, and will be laid before their next General Conference:

"Whereas, according to reports from individuals and through the Press, lectures were given during the summer, within the bounds of our Conference, under the auspices of the General Sunday School Board of our Church, in which, if true, the integrity of the Bible was so questioned as to have a tendency to undermine its influence and power in the minds of many of our people.

"We, therefore, believing such teachings to be a serious hindrance to the spiritual development of our people, and to the extension of the Kingdom of God, do hereby resolve:

"1. That we register our emphatic, vigorous, and determined protest against it.

"2. That we request our S. S. Board as soon as convenient to take such steps as are necessary to prevent a repetition of similar teaching."

The above has the true ring about it, and it shows that however others may be wandering away from the old paths, the Methodist ministers of Charlotte still stand on the fundamentals.

THE RADIO AND THE INDEX EXPURGATORIOUS

In order to protect their people the Pope and his Cardinals have what is known as the "Index Expurgatorius," a list of forbidden books which no faithful Catholic must read. By this means one of the greatest weapons of Protestantism is rendered useless, that of instilling truth in order to overcome error.

No matter how clear the argument may be, nor how telling the facts are against the claims of Romanism, they will amount to nothing, when no Romanist will read them.

The strength of the church depends upon the ignorance of the people, which explains why you find the Catholic Church the strongest where the people are the most ignorant. Witness South America, Italy and Spain.

Their authorities can place the "Index Expurgatorius" on books assailing their teachings, and we are powerless.

However, since the use of radio, in broadcasting sermons, has been introduced, it is found that the air cares nothing for the "Index Expurgatorius," and all over our land, especially in the cities, the truth is creeping in, and their people will soon begin to think. Sermons are flying through the air and whether the hearer is seeking the truth or not, the truth creeps in, and soon it begins to make an impression upon the mind, and gradually this ignorance of Protestantism will yield to the light.

Ever since the Reformation, Protestantism has been trying to reach the ear of the masses, living under the iron rule of Rome. They have tried the open air meetings, religious debates, the tracts and private appeals. It has been all in vain. Books are burned, meetings are dispersed and deaf ears turned to every appeal.

Science steps in and does what the great Protestant Church has never done. It has outwitted the priests and by appealing to the natural love of the novel, it is reaching the ear of the masses, and slowly undermining the belief in the infallibility of the church.

We doubt whether the extensive use of the radio

in broadcasting sermons will help church attendance much, but if it will carry the truth to Romanism, we can put up with that disadvantage.

FUNDAMENTALISM

We have Shakespeare's authority that by any other name a thing will smell as sweet, which leads us to remark that, since the name "fundamentalism" is in bad repute among Christian men who ought to know better, we are willing to change the name, provided that the principles denoted by the name are retained. It is amusing to see the horror certain men have of the name, yet it is a name that should carry with it the assurance that it is the foundation of true doctrine. When we are concerned over our belief, what word would better express our aim than the word that means foundation.

Our Lord in His Sermon on the Mount concluded His teaching by showing men that the foundation built upon determined the lasting character of a man's profession.

There is a Christian Fundamentals Association of which we are not a member, but to their doctrinal statements we are ready to subscribe, with the exception of Article VII, which we would like to amend as follows: We believe in "that blessed hope," the personal and imminent return of our Lord and Saviour Jesus Christ. We purposely omit the time of His coming, whether pre or post, we do not know. We are sure that He will come in such an hour as ye think not.

We do not profess to be wiser than what is written. We remember our Lord's words, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

We give this statement in full, only reminding our readers that we qualify the seventh article, as stated above.

I. We believe in the Scriptures of the Old and New Testaments as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

II. We believe in one God, eternally existing in three persons: Father, Son, and Holy Spirit.

III. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

IV. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word, and deed.

V. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all that believe in Him are justified on the ground of His shed blood.

VI. We believe in the resurrection of the crucified body of our Lord, in His ascension into heaven, and in His present life there for us, as High Priest and Advocate.

VII. We believe in "that blessed hope," the personal, premillennial and imminent return of our Lord and Saviour Jesus Christ.

VIII. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.

IX. We believe in the bodily resurrection of the just and the unjust, the everlasting felicity of the saved and the everlasting conscious punishment of the lost.

When one reads this statement of the Gospel faith, he cannot understand why one good Methodist brother in a recent Advocate, in speaking of the dangers of "Modernism," should write as follows:

"There must be an effort put forth to save the ship of Methodism from drifting into the quagmire of 'Fundamentalism' and the cesspool of Modernism."

We wish every success to the ship of Methodism and hope that it will not drift into the "quagmire of Fundamentalism," but that it will anchor upon the one Fundamental, Jesus Christ, our Lord.

We would, however, protest against putting Fundamentalism in such bad company. Instead of sailing between Scylla and Charybdis, as our brother imagines, the good ship of Methodism is sailing in a safe channel, if it keeps near the firm rock of Fundamentalism. That is the course taken in all ages by the "Old Ship of Zion."

Devotional

DOUBT

Doubt or uncertainty about great moral and religious truths is not an indication of mental strength, but rather of mental weakness. There is no strength in unbelief; all mental strength comes from believing. It comes from the sight of truth, from clear and strong convictions. There may be no guilt in doubting, but there is always weakness.

There are, however, those who take credit to themselves as advanced thinkers, because they doubt and question all things. When a steamboat is in a fog it does not advance; if it does so it is in danger of shipwreck. The mind which is in a fog cannot advance, it drifts helplessly without aim.—(James Freeman Clark, in *Every Day Religion*, page 211).

Amid the mysteries which are becoming the more mysteries the more they are thought about, there will remain the one absolute certainty that he is ever in presence of an infinite and eternal energy from which all things proceed.—(Herbert Spencer, quoted by the Archbishop of York, in an address to the clergy on the best way to deal with agnosticism).

"Faith cometh by hearing."

"How shall they hear without a preacher?"

A large majority of the human family are in such circumstances that if they ever arrive in heaven, they must be guided there by a living ministry on earth. Many can't read, many have no time to search the scriptures for themselves; while many who can read possess so little mental cultivation that they can't distinguish between sophistry and argument, to discern the wolf in sheep's clothing. They place themselves under men as scriptural guides, and these guides are responsible for their souls. If any assume the office of the ministry while destitute of qualifications for it, his own soul and those of others are put in jeopardy. It is the blind leading the blind. If I be true and faithful, my soul will be saved while you perish. If I give false counsel we perish together.

We are happy or unhappy in this life as our children choose to make us. The joys, amenities, and pleasures of home, with health, make life worth living. But these must abound and be enjoyed by all who come in contact with us. We must not only be happy in our own homes, but must all do the good we can outside of our own homes and try to make others happy too.—(J. Marion Sims, M.D., in "Story of My Life," see page 342).

WHAT IS IMPERISHABLE?

Their good works do follow them: either their own good works and words which outlive themselves, or those which they have inspired in their successors and survivors. The vision of a noble character, the glimpse of a new kind of virtue does not perish . . . this keeps alive in us the ideal of human nature and the essence of the divine nature.—Dean Stanley.

JESUS ONLY

If Christianity be called a building, Jesus Christ is the cornerstone. If Christianity be called an arch, Jesus Christ is the keystone. If Christianity be called a science, Jesus Christ is the fundamental principle. If Christianity be called a system, Jesus Christ is the center of that system. To preach the Gospel is nothing more nor less than to preach Jesus Christ.—Ex.

BEFORE THEY CALL I WILL ANSWER

I trusted Thee, my Father,
I rested in Thy Word;
Heartsick with hope deferred,
In my extremity I cried,
And knew my prayer was heard.

Then, for Thy gracious answer,
Or come it soon or late,
I was content to wait.
And, while I prayed, Thy messenger
Was knocking at my gate!

With answer, rich in mercy,
That met my climbing prayer
Upon the heavenly stair.
Yet still I linger at Thy feet;
Dear Father, keep me there!

M. H. W.

Miami, Florida.

THE NEW TESTAMENT PROPHET

By Rev. I. S. McElroy, D.D.

Who was the New Testament Prophet and what has become of him? Did he cease from the churches by limitation of his functions? Or was it because his functions were appropriated by others? Or was it in part for both these causes and for other causes besides? He has received sufficient attention from the writers of our New Testament Scriptures to warrant some attention to these and kindred inquiries.

I. He was a multitude in his day. He was found in all the congregations of the Apostolic church. Dr. Burger, in the Schaff-Herzog, says: "The charisma of prophecy was found in the congregations of the apostolic times everywhere." When the Apostle Paul in the fourth chapter of his epistle to the Ephesians says, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" he evidently points to a condition that prevailed in all the churches in the last half of the first century. This conclusion seems to be confirmed by other passages such as Acts 13:1; Rom. 12:6; I Cor. 12:28; 14:1, 3, 29.

II. The position of the New Testament prophet was one of high honor and his work of very great importance. Indeed he ranked second to the apostles. In every list of the officers given to the church by our risen Lord the prophet is named next after the apostle. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, etc." Bishop Gore, in his very learned book on The Christian Ministry, says: "In the Epistle to the Ephesians (2:20, 3:5, 4:11) as also in Acts 13:1 and 2, and in the Didache they (the prophets) are given a position of very great importance in the church as a whole closely allied to that of the apostles as founders of the church." This is strong testimony especially when we remember not only the great learning of the author, but that he was also a stalwart defender of the myth called "Apostolic Succession."

III. The chief function of the New Testament prophet was that of an inspired preacher. He was sometimes charged with foretelling the future, as was Agabus (Acts 11:28 and 21:11) but this was not essential to his office. He was often the agent through whom the Holy Ghost revealed the will of God not otherwise known to the people, as recorded in Acts 13:2, and probably also in Ephesians 2:20. Dr. Hodge says, "Prophecy was the gift of speaking as the organ of the Spirit in a manner adapted to instruct and edify the hearer." And again, "The gift of occasional inspiration was essential to the prophetic office." Meyer says, "The prophet spoke in an extemporary way what was unfolded and furnished to him by revelation of the Spirit; the teacher developed the deep knowledge which he had acquired by investigation, in which he was himself active, yet was empowered and guided by the Spirit."

There can be no question as to this function of the New Testament prophet, but was it his chief function? Was the way by which he came into possession of the truth essential to his inspiration? If through study of the scriptures under the guidance and illumination of the Holy Spirit he came into possession of truth that was profitable for "edification, exhortation and comfort," would his preaching be prophesying according to I Cor. 14:3? Archdeacon Farrar says: "Prophecy is the gift of sacred preaching." Canon Headlam says of the New Testament prophet: "His gifts were those of inspired oratory, of insight into God's dealings with mankind, a serious grasp of spiritual truth, earnestness, a power of arousing religious enthusiasm, consolation, revelation, exhortation." Professor Thomson says: "Prophecy is the uttering forth by man as God's messenger of God's mind and will, and so understood it has never ceased in the Church of the Lord Jesus. John the Baptist was a prophet, but he appeared as a preacher of repentance and righteousness. New Testament prophets were the teachers or preachers of the Word; men to whom God had given special insight into His divine truth and a happy faculty of imparting that truth to others. The gift of prophecy or preaching is the most useful and most practical of all gifts. The work of the Christian pastor is precisely this—by teaching and preaching to cultivate the spiritual life of believers." Mr. Marcus Dods says: "Prophecy is speaking for God, whether the utterance regards present or future matter. 'Aaron shall be thy prophet (spokesman)'. The function of prophecy is for edification. The results of prophesying are described in I Cor. 14:24 in terms precisely such as we would use to describe the results of efficacious preaching." It seems to be the prevalent opinion of scholars who have given special attention to this subject that the chief function of the New Testament prophet was that of a preacher called and qualified by the Holy Spirit to speak as the messenger of God for the conviction, edification or comfort of his hearers; and when occasion required he was furnished

Contributed

directly by the Spirit with the truth needed for this service.

IV. What has become of this so prominent and so important New Testament prophet? If he was essentially a revealer of new truth then of course his mission was at an end when there was no more new truth to be revealed, but what if his chief function was that of a preacher speaking under the guidance and illumination of the Holy Spirit? The apostles fulfilled their mission and the office ceased from the church, but was this also true of the prophet? He certainly filled a large and important place not only in the apostolic, but also in the post-apostolic church as late at least as the third century. Dr. J. G. Fraser, in the Britannica, says: "Until recently it was impossible to form any distinct idea of the Christian prophet in the post-apostolic age, not so much from want of material as because what evidence existed was not sufficiently clear and connected. It was understood indeed that they had maintained their place in the church till the end of the second century. But the discovery of the Didache has immensely extended the range of our knowledge."

The Didache probably dates from the fourth century and from it may be gathered that to the close of the second century the prophets were regarded as an essential element in the church and were the regular preachers of the churches. They were not necessarily attached to any particular church, but when they chose to exercise this right of settlement they were entitled to support, and they exercised this right with increasing frequency with passing years. Bishop Gore finds in this habit of the prophets to settle with a particular church "one way in which the transition was effected from the apostolic ministry to that of the later church. What in fact was Polycary of Smyrna or Ignatius of Antioch but a prophet who had become a bishop?" From this it seems that Bishop Gore would answer our question by saying that in the post-apostolic age the prophets became bishops, or as a Presbyterian would put it, the functions of the prophet were appropriated by those presbyters (bishops) "who labored in word and doctrine." If this be a fact, it is quite interesting and suggestive.

Dr. Thornwell, in his famous articles on the eldership, has made it clear that presbyter means ruler and nothing else; that preaching is a function superadded to the presbyterate and not inherent in the order, and yet he says that in the age of Ignatius the preacher was distinguished from the presbyters by the title of bishop; and that it was owing to accidental circumstances that the presbyter ever became a preacher. Would such "accidental circumstances" include the settlement of a prophet in a particular church especially if he should be elected their preaching presbyter (or bishop) by that church? I do not know what Dr. Thornwell would say to this question, but remembering the proneness of the presiding presbyter of the early church to appropriate things not inherent in his office it would not be surprising to know that he had appropriated the chief function of the prophet.

**AGNES ERSKINE COLLEGE
PERNAMBUCO, BRAZIL**

By Rev. W. C. Porter

Five thousand dollars are urgently needed for the following items of equipment:

1st. Three thousand dollars, at once, to finish the dormitory and rebuild the kitchen. The roof of the dormitory is already in place, but flooring, plastering, ceiling, painting and electric fixtures are still lacking.

The old Brazilian kitchen is too small, too dark and unsanitary, and must be enlarged and have plumbing put in.

The contractor who built the new wing, has furnished an estimate of \$3,000 to do the above work.

Miss Douglas is refusing boarders because she has no room for an additional camp bed. Even the guest room is full of girls.

2nd. The front of the school property must be closed in with a six-foot brick wall, and a cement pavement must be constructed by order of the city mayor. He has already given formal notice for the work to be done.

The mason has submitted an estimate of \$2,000 for this job.

The school opened this year with 135 girls, and could have 50 more within six months if there was room for them.

All Brazil is clamoring for American schools, and it is our opportunity to teach the Bible to the younger generation.

Will not some church or individual in the Southern Church enter into partnership with the Lord, and furnish the \$5,000 to the Executive Committee, at Nashville?

Mrs. Porter and I sail from New York on October 13th for Brazil, and we expect to hear from you in answer to our prayers.

**QUIET TALKS ON THE SIMPLE
ESSENTIALS**

By Mr. S. D. Gordon, Bijou Theatre, Boardwalk, Atlantic City, N. J., July-August, 1923, Auspices Atlantic City Council of Churches

No. 14—Culture? Or Christ

Has Christianity become heathen? Ridiculous! Christianity stands for the best culture and achievement of the race. And "heathen" stands for crude savagery, ignorant barbarism.

Yes. True. Yet—if you think into the thing a bit there's enough to make one straighten up, and knit his brows and stare out.

The most outstanding distinction of history is that between heathenism and Christianity. When the two first came into contact and conflict the contrast couldn't have been sharper.

Heathenism did stand for the crude and savage. And it stood also for the world's best culture. It stood distinctively for all that was not Christian. That was the common contrast between the two.

Greece stood for the best culture man has achieved. In art and philosophy, in knowledge and intellectual vigor, and in personal beauty, Greece led the race. Its standard of beauty and art has never been surpassed, and rarely equalled. The world still copies Greece.

And when Greek culture was at its highest, the moral fibre of the Greek people was at its lowest. It was because of moral rottenness that splendid Greece went to pieces. And Rome copied faithfully Greek art, and Greek moral break-down, too.

Their religion was a religion of culture, a philosophy, nothing more. Vague, uncertain, with no note of positiveness, its distinctive trait was lack of personal moral ideals, and, yet more, lack of power to make moral character.

In sharpest contrast with this the new thing that came on the world scene, Christianity, was distinctively a religion of positiveness and of power. It claimed to be a revealed religion, something direct from God.

Its most distinctive claim was that it was supernatural. That stood out bold and big. The Book, the Man, the Man's exceptional experience after dying, the Something put into a man who was a moral wreck, and which made him ever new morally—these were the outstanding things that marked the new faith. The supernatural power that changes character was certainly there. It was as certainly lacking in the cultural systems of heathenism.

We look askance at that word supernatural. It's rather considered the thing to do. Its meaning should be made clear. It does not mean something contrary to nature, but something higher up than the natural order we are familiar with. It means a power more than the power that's common working through natural channels.

God loves the natural. Nature is nearly God's method in action. He is chary of the supernatural. His use of the supernatural is always as an emergency measure. It is brought into play by some emergency caused by evil. Evil is plainly here. So is God. So is the supernatural, to offset evil, when need be.

Christianity is not merely a code of ethics, nor a system of culture, a humanitarianism, nor a bettering of the world. It is all of these. It outclasses all others in these things. But these are incidentals, mere by-products. They are the glow of the fire, not the fire itself.

Christianity is distinctively the one only religion of power, supernatural power. It makes the lustful man pure in heart, the thief honest, the trifler earnest, the victim of passion self-masterful, the bodily diseased whole. The storm-swept knows sweet peace of heart.

And when Christianity becomes a mere code of ethics, a humanitarianism, and so on, and only these, nothing more, its distinctive trait has gone. It is down on a level with the splendid cultured heathenism of Greece and of Rome.

Culture means developing something already possessed. It can be carried to an almost infinite degree. It calls into play the highest and best, and delights the appreciative. It never changes the sort, only the quality. Culture never gets a Baldwin apple out of a Burbank potato. Larger, mealier, better-flavored, it remains a potato.

You can't get a saint out of a rascal, by any sort of culture, carried to whatever degree. Skilled, polished, taught, the rascal only becomes a greater menace. The rascal inside will break through some day.

Christ put something new inside, a power, a life, with a direct God-touch in it. There is now a supernatural power working through natural channels. Habit's long-time grip is broken. Then there is play for the best culture of that new life. This is the distinctive touchstone of Christianity.

The test of any teaching, and the test of any civiliza-

tion, is moral personal character. The world's civilization is in the sorest test today. The moral break-down everywhere is a heart-breaking commonplace.

Is it possible that Christianity is losing its one distinctive trait? If the salt, that has been blessedly salting all life, and keeping it from going clean bad, these centuries, if the salt loses its saltiness! Saltless salt! That's a desperate case. The distinctive thing gone!

An officer of a Japanese liner on the Pacific, pacing the deck one day, listening to an American companion talking about the Christian faith, with pathetic intensity broke into his companion's talk with the abrupt question, "But is here power to make a man live it?"

An Imperial University man, with the keenness characteristic of the Japanese, he touched the one critical spot. Happily he learned about the Man who died, and lived again, and lives, and gives power to live it. His face showed something new inside.

And for the rest of the voyage he kept bringing men to his friend's stateroom to learn about the power, yes, the Man, that can help a man actually live the thing.

No. 15—A Bad Get-Together

THEOLOGICAL EDUCATION AS A CONCERN OF THE WHOLE CHURCH

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

(A paper read before the Theological Seminary Conference in Montreat, and published by request of the Conference).

If this theme be considered as a query there can be no answer except an affirmative one. Theological education is a concern of the whole Church. It is so in fact even if it is not so in the consciousness of church. We might ask, What is the status of theological seminaries in the mind of the Church? There is one part of the Church which seems to regard these schools as seed-beds of heresy, dangerous places into which it is not safe for the faithful to go. Another part of the Church seems to regard them as being almost quiet cities of the dead, the abode of moss-backs who grope amid the cobwebs in ancient attics of forgotten lore. If our memory is correct, a great Roman once testified that all Gaul was divided into three parts, and in this respect at least we trust the Church resembles ancient Gaul and that there is in it a third part which appraises the theological seminary and its function more fairly.

But whatever may be the status of theological seminaries in the mind of the Church, as a matter of fact there is no agency of the Church and no activity in which the Church is engaged which is of greater importance. The peace and purity and power and progress of the Kingdom of God on tomorrow depend in no small measure upon the theological education of today. Every interest which is dear to the Church's heart and to which she would put her hand is dependent for success upon the character of her theological education. These seminaries are the institutions which prepare the seed-corn of the Kingdom and they, more than any other agency of the Church, determine what the harvest will be. The faith and character of her ministry will surely influence the faith and ideals and policies and achievements of the Church of the future. It is this fact which makes theological education such an incomparably serious and solemn business. We have stood in the pulpit with fear and trembling lest the message might not be in every way God's own message to dying men. But the issue in the pulpit is not so critical as in the theological seminary. The teacher of the future ministry of the Church of God carries the heaviest responsibility which is carried by mortal man in this world. The Church may or may not be mindful of this, but we are sure the burden is felt in the heart of every true man who faces this solemn task.

1. If theological education is a concern of the whole Church, this fact should first of all lead the Church to furnish the seminaries with an adequate and choice student personnel. Recruiting for the ministry is not outstanding in the mind or program of the local church as one of its definite objectives and as a vital part of its service for Christ. It ought to be so. This recruiting activity should have a definite place in the desire and prayer and effort of every local church because that is the source of supply. The Church should furnish the seminaries with a student body which is not only adequate in number, but also choice in quality, men of good native endowment and with proper previous academic training. This responsibility rests upon the Church. It may be said the Church is trusting in the Lord for this. It is well to trust in the Lord for all things needed. But the haphazard attitude toward this need sometimes tempts us to think we are trusting to luck. There ought to be, through the agency of the local church everywhere, a wise and earnest effort to enlist our finest youth for the vocation of the ministry. In the same way that intelligent effort is put forth to achieve in the local church proper results for Foreign Missions and Home Missions and all other

vital interests of the Gospel, even so there should be definite concern and effort to interest her choicest sons in this pressing need for ministers. We are sometimes tempted to think that one restraining influence upon youth of superior talent is their feeling that the Church does not deeply care and that anything can get into the ministry.

There will always be a place in the work of the Church for the "extraordinary case"—men of good natural ability but with imperimenta of one sort or another which deny them the normal scholastic equipment. But there should be care lest the "extraordinaries" become too frequent. The case which is extraordinary because it is minus scholastic attainments ought also to be extraordinary in some other direction. If any case is extraordinary only on the minus side and is ordinary in all other respects, its ministerial desirability is doubtful. Presbyteries are eager for candidates, and properly so, but they ought not to accept any man who offers himself without careful scrutiny. There should be a definite quest to find and enlist for the ministry the very choicest material. A superintendent of Home Missions in the southwest, confronted with the problem of finding ministers for the work and men of special ability and resourcefulness capable of meeting the peculiar difficulties of that territory, appealed to us to have our seminary incubator send out a supply of such men. We could do no other than reply that the kind of chickens which came out of the incubator would depend upon the kind of eggs which the Church put into it. The type of ministry which the seminaries furnish to the Church can be no better than the material which the Church furnishes to the seminaries. Theological seminaries, even though some of them still believe in miracles, are not quite able to work them.

2. The fact that theological education is a concern of the whole Church ought to secure adequacy of training for those who are being prepared for the ministry. This is a day of short cuts. A quick and superficial course in religious instruction is thought by many to be sufficient preparation for preaching the Gospel. It is even the opinion of some that theological seminaries educate a man away from the people and from the simple Gospel, even if they do not impair the vitality and vigor of his own Gospel faith. It is true that the training ought to be practical as well as scholastic. It is also true that it ought to be scholastic as well as practical. It should be both. The staples of the inherited standard curriculum should be retained. Special training for new issues should be added to and not substituted for any of these staples. There is a definite tendency today to discount the value of thorough scholastic training. The Church must resist it. Such training will furnish a background, a solid foundation, a scope of vision, a degree of confidence and power to a man's ministry which is not possible without it. If it has ever been important that the ministry should receive such training, it seems to us that it is so in a peculiar degree today.

3. Another concern of the Church in theological education involves soundness in the faith. It is a matter of primary importance that the coming ministry shall be trained and taught to propagate that which is the real faith of the Church. Acquaintance with the vagrant mutations of the world's religious thought may be desirable and of value, but the influence of the seminary should stimulate in the men whom it trains a definite and high loyalty to the Church's faith and a firm purpose to proclaim that faith unto men.

4. Because of the fact that theological education is a concern of the whole Church there ought to be substantial uniformity of training in all her seminaries. The courses of preparation should be standardized. The life of the Church is one in all its parts. The goal of the Church in every part of it is the same. The Church's chief function is confessional, it is established primarily to bear witness. Unless her testimony is consistent and harmonious its influence will be impaired.

5. The whole Church has a vital concern in the piety of the product of theological education. These schools should send out scholars and skilful practical workers, but chiefly they ought to send out men of God. A man without scholarship may have some success; a man who is not an expert workman may have some success; but the Church can not win without leaders who are first of all men of God. Men who themselves have a vital personal hold upon God and who are competent to show all sorts and conditions of men how to get the same divine contact. A little girl was attending church worship for the first time and was deeply impressed by it all. During an interval she whispered to her mother, asking, "Does the minister live here all the time, or does he come down from heaven every Sunday?" The minister ought to come from the study; he ought to come from the haunts of men with a personal knowledge of life as it is; but chiefly he ought to come down from heaven when he enters into the sanctuary to function as an exponent of the Gospel of God.

We would not advocate an uneducated ministry. Yet I would take off my hat and stand with uncovered head in the presence of many an old-time uneducated Methodist circuit rider. They were men who fought real battles for the souls of the people, and fought with the power of God. In a camp meeting, the hour for worship had come, the people were assembled, everything was waiting for the minister, but he could not be found. At last they did find him, out in the brush, his face upon the ground, his eyes weeping, his heart burdened, pleading with God to come with power. He was not ready to face the people, not willing to preach the Gospel without the conscious presence and power of God. The Church needs educated ministers, men expertly trained, but her supreme concern is that we furnish her with men of God. With all else that we do and try to do for our men, we must help them in this. Men of God can use scholarship, but scholarship can not make men of God.

6. By some means there ought to be a closer relation between the Church and her theological schools. The Church ought to know more clearly what they are doing and the relation which their service bears to the progress of the Gospel in the world. Upon the basis of such closer relation and better understanding, there might come into the heart of the whole Church with reference to her seminaries, a new interest, a fresh confidence, a larger love, more earnest prayer, and we need all these.

"RIGHTLY DIVIDING THE WORD OF TRUTH"

By Rev. H. M. Pressly

A considerable "Tempest in a Teapot" has raged in the columns of a great daily over the question of correct, incorrect, or garbled quotations from Shakespeare. It is well that the friends of the Bard of Avon should guard the good name of that great writer by insisting that his words be exactly and wisely quoted by all who use them.

We have a Book much more important than Shakespeare's writings inasmuch as its author is God Himself. A Book which reveals the mind, will and heart of our Father as no other does and teaches us how to live as no other can. How carefully should His children guard God's Book lest He be misrepresented by incorrect quotation or unwise use of His Word.

Some misrepresent God by using as Scripture statements not found in His Book.

One mild day in January, a man said, "This must be the time mentioned in the good old Book, when 'summer and winter shall be alike except for the green leaf.'" One replied, "Those words are not in the Bible, but God does say in Gen. 8:22, 'While the earth remaineth, seed time and harvest and cold and heat, and summer and winter and day and night, shall not cease.'" Another says "We read in the Bible, 'Wilful waste makes woeful want.'" When told that such words are not found in God's Book, he said "I have always heard them used a scripture."

A Sabbath School teacher said, "I have my class commit a Bible verse each Sabbath for a motto through the week. Last Sabbath we learned 'Cleanliness is next to godliness.'" Not in Book. And yet that lady was teaching a class of young people to learn and use it a scripture.

Another inserts a word that gives a different meaning from that of the right word. See Jude 20: "But ye beloved, building up yourselves on your most holy faith etc." Have we not heard preachers pray that these people "may be built up in their most holy faith?" What a difference between "building on" and "building in"!

Again a passage may be taken out of its setting of time, place and circumstance, and its real meaning is lost.

How the old-time temperance lecturer rang the change on "Touch not, taste not, handle not," (Col. 3:21) a God's rule concerning intoxicants! Read the context and you will see that Paul was discussing the old ceremonial law with its many requirements and prohibitions, now fulfilled and laid aside, with no reference at all to alcoholic drinks.

Another quotes only a part of a verse or paragraph and thus perverts its meaning. See I Cor. 2:9, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him." Stop there and you leave us in hopeless ignorance concerning God's great and gracious provision for His children. But read the rest of the statement "But God hath revealed them unto us by His Spirit for the Spirit searcheth all things, yea, the deep things of God." Now having heard the whole passage, we stand not with Ingersoll in a "dark vale between the cold and barren peaks of two eternities," with no possible light upon our pathway, but on the sun-lit heights with God's revelation of all we need to know concerning life here and hereafter. May we all be helped to know, rightly divide, and honestly and wisely use God's Word.

PRESBYTERIAN PROGRESSIVE



PROGRAM

Depts. I and IV

Spiritual Life --- Fellowship



RALLY DAY AND HELPFUL INFORMATION

Without a doubt Rally Day will have a new meaning for us if we take just a little time to survey the field of work of the Executive Committee of Publication and Sabbath Schools and also inform ourselves of its splendid accomplishments. Its work may be called "foundation work." It will help us all to go to the Rally Day service, Sunday, October 7th, with the following facts fresh in our minds:

Some Comparisons

	In 1902.	In 1923.
Number of Schools -----	2,107	3,496
Sabbath School Enrollment -----	170,266	404,380
Scholars Joined Church -----	5,034	13,200
Beneficent Offerings of S. Schools	\$26,166	\$397,272
Number of Periodical Publications	7	27
Annual Combined Circulation -----	3,616,000	14,977,425
Editorial Staff -----	3	12

In Twenty-One Years

New Schools Organized by Field Workers -----	903
Schools Reorganized by Field Workers -----	452
Churches Organized From Mission S. Schools--	168
Pupils Joining Church From Sunday Schools---	164,065
Total Additions to Church on Profession -----	331,831
Net Gain in Church Membership -----	188,212
Young People's C. E. Societies Organized -----	1,906
Membership in C. E. Societies -----	57,009
Bibles and Testaments Awarded for Recitation of	
Catechisms -----	77,952
Contributions of Business Department to Sunday	
S. Extension and Publication Departments--	\$233,977.86

Some Results for Year Ending March 31, 1923

Number of Field Workers -----	64
New Schools Established by Workers -----	72
Old Schools Visited -----	1,941
Visits in Homes -----	13,962
Home Depts. and Cradle Rolls Established---	41
Teacher Training Schools Established--Total	58
Adult and Teen Age Classes Organized--Total	59
Standard Training Schools Held -----	31
Attendance at Standard Training Schools ----	2,422
Credits Given at Standard Training Schools -	1,584
Institutes and Conferences Held -----	420
Decisions at Conferences for Life Service ----	187
Sermons and Addresses -----	5,131
Conversions Reported -----	923
Churches Organized From Mission S. Schools	5
Christian Endeavor Societies Organized -----	427
Increase in Christian Endeavor Membership--	13,731
Number of Organized S. S. Classes Reported	1,236
Membership in Organized Classes -----	13,166
Bibles and Testaments Awarded -----	6,690
Value of Books and Periodicals Given to	
Small Schools, Orphanages and Ministers	\$28,422.60
Receipts for S. S. Extension and Publication--	\$95,531.57
Disbursements for S. S. Extension -----	\$100,660.53
Total Contributions From Business Department	
to the Work of the Church During	
1922-1923 -----	\$33,690.51

NOTICE — Receipts for Sabbath School Extension from Churches and Sabbath Schools in 1922-1923 were only \$95,531.57. This is LESS THAN TWO CENTS A MONTH per member of the church!

Scope and Purpose

This committee is the Assembly's agency for supervising and promoting the activities of the Sunday School and the young people's organizations of the Church, and is responsible for the Program of Religious Education for young people. It is faithfully endeavoring to measure up to its large responsibilities, with the support of the Church, (1) in the organization of a mission Sunday School within the bounds of every self-supporting church; (2) a trained worker in every Synod, every Presbytery, and in every needy and promising field; (3) assuming our share of evangelizing the thirteen million neglected children and young people of the South, through generous offerings for Sunday School Extension, and (4) training the young people in our churches for leadership by wholesome home influence, by adequate religious education in our Sunday Schools at hands of trained teachers.

1924—New Responsibilities—1925

Supervision and publishing of Departmental Lesson Helps—Employment of Director of the Young People's Division of S. Schools and Young People's Societies—Extension of Awards of Bibles and Testaments for Recitation of the Catechisms to all the Mission Fields—Publica-

tion of Chinese Encyclopedia—Interest of the Sabbath and Family Religion heretofore under care of the Assembly's Permanent Committee of that name—Literature for all of Department I of the Presbyterian Progressive Program.

WITNESSING TO THE TRUTH

A Free Thinker, one H. J. Bridges, of the Chicago Ethical Society, has written an article entitled "The Fundamentalist Movement in American Protestantism," which is of interest, coming as it does from a purely intellectual, with no religion:

"There are several features about this movement which should render it welcome to those who believe in freedom of thought and desire extinction of superstition. For one thing, it brings into clear focus an issue which has vexed the conscience of thoughtful men for many years, but which has hitherto been utterly ignored by the mass of the public. I mean the question of intellectual honesty in church and pulpit. In a recent conference of religious liberals in the middle west, after I had expounded the standpoint of the ethical society and expressed the conviction that religious reconstruction on the basis of any theological creed whatsoever is impossible, I was followed by a distinguished teacher in the divinity school of a great university, who gave one of the cleverest exhibitions of the art of riding two horses at once that I have ever witnessed. He paid his compliments in clear enough terms to the 'Fundamentalists,' but expressed his own views about God, Christ, the Bible, and the Church, in language of masterly vagueness and ambiguity.

"The next speaker was a 'Fundamentalist,' and with him the fun began. To me he was exceedingly polite. My language had at least been plain. I did not claim the Christian name, or pretend to be preaching the old doctrines. One knew exactly where I stood, and if one didn't like it one stayed away. There was no deception about my goods. But Dr. —, and the many hundreds like him in all churches, were paltering with words in a double sense. And the first mission of the Fundamentalist movement was to insist upon men's saying exactly what they meant and meaning what they say. The old dogmas were to be applied as tests. The Bible was the Word of God. This meant that every word of it was true, and divinely revealed. Christ was God made man, born of a virgin, who died to save men from an eternal fire into which they would certainly go if they refused Him. No preacher was to be tolerated who would not positively, ex animo, profess and teach these things. No more talking about them in a Pickwickian sense. No more calling the Bible inspired and meaning that it is no otherwise inspired than Plato or Shakespeare. No more mouthing about 'the divinity of our Lord' and meaning that He was only a rather more enlightened and helpful teacher than Buddha and Mohammed. No more blather about miracle, and meaning that the thing either didn't happen or was perfectly natural. No more saying, 'Conceived of the Holy Ghost, born of the Virgin Mary,' and meaning, 'Conceived of the carpenter Joseph and born of his wife.' No more using the word 'I believe in the Resurrection of the Body' (or 'the flesh'—if that's any different) and meaning, 'I have a vague idea that, although the body is done for, the spirit may possibly survive.' In short, no more pulpit lying, no more 'economy'; common honesty and truthfulness in the pulpit. The preacher must say what he really believes, like a man. If his congregation agrees with him, they will retain him, and drop their old creed and their old denominational name. If not they will retain these things and send their man to look for another job. When people go into a Baptist or a Methodist church, they have a right to expect Baptist or Methodist doctrine.

"The satisfaction of being thus complimented by a man who thinks you are doing the work of the devil, and who uses you to belabor other men to whom you feel far nearer in spirit, is a fairly dubious one. But, withal, one could but feel that in this protest there was something extremely healthy and necessary. The Modernist preacher in the old churches is in a position of such grave difficulty and moral danger that even the hardest-headed Rationalist might well pray to be delivered from it. So long as he is clearly trying to be sincere with himself and his hearers he is entitled to the warmest sympathy of those of us who enjoy a larger freedom. But there is nothing more repellent than the preacher who privately admits that he doesn't believe what he publicly utters, and laughs at the stupidity which prevents his hearers from finding him out. Nothing could conceivably be more demoralizing than this game of sanctified make-believe. The preachers denounce loose living, unchastity, drunkenness, the sensationalism of the cinema and the newspaper, the jazz band and the unseemly dance; and well they may. But none of these things, and not all of them together, are so profoundly corrupting, so ruinous to the very principle and standard of moral integrity, as that which must be plainly called religious lying. By this I do not mean preaching false doctrine—doctrine which you

and I think false. I mean preaching, as the highest and holiest truth, doctrine that the preacher himself thinks false; keeping silence about things that your church professes, and your position implies that you yourself hold, when, in fact, you do not hold them; using 'weazled words' to plant in other minds a different meaning from that which they convey to your own, humbugging the naive and unwary, for the glory of God and the security of your own income and social position."

WHAT JULY DID FOR PROTESTANT RELIEF IN EUROPE

The Montreat Assembly changed the day for taking the offering for Protestant Relief in Europe from Reformation Sunday, which is always the last Sunday in October, to the first Sunday in July. It also combined it with another cause on that day, the Lord's Day Alliance, asking that \$100,000 be contributed to the two causes and the offering divided, 80 per cent going to Protestant Relief and 20 per cent to Lord's Day Alliance.

Every effort was made to get the matter before the Church in the brief time allotted, there being only about one month for this. The Church will be interested in knowing the result. About 500 churches, including gifts of 150 individuals, have contributed \$10,749.28. Of this, Protestant Relief gets \$9,151.73, and Lord's Day Alliance \$1,597.55. All undesignated funds have been divided on the percentage basis named by the Assembly. Contributions specifically assigned to one or the other of these two causes have gone where assigned.

Thus far, very few of the larger churches of the Assembly have given anything, some of them writing that they would follow the old practice of taking the offering on Reformation Sunday. It remains to be seen how many will do this; but we are far from our goal of \$80,000, and it is evident that something must be done if the goal is even approached. It is also evident that if the 3,000 churches of the Assembly which so far have sent in nothing would only give their people a chance to contribute to Protestant Relief, the sum sought would probably be reached. The churches responding are for the most part small, struggling congregations. Surely the Church at large can maintain this average. It is therefore merely a matter of opportunity. I do not believe our people are indifferent to the pitiful plight of our religious kin in Europe. It is largely a matter of allowing other things, more insistent, to thrust this cause aside.

The Assembly has set July 1st as the day for this offering, and I would not be disloyal to the Assembly. But I feel that the Assembly is more interested in the cause than the day, and that it would rather a church would take this offering on some other day than the first Sunday in July rather than not take it at all.

The session is the only church court with authority in this matter, and I appeal to the session to find a way.

Below is a statement, showing by Synods what has been given thus far this year, up to and including receipts on September 17th:

Synod	Protestant Relief	Lord's Day Alliance
Alabama -----	\$ 424.15	\$ 58.82
Appalachia -----	530.60	120.75
Arkansas -----	461.57	82.05
Florida -----	538.36	123.71
Georgia -----	320.48	69.38
Kentucky -----	924.31	166.67
Louisiana -----	361.39	42.26
Mississippi -----	551.50	102.14
Missouri -----	349.24	54.18
North Carolina -----	832.33	122.37
Oklahoma -----	48.92	14.02
South Carolina -----	830.71	176.20
Tennessee -----	468.87	37.71
Texas -----	870.19	135.26
Virginia -----	1,276.90	214.11
West Virginia -----	284.71	65.42
Miscellaneous -----	77.50	12.50
Total -----	\$9,151.73	\$1,597.55
Total contributions, \$10,749.28.		

James I. Vance, Chairman.

Contributions for both causes should be sent to Miss Margaret Vance, Treasurer, 154 Fifth Avenue N., Nashville, Tenn.

EMERGENCY CALL FOR TRAINED NURSES

By Dr. Egbert W. Smith

After next February, unless nursing reinforcements are rushed to our Congo Mission, there will not be a trained nurse in the mission. There is an urgent call for at least three trained and registered nurses to sail for Africa at the earliest possible moment. For information address Candidate Department, Box 330, Nashville, Tenn.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Charlotte, Second Church—The Women of this church will have the privilege of hearing Miss Mattie S. Tate, the missionary in Chunju, Korea, supported by our own Second Church Woman's Auxiliary, in the club room, Monday afternoon, at 3:30 o'clock. At 4:30, in the same place, a reception for Miss Tate will be held, to which every woman in the congregation is cordially invited. Mothers of small children are asked to note the fact that a nursery will be open in the Primary department during the hours of the meeting and reception.

A Call to Prayer—We dare not attempt to hold a meeting of the North Carolina Synodical in our own strength, therefore we call upon every member of our Synodical to pray earnestly for this meeting, that we may be guided in all things by the Holy Spirit. All Synodical officers, secretaries of causes and chairmen of committees, all Presbyterian officers, secretaries of causes, and two delegates at large from each Presbyterian are expected to attend. The theme for this meeting will be Christian Education. Please do not fail to write to the committee in Wilmington as soon as you receive your invitation, that they may know how many to expect. This is most important, and the only courteous thing to do.

Mrs. E. F. Reid.

Sugar Creek—The Woman's Auxiliary of Sugar Creek Church entertained most delightfully at the manse Saturday afternoon, in honor of Miss Mary Hunter, of Derita, who is leaving to enter the Richmond Training School, preparing to enter the mission field.

The manse was beautifully decorated for the occasion with quantities of flowers sent by friends of Miss Hunter, who is a much beloved and valued member of the Auxiliary.

As the guests arrived they were welcomed by Mrs. Martin Davis, president of the Auxiliary. Members of the young girls' circle had charge of the register.

Progressive conversation was enjoyed. Mrs. Ralph Robinson, at the piano, then played a clever contest in which the names of articles comprising a traveling outfit were mentioned. The prize was won by Mrs. Vinton L. Hunter.

Miss Kate Neal and Mrs. J. P. Robinson, accompanied by Mrs. Ralph Robinson, sang a beautiful duet, "Whispering Hope."

Mrs. M. E. Peabody, wife of the pastor of Sugar Creek Church, and Miss Alma Hunter, gave interesting readings.

An artists' contest, to determine who could draw the best picture of Miss Hunter, taxed the skill of the guests, Miss Moore being judged the most accomplished artist.

A miscellaneous shower was given the honor guest, Miss Minnie Hunter, dressed as a colored washerwoman, entered, bearing a large basket overflowing with the "week's wash," in reality a number of pretty and useful articles of apparel. Miss Hunter thanked her friends in gracious manner for their kind thought of her.

Mrs. Peabody then invited the guests out on to the spacious lawn, where the young girls served delicious punch and cake.

As a fitting close to an afternoon most happily spent, Mrs. Charles Robinson and Mrs. Peabody sang "A Perfect Day."

Greensboro—The women's societies of the various churches of Greensboro had a meeting Friday afternoon at the Church by the Side of the Road and organized a central society to be called Woman's Interdenominational Missionary Union. The Greensboro News said in reference to the organization:

"Twenty-five churches were represented. The city Y. W. C. A. and the North Carolina College Y. W. C. A. also sent representatives. These, reporting for the women's societies of their churches, told the outstanding features of their organizations and offered helpful suggestions to their sister societies. All expressed enthusiasm for the interdenominational meeting made possible by the Woman's Auxiliary of the Church by the Side of the Road.

"Mrs. W. C. McGill, president of the Woman's Auxiliary of the Church by the Side of the Road, was in the chair. The reports were divided into two parts with an intermission of 20 minutes between.

"Before dismissing the session for the social 20 minutes, Mrs. McGill appointed a committee to work during the intermission on tentative plans to present to the representatives concerning organization into an interdenominational body. The committee reported that it heartily approved the organizing of such a body and made the following recommendations:

"That the name of the organization shall be the Woman's Interdenominational Missionary Union;

"That the union shall consist of all the Woman's Missionary societies in Greensboro;

"That there shall be a council which shall consist of the officers of the constituent societies;

"That the executive board shall consist of the presidents of said societies;

"That Mrs. W. C. McGill be made tentative president and shall call a meeting to perfect organization."

"The committee making the above recommendation was headed by Mrs. Dorian Blair, of St. Andrew's Episcopal Church, who was elected chairman by the eight members of the committee.

"The Presbyterians as a whole emphasized the necessity of mission study with the purpose of disseminating information and the importance of prayer for particular and specific purposes.

"The Baptists laid their emphasis upon their methods of influencing their members to study the mission books and described the system of seal and certificate awards made by the church to inspire the societies to measure up to the standard of excellence as prescribed by it.

"The Episcopalians laid stress on the devotional part of their meetings as a thing especially promoted by their denomination.

"Prominent among the points emphasized by the Methodists was the effort of the societies to make the home meetings interesting. The plan worked out by the West Market Street Church is that of having different women perfect themselves in one line of study and go about to the different meetings making talks on the subjects.

"The Friends and Christian Disciples spoke of the novelty of the circle organization in their churches and expressed pleasure with the results of their brief experience. The Friends stressed the necessity of giving each individual member of the society work to do as a method of increasing responsibility and interest. The Disciples spoke of the educational program and said that they considered all disinterest to arise from lack of information.

"The Christians advanced tithing as important in missionary organization.

"Miss Lois McDonald, secretary of the North Carolina college organizations, and Miss Frances Brandis, of Salisbury, of the College Y. W. C. A., made appeals for the support in the Christian international weekend to be held at the college this fall with its object to create a world conscience among the students. All denominations were invited to send any of their returned missionaries to the sessions and requested to make exhibits at the conference."

Fayetteville Presbyterian Auxiliary is planning to hold a "group conference" during October in each of her nine counties. These conferences will be in charge of the "district chairman," as the "Presbyterian visitors" are now called.

Mrs. Herbert A. Love, president Florida Synodical, says: The group conferences are still the most helpful agency in our work throughout the state, and the women are interested and instructed as never before. These conferences are making the work more uniform, and helping the officers to understand the importance of accurate and prompt reports.

Bethel Presbyterian Auxiliary will hold five group conferences on five consecutive days beginning on Tuesday, October 2d.

Will those in charge of the programs for these conferences please send a full report to the Auxiliary column of the Standard.—Ed.

Attention, Wilmington Presbyterian!—Women of Wilmington Presbyterian: Please prepare for the six days of prayer group meetings to be held in your Presbyterian during the month of October. They will be held as follows: St. Andrew's Church, Wilmington, Monday, October 8th, for District No. 1; District No. 3 meets at Atkinson, October 9th; District No. 2 meets at Bolton, October 10th; District No. 5 meets at Teachey's, October 11th; District No. 6 meets at Warsaw, October 12th; the date for District No. 4 has not yet been arranged.

Special emphasis will be laid on mission study, the work of the secretaries of spiritual life and financial budgeting. The standard of excellence will be fully explained and discussed. We also expect to have a good missionary speaker at each meeting.

Every woman in every church in every district is invited to attend the meeting nearest her; and the executive committee of the Presbyterian very earnestly requests that, without fail, the president, secretary of spiritual life, mission study leader and treasurer of every local Auxiliary be present at one of these meetings. All present are asked to bring note book and pencil. Also there will be on sale copies of the home and foreign mission study books at 50 cent each, the standard of excellence at 25 cents, and the history of Wilmington Presbyterian at 50 cents. If your society is not supplied with this necessary literature please be prepared to buy it at these meetings.

The programs will be arranged with a view to giving ample time for visitors to take the afternoon trains, or to reach their homes, going through the country, before dark; and all visitors are asked to come prepared to stay to the close of the session.

Every item of the program has been arranged with great care, and each one is important to the well-being of your Auxiliary. Please help your executive committee with your prayers and your attendance in making these days of prayer meetings to be the finest we have ever had.

Mrs. Andrew J. Howell, President.
Mrs. G. W. Oldham, Recording Sec'y.

Suggestive Program for Days of Prayer, October 8-12, Wilmington Presbyterian

10:00 a. m.—Devotional—Local Pastor.
10:15—Address of Welcome. Response.
10:30—Roll call.
10:45—Message from Presbyterian Secretaries of: Spiritual Life, Assembly's Home Missions, S. P. and C. Home Missions, Orphanage Work, C. E. and M. R., Historian. Prayer for all causes of the Church.
11:15—Message from Secretary of Literature. Intermission. Literature table presented.
11:30—President's Message, and the Standard of Excellence explained. Prayer for the Auxiliaries of Wilmington Presbyterian.
Collection.
12:00—Address on Foreign Missions, Miss Edmonia R. Martin, Brazil. Prayer for Foreign Missions.
Announcements and invitation for 1924.
Lunch.
1:30 p. m.—Bible study.
2:00—Presentation of Mission Study Books.
2:30—Message from Presbyterian Recording Secretary, Corresponding Secretary, Treasurer, Secretary of Foreign Missions.
Prayer for Kiangyin.
Message from Secretary of Young People's Work.
Echoes from Davidson Conference.
Prayer for our Young People.
Echoes from Montreat.
Echoes from Colored Women's Conference.
Mizpah. Adjournment.

Home Missions—Just now when most of us are giving our time and attention to the Home Mission study classes is a splendid time to begin planning for the observance of Home Mission Week, November 11th to 18th.

If you have not had your Home Mission study class, will you not do so at once?

"The Child and America's Future." Shall we allow the youth of our country to grow into men and women of the nation without stamina of body and mind to meet the tests of modern existence and without any real knowledge of the Christian faith? This book presents our Christian responsibility to furnish the foundation upon which high ideals may be built.

"The title indicates the content of the book. It stresses the importance of winning the youth of this nation to Christ, and is a strong plea for holding them true to the highest Christian ideals of service and leadership."—Ex. Committee of Home Missions.—Ed.

Have You Planned Your Life?—If not, you will want to read "For a New America," to see the big things offered in the home mission fields.

If you have, you still want to read that book, for you will serve your country and humanity in whatever walk of life you have chosen.

A challenge and a slogan in its title, "For a New America," will reward very richly every group of young people who study it.

Leaders of tomorrow should seek with Solomon to lead youth aright. Study your field—organize a class—know this book!

The Woman's Auxiliary.

St. Louis, Mo., 273 Field Building.

Outline of Study for Home Mission Class—"The Child and America's Future."

Chapter I

Subject—America's Greatest Asset.

Scripture—"Do not sin against the child." Gen. 42:22.

Poster—What are my children worth? (Picture of Uncle Sam holding map of U. S., across which is printed this question).

Assignments: What proof have we that the outlook of a nation may be transformed by creating new ideals in the nation's youth?

Prove the statement that "Every situation has its roots in the past." (Two illustrations).

How does the question of Child Welfare become a Home Mission responsibility?

Service Suggestion—Plan for the observance of Children's Week in your church, October 14-21. (United Publication Committee for program helps).

Chapter II

Subject—Saving Young Lives.

Scripture—"Is it well with the child?" II Kings 4:26.

Poster—"The race moves forward on the feet of little children."—Herbert Hoover.

How fast are we moving?

Assignments—Tell the story of the new American Child Health Association and some of its plans. (See Good Housekeeping, June, 1923, article, "A Little Child Shall Lead.")

How may we as a church help to stop the tremendous waste of child and mother life? (Discussion).

What need have we for a public health nurse in our country? (Or inquire at County Health Office and if you have a public health nurse invite her to be present and tell in fifteen minutes some of the things she is doing for the child life about you).

Service Suggestion—Visit children's ward in hospital or sick children in private homes and take fruit or flowers and tell a story for convalescent children).

Note—Above is the outline for the first two chapters of the text-book as suggested at Montreat School of Missions by Mrs. R. M. Pegram, one of the Church's home missionaries who has specialized in young people's work and in mission study. Outlines for the remaining chapters will follow in the next number of this paper.

The Woman's Auxiliary.

273-277 Field Bldg., St. Louis, Mo.

ARE YOU INVITED?

The formal opening of the autumn season of the Auxiliary takes place on Rally Day in October. The keynote of the year's work is struck.

Every woman in your church should be invited to that meeting.

Suggestions for an interesting gathering with attractive Invitation Cards have been prepared by the Auxiliary office.

Suggestions free—Cards, 50 cents for 100.

Order today from

THE WOMAN'S AUXILIARY

273-277 Field Building St. Louis, Mo.

HAVE YOU PLANNED YOUR LIFE?

If not, you will want to read "For a New America," to see the big things offered in the home mission fields.

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A challenge and a slogan in its title, very richly "For a New America," will reward every group of young people who study it.

Leaders of tomorrow, youth, should seek with Solomon to lead aright. Study your field, organize a class, know this book!

THE WOMAN'S AUXILIARY

A CHILD'S YEAR!

Child welfare—a straight-to-the-heart appeal—is dealt with in the new book for Home Mission Study Classes. You cannot afford to be uninformed. Start your classes now!

Text-books: "The Child and America's Future" for adults; "For a New America," for young people.

THE WOMAN'S AUXILIARY

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR, COLUMBIA SEMINARY, COLUMBIA, S. C.

EDITOR'S LOOKOUT

As this paper reaches you the Standard's subscription campaign will get into full swing. October 4th to November 11th are the big days for promoting the circulation of our paper. Generous commissions and cash prizes have been offered. Individuals and societies and classes will profit in many ways by entering the campaign. You cannot lose, and you can gain a great deal and help your Church paper and the denomination's work.

Rev. Roswell C. Long, who recently left the West Ave-

nue Church, in Gastonia, to take up work as Assistant Secretary of our Assembly's Stewardship Committee, tells us that they are anxious to have the young people realize the importance of studying Home Missions. Mr. Long is a friend of the young people and knows what they can do and ought to do. We recently heard a Christian Endeavor field worker say in a meeting, "The C. E. society that is not teaching denominational missions is not a real C. E. society." This applies to all the societies and classes in the church. It is a duty and a privilege to study the Church's mission work.

Three Home Mission books are now being presented:

"The Child and America's Future," for adults; "Better Americans," for leaders of Junior groups, and "For a New America," for Junior groups. These books can be secured from the Presbyterian Committee of Publication, in Richmond or Texarkana.

Rally Day is scheduled for the coming Sunday. Let us take someone to Sunday School with us, and let us contribute generously toward the fund for Sunday School Extension. Let us make the day one of departure from our old satisfied ways, and launch out upon a larger usefulness and more energetic life in and through the Sunday School.

Sunday School

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

OCTOBER 7, 1923

ABRAHAM, A BLESSING TO THE WHOLE WORLD

Lesson: Genesis 12:1-4; 18:17, 18; 22:1-18; Hebrews 11:8-10, 17-19.

Printed Text: Genesis 12:1-4; 18:17, 18; 22:15-18.

GOLDEN TEXT—"In thee shall all families of the earth be blessed."—Genesis 12:3.

SCRIPTURE LESSON

1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

Ch. 18:17 And the LORD said, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

Ch. 22:15 And the angel of the LORD called unto Abraham out of heaven the second time.

16 And said, By myself have I sworn, saith the LORD; for because thou hast done this thing, and hast not withheld thy son, thine only son;

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies:

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

SHORTER CATECHISM

Q. 57. Which is the fourth commandment?

A. The fourth commandment is: "Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates, for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

Abraham was one of the most remarkable and highly favored men known to human history. He was "the father of the faithful and the friend of God." The church was more fully organized in his family than in any other and in it were established abiding ordinances. No member of our race except perhaps Moses ever had such intimate and constant intercourse with Jehovah as did Abraham. He had a spiritual seed that continued longer on the earth than any other man mentioned in sacred story. We will consider Abraham's Call; His Promises; His Revelations of God's Purposes; His Severest Test.

I. Abraham's Call

He was called probably by an audible voice to leave Ur of the Chaldees, his native land, his kindred, his home and his friends, to go into not a designated land, but into a land that God would show him. He had naught upon which to base his action, but the word of Jehovah. But He obeys and comes to Haran. Some of his father's family come with him, and this shows that Abraham had much influence with his father's house. They remained in Haran five years and his father Terah died there. Again the call is made, and Abraham, with his wife and with the family of Lot, his nephew, and all their substance, left Haran to go into the land of Canaan. This separation from his country, home and kindred was a great trial of Abraham's faith, but was needful to Jehovah's purposes, and was to be made yet more complete.

II. Abraham's Promises

To stimulate his faith and obedience God made Abraham "exceeding great and precious promises." He promised "to make of him a great nation," though he was then 75 years old and had no children. He said his seed should be as the sand by the seashore, and as the stars of heaven. This has been literally fulfilled when we consider his natural and spiritual seed. He assures him that "his name shall be great" and that "he shall be a blessing" to mankind. This prediction has been verified throughout

the earth. He promises to "bless them that bless him" and to "curse them that curse him." This declaration has been fulfilled not only during Abraham's lifetime, but to his descendants through succeeding ages.

III. The Revelations to Abraham of God's Purposes

God says Abraham was His friend and destined to be a blessing and a great nation and He would not hide from him what was concealed from others. We have many illustrations of this. He told Abraham of the impending destruction of Sodom, saved Lot from its sad overthrow, and granted Abraham every petition asked for the doomed city. He informed His friend that his seed "should be strangers in a strange land, that they should be greatly oppressed, that the nation that affected them He would judge, and that they should come out with great substance. Those familiar with Egypt's judgments will recognize the truth of these predictions.

IV. The Severest Test of Abraham's Faith

It had been tested by his call, by his sojourn in Canaan and by his experience in Egypt. But a sterner test was applied through Isaac. He was commanded to "take Isaac, thy son, thine only son, whom thou lovest, and offer him as a burnt offering upon a mountain that I will show thee." Isaac was the child of promise, waited for 25 years, and Abraham had been promised through him a numerous seed. Abraham obeyed without a murmur and with great promptness, though He did not see how promises could be fulfilled. It was the last and sternest trial of his faith.

Christian Endeavor

By Rev. J. G. Garth, Chairman of Synod's Committee of Sabbath Schools and Young People's Work.

(Mr. J. B. Spillman, Synod's Secretary of Stewardship for North Carolina, has written the Christian Endeavor Notes for the week, at the request of Rev. J. G. Garth).

MY DENOMINATION'S FUTURE

M., Oct. 8—More Consecration: II Cor. 6:1-10.

T., Oct. 9—Preaching: II Cor. 4:1-7.

W., Oct. 10—Neighborly Service: Isa. 42:5-9.

T., Oct. 11—Co-operation With All: John 17:20-26.

F., Oct. 12—Missionary Zeal: I Cor. 9:1-5:1.

S., Oct. 13—Larger Benevolence: I Cor. 16:1-3.

Sun., Oct. 14—Topic: What My Denomination is Planning for the Future. Luke 4:16-21.

Family Altar

My denomination is seeking to get every family in the Church to establish a Family Altar. Some families repeat Scripture verses at the breakfast table and the father leads the prayer. In other families every one offers a short prayer, after the reading of the Scripture. The father does the reading and the praying in many families. It is easy enough to have family worship in the morning if everyone will get down to breakfast five minutes ahead of the hour. Any family should be willing to give God five minutes of 24 hours.

Prayer

My denomination is seeking to get every person leading in public prayer. The young people in their Christian Endeavor societies, the ladies in their Auxiliaries and the men in Bible classes and men's clubs. In Korea every Christian prays in public. They are taught to pray before they are received into the church.

Personal Workers Band

My denomination is seeking to have a personal workers band in every church. There should be such a band in every organization in the church who are praying and working and speaking to the unsaved about Jesus. Some church members think that this is the business of the pastor only, but Jesus said, "Ye shall be my witnesses," and He meant for everyone who accepted Him as their per-

sonal Saviour to witness to others. Order personal work literature from the Assembly's Home Mission Committee, Atlanta, Ga.

Home and Foreign Mission Study Classes

My denomination is seeking to get a Home and Foreign Mission study class in every church so that every Presbyterian will be informed about our Home and Foreign Mission work. The "White Field of Japan" is the Foreign Mission study book and "The Child and America's Future" is the Home Mission study book for this year.

Home Missions

My denomination is seeking to get the members of every church to conduct a mission among some people in the community who are not regularly going to church and Sunday School. According to government figures there was in North Carolina 759,947 over 10 years of age who are not members of any church, and 418,111 in South Carolina who are not members of any church, counting 28 per cent of population as being under 10 years and subtracting the church membership from the balance. Some of these people must be in reach of every Presbyterian.

A Church Paper in the Home

My denomination is seeking to get every Presbyterian to subscribe for and read a Church paper and the Missionary Survey. We read the news in our daily papers to keep up with the times, shall we not also keep up with the work our Church is doing in the world for the cause of Christ?

Life Enlistment

My denomination is seeking to get every church to see that at least one member is enlisted for whole-time service for Christ and the Church. There should be at least one boy or girl at school or college in course of preparation.

Stewardship Study Class

My denomination is seeking to get a Stewardship study class in every church in the Synod. A fine book for young people to study is "Life as a Steward," by Guy L. Morrow, price 25 cents. Another is "A Catechism of Christian Stewardship," by R. L. Walkup. This is a leaflet that will be furnished free by the Assembly's Stewardship Committee, 410 Times Building, Chattanooga, Tenn., to any Endeavorer that will use it. You can order one copy for each member who attends regularly.

Weekly Contributions

My denomination is seeking to get every church member: man, woman, boy or girl, contributing weekly to the support of the work of the Church as God says in I Cor. 16:2, "Upon the first day of the week let everyone of you lay by him in store as God has prospered him." Certainly every boy and girl should be willing to do a little work each week in order to have some money to contribute to advance the cause of Christ.

Tithers

My denomination is seeking to get every member to enroll in the Tithing League of the General Assembly of the Presbyterian Church in the United States. One-tenth of our income is a small amount for us to give to advance the cause of Christ when we consider that the Jews paid two-tenths every year and every third year another tenth and God did not tell them as He did us to "Go ye into all the world and preach the gospel to every creature."

Every person who enrolls in the Tithing League of the General Assembly will be sent a certificate and a tithing account book. Tithing cards should be distributed at the closing meeting of the series of studies in Stewardship so the members may have an opportunity of enrolling. Order tithing cards from the Assembly's Stewardship Committee, 410 Times Building, Chattanooga, Tenn.

The manual of the Presbyterian Progressive Program gives in detail the work that the Southern Presbyterian Church is planning to do in every church. There are five departments: First, Spiritual Life; second, Evangelism and Missions; third, Christian Training; fourth, Stew-

PERSONAL

Correspondents will notice that Rev. W. M. Sikes, of Canton, N. C., has been made stated clerk of Asheville Presbytery. All communications should be addressed to him.

We had the pleasure of a call from Rev. H. W. McLaughlin, D.D., pastor of New Providence Church, of Lexington Presbytery, which is next to Steele Creek, the largest country church in our Assembly. Dr. McLaughlin is here as a member of the committee appointed by the last Assembly, to consider the problems of the country church. The other members of this committee are Rev. W. H. Mills, D.D., of Clemson College and ruling elder F. S. Neal, of Sugar Creek Church.

NORTH CAROLINA

The Presbytery of Mecklenburg will meet in stated fall session at Central Steele Creek Church, Tuesday, October 23, 1923 at 11 a. m.

C. C. Anderson, S. C.

Fall Meeting of Concord Presbytery will meet at Centre Church (near Mooresville) October 16th, at 7:30 p. m., instead of September 16th as stated in last week's Standard.

E. D. Brown, S. C.

Charlotte—Work on the new Williams Memorial Church building is progressing satisfactorily. It is thought that the building will be ready for occupancy in less than two months. Church services are now being held at the Nevin's community house. The Sabbath School, under the efficient superintendency of Mr. Bruce Hutchison is growing in numbers and in interest.

Notice! Concord Presbytery will meet at Centre Church the 16th of October at 7:30 p. m. The representatives that come in automobiles are hereby requested to report at the church that afternoon between 3 and 5 p. m. Those who come by train will be met at Mooresville. As far as possible, we want

ardship; fifth, Fellowship. Dr. M. E. Melvin is general secretary of the Stewardship Committee of the Assembly, with office at 410 Times Building, Chattanooga, Tenn. This committee is responsible for promoting the Presbyterian Progressive Program. The Manual can be secured from the committee's offices.

TO THE SECRETARY OF YOUNG PEOPLE'S WORK

Dear Friend: You will be especially interested in the subject for the Home Mission Study this year, "The Child and America's Future." Surely no more important subject could have been chosen, and we expect great results from this intensive study of a most important part of the Church's life.

But while the adults are studying about the young people, the young people themselves should be studying about the tasks of the Church. "For a New America," by Coe A. Hayne, is a most attractive book and is prepared for young people by one who is himself a young person.

It is your duty as Secretary of Young People's Work in your Auxiliary to aid in organizing these classes of young people. The president of your Young People's Society will have a letter from Miss Nancy White, of the Home Mission Office, urging the need of a study class. Perhaps your help and encouragement is all that is needed to launch a good class. Help them find a convenient time for their meeting. There is some plan that will suit your conditions. Won't you help the young people to organize in the best way possible? It may all depend upon you!

With many good wishes for your success,

Faithfully yours,
Hallie P. Winsborough.

SOME JUNIOR PLANS

The following plans have been sent to us, principally from the First Presbyterian Juniors, of Wilmington, N. C.

Every cause of the Church is put on the Junior Society budget, and a definite amount paid to each cause. The information committee or the superintendent give some information regarding the cause for which the gifts are to go in any given month. This plan is an educational one as to the work of our Church, and also trains in systematic giving.

Five minutes at each prayer meeting is given for some one to spring a surprise, carried out in the way of asking questions of each other. A member of the prayer meeting committee may ask the chairman of the lookout committee what the duties of that committee are, the lookout chairman being supposed to answer. At times the officers are called upon to answer questions as to what their work is. These times of questioning make every member strive to be posted on the work of the committees and officers.

One Sunday a month—the second is urged—can well be given to a Birthday Sunday program. The birthday committee has charge of the program, including both the devotional and birthday exercises. The birthday offerings are given to some definite mission work.

Church News

to assign those coming from a distance, to their homes before Presbytery convenes. This announcement, therefore, does not apply to those who expect to attend Presbytery from home.

W. E. West, Pastor.

The Presbytery of Orange will meet at Little River Church, October 23d at 2 p. m. All representatives coming by train will be met at Hillsboro and Rougemont. Rougemont is on the road from Lynchburg to Durham. Those coming by private cars will please be here by 12 m. as dinner will then be served at the church. We will be glad for as many as possible to come in their own cars.

R. E. Henderlite.

Gastonia, Olney Church, Rev. T. G. Tate, pastor.—This church co-operated in the Simultaneous Evangelistic Campaign in Gaston County, September 16-30. Rev. W. A. Murray, of Shelby, N. C., preached for us a week including the two Sundays. His sermons were of a high order, clear, convincing and full of the Gospel. Some of the visible results were the addition of nine persons to the church on profession of faith and one handed to the Baptist Church, the erection of 12 new family altars, and the rededication of many of our members to God. The spirit of fellowship and co-operation among all denominations was delightful, and great good was accomplished for the Kingdom.

Gastonia, First Church.—Since September 16th this church has participated in a simultaneous evangelistic campaign that was launched in all of the protestant churches of the city and county. Possibly the largest city and county-wide campaign ever attempted anywhere. For eight days Rev. W. W. Akers, of the Lincolnton First Church, assisted the pastor and two meetings daily were held. Attendance was the largest in the history of the church, the loyalty of the members more pronounced and the interest more intensified than at any similar meeting held in this church. Forceful Bible sermons were preached at all services and the good accomplished exceeded by far the expectations of pastor and people. Several additions were made to the membership and many took upon themselves the vows of renewed spiritual life and vigor.

Charlotte.—The Men's Fellowship Club of the First Presbyterian Church, in a fine spirit of hospitality, on Thursday, September 25th, entertained the men's clubs of the other Presbyterian churches of the city at a delightful get-together-meeting in the church. A buffet supper was served after which a program was rendered. Five hundred men attended.

In the main auditorium of the church Dr. Addison Brenizer, president of the club presented Rev. W. B. McIlwaine, Jr., who made the opening prayer. In the felicitous speech Dr. W. H. Frazer, of Queens College presented Dr. Ben Lacy, the "fighting parson," of Atlanta, Ga., as the speaker of the evening. Dr. Lacy made several happy and interesting references to his early life in Charlotte—to some of his experiences while a substitute on the Davidson College football eleven and then launched in to the address of the evening. Turning back to the days of the Great World War the "fighting chaplain" as he was known overseas narrated incident after incident to show the spirit of intense sacrifice and devotion on the part of the men at the front. Every story was told in graphic style, giving each man present a vivid picture of the grim days of the great struggle. Dr. Lacy stated that he referred to these war incidents not for the purpose of glorifying war but to show the fine spirit of devotion and service on the part of the fighting American soldier. Advancing to the front of the pulpit and with uplifted arm and speaking with great fervor the speaker said:

"At the moment the Armistice was signed 60,000 American soldiers were out of their places, away without leave—three percent of the entire army sent across the sea.

"If no more than 30 per cent of the soldiers of the Cross were out of their places today, the army of the Lord would be capable of winning the battle and turning the tide toward King Jesus."

"It is time for the men of the Church to realize that in the fight in which they are enlisted, they must give their all, not some little part of their lives or their talents but give as the American soldiers gave in the great conflict yonder," the speaker declared. "They gave their all whether they had much or little, and some had both."

It was the voice of a man who spoke with great earnestness and on whose mind and heart lay the necessity for a greater service on the part of men enlisted in Christ's army. His appeal moved the splendid audience and after the meeting many remained to meet the fighting parson. Dr. A. A. McGeachy pronounced the benediction.

The Kannapolis Church, of which Rev. W. C. Jamison is pastor has just experienced a gracious reviving as a result of an evangelistic campaign in which Dr. J. M. Clark, of Statesville, N. C., superintendent of Home Missions in Concord Presbytery, did the preaching. Dr. Clarke preaches with power and earnestness and brings a clear-cut Gospel message of the kind we love to hear.

He was ably assisted in the ministry of song, by Mr. W. Reece Long, of Charlotte, N. C., a singing-school master of wide experience. Mr. Long in his sweet spirit and refreshing explanations makes the song to live before the congregation and enables

them to sing with the understanding. He was a valuable asset to the meeting.

As visible results of the meeting there were 17 who joined the church by profession of their faith in Christ and four by letter, making a total of 21 additions to the church. There were 19 family altar cards signed and a goodly number of reconsecrations.

Notice of Synod of North Carolina!—Letters and return post cards have been sent to the ministers of the Synod and also to the vacant churches. If any who expect to attend the meeting of Synod have failed to receive same, please notify at once Mr. Paul E. Morrow, Box 38, Burlington, N. C., and Mr. H. W. Scott, joint chairman, of your purpose to come, when and how,—whether by automobile or on train. This information will be exceedingly helpful to churches (Graham-Burlington) entertaining Synod.

Be sure to come direct to Burlington, if you come Tuesday, which will be registration headquarters and where you will be assigned a home and where supper will be served at the new hut from 6 to 8 p. m.

Note that the opening session will be held in the First Presbyterian Church, Burlington, Tuesday, October 9th, 8 p. m.

(Signed) Wm. R. Potter, Pastor.

Rutherfordton.—Beginning the third Sabbath in November, Rev. James C. Grier, pastor of this church, will hold a series of evangelistic services here.

He will be assisted by Rev. Leonard Gill, of Charlotte, Synodical evangelist, who will do the preaching.

Mr. Gill will be accompanied by his singer, who will conduct the song services, which will be a feature of the services.

The Rutherfordton congregation was fortunate in having a visit, last Sabbath, September 23d, from Rev. C. Fred Hancock, missionary to Taichow, China, North Kiangsu, mission, who preached Sunday morning at 11 o'clock.

At 4 o'clock Sunday afternoon, a service was held for the ladies of the church.

Mr. Hancock brought one of the most interesting messages ever heard by the writer on China, at the evening hour's service.

The sympathy of the church will doubtless go out to Rev. and Mrs. Hancock in the illness of his companion at Montreat.

R. G. H.

Durham Church House Dedicated.—The late Geo. W. Watts, ruling elder for over 30 years in the First Presbyterian Church, Durham, N. C., made provision just prior to his death for a Church House to be used in connection with the splendid plant already built completing the three unit idea of the modern church, namely a building for worship, a building for religious education, and a building for social activities.

The latter building has been completed and was dedicated recently with impressive services conducted by the pastor, Rev. David H. Seanlon, D.D., Rev. T. W. Simpson, assistant, and Mr. W. D. Carmichael who was associated with Mr. Watts in the work of the Sunday School for many years.

The Church House is an excellent brick building, the architecture of which is in keeping with the elegant simplicity of the church and Sunday School buildings hard by; it consists of a large social room for men and also one for women on the first floor, together with a business office, bachelor apartments, a spacious dining room, kitchen and serving room, and a moving picture room; on the second floor are well-appointed rooms for Boy Scouts and American Rangers, and similar facilities for junior girl activities together with two apartments for the members of the local staff.

It is one of the most practical and attractive buildings of its kind in the South and beautifully furnished throughout.

Mr. Carmichael in a brief address interpreting the purposes of this building as intended by the donor said in part:

There comes to us all tonight a deep sense of the many blessings which Almighty God has bestowed upon this church. We have been blessed with a splendid church building, with a splendid Sunday school plant, and now with this house which ought to mean so much in the life of this church. Above all, we are conscious of our blessing in the line of strong, forceful, consecrated personalities who have dwelt among us and led us, but tonight, we think particularly of one whose life among us meant so much to us all who were privileged to touch, and dwell with him, and to know him, and feel the power of his leadership. Tonight we think of him, as we open this house which he provided for us as one of the last expressions of his love for this church and of his thought for extending its usefulness and power in leading men to his Master.

The blessing of his life, and of the material things which he was inspired to leave here, have placed upon us who are left behind a commensurate responsibility, which we all wish to discharge.

As we open this house and dedicate it to the service of God, we shall best measure up to our responsibility in its use, by trying to catch Mr. Watts' vision of what he intended this place to be. He had such a building in mind for some time before his death. He had talked about it, and his ideals for it, with his family and members of this church. He had a well-formulated vision of what this place ought to be. It is quite certain that he had not formulated in his own mind by exactly what methods it should be made the kind of place he would have it. Had he lived, he would have given to making it such a place, his best and most prayerful thought.

His idea, it seems to me, was that this place should

APPALACHIA

be a home for this church family. A place where all of us should have the opportunity to come more in touch with each other, that we might know each other better, and have more of the spirit of the family among us. He longed to see us more tolerant of each other's weaknesses, to strive more to help each other, that we might learn to dwell together more and more perfectly as the ideal family. His idea was that this should be a tranquil place, an attractive place, a place which might have inscribed over its doors "Peace, Joy and Love." To understand how to make it measure up to this ideal would have been his prayerful endeavor had he lived.

He thought a great deal of the unattached young people of the church and of the town, both the young men and the young women. He thought what a church home might mean to the young boy who was for the first time away from home, of the young woman who had left father and mother to come here to work among us. He wanted them to find here on Sunday afternoon and in the evening when the day's work was done, a cheerful, home-like place with magazines and other good reading; a place to write a letter; and good fellowship and the spirit of love that keeps one from being lonely, blue and home-sick. He wanted it to be a place where the older members of the church could drop in occasionally and have touch with one another and with the young people; where old men and young men might sit down together, and rest, and talk, and learn to know each other better. Hardby the church, with the spirit of home, it would be a place where Christ would delight to come in spirit, and where young men and young women would get something of the influence that a good father and mother had kept around them before they left their own home. He had a vision of little children coming in here at times and finding joy and pleasure and happiness.

He meant it, I think, for a place where the societies of the church might have their meetings; where the men's Bible class might sit comfortably in a large room as they went over their Sunday morning lesson; where the women's Bible class might have the same sort of room; and where they both might have the sort of informal and close together sort of lesson, that the spirit of this place would make for them.

There was no thought apparently in his vision of this place's being made a work house. It was rather to be a home with all that means, as I have tried to suggest in what I have said. A place where we might learn to know and appreciate and love one another, and talk together. A place where the contemplative side of our religious life might be developed.

SOUTH CAROLINA

The Synod of South Carolina will meet in the First Church, Spartanburg, Tuesday, October 16th, 8 p. m. The clerks will be in the church from 4 to 6 in the afternoon for the purpose of enrolling in advance the members, who are requested to report by person or information as early as convenient after arrival. Thos. H. Law, S. C. H. Waddell Pratt, P. C.

Fairforest—A splendid series of services were conducted at this church September 2-9 by Rev. C. O'N. Martindale, of Reidville, S. C. He preached the Gospel with the unction and power of the Holy Spirit. His messages were strong, persuasive and permeated with the spirit of the Master's love. There were large congregations both morning and night with the ministers of the other denominations in attendance. The interest was gratifying, and the spiritual results stimulating and lasting in the entire community. The church was revived and reconsecrated itself to a more faithful warfare in the Master's Kingdom. Cor.

Pacolet—Rev. J. K. Roberts, of Conestee S. C., closed a most successful week's meeting here September 23. He preached the Gospel, even from the Old Testament, in manifested power, and made the way of salvation plain to all. His messages were strong and appealing to the church and entire community. The attendance was good and much interest shown in the meeting. A number were added to the church, five children of the covenant were brought into full fellowship of the Lord's body. In connection with the meeting Mr. Roberts formed a teachers' training class, and taught through the first unit. This is the second meeting and training class he has conducted for this church with gratifying results. Cor.

Greer—September 16th, Dr. W. H. Miley and his singer, Mr. W. Furman Betts, closed a meeting of eight days here. Business houses closed at the hour for service, the meeting was well attended throughout, and much interest was manifested. The field has been closely worked by the different churches, and most of the material gathered in. During this meeting there were over 200 reconsecrations; 70 loyalty pledges; 14 professions of faith; and six letters brought in, while 26 pledged to maintain the family altar, and 46 to practice the tithe. A splendid offering was made for the work.

Dr. A. G. Wardlaw, the pastor, and his excellent wife have been doing splendid service here. The congregation has recently moved into a splendid new building, and there has been advancement along all lines. The town, too, has greatly improved in recent years, and here, again, the influence of Dr. and Mrs. Wardlaw, with their splendid people, has been a moving factor.

Asheville Presbytery convened in its 55th semi-annual session, on September 18th, at the Slagle Memorial Church, in Macon County, N. C., and was opened with a sermon by the retiring moderator, Rev. James T. Gillespie, from the text Gal. 6:9, "And let us not be weary in well doing; for in due season we shall reap, if we faint not."

Rev. H. B. Denny was chosen moderator, and Rev. W. M. Sikes, D.D., temporary clerk. A goodly representation from the churches was present.

On the second day the Presbyterial sermon was preached by Rev. R. F. Campbell, D.D., from the texts, "That which is crooked cannot be made straight," Eccl. 1:15; and, "The crooked shall be made straight," Isaiah 40:4. This was a strikingly interesting and helpful sermon, and was followed immediately by the communion of the Lord's supper.

Another splendid sermon, preached on the third day, by Rev. R. S. Eskridge, was from I Peter 1:7, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

Two petitions for the organization of churches came before the Presbytery and were disposed of as follows: Holston Presbytery was granted permission to organize and maintain a church at Mt. Sterling, Haywood County, N. C., on the border of Asheville Presbytery. Also a commission was appointed from Asheville Presbytery to organize a church at Red Oak, in north Buncombe County, N. C.

The Committee on Men's Work in the Presbytery showed great zeal and earnestness in planning to maintain the Maxwell Training School for Boys, which is located on a splendid farm in sight of the Slagle Memorial Church. The management of this school had previously been turned over to a Board of Directors consisting of nine laymen of the Presbytery. The Home Mission Committee agreed to assist financially to the extent of \$1,800 per annum, and the Presbytery gave the Executive Committee of the Board of Directors the privilege of going before the churches of the Presbytery to raise the remainder of the necessary amount for the running of the school.

An aggressive program of evangelism was adopted, by which an evangelistic meeting is planned for in every church of the Presbytery during the coming year. A schedule was adopted assigning each pastor to a definite church for a meeting.

The Presbytery also adopted a recommendation to pay the sum of \$100 per year to Presbytery's Secretary of Stewardship in order the better to enable him to promote the interests of Stewardship within the bounds of the Presbytery.

The Presbytery went on record as giving an emphatic negative to that part of the report of the Assembly's Ad Interim Committee on Amendments to the Book of Church Order, which concerns the proposed incorporation of churches and church courts.

Rev. W. S. Hutchison offered his resignation as stated clerk of Presbytery, which was accepted, and Rev. W. M. Sikes, D.D., was elected stated clerk in his stead.

The next regular meeting of Presbytery will be held in the Bryson City Church, on Tuesday before the full moon in April, 1924, at eight o'clock P. M. W. M. Sikes, S. C.

ALABAMA

East Alabama Presbytery—Called meeting, Trinity Church, Montgomery, Ala., Friday, September 28, 1923.

Received Rev. Lynn R. Walker, D.D., from Nashville Presbytery. Presbytery arranged for his installation as pastor of the Church at Andalusia.

Received Rev. Robt. L. Bell, D.D., from Atlanta Presbytery. Presbytery arranged for his installation as pastor of the Church at Union Springs. W. S. Patterson, S. C.

Montgomery, Trinity Church—Rev. Chas H. Pratt, D.D., has returned from Montreal, N. C., where he spent his vacation. The church had ready for him a beautiful new manse.

A most complete religious work building, a chapel at Milbrook, the mission of this church, and this commodious manse are the three building enterprises of Trinity Church under his ministry.

A crowded house listened to him at his initial fall service as he preached on "Christianity's Debt to the Jew."

Mrs. Francis Tappey, widow of the late Dr. Francis Tappey, of Huntsville, Ala., has been secured as executive secretary. Her training under the guidance of this progressive and beloved minister is her qualification for service to her Master.

A very definite program in all departments of the church will be inaugurated. W.

Pea River—The Pea River Church, near Clio, Ala., recently celebrated its centennial. For a few days prior to the celebration the annual protracted meeting was conducted by Rev. J. D. McPhail, of Eufaula, whose preaching was much enjoyed by all and much good accomplished. The centennial address was also made by brother McPhail and was a masterpiece; he took as his subject "Reddigging the Old Wells."

Dinner was served on a long table in the woods near the old spring which was the cause of the church being placed where it is, but just as the large crowd was beginning to enjoy a most bountiful and inviting "spread," a big storm came up suddenly and everything was thoroughly drenched. The afternoon meeting, which was to consist of historical,

sketches, reminiscences and letters of greeting from former pastors, had to be postponed until a later date.

The July meeting is the great annual event with this congregation; it is the home-coming time and a kind of religious and social festival. An unusually large crowd was present this year and relatives and friends enjoyed the renewal of mutual love and friendship.

Pea River Church is one of the oldest religious organizations in the state and has the distinction of being the largest country congregation in the Synod of Alabama. She is the mother of Presbyterianism in this section and after sending out three colonies, she is still a vigorous church and maintains three Sunday Schools.

The original founders came from the Carolinas and you find such Scotch names as McEachern, McRae, McLean, McDonald, McKinnon, McKee, Baxter, Cameron, Currie, Patterson, Shaw, etc.

We trust that Pea River Church may ever continue to stand for truth and righteousness in this community and to the uttermost parts of the earth. Robt. M. Mann, Pastor.

ARKANSAS

Champion Hill—During the second week of September Rev. Thos. H. Watkins, evangelist for the Synod of Arkansas, assisted Rev. Charles Haddon Nabers in a revival in this church. Large congregations were greatly blessed by the earnest, spiritual and eloquent sermons that were preached during the eight days of the meeting by Mr. Watkins. Five new members were received into the church. An offering of over \$60 was made for expenses and Synodical Home Missions.

Ouachita Presbytery will meet at El Dorado on the morning of Tuesday, October 9th, and will be opened with a 20-minute sermon by the retiring moderator, Rev. C. H. Nabers. Synod meets at El Dorado on the night of October 9th, and the docket of Presbytery has been considerably shortened in order that the business of the meeting may be concluded in a single day. Among the more important matters to come before the meeting will be the reception of several new members: Rev. F. R. Dudley, who comes from Tupelo, Miss., to take charge of the El Dorado Church; Rev. J. S. Sleeper, who comes from Hillsboro, Texas, to take charge of the First Texarkana Church, and Rev. W. A. Daniels who comes from Earle to take charge of the Junction City-Scotland field.

FLORIDA

The Synod of Florida will meet in the Presbyterian Church, Tallahassee, Fla., on Tuesday, October 16, 1923, at 7:30 p. m. Wm. B. Y. Wilkie, S. C.

GEORGIA

College Park—The building of this church is now more beautiful than when first constructed. It has been elevated three feet and commodious class rooms and auditorium have been provided below. The committee having this in charge were superintendent J. O. Stakely, chairman of the deacons; Leo Stillman and deacon R. T. Aderhold who was contractor and builder. A series of services were conducted the first week in October with several Atlanta ministers preaching at night. The work of the church and its various activities has opened up this fall most encouragingly. The members of the church delivered to the manse recently a dray load of good things that filled the larder to overflowing. They timed the pounding to the minute of the anniversary of their pastor's wedding. It was a happy event for which we are truly thankful to God and our good people. J. W. Stokes.

LOUISIANA

The Synod of Louisiana will meet in the St. Charles Avenue Church, New Orleans, on Tuesday, November 20, 1923, at 8 p. m., and not in Alexandria, November 21st, at 7:30 p. m., as stated erroneously in the Minutes of the General Assembly, inside page of back cover. Louis Voss, S. C.

TENNESSEE

Memphis, Second Church—Mr. Alfred D. Mason who is widely known because of his activities as a layman and a member of the Foreign Mission Committee, celebrated during the past week, his 27th anniversary as superintendent of the Second Presbyterian Sunday School. The Sunday School has grown from 400 to 500 percent since Mr. Mason became its leader. In appreciation of his services Dr. Curry in behalf of the Sunday School, made a fitting presentation of a basket of beautiful roses at the morning service of the church. In response Mr. Mason asked Dr. Curry to lead in prayer and in a few words, modestly gave credit for the work which has been done to his associates and asked for the continuation of attendance in support of the Church and Sunday School.

DISTRICT OF COLUMBIA

Central Church of Washington—The pastor, Rev. Dr. James H. Taylor, was in Annapolis, Sunday, September 23d, where he preached to the United States Naval Academy. His pulpit was supplied morning and night by Rev. Dr. W. J. McMillan, of the Maryland Avenue Presbyterian Church, of Baltimore. A. H.

(Continued on page 10)

Educational

Queens College—Sunday evening in the college chapel an impressive "Recognition Service" was held for the new students. Dressed in white the girls marched in single file around the chapel lighting candles from other candles held by the officers and cabinet of the "Y." Forming a circle they sang "Blest be the tie that binds" followed by "Onward Christian Soldiers." Dr. Frazer made an impressive talk on "The Source of Light" and the meeting closed with the singing of "The Light of Life."

Queens College Student Government Association is composed of the following officers, Miss Aletha Bracey, president; Miss Carolyn Rogers, first vice-president; Miss Marie Bethune, second vice-president; Miss Sara Thomas, secretary; Miss Mary Emma Frazer, treasurer. Following are the class representatives in the association: Senior class, Misses Lois Rogers and Virginia Perryman; Junior class, Misses Mildred Campbell and Annie Hammiter; Sophomore class, Winnie Smith; Freshman class, Mary Scurry; Specials, Alice Gibbon. The faculty advisory board is composed of Dr. W. H. Frazer and Miss Sallie McLean, dean and Miss Florence Stone of the faculty.

On Friday the school will have a half holiday—College Day—and the entire student body will attend the Exposition.

Davidson—Making use of his first opportunity since the opening of college to address the students, pastor Rev. Dr. C. M. Richards on Sunday last brought to them a strong virile and stirring message based on Gen. 12:1, the command to Abraham that he should go out and away from his father's house. The significance of a similar departure of the young man of today as he enters college and the possibilities for good to a waiting and needy world that will come into actuality and be realized by those that imitate the faith and the courage of Abraham were forcefully and earnestly set forth.

Announcement is made from the campus of Homecoming Week to be celebrated on October 13th, the events of special interest to be a football game with the Citadel cadets of Charleston and at a later hour in the evening a "Stunt" carnival, this to be a substitute for the festivities connected with Senior Speaking Week.

Athletics of course is attracting its full share of attention, but likewise too academic work proper, the four literary societies, debating clubs, journalistic and scientific organizations and not least, but rather all embracing in its reach of the students the Y. M. C. A., whose leaders are wide-awake and are introducing as often as conditions warrant new ideas and new plans by which to increase the efficiency of the association and make it more and more a blessing to the student body.

The Davidsonian, this year an 8-page paper, printed at the offices of the Presbyterian Standard, is itself, a fine advertisement of Davidson's prosperity.

Greenbriar College—Every room in the new dormitory at Greenbriar College has been taken this year. The boarding students represent nine different states, the District of Columbia and one foreign country as well. One girl comes all the way from New Orleans, La.; another from Griffin, Ga.; and another from Ohio. This is the third year that Grace Chay, of Korea, has been a student in the school.

Full Freshman college work is being offered and there are 26 students applying for this work. This enrollment seems a promising beginning for the new college.

On the first Saturday evening after the opening of the college, the Y. W. C. A. entertained the faculty and students at a roof-garden welcome party. The girls sang familiar songs and played Charades and other games. Sandwiches and punch were served and everybody had a good time getting acquainted.

The Assembly's Training School for Lay Workers began its tenth session on September 27th. About 140 students have been enrolled. They have come from all the Southern states. The school opened its splendid new buildings and they are already being taxed to the limit by the large student body. The faculty and working force of the training school are perhaps better organized for effective work than ever before. During the summer Miss Natalie Lancaster of Ashland, Va., was elected dean of women and has entered upon her duties. Miss Lancaster is of a fine old Presbyterian family, received her education at the Virginia State Normal at Farmville and at Columbia University, and has been social director at the Harrisonburg State Normal in Virginia for the past ten years. She comes to the training school with fine equipment for her work and with the very experience she needs for the position. She will have oversight of the government of the student body and of the internal organization of the school. She will also be director of religious work, advising and guiding the students in their mission work and various forms of Christian service.

King College, Bristol, Tenn.—That the present session of King College will be the most prosperous in the history of the institution, is the prediction of the college officials.

During the past few months numerous improvements have been made on the college buildings, campus, etc. The Synod of Appalachia has the matter of constructing drive-ways about the college now in hand.

"The Mountain Tornado," King College's crack eleven, which attracted so much attention in this section during the football season last year, is in fine shape for the coming season. "Coach" A. C. Adams is managing the department of athletics this year, and under his guidance it is expected that King College will have the championship team of the Appalachian section.

King College boasts of a very strong faculty this year, members of which are:

Tilden Scherer, M.A., D.D., president; King A. Hagy, M.A., Latin and education; Orville R. Post, M.A., English and Greek; Frank W. DeFricce, M.A., LL.B., history, economics, and business training; W. A. Garrison, M.A., Ph.D., mathematics and psychology; Robert Yost, M.A., D.D., English Bible and college pastor; A. C. Adams, B.S., chemistry and biology, football and basketball; A. P. Berghauer, A.B., modern languages.

Agnes Scott—Under the direction of the Young Women's Christian Association, the College Sunday School is getting finely organized for a good year of work. Miss Victoria Howie, Abbeville, S. C.; is president of the Y. W. C. A.; Miss Frances Amis, Fordyce, Ark., is chairman of the Fellowship Department; and Miss Emily Spivey, Eatonton, Ga., is the student director of Sunday School classes.

The faculty representatives in organizing the work are S. G. Stukes, Mrs. Alma Sydenstricker, Miss Janet Preston, and Miss Ruth Pirkle.

The local college community numbers about 540 persons, and it is thinking of challenging the local Decatur churches to a Sunday School contest. These churches range in membership from 750 to 1,100, but the college believes it can compete successfully with them.

Peace Institute—Miss Margaret Wright, president Pi Theta Mu Literary Society, entertained the members of her society and the new girls Friday afternoon, September 22d, at her home. Those in the receiving line were Miss May McLelland, Mrs. J. B. Wright, and the officers of the society, Margaret Wright, Raleigh, president; Frances Walser, Lexington, N. C., vice-president, and Bleeka Cornelius Mooresville, N. C., secretary and treasurer.

The members of the Sigma Phi Kappa Society gave an informal get-together party in honor of the new students on Saturday evening, September 22d. The officers of the Sigma Phi Kappa are Elizabeth Oden, Washington, president; Earle Lawrence, Ahsoskie, vice-president, and Ida Stewart, Spartanburg, S. C., secretary and treasurer.

The Y. W. C. A. held its annual reception to the new students Saturday, September 22d. Supper was served at 5:30 in the dining hall, which was decorated with the Y. W. colors, blue and white. During the supper old and new girls joined in singing Y. W. C. A. and school songs; following this a party was held in the chapel, giving old and new girls a fine opportunity to become better acquainted. The officers of the Y. W. C. A. are Alma Harvey, Littleton, president, Elizabeth Turner McCullers, vice-president, and Mary Allen Morgan Mebane, secretary and treasurer.

Mr. and Mrs. W. C. Pressly were at home to the Peace Institute faculty at Wynne Hall Saturday, September 22d. Miss Elizabeth Moseley, a former Peace teacher, at present teaching in the Durham High School, was a guest.

The First Presbyterian Sunday School and Church gave a reception Monday, September 24th, in honor of the Peace Institute girls and faculty and the Presbyterian students of the North Carolina State College. The members of Mrs. M. B. Sherwood's Sunday School class and of the Brotherhood class were in charge.

Columbia Theological Seminary—The seminary opened on Wednesday, September 19th. The formal address was delivered by the president, Dr. J. M. Wells in the Shandon Presbyterian Church, at 8 p. m., and was followed by a reception given by the church to the faculty and students.

In his opening address Dr. Wells stressed the importance of the demand for good preachers, with distinct emphasis on good. In defining his subject, he gave to the student body a very lofty conception of their calling, indicating, however, the many means placed at their command in helping them attain such ideals.

The work of the seminary has gotten well under way. All of the members of the faculty are in their places with the exception of Dr. Henry Alexander White, who is detained in his home in Richmond on account of ill health. His classes in New Testament Exegesis will be taken care of by various members of the faculty.

The student body is well organized as to its activities:

Frank W. Langham, president student body; Carl W. McMurray, secretary and chairman of campus religious life; A. W. Dick, student manager of the dining hall, and state president student volunteers; R. M. Dickson, local leader of the student volunteer band; H. N. Alexander, president of the society for missionary inquiry; Mr. E. A. Beaty, chairman of committee on student preaching.

Among the students there is one of unusual interest in Mr. Alois Edward Tregler, who comes to us from Czecho-Slovakia, of the Bohemian Brethren, which is the Presbyterian Church of that country. He has already attended a seminary in Prague and, while he knows little English, he readily understands much that is said. He is a fine musician, having graduated at a conservatory of music. Although he is only 23 years old, he is a veteran of the World War, and one who has suffered many hardships, even imprisonment for the Protestant faith in that new republic. He converses quite well in

German, French and Italian. He and his companion, who is at Union Theological Seminary, Richmond, arrived in the United States on the 12th of August.

Centre College, Danville, Ky.—Centre College opened its 104th year on September the 11th.

The Freshmen matriculated on the 6th, and attended the matriculation lectures until the 11th.

The enrollment is continuing at this date and indicates the largest enrollment in the history of the college.

There are 38 men in the Senior class, almost 100 per cent gain over the Senior class of the last two years.

The Freshman class will enroll 125. The mortality in the last years enrollment as indicated by this registration has been very greatly reduced.

Hampden-Sidney College opened on Wednesday, September 12th, with the brightest prospects of her history. The enrollment is well over the 200 mark, and there are others to come. The faculty is the largest and the ablest that Hampden-Sidney has ever had. Professor Macon Reed, head of the department of mathematics, has been elected to the office of dean, in addition to his other duties. Professor David C. Wilson, M.A., of Princeton University, has the chair of Greek and German. Professor W. L. Bell, recently of Johns Hopkins, has the chair of French. Professor D. M. Allen, just completing his work for the degree of Doctor of Philosophy at Harvard University, has the new chair of Philosophy and Psychology. Up to this time philosophy and psychology have been combined with the chair of English Bible, but now Dr. Massey will give his entire time to Bible, and Dr. Allan will teach the separate chair of philosophy and psychology. Dr. Allen's great passion is to teach Philosophy and Psychology from the Christian view-point, and in his hands the work of the chair will be sane and sound. Dr. Chas. S. Sydnor, recently of Johns Hopkins University, has the chair of history and political science. All of these additions to the faculty are able, well equipped, cultured, and, best of all, deeply spiritual Christians. Never has the work of Hampden-Sidney been of a higher order, and never has that work gone on with more smoothness and efficiency than at the present time. The whole atmosphere is charged with enthusiasm and optimism. There is an unusually large number of the students looking to the ministry and medical missions. The Y. M. C. A. held its annual reception on Monday evening, the 17th. There was a large attendance. The Y. M. C. A. is starting off on a constructive program, and there is every reason to believe that it is going to be an increasing spiritual force.

CHURCH NEWS

(Continued from page 9)

TENNESSEE

On Wednesday evening, September 16th, the Second Presbyterian Church held the greatest prayer meeting in its history. There were 275 present. The meeting was in the nature of a "surprise" for the beloved pastor of this church, Dr. A. B. Curry, who the week previous returned from his vacation. To say that Dr. Curry was surprised expresses it mildly; he could not believe it was a prayer meeting, but it was, and in the words of one of the elders "the sweetest prayer meeting he ever attended." The crowd was so large they had to be adjourned in the main auditorium. There was special music by the Sunday School orchestra and also a special solo by one of the young ladies of the church. Aside from these there was nothing else that would not be had at any prayer meetings, the rest of the program consisted of hearty singing of old hymns, repeating of "precious promises" by various ones present, several prayers, and a wonderful talk by Dr. Curry on "Brotherhood."

In addition to much prayer which has been the key to the whole movement, ten captains were appointed, each captain having five lieutenants and each lieutenant personally phoning or writing 12 members about the prayer meeting. In addition, a letter was sent out from the church office to all families in the church. It is believed that the interest in this prayer meeting marks the beginning of a revival in this church and a new era of spiritual interest. There are still some 750 members who were not present. Plans are now being made to make the prayer meeting the freshest and most interesting service of the mid-week. To this end many are working and praying. They are going to stay in the auditorium.

"Social Visitation Day" will be observed September 30th and "Forward-Step Day," the regular "Rally Day," October 7th. Dr. Curry will preach the sermon September 30th at the celebration of the 50th anniversary of Dr. J. W. Bachman's pastorate of the First Church of Chattanooga.

VIRGINIA

Patrick County Field—Rev. C. W. Maxwell, of South Boston stayed over after Presbytery and conducted a week's meeting at Bethel Church. There was good attendance and considerable interest in spite of the fact that the people were very busy in the tobacco field. One member was received by statement and one by profession; the latter a young father, who immediately after his own baptism, brought his infant daughter forward to be baptized.

Mr. R. W. Childress, an elder in the Unity Church

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CHILDREN

SCHOOL NEXT YEAR

Dear Standard:
I am a boy five years old. I will start to school next year. My birthday is in August. I have a sister ten years old. I will close for fear of the wastebasket.

Your new friend,
James Bizzell.

Goldsboro, N. C.

HIS NAME IS BINGO

Dear Standard:
I am ten years old. I will be 11 next June. I have one brother, he is five. I have a dog named Bingo. He is a collie. We all love him. My mother takes the Standard and I enjoy reading it. I also read it to my brother. I will close.

Your new friend,
Eleanor Bizzell.

Goldsboro, N. C.

A HAPPY SUMMER

Dear Standard:
I am a little girl nine years old. I have recited the child's catechism and have received my Testament and certificate of which I am very proud. I spent almost all summer with my grandfather and grandmother in Avondale, Pa. I had a real good time. I will be in the fourth grade at school this year. I go to Derita to school. I have had such a good time this summer. I don't like for school to start. This is my first letter and I hope it will not reach the wastebasket, as I want to surprise my mother and father, also, my grandfather and grandmother.

Your little friend,
Elizabeth McConnell.

Derita, N. C.

PIANO AND VIOLIN

Dear Standard:
This is my first letter. I am 12 years old and live in Burlington, N. C. I attend Sunday School and Junior Christian Endeavor at the First Presbyterian Church. I will start to school next week and will be in the seventh grade. I am taking piano and violin lessons. I have three sisters and one brother. My baby sister is named Ruth.

Your friend,
Nellie Mac Whitted.

Burlington, N. C.

A WISE OLD HORSE

Long, long ago, before there were any automobiles, all farmers owned horses. They had carriage horses and work horses and all sorts of horses. Sometimes when the faithful animals grew too old for hard work and could no longer plow or draw hay wagons, they were sold to cab drivers in the cities, which is a sad way for a farm horse to end his life.

But there was a farmer who loved one of his old horses so much that he wouldn't sell him when he grew too old for the hardest work. "Instead of doing that," he said, "I shall give old Toby to Lucy for a pet." Then he laughed, because Lucy, his little girl, was only four years old. She was fond of pets and had a great number of them, but Toby was the biggest pet she had.

He already loved the little girl, for she went to the pasture fence and

called, "Come, Toby, Toby, Toby!" and when he came galloping across the field, he was almost sure to find a lump of sugar in her hand. Then he would stand perfectly still while she climbed to the top of the fence and from there to his back.

After that when Lucy said, "Get up, Toby, get up!" Toby would give his head a toss and go stepping along, stepping along, slowly and carefully, so that the little girl shouldn't fall off; and she, hanging tight to Toby's rough mane, rode on, smiling and happy. Toby also liked to have Lucy walk up to him and say: "Good old Toby, good old Toby." Then he would put his head down low so that she could pat his long nose and brush the flies away.

But one day Toby and the little girl had a sad accident. Lucy was taking her usual ride, and Toby was stepping along, stepping along, slowly and carefully, when something unusual happened.

It was a warm day, and Toby made up his mind that he wanted a drink of water; so he walked splash-splash, splash-splash into the creek and stood there for a minute in the cool water and looked up the creek and down the creek. Lucy began to brush back her curls, which the wind had blown into her face.

Then Toby bent his head to drink, and in doing it, it made his neck into a steep hill, and he did it so suddenly that little Lucy, at the top of the steep, high hill, went slipping, sliding, slipping down the hill so fast that the next thing Toby knew his little friend had gone splash! into the deep water. It was a loud splash, too, enough to scare any horse.

The creek was deep, and Lucy could not swim and would surely have been drowned had not Toby been a wise horse. Before she could sink even once he bent his head and stretched out his long neck and picked the little girl up by fastening his teeth in her gingham dress. Then he walked fast, splash, splash, splash, splash, straight across the creek and up the bank on the other side, and there he dropped Lucy, soaked and scared, on the soft, green grass.

The hired man saw what had happened, for he was away up on a high platform, oiling the windmill. Down the ladder he slid as fast as he could slide; and when he reached the ground, he ran over the little bridge across the creek as fast as he could run. Then he snatched up little Lucy and ran with her to her mother. By that time, although she was still dripping wet, she wasn't frightened, but was laughing.

Toby came home at last over the bridge, stepping along, stepping along rather slowly, as if he expected to be scolded, perhaps, and maybe wishing that he could say to the family: "Accidents will happen." But when he reached home, he was astonished. The family came to meet him. They petted him and fed him with sugar, and patted his long nose and called him "Good old horse, good old Toby," just as if he were the most wonderful horse in the world. Lucy's mother put her arms around his neck and kissed him, the big brothers brushed his coat until it was as smooth as satin and combed his mane until it was soft and silky, and ever afterwards as long as he lived nothing was too good for him.—Ex.

"No, I haven't been feeling at all well lately." "But, my dear, you're looking perfectly splendid!" "I know, but it takes all my strength to keep up appearances."—Life.

THE STRANGE ADVENTURES OF CELLA LLOYD

"Just how do you spell the name Cella?" asked Clarabell, looking up from her work.

"I never heard such a name," said the little girl's big sister Doris. "Don't you mean Stella, perhaps?"

"No," said Clarabell positively; "I mean Cella."

"Ce-l-l-a, then, I suppose," said Doris, "but wherever did you hear the name?"

"Why, that's the name auntie gave my new dollie," said Clarabell.

"I didn't know that auntie named the doll," said mother.

"Why, of course she did," said Clarabell; "you read it to me from her letter your very own self."

"I'll get auntie's letter," said mother then.

The Lloyd family was spending the summer in a cottage upon Clear Creek Canyon.

Every day the children went for a swim in the crystal-clear pool down at Idaho Springs. But it had been a source of regret to Clarabell that none of her doll children could share her good times at the pool without spoiling their looks. Even her wooden doll Betsy, who was plainly marked "indestructible," had lost her pretty rosy cheeks after a short time in the water.

Then on her birthday had come a doll from her aunt. The new doll could float beautifully on the water. She had fluffy yellow curls that would not soak off and she was almost as large as a baby. With the doll had come a cunning bathing-suit, and Clarabell wanted to mark the doll's suit with her name in cross-stitch, as her own.

"Here is auntie's letter," said mother, returning to the porch. "I'll read the part about the doll again. Let's see, 'I am sending Clarabell a doll for her birthday, a sensible doll that cannot be hurt by water. Even her hair is waterproof—a cemented process. She is light enough to float—she's celluloid.'"

"There!" cried Clarabell triumphantly. "Oh!" exploded brother Dick, who had been swaying lazily in the hammock, "of course being a member of our family, her last name would naturally be Lloyd."

"Cella!" cried Doris dropping on to the porch step, where she sat rocking helplessly with laughter, "Cella Lloyd!"

"Oh!" said mother, suddenly seeing a great light. She did not laugh, but how her eyes did twinkle as she explained carefully that celluloid referred not to the doll's name but to the material she was made of.

"Well," said Clarabell, "I don't care. I think Cella is a pretty name anyhow. I can call her that if I want to, can't I? I've already told lots of the girls her name and I won't like to change it."

"Don't think of changing it," pleaded Doris; "it's altogether too delicious."

"Call her Cella Lloyd, of course, if you want to," smiled mother; "only don't mind if people laugh at it."

"Oh, I shan't mind," said Clarabell airily. "I like a joke, and so, I'm sure, does Cella."

So it was that the front of the new doll's bathing-suit was plainly marked in red cross-stitch letters, "Cella Lloyd, Idaho Springs."

And immediately Cella became a general favorite at the pool.

"Take good care of Cella Lloyd," laughed the lifeguard one afternoon when Clarabell with Cella under her arm climbed dripping from the pool and started to run toward home to miss a fast-coming storm.

"Indeed I will," called Clarabell over her shoulder. "I wouldn't have anything happen to her for the world."

"Sit here on this boulder while I hurry

and wash the dust from my feet," said Clarabell to her doll.

Dick had waded in with rock a little pool where she could safely wash her feet at the edge of the creek before starting up the rustic steps that led to the cottage.

She had often left Cella safely on the big boulder, but never before had there been such a strong wind.

All at once a gust lifted the light doll and tossed it over the little girl's head. Clarabell jumped to catch it, but missed, and the doll, struck by her outstretched hands, fell not into the quiet pool, but out in the raging, churning water of Clear Creek.

Just one bereaved cry rang from the little girl's lips as the loved doll was tossed over the waterfalls below and then out of sight. Sobbing she ran home.

Little did Clarabell imagine that a passing motorcycle policeman heard her cry and saw her hands outstretched toward the golden curls floating down the angry river.

In a flash he followed along the river road. Perhaps the little figure might be caught at the next dam.

On his machine roared, his eyes never losing sight of the golden spot in the water.

Below the next bend some miners had been clearing out a fume box. The water was quieter here and the small floating figure was caught by some floating brush and swirled round and round over an eddy.

The oncoming policeman shouted and pointed, and before he had reached the spot the miners had drawn the brush to the shore.

One man lifted Cella by her curls. One look and he sat down and laughed weakly.

The breathless policeman hurried up, saw, dropped his mouth open with astonishment, mopped his forehead several times and finally he laughed long and loud.

The next day Clarabell received a note. It read:

"Miss C. Lloyd, Idaho Springs: If Miss Lloyd will get in touch with the Plumed Knight Mining Company office at Chimney Gulch, she will learn something to her advantage. Signed, The Mine Superintendent."

"There must be some mistake," said the family.

"Still," said Mr. Lloyd, "Clarabell and I might as well drive down to Chimney Gulch to investigate."

"Do you see anything here that belongs to you?" asked the superintendent as he led her into his office.

"My doll!" cried Clarabell, overcome at the sight of a somewhat disheveled Cella standing on the superintendent's desk.

"It was lucky you put your name on the doll," said the superintendent when he had told the story of the doll's rescue by the policeman and the miners who had taken the doll for a child, "else we'd never have found you."

"It was her own name," said Clarabell, "but we have the same initial."

"What is her name?" asked the superintendent politely, "You see all the given name was torn away but the first letter."

"It's Cella," said Clarabell. "Her whole name is Cella Lloyd. Some people think it's a joke, but I think it's a pretty name, don't you?"

"I must have a picture of you and your doll," said the man choking as he reached suddenly for his kodak.

So it happened that a picture of Clarabell and Cella appeared in the big city paper, with the story of the strange adventures of Cella Lloyd.

"My dear child," said Clarabell, looking at the paper, "my dear child is getting famous."—Mary Ritchie Word, in "Junior World."

CHURCH NEWS

(Continued from page 10)

and a candidate for the ministry, is leaving with his family for Richmond, where he will pursue his studies at Union Theological Seminary.

There is quite an urgent need in our field for a number of Christian teachers for our day schools, who would have a fine opportunity for service in our Church and Sunday School work.

Roy Smith, The Hollow, Va.

Warm Springs Church—On September 23d, Rev. J. T. McCutchan was installed pastor of the Warm Springs Church. Lexington Presbytery had appointed the following commission: Dr. W. C. White, of Churchville, formerly pastor of this church for more than 20 years, to preside and preach; Rev. W. S. Trimble, of Staunton, an uncle of our pastor, to charge the pastor; and Mr. Campbell Pancake, elder in the First Church, Staunton, to charge the congregation. Each performed his part exceptionally well, many remarking that it was the most impressive installation service they had ever witnessed. The two charges will not soon be forgotten by the large audience of members and friends present.

The Warm Springs Church is 100 years old this month, and plans are made to celebrate the anniversary on October 17th and 18th, by which time our new Sunday School building will be completed.

Tomahawk Church, in Winchester Presbytery, recently had a notable Home-Coming celebration, when great congregations of present and former members and their friends assembled in the morning, afternoon and evening of Sunday, September 16th.

Three sermons of unusual strength and appropriateness were the principal features of the program. Rev. John Calvin Siler, D.D., who was reared in this church, brought to the friends of his boyhood days an inspiring message on Christ as the only sure foundation of a profitable life. Rev. G. G. Sydnor, D.D., who, a year ago, won the hearts of the people in an evangelistic meeting, preached a strong, practical sermon on the Church. Rev. E. R. Leyburn, D.D., a former pastor, brought the day to a fitting close with a searching appeal for personal faith in Jesus Christ, "the same yesterday, and today, and forever."

At the Sunday School hour Dr. Siler taught the adult class, and in the afternoon Dr. Sydnor conducted a service of song and thanksgiving, during which letters and talks from ex-pastors and former members were heard. In addition to Dr. Leyburn, who was present, there are four living ex-pastors, all of whom were heard from by letter, viz: Rev. S. M. Engle, Rev. J. C. Leps, Rev. R. V. Lancaster, Jr., and Rev. B. H. Franklin. Two of the former members, the Hon. Wilbur Thomas and Mr. Hamilton Shipper, gave striking testimony to the saving influence of the old church in their lives.

Mr. L. A. McMurray, a student in Union Theological Seminary, conducted an interesting Young People's service.

Much of the success of the day was due to the efficient leadership of Mrs. G. C. Pearrell, who, while not a member of this church, is of great help in its work. The singing at all the services was hearty and uplifting. The ladies of the congregation served a bountiful dinner and supper.

Although the day surpassed the most sanguine expectations, not only in the way of good-fellowship, but especially in spiritual value. The old church, with its 150 years of history, seemed to be calling pastor and people to more consecrated effort, that its future may be worthy of its honored past.

J. A. McM.

WEST VIRGINIA

Marlinton—This church has had the privilege of having C. Morton Hanna, of the Middle Class of Louisville Seminary as pastor's assistant for the summer. Mr. Hanna has done most efficient work especially in the outpost work of the church. The church has been able to do some intensive work that it could not have done otherwise. The work at Buckeye has been developed sufficiently to organize the members there into a church of their own. Mr. Hanna has returned to Louisville for his last year in the seminary.

News of the Week

Henry Ford's much controverted offer to buy Muscle Shoals was wholly upset when the government sold to the Alabama Power Company the Gorgas steam plant—a part of the property—at a price of approximately \$3,500,000. This development forces a revised offer from Mr. Ford if he wishes to bid for the remainder of the project.

The "Made-in-Carolinas Exposition" was opened last week with a military parade. The Governor of South Carolina and United States Senator E. D. Smith have been in attendance. The citizens of both states have turned out in such numbers that the attendance has been nearly doubled, compared with last year.

America's open handed sympathy in Japan's sorest need will forever drive from the Japanese mind all thoughts of "American aggressiveness in the far east," Ambassador Hanihara said in an address before the opening session of the American Red Cross annual convention.

The strike of New York pressmen is over and the New York papers have resumed publication under their own names.

An increase in the tariff duty on wheat as a means of assisting western producers of that commodity was suggested by Representative Anderson, republican, Minnesota, who discussed the agricultural situation with President Coolidge at the White House.

President Coolidge and his cabinet again considered ways and means to improve the situation in the wheat growing regions of the United States. Secretary Wallace made a partial report on a survey he undertook at the suggestion of the President. Three plans are being considered. First, to encourage the production of other crops until the demand abroad for wheat increases; second, to adjust the tariff duty to keep down foreign competition; and third, to get the railroads to reduce freight rates on wheat and flour intended for exportation.

The state corporation commission submitted to Governor Morrison a report on the proposed lease of the Carolina, Clinchfield and Ohio, which avoids a recommendation, but which favors in purport its consolidation with the Atlantic Coast Line. The report received the approval of the governor and will be placed before the interstate

commerce commission as setting forth the official attitude of North Carolina.

Supervision of the coal industry through a specially created division of the interstate commerce commission was recommended to President Coolidge by the coal commission in its final report. Declaring that in the life of the average citizen the problem of fuel is subsidiary only to "food and water," the commission urged that it be handled by "an effective agency, with sufficient funds, experience, and powers at its disposal" and charged with direct responsibility.

According to former Representative Jno. H. Small, the much-talked-of solution of the coal problem by Governor Pinchot amounts to very little. The consumers will have to pay more for fuel.

The mayor of Johnstown, Penna., having ordered from the town all negroes who have not lived there for a certain number of years, J. S. Wannamaker, president of the American Cotton Association, takes up cudgels in their behalf, and offers to furnish legal defense for innocent blacks.

Senator Oscar W. Underwood, Alabama's candidate for the democratic presidential nomination, denies having asserted recently in Chicago that he was "no longer a strong advocate of the league of nations." He added he had not been discussing the league "because that is not an issue." "My views of the league of nations are well known," he said. "I voted for the Versailles treaty without reservations, which included the league of nations covenant. I have no apologies now for my action then."

That way to world peace, peace that will be based on the fourteen points enunciated by President Woodrow Wilson, at Paris, and the means for the stabilization of the European markets for this country, lies open to the American people, if the leadership of this country has the courage and honesty of purpose to say that America stands for "the peace of God," declared Senator Oscar W. Underwood, of Alabama, addressing more than 400 members of the Charlotte Chamber of Commerce and invited guests from cities in the two Carolinas.

John H. Small is for Underwood for President. He thinks that the time has come for Southern recognition, and that his nomination would discard sectional fear.

IT DEPENDS

All the talk about a scientific commission to determine what per cent of alcohol is necessary to make an intoxicant is foolish. Some persons can stand a large percentage of alcohol without becoming intoxicated. Others become light-headed with a tablespoon of wine. How is it possible to find a common denominator?—Nashville Advocate.

In the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings:
I know that God is good.

Time and Place of Meetings of Presbyteries

Table with columns: Presbyteries, Place of Meeting, Time, Stated Clerk. Includes sections for Synod of Missouri, Synod of Alabama, Synod of North Carolina, Synod of Appalachia, Synod of Arkansas, Synod of Florida, Synod of Georgia, Synod of Kentucky, Synod of Louisiana, Synod of Mississippi, Synod of Tennessee, Synod of Texas, and Synod of Virginia.

Marriages and Deaths

MARRIED

Peters-Crook—At the Presbyterian manse, DeFuniak Springs, Fla., on August 11, 1923, Mr. Clarence Peters and Miss Kate Crook, both of Freeport, Fla., by Rev. Daniel J. Currie.

McKinnon-Underwood — At the home of the bride's father, Mr. W. A. Underwood, Glendale, Fla., August 23, 1923, by Rev. Daniel J. Currie, Mr. J. A. McKinnon and Miss Dora Underwood, both of Walton County, Fla.

Norton-Smith — At the home of John Wm. Smith, brother of the bride, Vass, N. C., by Rev. M. D. McNeill, on August 30, 1923, Mr. Joseph M. (Manly) Norton, of Raeford, N. C., and Miss Hattie S. Smith, of Vass, N. C.

Williams-Kelly—At the home of Mr. D. P. Kelly, father of the bride, Vass, N. C., R. 1, on December 28, 1922, Mr. Jake W. Williams, of Ruffin, S. C., and Miss Flora Kelly, of Vass, N. C., R. 1; Rev. M. D. McNeill, of Cameron, N. C., officiating.

Harmison-Raines—At Romney, W. Va., September 1, 1923, by the pastor of the groom, Rev. Charles R. Bailey, Mr. Frank Lupton Harmison, and Miss Willie Raines, both of Romney, W. Va.

Allred-Teague—At the home of Misses Mame and Kate Arnold, Cameron, N. C., by Rev. M. D. McNeill, on June 17, 1923, Mr. Reggie B. Allred and Miss Mattie F. (Frankie) Teague, both of Cameron, N. C.

Guerry-Gamble — At McClellanville, S. C., on September 6, 1923, Mr. E. Sexton Guerry, of Palmerville, S. C., and Miss Etta Gamble, of Jamestown, S. C., by Rev. D. P. Junkin, D.D.

DIED

Taylor—At his home at McClellanville, S. C., Capt. William Taylor, after a long illness, departed this life, on September 15, 1923.

With the greatest patience he suffered much with cancer of the throat and underwent several operations. He had been from young manhood a member of New Wappetaw Church, at McClellanville. He leaves his wife and four children and a large number of relatives who mourn his going before.

Isaac Auld—At his home near Mt. Pleasant, S. C., on the night of September 15, 1923, after but a short illness, though in failing health for several years. He had been an officer in the Presbyterian Church in Mt. Pleasant for years. Always faithful, earnest, tender-hearted, he will be greatly missed.

DR. FRANK ROBINSON

Whereas God in His all-wise providence has called home our senior elder and "father in our church," Dr. Frank Robinson, we, the session of the Lowell Presbyterian Church do hereby resolve:

First, That the church has lost one who was universally loved, who was honored with positions of trust and leadership, whose presence seemed indispensable and whose loss in consequence appears irreparable.

Second, That the session has lost

one whose council and guidance was wisdom and love.

Third, That a copy of these resolutions be presented to Mrs. Robinson and a copy be spread upon the minutes of the session and copies be furnished the church papers for publication.

Fourth, That we extend to his family our deepest Christian sympathy in their sorrow with the assurance that we share their loss and suffer with them in their bereavement, but are comforted in the abiding confidence that he has entered upon the rewards of the faithful.

"With us his name shall live

Through long succeeding years,
Embalmed with all our hearts can give,

Our praises and our tears."

Alfred S. Anderson.

J. R. Reid.

P. W. Hand.

Story and Incident

THE GIRL WHO CLIMBED A STONE WALL

Della Dimmitt, in The Epworth Herald

Joyce from hospital room 15 looked out through clear, wide windows on to the bit of lawn where a few convalescents in wheel chairs lay basking in the warm spring sunshine.

There was the gaunt old woman who looked as though she were about done for and wished she were out of everybody's way.

There was the very long young civil engineer who pulled his cap low over his eyes and stared gloomily ahead as though not liking what he saw there.

There was the little girl with the crooked back the doctors were trying their best to make straight, lying so patiently, believing in a day coming when she would walk and run as the other children.

And last of all there was the young mother in whose limbs had settled a strange and stubborn malady the doctors had as yet found no means to combat.

Joyce knew them all from seeing them there so often. She felt a sort of kinship—the kinship of pain—for them.

"I wish you'd tell that lady who can't walk to cheer up," she said to the nurse who was freshening up her bed. "Why, all the bright things she has are submerged in the one thing she can't have. Of course it's hard to have to put up with those useless sticks but why doesn't she think of that darling baby sitting there so contentedly in its nurse's arms, sucking its mite of a thumb? I declare that woman makes me tired. I wish you'd tell her so for me."

"I just believe I will," said the nurse. "I'll tell her, too, that you called her legs 'useless sticks.' She's got to be shaken out of that apathy before the doctors have half a chance with her. I wish I could distribute some of your spirit among those depressed human beings out there. Except for that little girl, they are all enough to make any nurse throw up her job. They simply won't try to do one thing to help themselves."

"And do you think I'm different from them? Joyce asked as though it were the most casual thing in the world.

"Different! I should say you are different. Why, you would dig your toe-nails into a perpendicular stone wall and try to pull yourself up—that's the kind you are."

Was she that kind? Joyce meditated that after the nurse had gone out. She had so bitterly fought the first suggestion that she come to the hospital, mainly on account of the expense. And it had made frightful inroads into the hoard of savings accumulated through much self-denial during her three years' service as bookkeeper with Stearns & Co.

Joyce was an orphan, and life had been hard for her in the home given her by a spinster aunt who could ill-afford it and who had never liked children anyhow.

And then, when the long, toilsome grind of college life was over with her hard-earned diploma in her hand—Joyce had worked her way through—she had faced the world alone in a strange city.

Stearns & Co., had offered no easy job, but they must have appreciated her painstaking service. She remembered with real pleasure that Stearns senior, a cold man by nature, had said, "We hope, Miss Baxter, that this indisposition of yours will be of slight consequence. We need you. Come back when you are able."

"Make the new girl dust my desk," she said. "I hate to leave it—and you, Mr. Stearns," and thus lightly, with smiling eyes, she flitted out of the office, facing she knew not what.

It was easy to smile on the outside—to deceive even the keen-eyed nurses—but what about the lonely watches of the long, long night? Could she dig her toenails into a perpendicular stone wall and go up—up—could she? Joyce didn't dare answer that.

"I told her what you called her legs," the nurse said to Joyce next day, "and, say, but that woman was mad. She said it was a pity if a poor sick person couldn't sit out on the lawn without comment from the other patients. She ordered her nurse to place her chair in a new spot where you can't possibly see her."

"I hope she won't have the baby moved," laughed Joyce, "nor compel her husband to get out from under my gaze. He is good looking."

"I just believe I'll tell her that, too," said the nurse; "she may get jealous, you know."

"Don't let it come to a lawsuit. I can't stand any more costs just now," and as Joyce said that her doctor came in.

"What's all this racket about?" he demanded and he, too, laughed when he was told.

"She doesn't deserve a husband and a baby," scolded Joyce.

"You'd better be careful," the doctor admonished, "or that woman will be walking in on you and pulling every spear of hair out of your head, for she's going to walk," and as he said that the great doctor's jaw set with a sudden iron determination.

"If you're going to make her walk, why don't you hurry up and send me back to my job? I don't like such partiality," and back of all the smiling bravery in Joyce's dark eyes a look the doctor did not care to meet just then.

"Don't you like it here with us?" he parried. "Isn't Miss Minard good to you? I see you have some roses. Who sent these—the husband of the woman with the poor pair of legs?"

"No, it wasn't," retorted Joyce icily. "It was my aunt sent them. They're out of her own garden. She's coming to see me, if ever she gets her housecleaning done."

"A woman with a conscience, that. Good! Tell her to bring some more roses. I'd like some of these for that little girl out there. She hasn't any aunt."

"Take them all," begged Joyce. "O,

please do, doctor and tell the little girl outside they're from her big sister inside."

"She'll like that," beamed the doctor in warm approval. "I doubt if ever she has had a flower given her in all her life before."

"Why doesn't that old woman out there who lies near her all day long ever say a word to the child? Even though she is sick, herself, she might make that much effort."

"O, yes, but did you ever hear of a disease called selfishness? It is quite prevalent, and hard of a cure."

"The young man I see out there every day must have a touch of it, then, for I never see him bestow so much as a glance on the little girl, or on anybody else, for that matter."

"How is his hand, doctor? You are not going to let him lose his hand, are you?"

"Not if I can help it," said the doctor, gravely, "but it will be a long, slow pull, and he's a fellow apt to get dangerously low in his spirits."

"Why doesn't he set about seeing what he can do with his other hand? I should think he'd be thankful that he had one good hand left. Why, I've read of folks learning to write with their toes," and Joyce was so fired with the saneness of her idea that she quite failed to notice the frowning scrutiny the doctor was just then bestowing on her.

From her window she saw the great man whose brain directed all the manifold and ceaseless activities of this huge hospital walk across the lawn and himself hand her roses to the small beneficiary of his own private charity. She saw the thin, childish hands reach eagerly out and then a colloquy took place of which she guessed the import, for the doctor turned the wheeled chair about so that it faced directly on Joyce's window. From his pocket the doctor drew a handkerchief which the child waved feebly in token of her thanks.

All afternoon Joyce kept glancing now and then out at the bright spot of color the roses made against the covering as the child lay hugging them closely to her breast.

"The little girl has sent you a note—she wants to correspond," the doctor said next day. He produced a folded scrap of paper. "It's safer for you," he went on, "than writing notes to married men, as I warrant you'll be doing next if that woman permits her good-looking husband to stray past your window any more. And what is more, I offered your suggestion to the civil engineer down there, and he said something under his breath which I couldn't quite catch. No doubt, since he knows the suggestion emanated from you, he will seek revenge in some way. The words he muttered would indicate it. O, you are in for it, all right."

The doctor went over to study the chart and Joyce, unfolding the scrap of paper, read in a wobbly childish hand, "I love you." She was smiling to herself when the doctor turned around.

"I see you cried in the night," he said, looking piercingly at Joyce through his great steel-rimmed spectacles. "What was that for?"

"O, did she put that down?" hastily exclaimed Joyce. "I don't know, doctor—just to disobey orders, I guess. But I got a notion somehow you were going to do something more to me—break a bone, maybe, just to see if you could mend it, and I—well, I went all to pieces. You're not thinking of taking me into the operating room again, are you?"

The doctor came back from his study of the chart and seated himself in the chair beside Joyce's bed. He

was a large man every way, large in bone, in muscle, in innate power. It seemed to Joyce at that instant as she lay there, something clutching at her heart, that the doctor's mere physical presence overshadowed and overwhelmed everything in creation.

"If I saw that there was a chance to reach your difficulty through another and more searching operation, wouldn't you face it?"

The face on the pillow turned to a deadly whiteness.

"Let me think it over first, doctor," she begged with dry, parched lips.

"No, let there be no thinking, none whatever." All the brusqueness, all the badinage had dropped out of the big full voice, leaving only an exceeding gentleness, the gentleness of the strong man who comprehends.

"Is it absolutely necessary, doctor?"

"Absolutely." There was still the gentleness, but no suggestion of compromise. "It is but fair that I should tell you—it is the chance left you to escape a life of invalidism."

When the nurse came in again one glance assured her that Joyce knew that which she herself had known since the first indecisive operation. Once again the girl must go down into the valley of the shadow, her life hanging by a single slender thread—the success or failure of a daring feat in surgery resorted to only when there is no alternative.

For a little space Joyce lay white and still, then as though rallying some fine inner force she turned to the nurse with just a touch of beseeching in her voice, "Would you mind asking that lady downstairs if she will loan me her baby for a little while? I—I think I need the baby."

"To be sure I will," and straightway Miss Minard went out to solicit the loan of the baby.

"Good news," she cried on her return, "great news. The baby's mother can wiggle one of her toes," and she placed the baby on Joyce's bed.

"O," said Joyce, forcing a little piteous smile. "I am so glad. Tell her, I'll be having a jubilee all by myself on her account up here in room 15," and then she turned to begin acquaintance with the baby, brought up as regularly each morning thereafter as Joyce's breakfast tray, through all those days of trial while she waited—just waited.

Frequently the doctor on his daily rounds came in and found the baby there, and the baby would gaze up fixedly from under its cap frills in round-eyed wonder at the mammoth spectacled figure of the doctor, who never failed of inquiring, "And where did you get this baby?" as though it were invariably a new one fetched up from an inexhaustible reservoir of babies somewhere.

The baby helped a good deal those hard days and the queer, misspelled notes from the little girl helped, and any number of other things helped, too.

"They all like you," said Thekla, the maid, who would have fought for the privilege of bringing up Joyce's tray, one day. "The cross old woman, she ask me today, 'How is the girl what never get the blues? I would like to see that girl.' I wish she did, ma'am, for might be then she not all the time complain that the things I got her to eat is not good. It is easy to see why she is not liked. And so I tell the young man. He is not hard to please like that cross old woman. And what do you think, ma'am, today he asks me was you good looking. I say to that young man, 'You wait and see her in her well clothes.'"

"Mercy, Thekla!" cried Joyce in

consternation, "you don't tell him things about me, I hope."

"And why should I not tell him about you the same as all the rest? I tell him about the cross old woman. I tell him about the lady what moves all her feets now. I tell him how many candles I have on the cake of my birthday. I tell him what Herman to whom I am betrothed send me for present, and why should I not tell him about you, ma'am, when he so kind as to ask?" and Thekla's round face was so expressive of stupefied wonder that Joyce could find no fitting answer.

So they had all heard of her—they thought of her. There was a something pleasant in that.

And presently the little girl was not the only one to send a daily message up to room 15. The lady into whose limbs the life was slowly creeping back began sending up some bright word of cheer. Once the old woman

dispatched some choice fruit, and Joyce fancied that on more than one occasion the eyes under the gray cap strayed up to the windows of room fifteen.

It made her pain easier to bear, it lightened the long nights, it helped keep down the black thoughts about tomorrow—O, that tomorrow—no, she must not allow herself to think of it. Resolutely shutting her eyes Joyce would try by every means in her power to induce sleep.

And then one day she did sink into sleep, a very profound sleep, a deep and care-forgetting kind of sleep that lasted many long hours. Her last distinct recollection was of seeing the doctor enter all in white, with the air of a general about to take supreme command, then Miss Minard's cool touch lay on her, there was a pungent odor and next—she was coming out of a strange drowse—waking in her own snowy bed in hospital room 15.

Not for many days thereafter was she permitted to lift so much as a finger.

But a day did come when she was pronounced out of danger, the last desperate expedient in surgery for cases of her kind a complete, a glorious success. She would be well, sound, fit again!

The great doctor himself, beaming with joy at the outcome, told her that, "Were you very much afraid?" he asked.

"Afraid? O, yes," honestly confessed Joyce, "but what was I to do other than submit?"

"Submit—ah, yes—there you have it, the secret of your body's successful resistance. When you could no longer fight, you laid down your arms in peaceful, quiet submission. They all know it—all these folks here in the hospital—and you have been a lesson to them in courage, in patience, in serenity of spirit.

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

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

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

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

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

Lexington, Virginia.
I know of several who were relieved of rheumatism with this water. Please ship at once and oblige.
J. P. R.

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



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C. A. C., M. D.

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

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

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

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

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

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.....1923

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"That young man is no longer glooming with despairing eyes into the future. He remembers what you said about his having a good left hand—he may be surprised yet at finding that he has a perfectly good right one, too. That old woman, old as she is, has begun to see beyond herself. She is taking an interest in the little girl, and I shouldn't be greatly surprised if that child will yet find a home with her, and love and care.

"And to you is the credit for all this largely due. A spirit such as yours can never know defeat. You have interpreted anew to some of us grown callous the meaning of pain. It is not always in punishment of sin. Sometimes it is for growth—for larger life—it is that the works of God may be made manifest in man," and the great and good doctor took his departure, followed by Joyce's glowing, grateful eyes.

Miss Minard presently came in.

"You must have heard some good news?" she said.

"I have," said Joyce radiantly.

"Well, I have some more for you. A box has just arrived for you, which I will let you open for yourself."

"From my aunt?" murmured Joyce. "That is twice she has remembered me, and today I had a letter from her asking me to spend my convalescence at her home. O, Miss Minard, God is good. I didn't know where I should go, or how I could afford to pay for going anywhere. And now more flowers. Why, this is the happiest day of my life—the very happiest.

But the flowers, as Joyce well knew the instant she lifted the lid off the long white box, were such as never grew in her aunt's old-fashioned village garden. These were roses—to be sure, but such roses—lovely, melting Catherine Mermots, a riot of tender pinks with golden glowing hearts—such roses as she had never dreamed of possessing.

Joyce gave a cry of rapture. Such beauty—and for her! Surely—surely there must be a mistake somewhere. But no—"Miss Joyce Baxter" was written on the box plainly enough.

"Can you solve this mystery?" she asked. Miss Minard laughed.

JAMES M. McMICHAEL
Church Architect
Charlotte, N. C.

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You will find the baking made from flour and baking powder far more attractive in appearance. It will raise higher—retain its full food value and taste better. For best results, do not fail to use Calumet, the Economy Baking Powder, and a reliable brand of plain flour.

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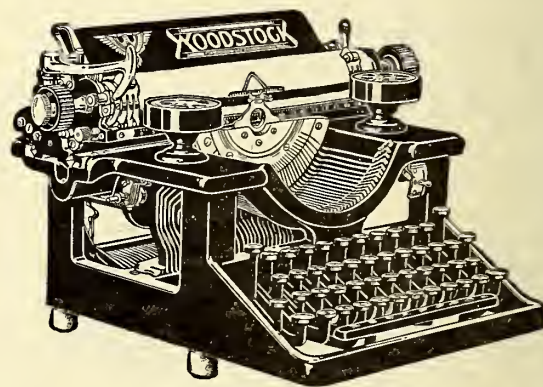
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"The little girl thought of it first," she said, "but she had no money. The civil engineer had plenty of money, but he didn't dare risk doing it alone. And so—well, I don't quite know how the matter did get started, but these roses are from all of us—from Thekla, me—everybody, from the doctor on down to the baby. And they're to let you know how glad we are that—that—" Miss Minard stopped in sheer amazement, for Joyce, radiant, courageous Joyce, whom nothing had been able to overwhelm, was crying.—The Epworth Herald.

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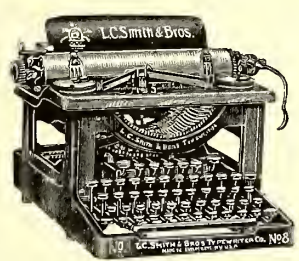
Policeman—Why mum, I could see you a mile off.—Ex.

Parent—"What is your reason for wishing to marry my daughter?" Young Man—"I have no reason, sir; I am in love."—London Opinion.

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 He puts his hat on in salutation.
 He whitens his boots instead of blackening them.
 He rides with his heels in his stirrups instead of his toes.
 His compass points south.
 His women folk are often seen in trousers, accompanied by men in gowns.
 He laughs on receiving bad news. (This is to deceive the evil spirits.)
 His left hand is the place of honor.
 He says westnorth instead of north-west.
 His favorite present to his parents is a coffin.
 He faces the bow when rowing a

boat. His mourning color is white.
 To bore a hole, he uses an instrument that works up and down instead of around.—Ex.

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A friend went to the undertaker to order a coffin for Pat Connell.
 "Dear me," said the undertaker, "is poor Pat dead?"
 "No, he's not dead yet," the friend answered; "but he'll die tonight, for the doctor says he can't live till morning, and he knows what he gave him."
 —Selected.

Tim—"How are you getting along at home while your wife's away?"

Jim—"Fine. I've reached the height of efficiency. I can put on my socks now from either end."—American Mutual Magazine.

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Shall we allow the youth of our country to grow into the men and women of the nation without stamina of body and mind to meet the tests of modern existence and without any real knowledge of the Christian faith? The first chapters present our Christian responsibility to furnish the foundation upon which high ideals may be built.

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Presents the difficult Home Mission fields with their opportunities through the actual experience of young men and women working in them. Told in picturesque, narrative form that will appeal to any group, and to students especially as an inspiration for life-work.

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7:00 pm	7:30 am	9:00 am	Lv. Aberdeen Ar.	6:50 pm	3:50 pm	8:30 am
f 7:19 pm	s 8:15 am	f 9:16 am	Ashley Heights	f 6:35 pm	f 3:20 pm	f 8:12 am
s 7:28 pm	f 8:36 am	f 9:26 am	Sanitorium	f 6:26 pm	s 3:05 pm	f 8:02 am
f 7:34 pm	f 8:39 am	f 9:30 am	Montrose	f 6:22 pm	f 3:00 pm	f 7:58 am
f 7:46 pm	f 8:51 am	f 9:38 am	Timberland	f 6:13 pm	f 2:45 pm	f 7:48 am
f 8:00 pm	f 9:55 am	f 9:53 am	Raeferd	s 6:00 pm	s 2:25 pm	f 7:30 am
	s 10:13 am	f 10:08 am	Dundarrach	f 5:45 pm	s 1:25 pm	
	f 10:21 am	f 10:15 am	Arabia	f 5:39 pm	f 1:15 pm	
	s 10:40 am	f 10:29 am	Rockfish	s 5:25 pm	s 12:55 pm	
	f 10:43 am	f 10:31 am	Hope Hills Jct.	f 5:22 pm	f 12:50 pm	
	f 10:53 am	f 10:40 am	Fenix	f 5:13 pm	f 12:38 pm	
	s 11:00 am	f 10:46 am	Clifton	s 5:08 pm	s 12:33 pm	
	f 11:12 am	f 10:56 am	Skibo	f 5:00 pm	f 12:18 pm	
	f 11:19 am	f 11:02 am	Owens	f 4:55 pm	f 12:11 pm	
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To the Pastors and Officers of Our Church

The General Assembly is asking every Church to make a determined effort on the FIRST SUNDAY OF DECEMBER to raise by a Special Offering at least \$500,000 to meet the most pressing Equipment Needs of our Home and Foreign Mission work.

Complete information will be given through the Church papers and by direct mail. To any open-minded man it will be made clear also why this Special Fund should not be put into the regular Church budget, but kept as the LEADING ASSEMBLY SPECIAL.

Nothing can be done without the full and enthusiastic co-operation of the PASTORS AND OFFICERS OF OUR CHURCH. With their united support we can on DECEMBER 2d answer the pathetic appeal of our Missionaries.

WHAT WE ARE ASKING YOU TO DO NOW IS TO CLEAR YOUR DECK IF POSSIBLE FOR THE FULLEST CO-OPERATION IN YOUR CHURCH ON THE DAY SET APART BY THE ASSEMBLY.

Watch the mails and the Church papers for detailed plans and full information.

The General Assembly's Stewardship Committee

410 Times Building, Chattanooga, Tenn.

The Standard Circulation Campaign Begins Oct. 4

IN THE MOUNTAINS OF OLD KENTUCKY

The Church Keeping Step With Other Developments.

LOCATED at Phelps, Ky., is the Matthew T. Scott, Jr., Academy and Industrial School, a vital part of the system of Christian education in Kentucky.

It is in Pike County, the largest of all the mountain counties of Kentucky, and is 25 miles from Pikeville, the county seat. Within a radius of 15 miles from Phelps, not less than 5,000 people are living, into whose communities the Christian influence from this center is constantly flowing. It is favored of God with a wonderful opportunity in this hour when the long sleep of the mountains is broken and eager souls are reaching out for the light.

For many years the church at Phelps has had no building, worshipping in the small chapel room of the Academy. But now as the material development of the coal and timber fields is going on so swiftly, the leaders in the church have seen in it a challenge to their faith and have undertaken to build a church which will draw to the Master's service many more of the people there who are now more than ever before awake to the call of growth and progress.

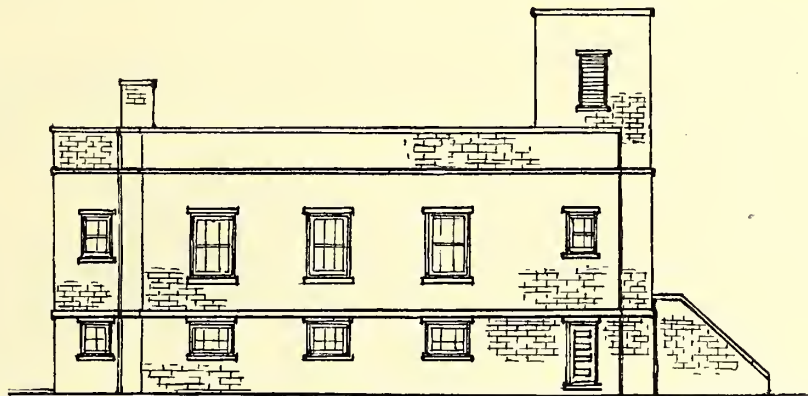
The accompanying picture, copied from the architect's sketch, gives a faint idea of the new building. It will be erected in the beautiful native blue sandstone. The work is progressing splendidly, and in about 30 days the stone work will be completed. Carpenters and decorators will not take long, and it is expected that the next days of next October will see

the house of worship dedicated to its sacred service. The Sunday School and Community Social Room are on the lower floor, and a commodious assembly room above for the regular church service.

An important consideration is the fact that Phelps, with the academy and the church, is a center from which are radiating lines of work which will be much strengthened by the new and attractive church building. There will be a new zeal generated throughout the whole field, and the Gospel light will shine brighter at Argo, and Woodman, and Devon, W. Va., and other points where strong missionary efforts are being put forth to help save the mountains for Christ.

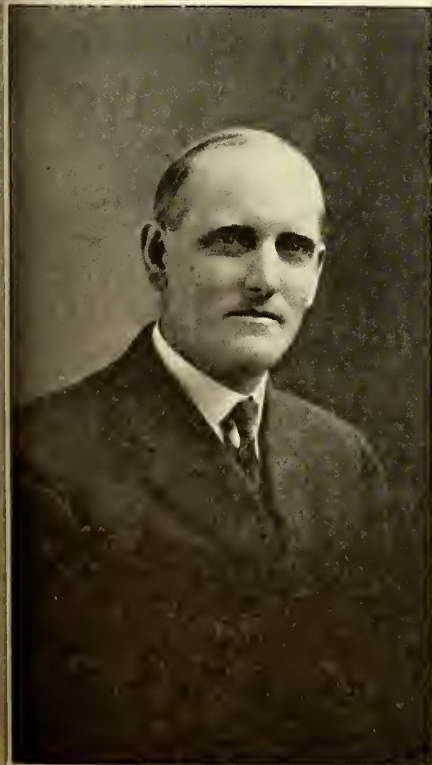
The long years of quiet consistent service by Mr. Erickson and his associates have established the Presbyterian work firmly and given us the first place of opportunity in the teeming activity that now surges through the hills of Pike. And, as

always, opportunity carries with it responsibility, and is freighted heavily with the duty of service to our fellows. The church at Phelps seeks to meet this great opportunity and to perform her full duty for the mountain folk and the incoming tide of workers, and most of all the children on whom rests the future of Church and State. She has stepped forward to line up with industrial and commercial progress, believing it her duty and rejoicing thus to honor the name of Him she is called to serve.



PHELPS CHURCH
Presbyterian Church, Phelps, Pike County, Ky.

THE LIFTING OF THE LOAD BY MANY HANDS.

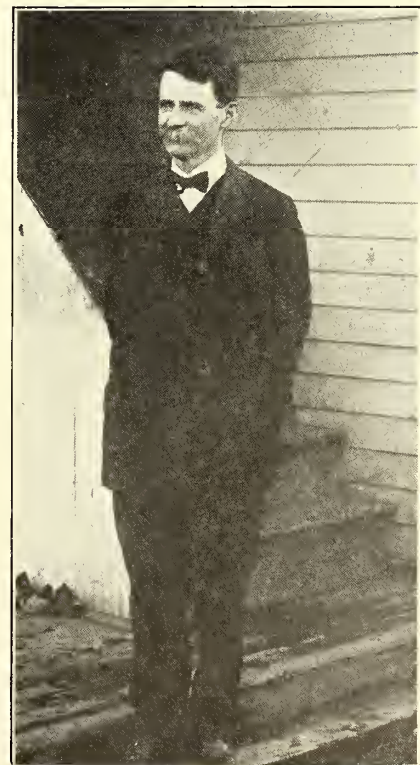


REV. ALFRED ERICKSON
Pastor and Superintendent of Matthew T. Scott, Jr., Academy

The church at Phelps, as above described, is estimated to cost \$10,000. Of this amount \$4,000 is asked from the Church at large. There are Presbyterians and their friends whom God has richly blessed and who will be glad to have a part in so fine a piece of work as has been placed before us in this Pike County field. Some can give largely; others in smaller amounts, but if many will respond the thing can be done easily.

This request is made earnestly, prayerfully,—in faith that our Heavenly Father will bless the call and move His children who are able, to make thank-offerings through this channel. Every gift will go into the Building Fund and be an investment in the one big business of all Christians—to save the world for Christ.

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Willie—"Pass me the butter." Mother (reproachfully)—"If what, Willie?" Willie—"If you can reach it."—Gargoyle.

Mother—"Poor Jimmie is so unfortunate."

Caller—"How's that?"

Mother—"During the track meet he broke one of the best records they had in college."—Tar Baby.

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—Ex.

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v. J. R. Bridges, D.D., Charlotte, N. C., Editor

R. C. Reed, D.D., Columbia, S. C., Editor

Vol. LXIV

CHARLOTTE, N. C., OCTOBER 10, 1923

No. 41

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EDITORIAL

THE SYNOD'S SECRETARY OF STEWARDSHIP

At the last meeting of our Synod there was an effort made to reduce overhead expenses by doing without a Secretary of Stewardship in the Synod. This move was fortunately defeated, and for the past year this valuable officer has been at work.

We understand that the attempt to work without his aid will again be attempted at the coming meeting of Synod. This will surprise no one who is acquainted with the character of the men who made the move last year. They are some of the most active pastors, men who have the real welfare of the cause at heart, and who believe that what they are trying to do is essential to the reduction of overhead expenses.

We not only have nothing to say against their motives, but we grant to them a sincere desire to help the Church and conserve its interests. They are not men who for the sake of carrying out their plans, are not amenable to reason, else we would not waste either time or space in any effort to convince them that they are mistaken in their conclusions.

They advance as their chief reasons against employing a Secretary to look after contributions and to spur up the churches to greater liberality and to systematic giving, that such work can be done by the pastor, elders and deacons of each church, without this expensive outside help; and furthermore that, even granting that the officers cannot do this work as well, the results of such extra expense is not justified by the increase in benevolences.

If either of these two points can be established, we are willing to give up the fight, and let the Secretary go. When we try to decide the question of the ability of the pastor and his officers to do a certain work, we must keep in mind that distinction of the old Scholastics between power "in potentia" and power "in actu." There is power in a stick of dynamite to blow up a house. It is there at all times, but it is only "in potentia." When, however, it is in the act of blowing up, it is "in actu."

In every man there is much potential power, but it will never do much good to the world unless it is in action.

The potential power of the minister, elders and deacons of every church is enormous, yet many a church has languished because the power was all "in potentia" and never "in actu."

If each minister, elder and deacon of our churches would work as incessantly and systematically as the Secretary, there would be no need for him.

A glance, however, over our Minutes will show that such has not been the case. For years we lived at a poor, dying rate, and not until the Every Member Canvass was inaugurated, were there results commensurate with the ability of the Church.

Again we confess that the expenses of this Secretary are large, especially so to the pastor who is living on a meagre salary. We must not, however, measure these expenses by those of individual congregations or individual ministers. The question ought to be, Has he increased the benevolences of the Synod enough to justify this outlay?

A study of the benevolences ought to convince the most doubtful that such is the case. We have steadily grown in the grace of giving, with the result that we stand high up among the Synods.

Then the plea that a Church or Presbytery has no right to take funds given for one purpose and divert them to another, will not hold in the face

of the fact that every committee has to use funds given for one cause in furthering that cause. The committee uses such funds in paying the Secretary, the bookkeepers and stenographers, and no one calls that a misappropriation of funds.

We contribute to Synod's Home Missions, yet part of that money goes to pay Mr. Crawford's salary. It is money well spent, because he keeps us up to the mark.

We contribute to the Orphanage, and they use part of our contributions for salaries of the manager and helpers, and we never question this right.

We must, in considering this question, remember that we are not independent churches, but each church is a part of a whole, and that as one suffers, others suffer with it. The strong church may, as is claimed, do its own work, but not so with the weaker church. They need to stir up their pure minds by way of remembrance. We would commend to the pastors of the strong churches who opposed this work, the injunction of Paul, "Look not every man on his own things, but every man also on the things of others." Your church may get on without the aid of this Secretary, though we doubt whether you will get the best results. Think of the smaller churches, who through the help of this Secretary have been making such wonderful progress.

Remember that the Church of God is one body, and that "there should be no schism in the body; but that the members should have the same care, one for another."

ARE THESE THE LAST DAYS?

Our Premillennarian brethren have always regarded us as antagonistic to their views, yet when we analyze our creed on that score, we find that we agree with them on more points than we differ. It is true that we have protested more than once against that proneness of the over-zealous to thrust their views upon every gathering, and to place outside the pale all who do not accept every article of their platform. On the other hand we believe that our Lord will come in person and that He will come at such an hour as we think not.

We, however, are not experts in prophetic interpretation. According to our Lord's warning, we know not the day nor the hour of His coming. Even in considering the signs of His coming, we hesitate to dogmatize, though to any observing man it must be evident that we have many of the signs of His coming as predicted by Him. He said: "For nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences, the earthquakes in divers places. All these are the beginning of sorrows."

Surely these last few years we have had all three of these signs. Famine has laid waste the people of China and Russia, pestilence in the form of flu has visited Europe and the country about us.

Of course in the past there have been famines, pestilences and earthquakes, but never before in such magnitude, such as has recently visited Japan.

It is to many a great temptation to be wise above what is written and to divide all time into sections, devoted to this thing or that. We have never desired to pry beyond the veil, but we are content to know what is plainly revealed.

There are some things that we do know, both from observation and experience. We know that this world is full of sin, and the devil seems to be triumphant. We know that Christ Jesus, born of a woman, took on Himself our nature, and that He is eventually to triumph over sin, and restore this world to redeemed man.

Some day, we know not when, He will come, the second time, without sin unto salvation. He has told us not to be troubled in spirit when these things occur, but to know that His appearance is near. He may come in the second watch, or in the third watch, no man can tell when. Let Him find us watching and ready to welcome Him. Let our loins be girded about, and our lights burning.

A NEW THING UNDER THE SUN

The Preacher in Ecclesiastes assures us that the thing that has been is that which shall be, and that which is done is that which shall be done; and there is no new thing under the sun.

Of course he was exercising the license of the poet. If he lived in our day he would find much new, and some new things passing belief.

Among the many new things of this age we do not know anything that will seem newer to the old-time Presbyterians than a Presbyterian dance. From time immemorial the Presbyterian Church has pronounced against its evil tendencies. The Digest of both Assemblies abounds in such deliverances, many of which were made when the dance was by no means as indecent as at this time.

Notwithstanding our past record and our reputation for strictness in such practices, it seems to be creeping into our churches, both North and South.

We venture to say that there is not a pastor in either branch of the Church who has not been confronted with this problem.

There was a time when failure to heed these Assembly deliverances was a cause for discipline. That, however, has become a portion of the past, and pastors in despair quiet their conscience by pleading the uselessness of the attempt. We are not blaming them, because as pastor we were guilty of the same failure.

It is bad enough for the members of the Presbyterian Church to indulge, but it is worse when the individual church itself officially endorses such practices. The Roman Catholic Church has long been guilty of it, and we condemned them. Then during the war when the Episcopal churches here and there turned their parish houses into dance halls for the benefit of the soldiers, we were shocked.

Now, however, we can cast no stones, as our Church seems to be doing the same thing.

The First Presbyterian Church of New York, of which Dr. Fosdick is pastor, has that form of amusement among other attractions for the young.

We hear a great deal about the great attraction this brilliant preacher has for the young men, and in view of this we are ready to believe that he has. The question is, Does this attraction help young men? However, this church in New York is not a sinner above all Galileans. We can only name a few more taken from a letter to the Philadelphia Presbyterian:

1. Last summer, the Young People's Society of a conservative Presbyterian village church in New Jersey gave "a pre-dedication dance" in the new \$20,000 parish house.

2. A Presbyterian church in Philadelphia, a few months ago, at its annual congregational meeting and social, cleared the lecture room of chairs, after the business had been hurried through, and officially danced until after midnight.

3. One of the largest Presbyterian churches in New Jersey, when it dedicated its great parish house recently, announced in its official publication that "dancing will be permitted on certain evenings of the week, if properly supervised."

4. The Brotherhood of a strong Presbyterian church in New Jersey recently placarded its city and community in this wise: "A comedy and farce will be given by the Presbyterian Brotherhood in the High School Auditorium. Dancing after the show."

5. A Young People's Society of a Philadelphia Presbyterian Church holds its social and business meetings at the home of a member, whose father's barn the young people use as a dance floor until the small hours.

6. An Italian Presbyterian Church in New Jersey is advised to use its social room as a dance hall, in order "to hold the young people." The consecrated deaconess protested, but without avail. The authorities then accepted her resignation.

THE HOME MISSION DEFICIT

We are now at the end of our Synodical year, and we are face to face with the results of our efforts. According to Mr. Crawford, our superintendent, we needed for our work \$62,082.81, in order to care for those engaged in it. We have fallen short \$10,614.85. Those are cold facts, but if one will use his imagination, they represent suffering on the part of the hardest workers in our ranks. They trusted us to carry out our promises, and now they have to face this deficit, and to let bills go unpaid with their constant loss of credit and standing.

If these workers were getting large salaries, it

would not be so bad, but they are not. There are no men in our ranks who work harder and enjoy fewer of the comforts of life than our Home Missionaries, yet now they find themselves in debt, while the Church of God seems unconcerned.

Let us do something to help them. Treasurers of churches will stir themselves and send to Mr. Crawford every cent possible. Then let pastors make a special appeal. If our people know these facts they will rally to this cause. At least let the pastors give them an opportunity.

"WHOM THE GODS WOULD DESTROY"

Though the baiting of Catholics is a favorite amusement with some people, we have never indulged in such an unnecessary method of opposition. In the first place, it is undignified in a Church paper and out of place in a Christian. In our experience, all that is necessary is to give them rope and they will hang themselves.

Our good old professor held that the devil is the power behind the Romish hierarchy, as only in that way could we account for the wisdom that has always characterized the schemes of that body.

As a general thing we have always endorsed his teachings, but in this instance we find ourselves questioning the correctness of his conclusion.

To our mind the Romish Church does more foolish things than one would like to charge to the devil, unless we refuse him the subtlety with which the sacred writers credit him.

From a contemporary we learn that in New York the Jews and Protestants agreed to recommend a school reader with passages from the Bible, mostly from the Old Testament, except the Beatitudes and the two major commandments. The Roman Catholics not only refused to take part in the making of this Bible reader, but they started a movement to defeat it. In Rochester there was held a meeting by a prominent Catholic society to defeat this non-sectarian movement. Such was the power of the Catholics in New York that the Commissioner of Education for the State prohibited the use of this Bible reader.

It seems to us that any men of ordinary intelligence ought to know that such measures always act as a boomerang and hurt the party using them rather than the party against whom they are used. Let us therefore, instead of abusing them, as so many are inclined to do, seek to find the good in the individuals.

We should remember that many of them are better than their creed, and that it is not fair to take the acts of a church as a whole, and hold each member responsible for them. If you give the church, as an organized body, rope enough it will hang itself.

The devil is very shrewd, and we can see his astuteness in much that this so-called church does in the realm of political life, yet on the other hand we are constantly impressed with the fact that he is constantly over-reaching himself in his efforts to help his own.

ALL THE DAYS

"And, lo, I am with you alway." Matt. 28:20

Yea, I am with thee when there falls no shadow

Across the golden glory of the day,
And I am with thee when the storm-clouds gather,

Dimming the brightness of the onward way;
In days of loss and loneliness and sorrow,

Of care and weariness and fretting pain,
In days of weakness and of deep depression,
Of futile effort when thy life seems vain,

When youth has fled and Death has put far from thee

Lover and friend who made the journey sweet,
When age has come with slowly failing powers,

And the dark valley waits thy faltering feet,
When courage faints before the unknown future

And the heart sinks beneath its weight of fears,—

Still I am with thee, Strength and Rest and Comfort,

Thy Counsellor through all earth's changing years.

Whatever goes, whatever stays,
Lo, I am with thee all the days.

—Annie Johnson Flint, in The Glory of Israel.

Devotional

DELIGHT THYSELF WITH GOD

God expects us to be whole-hearted with Him. The slightest reservation is fatal to full consecration. A silliness may hold the latch upon the door of the heart. Not until we open every portal will He in His fullness come in. The completeness of our surrender qualifies and controls the fullness of our blessing. God searches us with jealous scrutiny and claims complete surrender and living sacrifice. It is when we are Christ's that all things are ours. It is one thing to say, "Christ is mine;" it is much more to say, "I am Christ's." Let us be whole-hearted with God. For God is whole-hearted with us. The reason He asks a full surrender is that He may free to give us infinitely more in return. Like Solomon and the Queen of Sheba, He gives us back all that we gave and His own royal bounty added. He wants us to believe in His perfect love. It is a great thing to take the place of John on the Saviour's breast and count ourselves the disciple whom Jesus loved. We are invited to delight ourselves in the Lord; and if the Lord delights in us, He will bring us into our full inheritance "with His whole heart and His whole soul."—Ex.

"THE CROWN OF THORNS"

Among the wonder-plants of modern floriculture is one called "The Crown of Thorns." The plant itself bears the shape which gives it its name, and is studded thick with thorns. The flower is both delicate and beautiful. But the most significant feature of this unusual plant is that it blooms continuously. And this is a parable, too. The only crown which ever blooms is a crown of thorns. Sacrifice is the most fructifying thing in the world. There are few joys like the joy of a great renunciation. One does not need to trust the future to prove the truth of Jesus' word about finding one's life by losing it. One who lavishly gives any part of his life to his child, his friend, his age, discovers that he has "found" by "losing." The joy of Christ is perfectly plain. It is the joy of giving up; a joy that none can take from us because no one can ever deny us the ability to give. The crown of thorns always hurts; but, worn heroically, it always blossoms. Ex.

LOVE THY NEIGHBOR

To live in peace with one's neighbor is a desirable thing. It is the only way to get any satisfaction out of life. The Master said, "Love thy neighbor as thyself." That is Christ's law of life. A chorus of voices responds, "It is possible." That depends on which one puts first, love or law. We are not made for law, but for love. Failure to love one's neighbor is an omission that works infinite injury to the non-lover. A man is made on a scale large enough to so love his neighbor and his brother as to make that habit of life the law of his being. The human society of which we are a part has a constitution, unwritten may be, but real. It is the two emphatic truths given by Jesus, love to God and love to man. When a man does what God wants him to be, and what God is constantly working to make him, his enemy is changed to his friend and love has won. The working of love is purity, gentleness, kindness, perfect life.—Ex.

SECOND TIMOTHY 2:15

When Paul wrote his last letter—that to his son Timothy—he gave him some splendid suggestions. One of them was in this verse:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

Which word is the most important in that sentence? Is it study, or approved, or God, or ashamed, or workman, or handling aright?

Isn't it the first? You must study to be approved of God, you must study to be a workman that needs not to be ashamed, you must study to be able to handle aright the word of truth.

Are you doing it? The Week Day Bible Classes told about in this issue offer you an unparalleled opportunity. Will you seize it?—Bulletin of North Avenue Church, Atlanta, Ga.

Redeemer, come, I open wide
My heart to thee; here, Lord abide!
Let me thy inner presence feel,
Thy grace and love in me reveal.

The moment you begin to speak of your humility there is none there.

THE UNPARDONABLE SIN

A Study of Matthew 12:31, 32, Mark 3:29, and Luke 12:10

By Rev. H. B. Searight

To my mind these are the most fearful and terrifying words that ever fell from the lips of the Son of Man. They re-echo across the centuries like the deep and solemn knell of a dead and doomed soul—a soul which has sinned so flagrantly and defiantly as to be past redemption. We could wish the Master had never uttered these tremendous and dreadful words; because they have undoubtedly a vast amount of misunderstanding, of melancholy, sadness, and despair. Religious melancholy frequently takes the form of believing that one has committed this offense, and is beyond forgiveness. Many good people have suffered grievously under this delusion, or obsession, e. g., Bunyan, Cowper, etc. And I have known such cases in my own pastoral experience.

Yet there must have been a reason for this hard saying. Jesus knew what was in man—the desperate depravity and diabolical wickedness of which the human heart is capable; and He warned men as well as persuaded and comforted them.

He here intimates that there are dark and mysterious depths of iniquity in the soul—black abysses of sin and rebellion, where lurk foul and malignant passions, and ugly and depraved propensities; to which a man may yield himself, and become so lost to all goodness and virtue, and so allied to Satan and his hellish works, that he will be deserted of God's Spirit, given over to a reprobate mind, and delivered to everlasting destruction and perdition.

II. These words of the Saviour do not stand alone in the Bible. Gen. 6:3, II Chron. 36:15, 16; Hosea 4:17; Hebrews 10:26-31; and I John 5:16, all imply the possibility of such a sin.

III. What, then, is this unpardonable sin—this transgression which is so great, so heinous and aggravated, that God will not, and cannot, pardon it? I say can not, because I think this sin leaves its author so seared in conscience, so hardened in heart, as to be "past feeling," incapable of repenting, and consequently impossible of being pardoned.

(1) It is not murder; though "no murderer hath eternal life abiding in him." Certainly not as long as he has hatred, malice and murder in his heart. But some murderers undoubtedly have so repented of their crime as to be pardoned—e. g., David.

(2) Nor suicide. Some good Christian men, in a season of despondency, mental aberration, and irresponsibility, have taken their own lives. The late Dr. Babcock was a distressing instance.

(3) It is no sin against Jesus Christ, the Son of Man, or even blasphemy against His holy name; nor the final rejection of His grace and salvation. All sins and blasphemies against the Son of Man are expressly said to be forgivable. Paul blasphemed His holy and blessed name, yet he obtained mercy.

Men may sin against Him ignorantly, in unbelief. In Jesus Christ, the Son of Man, the deity is obscured by the veil of His flesh, or humanity. He appeared in the lowly garb of a servant, and was made in the likeness of sinful flesh. Hence men might be pardoned for not understanding His true character, and divine nature and dignity. Only after several years of intimate association did the disciples discern His real nature, so as to be able to make the great confession.—Matt. 16:16.

(4) It is not sinning away one's day of grace; nor final impenitence. This is a fearful and fatal thing to do, and seals the doom forever. Bunyan's man in Iron Cage of Despair was in a most dreadful condition; but from the description I see no good or necessary reason to conclude that he had committed the unpardonable sin. His was not this particular transgression; but a long course, or progress in sin, resulting in spiritual atrophy; and the impossibility of repentance. Could he have repented, pardon would have been extended. The result was quite as fatal, though the acts, or causes, were different.

IV. Its positive nature. What, then, is this unpardonable sin? It is the sin against the Holy Ghost. More specifically, it is blasphemy against the Holy Spirit—a particular sin against the Spirit of God of so heinous and malignant a nature that the Saviour Himself in the most emphatic terms declares it to be absolutely unforgivable. The Holy Spirit, in this passage, denotes not so much the third person in the trinity, as God in His holy essence, or pure and perfect spirituality; as contrasted with God manifested in the flesh in the person of Jesus Christ. It is a conscious and deliberate insult to God in His pure deity, or divine and holy personality, as opposed to blasphemy against the incarnate Christ, committed in ignorance of His true dignity and divine nature.

The Holy Spirit in Himself is no holier or diviner than the Infinite Father, or the Eternal Son.

To wittingly and wilfully curse, defame, insult and

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revile the Divine Being is to commit the unpardonable sin. It is lese majesty against Almighty and Most Holy God—the crowning act of a daring and defiant sinner, which puts him beyond the pale of forgiveness—undoubtedly it leaves the rebellious and outrageous offender "past feeling," "twice dead," abandoned of God, and given over to reprobate mind.

This state of spiritual deadness and indifference is not the unpardonable sin itself, but a consequence of it. It is also a condition of moral death, or spiritual atrophy, that may be arrived at by other routes; as by a long course of sin and dissipation, increasing in guilt and degradation, until the second death ensues.

The sin against Holy Ghost presupposes such a progress in sin and increasing of hardness of heart; but is not identical with it. Job's wife did not miss it far when she gave her afflicted husband the fiendish advice to "curse God, and die." Such a deliberate, daring, and devilish affront to the Deity is an unpardonable offense against the majesty of God.

While this blasphemy is a sin against the Divine Being as such, there is a propriety in specifying it as in a peculiar sense an offense against the Holy Spirit; because He is the Divine Person with whom we have especially to do in this age and dispensation. He is the author and giver of life, our enlightener, renewer, sanctifier, and comforter, whose office it is to convict of sin, to call men into the Kingdom of God, and carry on the work of Christ in the world.

There are kinds and degrees of sin against the Holy Ghost, only one of which is declared to be unpardonable. It is a sin to resist the Holy Spirit, yet every sinner, prior to his conversion, has been guilty of this offense. It is a greater sin to vex or grieve the Holy Ghost; yet what believer has not done this repeatedly by his trespasses and inconsistencies? If these sins against the Spirit of Grace were unforgivable, then who would be saved?

To quench the Spirit, or to do despite unto Him, approximates more closely to this great transgression, and comes so perilously near it as to easily pass into it.

The Divine Spirit is designated in the New Testament as the Spirit of Truth; as the Holy Spirit, or Spirit of Holiness; and the Spirit of Grace. He is God in His pure essence and perfect holiness and love.

Philosophical theologians like Augustine, Aquinas, and Edwards, identify Him with the Divine Love, considered as a personal energy, and an imminent and operative power in the world. To blaspheme, or insult and revile this Divine and blessed Spirit of God is to commit the most heinous and diabolical sin possible, or conceivable, for which there is no more sacrifice, or no forgiveness.

The Pharisees verged on this sin when they ascribed the beautiful and benevolent miracles of Christ, works manifestly and unmistakably wrought by Divine Power, to diabolical agency. Such was their bitter prejudice, deep malice, and their fierce opposition to Christ and His Kingdom of truth and grace, that they slanderously and basely accused Him of being in collusion with Beelzebub, the prince of the devils; thus impiously inverting the works wrought by the Holy Spirit of God—who anointed Christ without measure—to the black arts of the foulest and filthiest spirit of the bottomless pit.

This was so perilously near the unpardonable sin that Jesus proceeded to utter the awful warning in the following verse.

When men become so hardened and sunken in sin that they hate the truth, despise goodness and scorn and spurn the love of God in Jesus Christ, there is but a step between them and the second death; one audacious and crowning act of blasphemy will put them over the line and forever beyond the pale of mercy. These haters of God, and despisers of His purity and goodness, virtually say, "Evil, be thou my god," and henceforth have their portion with the devil and his angels in the everlasting fire of God's righteous indignation and wrath.

V. Inferences from this scriptural study:

1. Comparatively few are guilty of this terrible sin—at least we may indulge the charitable belief that but few people become so depraved and desperately wicked as to blaspheme the Holy Spirit. Charles II, the most profane profligate of English kings, seems to have been guilty of such iniquity. Some of the insolent Atheists of the French Revolution approximated this impiety; Nietzsche raved against Christ and His Gospel, and blasphemed everything holy in a frenzied and fiendish way to indicate his guilt of this odious and awful sin. Other hardened and abandoned transgressors have been guilty of terrible blasphemies against every person in the Holy Trinity.

2. Those who think they have committed this fatal sin, in all likelihood are innocent of it. Evangelical commentators and theologians are agreed on this point. Fear

that one has sinned against the Holy Ghost, and consequent darkness and despair, are an almost infallible sign of innocency of such an offence. It shows a conscience still tender and sensitive to sin, and capable of repentance and salvation. Utter unconcern, absolute indifference and spiritual deadness, are the results of blaspheming the Holy Spirit, and being forsaken of God, and delivered over to Satan. Wherefore, "comfort the feeble minded"—or faint hearted.

3. But let no one presume on God's patience; nor assume that he is safe because he has not committed this unpardonable sin. Unpardoned sin will prove just as deadly—any sin persisted in, unrepented of, and unforgiven, will become fatal, and end in death and destruction. "The wages of sin is death." "Sin, when it is finished, bringeth forth death." Sin is spiritual suicide. "Evil shall slay the wicked." Every sin dishonors God, defies His power, and aims at His dethronement—particularly the sins of pride and rebellion—and tends toward the sin unto death.

"Except ye repent, ye shall all likewise perish." "Seek ye the Lord, while He may be found, call ye upon Him while He is near." "Today, if ye hear His voice, harden not your heart."

Washington, N. C.

A PROPOSED NEW STATION FOR OUR CONGO MISSION

By Rev. R. F. Cleveland

On the southern frontier of our Congo Mission there is an untouched tribe, waiting, pleading, dying without Christ! They are called "Bakete," but since they speak the Buluba language they are strictly our responsibility, for our mission is accountable for all Buluba speaking tribes. For many years the Macedonian call from this tribe has reached our missionaries at Luebo, delegation after delegation of natives having walked 200 miles into Luebo to ask for teachers. In vain they have been sent away with a promise that some day we will open up a mission station in their territory. In the meantime the missionaries have been praying for men and money to enter in. At the last annual meeting of the mission it was decided that the time is now ripe for the new station, that we must definitely call upon the home church for the necessary equipment to open up the new station. Is the Church ready for this new enterprise which will carry the Gospel to the remotest tribe of its remotest mission? The door is wide open now and here are some of the important reasons given by our missionaries why the new station should be opened without further delay:

1. Since the Southern Presbyterian Church has assumed before the world the responsibility of the evangelization of all the Buluba speaking tribes of the Congo, and since the natives of this new district speak the Buluba dialect, they are strictly our responsibility, and if we fail to enter into their territory with the Gospel, no other missionary society will.

2. They have long awaited our coming, and many times native delegations have walked 200 miles into Luebo to ask for native teachers. "How long must they wait?"

3. To send native teachers so far away with no mission station nearby to follow up their work, no permanent work can be established.

4. A railroad now under construction will pass through the center of our Congo Mission field but will not touch any of our present mission stations. The road will pass through the above mentioned new territory. The railroad passing through this rich and populous territory will cause an influx of commercialism and western civilization which, if unaccompanied by Christianity will mean worse than heathenism to the native and a lost opportunity to our Church. The new station will be near the railroad and will give our Congo Mission an unparalleled opportunity. The door is now open, our missionaries want to enter. "How long must they wait?"

5. A magnificent site has been found only 15 miles from Dibaiya, the state post of that district. The site has been visited by at least seven of our missionaries, including a doctor and two industrial men, and it is pronounced by them all to be a strategic point from the standpoint of: (a) Population, (b) Evangelization, (c) Transportation.

6. The station site chosen is in close proximity to: (a) Abundance of building materials, (b) Good water, (c) Splendid soil for cultivation, (d) Boundless pasture lands for cattle, (e) Railroad only half mile away connecting our mission up with South Africa!

7. The altitude of the site is approximately 3,000 feet. This is higher than any other station, Luebo being about 1,800 feet and Bibanga about 2,800 feet. Such an altitude will be favorable to the health of our missionaries.

8. The site connects us with Luebo, Mutoto, and Bibanga Stations by automobile roads recently opened up by the state.

The estimate drawn up by the mission under the ten years equipment program for the opening up of the new

station and the ultimate and complete equipment for same amounts to \$35,000, but the following is an estimate of the urgent and immediate needs for the first year to get the station started:

1 Missionary home -----	\$2,500
Clearing and Improving site -----	700
1 Store House for supplies -----	800
1 Ford Truck for transportation -----	1,000
	<hr/>
	\$5,000

Individuals! Societies! Churches! Here is an opportunity to place a memorial church, school, or hospital in the very heart of Africa! Choose one or more of the above items as your part toward the opening up of this new station.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon, Bijou Theatre, Boardwalk, Atlantic City, N. J., July-August, 1923, Auspices Atlantic City Council of Churches

No. 15—A Bad Get-Together

Standing may be making real progress. Moving forward is sometimes moving morally backwards. It's better to stand than move the wrong way. Keep moving, but keep your eyes open while you move.

The get-together spirit is one of the commonest characteristics of our time. In union there is incalculable strength. The Roman Empire, the Roman Catholic Church, are historical instances of the power of organization under unified vigorous control.

Our time is witnessing that spirit of organization to an unprecedented degree, especially in the commercial world. And it has come into the church in a marked way, and has done great good.

Compromise is the very genius of organization. That word is used in the good sense. It means the give-and-take principle, in active force, until common action becomes possible.

Yet—it is to be keenly marked, that there are exceptions. When compromise goes past mere method and habit of action and involves moral principles, it is not good. When it means giving up, or cutting down, essentials, it is distinctly bad.

There are some get-togethers that are at once recognized as bad. If a man has loose ideas of honesty you refuse fellowship with him. That's mere common prudence. You have no idea of a union that permits him access to your bank account. That may bring your dollars down to his moral level.

A young man may be personally cultured, with charm of manners and conversation. But if you know him to be loose in his ideas of chastity you wouldn't think of his fellowship even for an hour with your daughter. Such a social get-together might involve a blighted life for her, and a broken heart for you.

And so when a get-together is proposed one examines it rather critically, balancing advantages and possible perils.

There have come to be two broad groups in the church world, the conservatives and the liberals. These are both fine words. Really they are twin brothers born of a common mother.

True conservatism simply means a recognizing of certain things that are of the very essence. They are as unchangeable as honesty and truth and chastity. There is of course a conservatism that lacks the brotherly spirit and insists upon non-essentials. And that is not good.

True liberalism means a constant openness to, and an eager seeking for, every ray of new light, and every new bit of knowledge. It adjusts to these, but is utterly unchangeable on the real essentials.

There is a liberalism falsely so-called, that ignores essentials. Both true conservatism and true liberalism insist on an anchorage. That, once clearly fixed, there is fullest freedom and range of thought and action.

What are the essentials? In morals they are truth, honesty, chastity. There can be no union or fellowship where loose views of these are held.

What are the essentials in our Christian faith? History gives the answer. They are the things in which, in the early Christian centuries, Christianity stood in sharpest contrast with the whole outer religious world.

A supernatural Person, standing solitary in His human beginning, in that tremendous after-death event, and the power marked in His action—that was the throbbing heart center.

That Man's death, standing utterly by itself in its voluntary character, and in its distinctive significance as caused by sin, and as settling man's sin score—that stood out as sharp and clear.

The damnable badness of sin as treason against the loving God, a sheer bold setting of the human will against God,—the Man Himself coupled these two, the death and sin.

And the absolute necessity of personal choice of this outstanding Man as a Saviour, to settle the sin score, and make for present character, and fix future destiny,—this stood as sharply out.

And with these stood the supernatural Book in its two parts, telling the whole story, and making the greatest plea for free personal choice of that Saviour-Man. It was reckoned, not merely as a record of the past, but a living thing, in which there was a living divine Spirit speaking to man's heart and conscience.

These five marked the historic distinction between the Christian faith and its religious opposite. These are of the essence of our Christian faith. There can be no compromise on these any more than on chastity and truth and honesty.

And it is striking to note that, when all is sifted down, these five essentials mark the boundary line between those two dominant groups in the church.

Recently a leading voice in the church has sent out a ringing call for a church big and broad enough for both groups together, in most intimate touch.

Yet clearly such a get-together would be a compromise on the central essentials. It would be rank disloyalty to the Man who voluntarily poured out His life-blood for us. It would be breaking faith with the distinctive historic past of the church.

And, be it keenly marked, any such get-together would go to the lower of the two levels. Any moral union takes on the tone and coloring of the lower level group. And eventually the whole united group goes to the lower level.

Let there be the utmost spirit of brotherliness in contact, in helping the man that's hungry and that's down. Let the fine spirit of love permeate as the fragrance of a wild rose in June. Let there be the utmost openness to every new bit of knowledge and of light, and an eager seeking for these, and readjustment to them.

But let there be not the slightest shadow caused by turning from the simple few essentials which are the very life breath and blood of our Christian faith.

No. 16—The New Order of Things

GOODLAND INDIAN ORPHANAGE

At a meeting of the board of trustees of this school, July 3, 1923, it was decided to ask the Synod of Oklahoma to take charge of this institution, assume complete control, management and ownership, also to perpetuate the same as an Indian orphanage.

This memorial was presented to and adopted by Synod in session July 17, 1923, which body at once elected a Synodical board of trustees consisting of 11 members from the three Presbyteries comprising the Synod of Oklahoma, while the school property, valued at \$60,000, was also deeded to the Synod. The trustees organized, elected the following officers: President, Rev. E. Hotchkiss; vice-president, W. F. Semple; secretary, T. W. Hunter; treasurer, Mrs. J. P. Gibbons.



The Twenty-Seven Indian Boys and Girls Who Received Bibles and Diplomas for Reciting the Shorter Catechism

The school began as a day mission school in 1894, under the support and control of our Home Mission Committee, in Atlanta, Ga., having an average enrollment of 30 pupils. Through aid received from our committee and also from many church organizations and friends the school plant has reached its present valuation, has grown into a home and school of 139 pupils, with over 400 applications on the waiting list. During our last school year we received 528 applications, enrolled 148, 34 of our pupils were admitted to the church, 33 enrolled for life service, 27 finished Shorter Catechism, 10 graduated from the literary school.

It is just and fitting that this church orphanage for Indians should be permanently located in Oklahoma, the home of all the larger Indian tribes, and as it is now a distinct church school it will be enabled to reach a much higher standard, educationally, serve in a broader field of usefulness than ever before.

"HE SHALL GIVE HIS ANGELS CHARGE OVER THEE"

The Message of Dr. and Mrs. R. M. Wilson

God in His mercy has spared us, on the Empress of Canada, from the horrible disaster of Japan, for which we are very grateful. Our hearts go out to those in this great peril.

It is a picture that is indeed hard to describe or give any general estimate of. Before this letter reaches home there will probably be full reports about the matter.

I will write this message to let you all know what we have seen with our own eyes.

The first evidence of any disturbance to us was about midnight Saturday, when there came a terrible roaring and tossing of our ship; this we took to be the disturbed waters of some heavy winds, for the weather about us was clear. Sunday morning we read the wireless paper on ship telling of a terrible disaster, quite indefinite, stating that Yokohama had been wiped out and the deaths were many. One or two more messages came during Sunday, but not until Monday morning, when our ship was pulling up the coast near Yokohama did we realize the real terrors of the occasion. About 12 miles from Yokohama we saw a great smoke as of a forest fire, this being the oil tanks of a naval station which had been burning for 30 hours. Then pulling nearer we could see the smoke from all parts of Yokohama, and then ruins of the buildings.

Sunday night we could see the glow west of us, which was Tokyo burning. Our boat slowed down its speed and traveled very cautiously for 24 hours lest some new eruption had taken place in the sea, but they found that instead the sea was 40 feet deeper than before; this near Yokohama.

Our ship dropped anchor about one-fourth mile from the Empress of Australia, which was stranded as an anchor chain had become tangled in her propeller. The Australia was at dock and a large crowd were down to bid farewell as it was to leave at 12. At 10 minutes before 12 the sudden earthquake came and many of this great crowd on dock were cast into the sea as the dock sank.

As soon as the first crash came the buildings in Yokohama, Tokyo and many other parts were crumbled to the ground and in 10 or 15 minutes fire broke out in almost every building, fanned quickly by a very heavy wind that was blowing. In so many cases people were caught under brick, plaster or timbers and before they could get out the fire consumed them. A barber next door to the Grand Hotel got away and he told us that there were about 100 guests and about 200 employees of the Grand, and only about five escaped. A Chinese told us of 21 being in his restaurant and only one escaping. Practically every building in Yokohama was destroyed, most of them totally.

Soon after we stopped small launches from the Australia began to bring to our ship the refugees who had been gathered on it. The wind was blowing, a rain falling, and here these loads of people brought across in roughest weather to our ship. Some clad in night shirts, a pair of pants, torn clothes and with no baggage or anything more than what they had on at the time. Some had been left for dead, legs broken, and in every miserable condition; 1,400 of these miserable creatures were loaded into our ship and every nurse and doctor went to work to care for their wounds. Of course the ones more seriously wounded were burned or killed in the streets. Some had had no food from Saturday to Monday. Faces white, weak, and many having lost a mother, husband or all their family. One man estimated that of the 555,000 population probably one-third were destroyed. Of course time will tell more about this. It happened just after 12, when most of the business men were still at their posts.

We have been able to learn very little so far about the conditions in Tokyo, though they are not quite so bad as Yokohama.

Passengers on this ship began to hand out clothing until every person was provided with clean, dry clothes, the wounded all cared for. I have been working for two days in the ship hospital caring for the sick. We operated the first night on a baby whose skull was fractured. An old man, an old captain 68, had both legs broken above the knee and he is in a critical condition today. Most of the cases on board are with only slight wounds.

The officers and crew of this ship have done heroic work, taking on 1,400 people with no charge for travel, food and care. All praise to the C. P. line and her men.

An offering was taken on board this morning for these people who have lost all earthly possessions, and about \$7,000 received. It may total more than this later.

We had hoped so much to get in Saturday, but what a great blessing we did not.

People told us of seeing hands, legs, and parts of bodies caught in the earth, under rock or stone, and in all a terrible sight. One man shoved me a set of gold teeth, he scratched from the ashes as he looked for his keys.

(Continued on page 5)

THE SITE OF THE NEW CHURCH OF THE PILGRIMS AT THE NATIONAL CAPITAL

By Rev. Russell Cecil, D.D.

The National Geographic Magazine for the month of September contains pictures and describes in fascinating fashion the plan of our government for making Washington City a capital worthy of this great country in the eyes of every citizen.

A Necklace of Pearls in a Setting of Emerald
Among the features planned by Congress for the beautifying of the city, few are more striking than the project to create a parkway through the city. This parkway will connect the lovely park that lies along the Potomac River on the south, with the park area that parallels the upper and almost mountainous reaches of Rock Creek on the north.

The Commission of Fine Arts, selected by President Taft, with the co-operation of Congress, in 1910, faced the problem of the disposal of the lower reaches of Rock Creek as it passes through the city before it empties into the Potomac. For years this stream so romantic, so clear and lovely, to the north of the city, had been forced to carry sewerage and its banks had been used as convenient

of our new Church of the Pilgrims, to be erected by the gifts of many thousands of our people from all our Synods.

The hand of God which was so evident in the initiation of the effort of the Church of the Pilgrims to give a knowledge of the spiritual conditions in Washington to the Church at large and to enlist the united support of all our people, again has guided in a striking manner in the selection of the site.

The present utterly inadequate church building is located about two squares west of the Dupont Circle on Twenty-second street between P and Q streets Northwest. The parkway as originally planned by Congress ran within about 100 yards of this structure.

Seeking God's Guidance

During the past two years, while the subscriptions to the campaign have been maturing, the pastor, Rev. Andrew R. Bird, and his people, have been praying earnestly for the guidance of God in the important question of a permanent location for the new church.

A map of the city prepared by the Federation of Churches shows this section where the church is now located to have the fewest Protestant churches of any of the thickly populated parts of the city, there being only three other Protestant churches within an area of more

Then if the Church of the Pilgrims should purchase this additional 75 feet front, it would have a 175 feet frontage on the Twenty-second street side of the parkway and a 150 feet frontage on the P street side of the parkway. Thus the church, instead of being in the middle of a block as at first seemed necessary, would occupy the angle between the two arms of the parkway at a distance of about a hundred feet from the intersection of Twenty-second and P streets. (See sketch).

For the government, however, at a time when economy was the watchword, to be willing to undertake the part assigned to it in the plan, seemed utopian indeed. But the Church of the Pilgrims felt that the difficulties in the way would only serve to make it more clear whether or not it was the will and wisdom of the Father that the church should be so located; and rested their case entirely with a letter written to the Rock Creek Parkway Commission, in August, 1922. This letter merely pointed out the additional effectiveness of the parkway as a means of beautifying the capital for all the people of the nation who visited it—if the desired changes were made—noting the key position held by the triangle "A" and the desirability of having an attractive public building like a church facing the parkway.

God Reveals His Will Through the Mazes of Red Tape

The Park Commission, consisting of the Secretary of the Treasury, the Secretary of War, and the Secretary of Agriculture, with Lt.-Col. C. O. Sherrill as their executive officer, approved the suggestion, and recommended the necessary appropriation to the United States Budget Commission, of which General Dawes was chairman. This commission also approved, and the bill was sent to Congress.

In the House of Representatives, however, this appropriation was stricken out on a point of order, i. e., "New legislation in an appropriation bill." It happened that this point of order was made by a Congressman, who was a friend of Mr. Bird's, but who had no idea that this legislation had any connection with any church at all. The Church of the Pilgrims, even when all seemed lost, determined not to use any earthly influence in this matter, but to leave all in the Father's hands that they might gain His leadership as to where the church should be located.

But the legislation did not finally fail. In the providence of God, some of the senators were sufficiently interested, to insist, when the bill came to conference between House and Senate, that this particular appropriation for widening the parkway at this point should be restored to the bill. It was done, and on the 28th of February, President Harding signed the bill; and the changed course of the parkway was law.

Possessing the Land

After thus waiting upon God, the Church of the Pilgrims felt that He had opened the way for them, and that to follow His guidance they must acquire the additional land. This they have done. They now possess the land and have a clear title to this splendid property. We Southern Presbyterians may well thank God for thus giving us one of the most outstanding and lovely sites in the capital of the nation for our Church of the Pilgrims.

Their Faith, and Patience, and Our Opportunity

We should all realize, however, that it required no little faith for the Church of the Pilgrims to make the necessary outlay for the purchase of this additional land. Every subscriber will rejoice that they showed this faith, and that they are patiently working to the end that this church in which all of us are interested may stand forth in worthy physical fashion in our national capital, even as it has stood forth earnestly for the faith of our fathers, and for sacrificial service in our Saviour's name.

Surely, He who has led so far, will lead some of those who have subscribed to increase their gifts somewhat, or those who have delayed in helping, to do so now, in order that this worthy site may be suitably surmounted by an adequate structure. Thus shall the faith which our Protestant forefathers fought and suffered for in the Old World, be better equipped for service, in this strategic, and contested center of the New.

"HE SHALL GIVE HIS ANGELS CHARGE OVER THEE"

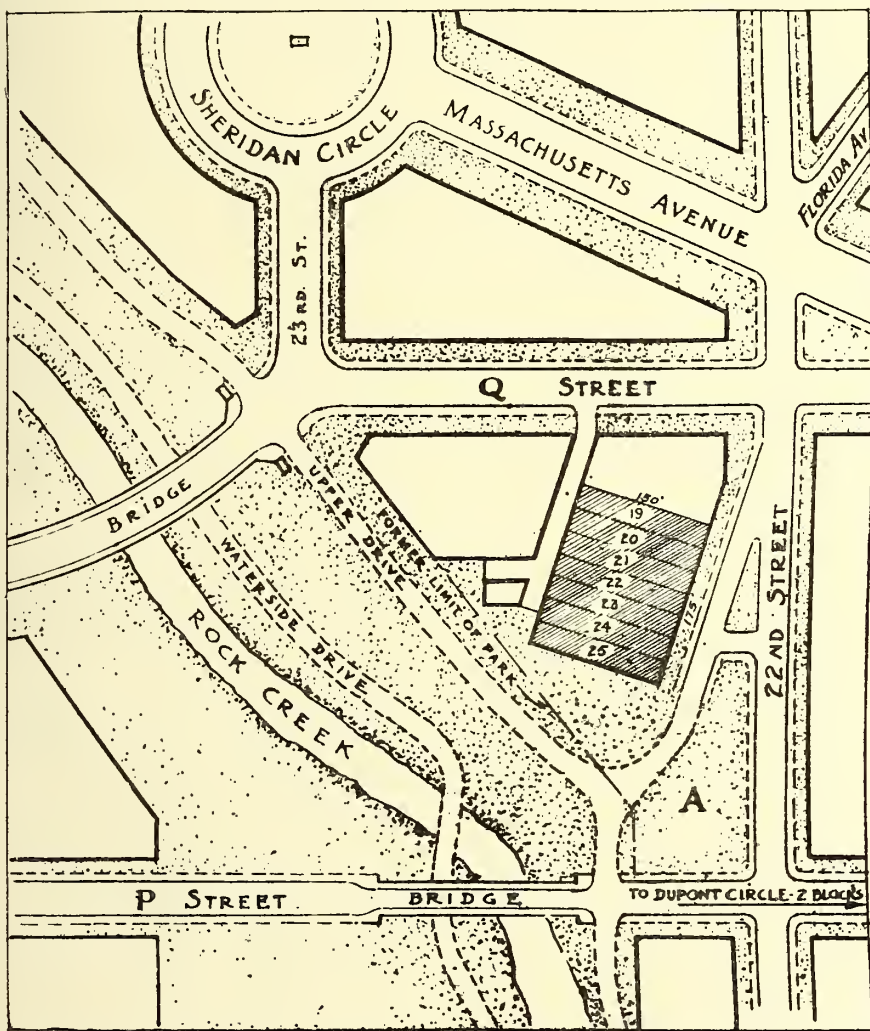
(Continued from page 3)

And that he opened his safe only to see the last of his possessions pass up in smoke as the door opened. Another man went to his office to get some money, having probably \$200 in the safe, and as he touched the key another quake came, so he left all and came away, leaving a wife and boy covered under earth, and only a small child left.

Well, I'm sure you will get more and fuller news, so I send this as a brief report of what we saw. We did not go ashore for we were not allowed to leave the ship. Much looting has been going on, they say.

These things be a warning to people to put more trust in our Father.

All on the Canada are safe. With love from us all.



Vicinity of new Church of the Pilgrims. Original site of the Church, lot 20. Purchased up to January, 1923, lots 19, 21 and 22 (except a garage in rear of No. 22). Recently purchased, in order to secure the corner of the Parkway, lots 23, 24 and 25.

dumping grounds, until it seemed that it would soon share the fate of two other streams which have been tunneled over, filled in, and lost almost to memory, in the growth of the city.

In this rapidly disappearing stream and vale, this group of American artists saw the opportunity to realize a vision of rare beauty for their capital. At once a large protecting sewer was built paralleling the creek to the Potomac, that its waters might be fresh and sparkling throughout its whole course. They also laid before Congress a plan for the complete development of this connecting parkway following the windings of Rock Creek through the city, that it might be as a necklace of pearls in a setting of emerald across the city. The plan was adopted and about \$3,000,000 was constructively appropriated for its realization, various sums to be made available from time to time by act of Congress to consummate the plan.

The war, of course, delayed all such plans for artistic development, but the last Congress again took up the project and made available funds for carrying it forward.

Of Especial Interest to Southern Presbyterians

All Southern Presbyterians will be especially interested in this feature of the physical development of our national capital, since in the province of God one of the most outstanding points on this new parkway is to be the site

than 100 city blocks, extending from Seventeenth street on the east westward to Twenty-seventh street, and from K street on the south north to W street, or Wyoming avenue. In this area are the British and several other Embassies, and a population estimated at 30,000 people. It therefore seemed that the church should be kept in this important and spiritually-needy neighborhood.

Waiting Upon God

The problem of securing a suitable site in this neighborhood where land is very expensive and for the most part occupied by buildings, was a very difficult one. After much prayer and study of the locality, Mr. Bird was led a year ago to take one step toward what seemed a most desirable but almost impossible solution of the problem; and then to leave the development of the matter entirely in God's hands without any further effort on his part.

The projected parkway, it will be remembered, was to run within 100 yards of the land now owned by the church. If the government should decide to change its "taking line" (as indicated in the accompanying sketch) and purchase over 20,000 square feet additional land for the park, including the generous triangle marked "A" in the illustration, it would bring the parkway within 75 feet of the present church property.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Korea—As the subject for Foreign Missions in October is "Korea," this letter from Rev. Dwight Wim, of our Korean Mission, seems especially timely:

The arbitrary division of mission work into four branches—Evangelistic, Educational, Medical, and Literary, is a familiar one. During the 12 months covered by this report it has fallen to my lot to have part in each one of these departments of our work.

From May until the middle of September I was acting principal of the Boys' School of 300 students. My term of office was of sufficient length to give me a keen appreciation of the problems in our education work; problems greatly enhanced by lack of proper equipment and sufficient budget. It was long enough, too, to make my welcome to Mr. Eversole as he took up the work again a very sincere one!

For two months in the winter before Dr. Timmons came and while Miss Kestler was on her vacation, I was placed in charge of the hospital. My duties were merely those of superintendent and treasurer, the actual medical work being carried on very efficiently by our two Korean doctors and the nurses and assistants.

My "literary work" consisted in a translation job assigned me by the Presbyterian Council. Two weeks were given to the completion of this work after it had been begun and worked on at intervals during a much longer period.

Of course during the whole year my regular evangelistic work has been carried on. More than 40 churches have been under my care, all of which I have visited once for examinations and administering the sacraments; and three-fourths of the number I have made two visits to. The usual time has been spent in teaching in Bible classes in the Bible Institute—always a delightful and inspiring part of the work.

One of the chief regrets of the year is that little time has been left for extension work among the heathen; though I have directed the Korean assistants in the work of carrying the Gospel to unevangelized sections. This work has been richly blessed—several new groups having been started. Another regret is the falling off in contributions to helpers' salaries and to the various church causes. It has been a most stringent year financially for the Koreans.

There is much to thank God for. About 80 souls have been baptized and received into the churches; 16 children of believing parents baptized; while 175 new believers have been enrolled in the catechumenate during the year.

Life and growth is evidenced in other ways. Several new church buildings have been erected. One group that had long since outgrown its small church has finally gotten together several hundred yen (50c) and purchased a nice large building which has been converted into a place of worship. There are more schools in connection with the work in this field, seven of which receive aid from the mission to the extent of half of a teacher's salary. There is a decided increase in the number of students attending the station schools from the churches in the field; one church 70 miles from Chunju sending five boys to our Chunju Academy. Two young men are attending the Theological Seminary in Pyeng Yang.

It has been a joy to administer baptism for the first time in new groups. One, in what is perhaps the largest village in Korea, is like the Church of Berea, literally "searching the scriptures" daily. Nearly every night during the winter the little group of new believers gathered to read and study God's Word. I was astonished when examinations were given to see the progress they had made in a knowledge of the Bible. The helper who heard the answers to the questions I asked, said to me, "They have answered like those who have been studying the Bible for five years instead of one." Surely God is fond of them who seek Him!

Chunju, Korea, Asia.

Suggestions for Auxiliary Rally Day, October, 1923

—The two important elements in a successful Rally Day meeting are the attendance and the program. Little is accomplished if you have a crowd and a poor program, or if you have the best of programs and only a few faithful souls are there to hear it! So let's first consider how we can secure a good crowd.

Attendance

1. Printed Invitations—Invite every woman in the church and congregation to come by mailing her one of the attractive Rally Day invitation cards issued by the Auxiliary office (50c per 100). Don't be afraid to use the invitations generously. Perhaps you would like to invite some friends of other churches as visitors, or some neighbors or acquaintances who have no church affiliations.

2. Church Bulletins—Have notice of Rally Day meeting in your Church Bulletin for at least two Sundays in advance of meeting.

3. Newspapers—Often the news section of your local paper is open for such announcements. Get all the publicity possible for the meeting in advance, and after it is over have it well written up for local papers.

4. Circle—Chairmen—At your executive board meeting which you should hold as soon as possible, confer with the circle chairmen and secure their help in getting out all members of circles on Rally Day. Perhaps the chairmen themselves would like to mail the invitation cards to members of their circles. Start a friendly rivalry between circles to see who can have 100 per cent attendance of circle members, plus guests who are possible members.

5. Advertise—Advertise the meeting by word of mouth! Talk about it! Let everybody know it is going to be a great meeting and you want them to come.

Program—Two programs are furnished in the Year Book. One on Korea and one on "The West." If you had Korea for last Rally Day perhaps you would like to exchange this year and take "The West" for the Rally

meeting and give Korea for the circle meeting. Do as you think best about that. Both programs are good. If you wish, a young woman dressed as a "Cowgirl" may bring "radiograms from the Rio Grande," these being items on the West from the October Survey. She may wear riding boots with spurs, riding costume with handkerchief knotted about her neck and sombrero hat. Other articles on the West from the October Survey may be added to the program. Whatever program you use, be sure to call the roll by circles. One or two musical numbers may be used.

Accessories—Have the place of meeting as attractive as possible. Use flowers and greenery in profusion all arranged by the committee or circle on decoration appointed at the executive board meeting, but not necessarily from their number.

The committee or circle in charge of social hour should have suitable refreshments daintily served perhaps by members of the girls' circle.

The hostess committee or circle should greet arrivals if the meeting is in a home or usher them to seats if in the church. They may also see that strangers are introduced and all are pleasantly located during the social hour.

Use as many women as possible in getting ready for the meeting. The more people interested in and responsible for the meeting, the more certain is its success.

Souvenirs—If you wish appropriate souvenirs these may easily be made by cutting the outline of either a sombrero or Korean hat out of cardboard and writing "Auxiliary Rally Day, 1923" on it and running a ribbon through top so it may be easily tied or pinned to dress. The girls will gladly make them for you.

Last and Most Important—Set to work promptly with prayer and dependence upon God and your fellow officers in the Auxiliary, determined that you will start the last half of the church year with the greatest meeting you have ever had, and success will crown your efforts.

Begin now.

The Woman's Auxiliary Presbyterian Ch., U. S.
273-277 Field Bldg., St. Louis, Mo.

OLD MOTHERS

I love old mothers—mothers with white hair,
And kindly eyes, and lips grown softly sweet,
With murmured blessings over sleeping babes.
There is something in their quiet grace
That speaks the calm of Sabbath afternoons;
A knowledge in their deep unflinching eyes
That far outstretches all philosophy.
Time, with caressing touch, about them weaves
The silver-threaded shawl of age,
While all the echoes of forgotten songs
Seem joined to lend a sweetness to their speech.
Old mothers, as they pass with slow-timed step,
Their trembling hands cling gently to youth's
strength;
Sweet mothers, as they pass, one sees again
Old garden walks, old roses and old loves.

—Presbyterian Witness.

Charlotte, N. C.—Monday afternoon, over 400 women of the congregation of the Second Presbyterian Church gathered in the church auditorium to hear an address made by Miss Mattie S. Tate, returned missionary from Chunju, Korea, who is supported in the mission field by the Woman's Auxiliary. Miss Tate made a most interesting talk on her work, describing the conditions and needs of Korea.

Following, at 4:30 o'clock, a reception was given in honor of Miss Tate in the club rooms of the church, which were most beautifully decorated for the occasion with autumn flowers and foliage, and potted palms.

At the head of the receiving line stood Mrs. A. A. McGeachy, wife of the pastor of the church, who presented the callers to the president of the Auxiliary, Mrs. Harry J. Spencer, who in turn introduced them to Miss Tate. Also receiving were: Mrs. H. N. Pharr, secretary of foreign missions; Miss Lilly Long; Mrs. James Parter, treasurer of the Auxiliary; Mrs. James B. Spillman, vice-president of the Auxiliary; Mrs. Clyde Sloan, secretary; and Mrs. William R. Wearn, a past president of the Auxiliary.

Delicious refreshments were served, and a very delightful social half hour held.

Durham, N. C.—We have just finished studying the Home Mission text-book, in the Woman's Auxiliary of the First Presbyterian Church, of Durham, N. C. The method used in the study of this book, "The Child and America's Future," was a change from our usual one. There were several features connected with its presentation which we thought might be helpful to some other organization.

The secretary of home missions, Mrs. W. F. Franck, had been studying the book during the summer, and had the work carefully outlined. In our Auxiliary, we have 11 circles, and each circle leader was asked to have the book presented to her own group of women. The various groups came together for two afternoons, taking five chapters in the book, with one, sometimes two leaders, for each chapter. The sixth chapter was presented on the third day, being an evening service to which all were invited. The secretary of home missions had dramatized this chapter, calling the little play "Begin at Home," showing how practical application could be made of the principles taught in the book. This was given in a simple, earnest and most effective way.

In the study, there were 146 women in attendance, there were 61 active leaders, and there were 60 text-books used. One of the circles went to a mission church and studied the book with the women of that church.

The book proved to be most interesting, and we consider the class a great success, both from the standpoint of the number of women who were interested and the leadership developed.

Steele Creek Church has this item on its calendar: "Hats off to the Ladies' Auxiliary again, for they have

given the manse a new coat of paint, for which the occupants are very thankful."

Auxiliary Notes from Hickory—Mrs. E. F. Reid Synodical president, and Mrs. Z. V. Turlington, Presbyterial president, are to be guests of honor at the October Auxiliary rally meeting.

The executive committee has made plans for an active campaign for "Church Paper Week." The enrollment in the home mission study class promises to be the largest in the history of the Auxiliary.

The September meeting was in the nature of a Japanese tea party. At this meeting Mrs. R. B. Peery, a Lutheran missionary for 14 years to Japan, made a most interesting talk.

The five circles of the Auxiliary are using Mrs. A. Kew's studies in stewardship as a Bible study. A special set of questions were prepared for these studies and pasted in each book.

The Auxiliary is putting on a monthly 15 minutes program in the Sunday School. This work, under the direction of the president of Auxiliary, Mrs. E. D. Yoder, is perhaps the outstanding feature of this year's work.

Fayetteville, N. C.—The Highland Church Auxiliary is looking forward to a week's Bible study during November, with Mrs. Margaret Russell as the teacher. The Auxiliary is hoping not only to give this great opportunity to the members of the church, but to the public.

Mt. Vernon Springs, N. C.—The "Group Conference" for Chatham County Auxiliaries, held at Mt. Vernon Springs Church, Sunday afternoon, September 30th at 3:00 o'clock, was a real success. The program was prepared by Mrs. Lacy, the district chairman.

The meeting was opened with a most helpful devotional by Miss Estelle McIver. An interesting paper on Prayer was read by Mrs. H. A. Russell, secretary of spiritual resources. Mrs. J. M. McIver gave some timely suggestions on "Best Methods of Work," and Miss Estelle McIver, who has been connected with the Lees-McRae Institute for a number of years, told of the good work that has been accomplished there. We were most fortunate in having Mrs. W. L. Wilson to present the needs of Elise High School in a most earnest and appealing way. The Auxiliaries decided to furnish a room in the new building at Elise. The attendance was good and attention fine.

Chester, S. C.—Purity Church, in its "calendar," records another activity of its Woman's Auxiliary that might carry a suggestion to other Auxiliaries. "Keeping the Church Beautiful" is a real service for the women of the church: "The ladies of the Auxiliary are asked to have the annual 'Clean Up Day' in the church on Friday, October 12th. The assignment is as follows: Circle No. 1, Junior Department; Circle No. 2, Beginners Department; Circle No. 3, Auditorium; Circle No. 4, Gilmour Room; Circle No. 5, Kitchen; Circle No. 6, Church; Circle No. 7, Session Room."

Charlotte, N. C.—From the calendar of October 7th it appears the Second Church is not neglecting its women—also the women are not neglecting "Home Missions." "The prayer meeting of the Woman's Auxiliary will be held, as usual, in the club room, Wednesday morning at 10:30 o'clock. The leader this week is Mrs. E. F. McGowan.

"Circle No. 10, Mrs. O. M. Norwood, leader, will meet two hours each week, for three weeks, in the club room of the church, for the study of the Home Mission text-book. The meetings this week are on Tuesday and Friday, at 3:30 o'clock in the afternoon.

"Circle 12, Mrs. R. H. Lafferty, leader, will meet for the study of the Home Mission text-book, in Mr. Spencer's class room, on Monday and Thursday afternoons of this week, at 3:30 o'clock.

"Circles 7 and 17, leaders, Mrs. W. L. Hand and Mrs. C. N. Gillette, will meet in the club room of the church, Wednesday morning, at 11:30 o'clock, for the study of the Home Mission text-book. The members are requested to bring their luncheons.

"Woman's Bible Class business meeting is postponed one week and will be held Tuesday, October 23d, at which time Dr. McGeachy will give a lecture on Church History."

Rally Day!—Breathes there the woman with soul so dead she does not respond to the cool, crisp message of a saucy October morning?

That mysterious "something" in the air imbues one with a spirit of energy which ought to make the October Auxiliary meeting the big thing of the whole year. This is the time for ambitious new presidents and other officers to make strenuous efforts to get every woman in the church to the Rally Day meeting.

Send each one an invitation card, and if she is a stranger or a rather indifferent member, follow it up with a telephone call or an offer to accompany her to the meeting. If she never does come to another one get her to attend this, and see that she is welcomed and made to feel that her presence there means something to the other women.

For invitation cards and suggestions for an attractive meeting, write to the Auxiliary Office in St. Louis, Mo. A good, clean start goes a long way toward making the same kind of finish.

Greensboro, N. C.—A total of 151 persons, the largest number in many months, attended the meeting of the Woman's Auxiliary of the First Presbyterian Church yesterday afternoon and heard an interesting program centering on foreign missions. Mrs. Lunsford Richardson was in charge of the program and made one of the most important talks. She spoke of the need of foreign missionary work and especially emphasized the necessity of each circle's studying the situation and having a clear idea of the extent of the field and the nature of the work being done. Special messages from several missionaries supported by the church were read by Mrs. Richardson.

A message from the Montreal conference was brought by Mrs. W. C. Smith and a delightful solo by Mrs. W. H. Stone added much to the enjoyment of the meeting.

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR, COLUMBIA SEMINARY, COLUMBIA, S. C.

EDITOR'S LOOKOUT

On October 26th through the 28th the North Carolina E. Union will hold what is being termed its "Quarter a Century" convention, with the Greensboro First Church and the Greensboro Endeavorers as hosts. The list of speakers and leaders is a splendid one, with our Presbyterian folks taking a large part in the leadership.

The list, as yet incomplete, includes Mr. Clarence Hampton, Field Manager of the C. E. World; Southern States Secretary Charles Evans; Dr. R. F. Kirkpatrick, Anderson, S. C., Presbyterian Church; Dr. A. E. Cory, formerly of the Men and Millions Movement; Miss Mamie Cole, All-South Junior Field Secretary; Field Sec-

retary Frank Wilson, of North Carolina; Field Secretary Bert Jones, of South Carolina; Wilkes Dendy, Director of Religious Education in the First Presbyterian Church, of Gastonia.

Entertainment will be on the "bed and breakfast" plan, this available for those registering in advance with Miss Eunice Long, Greensboro. The prospect is that there will be a fine attendance and a great spiritual uplift for the young people.

About this time, we imagine, some of our young people are comforting themselves with the thought that the leaders of the society or class have gone away to school and the work cannot do anything more than die peace-

fully. If there are any who think thus, let them be up and doing. If the work in the past has been of the right sort, those who have gone away will help where they now are. Their going has left not only a challenge but an opportunity for those behind to press forward and fill the gaps. Any other plan would spell the end of growth. If the trained leaders stayed on forever, others would have little opportunity to expand. If those behind fail to make a special effort to keep the work up to the highest point even after some have left, they miss an opportunity and fail in a duty to themselves and the church. Fearful ones, we hope you are few in number; and we hope you will take courage and press on, encouraging your pastor and strengthening yourself.

Sunday School

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

OCTOBER 14, 1923

ISRAEL, A MISSIONARY NATION

Lesson: Exodus 19:1-6; Isaiah 43:9-11; 45:20-22

GOLDEN TEXT—"Ye shall be unto me a kingdom of priests, and an holy nation"—Exodus 19:6.

SCRIPTURE LESSON

Ex. 19:1 In the third month, when the children of Israel were come forth out of the land of Egypt, the same day came they to the wilderness of Sinai.

2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the children of Israel, I have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.

6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

Isa. 43:9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, This is truth.

10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

11 I, even I, am the LORD; and beside me there is no Saviour.

45:20 Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that I set up the wood of their graven image, and pray unto a god that cannot save.

21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me: a just God and a Saviour; there is none beside me.

22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

SHORTER CATECHISM

Q. 58. What is required in the fourth commandment?
A. The fourth commandment requireth the keeping holy of God such set times as he hath appointed in his word: expressly one whole day in seven, to be a holy Sabbath to oneself.

Our lesson presents Israel's relation to the other nations of the world and the peculiar relation it sustained to Jehovah. Israel did not receive Messiah and the Gospel salvation for itself alone, but in trust to be imparted to the rest of mankind. Their functions are clearly described in the passages cited. It was their duty to make known to the world the Christ and the salvation from sin that He offers to all mankind. Some of them were faithful to their trust and others were rebellious. We will consider "Israel Chosen as God's Treasurer; A Kingdom of Priests; A Holy Nation; Their Functions to Attest the Unity of God; They Bear Witness to the Folly of Idolatry; Jehovah the Only Saviour."

Israel Chosen as God's "Treasurer, a Kingdom of Priests, a Holy Nation"

The first article in the creed of the chosen people is "Hear O Israel, our Lord is one God." It was a protest against the universal tendency of mankind to worship many gods. Israel would be Jehovah's treasure, "A kingdom of priests and a holy nation" if they "Kept His voice." They became His treasure because He committed to them the Redeemer and the Gospel salvation for all mankind. As the priests drew nearer to God than the people, so Israel had better knowledge of Jehovah than other nations. As through the priests the people approached the Holy Ghost, so through Israel the more ignorant nationalities could draw near to God. They thus might become a "Nation of Priests." Had they as a nation obeyed God's voice and given the Gospel to perishing men, they might have become a "Holy nation, devoted to Jehovah's service."

II. Israel's Function to Attest the Unity of God

There is no function more important, for if received it destroys all idolatry, material and spiritual. If Jehovah is the self-existent and eternal God, having all wisdom, power and excellence, there is no room in the universe for any other. In the 43d chapter of Isaiah the Almighty claims to be God alone. He says, "Before me there was no God formed, neither shall there be after me." "I even I am Jehovah and besides me there is no Saviour." Though Israel was appointed to testify to there being only one God and had ample evidence of the fact, yet they often fell into the grossest idolatry and rejected as Messiah, Immanuel or God manifested in the flesh.

III. Israel Testified to the Folly of Idolatry

In the 45th chapter of Isaiah the prophet declares the folly and wickedness of worshipping the work of men's hands. He says, "They have no knowledge who set up the wood of their graven images, and pray unto a god that can not save." This is only one of the passages where this same prophet ridicules the worship of idols. He says, "Men nourish a tree, burn part of it in the fire with a part roasteth a roast, and of the residue maketh a god and boweth down thereto." Israel as a nation instead of imitating the benighted heathen should have attested the folly of such a course and have condemned an idolatry insulting alike to the one true God and to the reason of man.

IV. Jehovah the Only Saviour

In Isaiah 45:21-22 it is declared "There is no God else beside me, a just God and a Saviour there is none beside me. Look unto me and be ye saved all the ends of the earth, for I am God." Two truths are expressed in these words. First that salvation from sin is offered to mankind. The whole human race are tendered its blessings, and Israel was only an agent for making it known to them. By this same prophet it is affirmed that the Messiah, the Saviour to come, was a "Light to lighten the Gentiles as well as the glory of God's people Israel." It is also declared of the Christ, "The Gentiles shall come to thy light and kings to the brightness of thy rising." The other truth here inculcated is that "The Saviour of fallen man must be God." The speaker here bases his claim to be a Saviour upon his godhead. God only can regenerate, atone, pardon, justify, sanctify, perfect and elevate to divine sonship and eternal life.

Christian Endeavor

(Mr. Garth, because of pressure of duties, has asked Mrs. W. B. Lindsay, of Charlotte, wife of the pastor of Chalmers Memorial A. R. P. Church, to prepare the discussions for C. E. topics this week and next.)

CHRISTIAN CITIZENSHIP

- M., Oct. 15—Respect for Law: Rom. 13:1-8.
- T., Oct. 16—Work for Peace: Jer. 29:7.
- W., Oct. 17—Jesus' Example: Matt. 17:24-27.
- T., Oct. 18—Citizens' Rights: Acts 22:24-30.
- F., Oct. 19—Administration of Justice: Exod. 23:1-3, 6-9.
- S., Oct. 20—A Force for Right Living: Luke 3:1-14.

Sun., Oct. 21—Topic. What Is Christian Citizenship? Isa. 62:1-7. (Citizenship Day.)

How does good people's neglect of politics help evil men?

How can we improve our city's government?
Why is citizenship a duty?

For the Leader

Let the leader emphasize the following from the Scripture reading: Isa. 62:1-7. V. 1: There is no rest for the good citizen. There are always evil to fight. V. 2: A righteous city is an example to other cities. It at-

tracts attention. V. 3: No city can be glorious until it is righteous. V. 4: Sin makes desolate. God can take no pleasure in sin. V. 5: God rejoices in the way of the righteous. V. 6: The citizen must be a watchman. He must cry aloud. V. 7: One of the most powerful weapons of the citizen is unceasing prayer.

Who Are Citizens?

The fourteenth amendment says: "All persons born or naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States and of the state wherein they reside."

What Is Citizenship?

Ashley defines citizenship thus: "Citizenship is the sum total of those rights and duties which come to us from our membership in this American nation." It is social, it is universal, it is natural.

What Is Christian Citizenship?

Christian character is the basis of Christian citizenship. Paul with a few bold strokes of pen has sketched nine elements of Christian character in Gal. 5:22-23: love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.

The Five C's in Citizenship

Some one has said that there are five C's in citizenship. The first C is courage. Moral bravery as well as physical, the willingness to stand for the right even when it is unpopular. Another C is cheerfulness. Looking on the bright side, being happy and optimistic. Another C is courtesy. The courteous greeting, the thoughtful consideration of another's need. Co-operation. The spirit of working with and for others. The last C is Christianity. "The outliving of the inliving Christ," as Dr. Schofield puts it.

MARKS OF A CHRISTIAN CITIZEN

Respects Law

A Christian citizen will not only keep law, but will see to it that others keep it. To wink at law is to aid and abet evil. "The spirit of patriotic Americanism should combat the present dangerous tendency toward disobedience of law," declared General Pershing in a recent address. "Moral standards have become materially weakened. The criminal elements of society are less cautious in their activities. It is time for all citizens who cherish our heritage of free government to assert themselves and cry out against lawlessness and immorality. We must stand for enforcement of the law or concede that free government is a failure. Open adherence to lofty ideals is quite as essential now as during war time."

Works For Peace

A Christian citizen works for peace. "Peace" is the Christian's watchword. Peace must be followed in the home, in the state, in the nation, and in the world.

Respects Other Peoples

A Christian citizen respects the capacity of other peoples. He does not dwell upon the defects of others but upon their potential possibilities and promises. He is enthusiastic over the advance of humanity.

Responds to Human Need

A Christian citizen is responsive to human need. He endeavors to respond to appeals for help. The Associated Charities, the Salvation Army, the Y. M. C. A., the Y. W. C. A., the Church causes find a sympathetic response to their calls.

The Psalmist Pictures a Christian Citizen

In the 15th Psalm we read that "He walketh uprightly, worketh righteousness, speaketh the truth, backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor, contemns vileness, honors those who fear the Lord, changeth not his vows, putteth not his money out to usury nor taketh reward against the innocent.

Paul Pictures a Christian Citizen

In the 13th chapter of I Corinthians, Paul says that a Christian is patient, kind, not envious, not proud, not conceited, is not discourteous, is unselfish, has good temper, has a pure heart, does not rejoice in iniquity, but does rejoice in the truth. (Vs. 4-7).

Jesus Pictures a Christian Citizen

In the fifth chapter of Matthew, Jesus pictures a Christian citizen when He says, Blessed (or happy) are the poor in spirit, they that mourn, they that are meek, they that hunger and thirst after righteousness, they that are merciful, that are pure in heart, that are peacemakers, and they who are persecuted for righteousness' sake.

WORTHWHILE BITS IF NEWS

The Senior Christian Endeavor Society of the First Church, Wilmington, N. C., has recently had a reorganization meeting and made plans for an aggressive work. The new officers are a reasonable guarantee that good things are in store. These are: George Mitchell, president; Marion Sluffler and Jas. McKoy, vice-presidents; Miss Helen Watson, recording secretary; Miss Estelle Benton, corresponding secretary; Mr. White, treasurer; Miss Russell, church secretary, Intermediate superintendent; Mrs. W. H. Howell, Junior superintendent. Most of these officers, together with Rev. W. W. Morton, assistant pastor, will attend the State C. E. Convention in Greensboro, October 25-27.

Mrs. M. C. McDonald, of West End, N. C., reports that the Junior Endeavorers of the Presbyterian Church there hold their meetings on the church lawn each Sunday evening during the summer. Mrs. McDonald tells us that the children attended well and showed much interest. A summer Sunday evening out in God's great open is calculated to help attendance.

Columbia, S. C., has gathered there this winter a number of Christian Endeavor workers. Wyatt A. Taylor, former field secretary and former South Carolina Union president, is a resident of Columbia, city editor of the Columbia Record. Mrs. Taylor is treasurer of the All-South C. E. Extension Committee. At Chicora College is Miss Emmie Osteen, secretary of the South Carolina Union. At Columbia Theological Seminary are S. Wilkes Dendy, former field secretary; B. S. Hodges, one of the South Carolina District presidents; S. P. Bowles, former officer of the Florida Union, and Arnett Gamble, former president of the Georgia Union. J. Arthur Flanagan, president of the South Carolina Union, is planning to enter the seminary in a few weeks.

We have been furnished with the following news from a recent issue of the city newspaper of Hendersonville, N. C.: "Last Sunday evening the Junior and Senior Endeavor of the Presbyterian Church held a joint meeting at the church house, and Miss Hallie Covington, a returned missionary from Korea, gave a most interesting talk of her work while there. She showed many articles of native workmanship which she had brought back with her. Among them was a very quaint costume for a child. Little Miss Jimmy Reid dressed in this native Korean costume, excited much attention, and gave a striking touch of oriental color."

"The Juniors and Seniors entertained at the church house last Wednesday evening with a picnic supper. The honor guest was Mr. Frank Wilson, who is the field secretary of the Christian Endeavor of North Carolina. Music was enjoyed for some time after the supper, and then Mr. Wilson gave a very splendid talk on 'Christian Endeavor Work.'

"Several out-of-town guests were there: Miss Hallie Covington, returned missionary from Korea; Mr. McKay, who is supplying the pulpit during the absence of Dr. Wilds, and Miss Wilfong and Miss Bowen, of Rugby."

The Chattanooga City C. E. Union held a city-wide tennis tournament, closing on Labor Day. Preliminaries were disposed of beforehand and the finals were played Labor Day at the City Union Outing on the top of Look-out Mountain. The playing started at 10 in the morning and lasted until nearly 10 at night. The awards were handsome C. E. trophies, donated by leading Chattanooga firms and C. E. leaders. A few nights after the tournament Miss Margaret Ferger, one of the Endeavors, gave a recognition party to the players and a number of C. E. leaders.

The talents, our today, may be demanded by the Owner tomorrow.

A sense of duty may not be the highest motive, but the best men are moved by it.

Church News

BARIUM NEWS

One of the outstanding events of the week was the lecture Friday night by Dr. Frazer, of Queens College. It is no light undertaking to drive from Charlotte to make a 40-minute speech and then back again the same night, but the appreciation of all who heard Dr. Frazer was enough to repay any one for the effort.

Our football team gets better and better, being defeated badly by Statesville, not so badly by Mooresville and not nearly so badly by Davidson High School, whom we consider the best team of the three. By the way, this last game was played on Richardson field at Davidson and is the first match-game played on this magnificent place. When you go up to see the wonderful games that will be played there just remember that we started it off.

The time for Presbyteries is right now upon us, the General Manager attending two during the week, Wilmington and Fayetteville, Synod comes next, with a weeks grace in between.

Our run of visitors continues, the largest delegation from one place this week being from Cramerton. The Bible class came over, and in addition to looking over the whole place, signified their intention of taking upon themselves the entire support of a child. This is going to be a fine thing not only for us but for them, as they will get much pleasure out of doing this good work.

Passers by on Sunday may have been startled by seeing several Indians in full war paint and feathers emerge from one of the buildings, we want to assure them that there has been no massacre here but only an organization of Junior Christian Endeavorers.

We are beginning to see daylight in the farm work, most of the corn being cut, but only about half of the hay is up. Then right ahead of us is the preparation of the wheat land, and wheat planting. The coming of cool weather adds to the darning too, so the girls have their troubles too.

Madeline Hunt and Vanilla Bolden spent the weekend in Greensboro, they having worked at Montreat all summer without a chance to visit their people.

REV. S. H. HAY, SR.

Rev. Samuel Hutson Hay died at Boiling Springs, S. C., September 21, 1923. He was born at Columbia, S. C., and was graduated at Columbia Theological Seminary. He was licensed April, 1889 by the Presbytery of Charleston and ordained by the Presbytery of Bethel, 1890.

He held pastorates in various sections of South Carolina, doing quiet and faithful work. Such men are the bone and sinew of our ministry, and deserve the highest honors. Their history is found in the souls converted and in the saints built up. Their works do follow them.

NORTH CAROLINA

Brevard—John R. Hay, pastor of the church of Brevard, is spending a part of his vacation attending the Sprunt lectures given at Union Theological Seminary, Richmond, Va.

Steele Creek—The new Sunday School building is fast taking shape, and in a short while we will have the building completed. It is evident to all who have examined the building that it is going to be a model structure for religious education. It will be a happy day when the Sunday School can move in these commodious quarters. It will call for a reconsecration on the part of every one to the study of God's Truth, and for more efficient work.—Bulletin.

Burlington — Shiloh Church has just passed through a refreshing series of revival services, in which the pastor was assisted by Rev. R. H. Stone, of Jefferson, N. C. For ten days Mr. Stone preached most earnestly, persuasively and effectively, and the services were attended by large and interested congregations. Mr. Stone is a young man of fervent zeal, of decided ability, and of most agreeable personality. A number of new members were received by the session, as the visible fruits of these services, and were publicly baptized and confirmed by the pastor last Sunday.

Wm. P. McCorkle.

Salisbury, First Church—During the past six months there have been 52 additions to the membership of this church. An increase of \$1,000 has been made to the salary of the pastor and an assistant to the pastor has been secured. A "hut" for the young men's Bible class has been erected and the young women's Bible class is asking for larger quarters. Eighty-seven young people are at work in the Christian Endeavor societies. A church nursery has been organized and fitted up, so that parents with young children may attend church services. One hundred and fifty men and women are enrolled in the adult classes.

Mooresville—On the last Sunday of September elders W. R. Grey and C. H. Hamilton, members of the commission appointed by Concord Presbytery to complete the work of organizing a church at Brawley school house, four miles west of Mooresville, were present and took part in the work. Min-

isters present were Rev. Dr. J. M. Clark and Rev. F. Hollingsworth, of Statesville, and Rev. R. White, of Mooresville. The sermon was preached by Mr. Hollingsworth. The church has been named in honor of Rev. J. Kemp Hobson, now of Luebo (African) mission, who as a student at Davidson College some years ago showed such interest and worked so faithfully in the establishment of Sunday School there and arranging for preaching services at stated intervals.

Wallace—Rev. Geo. M. Matthis, of Clinton, N. C., conducted a series of evangelistic services in Willard Presbyterian Church, beginning on Monday night, September 3d, and closing the following Sunday night. The attendance was good, especially the night services, and the attention by the congregation was marked. Mr. Matthis is a gifted speaker and presents the Gospel in a manner that arrests the attention and excites the interest of hearers. The people heard with gladness of heart, and, we believe, some of them at least, have been stimulated to greater activity by these services. There was one addition to the membership of the church.

Burlington—The congregations of Piedmont and Shiloh churches have acceded to the request of Rev. Wm. P. McCorkle, that they consent to the dissolution of the pastorate. Both churches have asked him to serve as supply until next Spring meeting. Presbytery, should they not succeed in securing a pastor by the 1st of January next. It is his earnest desire to be relieved, if possible, by that time. Mr. McCorkle does not propose to retire from all ministerial work, being still in vigorous health, preaching every Sunday with his wonted energy. But he wishes to be relieved of pastoral responsibilities and desires to devote his time to pulpit supply work together with evangelistic work, as the churches may need his services.

Macedonia—This church has just closed an interesting and profitable meeting September 24-30, in which the pastor, Rev. W. L. Baker, was assisted by Rev. S. B. Lyerly, pastor of St. Paul Presbyterian Church of Charlotte. Mr. Lyerly preached plain, straight-forward and forceful sermon throughout the whole week. The whole church was revived by these sermons delivered in the power and demonstration of the Spirit and 20 new members were added to our number—19 on profession of faith and one by letter. Mr. Lyerly has endeared himself to the whole community. We feel indebted to St. Paul Church for so graciously lending him to us for this season.

A promising Sunday School has recently been organized in this church and the pastor is very much encouraged about this part of his work.

Gastonia, Charles B. Armstrong Memorial Church—Rev. Geo. W. Sheffer, of Little Rock, Ark., formerly field worker for Assembly's Sunday School and Young People's Committee, closed an eight-day meeting at this church Sunday night. The meeting was in connection with the county-wide evangelistic campaign to "Win Gaston County for Christ." Mr. Sheffer carried home to the hearts of his hearers the "Old, Old Story" of Jesus and His love in a manner that testified to his sincerity and earnestness as a most forceful preacher of the Gospel. Eighteen united with the church during the meeting, with many more to come next Sunday. The meeting was the best ever held in this church and the love and loyalty of the members demonstrated as never before.

Albemarle—It has been a great pleasure indeed to have had Rev. and Mrs. J. S. Nisbet, of Korea, in our midst for the past week. Dr. Nisbet spoke to the congregation both Sunday morning and evening telling in a most interesting manner of their work over there. The same old story of woman's condition in the Orient is brought back—and what the Gospel means to her. The church was filled to overflowing at both services. He also spoke to the Junior Endeavorers in the afternoon, carrying his sermon "in a basket," which the children enjoyed to the utmost.

Mrs. Nisbet talked to the Senior Endeavorers and the Woman's Auxiliary. She is an unusually interesting speaker, and her message from the women and girls was most touching. The simple child-like faith of the Korean Christians was often spoken of.

We deem it a great privilege, and it lends impetus to our work, to have our returned missionaries visit us. They are always heartily welcome.

Rev. D. B. Green, Pastor.

Mooresville, First Church—Our Rally Day Vacation Bible School in June was quite a success. It continued two weeks and enrolled in all 154 scholars. Average daily attendance was 110. Some 35 or 40 persons took part as regular teachers, story-tellers, givers of habit talks, or directors of hand and craft work and leaders of music. The school closed with an exhibition of its work which made a fine showing.

At the July communion service five splendid boys were received on profession and three other persons by letter. Three infants were baptized.

Mr. Dwight M. Chalmers, a first year man from Union Seminary, in Virginia, was assistant to the pastor this summer and has rendered most efficient service. In the absence of the pastor on vacation Mr. Chalmers, assisted by Rev. Mr. Clontz, of Cornelius, held a meeting at our mission at Brawley's, with the result of adding six to the church; two on re-affirmation and four on profession. Last Sun-

day, September 30th, a commission met there and organized a new church with 18 members and two officers. The name given the church was Hobson, in honor of Mr. J. Kemp Hobson, now one of our missionaries in Africa, who first began work at this point by organizing a Sunday School.

Wilmington Presbytery met at South River Church, near Garland, N. C., September 25, 1923, at 11 A. M., and the opening sermon was preached by the retiring moderator, Rev. D. M. McGeachy. Present 22 ministers and 30 ruling elders.

Officers—Rev. R. E. McClure, moderator; ruling elders, F. B. Johnson and Faison Witherington, temporary clerks.

Dismissed—Rev. W. A. Nicholson, to Fayetteville Presbytery; Rev. J. S. Crowley, to Harmony Presbytery.

Presbyterial Sermons—Rev. W. H. Goodman, on "The Appeal of Presbyterianism to the Unsaved;" Rev. J. M. McBryde, on "Original Sin."

Corresponding Members—Rev. C. G. Vardell, D.D., A. W. Crawford and W. M. Currie, of Fayetteville Presbytery.

Popular Meeting—A popular meeting was held in the interest of Sunday School extension. Short, but interesting addresses were made by Revs. J. M. McBryde, W. W. Morton, W. M. Baker and Mr. J. M. Harvey, Sunday School missionary.

Stated Supply—Faison Church was granted permission to invite Rev. W. H. Armistead to serve as stated supply until the next meeting of Presbytery.

Presbytery accepted the invitation to assume joint control of Flora Macdonald College.

Rev. J. J. Murray was re-elected Presbyterial secretary of the Progressive Program.

Committees—Permanent committees were elected, on Men's Work, Young People's Work, Assembly's Home Missions, and Synod's Home Missions.

Adjourned Meeting—During Synod at Graham, N. C.

Next Stated Meeting—Southport, April 15, 1924, 8 p. m.

Fayetteville Presbytery met in its 221st regular session at West End, N. C., September 25, 1923, with an attendance of 36 ministers and 57 ruling elders.

Organization—Rev. G. F. Kirkpatrick was elected moderator and Rev. J. W. Goodman, temporary clerk.

New Church—A commission was appointed, with Rev. A. T. Lassiter as chairman, to organize a church near the J. Van Lindley Nursery in Harnett County, it the way be clear.

Candidates Received—Geo. B. Ward, First Church, Fayetteville, J. A. Sherrill, Sherwood Church and J. W. Morris, Flat Branch, were received under the care of Presbytery as candidates for the ministry.

Ministers Deceased—Two ministers have died since our Spring meeting, namely, Rev. J. D. A. Brown, of Aberdeen and Rev. C. V. Cavitt, of Sanford.

Presbyterial Sermon—Rev. D. L. Jones gave us an excellent sermon on "The Virgin Birth of Christ," and he was asked to furnish manuscripts of it to the Presbyterian Standard for publication.

Special Prayer—Two of our brethren who are sick, Rev. Dougald Munroe and ruling elder Dr. Gilbert McLeod, of Carthage, were remembered in a special prayer.

Synod's Home Missions—This cause was represented by the superintendent, Rev. A. W. Crawford, and the report presented by the chairman, Rev. R. A. McLeod, showed an appropriation for the Synodical year, now closing, of \$64,000, and receipts up to September 20th, of \$52,000. All churches are urged to send in to the treasurer all money now on hand for this cause.

Stewardship—This was ably represented by Mr. J. B. Spillman, Synod's Secretary, and by Mr. J. A. Hafner, of the Assembly's Stewardship Committee, who spoke specially of the Equipment Fund.

The Woman's Auxiliary and other church societies were urged to undertake no outside benevolent work until approved benevolent causes of the church have been fully subscribed.

All our churches were urged to organize the men of the church along the lines of the Assembly's Committee on Men's work.

Educational Institutions—Flora Macdonald College and Elise High School both received the special attention of the Presbytery at this meeting, and the Presbytery has undertaken to make an earnest and united effort to raise \$150,000 for Flora Macdonald, and \$7,500 for Elise. The college needs this much added to its endowment to make it an "A Grade College," and the Presbytery is determined, with the help of Orange and Wilmington Presbyteries to make it second to none in the South.

Laymen's Association—Through its chairman, Mr. A. C. Ray, this organization, which is now the Men's Work Committee of the Presbytery, reported great activity during the last six months in holding religious services in vacant churches, and filling the appointments of pastor on vacation, and were tendered a hearty vote of thanks for their splendid service to the church and to their Lord.

Presbytery's Home Missions—This report showed 41 organized churches served, 13 other points supplied regularly with preaching, 700 sermons preached during the last six months, 73 professions of faith, 57 additions to Presbyterian Church by profession and 13 by letter; 3 Sabbath Schools organized, and 6 church buildings in process of construction. Only 2 vacant groups in the Presbytery now, with good prospects of having these filled shortly.

Pastoral Relation Dissolved—The resignation of Rev. I. N. Clegg of the pastorates of Iona and Midway was accepted and the pastoral relations dissolved.

Manual—A committee, with Rev. E. L. Siler, chair-

was appointed to revise the manual and report at Spring meeting.

Overture to Assembly—An overture, presented by Rev. Dougald Munroe, was adopted, asking the Assembly to change the church year to conform to the calendar year, and have the E. M. C. in November instead of March.

Nominations—Rev. E. L. Siler, stated clerk, and Rev. E. C. Murray, treasurer, were re-elected for a term of three years. Rev. J. W. Goodman was elected permanent clerk for a term of three years. Rev. J. F. Menus was appointed to preach the Presbyterial sermon at next meeting, on the subject of Sanctification.

Evangelistic Meetings—The following appointments were made: St. Pauls, S. K. Phillips; Union, R. A. McLeod; Manly, W. C. Brown; Vass, Leonard Gill; Cameron, A. R. McQueen; Midway, L. A. McLaurin; Mt. Pisgah, W. C. Brown; Leaflet, A. T. Lassiter.

Christian Education—On the recommendation of this committee, Presbytery decided that "the campaign for Flora Macdonald College and Elise High School should be combined upon such terms as may be deemed wise by the trustees of these institutions.

After adopting a hearty vote of thanks for the splendid entertainment given us by the West End Church and community, Presbytery adjourned to meet on the call of the moderator during the session of Synod at Graham.

E. L. Siler, S. C.

SOUTH CAROLINA

Community—This church has more than doubled in attendance at all services since Rev. W. J. Hunyutt has been with us. Two new members have been received into the church and more are expected soon. Our Sunday School is growing at a rapid rate and we are expecting to have a great time on October 7th.

N. B. C.

Little River—There is no Presbyterian church at this point but it is one of the mission points of Pee Dee Presbytery. Services were held at intervals during the summer months. The Methodists co-operated in permitting us to use their church for our services. A series of six services began on August 15th, ending August 19th. Rev. Dr. J. M. Holladay, of Marion, S. C. did the preaching. No special evangelistic efforts were put on, the principle object of the meetings being to inquire into the possibility of a Presbyterian organization at that place. As results of the services four children united with the Kingston Presbyterian Church, at Conway, S. C., and two other children were baptized. J. M. Carr, Supply for Summer.

Piedmont Presbytery met at Pelzer, S. C., October 2d. The opening sermon was preached by Rev. H. A. Knox, the last moderator present.

Fourteen ministers and 22 elders were present. Rev. F. D. Hunt was elected moderator, and Rev. S. H. Fulton, temporary clerk.

Rev. W. W. Sadler was received from Mangum, and Rev. John McSween from Pee Dee Presbytery. Rev. T. D. Cartledge accepted a call from Richland Church for two services a month; and Rev. John McSween accepted a call from Fort Hill Church.

Rev. I. E. Wallace was re-elected superintendent of Sabbath Schools, Young People's Work and Home Missions.

Rev. H. A. Knox was re-elected secretary of Stewardship.

Marshall Coleman Dendy was received as a candidate for the ministry.

The next stated meeting is to be at Westminster, April 15, 1924.

Robert Adams, S. C.

Great Falls—Since the fire which destroyed the Presbyterian Church the Presbyterians of Great Falls have worshipped in the auditorium of the school building. When the present pastor was called it was decided to defer the building program no longer, but to lay plans for a place of worship where denominational activities could be taken care of. A building project has been set on foot which will result in a building modern in every respect, where every phase of church and Sabbath School activity may be carried on. Within a very short time ground will be broken and building operations will begin.

The session of the church, sensing the opportunities in Great Falls for aggressive religious work, has provided the pastor with a permanent assistant, whose labors will begin as soon as the suitable person can be secured.

The men of the church have organized, and already there is a noticeable change in the interest taken by them in religious matters. One definite form of work engaged in by the Men's Club is a monthly paper published in the interest of Presbyterianism and religion in Great Falls.

During the past three months 17 have been added to the membership of the Church, the Sabbath School has been re-organized along lines of the Standard of Efficiency, and there is an awakening determination on the part of the congregation to make Presbyterianism a telling force for righteousness in this community. Altogether the pastor and congregation face the future with optimism.

G. B. T.

ALABAMA

Anaïusia—Rev. Lynn R. Walker, D.D., has been called to this church.

Union Springs—This church has called to its pastorate Rev. Robt. L. Bell.

Auburn—The Alabama Polytechnic Institute, generally known as Auburn, opened this fall with the largest registration in its history. The increase in the number of Presbyterian students corresponds to the growth of the college. Everything points to a splendid year in all departments of our Church's activities.

The pastor, R. W. Miles, is glad to note that so many ministers and parents throughout the State have written to him in regard to students here. There are three flourishing classes for students in the Sunday Schools; one for girls and two for men. The whole work of the school has taken on new life under the leadership of Mr. Jas. L. Sibley. Our opening student reception was a great success. The church is filled both morning and evening—the night sermons of the pastor especially are attracting large congregations. Last Sunday there were eight additions to the church. The Lord is blessing the work here and a spirit of optimism is felt on all sides.

Cor.

APPALACHIA

The Synod of Appalachia met in ninth regular session in the Central Church of Bristol, Va., on September 11, 1923. The opening sermon was preached by the retiring moderator, Rev. J. W. Tyler, D.D. Rev. R. P. Smith, D.D., was elected moderator, Rev. T. J. Hutchison, stated clerk and Rev. C. R. Lacy, permanent clerk.

Forty-six ministers and 34 elders were in attendance. At the invitation of Synod's Educational Institutions, King College for boys at Bristol and Stonewall Jackson College for girls at Abingdon, Va., Synod has two most pleasant visits to these institutions and was pleased with the fine progress they are making.

Judge F. B. Hutton, an elder of the Sinking Spring Church, Abingdon, delivered a memorable address in which he vigorously opposed the measure sent down from the Assembly for the incorporation of churches; the substance of which address was approved by the Synod and recommended to the Presbyteries.

Rev. R. D. Carson, D.D., was re-elected secretary of Synods work and Rev. J. J. Fix, D.D., secretary of Sabbath Schools and Young People's Work.

Time of next meeting, second Tuesday of September; place, to be selected.

T. J. Hutchison, S. C.

FLORIDA

Pensacola, First Church—Rev. C. H. Nabers, of Camden, Ark., has been called to this church to succeed the late Rev. Francis Tappey, D.D.

On October 7th the new Sunday School building which was the last work of Dr. Tappey, will be dedicated to his memory, and will be called the Francis Tappey Memorial Sunday School Building.

The suggestion that it be a memorial to Dr. Tappey came from the children whom he loved.

KENTUCKY

Lebanon—The United Presbyterian Church of which Rev. W. A. Hopkins is pastor has begun a campaign for \$100,000 for a new church and Sunday School Building. This church was organized by combining the First Church U. S. and the Second Church U. S. A. Rev. S. Waters McGill, D.D., will have charge of the financial campaign. On Sunday morning Dr. McGill preached on Christian Benevolence and outlined the plan of the campaign to secure the \$100,000. Following the sermon the congregation heard the report of the building committee which had been approved by the session and unanimously ratified the report. It is expected that the necessary amount will be subscribed promptly.

TEXAS

Lancaster—September 30th closed the present pastorate, of Rev. Albert E. Wallace. At the morning hour four members were received; two babies baptized and Lord's supper was observed by a large congregation.

Our pastor left on Monday, October 1st to take up his new duties in Mecklenburg Presbytery and will supply the Indian Trail and Siler group of Churches. His permanent address is changed from Lancaster, Texas, to Indian Trail, via. Charlotte, N. C.

Austin, First Southern Church, W. R. Minter, D.D., pastor. September 30th was Rally Day in this church. At Sunday School service 462 were present and offering \$153. At morning church service the 65 officers and teachers of the Sunday School were installed. At the evening service, the annual Christian Endeavor Rally was held—at which promotions were announced; the organization of a fourth C. E. society announced (the Senior), officers of Junior, Intermediate and Senior societies (Young People's officers are installed annually in April) were installed by Dr. H. C. Evans; after which pastor preached a special sermon to these young people.

Messrs. Wendell Crofoot and Gus Craven of this church have recently been received as candidates for the ministry by Central Texas Presbytery. Five young ladies from this church, Misses Kittie Shanks, Lillian Hildinger, Maurine Priest, Inez Ratchford, and Gladys Kendall are in Assembly Training School in Richmond, Va.

Educational

Steele Creek and Education—From the calendar we take the following significant items:

"Below we give the names our young people who are at college: At the University of North Carolina: Reece and Billy Berryhill, Paul Cathey, Wilton Cathey, William Clark, George Sloan, Marion Query, Dennis Weaver; North Carolina State: Frank Freeman, Auther Herren Freeman, Edgar Berryhill, Starr Neely, Joe Wooley, Harry Brown; Davidson: Tally Neel, William Brown; Union Theological Seminary: Ralph Freeman, Grady Brown, Lec Williamson; Assembly's Training School; Evelyn Sadler, Myrtle Williamson; Queens; Lorenc Brown, Minnie Blair Porter, Janice Montgomery, Lucile Boyles; Red Springs: Marie Faires; Greensboro Normal: Mary Berryhill; Winthrop: Helen Cathey; Presbyterian Hospital: Edith Mae Stowe; St. Peter's Hospital: Ethleen Berryhill; Sanitarium: Kate Bigham; Margaret Fahnstock Nurses' School, New York City: Mae Faires; Asheville Normal: Irene Rhyne, Lucile Cathey; King's Business College: May Berryhill. Total 35.

"Steele Creek Young People teaching school this year: At Crossnore: Archie Freeman, Blanche Freeman, Kate Freeman; at Jackson Springs: George Neel; at Blue Ridge Academy, The Hollow, Va.: Robt. Brown; Peace Institute, Raleigh: Mary M. Price; at Scotland Neck: Elbert Neel; at Belmont: Laura Price; at Dillingham; Bertha Abernathy; at Rowland: Edith Brown; at Cramerton: Ruth Davenport, Faye Sloan, Marie Rhyne; at Hart Grove: Annie Weaver; in the City Schools of Charlotte: Mary Price, Addie Brown; in the Public Schools of Mecklenburg County: at Big Springs, Mary Boyles, Willie May Whitesides; at Dixie, Rufus Grier, Laura Grier; at Observer, Bess Grier; at Woodlawn, Mary Spratt; at Paw Creek, Janice Neel, Faye Choate; at Newell, Duell Marshall. Total, 25. Adding this number to the list of those who are away at school we get an even 60 from this congregation who are either in college or teaching school, the same number as last year. It is a list of which this church may justly be proud.

Queens College—The Missionary Survey for October carries a very interesting "Farewell Letter" from Dr. and Mrs. R. M. Wilson (Bessie Knox), a former student of Queens. Dr. and Mrs. Wilson are now on their way back to Korea after a year spent in America.

Efforts are now being made to organize the alumnae of Mooresville and Statesville into a branch association. There are 25 "old girls" living in this section.

The entire student body of Queens attended the Made-in-Carolinas Exposition on Friday of last week. Miss Beulah Holmes, of Fayetteville, appeared on the musical program and was greeted with applause.

The Queens Blues carries a formal announcement of the launching of the \$500,000 endowment campaign to be conducted under the management of Rev. A. A. Walker, of Clarksville, Miss.

Southwestern Presbyterian University, Clarksville, Tenn., enjoyed a most auspicious opening. The writer, Dr. C. B. Chapin, has just taken the chair of Biblical literature and he has found the personnel of the student body above the average—a fine set of boys and girls from cultivated Presbyterian homes. There is a strong religious atmosphere in the college. Dr. Diehl, president of Southwestern, raised a high Christian and Spiritual standard before the students in his opening address.

It is a little unusual to have all the members of a faculty in our colleges today take in turn the chapel exercises, but this is what is being done at Southwestern even by the athletic coach and director.

The Y. M. C. A. has made a fine showing in the matter of interest and attendance and is already planning for a series of evangelistic meetings in early December to be conducted by Dr. J. M. Vander Meulin, of Louisville, Ky.

Especially worthy of notice is the goodly attendance of college boys upon the weekly prayer meeting of the local Presbyterian church and their participation therein.

Educational Campaign in Kentucky (J. C. Norton)—The Presbyterians of Kentucky are measuring up in their payments to the Christian Educational Campaign. Of the 242 churches, U. S. and U. S. A., making pledges to the campaign, a survey of the church cards shows the following:

30 churches have made first year payments in full (7 of these are mountain mission churches). 152 churches owe less than \$100. 45 churches owe between \$100 and \$500. 11 churches owe between \$500 and \$1,000. 4 churches owe more than \$1,000.

The total amount due and unpaid according to the statements sent out September 1st, is \$34,532.11 representing 2,383 individuals. This is less than \$150 per church. With \$1,131, 215.80 pledged, the amount due and payable the first year is a little less than \$283,000. We are now a little more than 11 percent behind in our first year payments. The first year closes October 31st, and it is hoped this will be reduced considerably below 10 percent by that time.

How has this result been accomplished? First and most important of all is prayer. Each morning we have prayer at our headquarters office asking God's guidance and that He will lead us. We ask the prayers of the whole Church, pastors, officers, lay-

men and women. Will you not put us on your prayer list?

Another factor is the magnificent co-operation given by pastors and key-men in both Synods. The pastors have consistently shown a deep and sympathetic interest. Some of them are exceedingly busy men. Always when approached they have given of their time and have helped in every way possible. The key-men have worked hard. They have a great pride in their Church. Each one wants his church 100 percent in its payments.

Peace Institute—A delightful program was given on Friday evening, September 28th, by the new faculty members in the music and expression departments. Miss Vera Rountree, pianist, opened the program with the brilliant McDowell "Etude de Concert." The performance was impressive in its sincerity, good tone and dynamic gradations. Later she played with much charm a group of Frank La-Forge's compositions.

Miss Moore, head of the voice department, sang as her first offering a group of classics, and later, a well-balanced group of modern songs. She possesses a beautiful, fresh high soprano voice and she sings with rare intelligence. Her diction in both the French and English groups was agreeably clear. Miss Rountree, as the accompanist of the evening, was in full sympathy with the soloists.

Miss Evarts, the head of the expression department, brought with her reading a company of invisible players. In the dramatic sketch, "A minuet," and later in the humorous "Neighbors" one felt this company to be almost visible. Through a fine feeling for dramatic proportion in the first, and an exquisite sense of humor in the second, she swayed her audience from tears to laughter.

Agnes Scott College—The college had the privilege of entertaining at lunch the members of the Georgia committee on Synod's Work Wednesday, October 3d.

While Agnes Scott does not operate a department of Home Economics, its students do know a good deal about cooking. It was gratifying that Agnes Scott girls won second, third and fourth prizes in a great cooking contest last week, which was open to veteran housekeepers, demonstration agents, and other experts as well as to young women. The college winners were Miss Elizabeth Henry, Augusta, Ga.; Miss Lucile Gause, Stockton, Ala.; and Miss Beulah Davidson, Fort Valley, Ga.

The Executive Council of the Student Volunteers of Georgia were the guests of the college during October 4-8; and they were planning for a state-wide convention later in the year. Miss Emmie Fricklen, of Agnes Scott, is the State president of the organization; and the group of volunteers in the college is one of the largest and most active in Georgia.

Union Theological Seminary, Richmond, Va.—The seminary has begun the new session with an enrollment of 127 students, an increase over that of last year.

The usual reception to the members of the Junior class, with its addresses of welcome and its musical features, was given Thursday night in the recreation room of Schaufler hall, and was a bright and happy occasion.

The communion service, which always marks the first Sunday in the term, was conducted by Dr. W. Taliaferro Thompson and Dr. T. Cary Johnson.

The James Sprunt lectures on "Preaching" by Rev. James Black, of Edinburgh, Scotland, began on the evening of October 4th and are to continue for eight days. A number of ministers from different parts of the Church have come in to hear them.

Flora Macdonald College—Over 200 volumes have recently been added to the college library—the largest gifts being 130 volumes from Rev. W. I. Sinnott, pastor Union Presbyterian Church, Salters Depot, S. C., and 45 from Rand McNally Publishing Company.

The Y. W. C. A. starts out with splendid prospects for a successful year. One week after the opening of college 50 per cent of all membership dues had been paid. The annual reception to the new students was given on September 17th and on Sunday, September 23d the "Candle Light Service" was held. The "Y" members have this year pledged themselves to the following causes: Home Missions (Negroes) Foreign Missions (Miss Anna McQueen) Social Service; Christian Education; Orphans' Home; Delegate Fund; Student Loan Fund; Assembly's Training School. On September 27th the "Y" Cabinet attended the meeting of Fayetteville Presbytery held at West End.

The Glade Valley High School opened September 4th with the largest high school enrollment in the history of the institution. The registration for the opening day excelled the total enrollment for last year. Over eighty-five pupils have been enrolled in the high school department and 18 in the sixth and seventh grades. Twenty-five have registered for music, and the Senior class out-numbers any previous one—the present class has 27 members.

The opening exercise was conducted by Rev. Geo. W. Lee, Winston-Salem. Mr. Lee gave the young people some beautiful lessons of life drawn from the 19th Psalm.

The annual meeting of the Alumni Association was held in the afternoon, and plans formulated to promote the interest of the association and school. At the conclusion of the meeting lunch was served on the campus by the alumni, and every new pupil was given a hearty welcome to Glade Valley.

We have a splendid faculty this year and with the deep interest they have in the work and with the

experience in the class-room we are expecting much success for the year. And may we have the prayers and support of our friends in this wonderful work.

Davidson—The fall meeting of the executive committee of the board of trustees was held here October 2-3. The committee among other matters authorized measures by which work will be begun on the southern wing of the handsome and greatly enlarged Chambers building during the winter or early spring and will be pushed to the point of having the section ready for use at the opening of the 1924-25 session. The entire building is being planned on an ambitious and elaborate scale.

Rev. Dr. C. M. Richards, preaching Sunday morning from the text, I Peter 2:4-5, To whom coming as unto a living stone . . . ye also as living stones are built up a spiritual house, maintained the very high level that is marking his pulpit work and by which he sustains his reputation as the right man in a pulpit that has the responsibility and the privilege of bringing a message from God's Word every Sunday morning to a congregation of seven or eight hundred people nearly 600 of which are students.

The sermon was a beautiful and forceful presentation of the greatness and majesty and loveliness of the Divine Saviour.

News of the Week

Heroic measures to remedy one of the greatest common labor shortages in the history of the city of Asheville were taken when uniformed police cleared Pack Square of negro vagrants who have for months been cluttering the benches of the city's central park, and officers were dispatched through the colored districts to warn the blacks to go to work or prepare to go to jail.

The resignation of Ambassadors Harvey, at London, and Child, at Rome, submitted for private reasons and under agreements reached with the Harding administration, have been accepted, marking the first big change in the American diplomatic service since President Coolidge took office. Ambassador Harvey will quit his post about the first of the year. Ambassador Child, who has either left or is about to leave Rome for the United States, will not go back.

Senator Lee S. Overman, junior United States Senator from North Carolina, was the principal speaker at the celebration of North Carolina Day at the Made-in-Carolinas Exposition, after a luncheon by the Charlotte Rotary Club in honor of Governor Morrison, Senator Overman, Congressman A. L. Bulwinkle, of Gastonia, mayors of North Carolina cities and other distinguished visitors.

After chopping with axes for more than two hours, workmen succeeded in rescuing P. P. Hassan, of Canton, Ohio, from a block of asphalt where he had been embedded all night. Only his head, right arm and shoulder were visible.

The recent tornado that swept through Nebraska and Iowa caused the loss in life of 18 persons and property damage at a million dollars.

After a month's session, during which the period of the Greco-Italian crisis had been passed through to a final solution of the difficulty, fourth assembly of the League of Nations adjourned in an atmosphere of satisfaction among the delegates for the achievements of the session and firm hope in greater accomplishments in the future.

The Carolina-Tennessee Power Company emerges victoriously from its long-fought legal battle over power rights in Cherokee county, with the handing down by the supreme court of a batch of 12 opinions, each upholding Trial Judge McElroy's decision in a dozen condemnation proceedings.

Loyalty to the government of the United States, and determination to improve it through the efforts of organized labor, was voiced by President Samuel Gompers in his address opening the 43rd annual convention of the American Federation of Labor.

A detailed analysis of cotton crop returns received under an average date of September 25th shows that as a result of continued unfavorable weather during the greater part of the month, cotton in many parts of the belt is barely holding its own, although there has been very little more than the normal amount of deterioration for this time of the year. Over 1,600 special correspondents of The Journal of Commerce now place their average estimate of percentage condition at 49.5, a loss of 7.3 per cent. This compares with 56.8 per cent last month, 70.4 per cent in July and a 10-year average of 60.6 per cent.

President Coolidge issued a proclamation calling for observance of the week beginning November 18th as national education week.

CHILDREN

A NEW LITTLE FRIEND

Dear Standard:

As I have never written to the Standard I thought I would write as my little sister wrote and it came out. I am a little boy eight years old. I go to Sunday School at White Hill. Miss Cleta Jackson is my teacher, I like her fine. Guess I will stop; hope my letter will be printed. I am

Your little friend,
Clayton Cole.

Sanford, N. C., R. F. D. No. 1.

HER FIRST LETTER

Dear Standard:

I am a little girl about nine years old. I am in the fourth grade at school. I go to Sunday School; my teacher's name is Miss Julia Pascal. I have three brothers. My father is the pastor of the Waldensian Church. My name is

Evelyn Merry Pons.

Valdese, N. C.

THE CANARY IN DANGEROUS COMPANY

Dear Standard:

I am a little girl 13 years old, I will be in the seventh grade at school this winter. I go to South River Presbyterian Church. We have Presbytery at our church September 25-27. I have recited both the child's and shorter catechism and received my Bible and Testament. Our pastor is Rev. R. E. McClure. We all love him. I go to Sunday School and preaching most every Sunday. My aunt takes your good paper. I enjoy so much the letters and stories. I have seven cats and one canary bird. I will close for fear of the wastebasket as I want to surprise my mother and father.

Your friend,

Mary Elizabeth Cromartie.

Garland, N. C.

BLEW THE WHISTLE

Dear Standard:

I have a rabbit pencil and a little stuffed bunny. I went to Charlotte on the train with daddy and I rode on the engine and the engineer let me blow the whistle and open the furnace. I rode on the street car, too. We have a pup named Tip, and we used to have some more pups, but we gave Blackie and Brownie away. My daddy preaches at the Presbyterian Church. I am five and a half years old and have a brother named Charles. Goodby. I like to hear stories.

Your little friend,

John Scott Raynal.

Statesville, N. C.

LIKES THE LETTERS

Dear Standard:

This is my second letter to the Standard as my other letter came out. I sure do enjoy the children's letters. I haven't any pets, only my little baby sister, her name is Annie Margaret. She will be two years old the 16th of next month and my next little brother's name is Lynn. So I will stop. Hoping to see my letter printed. I am, your little friend,

Edith Cole.

Sanford, N. C., R.F.D. 1, Box 61.

HOW BILLY WAS A SOLDIER

"My, but I just wish I was growned up so I could be a soldier!" said Billy as he and his father passed a little group of soldiers on the street. "I s'pose by the time I'm a man the war will be all over."

"I sincerely hope it will, my boy," answered his father gravely, "and that there will never be another; but if there should be I trust you will be ready to do your duty though you will find it far from pleasant."

"Isn't there any way little boys can hurry up and grow faster when they want to, Papa?"

"Not that I know of, but let me tell you, my son, a good soldier has a great many hard lessons to learn before he is fit for service. You can be learning many of them while you are growing up if you will, and you can find all the fighting you want to do every day of your life."

"Why father Baker, I'd like to know how," said Billy, stopping right where he was to stare at his father in amazement.

"One of the first and most important lessons a soldier has to learn is to obey promptly and without a question. I think I know a little boy who is very apt to question why he must do things he is told to do. And very often, I am sorry to say, he disobeys father, mother and teacher."

Billy looked rather discomfited.

"That's different," he said, "if I was a soldier of course I'd obey."

"I'm afraid not unless you had learned to do so before. Suppose you begin this very day to try to do just as you are told every time without one question or murmur, will you? You can imagine that you are in a training camp, if you like."

"That will be sort of fun," said Billy, "but I don't see what chance there is for me to do any fighting."

"Don't you? Well we are all encountering enemies every hour of our lives, and either we overcome them—or they conquer us. Sometimes we have to make a pretty hard fight if we want to come off victorious."

"Every time you are tempted to say or do anything that is not strictly true you are face to face with the enemy deceit. When you are tempted to think of your own pleasure first, or to keep things for yourself, and not share with others—Selfishness is trying to get the best of you. When there is work you ought to do and you try to shirk it—Indolence is the foe. Then there is Disobedience, Ill Temper and—"

"Don't tell any more, please—that is enough for once, it sort of makes me tired to think of so many things. But I guess it will be easy enough to conquer 'em. I can do most anything if I just make up my mind to it."

"Billy," said mother that very afternoon, "I want you to look after baby while I go down street to do an errand."

"Oh dear!" exclaimed Billy fretfully, "I was going over to Tommy's, and we were going to have lots of fun. But that's always the way when I want to go anywhere I have to stay home to do something."

"I thought you were going to be a little soldier boy," said mother gravely. "Isn't this a good time to begin fighting? Here's disobedience and selfishness trying to overcome you, are you going to let them conquer? I shall not make you stay home—go to Tommy's if you wish, but I shall be disappointed not to be able to do my errand, and I shall be even more disappointed to have my soldier boy defeated."

Billy felt very uncomfortable. He wished that mother had not such an unpleasant way of making him decide things himself.

"I told Tommy I'd be sure to come," he said, "he will be 'specting me."

"Very well," said Mamma.

Billy waited a few minutes, hoping she would say more, but she did not.

"You most generally say I must keep my promises," he continued, but there was no reply to this.

He waited a few minutes, then he slipped out of the room, took his cap and went out doors.

"Aren't you ashamed of yourself?" something kept saying inside of him. "You're a pretty soldier to be beaten the first thing like this. You are selfish not to be willing to give up your play when mother does so much for you. And you are disobedient, because if you go you are doing what you know mother does not want you to. You're no soldier at all unless you can fight better than this."

Billy was almost to the gate when all at once he squared his shoulders and marched back doublequick.

"I most got beat," he said, "but not quite. You go right off, and I'll take care of baby. But I wish it was as interesting and easy to be a soldier as it is to think about being one."—By Kate S. Bates, in Christian Intelligencer.

THE STORY OF A DONKEY

By Carolina Kellog

John had one habit. He would cry, long and loud, when things did not go to suit him. It distressed father and mother, for John was four years old, and they wanted him to be a man and not a cry-baby. They had talked to him about it many times, but still John cried.

One day something went wrong, and John began to cry. Aunt Helen went over to John's blackboard and picked up a piece of chalk. John saw her through his tears but went on crying.

"Once," Aunt Helen began, "there was a boy whose name began with J."

John heard her, but he only cried louder.

"Sometimes," Aunt Helen said, "he smiled, sometimes he looked cross; and some other times he opened his mouth wide and cried loud, like a baby, even though he was four years old."

John was not crying now. He was standing close beside Aunt Helen, watching her, but Aunt Helen didn't turn round to look at him. She just went on talking.

"This boy's name began with J, but it wasn't John. Oh no! His name was Joey. Joey lived in the country, where they had horses, and cows, and pigs, and chickens, and almost everything except ponies; and Joey did wish he had a pony!

"One day a man come to Joey's home with something to sell. 'Oh, father! Joey said, 'it is a pony.' It did look a bit like a pony, but it was not one. It was a dear little gray shaggy donkey, with long, floppy ears, and the kindest eyes you ever saw.

"'He's four years old,' the man said.

"'Does he cry?' Joey's father asked.

"The man looked puzzled, first at Joey's father and then at Joey. 'Oh!' he said, and then he laughed. 'I don't think he knows how, but I guess he could learn.'

"'Oh, but we don't want him to learn, do we, Joey?' asked Joey's father; and Joey said, 'No, sir.'

"'Well,' the man said, 'if he doesn't ever hear anybody cry, maybe he won't learn how.'

"Joey's father bought the donkey, and Joey was so happy he felt as if he would never, never cry again.

"In a few days he and the donkey were very good friends. The donkey's name was Jerry. Every morning Jerry would come up to the side door and wait for Joey to come out and ride him and play with him.

"But one morning something went wrong at breakfast, and Joey cried. He cried loud, and he didn't want to stop; but all at once he heard a noise. It was louder than his crying, and it was out of doors. Joey had to stop crying and listen.

"'E-aw, E-aw, E-aw-aw!' he heard.

"Joey's father got up from the breakfast table, and looked out of the door.

"'Oh, dear! oh dear!' he said. 'It's Jerry. Now he's learned to cry! A crying boy and a crying donkey—that's too much! We can't keep them both. We have to keep the boy, so we'll have to get rid of the donkey.'

"'Oh father, father! please don't.' Joey begged, and he was starting to cry again, but remembered just in time. 'Truly, father, I won't be a crying boy and then we can keep Jerry, can't we? And, father, maybe if I don't cry any more Jerry won't either.'

"Father promised to give them a trial, and Joey really did try not to be a cry-baby any more, and when you try real hard you can always do a thing, can't you, John?"

But John only answered, "Please tell me that again, auntie."—Herald and Presbyter.

GOING TO BED

When I go up to bed in the evening

And the big moon is shining so bright,
She seems to be smiling and saying to me:

"Good night, little girlie, good night."

So I nod and smile back from my window
And whisper a soft "Good night" too.

While she seems to be saying: "I hope
all the day

You've been loving, obedient and true."

Then I knelt by my bed to say "Thank
you"

For the things God has given to me
And to ask Him to bless the dear children afar

Who are hungry and cold o'er the sea,
And when I wake up in the morning,

In my box goes a penny or two
Or more if I have it to help the dear Lord
Do the things I have asked Him to do.
—Elizabeth F. Guptill, in Ex.

MISS POPPY

Miss Poppy is the gayest one

Of all the garden flowers;
She dances lightly in the sun
And brightly in the showers.

On pleasant days I love to see
Her shade hat, broad and red,
When breezes flap it playfully
About her nodding head.

But when it's time for flowers to nap
She pulls her draw string tight
And makes a cunning little cap
To sleep in through the night.

—Eleanor Cameron, in Youth's Companion.

AFTER ALL

Blackberries big as thimbles,

Peaches yellow as gold,
Crowds of fluttering daisies

Thick as the hills will hold,
Bluebird's song on the tree tops,
Meadows tumbled with hay—
If only beautiful summer
Could always stay!

Yet nuts are ripening slowly.

And apples are growing sweet;

Crickets will soon be playing

Their wee flutes at our feet;

Leaves will be colored and lovely,

And silver frosts will fall.

We couldn't spare sweet autumn

After all.

—Southern Churchman.

Secretary—"Mr. Terry said to tell you he is too busy to talk to you today."

Insurance Agent—"Tell him he won't have to say a word."—Life.

Marriages and Deaths

MARRIED

Morrow-Knox—At the home of the bride's father, in Rowan County, N. C., September 22, 1923, Mr. Ray Morrow and Miss Ruth Knox, Rev. E. D. Brown officiating.

Hartness-Sloan—In the Ginter Park Presbyterian Church, Richmond, Va., by Rev. Walter L. Lingle, of Union Theological Seminary, Mr. James Alexander Hartness, of Statesville, N. C., and Miss Annie Lindsay Sloan, of Winston-Salem, N. C.

Babb-Patterson—In Charlotte, N. C., July 31, 1923, by Rev. A. R. Shaw, D.D., Mr. Rex. O. Babb, of Hopedale, Mass., and Miss Kate L. Patterson, of Charlotte, N. C.

Todd-Auten—At the home of the bride's parents, near Charlotte, N. C., September 19, 1923, by Dr. A. R. Shaw, Mr. Elmer A. Todd and Miss Lucille E. Auten.

McCormick-McLean—On Wednesday, September 12th, at 4:00 p. m., at the Presbyterian Church, St. Pauls, N. C., by Rev. E. C. Murray, D.D., Mr. Angus A. McCormick and Miss Mary A. McLean, both of St. Pauls.

Hart-Fraser—At the manse of the First Presbyterian Church, Staunton, Va., June 28, 1923, by the pastor, assisted by Rev. Drs. E. W. McCorkle and W. E. Hudson, Miss Jean Blanding Fraser, daughter of the pastor, to Mr. Freeman H. Hart, of Rockbridge Baths, Va.

Thompson-Wilmoth—Mack M. Thompson and Miss Fannie Mae Wilmoth, of Durbin, W. Va., were married August 23, 1923, by Rev. H. H. Orr, at the manse, Marlinton, W. Va.

Kasper-Allikas—At the home of W. D. Crouch, Charleston, S. C., by Rev. W. J. Huneycutt, on September 19, 1923, Mr. Rudolph Kasper and Mrs. Maggie Allikas, both of Charleston, S. C.

DIED

Wilson—On September 20, 1923, after months of intense suffering, at her home near Ellenboro, N. C., at the age of 69 years, Mrs. J. C. Wilson entered her heavenly reward. A faithful member of the Presbyterian Church for many years. "We sorrow not as those who have no hope."

Price—Mrs. Mary Williams Price died at her home, in Marlinton, W. Va., May 2, 1923, in her sixty-second year. She had been a lifelong member of the Presbyterian Church. She was buried at Clover Lick, W. Va.

Beard—Mrs. Rachel Clark Beard was called home while at Terra Alta, W. Va., July 27, 1923. She was buried at Hillsboro, W. Va.

Withers—Little Viola Withers was gathered to the arms of the Good Shepherd at her home in Marlinton, W. Va., August 15, 1923. She was just past 18 months old.

Runciman—Mrs. Janet Shann Runciman, just past 67, departed this life at her home in Marlinton, W. Va., August 18, 1923.

Story and Incident

A CHILD GOES TO CHURCH

By Mazie V. Caruthers

First, all the people sing and then—they say

"Our Father," just as I do every day; It makes me feel so proud, because I, too, Know how to pray the words that Grown-Ups do.

Right after that, four men march down the aisles—

(My Uncle Joe is one; he always smiles On week-days—but on Sundays, what a change!

Church seems to make him look so stern and strange).

They all pass silver plates, and each one there

Must put in money, like you pay a fare. I carry my own purse, and when it's time

For me to pay, put in a brand-new dime. I like this part of church, but later, when

The man in robes begins to talk, why then

My thoughts, like birds, go flying any-where—

(But God, who lives here in this house, won't care

So long as I sit still). The sun shines through

Three stained glass windows just above our pew;

One of them shows a Shepherd with a lamb

Cuddled close to his shoulder. Oh, I am So fond of Him! Within that kind,

strong arm

No little lamb could ever come to harm. A lovely Lady in a queer blue gown

From out the second window frame smiles down,

Holding her Baby—'twould be great if He

Should climb down from her lap and play with me!

The middle picture is the best of all; A bearded Man, tall as my father's tall—

Stands underneath a great, big, spreading tree,

And little children gather 'round His knee—

They seem to talk together like dear friends—

His face is beautiful.

When service ends, The organ plays a lively tune, as though

It means to tell us, "Hurry up and go." So everybody crowds to reach the door.

But I turn back to look at them once more—

The Shepherd and the Lady and the Man And say good-bye as often as I can!

Their eyes all follow me—they cannot speak—

But church will be locked up a whole long week,

And they'll be lonely till next Sunday, when

They know I'll come to see them all again!

—The New York Times.

A ROMANCE OF CLOVELLY

By Kate Douglas Wiggin

Have you e'er seen the street of Clovelly? The quaint rambling street of Clovelly, With its staircase of stone leading down to the sea, To the harbor so sleepy, so old, and so wee, The queer crooked street of Clovelly.

Have you e'er seen the lass of Clovelly? The sweet little lass of Clovelly, With kirtle of gray reaching just to her knee, And ankles as neat as ankles may be— The yellow-haired lass of Clovelly.

There's a good honest lad in Clovelly, A bold fisher lad of Clovelly,

With purpose as straight and swagger as free

As the course of his boat when breasting the sea,

The brave sailor lad of Clovelly.

Have you e'er seen the church at Clovelly?

Have you heard the sweet bells of Clovelly?

The lad and the lassie will hear them maybe,

And join hand in hand to sail over life's sea,

From the little stone church at Clovelly.

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WILL YOUR CHURCH OR YOU ASSUME ONE?

(A Star (*) Opposite an Item Indicates It Has Been Taken)

Write the General Assembly's Stewardship Committee, 410 Times Building, Chattanooga, Tennessee

Group I—Foreign Missions

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Dormitory for Girls (one unit) \$ 1,450
 Dormitory for Boys (one unit) 1,450
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 Dormitory for Girls (one unit) 1,450
 Dormitory for Boys (one unit) 1,450

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Dormitory for Girls (one unit) \$ 1,450
 Church Building 2,500
 Storage House 800
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BIBANGA

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 Storage house 800

NEW STATION

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 Clearing and improving new site 700
 Store house for supplies 800
 Ford truck for transport work 1,000

INSTITUTIONS

Bible School Building \$ 3,100
 Morrison Memorial School Dormitory 2,500
 Carson Industrial School improvements 2,500

STEAMER LAPSLEY

Steam winch equipment \$ 2,500

EAST BRAZIL

LAVRAS

Charlotte Kemper Seminary \$ 50,000
 Residence 4,000

OLIVEIRA

Residence \$ 4,000

VARGINHA

Residence \$ 4,000

NORTH BRAZIL

PERNAMBUCO

Agnes Erskine Evangelical College: Auditorium \$ 10,000
 Complete the dormitory 3,000
 Wall enclosing grounds 2,000
 Residence 10,000

GARANHUNS

Residence \$ 6,000
 Printing office linotype 6,000
 Boys' School 35,000

WEST BRAZIL

DESCALVADO

Enlargement of printing press \$ 2,000
 Ford car 1,000

BRAGANCA

Church Loan Fund 1,000

S. SEBASTIAO

Ford car \$ 1,000
 Residence 4,000

JUQUIA RIVER

Gasoline launch and residence \$ 2,500

GOYAZ

Residence 2,500

GUAXUPE

Mission Hall \$ 1,000
 Two Mission Schools 20,000
 Patrocínio 6,000
 Passos 6,000
 Paracatu 7,000

IGUAPE

Chapels \$ 3,000

MID CHINA

SOOCHOW

DuBose Memorial Church \$ 12,500
 5 Chapels @ \$1,200 each 6,000
 1 Native Pastor's Residence 400
 Geo. C. Smith Girls' School 5,150
 Model Day School 1,000
 X-Ray machine 2,500
 Elizabeth Blake Hospital 35,000

HANGCHOW

Hangchow College \$ 20,000
 Evangelistic equipment 14,750

KASHING

High School Teacher's Residence \$ 2,500
 High School Gymnasium 1,000
 Girls' School 10,000
 Doctor's Residence 3,000
 Hospital 12,500
 Evangelistic equipment 5,000
 Machinery and wiring for station 3,000

KIANGYIN

Evangelistic Equipment—City Church and Chapels \$ 5,750

CHANGCHOW OUTSTATION

Land and evangelistic equipment 1,500

NORTH KIANGSU—CHINA

CHINKIANG

1 Residence \$ 3,750
 Boys' School 12,500
 City Church 4,000
 Country Chapels 3,000
 Day Schools 2,000
 Chapel 2,000

HAICHOW

2 Residences @ \$3,750 each \$ 7,500
 Women's School 2,000
 Boys' School 7,500
 Country Chapels 10,000
 Girls' School 5,000
 City Chapel 3,000
 City Center 3,000
 Land and walls 7,000

HSUCHOUFU

City Church \$ 4,750
 Country Chapel 1,000
 Women's Hospital 5,000

HWAIANFU

2 Residences @ \$3,750 each \$ 7,500
 Girls' School 5,000
 Boys' School 5,000
 Country Chapels 3,000
 Dispensaries 3,000

SUTSIEN

Residence \$ 3,750
 Hospital 10,000

TAICHOW

2 Residences @ \$3,750 each \$ 7,500
 Boys' School Gymnasium 2,500
 City Church 3,500
 Country Chapel 2,000
 Hospital 5,000
 Day Schools 2,000

TSINGKIANGPU

Residence \$ 3,750
 Girls' Schools 2,000
 Boys' School 5,000
 Country Chapels 1,000
 Day Schools 1,500

YENCHENG

2 Residences @ \$3,750 each \$ 7,500
 Girls' School 10,000
 Country Chapels 1,000
 Hospital 7,500
 Day Schools 1,000
 Walls 2,000
 North Kiangsu College 40,000

JAPAN

TOYOHASHI

2 Residences @ \$8,500 each \$ 17,000
 Gospel Hall 7,000
 Kindergarten 4,000

OKASAKI

2 Residences @ \$7,500 each \$ 15,000
 Gospel Hall 15,000
 Kindergarten 3,500

NAGOYA

3 Residences @ \$8,000 each \$ 24,000
 2 Kindergartens @ \$4,500 each 9,000
 Kinjo College 100,000

GIFU

1 Residence \$ 7,000
 Gospel Hall 15,000

KOBE

1 Residence \$ 10,000
 Evangelistic Work 10,000
 Balance due on Theological Seminary lot 3,575

OSAKA

House and lot \$ 9,000

TOKUSHIMA

Evangelistic Hall \$ 15,000

SHIKOKU

1 Residence 7,000

SHIKOKU

Boys' School \$ 150,000

TAKAMATSU

Gospel Hall and Kindergarten \$ 15,000

MARUGAME

Gospel Hall \$ 10,000
 Kindergarten 3,000

KOCHI

Carrie McMillan Home (still due) \$ 15,000

SUSAKI

Balance on Residence \$ 4,500
 Kindergarten 3,000

KOREA

CHUNJU

Nurses' Residence \$ 4,000
 Bible Institute equipment 400
 Septic tank 800

Medical—

Remodeling and equipping nurses' quarters in hospital 910
 25 Beds @ \$60 each 1,500
 Infectious Ward 3,000
 Electric lights 350
 Country School equipment 440
 Roads and bridges 400
 Girls' School 10,000
 (Ask for itemized list.)
 Boys' High School \$ 70,000
 (Ask for itemized list.)

KUNSAN

Bible Class Building \$ 7,000
 Nurses' Cottage 5,000
 Hospital—Addition to Dispensary 1,500
 Water and lights for station 2,000
 Evangelists' Secretaries' Houses 1,000
 Additional land for hospital 2,000
 Men's Ward 1,000
 Women's Ward 1,000
 Laundry for Hospital 500
 Kitchen for Hospital 500
 Girls' School—Additional land 1,000
 Boys' School—Physics and Chemistry equipment 2,500

KWANGJU

2 Residences for Male Evangelists @ \$5,000 each \$ 10,000
 Land for residences 725
 Grading for 4 residences 300
 Bible Class Dormitory 1,500
 Water supply 2,000
 Electric lights 1,000
 Korean Secretaries' homes, 3 @ \$300 each 900
 Foreign School equipment 400
 Stables, outbuildings and sewage disposal 800
 Fences and roads 300
 Country School equipment, 20 @ \$100 each 2,000
 Boys' Schools 14,300
 (Ask for itemized list.)
 Girls' School Dormitory 2,500

MOKPO

Land for residences \$ 1,000
 Boys' School 11,200
 (Ask for itemized list.)
 Girls' School equipment 2,000
 Infectious ward 500
 Korean Doctor's house 400
 2 Automobiles (for Evangelists) 2,400
 X-Ray machine 1,500

MEXICO

URUAPAN

Property \$ 7,500

ZITACUARO

Graybill Memorial School \$ 10,000
 Chapels 1,000

MORELIA

Hospital repairs and equipment \$ 4,000
 Residence 6,000

CHILPANCINGO

Residence \$ 6,000

CUERNAVACA

Residence \$ 6,000

MEXICO CITY

Residence \$ 8,000

ZUMPANGO

Chapel \$ 250

TLACOTEPEC

Chapel \$ 400

TIXTLA

Chapel \$ 750

TOLUCA

Social Center \$ 500
 Chapels 1,000
 Residence 6,000

PATZCUARO

Property \$ 2,000

Group II—Assembly's Home

Missions

INDIAN MISSIONS

Apparatus
 Oklahoma Presbyterian College \$ 5,000
Church
 Goodland School 3,500
Manse
 Indian Superintendent 3,000

MOUNTAIN WORK

Highland School, Guerrant, Ky., School Building (foundation laid) to complete \$ 35,000
 Stuart Robinson School, Blackey, Ky.
 Furnishings for 3 new buildings 5,000
 Principal's Home 4,000
 Church Building 10,000
 Heidelberg, Ky.
 Church Building 3,500
 Boys' Dormitory (frame) 5,000
 Whitesburg, Ky.
 Manse 2,500
 Mount Victory, Ky.
 School Building 10,000
 Dormitory (frame) 5,000
 Quicksand, Ky.
 Home for Mountain Evangelist 4,000
 Blue Ridge Academy
 The Hollow, Va.
 Boys' Dormitory (frame) 5,000
 Church Building 5,000
 Smoky Mountain Seminary, Moraine, Tenn.
 Church Building 2,500
 Mount Sterling, N. C.
 Dormitory 3,500
 Church Building 2,500
 Lewiscot Presbyterian League School Building, Va. 10,000

NEGRO MISSIONS

Stillman Institute, Tuscaloosa, Ala.
 Kitchen and Domestic Science Building \$ 10,000

TEXAS-MEXICAN MISSIONS

Girls' School (to supplement gift of Auxiliary) \$ 25,000
 Church Buildings:
 Corpus Christi 3,500
 Kingsville (to enlarge) 1,500
 San Marcos 3,500
 Galveston 3,000
 Magnolia Park (Houston) 2,000
 Austin 5,000
 San Antonio (Sunday School addition) 5,000
 Fort Worth 3,000
 Waco 3,000

Chapels

Freemont 1,500
 Gonzales (Repairs) 500
 Taylor 500
 Ebenezer 750
 Rosebud 1,000
 Calvert 1,500
 Mart 1,000
 San Gabriel 750
 Wichita Falls 1,000

Manses

Taylor (repairs and enlarge) \$ 250
 Beeville 1,500
 Victoria 2,500
 Houston 3,500

FOREIGN WORK

Italian Church, New Orleans \$ 15,000
 French Chapel, Bayou Blue 2,500
 French Chapel, Avery's Island 2,500
 French Chapel, Adeline 2,500

CHURCH BUILDINGS

Meterie Ridge, La. \$ 5,000
 Kansas City, Mo., Northeast Church (loan) 25,000
 Kansas City, Mo., Southeast Church (loan) 25,000
 St. Louis, Mo., New Church (Suburban) 15,000
 DeQuincy, La., Church 2,500
 Leesville, La., Chapel 1,000
 Sulphur, La., Chapel 1,000
 Jennings La., Chapel 1,000
 Yokum, Texas 10,000
 Yorktown, Texas 5,000
 Lulling, Texas 3,000
 Cotulla, Texas 5,000
 Toyah, Texas (destroyed by cyclone) 3,500
 Ft. Stockton, Texas 15,000
 Nacogdoches, Texas 15,000
 Hunday, Texas 5,000
 Haskell, Texas 5,000
 Ft. Worth, Riverside 3,000
 Ft. Worth, Polytechnic 5,000
 Lufkin, Texas 8,000
 El Paso, Texas (new) 7,500
 Lubbock, Texas 5,000
 San Antonio, Texas (new) 10,000
 Sulphur, Okla. 5,000

THE POST CARD

By Susan Hubbard Martin, in Kind Words

Miss Narcissus lifted her head suddenly. She had been weeding the pansy bed when she heard little Jimmie Allen's voice. He had come in the gate so quietly she did not hear him.

"Well, Jimmie," she said in her pleasant voice.

Jimmie came closer.

"I'm selling post cards, Miss Narcissus," he began. "Post cards of the inside of the church. The proceeds go to buy new red chairs for the primary room. Want to see one? They're ten cents apiece."

As he spoke he thrust one into her hand.

Miss Narcissus took it, adjusted her spectacles and looked at it long and meditatively. "It looks as natural as life," she remarked slowly. "I can see the pulpit as plain as day. And bless me if

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If you have hesitated to provide a good piano, or player-piano for your home, church or school, the Standard Piano Club plan, which makes piano buying economical, safe and convenient, will enable you to own a high-grade, fully guaranteed instrument, at a big saving in price and in such a way that you will never miss the money you put into it.

By placing your order through the Club, with the orders of 99 other members, you obtain the very lowest price at which a thoroughly satisfactory instrument can be marketed. You have a wide variety of the newest and most attractive styles from which to make your selection. Your instrument is guaranteed by one of the oldest and most reliable piano houses in America. The plan of payment is so easy and fair that every one who has looked into it is surprised at its liberality and delighted with its practical operation.

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You are cordially invited to join the Standard Piano Club. Write for copy of the Club's catalogue, showing the many beautiful designs from which you may choose, and which also gives particulars as to prices, terms, guarantees and their special insurance feature which fully protects the family in case of the death of the purchaser. Address the Managers, Ludden and Bates Standard Piano Club Dept., Atlanta, Ga. (adv.)

WANTED

Durant College, Durant, Oklahoma has enrolled on faith more than 25 worthy girls for whom scholarships must be provided. Seventy-five dollars (\$75.00) pays a scholarship for the entire session. Will not you or your society provide for at least **one**? Write W. B. Morrison, President, Durant, Oklahoma.

there ain't the big Bible and how fine the pulpit chairs look."

She paused—

"I'd like to have one for myself," she went on, "But ten-cent pieces are scarce. I'll go without. I can see the church any time but I'm going to buy one for somebody who can't. Remember Noel Randall who went out west?"

Jimmy nodded—

"A little. He's been gone a while, hasn't he?"

"Yes, several years."

"Was he in your class, Miss Narcissus?"

Miss Narcissus nodded.

"Yes, he was one of my boys. But he don't write any more since his ma died. I am afraid he's kind of lost interest in us. But a picture of the old church won't hurt any. Go in the house, Jimmie, and look on the clock shelf and you'll find ten pennies. Leave one of the post cards on the table. I want to weed my pansy bed a bit more."

* * *

Noel Randall rode into town that Saturday afternoon. He wouldn't go back to the ranch until Sunday night. There was always a good time to be had at Donovan's.

"There's a card here for you, Noel," called out the postmaster as he passed by, "been here a week."

Noel alighted from his horse and went in and the postmaster, a little thin gray-bearded man, handed him the card.

Noel took it, turned it over and read the words Miss Narcissus had written on the other side.

"Dear Noel," she began. "This is a picture of the old church. I thought you might like it. I've marked the pew where you used to sit with your ma. Remember you are still one of my boys."

"Your old Sunday School teacher,

"Narcissus Barton."

Noel winced as he read the words.

Miss Narcissus, his old Sunday School teacher, and she hadn't forgotten him. He turned the post card over.

Yes, she had, as she said, marked the old pew where he and his mother had sat so many years. Blessed mother—and the old church. He stood there in the dusty little post office and he saw himself a little boy holding the hymn book and standing by his mother's side. There was one psalm that Miss Narcissus had taught him when he was about ten.

"Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God."

He had forgotten it. God had occupied small place in the restless life he had lived since he had come west.

How good to see a picture of the old church. How desirable the old days seemed to be with their peaceful Sundays and mid-week prayer meetings.

He studied the post card again and as he looked a wave of longing rolled over him. He wanted to see mother's grave once more. He wanted to stand beside it and touch with reverent fingers that grass that grew over it. He wanted to see Miss Narcissus. Would she still claim him as her boy if she knew how far he had fallen short?

He walked out of the little post office unheedingly, with the post card still in his hand.

There was a little sum at the bank that he had managed to save. He would take it and go back—back to the town—back to the little church—back to Miss Narcissus.

He threw back his shoulders.

"Thou art God."

The old postmaster called him as he went out.

"Come in early, did you, Noel," he asked. "Anything special going on?"

Noel nodded.

"You might call it special," he smiled,

"I'm leaving on the next train for home."

The old postmaster nodded.

"It's a good place to go back to," he added soberly. "I'm glad, Noel."

Noel nodded—

"Thanks," he replied, huskily.—Susan Hubbard Martin, in Kind Words.

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Presbyterian Standard
Charlotte, N. C.

1923

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THE CHURCH MUSIC

The April number of the Etude published the result of a poll of some 32,000 of its readers as to their favorite hymns. It is rather gratifying to note that the real old hymns of the church that have stood the test of time and good literature were the most popular.

"Abide With Me" led in popularity, while "Nearer, My God, to Thee," "Lead Kindly Light," "Rock of Ages," "Jesus, Lover of My Soul," "Holy, Holy Holy," "Just As I Am," come next in the order named.

"Down in Gawgia" there are perhaps thousands of followers of the "singing school music." These are mostly among the untrained musical ears, among the good common people. The music they have is nothing much but rhythm, and it has plenty of that. The words are a meaningless sort of jargon. At any rate, they do not compose poetry or poetic thought, and will not stand the test of time.

Based on this fact, we venture the assertion that rhythm is very passing in its appeal. We soon grow tired of just merely a catch air and discard it as a child does an outgrown plaything. There is nothing there to fasten itself upon the heart and breathe itself into the life of a person.

The stately hymns of the church, some of them centuries old, are good literature; they state living, vital truths; they represent the experiences of fervently religious lives poured out under inspiration in a burst of melody; they have sounded the depths of religious experience; they meet a religious need in the life; they satisfy; they preach the gospel in music.

Theodore Roosevelt enjoyed the rugged life of the western plains; he had lots of dash and speed and force. He was fond of a good horse that could cover the ground. But he did not select as a

favorite hymn one of rhythmic appeal. Characterized as the most typical American of his day, after all it is not surprising that his favorite gospel hymn was "How Firm a Foundation." This was also the favorite of our beloved Robert E. Lee.

Hon. Chauncey M. Depew, statesman, financier, a man prominent in the business and political world, now past 80 years of age, prefers above all other hymns, "Rock of Ages." Perhaps in his intimate relations with the world he has found out that "change and decay" is found in all things, and has learned that the "Rock of Ages" changes not. This, one of the grandest hymns ever written, was also the favorite of the great English statesman, William E. Gladstone.

The father of Dr. Chas. W. Eliot, now president emeritus of Harvard, and a man 90 years old, suggested to his son Charles when he was nine years old that he learn "The Spacious Firmament on High," which he gives as his favorite hymn at this time.

Our own beloved Georgia Bishop, one of America's greatest of men, is quoted as preferring "Sun of My Soul." This is a very simple, expressive hymn that moves upon the heart with power. Any one who has had the privilege of hearing the Bishop sing this song may know that he pours out his whole heart in the singing, and we catch new meanings from his expression.—W. A. Tyson, in Wesleyan Christian Advocate.

FATAL FLUENCY

I should like to utter a word of necessary warning to the man or woman who possesses a natural gift of fluent and effective speech. Words come to them so readily, and voice and action have such excellence, that they easily win their way to attention and admiration. The toil which alone enables the unready orator to

speak at all they find unnecessary. They therefore are tempted to do something which is known as "trusting to the inspiration of the moment." A fatal phrase upon which many promising orators have been wrecked.

The surest road to inspiration is preparation. The more voluble you are naturally, the harder you ought to labor. A natural fatal snare for the indolent orator is to see many brilliant men caught and arrested by their own talents. I have seen many men of undoubted courage and capacity fail for lack of industry. On the other hand, I have seen many a clumsy but persevering tortoise waddle successfully to the goal. Mastery in speech can only be reached by mastery in your subject.—Lloyd George in The World's Work.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

IMPORTANT NOTICE

We ask every young man and woman who wants promotion and advancement to write us in regard to the attractive courses we are offering this fall. A card will bring full information. Write us today.

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DAILY EXCEPT SUNDAY	DAILY EXCEPT SUNDAY	DAILY EXCEPT SUNDAY				DAILY EXCEPT SUNDAY	DAILY EXCEPT SUNDAY	DAILY EXCEPT SUNDAY
NO. 14	NO. 22	NO. 38				NO. 41	NO. 21	NO. 15
7:00 pm	7:30 am	9:00 am	0	Lv. Aberdeen Ar.	45	6:50 pm	3:50 pm	8:30 am
f 7:19 pm	s 8:15 am	f 9:16 am	5	Ashley Heights	49	f 6:35 pm	f 3:20 pm	f 8:12 am
s 7:28 pm	f 8:36 am	s 9:26 am	9	Sanitorium	36	f 6:26 pm	s 3:05 pm	s 8:02 am
f 7:34 pm	f 8:39 am	f 9:30 am	10	Montrose	35	f 6:22 pm	f 3:00 pm	f 7:58 am
f 7:46 pm	f 8:51 am	f 9:38 am	13	Timberland	32	f 6:13 pm	f 2:45 pm	f 7:48 am
8:00 pm	s 9:55 am	9:53 am	19	Raeferd	26	s 6:00 pm	s 2:25 pm	7:30 am
	s 10:13 am	f 10:08 am	24	Dundarrach	21	f 5:45 pm	s 1:25 pm	
	f 10:21 am	f 10:15 am	26	Arabia	19	f 5:39 pm	f 1:15 pm	
	s 10:40 am	s 10:29 am	30	Rockfish	15	s 5:25 pm	s 12:55 pm	
	f 10:43 am	f 10:31 am	31	Hope Hills Jct.	14	f 5:22 pm	f 12:50 pm	
	f 10:53 am	f 10:40 am	34	Fenix	11	f 5:13 pm	f 12:38 pm	
	s 11:00 am	s 10:46 am	36	Clifton	9	s 5:08 pm	s 12:33 pm	
	f 11:12 am	f 10:56 am	40	Skibo	5	f 5:00 pm	f 12:18 pm	
	f 11:19 am	f 11:02 am	42	Owens	3	f 4:55 pm	f 12:11 pm	
	11:30 am	s 11:15 am	45	Ar. Fayetteville Lv.	0	s 4:45 pm	s 12 noon	

East and North bound trains have right of track over West and South bound trains of the same class. All trains stop on flag at Lakefield.

SHALL WE EQUIP OR QUIT?

Read the full page of Equipment Needs in this issue of the paper. There is a pathetic story connected with practically each one. These are not all the urgent needs—only those approved by the Foreign and Home Mission Committees as being perhaps the most urgent at this time. Some have been left out because all could not be listed.

The Assembly for three years has plead for an Equipment Fund. Other causes have had the right of way. Some are insisting that we put the Equipment Fund in the Budget. To do so will kill the Equipment Fund or hurt the budget. Shall we force our missionaries to limp along when our people have the money and will give it if they know the facts?

The greatest single need right now is for the pastors and officers of the churches to become really informed on and interested in this great problem of our Church. It is impossible to make any progress in this effort without their support. In many instances we might as well quit if we are not going to equip.

Study the list of needs. Ask your church to take one of them. If you can individually assume one make this a subject of prayer and write us at once. Watch the mails and the Church papers for detailed plans and information. **PLAN AND PREPARE FOR EQUIPMENT FUND SUNDAY—THE FIRST SUNDAY IN DECEMBER.**

The General Assembly's Stewardship Committee

410 Times Building, Chattanooga, Tenn.

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable condition due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit. Shivar Springs,

Box 3 B, Shelton, S. C. Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name _____ Address _____ Shipping Point _____ (Please write distinctly)

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Gray's Ointment

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Sparkles

Strange

"Odd that is dull people who bore us," remarks an exchange. "Also that it's blunt people who generally come to the point."—Boston Transcript.

Wife—"Dear, if you'll get a car I can save a lot of clothes during our vacation this summer."

Hub—"How do you mean?"

Wife—"Well, you see, if we go to one hotel as formerly, I'll need seven dresses; whereas if we have a car I can get one dress and we'll go to seven hotels."—Boston Transcript.

"Mr. Daring," said the director, "in this scene a lion will pursue you for five hundred feet." "Five hundred feet?" interrupted the actor. "Yes, and no more than that—understand?" The hero nodded. "Yes, I understand, but does the lion?"—Black and Blue Jay.

Teacher—"What is ignorance, Tommie?"

Tommie—"Ignorance is when you don't know anything and somebody finds it out."—Boston Transcript.

Got His Base on Error

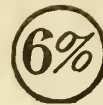
One of the attendants at an art gallery is a baseball enthusiast, a fact he generally manages to conceal there, though it did come out once.

One afternoon a director came bursting into the room where this attendant was at the time and demanded: "How is it that Shakespeare's statue is standing on the pedestal marked Scott?"

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Vol. LXIV

CHARLOTTE, N. C., OCTOBER 17, 1924

No. 42

Woman's Edition

-- THE --

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EDITORIAL

OUR WOMEN

THE Standard has made no secret of its disapproval of the last Assembly's action in putting women on the Executive Committees. In disapproving of the General Assembly, the Standard is far from disapproving of the women. Our contention is that it contravenes the fundamental principles of our representative system of government to put private members of the Church in positions of executive authority, and to give them administrative control over the most important work of the Church. But if private members are to be placed in positions of such responsibility, let them be women. We prefer them to any other class of private members. For that matter we prefer them to any other class of members, private or official. The women are our greatest asset. Is it said that preachers are more important to the Church than women? We answer that without the women there could be no preachers. Not only so, but the women determine largely the quality of the preachers. Had there been no Susannah Wesley, there would have been no John and Charles Wesley. Had Susannah Wesley been different from what she was, John and Charles would have been different. To use her own words, she devoted "twenty years of the prime of her life in the hopes of saving the souls of her children." She put religion first in thought and effort, and consecrated twenty years of her prime to making the highest type of Christian out of her children. She had her reward from on high, but the world can never pay the immeasurable debt which it owes to that sensible and saintly mother. Her face should appear on the same tablet with the faces of her illustrious sons on the walls of Westminster Abbey. Had she been other than she was that tablet would not be there.

Augustine, Bishop of Hippo, wrote his name in letters that will never fade from the pages of history. But before that, and as the explanation of that, the name of Augustine's mother had been written in fadeless characters in the Lamb's Book of Life. Had the devout Monaca never prayed, her son Augustine had never preached. He is better known on earth, but it may well be that in heaven she outranks him. And so with Authusa, the mother of John Chrysostom, had she not been enrolled among the saints, and had she not given herself to the training of her fatherless boy, the Church would never have been thrilled and blessed with the eloquence which won for her son the title "Golden-mouth."

What honor has God ever put on woman in connection with His redemptive work. At the head of the list stands Mary, the mother of our Lord. She is crowned with the "glory that excelleth." So impressive is this fact that a large part of the Christian world has exalted her to the position of a goddess. While this is carrying praise to sinful excess, Mary is worthy to receive the highest reverence short of worship. The intuition of her own heart was true: "From henceforth all generations shall call me blessed." Mary heads the list, but a great company shared with her the honor and privilege of ministering to our Lord in the days of His humiliation. No lowliness of birth, no marks of poverty, no scorn of rulers could hide from their eyes the celestial beauty of the Divine Man. They followed Him on His last sad journey to Jerusalem, and when even His dearest friends among the twelve lost faith and deserted Him, they remained true. They pressed close on His footsteps up to Golgotha, and their devotion wavered not, as with weeping eyes and breaking hearts, they looked on the final tragedy. Nothing was left then but to pay a last, loving

tribute to the lifeless body and to mourn at the grave. This they did, while the stunned and despairing Apostles were in hiding. These women of quenchless ardor, of unflagging fidelity, were the forerunners of an innumerable multitude, whose pious zeal and tireless labors have been the richest possession of the Church in every period of its history. It is the same today. Mary and Martha, Euodia and Syntyche, Tryphaena and Tryphosa are still with us; and they still labor with their pastors in the Gospel, and many of them like the beloved Persis, "Labor much in the Lord." It often happens that men are too selfish to sacrifice business, or too self-indulgent to sacrifice pleasure, in order to serve the Church. But our women make it their business and find it their pleasure to give of their meagre means, and to serve with their utmost strength the cause of Him "Whom having not seen, they love." It is the glory of Christianity that it finds its most ardent devotees among the women. It is the glory of women that they furnish the noblest examples of the pure doctrines of Christ.

THE SYNOD OF NORTH CAROLINA

It is an old axiom that a thing cannot be in two places at the same time. The recent meeting of the North Carolina Synod, while, of course, it could not overthrow an axiom of such evident truth, it is nevertheless proved that one thing can come very near being in two places at once.

It met in the churches of Burlington and Graham in such a way that while no one could say,

"How happy could I be with either,
Were t'other dear charmer away,"

he could at least quote,

"Two souls with but a single thought,
Two hearts that beat as one."

Though separated by two miles, by the aid of the automobiles and the fine road, they functioned as one.

The opening was in Burlington, but in Graham the business meetings each day were held, and the lunches served, and such was the blending together of the two congregations that no one could tell either by the conversation or appearance, where any particular one belonged.

The Southern railroad, by mismanagement which was remarkable because so rare, kept us in Greensboro all night because the train for Burlington moved out before the passengers on the train from Charlotte could pass from the rear of one train around the engine and reach their train on the next track.

This blunder caused us to miss the opening session, always full of interest by reason of the Moderator's sermon and the election of his successor. Dr. E. D. Brown's sermon, according to the Greensboro News, was well worth hearing, as it sent forth a blast of no uncertain sound and called attention to the dangers of Modernism in our day that would be a shock to the "peace-at-any-price" men who preach and teach toleration both in the pulpit and press.

Rev. Dr. J. H. Henderlite, of Gastonia, and Rev. J. Murphy Williams, of Greensboro, were nominated as Moderator, and as only one was needed, the choice fell upon Dr. Henderlite. It was clearly a case of the embarrassment of riches.

We have not as yet the figures of the number attending, but unless our judgment has failed us, it was a record-breaking Synod in point of attendance.

The Synod kindly gave the editor a chance to set before them the claims of the Standard on their support by the following suggestive points: Being the official organ of the Synod implies a mutual relation and mutual duties. The duty on the part of the paper has been to place valuable space at the disposal of the various agencies of the Synod, especially the Home Mission work, while the duty on the other side is to see that the

paper reaches the membership of the Synod. The paper has met its obligation and has never refused space and support to any request of the Synod. On the other hand, the pastors have been so intent upon their own work that they have, in a large measure, left the paper to work out its own salvation. He cited as proof that the present Circulation Campaign to increase the number of subscribers had not received the support that was its due. Nothing could have been more gratifying than the effect of this speech. The editor found, as he always knew, that these men are loyal to the paper, and would rally about it when their attention was called to it.

Dr. McCain, president of Agnes Scott College, made a fine address, when the editor had closed his speech. He explained in a clear manner why the colleges face the demands of the Educational Associations of this day. He urged the Church to rally to the support of its schools by placing them upon an equality with the State institutions, thus enabling their graduates to draw a salary in teaching equal to that of other high-grade schools.

Dr. McCain was thanked by a rising vote for his excellent address.

According to our usual custom, the morning hour was devoted to a Synodical Communion of the Lord's Supper. Dr. A. R. Shaw and Dr. W. P. McCorkle occupied the pulpit. Dr. McCorkle read Isaiah 53rd chapter and offered prayer, and Dr. Shaw preached a strong doctrinal sermon on "The Atonement." Dr. E. C. Murray and his son, Rev. J. J. Murray, presided at the communion, which was administered by a large number of ruling elders, who by their presence gave tangible evidence that the eldership of our Church comprises the bone and sinew of agriculture and trade in every community.

The communion, as is our custom, was followed by the reading of memorials of deceased ministers. This is always a solemn service. The following memorials were read: That of Rev. J. Andrew Smith, by Rev. S. L. Cathey; that of Rev. E. H. Harding, D.D., prepared by Dr. D. I. Craig, but read by Dr. C. M. Richards; that of Rev. J. D. A. Brown, by Rev. C. V. Gaston; that of Rev. J. F. McKinnon, by Rev. J. C. Grier; and that of Rev. C. V. Cavitt, prepared by Rev. R. C. Gilmore, but read by Rev. E. L. Siler.

The reading of the report on Schools and Colleges consumed much time and occasioned some warm speeches. The report proposes to raise a large enough endowment to make two A-grade colleges for women and two Junior colleges for the same sex.

Rev. J. Murphy Williams threw, as some thought, cold water on the proposition by contending that one A-grade college for women would be enough.

It was, however, explained that it would be wiser to put one on its feet, and then work for another, rather than by trying to handle both, to lose all.

The report of the Stewardship Committee was next in order, and it occasioned a very warm debate. As intimated in a recent editorial, there has been an under-current of criticism of this Committee upon the ground that its results did not justify the cost.

We do not believe that there was anything personal in this dissatisfaction, but it was felt that the amount expended had not brought in results commensurate with the out-lay.

Mr. J. B. Spillman, the Secretary of the Committee in this Synod, made a very calm address outlining what he had done—and closing by saying that if, in the judgment of the Synod, he was not the man, they ought to get another man and that if they did, he would not blame them.

Dr. Byron Clark said that he had been opposed to a manager—but that after watching the workings and having the Secretary in his Church, he had become an enthusiastic advocate of it.

Dr. Scanlon, of the Durham Church also spoke in its favor. These two speeches had much to do with the keeping of the Secretary.

The Home Mission meeting Wednesday evening was a great success, and the program was wisely framed.

Four workers, fresh from the front, in a quiet way, described their work and the difficulties confronting them.

Rev. J. T. Wildman, of Martin County, said that he came from a land of bull frogs and bad liquor, and that he had to preach wherever he could gather people.

Rev. J. A. Vache, who works in Albemarle made a good speech. Rev. E. G. Clary described

his work in Wilson County, and he was followed by Rev. J. J. Murray whose field of labor is largely in Hanover County.

In order to show how the Synod and Presbyteries were helped by the Home Mission Committee, all who were in any way helped by the Committee, were asked to stand. A general uprising took place, which made a deep impression upon the audience, showing as it did, how far-reaching was the money spent on this work.

Rev. Dr. Wm. Black and Rev. Leonard Gill were re-elected the General Evangelists of the Synod, and Rev. A. W. Crawford was re-elected Secretary.

The meeting was a great success as we have intimated.

The speeches were short and to the point. The only criticism we heard was that the Chairman in introducing each speaker talked as long as the man introduced, and to that extent deprived the audience of the pleasure of hearing more from the young men.

Dr. Foster's report on Church and Manse Erection proved that both, Churches and Manses, are sadly lacking in the Home Mission field. It is proposed to raise some few hundred thousand dollars for that purpose.

Let us hope that this motion will be speedily put to work. That we need such buildings and manses is evident to all, and it is also evident that there is money enough in Presbyterian pockets to build all we need. The problem is how to move the money from one place and invest it in the other.

On Thursday morning Dr. Melvin, the Secretary of the Stewardship Committee of the General Assembly made a wonderful speech which ought to be heard all over the Church.

Those who are disposed to criticize this Committee and charge it with assuming autocratic powers, would find that it can only carry out the wishes of the Assembly, and that its powers are only advisory.

Dr. Richard and his Committee presented a report on the erection of a new Presbytery.

This report we propose to illustrate by a map very soon. We are enabled to do this through the generosity of two elders, E. P. Wharton, of Greensboro, and J. R. Young, of Raleigh. This report changed the bounds of several Presbyteries and moved several towns from one Presbytery to another, so it was natural that sentiment should play a large part in the discussion.

The making of this report, its plans and its success, will ever be a ground of wonder to us—proving as it does that the Chairman must be a past-master in rounding sharp curves and neutralizing prejudices.

The Synod adjourned to meet in Washington, N. C., October 14, 1924, at 8 p. m.

The entertainment at this Synod deserves more than a passing notice. The editor, by reason of his office, has to attend every General Assembly, where the entertaining church always serves a lunch to the commissioners. These lunches have always been good and sustaining. He however must confess that Graham and Burlington in serving lunches deserve the blue ribbon. Did any one, ever in their liveliest dreams ever hear of feeding three hundred preachers and elders with fried chicken!

Not only did they give fried chicken, but with a lavish abandon they put three pieces on each plate, in connection with chicken-salad sandwiches, stuffed eggs and good coffee, and then capped it all with as much ice cream as the greediest man could ask.

Rome, in her degenerate days, when man was celebrated according to his skill in preparing dishes to tempt the appetite, really had nothing on these two churches and their excellent women.

OUR WOMAN'S EDITION

The present edition of the Standard is devoted to our women, of whom the Southern Church is justly proud.

We present to our readers contributions from many of them, which will prove that even the editors of our Church papers have no advantage over them in the ability to frame rounded and pointed sentences, rich in thought and suggestiveness. We take pleasure in giving place and full recognition to their talent and worth, because, by reason of our desire to see the Church keep within our constitution, we have been compelled to occupy a position of seeming antagonism.

Whether we measure their value to the Church in dollars and cents, or in keeping alive the spirit-

ual life of the Church, by their work around fireside, or in the prayer circles, they stand ahead of the men.

No greater tribute could be paid them than seen in the fact that while they in their Auxiliaries are running smoothly and efficiently, the lay of our Church have not yet grown accustom to their new harness, so that they pull together.

We have followed the development of woman work in the churches of other denominations, and are proud of the fact that our women stand the front rank of those who are laboring for the upbuilding of the Kingdom of God on earth.

We hope that our readers will not fail to enjoy the contributed articles. If they will devote a few moments to their perusal, we are sure they will conclude that we have not done justice to our subject, and that without their help our Church would not occupy the position it does among the churches of this country.

RELIGIOUS EDUCATION IN STATE SCHOOLS

In another column will be found an important action of the North Carolina Synod, concerning the moral training of our young people in State schools.

Without regard to denominational views, the people of this State are beginning to realize that no man can be educated whose morals are undeveloped.

This is the business of the Church and not the State, yet it is a difficult problem, how the Church can do this work without teaching doctrinal views. The object of this action of the Synod is to confer with our sister denomination to see if we cannot work out a plan to teach the Bible as a history of God's people, and at the same time to leave to the respective Churches the work of instilling doctrine.

We believe that the denominations have reason enough to do this.

THE BIGGEST BUSINESS IN THE WORLD

Dr. James I. Vance, of Nashville, in his new book "Being a Preacher," tells the following incident which commended to the attention of our Christian boys.

"We were a little group of preachers and laymen meeting in Richmond, Virginia, to consider a matter that had been referred to us by the General Assembly of the Church. One afternoon we visited Union Theological Seminary, the leading school of Southern Presbyterianism for training ministers. We were shown around the grounds and through the buildings, and came to the library, on whose walls hung the portraits of a number of the former students of the institution.

"One of our group was the distinguished Chief Justice of a Southern state. As we drove away, he turned to me and said: 'I would give twenty thousand dollars to have my portrait where yours hangs there in the seminary library.' Then with a sigh he added: 'Yours is the greatest calling in the world. The regret of my life is that I did not become a preacher instead of a lawyer.'"

MY SAVIOUR'S HANDS

A pair of little hands I see,
Two chubby infant hands so wee,
Clutching sweet Mary's face in glee.

Two boyish hands, sturdy and brown,
Holding the plane in Nazareth Town
In Joseph's shop, as the sun goes down.

Two hands of a youth, older grown,
Folded in prayer by a rugged one
Out on the hill-top, all alone.

A young man's hands, toil-marked and strong,
Seeking to aid in the restless throng,
The helpless victims of sin and wrong.

Two tired hands 'neath the olive tree,
In the garden of grey Gethsemane,
Clasped for my sins in agony.

Two hands outstretched on a cross of wood,
From cruel nail-wounds red with blood,
Bringing a lost world back to God.

O hands of my Crucified Christ Divine,
Take into thine own these hands of mine,
And teach them to serve with a love like thine.

—Bell M. Menzies, in S. S. Times.

**THE DAUGHTERS OF ZELOPHEHAD
A Devotional Study**

By Mrs. Henry E. Gurney

Then came the daughters of Zelophehad, of the families of Manasseh, the son of Joseph: And these are the names of his daughters, Mahlah, Noah, and Milcah, and Hegliah, and Tirzah. And they stood before Moses, and before Eleazer the priest, and before the princes, and all the congregation, by the door of the tabernacle of the congregation, saying, Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah; but died in his own sin, and had no sons. Why should the name of our father be done away from among his family, because he had no son? Give unto us therefore a possession among the brethren of our father. And Moses brought their cause before the Lord.

And the Lord spake unto Moses, saying, The daughters of Zelophehad speak right. Thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. Numbers 27:1-7.

Perhaps the last three verses of the previous chapter should have been included in the lesson, to give us the proper appreciation of the action of these women. There we learn that the numbering of the children of Israel, in preparation for entering the promised land, had been accomplished; and in the list, excepting the faithful Caleb and Joshua, was not one name which had been counted in the first numbering some 40 years before. They had all died in the wilderness; they could not enter the promised land because of unbelief. Among the unbelieving was Zelophehad. He having left no son, his house had not been numbered with the rest, and his five daughters were left without lot or portion in the land to which they went.

From their childhood these women must have heard of the land of Canaan. Through all the wandering in the great and terrible wilderness their hearts had been cheered by the thought of that land; the home, the rest, the bountiful provision, reserved for them across the Jordan. But now at the very entrance death had snapped the one link connecting them with the inheritance, and they were to be, as far as human eye could see, left destitute in the land of plenty.

However, the eye of faith discerns things invisible to mortal sense. These daughters, looking around, were distracted, looking within were miserable, but looking up to their God their fears became radiant and their faces not ashamed. With no law to guide them, and no precedent to give them confidence, they presented themselves at the door of the tabernacle and made known their request. The very simplicity and boldness of their faith was a splendid testimony before all that congregation, and God justified their confidence in Him by giving them exceeding abundantly above all they had asked or thought. First the precious word of approval, "The daughters of Zelophehad speak right." Then the full portion for which they had asked, and furthermore, made them a channel of blessing to succeeding generations, by establishing this decree a statute in Israel.

Is this scripture written for our instruction, and is it possible for us to learn from these daughters the secret of effectual prayer? No matter how we word our petitions, we want exactly what they obtained: God's approval, His blessing for ourselves and for others.

Back of their prayer was a fervent desire. They realized their need. True they had never seen the promised land, but they believed the word concerning it, the grapes of Eschol, the vineyards and olive trees, the bread without scarceness; and with all their hearts they desired to possess their possessions. The Psalmist might have been thinking of them when he sang, "One thing have I desired of the Lord, that will I seek after." One of the most precious promises of our Lord concerning prayer, begins, "What things ye desire when ye pray." Whole-hearted desire emboldened them to seek, and the Lord has pronounced a special blessing upon those that seek Him with the whole heart.

We have already noted their faith in God. I do not know how much faith they had in the event, whether they expected the answer in just the way it came or not. It is not just faith, it is faith in God which wins, and that they had. They had reason to believe in a God who had guided, guarded, and fed them through all the years; who had declared Himself to be "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." That was an age when God was giving frequent manifestations of His presence, and faith was in most cases greatly aided by sight and sense, yet in this matter they were shut up to faith alone. This was a new thing in Israel, and contrary to all previous usage.

If their thought of God had been small they might have timidly requested an obscure corner in Canaan where they could eke out an existence; but they honored Him as the Queen of Sheba honored Solomon by com-

Contributed

muning with him of all that was in her heart, they asked for the full inheritance, and the perpetuation of their father's name. Solomon gave Sheba's queen all her desire, and a greater than Solomon gave these women above all they asked.

Quite possibly we need larger thoughts of God and more fervent desire when we pray. Perhaps our Lord is saying to us as He did to the Samaritan woman beside Jacob's well, "If thou knewest the gift of God, and who it is that speaketh to thee, thou wouldest have asked of Him and He would have given thee."

If we knew—If we only knew.
"For this cause I bow my knees unto the Father, that He would grant you that ye may be able to comprehend what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God."

AUXILIARY ENROLLMENT AS AFFECTED BY CONTINGENT FEE

By Nancy Campbell Spillman

One of the greatest advantages of the Woman's Auxiliary over the old Ladies' Aid is the fact that all of the women and girls who are members of the church automatically become members of the Auxiliary. When new members come into the church, they do not fall into the habit of doing nothing while they are deciding whether or not they will join the woman's organization; their names are immediately enrolled in the Auxiliary, they are placed in circles and at once become assimilated into the working body of the church.

It has been said by those who know that 60 per cent of all church members are women and girls. The question then arises that since our Auxiliary plan calls for the enrollment in the Auxiliary of all the women and girls of the church, why then is our percentage of enrollment so low? Why is it that the Synod which has the highest percentage of enrollment, enrolls only 32 members out of every 100 when she should enroll 60 members out of every 100, while the Synod with the lowest percentage of enrollment enrolls only 13 members out of every 100?

The enrollment of the eight highest Synods stands as follows: Virginia, 32 per cent; Florida, 29 per cent;

Arkansas, 25 per cent; South Carolina, 21 per cent; Tennessee, 20 per cent; and North Carolina, 19 per cent.

In Mecklenburg Presbyterial, of North Carolina, we feel that the contingent fee is largely responsible for our low percentage of enrollment. We have a fee of 50 cents per member and the majority of Auxiliaries are not adopting the Auxiliary plan of enrolling all the women and girls of the church. We find that they are enrolling only those members from whom they expect a revenue. Should some of the weaker Auxiliaries pay the contingent fee for all the women and girls of the church, they would be paying more to the running expenses of the organization than they contribute to the great benevolent causes of the church. Consequently the Auxiliary is not reaching the women who most need the instruction, the information and the inspiration which the Auxiliary furnishes, and the contingent fee is one of the great aims of the organization—the development of all the women of the church. This goes to prove that the financial basis for the support of our woman's work is wrong.

At the last meeting of the Woman's Auxiliary, at Montreat, the budget plan was suggested as a remedy for this situation. The Synod of Virginia, which shows the highest percentage of enrollment, has adopted this plan and is already reaping the benefit of it by an increased enrollment. The Synod has made out a budget of its running expenses and this is prorated among the Presbyterials according to their financial strength. The Presbyterials follow the same plan, including the Synodical fee, in their budgets and prorating the whole among the Auxiliaries according to their financial strength, and this amount put into each Auxiliary.

The question now is how shall the financial ability of Presbyterial and Auxiliary be determined.

The best gauge of the financial ability of an Auxiliary is the percentage of the benevolent quota assigned to the Presbyterial and church. The quotas are assigned by men who have made a careful study of the finances of all the churches. The percentages are adopted by Synod in the fall and could be adopted by the Presbyterial in the spring and handed over to each Auxiliary.

As a result of such a system, the bumptious, irritating, contingent fee, which has been given a prominence at all our deliberations far out of proportion to its importance, will be relegated to a back seat where it belongs, and our attention may be turned from a detail of the machinery of our organization to the discussion of important phases of our work.

The question of the amount of the contingent fee would



Woman's Advisory Committee in session at Montreat, July, 1923

Front row seated—Officers of the Woman's Advisory Committee.

Left to right—Mrs. R. F. Dunlap, West Virginia, Secretary; Mrs. Andrew Bramlett, South Carolina; Vice-Chairman; Mrs. Chas. S. Kinkead, Tennessee, Chairman; Mrs. W. C. Winsborough, Superintendent of Woman's Auxiliary; Mrs. D. A. McMillan, Treasurer of the Woman's Auxiliary.

Back row standing—Synodical Presidents.

Left to right—Mrs. J. L. Brock, Texas; Mrs. Wm. Steen, Louisiana; Mrs. E. F. Reid, North Carolina; Mrs. Mrs. W. K. Armstrong, Appalachia; Mrs. W. A. Turner, Georgia; Mrs. H. L. Cockerham, Kentucky; Mrs. R. W. Calhoun, Oklahoma; Mrs. D. G. McLaurin, Mississippi; Mrs. E. S. Scott, Arkansas; Mrs. H. A. Love, Florida; Mrs. L. L. Manning, Missouri; Mrs. W. E. Hinds, Alabama; Mrs. John Bratton, Virginia.

be entirely separated from and independent of the number of members enrolled and the thermometer of our Auxiliaries would immediately show a rise of temperature from the present freezing point of 30 degrees to the desired one of 60 degrees.

A VISIT TO THE OFFICES OF THE WOMAN'S AUXILIARY

By Mrs. W. W. Keyser

There is a good map of the territory of the Southern Presbyterian Church in the U. S. which gives the 15 Southern states in compact form, with Missouri standing way off by itself—for all the world, like a handle to a pan! This handle is joined to the work of the Assembly, at St. Louis, at a point where the Missouri empties into the Mississippi river.

West of the northeast boundary of Missouri to the Gulf of Mexico, lies the largest home mission field of the Assembly, and it seemed a fitting decision that brought the office of the Woman's Auxiliary from Atlanta, Ga., in September, 1918, to this location in St. Louis.

It is the only office of the General Assembly west of the Mississippi river, unless we count the book depository at Texarkana.

Situated in the heart of the city, adjacent to the two largest Southern Churches, the Field building has proven a most hospitable home for the organized work of our women.

The Auxiliary office force 11 years ago consisted of the superintendent and a stenographer, and they did the work in one office room.

Today the work employs nine regular assistants, while emergency helpers are often called in in times of rush. Five of the regular helpers are experienced stenographers.

Two of the official force of the Auxiliary reside in other cities. The treasurer, Mrs. D. A. McMillan, of Fulton, has been with the organization since its beginning. The funds supplied by the Executive Committee for the support of the Auxiliary all pass through her hands and are disbursed by her according to the prepared budget approved by the supervisory committee for the year. In addition to this for the past two years Mrs. McMillan has handled the gifts of the Auxiliary for the Equipment Fund, viz: Miss Dowd's School in Japan and the School for the Mexican girls in Texas. Mrs. McMillan's books are a model of accuracy and neatness and always receive especial commendation from the public accountant selected by the supervisory committee to examine annually the Auxiliary books.

Three years ago the growth of the work called for a regular visitor, and Miss Agnes Davidson, for six years president of the Synodical of Florida, was called to be field worker for the Auxiliary. Miss Davidson has done intense organization work in the Presbyteries of Texas, Tennessee, Missouri and West Virginia. As a result of her faithful labors the Auxiliaries of these states became standardized in their work, new Auxiliaries were organized and much better work has resulted.

Wishing to see the Auxiliary "machine" at work, I dropped into the Field building one day last week and visited the five offices now occupied by the Auxiliary.

An atmosphere of warmth and cheerful activity pervaded the place as I entered: The pleasant clic, clic of the typewriters; the buzz of telephones; the "lilt" in quiet voices directing the affairs of the day. As I looked about, I saw shining in every face a light which could only come from a happy, contented spirit within.

Friendly hands were extended to greet the visitor and I was ushered into an inner sanctum. It was not difficult to account for the spirit and atmosphere back in the outer rooms, when I was greeted here by Mrs. W. C. Winsborough, who is the master mind and the heart too, I might almost say, of this Woman's Work in our Assembly.

She sat at a huge flat-top desk, dictating one of the numerous articles which later will appear in leaflet form for our edification, and there again, I saw that steady clear light burning in her face too!

While waiting her leisure, I took in my surroundings. It was a delightful room, with its three Southern windows each boasting a healthy growing plant—overlooking a lovely flower garden across the street adjoining the Eugene Field Grammar School.

There was a warm thick rug on the floor; two comfortable chairs; a long couch which appeared never to have been used; two well filled book-cases; a coat rack; a lavatory and a dictaphone, which I secretly hoped it would be necessary for Mrs. Winsborough to use during my visit.

Of the three pictures on the walls, one was an autographed portrait of Mrs. Booker T. Washington.

Then there was the big desk at which the superintendent sat. It was completely covered with neatly arranged papers; letters to be answered; piles of "proof" to be read; communications from sister denominations to be

acknowledged; a hurry call from the Texas-Mexican Presbyterial to be considered and solution of its problems to be given; pictures of new friends in Mexico, who wished not to be forgotten, and many other documents whose headlines I could not take in, all awaiting the action of this wise woman whose judgment has never failed of a right solution of our problems.

In this office are formulated and directed the general policies of the Auxiliary in co-operation with the executive agencies of the Assembly. This phase of the work, with the general supervision of the office, would be a heavy undertaking for any ordinary person, but in addition the superintendent has a large personal correspondence to attend to; the writing of all circular letters; editing the Auxiliary department of the Survey; representing the Auxiliary in interdenominational movements; the writing of leaflets and four months of the year spent in field work, not to mention the planning for and carrying on the Annual Women's School of Missions at Montreat.

Only one of her indomitable courage, strong physique, rare ability and faith in the cause to which she stands pledged could ever bring to fruition the great ever-enlarging work among the women of our Southern Church.

I was roused from my contemplation of these facts by a hand on my shoulder and Mrs. Winsborough's cheerful voice saying, "Come, I want to introduce you to my girls and their work."

Arm in arm we passed into an adjoining room. The walls were lined with book cases containing mission study books; bound copies of the Survey and Minutes of the Assembly; Annual reports and Minutes of the Women's Advisory Committee. There were shelves of letter files and three huge odd looking books which contained the name of every officer in every local Auxiliary! Think of it! Not only were the records of the names kept, but literature was sent out to them. I began to understand the necessity of keeping this office informed of all changes in officers that the connecting link between office and individual be not broken. This splendid office—with its perfectly ordered system, is presided over by Miss Rosa Gibbins, who accepted the position of general office director when the Auxiliary removed its office to St. Louis five years ago. Her previous experience with Dr. Barnardo's Homes in England, her native land, as well as service rendered the Red Cross in America prepared her especially for the important work of supervising the clerical force in the office and have made her most valuable as secretary to Mrs. Winsborough. She is also bookkeeper for the Auxiliary office.

The leaflet order department was the next object of our inspection. Here again, the walls lined with pigeon hole boxes containing all manner of information about our work, listed according to subjects, and general missionary literature from other boards. Two typewriters stood at two deep windows, one of them clic-clicing under the expert fingers of Miss Eleanore Schmied at her daily task of addressing hundreds of envelopes to be ready for the circular letters and program literature which the department sends out each month. I was told this young assistant was also a commercial artist especially skilled in poster making.

Miss Florence Gibbins, who for three years has had charge of the literature order department of the Auxiliary, is responsible for the onerous task of dispatching monthly packages of literature to carry out the Year Book programs to all subscribers. The monthly literature for the Auxiliary and Circle programs of the year book number 3,000 packages. As every department of the Church work is promoted among the women through the Auxiliary, circular letters concerning these various departments are sent at stated times and involve an enormous amount of work, which the committees feel brings rich reward to their treasuries. Approximately 500 packages of free literature are sent monthly on request.

Dozens of orders for special literature are filled daily while 83 Presbyterial meetings and 16 Synodical meetings receive carefully selected packages for the table at their annual meetings.

At a large table in the center of this room Miss Lucille Duggan, who has charge of the promotion department and circular letters, was occupied in filling special orders for literature, the three mails a day, often bringing in hurry-call orders, which must go out at once. One can readily understand why an extra assistant is needed in this busy department, and Miss Mary Quidor, who assists in the literature department as well as in this circular letter department, renders valuable help in time of need.

The office was in process of filling orders for 50,000 Rally Day invitation cards, but there was no sign of confusion or hurry—just everybody turning in with a good will—the work interchangeable when the emergency arises.

In the publicity department I was introduced to Miss Mary Isabelle Saunders, who having studied in Vanderbilt and specialized in Journalism at Peabody, is well equipped to become the literature secretary for the Auxiliary as well as assistant editor of the Auxiliary depart-

ment of the Survey. She is also historian for Tennessee Synodical.

In the literature room itself I beheld a veritable feast for lovers of good literature! From floor to ceiling, from floor to window, from window to door, were books, pamphlets and great manilla envelopes bursting with leaflets. Shelves groaning under the weight of organization literature for Synodical, Presbyterial and Local Auxiliaries. Leaflets for the promotion of better work on the part of officers; literature on all foreign and home mission subjects, spiritual development and stewardship. There was a copy of every leaflet issued on all subjects by our Southern Presbyterian Church representing an immense outlay of money! Here was a perfect wealth of information just ready to our call! How many women avail themselves of the opportunity?

After a delightful quarter of an hour my guide opened a small door, which had been unobserved by me, and to my astonishment, we were back again in that inner sanctum, where all questions met and were solved! This room was the center of the office—as the superintendent was the spirit and inspiration of the work!

As we stood saying goodbye—after a most enlightening visit, Mrs. Winsborough spoke with deep feeling of "the girls" who had, during the summer, banded themselves together for daily prayer, that her health might be speedily restored.

Shall we be surprised then at the harmony and good will existing among these efficient women. I came away with thanksgiving in my heart, for this great machine so perfectly tuned to meet the needs of the Master's work among the women of the Southern Presbyterian Church.

WOMAN'S WORK IN THE CHURCH

By Mrs. W. B. Ramsay

This is not an article for or against women serving on the Executive Committees of the Church. Neither is it a history of the work of the Woman's Auxiliary. It is rather some comments by one who has worked with the women in the work of the Church.

We believe that 99 out of every 100 women in the Church were surprised at the action of the Assembly last May in directing that women be placed on the Executive Committees. Certainly there was no concerted effort to put this action across. However, we have yet to hear of a protest from the women, and, frankly, we do not expect to see any Synodical Auxiliary president impeached for signing that expression of appreciation of the action of the Assembly. So little is said in Auxiliary circles about woman's place and authority in the Church that it seems superfluous to write about these issues. Our hands are so busy doing the work outlined for us and our energies are to be taken with filling the places that are open for service that we must leave it to editors and seminary professors to keep us straight on church history and polity.

Our organization is credited with being episcopal rather than Presbyterian in its form of government. Some one sees that after an anniversary gift to Miss Dowd's School another anniversary gift to Home Missions is in order. It may be that some minutes somewhere record a resolution to this effect; but it really must be done, and in less than a year the papers are full of descriptions of Mexican fiestas and the Auxiliary treasurer was able to report at the Montreat conference that the \$50,000 had been raised. No one really has the authority to object for of course there is no authority to authorize. The circle plan came near awakening the Presbyterian propensity to protest. However, a few successful demonstrations in each Synodical led the way, and as easily as changing the length of the skirt to suit the style so easily did the circle plan take. We women Presbyterians have learned that there is something more precious perhaps than the right personal opinion, and that is the satisfaction of sacrificial co-operation.

We believe this spirit of co-operation is the secret of the success of the Auxiliary activities. There is a swiftness and momentum that would be impossible without the teamwork of the Auxiliary hosts, headed by the general officers, flanked by the 16 Synodical and 84 Presbyterial presidents, and supported by the 20,000 secretaries, leading a hundred thousand women in studying about, in giving to, and in working and praying for all the causes of the Church. These are working without remuneration and are asking no reward save the joy and honor of sharing in the Church's growth and progress.

The highest place of service that the women have in the Church's work is the ministry of intercession. It is in the place of prayer that our asking becomes God's doing. In this we know one headship even Christ, one helper even the Spirit, and one partner even the Father.

As women we claim all the precious promises of the Bible. We ask believing that we shall receive; we come weak and heavy laden finding rest for our souls; we confess our sins knowing He is faithful and just to forgive

our sins. As we rest on the precious promises, we seek to obey the commands. We strive to "seek earnestly the best gifts;" to "pray without ceasing;" to "love one another;" to "go ye into all the world and preach the gospel to every creature." And how the Master has opened the way through our Auxiliary for us to obey these commands! There are the Eunices and Lois who among us whose first and greatest place of service is the training of the children in the home. There are the Syllias and Dorcas who labor in material things for the advancement of the kingdom. There are the Marthas who serve at luncheons and banquets, and the Marys and Annas who seek the knowledge of God's will. There are the Deborahs whose duty it becomes to encourage the barakats to service and to go more than half way in helping to render that service. There are the Women-at-the-well and the Mary Magdalenes who go tell the glad news of salvation. We find these counterparts in our home circles, in our business women's circles, in the mission study and Bible study classes, in our social activities, and in our witnessing for Him in home and in foreign lands and "in every place."

We do not claim perfection for any member or for any branch of the organization; but we do believe the plan of organization is near the ideal. And our last comment shall be that we covet some such an in-the-church-through-the-church-for-the-church organization for the young people of our denomination. We believe our Church has as great a program of service in the kingdom as any other Christian organization. It is big enough to challenge the men of the Church with its progressive program; it is full enough to call forth the activities of all the women of the Church; and we believe it is broad enough to be the channel through which its young people may serve the kingdom.

EIGHTH ANNUAL CONFERENCE FOR COLORED WOMEN AT TUSCALOOSA

By Edith G. Hinds

The eighth annual conference for colored women, held at Stillman Institute, Tuscaloosa, Ala., September 8-15, exceeded all expectations. With six other conferences held this year, a decrease in registration and attendance was naturally expected, but it was a source of great joy and satisfaction to all that the registration this year was the largest in the history of this conference.

One hundred and two enrolled: 34 from out of town and 68 from the town and surrounding country.

In point of interest and earnestness this conference has never been surpassed.

The usual program, with some innovations, was followed.

The day began with the early morning watch, ably conducted by Mrs. J. W. Whittaker, of Tuskegee. The morning sessions were given over to Bible study, talks on Community Problems, Home Nursing and Home Improvement. The afternoons to the sewing and handicrafts and a recreational period. The evenings were devoted to helpful addresses along various lines.

Mrs. J. G. Snedecor very ably conducted the Bible hour. The Extension Department of Alabama and the State Board of Health generously co-operated by sending to the conference some of their ablest workers. Splendid talks on "Nutrition," "Sanitation and Health," the "Care of the Sick," and "Improved Home Conditions" were given.

One innovation this year was the project undertaken during the sewing period, viz: fitting up and beautifying a girl's room. One of the student's rooms at the Institute was used for this purpose. Bedsprad, stenciled curtains, bureau scarfs, rugs, pictures, etc., were made by the women, a close account being kept of the expense. On the closing day of the conference the room was opened for inspection and the materials (costing four dollars) presented to the Institute. This room is to be used for the two highest ranking students this coming year.

The handicraft work, including the making of hats, paper flowers, and scaling wax novelties, proved very interesting to the women. So enthusiastic were they that every spare moment outside the lecture periods saw groups of women busily at work.

The intelligence and earnestness of the delegates and visitors in attendance this year were very marked. Several ministers and other prominent colored people were present at the session. A reporter for one of the colored magazines came to write up the conference.

A conference song written by one of the delegates from Indianola, Mississippi, was sung at the closing session.

Mrs. J. W. Whittaker, in behalf of the delegates, as a mark of their appreciation presented a purse of \$18.50 to Mrs. Snedecor to be applied toward a scholarship for a girl at Stillman.

The conference prayer, "O Lord make me a thousand times more useful to my fellow men," seemed to voice the

sentiment of every one as the conference closed and the delegates departed to go back to their various communities.

A group of outstanding leaders among the delegates was called together the closing day to talk over conditions and lay plans for another year. This group urged that greater publicity be given this conference among the colored organizations and churches. A publicity committee was appointed for this purpose.

The three outstanding things this group of women asked for another year were:

1. A model Sunday School.
2. A baby clinic.
3. A mission study class.

It was the general consensus of opinion among the leaders that this conference would be more productive of good results than any previous one.

In reporting this meeting mention must be made of the splendid co-operation of the faculty at Stillman, who gave unstintedly of their time and strength to make this conference a success.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon, Bijou Theatre, Boardwalk, Atlantic City, N. J., July-August, 1923, Auspices Atlantic City Council of Churches

No. 16—Six Woman Words

Woman is the index of civilization. Her status tells the story of any civilization.

A low standard of appreciation of woman means a low stage of civilization, and so on. This is true through the calendared ages, and around the planet.

Broadly, the religions of the race fall into two groups, the cultural and the Christian. By the cultural religions I mean those built up by man's ideas and practices.

The Christian religion is characteristically a divine revelation, given through a Book and a Man. It includes the rarest, broadest culture, but begins farther back, with something different.

It is very striking that woman's position characteristically under these two stands in sharpest contrast. Where Christ has full sway her place is highest. Where He has least sway or none, lowest.

A prolonged errand of service in non-Christian lands brought vividly to me the sharp contrast in the meanings of six words dear to woman's heart. These words are windows into two distinct civilizations. You look through the window and see woman's sharply contrasted position.

In the non-Christian meaning of the word a "woman" is a mere thing, to be bought and sold like any other chattel.

Sometimes she is a plaything, sometimes a mere vent for a passionate lust, and all times at men's beck and nod and whim, as having no choice or soul of her own.

This, be it keenly marked, was the common meaning everywhere when Christ appeared. And it is still the common meaning where Christ's influence has not made a change.

In the Christian meaning woman is the complement of man in making up the human unit. She is distinct from man, and he from her.

Neither is complete without the other. Each grows more like to the other in constant companionship, she stronger, he gentler. So each grows into the full human being.

The second word is "wife." In the meaning of the cultural religions, uninfluenced by Christian touch, a wife is the husband's personal property. She is the particular bit of womankind that has become his by due bargaining and legal transfer. She is bargained for, bought and sold, hired out, sometimes for unmentionable purposes, or otherwise used, as he may choose.

In the typical Christian meaning a wife is the man's closest friend, his constant companion. She walks and lives at his side.

The third word is "mother." The old meaning—shall I give it? The common profaned meaning among most of the race today?

Let the brevity of utterance make the naked ugliness of truth stand boldly out. A mother is the breeding machine of the human kind. The meaning is as lacking in every feeling of sacred tender humanness as that.

The Christian definition of mother? A fellow-creator with man and with God, in the most sacred and most potent task done by human hands.

The fourth word is "babe." The non-Christian meaning: an indispensable link in the family line. In the old civilizations the family is that unit. Everything centers in the family. So the babe is essential. But it is notorious that non-Christian civilization has not appreciated the child, and loved it for its own sake.

Notice the meaning where the Christ touch has come. A babe is a fresh act of God. His creative breath has been given direct at birth.

The babe is tenderly loved for its own sake, even when its lengthened out life is a question. Child culture is characteristically a thing of Christian civilization.

The fifth word is one fraught with more depth of meaning to more human hearts than any other, the word "love." The pre-Christ meaning, the non-Christian meaning today—please listen quietly, for it is difficult to tell the story, yet it is true.

Love yonder is most commonly spelled with the initial l indeed, but then a u and an s and a t.

The Christian meaning? Love is the purest and most purifying, the strongest and most tender, and most impelling emotion that can fill the human heart and shape and dominate human lives.

The sixth word is one peculiarly dear to our own English language. Its exact English equivalent is rarely found elsewhere. It is the word "home." In the cheapened meaning it's the place where a man keeps his personal goods and chattels, where his special woman-slave slaves, and breeds family perpetuation links.

The true Christian home? It is that sweet, sacred spot where love reigns and trains. There tenderest memories linger and cling, and send fragrance out into life. There a man goes to refresh himself, and knit up his strength anew for the battle in the world.

These are the meanings found today in those parts of the world where the two sorts of religion are found in the most characteristic stage.

Yet there is more to be said. It is impossible to build walls around any sort of civilization. Today the whole earth is in touch as never before.

And happily some of the incidentals of Christianity are being copied and enjoyed in parts of the world distinctively non-Christian.

Yet it is clearly as true that the winds are blowing the other way, too. Through every crevice, and where there seem to be no crevices, and through wide open doors and windows, the characteristic traits of a non-Christian civilization are coming into our Christian lands.

Today some of the blessedly sacred meanings of these six words are being tainted and spoiled. They are having a desperate fight for life against the subtle incoming sweep. This is particularly true of two—love, and home.

Those among us today who would take away Christianity's distinctly supernatural meaning may well stop and weigh the influence of merely cultural religion, as seen in this most sensitive thermometer.

No. 17—Communication With the Dead

A SUMMER IN CHILPANCINGO, MEXICO

By Miss E. V. Lee

If the friends at home have read the report of the Mexico Mission they will have heard of Chilpancingo, one of the latest stations occupied and one that is considered rather inaccessible.

I had not felt that it was so inaccessible, for I know how difficulties can be overcome, but I did know that it was considered rather an undesirable place, as it is in the earthquake zone and has had some very severe quakes.

From the intense heat of Laredo the change of climate was very grateful. Far south of the tropic the elevation and the Pacific breezes give it an ideal climate, neither hot nor cold. Some say they do not think the temperature varies five degrees all the year. A fire may be needed some time, but certainly during this summer no fan was ever needed, and light wraps were used sometimes. And this in tropical Mexico in the summer!

Chilpancingo is old. The first Mexican Congress met here in 1813. It is the capital of the state of Guerrero, though not by any means a pretentious city. On account of the earthquake the houses are all of one story, and those of the better class are all strongly built with walls braced to resist the shocks.

It is some 80 miles from the railroad terminus from which point we go in canions (automobiles) crossing the river Balsas in a ferry boat. It is a most beautiful road all the way to Chilpancingo, and shows fine engineering and hard work. All the way the road goes through deep canyons and follows streams. The scenery is magnificent and the vegetation luxuriant. But there are very few birds. We heard tales of the great rattlesnakes that are in these canyons; some they said were 25 feet long.

Our work in Chilpancingo follows that of the Northern Mission, from whom, in the adjustment of territory, it came to us. Between their departure and our occupancy came the years of revolution, when no American missionary was stationed there, and little supervision could be given either to the work in the city itself or in the surrounding villages and ranches. It speaks well for the faithful seed-sowing and for the soil in which it fell that the native church kept the faith during these years. For not only in the city itself, but in some of these villages regular services were maintained.

Thus it was when Mr. and Mrs. Williamson came. The mission building was almost in ruins. But he has been at

(Continued on page 12)

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Radio Message—Station AUX, Woman's Auxiliary, St. Louis, Mo., broadcasting:
Presidents and Secretaries of Literature! And the Auxiliary Calendar—

Church Paper Week—November 4-11

Its success depends upon YOU! Begin now to get ready for it.

You will soon receive a letter telling you how to conduct the canvass to place a Church Paper in every home in your congregation. Be thinking about it—Remember:

"One Week Only for the Canvass, but Make That Week Count!"

Watch for the letter next week.

Station AUX signing off 9:30 a. m., October 15th.

WHAT DO YOU KNOW ABOUT KOREA?

Eva M. Cavers

What do you know of Korea?

Have you given it a thought?

Do you feel no obligation

Toward this land so dearly bought?

Bought by Christ, through His atonement?

For those whom He calls His own.

What have you done for Korea

Have you ever stopped to pray

That the Lord would send the reapers

To this harvest field, today,

To gather into His garner

Sheaves, from seed that has been sown?

What will you give to Korea

Christ has freely given His all

To redeem and save these people

From the curse of sin's dark thrall.

Let the gift be sacrificial

That we lay before His throne.

Study and pray for Korea,

Give, too, as you have been blest;

Do all that lies in your power

And leave to Jesus the rest.

Then we'll meet with glad rejoicing

When the last trump shall be blown.

California, Mo.

A Request—Synodical and Presbyterian Presidents: The Synod of Texas has established an Historical Society which is endeavoring to collect and keep on file all data concerning the organization and growth of our beloved Church.

The president, Rev. F. M. Tenney, of Rusk, Texas, asks me to request of all Synodical and Presbyterian presidents that they file copies of their programs, minutes and reports with him.

Will you kindly accede to this request

Mrs. W. C. Winsborough.

What Are You Reading?—Do you read whatever accident or environment or circumstance places in your way?

Or do you intelligently choose for yourself what will meet your mental and spiritual needs, arouse your sensibilities to life about you, open new vistas of experience and enjoyment, stimulate you, help you to live?

Your Church Papers guarantee to do this. The Christian Observer, Presbyterian of the South, Presbyterian Standard—Remember the canvass to be put on for them November 4-11 by The Woman's Auxiliary of every church! Headquarters, 273-277 Field Building, St. Louis, Mo.

Eleventh Annual Meeting of the Woman's Synodical Auxiliary of the Synod of North Carolina—Theme: Christian Education.—First Presbyterian Church, Wilmington, N. C., October 17-18, 1923.

Wednesday, October 17, 9:30 a. m.—Executive Meeting.

Wednesday, October 17, 2:30 p. m.—Registration, 3:00 p. m.—Opening Meeting. Devotional, Rev. A. D. P. Gilmour, D.D. Greetings: Woman's Auxiliary of the Presbyterian Churches of Wilmington, Miss Jane Hall; Wilmington Presbyterian, Mrs. Andrew Howell; Response, Miss Annie Wilson; Minutes of Executive Meeting; Reports of Synodical Officers; Editor of Woman's Page in Presbyterian Standard, Mrs. J. M. McIver; Historian, Mrs. R. D. Blacknall; Colored Woman's Conference, Miss Margaret Rankin; Report of Registration Committee.

Thursday, October 18, 9:30 a. m., Devotional, Mrs. Jackson Johnson; Report of Secretaries of Causes; Reports of Standing Committees; New Business; Address, "Christian Education," Miss Charlotte B. Jackson; 2:30 p. m., Reports of Presbyterian Presidents; Report of Nominating Committee and Election of Officers; Report of Finance Committee; Round Table on "Our Problems," Installation of Officers; Final Minutes, Mrs. George Wynne.

There will be no night sessions, that an opportunity may be given the members to attend the Gypsy Smith meetings.

Synodical Officers: Honorary president, Mrs. Jackson Johnson; president, Mrs. E. F. Reid; vice-president at large, Mrs. W. B. Ramsay; first vice-president, Mrs. S. N. Harrell; second vice-president, Mrs. Z. V. Turlington; third vice-president, Mrs. J. R. Page; fourth vice-president, Mrs. S. A. Robinson; fifth vice-president, Mrs. J. B. Spillman; sixth vice-president, Mrs. S. C. Brawley; Seventh vice-president, Mrs. Andrew Howell; secretary, Mrs. George V. Wynne; corresponding secretary, Mrs. R. L. Gwyn; treasurer, Miss Margaret Gibson; historian, Mrs. R. D. Blacknall; secretary Assembly's Home Missions, Mrs. H. L. Riggins; secretary Christian Education and Ministerial Relief, Mrs. A. Currie; secretary Young People and S. S. Extension, Mrs. D. H. Shaw; secretary Y. P. Conference and Student Work, Miss Mamie McElwee; secretary S. P. and C. Home Missions, Miss Margaret Rankin; secretary of Orphanage Work, Mrs. J. R. Page; secretary of literature, Miss Annie Wilson; secretary for development of spiritual life, Miss Corrinne Puett; editor woman's page in Standard, Mrs. J. M. McIver.

A Lancaster-Kershaw County Group Conference of Bethel Presbyterian was held with the Heath Springs Presbyterian Church, Friday, with Mrs. I. R. Hayes, chairman, presiding. The meeting was opened with a devotional conducted by Dr. F. M. Hawley, of Kershaw. Words of greeting were extended to the visitors by Mrs. Nellie Baldwin to which Mrs. R. E. Wylie, of Lancaster, responded in a happy manner. The outstanding feature of the morning session was the address of Miss Lois Young, of the Girls' High School, Hsuehoufu, China. In a very direct and pleasing manner Miss Young told of the conditions prevailing in this mission district, and of the great need of money and workers backed up by the prayers of the people "back home." She told the high school boys and girls, assembled to hear her address, of the great difficulties under which the

A WORD OF SYMPATHY TO THE EDITOR OF THE WOMAN'S PAGE

To the women who know Mrs. McIver personally, and to those who have come to know and love her only through the Woman's Page in the Standard, which she has edited so efficiently since its introduction into the departments of the paper, the news of the great sorrow that has come to her the past week we are sure will bring real sorrow.

Mr. J. M. McIver, the beloved husband of the editor of the Woman's Page, died of an acute attack of pneumonia at the Charlotte Sanatorium on the early morning of October 10th and was buried the following afternoon from the Gulf Presbyterian Church, in which he had served so long and so faithfully. Mrs. McIver and other members of the family were at his bedside when the end came.

Aside from the sympathy that our readers will feel for Mrs. McIver in this sad separation that has come to her, they should know that the Woman's Page has lost a real friend in the death of Mr. McIver, for he it was who often encouraged her to go on with the work when she felt that in the stress and claim of other duties she should give it up. By him it was regarded as a real service to the Church that she was rendering and his love for the Church in her every branch and phase of work was one of the out-standing qualities of his life.

Through the columns of the Woman's Page we would express to its editor heart-felt sympathy in this her hour of great need.

Chinese children of the poorer classes, especially the girls, labored to get a Christian education; they having to work all summer, with no vacation at all sometimes, to get money to pay their expenses for the next term. Mrs. E. E. Gillespie, president of Bethel Presbyterian, gave a most interesting talk on "Why we are here;" explaining that the object of these group conferences was to bring the work of Presbyterian closer to that large body of interested workers who do not get to attend the central meeting each spring. She gave a very clear and concise explanation of the Standard of Excellence which is being used by all local Auxiliaries. "Methods of Home and Foreign Mission Study," given by Mrs. J. M. Williams, Jr., was of particular interest just at this time, as a great many of the Auxiliaries have already begun their Home Mission Study for this year. A very delightful feature of this meeting was "Methods of Bible Study," and a demonstration of a Bible Study Class conducted by Mrs. Hal Dick, of Columbia. After the noon hour recess, during which a cafeteria lunch was served in the Sunday School room, the program was resumed. Miss Ada Saunders, of York, S. C., gave a most sincere and appealing talk on Stewardship. No one who heard her could fail to be impressed with the thought of the grave responsibility resting upon each individual as regards the dispensing of his or her time, talents or means. A talk by Mrs. J. C. Bailey, of Rock Hill, S. C., on S. P. and C. Home Missions, and one by Mrs. R. T. Bailey, of Lancaster, S. C., on the Conference for Colored Women to be held at Benedict College, Columbia, S. C., June, 1924, brought the program to a close. The report of the credentials committee showed present, 55 visitors, five Presbyterian officers, and 49 representatives from eight churches. The church at Kershaw, S. C., led with 16 representatives. E. S. S.

The Christian Missionary (From the Houston Post)—Isn't there a new spirit in evidence in China where the Chinese Government voluntarily lifts the embargo on rice, as a measure of aid to the Japanese quake and sufferers, and contributes \$200,000 out of the meagre treasury for the relief of the stricken Japanese? China and Japan have not been on good terms for a long time. The Chinese have felt that Japan, with her superior military strength, was encroaching upon them. But spite of this old feeling of hostility, when disaster came to their Japanese neighbors, the Chinese join the rest of the world in offering succor. In a way, nothing finer has been done for Japanese relief. This generous act may be traced to the influence of Christian missions in the Orient. It constitutes one of the visible triumphs of the Christian missionary.

New Orleans, La.—On Tuesday, October 2d, an all-day Presbyterian conference was held at the St. Charles Avenue Church. Though it was a real summer day, the attendance was fine, 157 representatives, from nearly all the Auxiliaries in the Presbyterian, being registered. The conference was presided over by the newly elected president of the Presbyterian, Mrs. Charles J. MacMurdo. Rev. John Land, pastor of the church, gave an address of welcome and made the opening prayer. The various city churches had been asked to each take charge of a part of the program and after the devotional services Canal Street Church held a Bible study, conducted by Mrs. John Many. The First Church then had an ideal meeting of a business woman's circle. This was conducted by Miss Davis, a returned missionary to Mexico of the Northern Church.

A typical circle meeting was held by the Prytani Street Church. A charming feature of their program was the singing of "The Crusaders' Hymn," by Mrs. A. B. Dinwiddie, a member of the Auxiliary. The Standard readers will be interested to know that Mrs. Dinwiddie, the former president of the Presbyterian is a daughter of Rev. Dr. George Summey, her husband being president of Tulane University.

At noon a box lunch was served, supplemented by sandwiches and creole coffee made by the hostesses Auxiliary. The secretaries of the various churches lunched with their Presbyterian secretary and conferences were held during the lunch hour.

Afternoon sessions were opened with an "Inspiration Auxiliary Meeting" by the women of the Napoleon Avenue Church. The use of the Year Book in the Auxiliary meetings was shown and a beautiful devotional service was conducted by Mrs. W. K. Seago. Member of the Third Church showed the use of the budget system. Mrs. Charles J. MacMurdo, of the St. Charles Street Church conducted an ideal mission study class of "The Child and America's Future." To make an application of the teaching of the lesson Mrs. A. Baumgarten, of the First Church, spoke of work in New Orleans. Mrs. Baumgarten is a member of the school board of the city, and spoke especially of the work done by "Warrington House." Those of you who have read Cable's "Strange True Stories of Louisiana" will recall the story of the Haunted House. Mr. Warrington, an elderly gentleman, has acquired this famous old house on Royal Street and has devoted all that he has to giving food and shelter to men and boys who come out of prison and then to finding work for them. Representative women from the various churches help him in this work and it was of this work that Mrs. Baumgarten spoke.

Miss Lucy Smith of the Napoleon Avenue Church then told of work in aiding the boys who come to Warrington House. It is a beautiful thing to know that this old historic house, once the abode of selfish pleasure and of great cruelty has become a place of rehabilitation, where those who have been "sick and in prison" are given another chance.

The young woman's circle of Carrollton Avenue Church, held a representative meeting. This circle is a Bible study class, as well as a circle, with Dr. W. O. Bethea as teacher, so he met with them and briefly conducted a very delightful lesson.

The closing number was of work done by a young girls' circle. This was demonstrated by the girls of St. Charles Street Church under the guidance of Mrs. MacMurdo. She has directed their reading and given them material but their wonderful program on Japan and the treatment in keeping with it were given without assistance. The conference was addressed by Mr. Burt Jones, field secretary of the Christian Endeavor in behalf of C. E. Work, and by Mrs. George Terriberry in behalf of the school of missions to be held in November.

MONTREAT GATEWAY POST CARD

Beautiful colored post cards containing an excellent reproduction of the Montreat Gateway and Lodge have been printed. This gateway was presented to Montreat by the Woman's Auxiliary in 1922.

Price, 2 for 5 cents. The Woman's Auxiliary, 273-277 Field Bldg., St. Louis, Mo.

Auxiliaries Attention!—Please remember that November is the time for all Auxiliaries to make the canvass for subscribers to the three Church papers—The Presbyterian Standard, The Christian Observer, and The Presbyterian of the South.

Church Paper Canvass—November 4-11.

The Woman's Auxiliary, 273-277 Field Bldg., St. Louis, Mo.

YOUNG PEOPLE'S DEPARTMENT

(Conducted under the auspices of Synod's Committee of Sunday Schools and Young People's Work, in the interest of Sunday Schools and Young People's Societies)

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR, COLUMBIA SEMINARY, COLUMBIA, S. C.

EDITOR'S LOOKOUT

The North Carolina Christian Endeavorers have secured Rev. J. M. Wells, D.D., president of Columbia Theological Seminary, to preach their convention sermon on Sunday morning at their coming meeting in Greensboro. Dr. Wells is a real friend of the young people, and will give them a strong and helpful message.

Two of the five weeks of the Standard's subscription campaign will have passed when you read this. Is your society in the contest, or are you personally? You ought

to be very much interested. As the subscription list of our paper increases, the opportunity for improving the quality will increase, and our paper, already a good one, will be still better. Again, as the subscription list increases the number of persons reached for the interests of the Church and kingdom will increase. And, as a special inducement, an offer is made whereby you can increase your supply of shekels in proportion to the share you have in increasing the subscription list. If you need any more details than have been given you in the paper, write to the Standard, in Charlotte, and get busy.

Information was given in the Standard last week that Durant College, Durant, Okla., has enrolled on faith more than 25 worthy girls for whom scholarships must be provided. The cost of each of these scholarships is \$75 for the session. Here is an opportunity for a Sunday School class or young people's society. We knew several C. E. societies who during the war days purchased one or more Liberty bonds for the church's mission work. Seventy-five dollars is far from being an impossible amount. Young people, put some of your tithing dollars here.

Sunday School

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

OCTOBER 21, 1923

ISRAEL IN THE MIDST OF THE NATIONS

Lesson: Joshua 1:1-4; Deut. 4:5, 6; 8:7-10; Isaiah 2:2-4; 19:23-25; Ezek. 5:5.

Printed Text: Joshua 1:1-4; Isaiah 2:2-4; 19:23-25; Ezekiel 5:5.

GOLDEN TEXT—"Look unto me and be ye saved, all the ends of the earth."—Isaiah 45:22.

SCRIPTURE LESSON

Josh. 1:1 Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over his Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

Isa. 2:2 And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Ch. 19:23 In that day shall there be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land;

25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

Ezek. 5:5 Thus saith the Lord GOD, This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.

SHORTER CATECHISM

Q. 59. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

In the material world at creation, God placed two great light-bearers, the sun and the moon. After man's fall, Jehovah put in the moral firmament two great luminaries, Christ, man's Redeemer, and the believing Church on earth. In the scriptures Christ is compared to "The Light of the World," and the sun is no more the source of day to earth than Jesus is the origin of Gospel day to mankind. The moon has no light of its own, but shines by reflected light from the sun. The Church has no moral light in itself but is radiant when it reflects the light of Jesus. The moon does not shine resplendently when turned from the sun, nor does the Church when averted from Christ. We will consider Joshua Succeeding Moses; The Promises Made Him; The Promises Made Israel; Zion Exalted Among the Nations; The Death of Moses, Their Deliverer and Law-giver, Must Have Discouraged Israel; but God had a successor ready.

I. Joshua Succeeding Moses

The nation, after 40 years of wandering, had again reached the border of the land of promise. They may have been despondent as to entering their heritage, as Jordan was in flood and their leader had departed when he seemed to be most needed. But Jehovah's plans embrace all agents, obstacles and events. He never lacks instruments for serving His purposes and accomplishing His will. The departure of Moses only opened the way for Joshua to take his place. Joshua was not an unworthy successor of Moses. He had all the moral qualities needful for his appointed task. He had strong faith in Jehovah, faithfulness to duty, heroic courage, and unswerving obedience to Divine commands. He had been trained as Moses' minister for 40 years, and had a far

more intelligent and devoted people than Moses brought out of Egypt. Moses himself was not better fitted to put Israel in possession of Canaan than was the heroic and intrepid Joshua.

II. Jehovah's Promise to Joshua

There shall not any man be able to stand before thee all the days of thy life. What an encouraging promise was this when this leader was about to engage in a struggle with seven nations. "As I was with Moses, so will I be with thee." In every crisis in Egypt and in the wilderness Jehovah had helped Moses. He engages to do the same for Jehovah. "I will not fail thee nor forsake thee." "Unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them." How exactly and perfectly were these engagements fulfilled!

III. God's Promises to Israel

In Is. 2:2-4 great promises are made to God's Church, the spiritual Israel. In the last days the nations shall be brought into it. And in the last days the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills, and all nations shall flow into it. "And many people shall go and say, Come ye, and let us go to the mountain of the Lord, to the house of the God of Jacob and He will teach us His ways and we will walk in His paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem." In Is. 19:23-25, Egypt and Assyria, two nations that oppressed Israel and wasted Zion, are represented as being in harmony with her and uniting in honoring Jehovah.

IV. Zion Exalted Among the Nations

In Ezek. 5:5 it is written, "Thus saith the Lord God: This is Jerusalem, I have set it in the midst of the nations and countries round about her." She was thus placed not only to receive Divine revelations, but to give her light to the nations and to tell them of that Messiah who was promised as "A light to lighten the Gentiles as well as the glory of God's people Israel." They were unfaithful to their trust and therefore had sore judgments. But in Ro. 11:26 Paul says: "There shall come out of Zion the Deliverer and turn away ungodliness from Jacob."

Christian Endeavor

(Discussion this week and last by Mrs. W. B. Lindsay, at the request of Mr. Garth).

PROHIBITION PROHIBITS

- M., Oct. 22—A Sharp Answer: Job 13:4.
- T., Oct. 23—Liquor Defenders: Jer. 9:1-8.
- W., Oct. 24—Drink Is of the Flesh: Gal. 5:19-21.
- T., Oct. 25—Drink Demoralizes: Esth. 1:1-12.
- F., Oct. 26—Why We Need Prohibition: I Tim. 1:9.
- S., Oct. 27—Satan Can Be Bound: Rev. 20:1-3.

Sun., Oct. 28—Topic: How Can We Answer Those Who Say That Prohibition Cannot Prohibit? Hab. 2:1-14.

Prohibition and Law

"If prohibition cannot prohibit, then all law is a failure and we are adrift."

Speaking before an audience of 14,000 in the auditorium in Denver, Colorado, our late President Harding took a pronounced stand for rigid prohibition enforcement. "I am convinced," said Mr. Harding, "that they are a small, and a greatly mistaken minority who believe the Eighteenth Amendment will ever be repealed. Details of enforcement policy doubtless will be changed as experience dictates. Further, I am convinced that whatever changes may be made will represent the sincere purpose of effective enforcement, rather than moderation of the general policy."

Prohibition and Business

Commander Evangline Booth, in a recent address, said "The corners vacated by saloons are not desolated wastes but are occupied with profitable and reputable business." It is estimated that five billion dollars that went into saloons now go into business, into homes, into life insurance.

Prohibition and Crime

Crime is no worse since prohibition went into effect. The figures supplied by 25 of our largest cities show that for all causes there was a reduction of over 122,000 arrests. There has been a decrease in the number of persons arrested for drunkenness of over 600,000 per year.

Prohibition and Liberty

Some one says: "Prohibition invades personal liberty." This is a supposed city of refuge that the anti-prohibitionists run into. They say, "Prohibition invades our personal liberty by prescribing what we shall eat and what we shall drink." Miss Booth answers this indictment thus: "The principle which enters into the prohibition law is no more nor no less than that which is basic to the restraints of all law. No man objects to the denial of his liberty to steal; anyway, he doesn't object to the curtailment of his neighbor's liberty in this direction; therefore he should intelligently accept the application of this same principle to that of house-breaking, home-destroying, child-abusing, business-wrecking this, Alcohol."

Who's Everybody?

Under the caption, "Who's Everybody?" Miss Anna Gordon, National W. C. T. U. president, answers at length the assertion often made by superficial thinkers, "Everybody says prohibition is a sad failure." After excluding from everybody, heath officials, who declare that the prohibition regime has been record-breaking ones as to health; bankers, who testify to "saving accounts;" manufacturers, big employers of labor, educators, a majority of the United States senators, the majority of the people of the country, we reach the final analysis and find that Everybody may be divided into three classes: First, those who love liquor so well that they are willing to put appetite above loyalty; second, those who want the money in the traffic, and put avarice above loyalty; and third, those who let liquor propagandists do their thinking for them. The last class may be aroused and educated. The first two classes must be dealt with by law enforcement.

Christian Endeavorers and Temperance What Can They Do?

Join the total abstinence forces and take the pledge. Emphasize the fact that good Americans believe in the observance and enforcement of all law. Make a study of the federal and state enforcement codes and help create a demand for officials to redeem their oath and office by strict enforcement of the law.

"Through persistent prohibition publicity help change prohibition passivity into prohibition patriotism."—Miss Gordon.

Teach and help foreigners to understand our laws. Endeavorers should count one in the allegiance to the constitution enrollment on file at the Washington Legislative headquarters of the National Woman's Christian Temperance Union.

By making November 4th, World's Temperance Day, an opportunity to present prohibition facts to the world.

Endeavorers must realize that the return of light wines and beer would make the dry law almost valueless and that such a resolution must not pass.

Believe that prohibition can be enforced and realize that there is no such thing as an unenforceable law.

Never make fun of prohibition; do not tell jokes that minimize the good that prohibition does.

Read about what prohibition has done for Kansas and believe that it will do the same for all of the states.

"Kansas was experimental ground, and we have proven that in our largest city as effectively as in our rural districts, prohibition can be and is enforced. I have but to cite the case of Kansas City. When the joints were closed, the business men were up in arms, so to speak,

believing the enforcement of the prohibitory law would drive trade across the line into wet Missouri. However, such was not the case. The city grew by leaps and bounds. New business houses, bigger and better stores, larger high schools and public ownership of an immense water and electric light plant followed. Bank deposits increased a hundred-fold, clearing house receipts made a decided advance and, best of all, the great body of working men, who were renting houses, began buying homes, and today Kansas City has a far greater percentage of working men owning their homes than any other city of its size in the United States. Prohibition is a fact, not a theory, in Kansas. The census proves that its people live the longest. War records show that Kansas contributed the best men, physically, to the World War. We have 516,400 children of school age who have never seen a saloon. Kansas is the college state of the United States, with a larger percentage of its young people attending colleges than any other state in the union. Illiteracy has been reduced under prohibition, from 49 to 1.6 per cent. We have no sweat shops, no child labor, and every child must go to school at least eight months in the year, until 16 years of age. We pay our soldiers the largest bonus of any state and our only indebtedness is comprised in the bonds voted for that purpose. Out of a total of 105 counties Kansas has 40 which did not send a prisoner to the state penitentiary last year. Thirty-nine counties have abandoned their poor-farms. We have the greatest wealth per capita of any state in the union—\$1,773 for every man, woman and child. We have few millionaires, though we have billions of wealth, a cleanly earned wealth, more equitably distributed than the wealth of any other state. Too much can not be said about our commercial, educational and moral advancement."

Attention, North Carolina Southern District Endeavors

A meeting of the Southern District officers will be held some time during the state convention at Greensboro the last week in October. A place and date for our next district convention will be selected at this time. Invitations from any place wishing to have the next district convention, which will be held in the early spring, will be considered.

The officers would be glad to have new plans or suggestions that would make our district work more practical and effectual.

Sincerely,
Carey P. Lowrance, President.

Columbia Seminary Students Enjoy Evening of Fun-Making

On Friday evening, October 12th, the reading room and refectory of Columbia Theological Seminary were the scene of a happy party for the seminary students and their friends. The occasion was the annual entertainment given by the Seniors and Middlers to the Junior Class of the Seminary. The young ladies from Chicora College were invited over, as were also the students of the Lutheran Seminary. Several members of the younger set of the city were included among those enjoying the festivities.

The Seminary students and early arrivals among the girls constituted themselves a receiving line and welcomed those who came after. This touch of formality, however, was no index of the real character of the program for the evening. Mr. T. C. Bryan "fried the lid off" with one of his happy little speeches of welcome that made every one feel good and ready for a lively evening. The matter of introduction was handled by announcing that certain ones present had pennies and would give them to the twentieth person shaking hands with them. Following this was a peanut hunt, which rivalled the greatest Easter egg hunt in history.

Considerable life was added by a telegram relay race, between the blue-eyed persons present and those with eyes of another hue. Chiclets were the pleasing awards given the possessors of the non-descript eyes. The telegrams were read, the winners expressing their mirth through adroitly worded phrases.

A foot race, performed by the shortest and the longest girl and the shortest and longest man, showed how nimble young people can be. Painfully and slowly they put one foot before the other, with no space between, until the "last white line" was reached.

Slips of paper with numbers on them divided the crowd into five parts. Letters on the reverse side of the slips when properly put together spelled out some stunt that the group was then to perform. Courting, barber shop, battle, automobile, blacksmithing, were well carried out. The barber shop group, with its barber, bootblack, and manicurist, was decided to have done the best and was given the prize by Dr. Wells.

Dividing the group into four sections by the means of birth months, "Buzz" was carried out and the finals between the representative of each group proved quite interesting.

(Continued on page 13)

Church News

THE MILDRED WATKINS FUND

The estate of the late Miss Mildred Watkins, amounting to \$8,600 has been settled, and the full amount has been sent to China to be used as she requested, for the building of a new dormitory for Kashing High School, of which Rev. Lowry Davis is president. This amount will be supplemented by gifts from her former pupils and friends, \$1,600 having already been forwarded to Mr. Davis by the committee. Any other friends wishing to contribute can do so by sending donations to any one of the following committee:

Mrs. Charles Moody, Mrs. F. I. Osborne, Mrs. C. N. G. Butt, Mrs. Robert L. Gibbon, Mrs. John Irwin, Mrs. Latta C. Johnston, all of Charlotte, N. C.

AN IMPORTANT ACTION

Presbyterian Synod of North Carolina in session at Graham, N. C., October 10, 1923, adopted the following resolution at the request of the Committee on Bible and State Institutions of Higher Learning:

Your committee suggests the following plan of action:

1. That the Synod and the other Protestant churches of this State shall unite in the support of teachers of the Bible, of their own choice, whom they shall nominate to the Trustees of the University of North Carolina and other State colleges.

2. That the Synod of North Carolina address a communication to the governing bodies of all the other Protestant churches of the State, inviting them to join with us in requesting the various State institutions of higher learning to permit us to establish and maintain these proposed chairs for teaching the Bible as a part of the regular course of study.

3. That the committee be authorized to call a meeting of the denominations of the State on the second Tuesday in January, 1924.

W. M. Hunter,
Chairman Committee Schools and Colleges.
Davidson, N. C.

MEDICAL MISSIONARY MUCH NEEDED IN KENTUCKY MOUNTAINS

For some time our hospital at Guerrant, Ky., in connection with our Highland School, as well as the immediate community round about, have been without a resident physician. We have a splendid trained nurse whose services have been most valuable. But when a physician was required we have had to send about ten "mountain miles" for him. Recently an active friend of our mountain work, whose name is now withheld by request, kindly volunteered to provide the salary of a medical missionary for the Highland institution and communities nearby, provided a suitable physician with the missionary spirit could be found by the first of the year. We are now trying to find a suitable volunteer for Medical Home Missions at this point who is willing to begin the work with us by January first. We will be grateful for your prayers that God may send us the physician we need.

Help Find this Missionary

Anyone—physician or otherwise—reading this article who knows of a Christian physician who might be secured is invited to notify at once Rev. J. W. Tyler, D.D., 207 Burns Ave., Winchester, Ky. And better still any physician to whom this brings a personal appeal is urged to write to above address at earliest possible date.

REV. THOMAS DREW, D.D.

Rev. Thomas Drew, D.D., passed away last Friday afternoon, October 12th, at his home in Chase City, Va., at the advanced age of 98 years.

He was a native of England, but for something like 40 years he had been in the ministry of the Southern Presbyterian Church, having held pastorates at Roanoke Church in Charlotte County, Va., at Grace Street Church, Richmond, Va., and at Clarksville and Chase City, Va., his last pastorate.

He was a great preacher and was much in demand in evangelistic services up to a few years ago when the infirmities of age came upon him.

The writer heard him preach a very powerful sermon at a meeting of Presbytery when he was 92 years old.

An unusual thing occurred not long before he gave up active work. Presbytery was in session in his church in Clarksville, and at the unanimous request of Presbytery, he preached one night during its sessions in his own church.

For several years he had been too infirm to attend Presbytery or regularly attend the church services; but for the past two years or so he had been able to be regularly in the house of God on Sunday morning, until he was stricken with his last illness a few days before his death.

Nearly all his ministry in this country was in the Presbytery of Roanoke where he was greatly honored, revered and loved.

ANNOUNCEMENT

Because of some unexpected changes I will be at liberty to assist either pastors or evangelist in revival or special meetings during the fall and winter, as chorus director, soloist and personal worker. Address, C. P. Curry, Hendersonville, N. C.

PERSONAL

The Synod of North Carolina and the State of North Carolina have lost a most valuable member and citizen in the death of John M. McIver, of Gulf, N. C., who passed to his reward, in Charlotte, at the advanced age of 85 years.

Mr. McIver was a successful business man whose success in business helped to build up his community. Above all, he was a Christian gentleman, who followed closely in the steps of his Master, and gave of his means to the upbuilding of his church.

The intelligent and consecrated eldership has ever been the strength of the Presbyterian Church. Among the many elders, conspicuous for their piety and devotion to the Church, we can recall none whom we would place above John McIver.

The sympathy of the Church will go out to his devoted wife and children.

NORTH CAROLINA

The Presbytery of King's Mountain will meet in Union Church, October 24, 1923, at 7:30 p. m.
F. A. Drennan, S. C.

The Presbytery of Mecklenburg will meet in stated fall session at Central Steele Creek Church, Tuesday, October 23, 1923 at 11 a. m.
C. C. Anderson, S. C.

Alamance Church—Rally Day was observed October 7th. A program "Teach the Word to Build the Kingdom" was rendered by members of the Sabbath School. A short inspiring address was delivered by A. C. Davis, of Greensboro. Collection for Sunday School extension, \$32.00

Shearer—This little country church has greatly profited by a week of the preaching of Rev. W. H. Eubank, of Poplar Tent. Congregations were good all week crowding the building several times. Eighteen young people professed their faith in Christ and 12 have already been received into this church, some from families not previously connected with the church.

Charlotte—On last Sabbath morning the students of Queens College were the guests of the Caldwell Memorial Church at both the Sabbath School and the preaching service. The pastor, Dr. G. F. Bell, preached an appropriate sermon, "Love is Life." The beautiful musical program also added to the attractiveness of the service.

Charlotte—Ground has been broken for a three-story Sunday School department to be erected at the rear of the Tenth Avenue Presbyterian Church. The cost of the structure with all necessary equipment will be about \$18,000.

The department will be 40 by 50 feet and will contain a large auditorium, class rooms, kitchen and dining room with the basement fitted out for the men's club of the church. It will take care of the needs of the rapidly growing church for some years.

A large building and finance committee has the project in hand.

Charlotte, First Church—The Men's Missionary Society will meet next Sunday morning at the close of the morning service. This organization, which now has a membership of about one hundred, has a long and useful history, and is now contributing, yearly, more than \$7,000 to the support of foreign missions. Any man of the congregation who would like to become a member of this society, and have a part in this splendid work, should give his name to Mr. J. M. Oldham, the president.—Calendar.

Mecklenburg Presbytery will convene on October 23d, at 11 o'clock, a. m., at Central Steel Creek Church, in Steel Creek township, Mecklenburg County.

All passenger trains arriving in Charlotte on October 23d and on the morning of the 24th will be met by the Entertainment Committee and the commissioners coming by train transported to the church, where homes will be assigned. Dinner and supper will be served on the church grounds.

Sunny Side—This whole community enjoyed and was greatly profited by the evangelistic services held by members of the Fayetteville Laymen's Federation under the leadership of Dr. J. H. Judd, August 19 to 26. The attendance on these services was remarkable from the beginning. There were a large number of professions of faith in Christ and many reconsecrations. Eight joined this church on profession of faith and two by letter. Nine joined the nearby Baptist churches and two or three united with the Methodist Church.

Sherwood—Evangelistic services were held at this church, September 2-17. The services for the first eight days were conducted by members of the Fayetteville Laymen's Federation under the leadership of Dr. J. W. McNeill. During the second week of the meeting, Rev. C. M. Gibbs, of Linden preached for us twice daily. The earnest talks by the laymen and the practical sermons by Mr. Gibbs were both very helpful to the hearers. Seven united with this church on profession of faith and one by letter. Several expressed a desire to unite with the Baptist Church. Four or five joined the Methodist Church.

To the Presbytery of Kings Mountain, Greeting:

Being host to Presbytery this fall, we desire to make your stay with us most enjoyable. In order to do this we ask that all who come will report at Union Church in time, Wednesday afternoon, October 24th, to be assigned to your homes for supper. Hoping to have each minister and elder with us we are, fraternally,

J. E. Berryhill.

Lowell, N. C., R. 1., Oct. 15, 1923.

Laurinburg Church—Dr. J. Ernest Thacker, General Assembly evangelist, began preaching a series of sermons on Sunday, October 8th. Fully 800 heard him the first day and the interest is growing continually. He is most ably assisted by Mr. Thos. B. Roddy, director of the singing, and Mrs. Roddy, pianist. Not only Laurinburg Church, but the entire community is being stirred by the splendid Gospel preaching and singing, and the meeting is not half over.

The excavations have been made for a handsome and commodious Sunday School and Social Building some 40 feet east of the church building. The new structure is to be of three stories. A large Sunday School auditorium occupies the middle portion of the building while the ground floor affords space for a large dining hall, kitchen and reception room. This building, carefully planned after study of various model Sunday School rooms in several cities, is to be a handsome building of brick with stone trimming. Besides, auditorium, kitchen and dining hall, there are 23 class rooms, with sound-proof walls between, and adapted to departmental work. It will probably be many months before this structure is complete, but we are eagerly counting the days till it may be put to use.

The Senior Christian Endeavor in this church is only two years old. But much progress has been made under the loyal and efficient officers in the past, and there are 85 members on the roll. New officers were installed with appropriate services on the evening of October 7th. They are as follows: President, Miss Margaret Wilkinson; Vice-President, Mr. Hervie Evans; Recording Secretary, Miss Hattie Regan; Corresponding Secretary, Miss Agnes Lynn Buchanan; Treasurer, Mr. Clifton Fairly.

Our Junior Christian Endeavor is only about three months old, but is making very rapid strides under the efficient leadership of Miss Sallie Thrower.

Fayetteville Presbytery met, according to adjournment, in the Presbyterian Church, Graham, N. C., during the session of Synod, with an attendance of six ministers and one ruling elder.

Rev. A. T. Lassiter, the last moderator present, presided, and Rev. D. L. Jones acted as temporary clerk.

On recommendation of the Committee of Christian Education, aid was granted to the amount of \$150 to each of the following named candidates for the ministry: W. C. Smith, W. M. McLeod and John S. Johnson. Also candidate Johnson was instructed to take the English course offered at Union Theological Seminary.

A communication from Rev. R. C. Gilmore in regard to White Hill Church, was docketed for future consideration.

A memorial of Rev. C. V. Cavitt, prepared by Rev. R. C. Gilmore, was adopted by a rising vote.

Rev. R. A. McLeod was substituted for Rev. S. K. Phillips on the commission to organize a church near the J. Van Lindley Nursery, in Harnett County.

The matter of regrouping certain churches in and around Fayetteville (Rev. W. E. Hill, chairman) was docketed for future consideration.

On recommendation of the special committee appointed to consider the regrouping of certain churches in Scotland and lower Robeson counties, Presbytery decided to allow the group composed of Laurel Hill and Smyrna churches to remain undisturbed. Midway was allowed, for the present, to employ some minister of the Presbytery for afternoon services. Hillside was placed under the care of the Rowland church and pastor. A new group, composed of Fairmont, Iona and Elrod was made, and Presbytery agreed to supplement the salary to the amount necessary to secure a pastor. A committee, composed of Rev. L. Smith, Dr. W. E. Evans and McKay McKinnon, was appointed to visit Fairmont with a view to putting this action into effect.

Adjourned to meet in the First Church, Fayetteville, Tuesday, November 20, 1923, at 1 o'clock p. m.

D. L. Jones, Temporary Clerk.

Attest: Stated Clerk.

SOUTH CAROLINA

Bishopville—A delightful reception was given on the church lawn, in honor of the fourteen young men and women of this church, who are going away to college. Appropriate addresses were made by the pastor and superintendent of the Sunday School. Refreshments were served by the Auxiliary.

Clover—Rev. J. Blanton Belk was installed at the Clover Presbyterian Church Sunday morning by a committee from Bethel Presbytery, consisting of Rev. Alexander Martin, of the Oakland Avenue Church, Rock Hill, who preached the sermon; Rev. H. D. Corbett, of the Bowling Green Presbyterian Church, who charged the pastor, and Elder Alexander Long, of Oakland Avenue Church at Rock Hill, who charged the congregation. Rev. George Belk, of Montreat, father of the pastor, was present at the installation services and pronounced the benediction. Rev. Blanton Belk was formerly pastor of the Presbyterian Church at Piedmont and has al-

ready proved himself to be a forceful and able minister and a splendid pastor. He has been in Clover since September 1st.

Concord Church, Harmony Presbytery—A meeting for several days was conducted by Rev. D. M. Melver at Concord Church, W. H. Workman, pastor. The attendance was good, large congregations attending every night, manifesting much interest, and earnest attention to the word as delivered, much good was done. Eight members were received on profession of faith and three by letter from the A. R. P. Church.

This church for some time in the recent past has been holding weekly prayer meetings, with good attendance, conducted mainly by the young people.

The church has been for this purpose and in order for the protracted meeting lighted, by installing a sufficient number of Gasoline lamps. The congregations have been increasing in number and in the interest in spiritual things.

There is a good Sunday School and great interest on the part of teachers and pupils.

W. H. Workman, Pastor.

Easley, Rev. F. D. Hunt, Pastor—While the pastor was away on his vacation in Virginia in the month of August, the whole interior of the Easley, S. C. church was changed, painted and new electric light fixtures of the most modern type put in. It is now one of the most beautiful churches inside to be seen anywhere. Everyone, who sees it, is delighted with the brightness and beauty and the exquisite taste shown by those who had the work in charge. On last Sunday, October 7th, the Rally Day was observed in the Sunday School with an attractive program, and a liberal offering made for the cause of Sunday School extension.

We have all three of the C. E. organizations and very encouraging reports have been made since the fall work has been taken up.

The Woman's Auxiliary is doing splendid work along the lines of its activities. Several additions have been made to our membership recently, and we have good prospects of others soon.

We praise the Lord, take courage and press forward.

Hopewell Church, Pee Dee Presbytery—September 9-16 were eight remarkable days with us, days in which great things were accomplished in the Kingdom. During these days we had the pleasure of having Dr. J. B. Green, of the Columbia Seminary with us. He preached to constantly increasing congregations both morning and evening. The closing service marked the greatest attendance at our services for many many years.

Dr. Green's messages were logically and forcibly addressed to the three following questions, What is meant to be a Christian? Why be a Christian? and How to be a Christian?

The music was in charge of Mr. Harry Thomas, of Florence, S. C. His solos added a deeper reverence to the services. Hopewell, built before the war, has an old-time balcony built for its colored people; during the meeting many of the colored brethren came and the music that came from the balcony was greatly enjoyed.

Our church and whole community feels deeply indebted to Dr. Green for his visit to us, which has meant great things for our old church; a revived membership and ten additions to the membership, two by letter and eight by profession of faith.

Greenwood—This church has recently faced a hard problem and won a victory. Increasing numbers and the lack of adequate equipment had created a crisis in the life of the Sunday School. Because of financial conditions, it seemed impossible to build. But two weeks ago, the congregation met, following the Sunday morning service, and after earnest prayer, considered the whole problem. In response to an appeal to make an effort and do the best possible, those present pledged the sum of \$26,180. Since that time, additional pledges bring the total to more than \$30,000. These pledges represent real and heavy sacrifices. This sum will be sufficient to build an addition to our present Sunday School room, adequate to take care of the needs for some time to come. The full amount required is pledged, before the building is begun.

The Senior Christian Endeavor Society is now completing a very interesting series of programs. Representatives of several professions and businesses have presented their respective vocations as opportunities for Christian service. The talks included the subjects of law, medicine, nursing, journalism, banking, teaching, merchandising, and stenography. It was interesting to note that each speaker seemed convinced that his profession or business offered the greatest opportunity for service. The whole program will be concluded, on next Sunday night, when the society will have entire charge of the evening service, and Mr. MacLean, the pastor, will deliver an address on "The Romance of Preaching."

ALABAMA

Huntsville, First Church—The Sunday School of this church observed Rally Day with an interesting program, and an offering, amounting to \$41.15, was given to the cause of Sunday School Extension.

The communion was also observed on that day when a larger number communed than at any regular communion for many years. The first year of the pastorate of Rev. Neill G. Stevens has just ended, and during that time there has been an increased interest, with a larger Sunday School attendance, and larger congregations at the church services

More members are using the duplex envelopes than formerly, which enabled the church to reach its benevolent quota last spring. The Woman's Auxiliary has a budget of \$1,250, and so far has been able to meet the quarterly payments promptly. Thirty-one members have been received into the church during the past year.

ARKANSAS

Blytheville, First—The pastor of this church, Rev. J. W. Cobb, has just finished a series of Wednesday evening lectures on the general subject of Presbyterianism, which he believes has been of interest and profit to the church. He made use of Dr. Morris' book, "Presbyterianism: Principles and Practice," as a starter and stimulant. The following topics were used for the 14 lectures:

- Introductory.
1. "The Presbyterian Wheel" (Jude 3).
2. "The Name 'Presbyterian'—Its Origin and Significance" (Acts 14:23; I Tim. 4:14).
3. "The Elements of the Presbyterian Form of Government."
4. "Lords Over God's Heritage" (I Pet. 5:3).
5. "Presbytery versus Independency" (Acts 15:1-32).

II. Doctrines

6. "The (Doctrinal) Essence of Presbyterianism."
7. "The Five Points of Calvinism, and the Five Certainties of John 6:37-44."
8. "The Presbyterian Doctrine of Election" (Eph. 1:3-6).
9. "The Presbyterian Theology of Infant Salvation" (Being a Review of Dr. Webb's book, "The Theology of Infant Salvation").
10. "The More Beyond of Justification" (Rom. 5:9,10). (On Perseverance).

III. History

11. "Four Johns and the Presbyterian Church in the World" (Motto Text: John 1:6). (Wycliffe, Huss, Calvin, Knox).
12. "Two Other Johns and American Presbyterianism" (Motto Text: John 16). (Witherspoon and Rodgers).
13. "Joseph and Benjamin and the Southern Presbyterian Church" (Eph. 1:22, 23). (Wilson and Palmer).
14. "The Southern Presbyterian Church in Action" (Acts 15th chapter).

FLORIDA

Gainesville—The new pastor, Rev. J. R. Cunningham has arrived and begun his work as pastor of the First Church of this city.

Springfield Church, Jacksonville—A large congregation was present for the opening service in the new church Sunday morning, October 7th, the pastor, Rev. W. A. Cleveland, preached the sermon, taking as his subject, "The House of God." The names of thirty-three new members were announced as having been received since the July communion.

Jacksonville—The Riverside Church, of which Dr. Robert McCaslin is the pastor, observed Rally Day in its Bible School on October 7th. Careful preparation was made by the workers and an earnest effort was made to secure an attendance of 1,000. Goals were given each department, and the adult classes. The attendance in the school was 924, which did not include any of the three mission schools under the care of this church. In the men's class there were 211 men present. The exercises were marked by great enthusiasm and a very deep interest. The highest record attendance of this school on any previous day was 496. The youngest member present was two months old, and the oldest member present was 83 years of age.

GEORGIA

Rome, First Church—Promotion Day in the Sunday School of this church was observed with appropriate exercises on September 30th, one week before Rally Day. A large class from the Primary Department made quite an impression on the school as they came out on the rostrum of the main school dressed in white caps and gowns, and after answering questions and reciting some of their memory work for the year, were given their certificates of graduation from the Primary Department, and promotion to the Junior Department. The Juniors made a fine showing, and greatly impressed the large audience by their fine drill on their memory work. The same things was true of the Intermediates. The members of the Cradle Roll were also present on this occasion, and one of the most attractive and impressive features of the service was the baptism of a large number of infants.

The Men's Bible class undertook, by personal invitations and special letters, to get out a large attendance for Rally Day, both for the Sunday School and Church services. The result of their efforts and of the special efforts of the different classes was that we had the largest attendance, with one exception, in the history of the school, and unusually large congregations at both the morning and evening church services. All of the departments of the church's work are now well organized and are taking up the work after the Summer's relaxation with renewed zeal and energy.

KENTUCKY

The Fall meeting of the Presbytery of Louisville was held in First Presbyterian Church, of Shelby— (Continued on page 13)

Educational

Queens College—The college was represented at the student volunteer conference held at Guilford by the Misses Carolyn Rogers, editor "The Student Volunteer," Cornelia Wearn, Estelle Ardrey and Alice Gibbon.

A college orchestra has recently been organized with both day students and boarders included in its membership. The choral association is also actively at work.

Saturday night marks the end of "Freshman-Sophomore Week," and will be featured by an entertainment tendered the new class by the Sophomores to be held in the gymnasium.

Davidson College—Davidson's official student registration is given out as 575. North Carolina leads with 311, South Carolina 57, Georgia 49, Alabama 31, Tennessee 25, Florida 23, Virginia 18, Mississippi 17, Louisiana 10, West Virginia 9, Texas 6, Kentucky 4, Missouri 2, Arkansas 2, Foreign countries 8. Life-work preparations figures show business leading with 86; Ministry a close second with 85; Law 38, Engineering 30, Medicine 73, Teaching 21, Journalism 9, Chemistry 8, Farming 2. The professions of the parents of Davidson men list business 198, farmers 103, ministers 51, trades 46, lawyers 14, bankers 14, physicians 22, journalists 4, teachers 7, druggists 6, dentists 5. In church affiliation the Presbyterians lead with 474, Methodists 51, Baptists 16, A. R. P. 6, Episcopalians 5, Lutherans 4, Christian 4, Disciples 1, Friends 2, Moravian 1, Reformed 1, non-members 9.

Union Theological Seminary, Richmond, Va.—The flying of the Covenant flag with its blue ground and white cross from the tower of Watts Hall is the signal of the opening of the session at Union Seminary. These are the historic colors of the institution and these were the colors used in the decoration of the recreation room in Schauffler Hall for the reception tendered by the older students to the incoming class. Mr. Edgar A. Woods, of China, a member of the Senior class, was the master of ceremonies. He first called on Dr. Moore, the president of the seminary, to make an address of welcome. In the course of his remarks, Dr. Moore greeted, along with the Junior class and the 125 young women from the General Assembly's Training School, and the people of the community, the visiting alumni, referring to the homing instinct, like that of the famous pigeons of Holland and Belgium, which Union Seminary always implants in the hearts of her sons and which brings them back to the institution whenever occasion offers. Quite a number of the alumni were present, some coming from points west of the Mississippi. The program was enlivened with instrumental and vocal music. The numbers of the sextette with stringed instruments were received with special enthusiasm. Mr. L. A. McMurray, president of the student body, made an address on behalf of the old students, featured by an earnest appeal to them to maintain and develop the spiritual tone of the institution. There were many comments on the thoroughness of the organization and perfection of the arrangements in giving all the visitors opportunity to meet everyone of the new men and in serving the refreshments quickly and comfortably. A special guest of honor was Rev. James Black of Edinburgh, one of the most celebrated of living preachers. He has greatly enjoyed his stay in the seminary community, being struck, as all visitors are, with the exceptionally fine spirit of Christian fellowship that obtains here. He has spoken also repeatedly and emphatically of the extraordinary quality of the teaching in the classrooms, which he has freely attended.

The eight lectures on Preaching, which Dr. Black has been giving to the students have drawn very large audiences to Schauffler Hall. They are as fresh and striking and rich in practical suggestions as any lectures on the subject that have ever been heard here, and they will make a volume of great value for all ministers and students for the ministry. W. R. M.

Centre College has enrolled 308 students. The Senior class now numbers 43, a gain of almost 100 percent over last year's class. A number of other institutions contributed to the upper classes this year, but the large enrollment is accounted for in the return of students of last year. The Freshman class is less than 30 percent of the entire student body, brought about by the exacting requirements for entrance.

The first week after college opened Rev. S. S. Daughtry, minister of the United Presbyterian Church of Harrodsburg, Ky., delivered a series of four addresses to the student body. Miss Mary Dan Harberson sang at each of these services, greatly assisting in the bringing of a Gospel message to the students of Centre College.

King College, Bristol, Tenn.—The following organizations and officers were officially announced here:

Student body—William L. Painter, president; Richard W. FitzGerald, vice-president; George W. Pierson, secretary-treasurer.

Senior class—E. A. Gobble, president; N. N. Koehler, vice-president; J. Edward O'Dell, Jr., secretary-treasurer.

Junior class—Dewey R. Greenhoe, president; William S. Thorington, vice-president; George W. Pierson, secretary-treasurer.

Sophomore class—Foye E. DeHaven, president; David J. Parks, vice-president; Ralph W. Watkins, secretary-treasurer.

Freshman class—T. Lenoir Faucette, president; Charles E. Allen, vice-president; Hubert L. Maupin, secretary-treasurer.

Athenaeum Literary Society—J. Edward O'Dell, Jr., president; Nelson N. Koehler, vice-president; Fred E. Reuning, secretary; Richard W. DitzGerald, treasurer; Fred DeBusk, chaplain; R. E. Henderlite, censor; Dewey R. Greenhoe, critic; Harry S. Hudson, sergeant-at-arms; Elton F. Sharpe, James A. Orr, Harrison Fletcher, members of tribunal; Geo. T. Peters, janitor.

Philonthesman Literary Society—William L. Painter, president; J. R. Garland, vice-president; David J. Parks, recording secretary; William S. Thorington, corresponding secretary; Foye E. DeHaven, first censor; William U. Whitlock, second censor; Wilbur Minnick, sergeant-at-arms.

Athletic Association: Nelson N. Koehler, president; Professor A. P. Berghauer, secretary-treasurer; William L. Painter, James A. Orr, Richard W. DitzGerald, members student council. Football: Max R. Osburn, captain; William L. Painter, manager; J. Edward McKinley, assistant manager. Basketball: James A. Orr, captain; Fred E. Reuning, manager. Baseball: Harrison Fletcher, captain. Cheer leader: William S. Thorington; B. Hollingsworth, M. Johnson, assistants.

Student Y. M. C. A.—William L. Painter, president; J. Edward O'Dell, Jr., vice-president; Malcolm L. Minnick, secretary-treasurer. Ministerial band: William L. Painter, president; J. Edward McKinley, vice-president; William S. Thorington, secretary-treasurer.

King College News—J. Edward O'Dell, Jr., editor; William S. Thorington, associate editor; William L. Painter, business manager; Dewey R. Greenhoe, assistant business manager; Edgar A. Gobble, Fred E. Reuning, J. R. Garland, Nelson N. Koehler, Robert W. Gray, Malcolm L. Minnick, F. O. Fay, George W. Pierson, R. W. FitzGerald, Foye E. DeHaven, J. A. White, George T. Peters, reporters.

Flora Macdonald College—Scotch Day brought to Flora Macdonald a distinguished group of notables, including Col. Donald Walter Cameron and his wife, Lady Hermione, two governors, Cameron Morrison, of North Carolina, and Thos. G. McLeod, of South Carolina, Col. Bennahan Cameron, chief of the clan in the United States, Angus W. McLean, former chairman of the war finance corporation, John Gordon Gray, of the St. Andrews Society of Philadelphia, W. M. Britton, of the export and import board of Baltimore, Capt. P. N. Calhoun, of Washington, custodian of the sword of Prince Charlie and Dr. Peter McIntyre, of the Arran Black River Society. The exercises were held in the Woodland Theatre on the campus and were witnessed by an audience of three thousand. The guest of the occasion was introduced by Angus W. McLean. Loehiel was enthusiastically received and his address was in the nature of an appeal for the security of world peace. He referred to the spirit of kinship between the two nations, Great Britain and America, and expressed the hope that the two nations would always be found standing shoulder to shoulder in times of stress. He spoke at length on Scottish history and Scottish customs and paid tribute to the memory of the Scottish heroine Flora Macdonald. Following the address a barbecue dinner was served on the campus—a reception was tendered the distinguished visitor and at night the Scottish quartette, of Toronto, sang in the college auditorium.

Founders Day will be observed on next Tuesday, October 23d, with Mrs. John Drake, president of the South Carolina Federation of Women's Clubs making the address of the day. Alumnae from Laurinburg, Lumberton and Cheraw, S. C., will appear on the morning program and a business meeting, reception, student program and special movie will feature the afternoon and night session.

Columbia Theological Seminary—Dr. John M. Wells will attend the meetings of the Synod of Georgia and the Synod of South Carolina.

Dr. Melton Clark will attend the Synod of Florida. Dr. R. C. Reed will attend the Synod of Alabama. Dr. W. M. McPheeters, Dr. Jas. B. Green and Rev. Hugh R. Murchison will attend the Synod of South Carolina.

Among the interesting features of campus activities is a model Presbytery, which the students have named in honor of the president of the seminary, "Wells Presbytery." The Presbytery is organized with Mr. H. N. Alexander, moderator; C. W. McMurray, stated clerk; L. E. Polk, writing clerk, and J. C. McGehee, reading clerk. At its last meeting interesting reports were presented on the various activities of the Church. This Presbytery has proven a splendid mode of teaching parliamentary rules as especially applied to a Presbyterian Church code.

The Seniors and Middlers gave a delightful reception to the members of the Junior class last Friday evening. The invited guests consisted of the students of Chicora College and Columbia College, Lutheran Seminary, and members of the faculty with their wives.

Quite a number of the students are filling preaching engagements this week-end: Mr. S. W. Dendy is assisting the pastor of the First Presbyterian Church, Gastonia, N. C., in his young people's work.

Messrs. A. W. Dick, of the Senior Class and Vernon A. Crawford, of the Middle class, attended the Fall Retreat of the Student Volunteer Band, of South Carolina. Mr. Dick is the president, and Mr. Crawford is the retiring president. Mr. Dick will preach at the A. R. P. Church Sunday evening.

Chicora College for Women has had a great opening. We give at this time organization of the academic department.

Co-operative Student Government Association—President, B. Copeland; Senior class representative, Natalie Hooten; Junior class representative, Carrie Yarborough; Sophomore class representative, Ruth McQuiston; Freshman class representative, Ella Louise Molair.

Senior class—President, Anna Rice Sloan; vice-president, Leila Caldwell; secretary, Rebecca Dantzler; treasurer, Natalie Hooten; poet, Kathleen Willingham; historian, B. Copeland; lawyer, Nan Copeland; prophet, Frances Gregg.

Junior class—President, Agnes Blake; vice-president, Eva Clark; secretary, Rena McNaul; treasurer, Verna Hill; historian, Mary Cartledge.

Sophomore class—President, Margaret Love; vice-president, Ella Hill; secretary, Ruth McQuiston; treasurer, Edna Daniels; historian, Elizabeth Thode.

Freshman class—President, Olin Sawyer; vice-president, Isabel Monteith; secretary, Rosalie Spann; treasurer, Esther Osteen; historian, Christine Chamness.

Presbyterian College of South Carolina—The contract for the new gymnasium at the Presbyterian College of South Carolina has been let. This gymnasium is a gift to the college from Col. Leroy Springs, of Lancaster. It will be one of the most handsome and complete gymnasiums in the South.

The new dining hall will be completed in about a month. The present enrollment is the largest in the history of the college.

News of the Week

Fayetteville and Fort Bragg vied with each other in paying honor to Cameron of Lochiel, chieftain of the Clan Cameron, and his charming wife, Lady Hermione, who arrived in Fayetteville and spent the greater part of the day before leaving for Red Springs, where Colonel Cameron delivers the principal address at the annual meeting of the Scottish Society of America.

Par-collection of checks and the placing of all banking under federal supervision were among the measures urged before the joint congressional committee investigating failure of state banks to enter the federal reserve system.

Members of the party of foreign public health officials studying health work in North Carolina stated that Charlotte has the finest public school system of all cities they have visited, and particularly in regard to public health work in the schools were they complimentary. The nursing staff of the city and county health departments here, which is operated under the direction of the Charlotte Nursing Association, came in for great praise from the foreign physicians, who asserted that the local nursing department, under the direction of Dr. W. A. McPhaul, city and county health officer, and Miss Clara Ross, supervising nurse, is the largest and best they have inspected in this country.

Train No. 13, the Southern Pacific railroad's crack San Francisco express and mail, was held up by two robbers just as it emerged from tunnel No. 13 in the Siskiyou mountains, on the California-Oregon line. Three trainmen were shot and killed; the mail car was dynamited, the charge killing a mail clerk, and looted. The robbers escaped with an undetermined amount of loot.

Lucius Polk McGehee is dead. He was dean of the N. C. University Law school, a faithful servant of the institution, an inspiring teacher.

Receipts from national forest resources during the fiscal year ended June 30, totaled \$5,335,818, according to the final tabulation made by the department of agriculture. This amount is greater than the receipts for any previous fiscal year and is about \$1,000,000 larger than the average annual receipts of the preceding five years. A portion of these funds will go to states for roads and schools. North Carolina will get \$11,774 for her share.

Grover Cleveland Bergdoll, fugitive from justice in Germany, intends to return to this country, and to serve his sentence for draft evasion, his mother, Mrs. Emma Bergdoll, declared on her arrival from Germany, where she visited her son.

The most spectacular event of the financial market: last week was the sharp rally which occurred on the New York Stock Exchange, Wednesday. Perhaps the most significant development was the continued advance in grain prices. Cash corn in Chicago sold at the highest price in three years and the principal futures gained several additional cents. December wheat set a new high level for the crop and commanded at least 10 cents more than the price of two months ago.

(Continued on page 13)

CHILDREN

THE DAY AFTER MOTHER'S DAY

We celebrated Mother's Day in the loveliest way," remarked Billy one, as he met Miss Fowler, his lovely school teacher, and walked proudly along beside her. "We gave her a present."

"How nice! I suppose you love her very much, don't you?"

"Lots."

"Well, Billy, my man," said Miss Fowler, stopping a moment at the corner where she was to turn off, "don't forget your lesson last Sunday. You know what our Bible tells about how true love shows itself." Yes, Billy knew. He walked on thinking of it, and presently his round face grew very sober.

Yesterday we told Mother that we gave her the present with our love. Today is only a day off, and I couldn't get up in time for breakfast. I was late at school; I made the twins mad, and I sneaked out of the back door so as not to have to go for the mail. I can't see how anybody, by looking at the way I've acted, could tell that I liked my mother at all."

It was beginning to rain when Billy reached home. He and the twins, who had been playing in the yard, all went to the shelter of the kitchen together. Mrs. Stone, at work in the next room, looked out of the window with a sigh. She had so much to do, and she was liable to be troubled when the children must stay indoors.

Billy thought of this, too.

The twins were hanging their caps up with a shuffle.

"I say, Robin," asked Billy, abruptly, "how much do you love Mother this afternoon?"

Robin turned and stared at him. "What a queer question; it was not a bit like a boy!"

"Why?" he giggled. "Do you want me to write some poetry about it?"

"Poetry!" sniffed Billy. "I want to know how much—just plain how much—that isn't poetry, is it?"

"That arithmetic," said Dora.

Dora was the eldest of them all. He was bolstered up in a big arm-chair by the fire; she had been ill for fortnight.

"How much?" repeated Robin. "How can you tell how much you love a person?"

"In plenty of ways," said Billy, wisely. "I'll tell you one right now. I love Mother a boxful."

With that he picked up the kindling-box and marched out into the shed.

A light broke upon the twins. "Oh-oh!" cried Harry, "that's what you mean, is it? Well, I love her a awful," seizing the water bucket and tартing for the pump.

"I love her a scuttleful," said Robin, and he plunged down cellar after coal. Dora looked at the clock. She had looked at it five minutes before, and said:

"I do believe by darling mother is going to forget the medicine this time. I shall not remind her, that is sure! But I guess," she said now, reaching for the bottle with a wry face, "I guess at least I can love her a spoonful."

There was a shout of laughter as the boys came back in time to hear her. Mrs. Stone heard, and glanced anxiously at the door.

"I hope there is no mischief on foot; I'm in a hurry to get this sewing done."

Kitty Stone had roused herself from

her book in the old-fashioned kitchen window-seat to listen to Billy and the rest. So far she had said nothing. But when the kindling-box and the pail and scuttle were full, and the medicine bottle a little less full, the covers of Kitty's book went together with a snap.

"Don't you think," she said, "that all of us together, if we hurried, could love mother this room full before she came in and caught us? I'll clean the stove out and blacken it."

They worked like beavers. The last tin was swung on the nail and the last chair set back to the wall when Mrs. Stone's step was heard coming rapidly down the hall.

"Yes'm," said Dora, demurely; "I took it for pure love—to you, not for it."

Her mother looked around the tidy room, and when she saw how spick and span it was, and when she saw the ring of smiling faces, she kissed them every one, and her own face was as bright as the brightest.

"There's no mother in the country," said Mrs. Stone, "that has such children as mine!"

"There, now, do you see?" said Billy to Robin. "Can't you tell how much you love a person? We're going to make every day 'Mother's Day'!"—Evangelical.

WHEN WIGGLE-WAGGLE WENT VISITING

Tommy Moore sat on the back doorstep eating a lovely cream puff just hot from the oven, when he heard a peculiar noise at the board gate back of the house; hesitatingly he laid aside the cream puff and went slowly down the walk. Tommy thought sure he was going to find Jimmy Brown at the back gate, and he didn't want to see any of the boys that afternoon, for he had been sent home from school that morning for blowing a horn in the schoolroom. Of course he didn't do it; but the horn when found was one that everybody recognized as his, though he declared over and over that he had lost his. But he had been sent home nevertheless, and he didn't feel as if he wanted to see any of his old playmates.

Finally, however, he decided to open the gate; and when he did, in walked the cutest, fuzziest little black dog Tommy had ever seen, which immediately went trotting up the walkway wagging his tail in the friendliest manner possible; and Tommy, like any other good-natured little boy, divided his cream puff with his visitor. And such a nice visitor as the little fluffy-haired dog made, too; he could sit on his hind legs and wave his front feet and could play ball almost as well as some of Tommy's friends. Slowly but surely Tommy was forgetting the disgrace of the morning in play with the dog, when he heard another knock on the back gate.

This time he didn't hesitate to answer but immediately went to the gate. When he opened it, Harry Horner was standing there.

"What you want?" Tommy asked almost impolitely.

"I—I want to tell you that it was me who blowed that horn this morning. I—I really didn't mean to—and I didn't tell, for I knew I'd be sent home, and I knew I'd get a licking besides, for my step-father ain't like my real father was at all, and, somehow, I couldn't bear to think of him whipping me. But after school was out I told the teacher it was me instead of you and asked her to lick me instead."

"She didn't, did she?" Tommy asked anxiously.

"No," Harry answered, "she didn't; but I can't say why."

Just then the little dog came trotting

down the walk and dropped the ball at the boys' feet.

"Well, of all things!" Harry exclaimed, "if their ain't Wiggle-Waggle."

"What you know about him?" Tommy asked.

"Why, Tommy, everybody who lives here long knows Wiggle-Waggle; he's the dog that won't live any one place long at a time, but goes from house to house, visiting everybody. Any funny thing, Tommy," Harry continued, "he always has a knack of paying a call just when he's needed most."

"I guess that's right," Tommy answered solemnly, "for I certainly needed a friend when he came in."

And Wiggle-Waggle wagged his tail as if he thoroughly understood what the little boy said.—Elizabeth Anne Slater, in Herald and Presbyter.

TEN LITTLE ERRORS

By Adelbert F. Caldwell

Ten little errors once spoke to Bobby Tryne.

He learned, "It is I" for "It is me." Then there nine.

Nine little errors; sorry to relate— He said, "It doesn't" for "It don't," and then there were eight.

Eight little errors. (I'm glad there weren't eleven!);

"He spoke to whom?" for "He spoke to who?" Then there were seven.

Seven little errors. His tongue the words would mix!

He learned, "It isn't," for "It haint"; and then there were six.

Six little errors—sure as I'm alive— He said, "May I go?" for "Can I go?" Then there were five.

Five little errors. He struggled o'er and o'er

To say, "There is no," for "There isn't no"; then there were four.

Four little errors, ungrammatical as could be!

He said, "He lay down," for "He laid down." Then there were three.

Three little errors. (It's fine there were so few!)

He learned, "Were I you," for "Was I you"; and then there were two.

Two little errors. Both he tried to shun.

"It is she," for "It is her." There there was but one.

The last error at length was on the run—

He used "sitting hen" for "setting hen,"

Then there were none!

No, it wasn't easy, to make such errors right;

But by his perseverance, Bobby won the fight.

—Epworth Herald.

THE REASON

I wonder why it rained today, And kept me from my out-door play; And why there wasn't any sun, My garden beds to shine upon.

Perhaps a cloud was passing by, And leaning nearer from the sky Saw all the little dusty trees, And heard them whisper "wash us please."

—Annie Blackwell Payne.

"The fools aren't all dead yet." "No, and the worst of it is most of them aren't even sick"—New Haven Register.

OUT FISHIN'

"A feller isn't thinkin' mean, Out fishin'; His thoughts are mostly good and clean Out fishin'; He doesn't knock his fellow men, Or harbor any grudges then; A feller's at his finest when Out fishin'.

"The rich are comrades to the poor, Out fishin'; All brothers of a common lure, Out fishin'; The urchin with the pin an' string Can chum with millionaire and king; Vain pride is a forgotten thing Out fishin'.

"A feller gets a chance to dream, Out fishin'; He learns the beauties of a stream, Out fishin'; An' he can wash his soul in air That isn't foul with selfish care An' relish plain and simple fare Out fishin'.

"A feller has no time for hate, Out fishin'; He isn't eager to be great, Out fishin'; He isn't thinkin' thoughts of pelf, Or goods stacked high upon a shelf, But he is always just himself, Out fishin'.

"A feller's glad to be a friend, Out fishin'; A helpin' hand he'll always lend, Out fishin'; The brotherhood of rod and line An' sky an' stream is always fine; Men come real close to God's design, Out fishin'.

"A feller isn't plottin' schemes, Out fishin'; He's only busy with his dreams, Out fishin'; His livery is a coat of tan. His creed to do the best he can, A feller's always mostly man, Out fishin'.

—"Father and Son Library."

THE GOLDEN RULE OF OUT-OF-DOORS

There's a Golden Rule to govern our visits to the woods, The pastures, fields and meadows of country neighborhoods Where we go for flowers and berries and other treasures wild, 'Tis a rule that should be memorized and kept by every child.

The sign "No Trespassing" is placed for those who take no pains To put up bars and fasten gates when leaving fields and lanes, And for those who break the branches off and tear the fences down— Who left their manners far behind when they tramped in from town.

The little signs along the road were also meant for those Who "hook" the farmer's apples from beneath his very nose; For those who tease his watch-dog and rob the phœbe's nest; Most farmers think such folks are worse than a caterpillar pest.

Should we be always welcome in the country, you and I Must never be ill-mannered to our hosts, and always try To keep Dear Nature's golden rule, which should be widely known— Treat wood and field and all therein as if they were thine own.

—Annie B. Wheeler, in The Christian Work.

A SUMMER IN CHILPANCINGO, MEXICO

(Continued from page 5)

work here for almost a year and some of the results are worth telling.

First came the repair work, slow and tedious. Now the mission building is in order and the school begun. A boarding department has been added and the name of "Wallace Institute" given in honor of the veteran worker of the sister mission who was here many years ago and is remembered by many. Miss Gray is in charge of this school. I wish the friends at home could see the group of girls in her care, happy and busy from morning to night.

Another departure here is a "Home" for boys who come from far-away villages and ranches where there are no public schools. These boys go to the public schools here, but are in this Christian home under the direction of Mr. and Mrs. Williamson in the first place, and under the care of a faithful Mexican worker and his wife who look after material interests and carry out the directions of Mr. and Mrs. Williamson. This co-operation with the city public schools has met much approbation.

This summer another advance step was Vacation Bible School, the second, as far as I know, in Mexico, and the first in our field. This school could not be exactly as they are in the homeland, for lack of many things, equipment, let me call it. We had no kindergarten teacher nor equipment, but we had the "kinder." So we did the best we could, the little ones were taught hymns and Bible verses and heard Bible stories and they seemed satisfied.

There were classes for older ones. One room had the Life of Christ, and a group of adults, under my care, had a series of Old Testament studies.

And then there were catechism classes. I do not know if the vacation schools at home teach the catechism. But they could and perhaps they should. I was at the school a great deal and from morning to night heard them studying the catechism. Fifteen recited perfectly the Children's Catechism and one the Shorter, receiving as prizes the certificates and diploma offered by the "Observer" and also the Testaments and Bible as prizes for the respective catechisms. These are beautifully bound and greatly prized. The prizes were awarded at Sunday School and it did one good to see the large number who came forward to receive them.

The congregations are wonderfully encouraging. The church in the city has no native pastor now so all the preaching has to be done by Mr. Williamson with less than two years in Mexico. But such congregations should inspire him. The last Sunday that I was there there were 115 in Sunday School and at the following Wednesday night meeting 93. The little church was almost filled that Sunday, and the day is not distant when a larger building will be needed. May it be more attractive than this in many respects.

This whole state of Guerro is ripe for the sowing of the seed. The villages around, visited as often as possible, are "open doors."

Mr. and Mrs. Williamson also dream of the day when workers can go to the many villages on and near the Pacific coast. There is entrance everywhere, and the calls are many. "Equipment" here means the means to send out native workers throughout this great field, and the building not only of a church in Chilpancingo, but chapels in villages where the services are held now in homes of believers.

If the Church at home could realize the wonderful opportunities here surely the means to meet them would come. From that great almost uncared for coast field we believe we have some preparing for service. Two girls in the boarding school and three boys in the "Home" are from the coast, and are preparing to work there.

These are Christ's little ones here in Guerrero. The workers are faithfully carrying the light. In the church and in the villages, in the homes where Mrs. Williamson as a trained nurse finds much to do, in the school and in the "Home" the seed is being sown. There will be a rich harvest one day.

YOUR PLACE AND YOUR WORK

Just where you stand in the conflict,
There is your place!
Just where you think you are useless,
Hide not your face!
God placed you there for a purpose,
Whate'er it be;
Think you He has chosen you for it:
Work loyally.

Gird on your armor! be faithful
At toil or rest,
Whiche'er it be, never doubting
God's way is best.

Out in the fight, or on picket,
Stand firm and true;

This is the work which your Master
Gives you to do. —Selected.

A ROMANCE OF Human Love and Divine Grace

By Rev. E. W. Smith, D.D.

So touching and beautiful is the following letter, so romantic and unusual the story of its writer and his lovely wife, and through it all shines so radiantly

"The light that never was on sea or land," that it seems but a fit tribute to divine grace that we give our people the letter and a brief outline of the events preceding it.

Born and reared in Belgium, Rev. Joseph Savels until a few years ago was a Roman Catholic priest in the Belgian Congo. There his ability had won for him high ecclesiastical rank and wide influence and authority. But his study of church history had gradually undermined his faith in the Romish system. His personal observation of the life and spirit of Protestant missionaries had deeply impressed him. Finally, after long continued prayer, he sacrificed his earthly all for conscience sake and openly embraced Protestantism. His conversion produced a tremendous sensation in Congo Catholic circles, both Belgian and native. The only explanation that the priests could give to their native followers was that he had lost his mind. Eventually he became a useful member of our Congo Mission and is now an ordained Presbyterian minister at Luebo. While stationed at Bibanga he erected there the finest church building in the mission.

Among the Belgian refugees driven to England by the German occupation during the Great War was a young lady of Catholic faith and rearing whose eyes were opened to the truth by what she saw of English Protestantism. She followed her conscience, and thereby alienated her relatives as Mr. Savels had done. The latter coming to England from the Congo, after his conversion, the two met. Outcasts alike from country and kindred, yet one in Christian experience, they soon became all in all to each other. The rest of the story is told in Mr. Savels' letter.

As we read of her sunny and heroic spirit, shown in the little things as well as in the great, how she relinquished her first-born child, and later laid down her young life, with a smile for duty's sake, for Africa's sake, for Christ's sake; as we think of another grave opened in far-off Congo, where sleep the bodies of Lapsley, Mrs. Adamson, Mrs. Snyder, Slaymaker, Mrs. Rochester, Dr. and Mrs. Morrison, God grant that we may dedicate ourselves afresh to that sacred task to which they gave the last full measure of devotion.

"They climbed the steep ascent of heaven
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train."

Luebo, July 23, 1923.

Dear Dr. Smith:

Little did you and I think that my dear wife whom you saw at Brussels would one year later be carried to her grave here at Luebo.

She died on the 11th of this month. My heart is calmer now, but feels heavy with a dull throbbing pain. At times I smart under an overwhelming feeling of loneliness.

God knows why He allowed this young life to be cut off in its spring, when so many signs pointed to ripening gifts

Her age was 24 years and 11 months.

Born and reared a Roman Catholic, she left Belgium at the beginning of the war, and in England learned the truth of the Gospel. She left the Roman Church in spite of much opposition. It caused a total break with her family. In 1917 she married me.

We were exiles in a foreign land and at the start of our married life had a hard time. Never did a hearty smile leave her face. We were poor. I learned later that many a day she lived on a glass of milk, a piece of dry bread, and a couple of apples, so as to have the means of giving me a good meal at my return from work.

We left for the Kasai in 1918. We left in England a little daughter of eight months. It was mighty hard on the young mother to separate herself from her first-born baby at such a tender age. Yet she did it, not without tears, but without one word of complaint.

We spent part of our first term of service at Luebo, the latter part at Bibanga.

She won the love of all, and earned for herself the name of "Sunbeam" on account of her lively, joyous, and obliging character.

And all through her too short life she has been a sunbeam to her husband, to her children, to her friends, and to all who came near her.

Her religion was not one learned in many books, mere formulas and empty words. She was very simple, and very humble, conscious of her limitations. She loved the Lord Jesus, and was untiringly kind to the smallest of the small.

The very essence of her character was kindness. She was never more happy than when a chance came her way

to oblige somebody. She was a smiling giver. Whatever her worries and ailments she put up a bright and brave face towards others.

Above all she did her Duty.

During her first term of service she had weathered rough seas and her health had been shaken. However the furlough made up for this. Yet just a few days before we sailed from Antwerp, in February, she told me about a feeling of fear, a sort of premonition that Congo would this time prove fatal to her. "I do not know what waits me there. Rather I think I do know. But all the same it is my duty to go; and I will."

At Luebo she looked at the graveyard and told one of her friends, "I will be buried here."

Her health was good then, and the idea of approaching death did not in the least do away with her habitual joy and eagerness for work.

How could I tell the comfort she was to me at home. There was never a worry I brought to her without finding solace, never a problem without receiving a simple, calm, and common sense solution.

An ideal wife to her husband, she was a splendid mother to her children. Not a native who did not come to her with childlike confidence.

She was stricken with blackwater fever, the typical tropical disease, in the beginning of June. The skill of Dr. Stixrud and the untiring devotion of Mrs. Stixrud and Mrs. John Morrison saved her that time. The disease left her very weak, and the convalescence was slow. Prospects, however, were good. Then on the 6th of July she went to bed with what proved to be an abscess in the throat, acute tonsillitis, which caused septic pneumonia.

Her sufferings were intense. To swallow even a drop of water caused agony. Yet she never complained, never showed so much as a sign of impatience. Even among bitter pains she smiled and whispered thanks for the service people tried to render her.

It was hard to believe that the bright little woman was dying. She knew it and was not afraid. Calling me she said two hours before the end, "Darling, I am dying. I will not reach evening. It is all for the best. I feel very tired. I did what I could. If it has not been much, the Lord knows that I tried hard to do my best. He has forgiven my sins. Take care of our children."

The breath became shorter, heavier. What human skill could do was done by the doctor who fought to the last for a precious life. The fever rose, and finally, with her hand in blessing on the head of her two-year-old son, she lost consciousness. For five minutes she lay very still. Then, two short gasps, and she stood before the Throne.

She had given her young life, and greater love there is none.

She was buried at evening when the splendor of the heavens above proclaimed the glory of the Creator.

The service was very simple and impressive. The body first raised on the shoulders of the missionaries, was later carried by the elders and deacons of the native church. Not only hundreds of natives, but all the white people of Luebo, officials and traders, led by the Chief Magistrate of the District, were present as a last token of affection and respect to a humble missionary lad whom all loved.

Our Lord said, "Unless you become as little children ye shall not enter the kingdom of heaven." She was little child at heart, and therefore she is now happy and at rest with God.

Remember me in your prayers, so that the Lord's presence may soften my loneliness.

Yours sincerely, J. Savels.

CHANGES IN PRESBYTERIES—SYNOD OF NORTH CAROLINA

By J. B. Spillman

Every person in the Synod is interested to know the new boundary lines of the Presbyteries. A map will be prepared and printed in the Standard as soon as a cut can be made. Until that time each one can make a map of their own according to the information herewith given.

There are no changes in Kings Mountain Presbytery. There are no changes in Wilmington Presbytery except the western section of Sampson County is given to Fayetteville. This section has no Presbyterian churches in it, so that the churches of Wilmington Presbytery are not affected.

Fayetteville Presbytery is now composed of the following counties: Moore, Scotland, Hoke, Harnett, Robeson, Cumberland, the southern section of Johnson County south of Smith Creek and Neuse River and the western section of Sampson County. The churches in Johnston County that remain in Fayetteville are as follows: Alaska, Benson, Four Oaks, Oakland, Roseneath and Spence.

Concord Presbytery—Cabarrus County, with the following churches, is given to Mecklenburg: Bayless Memorial, Bethpage, Concord First, Concord Second, Gil

od, Harrisburg, Kannapolis, McKinnon, Patterson, plar Tent, Rocky River, White Hall and Brown's apel. Yadkin and Daves are given to Blue Ridge esbytery, containing the following churches: Coolee, Mocksville, and Yadkinville.

Mecklenburg Presbytery is now composed of the following counties: Mecklenburg, Cabarrus, Stanley, Montmery, Anson, Richmond, and Union.

Blue Ridge Presbytery, or whatever name this Presbytery decides upon, is composed of the following counties: Ashe, Alleghany, Wilkes, Surry, Yadkin, Davie, Forsythe and Davidson. Churches in this Presbytery are as follows: Asbury, Beulah, Carson Memorial, Clark Memorial, Coolee, Dakotah, Danbury, an River, Ebenezer, Elkin First, Elkin Second, Flat Rock, Glade Valley, Hills, Jefferson, Lexington, Mocksville, Mt. Airy, North Wilkesboro, North Winston, Obids, Oak Creek, Pine Hall, Pine Ridge, Reynolda, Rocky Ridge, Thomasville, Waughtown, Wilkesboro, Winston, Sandy Ridge, Yadkinville.

Orange Presbytery is now composed of Rockingham, Wilford, Randolph, Caswell, Alamance, Orange, Chatham and Lee Counties. The churches are as follows: Alamance, Ashboro, Bethany, Bethel, Bethlehem, Bethesda, Broadway, Buffalo (G), Buffalo (L), Burlington, Chapel Hill, Church of Covenant, Church by the Side of the Road, Cross-Roads, Cumnock, East Burlington, Efland, Elin, Elnora, Euphonia, Eno, Fairfield, Gilead, Glenwood, Goldston, Graham, Greensboro First, Greenwood, Griers, Alf, Hawfields, Haywood, High Point, Hillsboro, Horsehoe, Irving Memorial, Jonesboro, Leaksville, Little River, Madison, Mebane, Midway, Milton, Mt. Vernon Springs, New Hope, North Eno, Piedmont, Pine Grove, Pittsboro, Pleasant Garden, Pleasant Grove, Pocket, Red House, Reidsville, Salem, Sanford, Saxapahaw, Shiloh, Myrna, South Lowell, Speedwell, Spray, Springwood, Stoneville, Stony Creek, Saint Andrews, Westminster, White Hall, Yanceyville.

Central Presbytery, or whatever name is chosen, is composed of the following counties: Person, Durham, Granville, Vance, Warren, Halifax, North Hampton, Franklin, Wake, Johnston north of Smith Creek and Newse River and Nash County east of Rocky Mount, and the churches in the immediate vicinity of Rocky Mount. The churches are as follows: Blacknall Memorial, Brookston, Center Ridge, Community, Durham First, Edgemont, Enfield, Fairview, Fellowship, Geneva, Goshen, Grassy Creek, Hebron, Henderson, Kenly, Littleton, Mizpah, Mt. Pleasant, Norlina, Nut Bush, Oak Grove, Oak Hill, Oxford, Hurdle Mills, Progressive, Ralchigh, Roanoke Rapids, Roxboro, Smithfield, Spring Hill, St. Andrews, Trinity Avenue, Varina, Warrenton, Weldon, Willow Springs, Young Memorial.

Albemarle Presbytery—The southern boundary is unchanged, and everything east of North Hampton, Halifax, Nash and Johnston Counties except the eastern section of Halifax and Nash Counties, which is given to Albemarle Presbytery. Churches are as follows: Belhaven, Brookston, Bethlehem, Calvary, Cann Memorial, Falkland, Farmville, Fountain, Goldsboro, Greenville, Howard Memorial, Kinston, LaGrange, Mitchiner Memorial, Morton, Nahalah, New Bern, Parmelee, Payne Memorial, Pinecrops, Roanoke, Rocky Mount First, Rocky Mount Second, Snow Hill, Tillery, Washington, William & Mary Hart Chapel, Wilson.

CHURCH NEWS

(Continued from page 9)

ville, October 8-10, 1923. There were present 23 ministers and 17 ruling elders.

Rev. Thomas Drewster was elected moderator and Rev. Benjamin Andres, temporary clerk.

Permanent committees on Assembly's Home Missions and on Men's Work were appointed.

The Ad Interim Committee of the Central Assembly on the Revision of the Book of Church Order was requested to recommend to the General Assembly an optional rotary system for electing ruling elders and deacons.

Rev. L. L. McCutchen was dismissed to the Presbytery of Dallas.

The Presbyterial sermon was preached by Rev. I. V. Wilcox and Rev. Charles Henry Prather was appointed to preach at the next meeting on the subject, "A Positive Presentation of Christ."

Rev. J. S. Nisbet, D.D., of Mokpo, Korea, addressed the Presbytery on the mission work in that country. Inspiring conferences were held on the subjects of the Presbyterian Progressive Program and Evangelism. Rev. Samuel Callen, D.D., of the Presbytery of Louisville, U. S. A., addressed the Presbytery on the subject, "The Present-Day Challenge of Evangelism."

The Spring meeting will be held at the Second Church, Louisville, Monday, April 14, 1924, at 10:30 p. m. W. H. Hopper, S. C.

MISSISSIPPI

Jackson, Central—The Lord's supper was observed on last Sunday. The attendance was excellent. A number of new members were welcomed. The various departments of the work are in splendid condition, and rendering fine service.

Mr. Reginald Lowe, a promising young man of the congregation, was received recently by the Presbytery as a candidate for the Gospel ministry.

Dr. Thacker and party are to conduct a 15-day meeting next month. This is to be the first series of services in the new church, and the congregation is ready to give its heartiest support.

TENNESSEE

Memphis, Second Church—On Tuesday morning, October 9th, Rev. Trigg A. M. Thomas, D.D., of Kansas City, Mo., widely known in our General Assembly as an evangelist, and Mrs. Lilly Mitchell Wadsworth, of Winona, Miss., were united in marriage by Rev. A. B. Curry, pastor of the Second Presbyterian Church. The wedding occurred at 11 a. m., in the church auditorium. Only a few friends were present. The bride is a daughter of a Methodist minister, and the romance the result of a meeting held by Dr. Thomas several months ago. The congratulations and best wishes of the entire Church go with Dr. and Mrs. Thomas.

The ladies of the Auxiliary of the Second Church have most agreeably surprised the new assistant pastor and his wife, Rev. and Mrs. C. G. Gunn, with a wonderful shower—which more nearly resembled a "cloud burst." In addition to the many and beautiful and useful gifts was a small basket, in which was a small white bull terrier puppy.

The kind and generous thought of this showed, along with the splendid welcome from all, since arriving, has been much appreciated.

The prayer meeting on October 9th was in charge of one of the deacons, Mr. Jesse Houck. The subject for discussion was "Home Visitation Sunday." Mr. Houck delivered a splendid address and called upon 12 members of the committee of 96 who made the canvass. Everyone greatly enjoyed the accounts given of the visitation, which has done much for our Church. There were 114 at prayer meeting.

The Memphis Bible Conference opened Sunday, October 14th, in the Second Presbyterian Church. This conference is undenominational and will be attended by members from all the Protestant churches here. It will extend through October 28th. Among the speakers are Dr. T. W. Calloway, Chattanooga, Tenn.; Dr. W. H. Griffith Thomas, England; Dr. Leon W. Tucker, New York City; Dr. Mark A. Matthews, Seattle, Wash.

WEST VIRGINIA

Romney—The commission appointed by Winchester Presbytery to install Rev. Charles R. Bailey pastor of this church met here September 30, 1923.

Rev. Geo. L. Cook presided, preached the sermon, and propounded the constitutional questions; Rev. J. B. Bittenger, D.D., delivered the charge to the pastor; Hon. Wm. McCauley, of Moorefield delivered the charge to the people.

Dr. Foote, Dr. Finley, Dr. Washburn and Dr. Brooke, former pastors of this church, were all among the best preachers of the Synod of Virginia. This congregation, therefore, are good judges of preaching, and so their calling Mr. Bailey is a high compliment to him.

Buckeye—The minutes of another General Assembly will show a church at this point. On Sunday, September 23d, a commission of Greenbrier Presbytery composed of Revs. J. C. Johnson, J. E. Flow, D.D., and H. H. Orr and elders A. P. Edgar and T. S. McNeil met at the M. P. Church, Buckeye and organized a church of 24 members; 23 of these were received from the church at Marlinton and one received on profession of faith. Messrs. Hiram Barnes, Eustace Brindle and Withrow McClintic were elected, ordained and installed elders of the new church. Harper Adkinson was elected, ordained and installed deacon with Moody McNeill and Meade McNeill elected deacons to be installed later. Less than a year ago there was not a member of the Presbyterian Church in this community.

DISTRICT OF COLUMBIA

Central Church of Washington—Wednesday night, October 3d, the A. W. Pitzer Bible Class held a social meeting in the lecture room. The program included a very helpful address by Mr. Homer J. Councilor, president of the Vaughn Bible Class of the Calvary Baptist Church of this city. The next evening the weekly prayer meeting was made the preparatory service for the communion on the following Sunday, at which time, besides a number of additions by letter three were added on profession of faith, and one of these was baptized. Rev. M. B. Lambdin, now a resident of this city, assisted the pastor in the communion service. The offering made by this church for the Japanese sufferers was nearly \$350, and not \$250 as reported in this paper several weeks ago. A. H.

YOUNG PEOPLE

(Continued from page 8)

The boys fished for their partners and refreshments were served, after which Mrs. Byrd took her little birdies back home and the party broke up, everyone declaring, as usual, that they had had a fine time.

Those engineering the evening's frolic were Messieurs W. C. Copeland, of the Senior class, as general chairman of arrangements; M. B. Dendy and J. W. McFall, in charge of decorations, and J. D. Henderson and T. C. Bryan, in charge of amusements.

NEWS OF THE WEEK.

(Continued from page 10)

Secretary Hubert Work, of the department of the interior, has accepted the invitation of Chairman J. Elwood Cox, of the Pageant of Progress committee, to attend the celebration of North Carolina good roads building which is to be held October 25th. Secretary Work wrote Mr. Cox that he would leave Washington the evening of October 24th and would be compelled to return to the capital the night of the 25th.

The supreme court announced that it would not review its decision in the case brought by the Farmers and Merchants Bank, of Monroe, N. C., and others against the Federal Reserve Bank, of Richmond, Va., in which it held that states could by law authorize their banks to charge for their services in the collection of checks drawn upon them.

Senator Copeland, of New York, who spoke at the Kings Mountain battleground celebration and journeyed about that section of the state with Frank A. Hampton and other enthusiastic North Carolinians, was delighted with his visit and reception. He came back to Washington a Tar Heel booster. His bouquets for the North Carolinians are large and numerous.

"The most successful show in every respect in the three years of the history of the Made-in-Carolinas Exposition" is the way J. C. Patton, executive secretary, and John L. Dabbs, president, of the exposition company, characterized the third Made-in-Carolinas Exposition, which came to a close October 6th. In square feet of space sold for exhibition purposes, in number of exhibitors, in attendance and in general interest, and particularly in the interest displayed in the show by Charlotte folk, the exposition, officials of the company declared, was most gratifying.

THE OLD HYMNS

By Frank L. Stanton

There's lots of music in 'em—the hymns of long ago,
And when some gray-haired brother sings the ones I
used to know

I sorter want to take a hand—I think of days gone by—
"On Jordan's stormy banks I stand and cast a wistful
eye!"

There's lots of music in 'em—those dear, sweet hymns of
old,

With visions bright of lands of light, and shining streets
of gold;

And I hear 'em ringing—singing where memory dreaming
stands,
"From Greenland's icy mountains to India's coral strands."

They seem to sing forever of holier, sweeter days,
When the lilies of the love of God bloomed white in all
the ways;

And I want to hear their music from the old-time meetin's
rise
Till "I can read my title clear to mansions in the skies."

We never needed singin' books in them old days—we
knew

The words, the tunes of every one—the dear old hymn
book through!

We didn't have no trumpets then, no organs built for
show,
We only sang to praise the Lord, "from whom all bless-
ings flow."

An' so I love the good old hymns and when my time shall
come—

Before the light has left me, and my singing lips are
dumb—

If I can hear 'em sing them then, I'll pass without a sigh
To "Canaan's fair and happy land where my possessions
lie."

One day Carlyle and some friends were discussing Titian's paintings. "There is his wonderful drawing," said a friend. "And his gorgeous coloring," said another. "And here I sit," growled Carlyle, "a man made in the image of God, who knows nothing about Titian, and cares nothing about Titian, and that is another fact about Titian." "Pardon," interrupted Thackeray, "but that is not another fact about Titian; it is a lamentable fact about Carlyle." This illustrates how we may blame God for the lack of beauty in the natural and spiritual spheres of the universe, when the trouble can be traced to our unresponsive minds and hearts.—Forward.

Marriages and Deaths

MARRIED

Russell-Bailes—At the bride's home, Easley, S. C., on September 10, 1923, by Rev. Frank D. Hunt, Essie Viola Russell, to Thomas Earle Bailes, of Anderson, S. C.

Judge-Bostic—At the Presbyterian manse, Wallace, N. C., September 12, 1923, by Rev. W. P. M. Currie, Mr. Stephen E. Judge and Miss Annie Bostic, all of Chiquapin, N. C.

Jerome-Outlaw—On September 25, 1923, at the residence of Mr. J. L. Outlaw, father of the bride, Mr. T. G. Jerome, of Wallace, N. C., and Miss Donie Outlaw, of Seven Springs, N. C., Rev. W. P. M. Currie, officiating.

Latham-Southern—In Mt. Zion Presbyterian Church, Rose Hill, N. C., September 28, 1923, by Rev. W. P. M. Currie, Mr. Horace Latham, of Louisville, Ky., and Miss Lyda Southernland, of Magnolia, N. C.

See-Beale—Mr. Tucker Ward See, of Valley Head, W. Va., and Miss Emma Lee Beale, of Mace, W. Va., were married October 4, 1923 at the manse, Manlinton, W. Va., by Rev. H. H. Orr.

Thompson-Corbett—At the manse, Clarkton, N. C., by Rev. W. H. Goodman, September 16th, Miss Pauline Corbett, of Currie, N. C., to Mr. Roland Thompson, of Hallsboro, N. C.

Rogers-Owen—On the 18th of July, at the home of the bride's parents, Clarkton, N. C., by Rev. W. H. Goodman, Miss Lois Owen to Mr. Oliver Rodgers, of Fair Bluff, N. C.

Woods-Clark and Thompson-Clark—At the Presbyterian Church, Clarkton, N. C., September 6th, Miss Cora W. Clark to Mr. Thos. Wood, of Oxford, N. C., and Miss Margaret E. Clark to Dr. Sanford Thompson, of Morehead City, N. C. Rev. W. H. Goodman officiating.

Weaver-Brown—At the home of the sister of the bride, Mrs. T. H. Skeen, Biscoe, N. C., by Rev. W. L. Baker on July 24, 1923, Mr. Henry Weaver, Lexington, N. C., and Miss Clara Brown, Biscoe, N. C.

DIED

McDonald—Little Margaret Sinclair, daughter of Mr. and Mrs. A. H. McDonald, was gathered to the arms of the Good Shepherd at her home near Laurel Hill, N. C., on September 15, 1923. Her father is ruling elder in Aberdeen Church. "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

Woodard—On October 9, 1923, after a lingering illness, Mr. James A. Woodard died at his home near Laurel Hill, N. C. He was just past 80 years of age and had been a member of Aberdeen Presbyterian Church for a number of years. His wife and five children survive him.

"We sorrow not as those that have no hope."

MRS. LOU PHIFER YOUNG

At Safety Harbor, Fla., on October 4, 1923, Mrs. Lou Phifer Young passed

to her heavenly home. She united with the Presbyterian Church in girlhood of which she was a consistent member. She leaves a husband and one daughter, four sisters, and one brother, to mourn their loss.

The family moved to Florida more than two years ago, hoping her health might be restored.

For years she suffered pain and weakness, borne always with sweet patience and cheerfulness. Made perfect through suffering, her's the reward—"Enter thou into the joy of thy Lord."

BLESSED IS THE MAN

Blessed is the man whose calendar contains prayer meeting nights.

Blessed is the man who is faithful on a committee.

Blessed is the man who will not strain at a drizzle and swallow a downpour.

Blessed is the man who can endure an hour and a quarter in a place of worship as well as two hours and a half in a place of amusement.

Blessed is the man who is generous to his neighbor in all things except the application of the sermon.

Blessed is the man whose watch keeps church time as well as business time.—Selected.

A RAINY SABBATH

When you wake some Sabbath morning and hear upon the roof

The sharp and steady patter of the rain,

Don't say, "Dear me! it's raining, so I can't go out today,"

And close your eyes and go to sleep again;

But thank your Heavenly Father who has sent you health and strength

To enable you the stormy wind to face,

For you're neither salt nor sugar, and on any other day

You know you'd be at business in your place.

But if you're sorely tempted to tarry on at home,

And miss the song, the sermon, and the prayer,

Just reflect that if each member should make the same excuse—


Why, there wouldn't be a single person there;

And the minister would surely have to preach to empty seats,

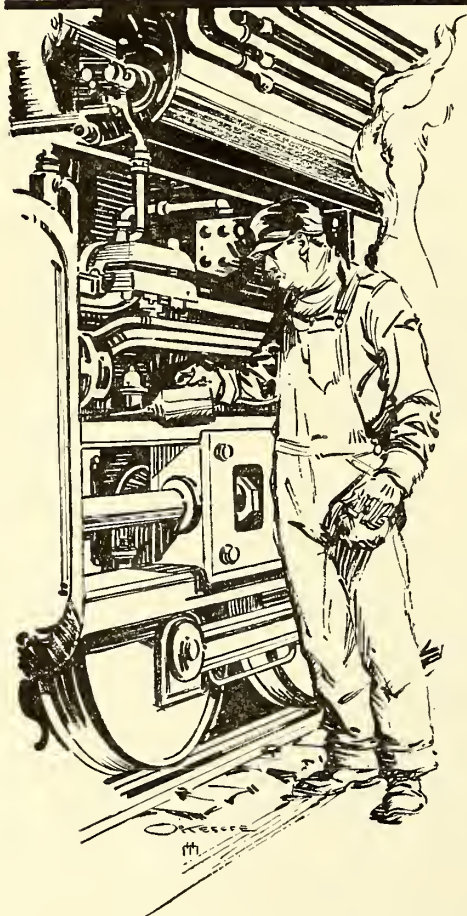
Though why should he not hug the fireside, too?

For when you come to think of it, you'll have to own that rain

Is just as wet for preachers as for you. —Ex.



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The spirit of service

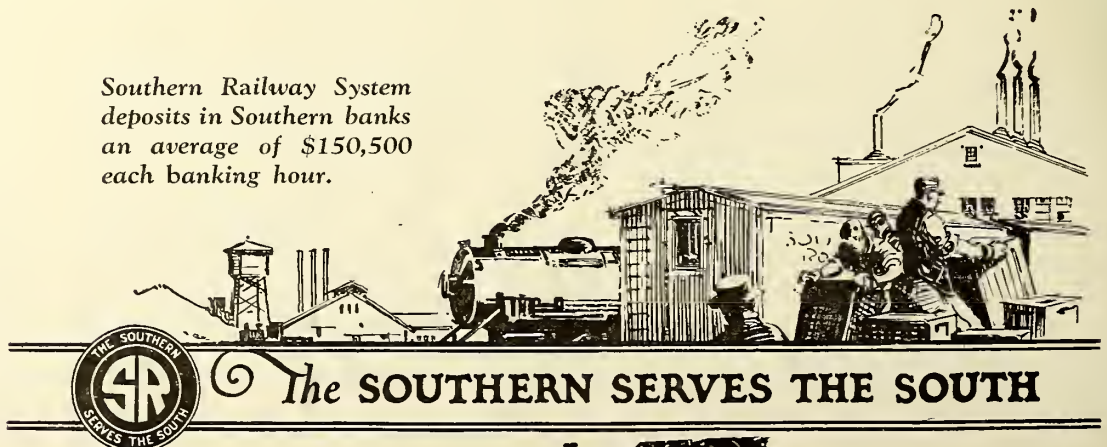
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Story and Incident

THE LITTLE GATE

The little gate had been placed there years before, when Aurelia Davis had married and come to live next door to her old schoolmate, Isabell Bond. Isabel herself had had it made and put in the neat, white, picket fence that divided the two places.

It had been a real delight and comfort to the two women, and though more than one acquaintance had shaken a dubious head over the neighborly arrangement, and Isabel had even read a magazine article or two strictly advising against the familiarity of such an affair, the fact remained that the little gate had disproved them all.

That was before the children began to come, however; or rather, before they began to find their way through the little gate, leaving behind them, on Isabel's velvety lawn, a motley trail of small, battered toy automobiles and little, lopsided red wagons, and enormous rag-dolls the size of a two-year-old baby, to say nothing of the unsightly litter of paper cuttings and scraps of cloth which disfigured the lawn and the cement walk as Aurelia's girls reached the age of paper dolls.

No one could possibly blame Isabel Bond's orderly and methodical soul for being vexed and disturbed by this disorder and litter on her neat premises; but for a time she patiently picked up and carried back through the little gate the accumulations of hours of play.

She had talked to them, too, about the matter, and had watched their irresponsible ways as they tugged home their various possessions, only to forget and bring them back again the next day.

No one could really blame Isabel for her final loss of patience. "I declare," she said to herself, "I'll nail up that gate if they don't do better! If Aurelia wasn't one of the most shiftless mortals alive, she'd see how provoking it is and teach those children to take care of their playthings! I'm just worn out bending over and picking up and taking home all that litter, and I'm about through. I'll speak to Aurelia once more about it and see if she'll do anything; then—if she doesn't—"

When Isabel mentioned the disagreeable subject to her neighbor,

Aurelia looked at her with distressed brown eyes.

"I know just how it is," she apologized, "and I'm to blame for it! If I didn't have so much to do, I might watch them better and see that they didn't do such things. I ought to, anyway, but—"

Her brown eyes filled with sudden tears and the soft voice trailed off into silence.

Isabel Bond listened in disapproving silence.

"I've a good notion to nail up the little gate," she said. "Goodness knows, I hate to, for we've enjoyed it so all these years; but—well, you say yourself you know how it is. I'm terribly proud of my little place, if I do say it! It's the prettiest on the whole street—I've been told that more than once, and I know it without being told. The lawn is like green plush, and the flowers are lovely, and I do take pride in keeping the walks swept neat and clean. I don't want to brag—I hope you don't think I am bragging, Aurelia, but I'm just stating facts. Some days I've been so provoked and mortified! The other day the doorbell rang and I went to the front door. There stood the new minister and his wife, coming to pay their first call, and right up against the door was every one of Evelyn's dolls, from the big rag one down to the littliest china one! And spread out in front of them was the set of dishes I gave her for Christmas, with bits of sticky jelly cake on the plates. The flies were dreadful, and you know, Aurelia, I don't have flies in my house! And right at the bottom of the steps was Bobby's broken rocking-horse with his rag-doll tied on its back with a rope! And all the way to the front gate was some sort of train fixed up with empty boxes they'd tugged through the little gate!"

Isabel stopped talking. Her cheeks were flaming and her heart seemed to be pounding away inside her body till she could hardly breathe.

Aurelia's eyes were swimming with tears.

"What a shame!" she said. "Isabel, I want you to nail up the little gate. I want you to. And I'll do my very best to keep the children from going around in front. They've got so used to playing over there—you've always been so good to them—giving them cookies and things for their little tea parties. I won't be a bit hurt if you close up the little gate. I would, if I were in your place."

Isabel looked at her, an eager light in her eyes. "You would?" she asked quickly. "You won't be offended if

I do? I don't want to—I don't—for I love that little gate and all it has meant to us; but if I do—you'll know I had to."

One morning, a week later, Aurelia, bathing two-year-old Stevie in the bath-room, heard the energetic sound of hammer and nails and, a little later, the curious questions the children were asking one another. She could hear their wondering tones as they discussed the strange fact that the little gate would not open as it had always opened for them.

She prepared herself to explain matters to them when they should come rushing in with excited voices and round-eyed wonder. She would have to tell them that they must not take their playthings over to Auntie Isabel's any more. Auntie Isabel could not pick up their old, broken toys for them any longer. Children who annoyed a good, kind auntie as they did must learn what it meant to stay

away from her. And more—much more—to the same effect.

The children went out and hung themselves upon the fence, looking across the neat, white pickets at the Promised Land to which they had no further rights.

The little side path was newly swept, and not a shred of paper or cloth marred the green velvet of the lawn. The side porch and the front porch shone spotless in the morning sun, and Isabel's canary, in its pretty cage, was singing its sweetest song. The bed of pansies beside the steps was aglow with color and sparkling with the hose spray they had received that morning. There was one pretty blue-and-gold pansy lifting its saucy head. How little Peggy's hands longed to pluck it! And—yes, there was an unmistakable odor in the air—delicious, comfortable, sugary odor—the smell of fresh baked cookies.

Isabel Bond, her heart relenting



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within her, came out with her hands full. "Three apiece," she said, and distributed them to the children across the fence.

A year later the little gate remained closed, and though the two women only dimly realized it, a little gate between the pleasant gardens of their friendship had slowly but surely closed also. There were still occasional little visits—over the picket fence—and sometimes one or the other went around to the front gate and up the flower-bordered path to the front door.

There had been no open break, but the old, happy, friendly days were gone. If Aurelia found herself out of baking powder, in making a cake, she sent one of the children to the grocery instead of borrowing from Isabel in the old way.

If Isabel missed her evening paper, instead of borrowing the one next door, she telephoned the office and had one delivered to her.

If Aurelia bought herself a new hat, she did not run over, as in the old days before the little gate was closed, to get Isabel's opinion as to its becomingness.

And if Isabel made a dripping-pan of hot biscuits which she wanted to share with the family next door, she looked at the closed gate, hesitated, and did not go over.

There began, after a time, to be lonely hours in Isabel Bond's immaculate house. She could hear, in the soft dusk before her lights were lighted, the sweet voice of the mother next door singing the youngest child to sleep, settling small arguments among the older children, or calling out something gay and laughing to the man of the house.

She loved these little homey sounds, but they brought a heartache with them. She began to realize, little by little, what a lonely woman she was, after all, here in her pretty, well-ordered house, where gay cretonne cushions were always in place and magazines and books neatly arranged on the library table; where neglected and broken toys did not lie in wait to trip unsuspecting feet, or disreputable dolls sprawl their ill-dressed bodies on porch or walk.

One day Aurelia went away to spend a few weeks with her mother in a distant town. She took the children with her, and the house next door was strangely silent.

Aurelia had made a half-hearted attempt to leave it in order, both outside and inside. She had had the children pick up their toys and stack them away on the back porch, but there remained countless little odds and ends of things—a broken teapot, a bent and battered tin watering-pot, a broken doll's head, gay-colored bits of cloth, and scraps of paper. The heliotrope bush beside the front door looked shabby and broken down, too, and the pansy bed under the window had been trampled by small feet.

Sometimes it seemed to Isabel Bond, as she stood there looking across the neat white picket fence, that she could not possibly bring herself to do the thing her heart longed to do—unfasten the little gate! She could not bear to think of what might be the result should she do such a thing—probably a repetition of the unpleasant experiences of the past, when the little gate had swung open at the touch of childish hands. She almost flinched at the thought of little, sticky hands upon her door, of discarded toys and shabby little caps and coats forgotten on porch or walk, of chalk-marks and pencil-marks.

No, she could not be expected to do it! Nobody could possibly expect it

of her. She and Aurelia were still friends, in spite of the closed gate. Why disturb the existing peace?

Day after day Isabel Bond fought the absurd battle, and at last her better nature won. The day after Aurelia's husband had gone to bring

her and the children and the new baby home—for there was a new baby—Isabel listened to her heart.

She deftly and thoroughly moved the boards that had so firmly closed the little gate, and hid them away in her woodshed. Idly, but with a keen

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NO. 14	NO. 22	NO. 38				NO. 41	NO. 21	NO. 15
7:00 pm	7:30 am	9:00 am	0	Aberdeen, Ar.	45	6:50 pm	3:50 pm	8:30 am
f 7:19 pm	s 8:15 am	f 9:16 am	5	Ashley Heights	43	f 6:35 pm	f 3:20 pm	f 8:12 am
s 7:28 pm	f 8:36 am	f 9:26 am	9	Sanitorium	36	f 6:26 pm	f 3:05 pm	s 8:02 am
f 7:34 pm	f 8:39 am	f 9:30 am	10	Montrose	35	f 6:22 pm	f 3:00 pm	f 7:58 am
f 7:46 pm	f 8:51 am	f 9:38 am	13	Timberland	32	f 6:13 pm	f 2:45 pm	f 7:48 am
8:00 pm	s 9:55 am	s 9:53 am	19	Rae ford	26	s 6:00 pm	s 2:25 pm	7:30 am
	s 10:13 am	f 10:08 am	24	Dundarrach	21	f 5:45 pm	f 1:25 pm	
	f 10:21 am	f 10:15 am	26	Arabia	19	f 5:39 pm	f 1:15 pm	
	s 10:40 am	s 10:29 am	30	Rockfish	15	s 5:25 pm	f 12:55 pm	
	f 10:43 am	f 10:31 am	31	Hope Hills Jet	14	f 5:22 pm	f 12:50 pm	
	f 10:53 am	f 10:40 am	34	Fenix	11	f 5:13 pm	f 12:38 pm	
	s 11:00 am	s 10:46 am	36	Clifton	9	s 5:08 pm	f 12:33 pm	
	f 11:12 am	f 10:56 am	40	Skibo	5	f 5:00 pm	f 12:18 pm	
	f 11:19 am	f 11:02 am	42	Owens	3	f 4:55 pm	f 12:11 pm	
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"The Woman's Work"

In the Presbyterian Church in the United States

Possibly in no other Church in America are the women being more thoroughly educated and enlisted in the entire work of the whole denomination.

Especially marked and important have been their interest and help in recent years in the varied fields of activity committed by the General Assembly to the Executive Committee of Christian Education and Ministerial Relief. Their study and help are being especially enlisted along the following lines:

1. The students of the Church are our greatest asset. They will soon be the leaders in the Home, the Church, the Schools, and the State. The Auxiliaries are rendering valuable help in the establishment of Life Enlistment Committees, and in following up the students in the schools and high schools, as well as those in the colleges and universities.

2. Our Presbyterian Educational Institutions are the strategic centers of our Church. They need better equipment and larger endowment. The women are helping them to guide the youth of the Church. They are praying for them, sending students to them, and helping them to secure better financial support.

3. It is of supreme importance that the students of the Church be tied up with the Christian associations and the local churches. The women are giving valuable assistance along this line.

4. The Louisville office is corresponding with and sending literature to thousands of the choice boys and girls of the Church—trying to help them to discover God's plan for their lives. The Circles are furnishing these names and helping follow up the work.

5. Many of the youth of our Church are looking for fields of service. "The Westminster Teachers' Bureau" of the Executive Committee is accomplishing wonderful results along this line. The help of the women has been a large factor in its success.

6. The "Life Annuity Bonds" of the Executive Committee furnish a safe and profitable investment for life, and an opportunity to use one's means for God's work after death. The study of this plan in the Auxiliaries has been of wonderful help.

7. Many of our ministers are laboring on wholly insufficient salaries. The women of the Church are helping us carry out the injunction of the General Assembly: "That the Executive Committee do all in its power to secure, through the co-operation of the officers and members of our churches, an adequate salary for every minister in active service."

8. The Vocational Exercise for use at the 1923 Christmas season by "Mildred Welch," "The Dayspring From on High," is one of the choicest pieces of literature issued by any Church. The Auxiliaries are helping introduce this into the churches and Sunday Schools.

9. By means of "The Student Loan Fund" and "The Funds of Education for the Ministry and Mission Service" choice boys and girls from poor Presbyterian homes are receiving education. The women of the Church are helping to increase these funds, and to discover promising youth, encouraging them in their work and remembering them in their prayers.

10. Some of the faithful ministers of our Church have become disabled on account of sickness or old age. These and the needy widows and orphans of our deceased ministers are being cared for from the Funds of Ministerial Relief. The women are deeply interested in this work and praying for and giving to it.

11. An Endowment Fund amounting to \$1,460,500 has been raised and is now safely invested. The income from this is used to supplement the annual offerings in caring for needy ministers' homes. The General Assembly urges "the Church to continue to push this cause until at least the sum of \$2,500,000 be reached." The women's societies are contributing liberally to the success of this work.

Programs, pageants, playlets, leaflets and other information on all departments of the work may be had on application

The Presbyterian Church in the United States

Departments of Christian Education and Ministerial Relief
Henry H. Sweets, Secretary, 410 Urban Building, Louisville, Ky.

new sense of pleasure, she swung the little gate back and forth. There seemed something free and joyous to her in its very swing, as though it were glad to be of use once more.

That night Isabel rested as she had not rested for many weeks. What strange emotion had been working within her—conscience—remorse—no matter by what name it might be called—had emerged now into a feeling of peace.

She lay in the quiet of her room upstairs and listened to the song of the night-singing mocking bird which had long made its home among the eucalyptus trees in the back yard.

Sweet night sounds came up to her, some one's phonograph down the street playing an old-time song; some one calling out a gay good-night to a departing caller.

Isabel smiled to herself as a series of pictures trooped before her mental vision and disappeared—the children next door growing up! She could see Bob and Evelyn, high-school pupils, hurrying through the little gate to tell her something or show her something. And little Peggy coming through the little gate to try on the party dress she would be making for her. And little Stevie coming over to let her pull a baby tooth for him.

She laughed aloud. Oh, what dear young folks they were going to be! Aurelia's children growing up next door! She even wondered if she might not help Evelyn with her school work, thought it had been so many years since she had herself been a teacher, and teaching methods change so much! Never mind, there were still plenty of things she could do for them, even though her teaching ideas

might be old-fashioned. She still could give a pretty twist to a bow of ribbon and crochet yards of wonderful lace for Evelyn, and help Bob out with a little pocket money now and then. And—and—Isabel drifted off in a soft confusion of young faces and older ones passing and re-passing through the little gate.

When the five-o'clock train whistled next day, and a little later the depot bus came down the street and stopped before Aurelia's gate, Isabel smoothed down her white apron and went out into the side yard.

She looked across the picket fence, and swung the little gate wide open. "Come right over," she said, "all of you. I've got supper all ready."

From the open kitchen came delicious odors. "The first green peas and new potatoes," she said, "and strawberry shortcake with whipped cream!"

She went through the little gate—it was a whole year since any one had gone through it—and took the small, blue-blanketed hundle from Aurelia's arms. She held it close, and smiled down at the children, in their Sunday best. They were looking up at her with round, wondering eyes.

"Come right over," she said; "everything's ready."

The little gate, restored to usefulness once more, swung to and fro and let them through—father, mother, and the five children. They trooped up the clean-swept steps and into the house.

Aurelia, in the spare room, taking off her wraps and making the new baby comfortable on Isabel's immaculate bed, looked up at her.

"Before we eat, Isabel," she said, before anything else, I want you to know this baby is named after

you. It just seemed to me I must. I wanted to. When I'd get to thinking how the children had bothered you, and how good you'd always been to them, it seemed to me I couldn't name it anything else."

Isabel kissed first her and then the tiny, rose-leaf face among the pillows. "You dear," she said. "Now let's go out. All of you sit down at the table, while I take up the supper, and we'll eat right away. I know how tired you must be."

A little later there were homely, delightful sounds from the dining room, the clatter of dishes, and grown-up voices and children's voices and laughter.

The little gate, out in the soft beginning of twilight, swung gently to and fro when some one had forgotten to latch it. Life seemed worth living again to the little gate.—Harriet Crocker LeRoy, in Banner.

QUEEN ANNE'S LACE

Queen Anne, Queen Anne, has washed her lace

(She chose a Summer's day)

And hung it in a grassy place
To whiten, if it may.

Queen Anne, Queen Anne, has left it there,

And slept the dewy night;
Then waked, to find the sunshine fair,
And all the meadows white.

Queen Anne, Queen Anne, is dead and gone

(She died a Summer's day),

But left her lace to whiten on
Each weed-entangled way!

—Mary Leslie Newton, in N. Y. Times.

Washington, D. C.,

October 12, 1923.

The following appointments are announced by the SOUTHERN RAILWAY SYSTEM:

E. R. Oliver, Freight Traffic Manager, Washington, D. C., succeeding E. H. Shaw, yesterday elected Vice-President in charge of Traffic.

J. E. Fitzwilson, Executive General Agent at New Orleans and Resident Vice-President of The New Orleans and North Eastern Railway Company and the New Orleans Terminal Company, succeeding Mr. Oliver.


L. B. Smith, General Eastern Freight Agent, New York, succeeding Mr. Fitzwilson, J. L. Cox, Assistant Freight Agent, Charleston, S. C., succeeding Mr. Smith.

"She is a woman who has suffered a great deal for her belief," said Mrs. Arlington.

"Dear me! What is her belief?" asked Mrs. Billington.

"Why, she believes she can wear a number three shoe on a number six foot."—Ex.

Minister, 36 years old, desires pastorate or supply. Inquire particulars, address, "Minister," care Presbyterian Standard.



Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDE & WEIS MFG. CO.
JACKSON, TENNESSEE

THE NEXT GREAT NEED!!

The next great need in Home Missions is adequate equipment. We say "next" because missionary support unquestionably comes first.

But on scores of fields the time has come when a proper return on our missionary investment cannot be expected without better equipment.

WHAT CAN THE CHURCH EXPECT—

When many of her missionaries are living in places that cannot be called homes; when many of her missionaries are trying to do their work in buildings wholly inadequate and unsuited for the purpose; when a congregation worships in a rented room or in a tumbled-down shack that ought to be condemned as unfit for human use.

MILITARY PREPAREDNESS—

The nation does not require its soldiers to make war without proper weapons. To send an army against the enemy without arms and commissary is to invite defeat and disaster. It is no less a tragedy for the Church to send brave men and women against the forces of sin and Satan and not give them proper support and equipment for their tasks.

IN EVERY DEPARTMENT OF OUR CHURCH'S
HOME MISSION WORK THE DEMAND FOR BUILDINGS
IS URGENT AND APPEALING

Watch the mails and the Church Papers for detailed plans and information. PLAN AND PREPARE FOR EQUIPMENT FUND, SUNDAY, DECEMBER 2D.

The General Assembly's Stewardship Committee

410 Times Building, Chattanooga, Tenn.

THE MOST URGENT EQUIPMENT NEEDS OF OUR HOME AND FOREIGN FIELD

To Be Met By an Offering First Sunday in December By Action of General Assembly

WILL YOUR CHURCH OR YOU ASSUME ONE?

(A Star (*) Opposite an Item Indicates It Has Been Taken)

Write the General Assembly's Stewardsnip Committee, 410 Times Buildir g, Chattanooga, Tennessee

Group I—Foreign Missions

AFRICA

LUEBO

Dormitory for Girls (one unit) \$ 1,450
 Dormitory for Boys (one unit) 1,450
 Water supply equipment 3,000

MUTOTO

Hospital ----- \$ 7,000
 Saw Mill ----- 3,500
 Dormitory for Girls (one unit) 1,450
 Dormitory for Boys (one unit) 1,450

BULAPE

Dormitory for Girls (one unit) \$ 1,450
 Church Building ----- 2,500
 Storage House ----- 800
 Water supply equipment 1,000

BIBANGA

Water supply equipment \$ 1,000
 Storage house ----- 800

NEW STATION

Missionary Home ----- \$ 2,500
 Clearing and improving new site ----- 700
 Store house for supplies ----- 800
 Ford truck for transport work 1,000

INSTITUTIONS

Bible School Building ----- \$ 3,100
 Morrison Memorial School Dormitory ----- 2,500
 Carson Industrial School improvements ----- 2,500

STEAMER LAPSLEY

Steam winch equipment ----- \$ 2,500

EAST BRAZIL

LAVRAS

Charlotte Kemper Seminary \$ 50,000
 1 Residence ----- 4,000

OLIVEIRA

1 Residence ----- \$ 4,000

VARGINHA

1 Residence ----- \$ 4,000

NORTH BRAZIL

PERNAMBUCO

Agnes Erskine Evangelical College: Auditorium ----- \$ 10,000
 Complete the dormitory ----- 3,000
 Wall enclosing grounds ----- 2,000
 Residence ----- 10,000

GARANHUNS

Residence ----- \$ 6,000
 Printing office linotype ----- 6,000
 Boys' School ----- 35,000

WEST BRAZIL

DESCALVADO

Enlargement of printing press \$ 2,000
 Ford car ----- 1,000

BRAGANCA

Church Loan Fund ----- 1,000

S. SEBASTIAO

Ford car ----- \$ 1,000
 Residence ----- 4,000

JUQUIA RIVER

Gasoline launch and residence \$ 2,500

GOYAZ

Residence ----- 2,500

GUAXUPE

Mission Hall ----- \$ 1,000
 Two Mission Schools ----- 20,000
 Patrocinio ----- 6,000
 Passos ----- 6,000
 Paracatu ----- 7,000

IGUAPE

Chapels ----- \$ 3,000

MID CHINA

SOOCHOW

DuBose Memorial Church ----- \$ 12,500
 5 Chapels @ \$1,200 each ----- 6,000
 1 Native Pastor's Residence ----- 400
 Geo. C. Smith Girls' School ----- 5,150
 Model Day School ----- 1,000
 X-Ray machine ----- 2,500
 Elizabeth Blake Hospital ----- 35,000

HANGCHOW

Hangchow College ----- \$ 20,000
 Evangelistic equipment ----- 14,750

KASHING

High School Teacher's Residence ----- \$ 2,500
 High School Gymnasium ----- 1,000
 Girls' School ----- 10,000
 Doctor's Residence ----- 3,000
 Hospital ----- 12,500
 Evangelistic equipment ----- 5,000
 Machinery and wiring for station ----- 3,000

KIANGYIN

Evangelistic Equipment—City Church and Chapels ----- \$ 5,750

CHANGCHOW OUTSTATION

Land and evangelistic equipment ----- 1,500

NORTH KIANGSU—CHINA

CHINKIANG

1 Residence ----- \$ 3,750
 Boys' School ----- 12,500
 City Church ----- 4,000
 Country Chapels ----- 3,000
 Day Schools ----- 2,000
 Chapel ----- 2,000

HAICHOW

2 Residences @ \$3,750 each ----- \$ 7,500
 Women's School ----- 2,000
 Boys' School ----- 7,500
 Country Chapels ----- 10,000
 Girls' School ----- 5,000
 City Chapel ----- 3,000
 City Center ----- 3,000
 Land and walls ----- 7,000

HSUCHOUFU

City Church ----- \$ 4,750
 Country Chapel ----- 1,000
 Women's Hospital ----- 5,000

HWAIANFU

2 Residences @ \$3,750 each ----- \$ 7,500
 Girls' School ----- 5,000
 Boys' School ----- 5,000
 Country Chapels ----- 3,000
 Dispensaries ----- 3,000

SUTSIEN

Residence ----- \$ 3,750
 Hospital ----- 10,000

TAICHOW

2 Residences @ \$3,750 each ----- \$ 7,500
 Boys' School Gymnasium ----- 2,500
 City Church ----- 3,500
 Country Chapel ----- 2,000
 Hospital ----- 5,000
 Day Schools ----- 2,000

TSINGKIANGPU

Residence ----- \$ 3,750
 Girls' Schools ----- 2,000
 Boys' School ----- 5,000
 Country Chapels ----- 1,000
 Day Schools ----- 1,500

YENCHENG

2 Residences @ \$3,750 each ----- \$ 7,500
 Girls' School ----- 10,000
 Country Chapels ----- 1,000
 Hospital ----- 7,500
 Day Schools ----- 1,000
 Walls ----- 2,000
 North Kiangsu College ----- 40,000

JAPAN

TOYOHASHI

2 Residences @ \$8,500 each ----- \$ 17,000
 Gospel Hall ----- 7,000
 Kindergarten ----- 4,000

OKASAKI

2 Residences @ \$7,500 each ----- \$ 15,000
 Gospel Hall ----- 15,000
 Kindergarten ----- 3,500

NAGOYA

3 Residences @ \$8,000 each ----- \$ 24,000
 2 Kindergartens @ \$4,500 each ----- 9,000
 Kinjo College ----- 100,000

GIFU

1 Residence ----- \$ 7,000
 Gospel Hall ----- 15,000

KOBE

1 Residence ----- \$ 10,000
 Evangelistic Work ----- 10,000
 Balance due on Theological Seminary lot ----- 3,575

OSAKA

House and lot ----- \$ 9,000

TOKUSHIMA

Evangelistic Hall ----- \$ 15,000
 1 Residence ----- 7,000

SHIKOKU

Boys' School ----- \$ 15,000

TAKAMATSU

Gospel Hall and Kindergarten ----- \$ 15,000

MARUGAME

Gospel Hall ----- \$ 10,000
 Kindergarten ----- 3,000

KOCHI

Carrie McMillan Home (still due) ----- \$ 15,000

SUSAKI

Balance on Residence ----- \$ 4,500
 Kindergarten ----- 3,000

KOREA

CHUNJU

Nurses' Residence ----- \$ 4,000
 Bible Institute equipment ----- 400
 Septic tank ----- 800

Medical—

Remodeling and equipping nurses' quarters in hospital ----- 919
 25 Beds @ \$60 each ----- 1,500
 Infectious Ward ----- 3,000
 Electric lights ----- 350
 Country School equipment ----- 440
 Roads and bridges ----- 400
 Girls' School ----- 10,000
 (Ask for itemized list.)
 Boys' High School ----- \$ 70,000
 (Ask for itemized list.)

KUNSAN

Bible Class Building ----- \$ 7,000
 Nurses' Cottage ----- 5,000
 Hospital—Addition to Dispensary ----- 1,500
 Water and lights for station ----- 2,000
 Evangelists' Secretaries' Houses ----- 1,000
 Additional land for hospital ----- 2,000
 Men's Ward ----- 1,000
 Women's Ward ----- 1,000
 Laundry for Hospital ----- 500
 Kitchen for Hospital ----- 500
 Girls' School—Additional land ----- 1,000
 Boys' School—Physics and Chemistry equipment ----- 2,500

KWANGJU

2 Residences for Male Evangelists @ \$5,000 each ----- \$ 10,000
 Land for residences ----- 725
 Grading for 4 residences ----- 300
 Bible Class Dormitory ----- 1,500
 Water supply ----- 2,000
 Electric lights ----- 1,000
 Korean Secretaries' homes, 3 @ \$300 each ----- 900
 Foreign School equipment ----- 400
 Stables, outbuildings and sewage disposal ----- 800
 Fences and roads ----- 300
 Country School equipment, 20 @ \$100 each ----- 2,000
 Boys' Schools ----- 14,300
 (Ask for itemized list.)
 Girls' School Dormitory ----- 2,500

MOKPO

Land for residences ----- \$ 1,000
 Boys' School ----- 11,200
 (Ask for itemized list.)
 Girls' School equipment ----- 2,000
 Infectious ward ----- 500
 Korean Doctor's house ----- 400
 2 Automobiles (for Evangelists) ----- 2,400
 X-Ray machine ----- 1,500

MEXICO

URUAPAN

Property ----- \$ 7,500

ZITACUARO

Graybill Memorial School ----- \$ 10,000
 Chapels ----- 1,000

MORELIA

Hospital repairs and equipment ----- \$ 4,000
 Residence ----- 6,000

CHILPANCINGO

Residence ----- \$ 6,000

CUERNAVACA

Residence ----- \$ 6,000

MEXICO CITY

Residence ----- \$ 8,000

ZUMPANGO

Chapel ----- \$ 250

TLACOTEPEC

Chapel ----- \$ 400

TIXTLA

Chapel ----- \$ 750

TOLUCA

Social Center ----- \$ 500
 Chapels ----- 1,000
 Residence ----- 6,000

PATZCUARO

Property ----- \$ 2,000

Group II—Assembly's Home

Missions

INDIAN MISSIONS

Apparatus
 Oklahoma Presbyterian College ----- \$ 5,000

Church

Goodland School ----- 3,500

Manse

Indian Superintendent ----- 3,000

MOUNTAIN WORK

Highland School, Guerrant, Ky., School Building (founda-

tion laid) to complete ----- \$ 35,000
 Stuart Robinson School, Blackey, Ky.
 Furnishings for 3 new buildings ----- 5,000
 Principal's Home ----- 4,000
 Church Building ----- 10,000
 Heidelberg, Ky.
 Church Building ----- 3,500
 Boys' Dormitory (frame) ----- 5,000
 Whitesburg, Ky.
 Manse ----- 2,500
 Mount Victory, Ky.
 School Building ----- 10,000
 Dormitory (frame) ----- 5,000
 Quicksand, Ky.
 Home for Mountain Evangelist ----- 4,000
 Blue Ridge Academy
 The Hollow, Va.
 Boys' Dormitory (frame) ----- 5,000
 Church Building ----- 5,000
 Smoky Mountain Seminary, Moraine, Tenn.
 Church Building ----- 2,500
 Mount Sterling, N. C.
 Dormitory ----- 3,500
 Church Building ----- 2,500
 Lewiscot Presbyterian League School Building, Va. ----- 10,000

NEGRO MISSIONS

Stillman Institute, Tuscaloosa, Ala.
 Kitchen and Domestic Science Building ----- \$ 10,000

TEXAS-MEXICAN MISSIONS

Girls' School (to supplement gift of Auxiliary) ----- \$ 25,000
 Church Buildings:
 Corpus Christi ----- 3,500
 Kingsville (to enlarge) ----- 1,500
 San Marcos ----- 3,500
 Galveston ----- 3,000
 Magnolia Park (Houston) ----- 2,000
 Austin ----- 5,000
 San Antonio (Sunday School addition) ----- 5,000
 Fort Worth ----- 3,000
 Waco ----- 3,000

Chapels

Freemont ----- 1,500
 Gonzales (Repairs) ----- 500
 Taylor ----- 500
 Ebenezer ----- 750
 Rosebud ----- 1,000
 Calvert ----- 1,500
 Mart ----- 1,000
 San Gabriel ----- 750
 Wichita Falls ----- 1,000

Manse

Taylor (repairs and enlarge) ----- \$ 250
 Beeville ----- 1,500
 Victoria ----- 2,500
 Houston ----- 3,500

FOREIGN WORK

Italian Church, New Orleans ----- \$ 15,000
 French Chapel, Bayou Blue ----- 2,500
 French Chapel, Avery's Island ----- 2,500
 French Chapel, Adeline ----- 2,500

CHURCH BUILDINGS

Meterie Ridge, La. ----- \$ 5,000
 Kansas City, Mo., Northeast Church (loan) ----- 25,000
 Kansas City, Mo., Southeast Church (loan) ----- 25,000
 St. Louis, Mo., New Church (Suburban) ----- 15,000
 DeQuincy, La, Church ----- 2,500
 Leesville, La., Chapel ----- 1,000
 Sulphur, La., Chapel ----- 1,000
 Jennings La., Chapel ----- 1,000
 Yokum, Texas ----- 10,000
 Yorktown, Texas ----- 5,000
 Lulling, Texas ----- 3,000
 Cotulla, Texas ----- 5,000
 Toyah, Texas (destroyed by cyclone) ----- 3,500
 Ft. Stockton, Texas ----- 15,000
 Nacogdoches, Texas ----- 15,000
 Munday, Texas ----- 5,000
 Haskell, Texas ----- 5,000
 Ft. Worth, Riverside ----- 3,000
 Ft. Worth, Polytechnic ----- 5,000
 Lufkin, Texas ----- 8,000
 El Paso, Texas (new) ----- 7,500
 Lubbock, Texas ----- 5,000
 San Antonio, Texas (new) ----- 10,000
 Sulphur, Okla. ----- 5,000

RHEUMATISM AND INDIGESTION

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

If you suffer from Rheumatism, Indigestion, or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to Shivar Springs,
Box 3D, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons (two five gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name _____
Address _____
Shipping Point _____
(Please write distinctly.)

SORES BOILS, CUTS and BURNS have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 724 Gray Bldg., Nashville, Tenn.

WHEN WRITING OUR-ADVERTISERS PLEASE MENTION THIS PUBLICATION

Sparkles

"Say," the angry citizen exclaimed as he stormed his way to the editor's desk in the newspaper office. "What'd you mean by listing me in the death column this morning?"

"Was it a mistake, sir?" the editor asked mildly.

"Of course it was. Don't you see I'm alive? You've caused me a great deal of annoyance. What are you going to do about it?"

"It is a rule of this paper never to admit having made an error, or to publish a correction," the editor told him firmly. "But," he added consolingly, "we wish to please our readers, and we'll fix you up all right. We'll put you in the births column tomorrow."—Country Gentleman.

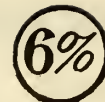
The new maid was a makeshift and Mrs. Brown bore with her patiently at first, says The Open Road. But on the third day she placed a very soiled plate on the table, and patience broke down.

"Really, Mary, you might at least see that the plates are clean!" said her mistress.

"Well, mum," Mary rejoined, "I owns up to them thumb marks, but that dried mustard was there afore I come."

A few Sundays ago five-year-old Edith's mother was showing her some Bible pictures. After intently studying a picture of the Garden of Eden, Edith turned to her mother and in a perplexed little voice asked, "But, mummy, where is the motor?" "Motor!" exclaimed her mother, "what do you mean? There weren't any motors in the Garden of Eden." "But," said Edith, much perplexed, "you told me that the angel drove Adam and Eve out of the Garden!"—N. Y. Advocate.

Presbyterian Standard Circulation Campaign



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Please send catalogue and prices of Pianos.
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STIEFF PETIT GRAND
The smallest Grand Piano made that embodies all the essential qualities of the Concert Grand.

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teacher, elder or deacon who spends all or gives it away is a dangerous leader in any community. Get rid of him and employ a practical man, righteous, but withal, honest to his wife and children.

THE MUTUAL BUILDING AND LOAN

is the best savings institution in this country. You can carry shares no matter where you live, but you're not doing it, yet you've got to die just as the day laborer. Who's to take care of your wife and little ones for whom you and you alone are responsible?

THINK IT OVER, BROTHER

The July series is just starting. Get in today.

JNO. R. PHARR,
President

E. L. KEESLER,
Secretary-Treasurer
Charlotte, N. C.



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The man or woman without money. That is why you should save and steadily build up an account in a strong bank where the money will be ready for you when the right opportunity comes along. Your account will be welcome here.

"National Bank Safety for Savings"

Charlotte National Bank
Resources Over \$5,000,000.00

BELK BROS. CO.
CHARLOTTE, N. C.

We call your attention to our **HOME FURNISHING DEPARTMENT**

Just Received One Car Load of **Genuine Japanese Grass Rugs**

All colors---browns, blues, greens. Borders to match colorings

- 18 x 36 Inches ----- \$.29
- 27 x 54 Inches ----- .69
- 36 x 72 Inches ----- .98
- 4 1/2 x 7 Feet ----- 1.69
- 6 x 9 Feet ----- 2.95
- 8 x 10 Feet ----- 3.98
- 9 x 12 Feet ----- 4.75

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Will send a man to see you. Gold Seal Congoleum by the yard or the Rug

We make Window Shades any size. Send us your measurements and we do the rest. We carry a big line of Luggage. All kinds—See us on Trunks, Suit Cases, Hand Bags.

We appreciate your patronage and guarantee every article we sell. Any business entrusted to us will have our prompt attention. **WE SOLICIT MAIL ORDERS**

Belk Bros. Co., Charlotte, N. C.



This handsome solid walnut or solid mahogany "Martha Washington" sewing stand is \$27.00, express prepaid, to any point in North or South Carolina.

W. T. McCOY & CO.

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PRESBYTERIAN STANDARD

A Religious Newspaper for the Family



Representing the Presbyterian Church in the U.S.

Rev. J. R. Bridges, D.D., Charlotte, N. C., Editor

Rev. R. C. Reed, D.D., Columbia, S. C., Editor

Vol. LXIV

CHARLOTTE, N. C., OCTOBER 24, 1923

No. 43

-- THE --

Presbyterian Standard Circulation Campaign

\$175 IN GOLD \$175

PLUS

CASH COMMISSIONS

Our Friends Are Working

HERE IS A TYPICAL LETTER

"We will try to put THE STANDARD
in every Presbyterian Home."

Just A Simple Proposition

Too Good To Miss

Hurry or Others Will Beat
You

READ PAGE 13

EDITORIAL

A GLIMPSE AT THE SYNOD OF SOUTH CAROLINA

It is always a pleasure to get away from one's desk and mingle with the brethren at the courts of the Church.

Last week we attended the North Carolina Synod's meeting at Graham and Burlington, going there as a member.

This week we had the pleasure of a short visit to Spartanburg, where the South Carolina Synod held its meeting.

After subtracting the time necessary to make the round trip, it left very little time to enjoy the Synod, when all had to be done in a day. It, however, had one advantage—the day was full of movement, as the Rhetorics express it, and when the editor started home, he had the consciousness of having put in full time. When we reached the church, we found the members discussing the report of the committee having in charge the erection of a Memorial Chapel to Dr. H. C. DuBose, whose work in China is known all over the Church. It is proposed to raise \$20,000 with which to erect a chapel in China in memory of Dr. DuBose. Thus far there has been raised \$7,920 in three years, but as \$1,777 was raised outside the Synod, they have raised within their bounds only \$6,143. They resolved to continue their efforts, and we are confident that they will succeed.

The editor was courteously given an opportunity to present the cause of the Standard, and to urge their co-operation with N. C. Synod in its support.

At the memorial services, memorials of Rev. S. H. Hay and Rev. E. N. Andrews were read respectively by Dr. Sprunt and Rev. Robert Lapsley.

The question of the removal of the Columbia Seminary either by uniting with Union Seminary, at Richmond, Va., or by going elsewhere as the best opportunity offered, occupied the evening session. Dr. J. M. Wells spoke in favor of the Board's recommendation, and Dr. Wm. McPheeters, of the Seminary faculty, opposed any removal whatever. Dr. Wells stated that the income of the Seminary was small, and had become smaller practically, as the number of students increased, and the purchasing power of the dollar decreased. By a special effort this income had been increased to the extent of \$10,000, but still the problem was not solved. Dr. Wells made a strong speech that must have a great effect upon the Synod.

Dr. McPheeters, who has been a professor at the Seminary for 35 years, opposed any suggestion of removal. He began by claiming that only a sense of duty impelled him to speak, his conviction that he ought to do all he could to preserve an old institution to the Church. He stated that he had remained at his post, when he had attractive offers to go else where, impelled by this same sense of duty. He tried to show how the president could raise the money by personal solicitation. This was a strong speech, appealing as it did to the sympathies of his hearers, yet it was not an entirely convincing speech.

It was evident that strong reasons exist on both sides, some based on sentiment, and some on expediency.

Since our visit we are informed that the Synod has placed itself overwhelmingly in favor of retaining the Seminary in that section of the Church. The vote as between merging with Union and seeking to retain the Seminary in its present section of the Church was 101 to 43.

The Synod of Florida has also recommended the consolidation with Union Seminary, while the

Synod of Georgia recommended that the Board of Trustees of the Columbia Theological Seminary, Columbia, S. C., controlled by the Presbyterian Synods of Georgia, South Carolina and Florida be granted the authority to conduct a survey and if possible find a location for the institution within the bounds of the three states.

It further recommends that if the board fails to find a location within the three controlling Synods, the Georgia, Florida and South Carolina Synods shall decline to grant authority to combine the school with another institution beyond the three states, except upon reference and consent of the Georgia Synod.

The time was when members of church courts went to the homes where they were entertained in order to get luncheon. The country congregations were the pioneers in a sensible form of entertainment, when they spread a basket dinner in the church grove, where the brethren in the most democratic fashion ate "pies and things" cheek by jowl. The city churches, under the stress of limited household help, soon adopted this custom, with the result that Presbytery, Synod and Assembly, each eat together at the mid-day meal.

When the recess for luncheon arrived the Synod moved over, en masse, to the Y. M. C. A. building, where the ladies of the church had prepared, not simply a modest lunch, but a dinner of the regulation type.

Then after adjournment in the afternoon, Converse College played the host, and in addition to the reception, served a bountiful dinner. In the midst of this tempting feast, the editor had to leave, but not without replenishing the inner man.

Dr. Pell and his dean did the honors of the occasion most gracefully, while the young ladies acted as guides through the buildings, explaining the various objects on display, whether in the domestic science department or in the physical laboratory.

"And still the wonder grew
That one small head could carry all they knew."
Of course we refer to those receiving, but not to those imparting this knowledge.

We brought from Synod most pleasant memories of the good fellowship of the South Carolina brethren. This was our third visit to this Synod, and each visit makes us feel more grateful to them for their generous reception and for their allowance of time.

SOUTHERN PRESBYTERIANS

We have been asked to give a brief history of the Southern Presbyterian Church for the benefit of the readers of the Standard. This seems a very reasonable request. The Standard has a very intelligent clientele, but most of them have grown up since the Civil War. And while they may have informed themselves about the political questions connected with that tragic affair, they have not concerned themselves about the ecclesiastical questions connected with it.

The Civil War divided the country into two parts. It was almost inevitable that this division should result in dividing the churches of the country. Perhaps it is quite generally assumed that this is a sufficient explanation of the origin of our Southern Presbyterian Church—the country separated into North and South, and consequently the Presbyterian Church separated into North and South. In other words, it may be generally taken for granted that the Civil War is the sufficient explanation of the separate existence of our Church. Doubtless it is true that if there had been no Civil War there would have been no split in the Church at that time. As a matter of fact, however, the Civil War was not the cause but merely the occasion of the split.

How then was the split brought about? How did it happen that we left the old home just when we did, and set up housekeeping on our own ac-

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count? We wish all our Southern Presbyterians were able to give a correct answer to this question. They would know that we do not owe our existence as a distinct body to the hot passions of war. The real cause lies deeper and its operation is more enduring. The story of how we came to be is an interesting one, and will bear rehearsing in detail. The Presbyterian Church was divided in 1837 on the ground of doctrinal differences into Old School and New School. Our Church was a part of the Old School branch. In 1861 the Old School Assembly met in Philadelphia on the third Thursday of May. The composition of this Assembly was peculiar, unique in the history of Assemblies—nothing like it before, nothing like it since. Previous to its meeting, seven Southern States had seceded from the Union, and set up a central government at Montgomery, Ala. All the commissioners from these seven states who sat in the Philadelphia Assembly of 1861 were citizens of a new nation, the Confederate States of America. Thus the Assembly was composed of members from two separate nationalities. Another feature is to be noted. Fort Sumter, in the harbor of Charleston, S. C., had been fired on a little more than one month before the meeting of the Assembly; and President Lincoln had called for 75,000 volunteers to put down the insurrection. The two nations were actually at war with one another. Political excitement was at fever heat. Members of the Assembly were not immune. They were men of like passions with others. They differed as did others. Some of the members believed in the depths of their souls that the seceded states were guilty of a most wicked rebellion. Other members were equally clear in their convictions that those states were acting within their constitutional rights, and that President Lincoln's call for volunteers to invade their territory was an act of tyrannical aggression. They believed that it was the duty of the states to repel such invasion with all the resources at their command.

How was peace to be preserved in an Assembly composed of such hostile political elements? Obviously there was only one way to preserve peace, and that was by rigorously excluding all reference to the state of the country. Any political allusion would be like a lighted match to a powder magazine. All the commissioners recognized this, and for some days held themselves under strict control and refrained from such allusion. There was strong pressure from the outside. The city in which the Assembly met was seething with excitement. The galleries of the church in which the Assembly was sitting were filled with onlookers charged to the brim with the passions of the hour. Some members of the Assembly were in correspondence with members of President Lincoln's cabinet, hoping to get some words from that source to make plain the duty of the body. Members of the cabinet were slow to assume responsibility. Finally a telegram was received from Mr. Salmon P. Chase, Secretary of State, saying: "Cannot properly advise, but see no valid objection to unequivocal expressions in favor of the Constitution, Union and freedom." The reading of this telegram was greeted with loud applause. It stimulated the courage of those who were already persuaded that some expression of loyalty must be given, that the Assembly owed it to a distracted country to lend moral support to the government.

On the sixth day of the Assembly, Dr. Gardiner Spring, pastor of the Brick Church, N. Y., introduced two resolutions. The first was harmless, merely calling for a day of fasting and prayer. The second was as follows: "That this General Assembly, in the spirit of that Christian patriotism which the Scriptures enjoin, and which has always characterized this Church, do hereby acknowledge and declare our obligation to promote and perpetuate, as far as in us lies, the integrity of these United States, and to strengthen, uphold and encourage the Federal Government in the exercise of all its functions under our noble constitution, and to this constitution in all its provisions, requirements and principles, we profess our unabated loyalty. And to avoid all misconception, the Assembly declares that by the term 'Federal Government,' as here used, is not meant any particular administration, or the peculiar opinions of any political party, but that central administration, which being at any time appointed and inaugurated according to the terms prescribed in the Constitution of the United States, is the visible representation of our national existence." This was the lighted match which set off the powder magazine. Or to change the figure, it lifted the gate and let loose the pent-up floods of oratory. For several

days the torrents of impassioned rhetoric poured forth with undiminished impetuosity. It was clearly seen and frankly confessed by those favoring and by those opposing the resolution that its adoption by the Assembly meant the rending of the Church. The practical result could be nothing short of the extrusion of all those Synods and Presbyteries embraced within the territory of the seceding states. With this result plainly in view, the resolution was put to the vote and adopted by 156 yeas to 66 nays. It was thus demonstrated that a large majority of the Assembly, knowing what it would cost the Church to testify its loyalty to the Federal government, were willing to pay the price. They believed, with an intense ardor of conviction, that the testimony was well worth the price.

Dr. Charles Hodge, the eminent Professor of Theology in Princeton Seminary, at once entered a protest which was signed by 57 members of the Assembly, including 14 of the 16 commissioners from the South. The protest reads: "We make this protest not because we do not acknowledge loyalty to one's country to be a moral and religious duty, according to the Word of God, which requires us to be subject to the powers that be, nor because we deny the right of the Assembly to enjoin that and all other like duties on the ministers and churches under its care, but because we deny the right of the Assembly to decide the political question to what government the allegiance of Presbyterians, as citizens, is due, and its right to make that decision a condition of membership in our Church." The view expressed in this protest commended itself to the Presbyteries throughout the South. As was said on the floor of the Assembly, had the commissioners from the seceded states testified their loyalty to the Federal Government, and pledged themselves to uphold the constitution, as the Spring resolution required them to do, they might very properly have been hung as traitors on their return home. During the summer and fall of 1861, 47 Presbyteries in the South met and by formal vote severed their organic connection with the Old School Presbyterian Church. Ten Synods at their meetings in the autumn of the same year ratified the action of their Presbyteries.

A BEAUTIFUL LIFE

This world is a beautiful place, but it is marred by the presence of sin. There is beauty in the mountains, with their shadows, changing with the progress of the sun, from its rising in the east to the time when it sinks out of sight in the west. There is beauty in the sea, reflecting as it does the sunlight, and also in its ceaseless motion. There is beauty in the human face and form, that have always won the homage of men in every age.

The highest type of beauty is the beauty of a consistent Christian life, exemplifying in daily life the Gospel preached and practiced by our Master. Before this beauty men everywhere bow in reverence, however much they may reject that Gospel.

Recently in this city there passed away a man who, not only professed the faith of Jesus Christ, but who came nearer living it than any man we have ever known. Holmes Blair, a native of Pennsylvania, a civil engineer by profession, an elder of the First Presbyterian Church of this city, after a life of single-hearted devotion to his Lord, passed to his reward on October 13, 1923.

He came to this city, not many years ago, a comparative stranger, yet in a short time he had become identified with every movement having for its object the betterment of the poor. He was connected with the Y. M. C. A., the Associated Charities, the Victor Mills work, the work in North Charlotte, and the County Layman's Association.

In a quiet way he visited the poor and the afflicted. For example, he took time from his business to take an afflicted boy to Gastonia for treatment. He helped a poor couple of aged people, and visited regularly a paralytic. The "down-and-out" found in him a friend, and when he died, there was sincere sorrow among the poor of the city.

We have lived beyond the time allotted to man, and we have come into touch with men and women in every rank of life, but we have never met any one whose heart responded as quick and as practically to the cry of the poor. At his funeral services many of them were present, and the tears they shed were the highest tribute a man could receive from his fellows.

"He was a good man, and full of the Holy Ghost and of faith."

Devotional

"LOVE LAUGHS AT LOCKSMITHS"

I.

I have missed most of the sights on this earth that you call great. I have never seen the Matterhorn or the Mahal. I have never even seen the Yellowstone or Yosemite. But I have seen the first wonder of the world, the fairest sight earth holds up to the heavens. I have seen God lead men out of jail.

II.

Every soul must break out of a prison of things. We are dunged by possessions, smothered by a clutter of merchandise, the life flattened out by the cumulative instinct of selfishness. The prison house of selfishness is the common jail of mankind, caging them in the fit cell of personal advantage.

There recently died in the village of New Hartford, Conn., an elderly man of wealth who was born and lived all his life in the same room in which he died. The newspaper account of his death states that he had never slept in any other room and always had a great dislike making any changes and grew angry when a new wallpaper or a new carpet was suggested. However broad may have been his interest, his actual physical life was spent in a one-celled universe. That life in a single room is a fair picture of the walled-up life of millions with the cage of selfish absorption; their contented, chain-souls pace up and down as restlessly and uselessly as grizzly bears doing his endless marching behind the bars of his cage in the zoo. Frequently selfish lives are not paraded up and down one cell only, but before a tier of adjoining cells. Their interest bulges out to take in other members of their family, their relatives, and even their neighbors as far as three blocks in all directions.

Now, of course, it is perilously easy to inveigh against selfishness, and much exhortation against it is vague and confusing. We cannot live on earth as disembodied spirits. We must have things. It is one evidence of the sanity of Jesus that He always realized that "You heavenly Father knoweth ye have need of these things." More than that, even with the most unselfish of motives unless we approach life with a definite equipment, with some skill and some means of service, our contribution will be fragmentary and weak. We need a self-regarding which will equip and sustain us for worth-while service. But that does not mean the absorption of our whole time and strength and money in that task. Our home, our business, our personal interests ought to be a haven from which we start equipped for a cruise of service; not a drydock in which we are interned for the duration of life.

The great emphasis of Jesus as He sought to lead men out of jail into freedom was that life was more than meat. That great truth can be heard through His discourses like the constant roll of the sea.

In the First Epistle of Peter there is a statement of haunting suggestiveness, that Jesus "preached to the spirits in prison." Just what that means we do not know. The words lend themselves to a multitude of fancies. But this we do know, that Jesus preaches to "the spirits in prison" today and brings this great word of hope from a heart full of love: "If the Son therefore shall make you free, ye shall be free indeed."

III.

Strong jails can be made out of very delicate and flimsy things—thoughts.

"Stone walls do not a prison make,
Nor iron bars a cage,"

but thoughts frequently do. A closed mind may be as terrible as solitary confinement in the county jail. Men make out of their cherished prejudices and cozy and finished dogmatisms a cell of extremely small size and dark in which their minds are fed on the restricted fare of bread and water.

In Edgar Allen Poe's haunting story of horror, "The Cask of Amontillado," he tells of the revenge taken by man against an enemy. This enemy was invited down into the wine cellar and told to step into a narrow circular-shaped closet and select a bottle of fine wine. When he stepped within, the opening was immediately sealed up and the man was left to perish there. Many a man unconsciously gives the same brutal treatment to his mind. We allow our minds to be hemmed in by prejudices which shut out the light and air, and the terrible revenge which nature always takes on the closed mind that the man dies. . . .

Jesus came to preach deliverance to the captives. Have you had life's great adventure—its romance of escape? Outside the barred gates—waiting—"The Master is coming and calleth for thee."—Halford E. Luccock, in N. Y. Advocate.

THE VIRGIN BIRTH OF CHRIST

By Rev. D. L. Jones

Text: Luke 1:35.

Scripture Lesson: Matt. 1:18-25; Luke 1:26-38.

I. The Virgin Birth of Christ, An Historical Fact

For years past there have been some who have denied that Jesus Christ was born of a virgin. The primary question about the virgin birth of Christ is the question, is it an historical fact? Was Christ actually born of a virgin? Did he have no human father?

That Jesus Christ was born of a virgin is plainly recorded in the opening chapters of Matthew and Luke.

1. Luke's Record. Luke tells us (Luke 1:26-38) that an angel was sent from God to Nazareth in Gallilee to a virgin named Mary who was betrothed to a man named Joseph. The angel foretold that Mary should bear a son who should be the Messiah. Mary inquired how that could be since she was not married. The angel answered, "The Holy Spirit shall come upon thee and the power of the most High shall overshadow thee wherefore also the holy thing which is begotten shall be called the Son of God."

2. Matthew's Record. Matthew tells us (Matt. 1:18-25) that Joseph and Mary were betrothed but not married and that Joseph discovered that Mary was with child and planned to put her away. An angel appeared to Joseph and told him that this child was conceived by the Holy Spirit.

3. The Validity of the Text of These Passages. There is really no question of text to cast the Virgin Birth into doubt. These gospels are not known in a form that omits these narratives, except the mutilated Gospel of Matthew used by the Ebionit heretics, and the version of Luke used by Marcion, the Gnostic heretic, who omitted the first and second chapters. There never was a time when either of these gospel records was without the narratives of the birth and infancy of Jesus. The testimony of the manuscripts and versions is uniform in giving the narrative of the Virgin Birth.

4. The Reliability of These Gospel Records.

(a) Date. These gospels originated in the first Christian century, being written probably about the year A. D. 80.

(b) Authorship. It was the constant tradition of the early church that the Apostle Matthew wrote the gospel bearing his name. That Luke, the companion of Paul, wrote the third gospel is commonly accepted.

(c) Accuracy. Luke tells us that he has "traced the course of all things accurately from the first" (Luke 1:3). His reliability as a historian is generally conceded. These gospels were accepted by the early church as authoritative.

(d) Two Independent Witnesses. One of the most marked features of the two accounts of the birth and infancy of Christ is their difference of standpoint. Luke's record is from the standpoint of Mary; Matthew's, from the standpoint of Joseph. It is probable that Joseph and Mary are the sources of two narratives. Certainly we have two independent witnesses to the Virgin Birth. Neither account is dependent on the other.

(e) These narratives bear in themselves the stamp of truth and honesty. They are sober and detailed narratives and are quite definite as to time and persons involved. These narratives are worthy to be received as true and were so received by the early church.

II. How does the Fact of the Virgin Birth Harmonize With the New Testament Teachings About the Person of Christ?

1. The New Testament Teachings About the Person of Christ.

(a) John's teaching: The Prologue to John's Gospel (1:1-14) represents Christ as the pre-existent and only begotten Son of God, and identifies Him with the person who "Was made flesh and dwelt among us,"—that is John teaches that Christ is both God and man.

(b) Paul's teaching: Paul frequently asserts his faith in both the humanity and the deity of Christ. Sometimes he teaches both in the same passage. Gal. 4:4, "God sent forth his Son born of a woman," Rom. 1:3-4, "Jesus Christ our Lord, who was born of the seed of David according to the flesh, and declared to be the Son of God with power." In Rom. 9:5, in speaking of the Jews, Paul says, "Of whom is Christ as concerning the flesh, who is over all, God blessed forever."

(c) The deity of Christ is common presupposition of all the New Testament books. As Warfield says, "The duty of Christ is in solution in every page of the New Testament. Every word that is spoken of Him, every word which He is reported to have spoken of Himself, is spoken on the assumption that He is God."

(d) The New Testament books no less plainly affirm the humanity of Christ. He is born of a woman. He gets hungry and tired. He is tempted. He weeps. He is crucified, dies and is buried.

Evidently then the person of Christ is supernatural,

Contributed

as He is both human and divine. Our Shorter Catechism reflects the New Testament teaching when it says, "The only redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man, in two distinct natures, and one person, forever."

(2) How does the Virgin Birth harmonize with these teachings? (a) "God sent forth his Son, born of a woman." (Gal. 4:4). That was the manner of the incarnation of the Son of God. That was how the Son of God became man. "The moment of the conception was the moment of the incarnation, and just there the unique miracle of the Virgin Birth entered, and a divine paternity was substituted for a human."

(1st.) Being the child of Mary, Jesus inherited a true humanity. He was really a man.

(2nd.) Being conceived by the Holy Spirit, His human nature was without taint of sin.

(3rd.) Being the incarnate Son of God, His deity is beyond question.

(b) When the Son of God entered into human life it was fitting that there should be something supernatural about the manner of it. Christ's supernatural birth was in keeping with His supernatural life, His sinlessness, His miracles, and His resurrection.

III. Why Does Anyone Deny the Fact of the Virgin Birth?

1. Not because it is not in the Gospel records, nor because there is any reason to doubt the text of these passages, but—

2. The denial of the fact of the Virgin Birth is a part of the effort to substitute a naturalistic explanation of the Bible and its records for the supernaturalistic explanation which the Bible gives. The question is this: Shall we believe in a divine intervention in behalf of men, an actual sending of the Son of God to earth, or shall we do away with the supernatural and explain Christ and the Bible as natural developments, remarkable items in a process of evolution?

3. What are the results of such an effort? Consider the case in hand.

(a) To deny the fact of the Virgin Birth is to deny the inspiration of the Scriptures. For if these plain statements of fact are not true then surely the record is not inspired of God.

(b) Today the fact of the Virgin Birth is to deny the reliability of the records of the life of Christ. If we cannot believe this part of the record, what part can we believe? If we begin by denying the Virgin Birth of Christ, we will probably continue by denying Christ's resurrection, and explaining away Christ's miracles. Where will we stop this process? The sinlessness of Christ is as supernatural as anything in the record. Will we throw that overboard and be left with a Christ who is only a sinful man? There is no logical stopping place between the denial of the Virgin Birth of Christ and the denial of the deity of Christ.

The Christ of the Gospels is supernatural, sinless, divine. This is the only Christ of whom we have any record—the Christ who was virgin-born, who worked miracles, who was tempted but did not sin, who rose from the dead, who is the only begotten Son of God. The naturalistic Christ, the Christ who was a mere man, is an invention, a figment of the imagination. He is not the Jesus of history. The gospel records do not tell us about such a Christ. We have no records of the life of such a person.

The supernatural is so interwoven into the texture of the Bible that to remove it would be to destroy the Bible. We have a record of supernatural events or else we have no record.

4. To explain the life of Christ on a naturalistic basis leaves us without any adequate explanation of the great picture of the Christ given in the Gospels. Who could have invented the parables and the Sermon on the Mount, if Christ was only a man? Who could have portrayed consistently the life of the God-man, if such a person did not exist? We must account for the Gospel record somehow. The supernatural explanation is the simplest and the easiest to believe.

5. If Christ was only a man, what explanation have we of the church, its great history and vitality? Whence the secret of its power? Why the loyalty of its millions if Christ was not what He claimed to be, the incarnate Son of God, the Saviour of men? Who persuaded men of the truth of the Gospel if it is not true? Who persuaded men of the power of Christ to save if it is not true?

IV. Conclusion

The historical person, the God-man Jesus Christ is the chief cornerstone of our religion. As Sir William Ramsay puts it, "That in the man, Jesus Christ, the Divine nature was incarnate is an essential and fundamental part of the Christian religion."

"I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary."

QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon, Bijou Theatre, Boardwalk, Atlantic City, N. J., July-August, 1923, Auspices Atlantic City Council of Churches

No. 17—Communication With the Dead

It is natural to want to communicate with our loved dead. We had communication with them, sweet and continuous.

Then rude death broke abruptly in. Communication was suddenly snapped. Can we have communication with them? Not "may we?"—is it permissible, proper. No, "can we?"—is it possible?

Death has run riot the last decade. The usual toll is never light. But war, violence, gaunt want, strain, disease, have increased the human toll terrifically. And so this question is being asked anew in all six continents, asked tensely by aching hearts. The distinctive literature has increased by leaps and bounds. All current literature has been invaded.

It is striking to note that the Cult of the Dead is the underpinning of almost every religion, civilized and savage. There are two exceptions, the Hebrew, and its child the Christian religion.

Elsewhere the haunting hand of the dead slavishly grip the living. In every nation and generation can be found the group of experts in this baneful Cult of the Dead.

But the question is: Can we have such communication? Three groups answer "yes." There are those who share the common belief in ghosts. Yet it seems strange if those who loved would not disturb and harrass.

There are the professionals, known by various names. These insist that you can have, and they will help you to have it, if you can command a sufficient fee. Their alleged spirit skill has a distinctly earthly value.

On a higher level comes research into psychical phenomena. And it should be said that there is a legitimate sphere of psychical research. Though it is rather outstanding that the various societies of this sort are largely in the hands of groups that manipulate investigations for certain desired conclusions, with some exceptions.

There is here a department of psychology that has not yet been adequately explored and charted in a scholarly way for the thoughtful student. There are most remarkable faculties in the human mental equipment that seem to have been largely lamed or obscured through the common hurt of sin.

And there are undoubted responses to the attempted communication. But, it should be keenly noted that there are five possible sources to these responses. Some say they do come from our loved dead.

They may come through the working of our subjective minds, that psychical part of our mental equipment so inadequately understood, so much misunderstood. They may come through deception by the experts, commonly called mediums in our day.

They may come—and this is most significant, and it is said very thoughtfully—they may come from evil spirits, demons, seeking to impersonate our loved dead, and deceive our sensitive hearts. Or, they may come as a blend of two or more of these.

I have been investigating this sort of thing rather thoroughly for years, simply for my own better footing. I have read all sorts of literature, and talked with those in many nations who have had singular experiences. Though I have never gone to a seance. You don't need to touch pitch to know that it will blacken your fingers. You don't need to commit adultery to know that there is such a thing, and that it is wrong. You needn't go on the devil's territory to find out about him.

And I have reached three clear settled convictions. I have yet to find, anywhere, after most searching investigation, any exception to these conclusions. The first is that the spirits of humans never do return to communicate with us.

The second is that haunted houses and apparitions, and the like, can be adequately explained otherwise. It is wholly a matter of fully gathering and rigidly sifting the actual facts. The third conclusion is that the responses that do come never come from our loved ones gone.

But now turn to the Book. It is the one authoritative word on the matter. And the striking thing to mark is that the whole practice of attempted communication with the dead is fully discussed and is sharply characterized as devil-craft.

An index to a long string of passages is Deuteronomy, eighteen, nine to fourteen. Here are eight terms used for the various methods of the experts. "Familiar spirits" is old English for "devils." Necromancer means one who consults the dead. The eight terms are interchangeable for the one thing—devil-craft. The whole thing is plainly

stamped as dealing with evil spirits, and is sternly forbidden, with extreme penalties.

It is striking that most intensive investigation makes clear beyond any qualification the utter incompetence of these attempts to get into touch with our loved dead. The most that can be gotten is a cruel deception of aching hearts.

It is further significant that such attempts persisted in are attended with extreme danger mentally. He who tampers here opens a door that most likely he can't get shut. And through that door demons come in that threaten mental integrity as well as moral character.

But what shall we do? There is the lonely fireside, the unused chair, and the rain of grief ceaselessly hammering on the roof of your heart. Well, there is an answer.

Listen: There is One who will come and sit by your side, and start the music a-singing within, and hold a shelter over the roof of your heart.

Who? A very real Person, the other Jesus, the Holy Spirit. He knows every human experience. Recognize His presence. Yield to His control. Listen to His Voice in the Book. There will be comfort of the real sort, today.

And some day coming, He will bring you face to face again with your loved ones in the glorious Presence. He becomes your very real communication today.

No. 18—A Second Chance

A HOME MISSION AWAKENING

There is no one fact more manifest than that we are at the beginning of a great Home Mission revival.

Aware that the hour has struck for a great advance, all Protestant denominations are making larger provision for their Home Mission enterprises than ever before. Our own Assembly at Montreat expressed the judgment that Home Missions is the most urgent business of the Church in this critical hour of the world's need.

Not only is America's security dependent upon a Home Mission advance, but without an aggressive and sustained campaign of Evangelism and Church extension the Church cannot adequately meet its responsibility for the evangelization of the heathen world.

Magnitude of the Work

The Assembly's Committee supports in whole or in part 634 workers—ministers, evangelists, teachers, Bible women and community workers, who serve 828 churches, schools and missions, in the mountains among the Indians, the immigrants, and on the plains. This army of splendid men and women represents the advance line of the Southern Presbyterian Church on the margins and frontiers of the Nation's life, and is the chief factor in our denominational growth.

Imperative Needs

(1) Better Support: The salary of the Home Missionary is pitifully small and inadequate. It is not sufficient for bare necessities. According to Government reports the cost of living has increased 60 per cent since 1914, but the average salary of the Home Missionary has not been increased more than 25 per cent. Salaries that were inadequate in normal times are doubly inadequate now.

There is no class of workers serving the Church in any field upon whom the burden of living bears more heavily, and who find life so difficult to sustain.

The salary of the Home Missionary cannot be increased to a living basis unless we reduce the numbers of our workers or there is an increase in the committee's income.

(2) Better Buildings: Many of our Home Missionaries are living in places that cannot be called homes. They are trying to do their work in buildings wholly inadequate and unsuited for the needs. One of the saddest stories of the great war was of the Russian army being sent without weapons against the Germans who were equipped with all the modern implements of destruction. It is no less a tragedy for the Church to send brave men and women against the forces of sin and Satan and not give them the proper support and equipment for their task.

New Organizations

The church that builds most grows most. To enlarge the church it to enlarge its resources. There were never so many challenging opportunities for new churches. These opportunities are not peculiar to any Synod or section. It is the same in all the growing centers of the South and Southwest. The only question is, shall we claim these opportunities for our church and the Kingdom of Christ?

But the Church should remember, as it faces these opportunities, that we can no longer build a shack on a side street and expect a Home Mission enterprise to prosper when other denominations in the same community are providing modern plants on the main thoroughfares.

Assembly's Apportionment

Home Missions was assigned \$760,000 in the Assem-

bly's Benevolent Budget this year. During the first six months there was a gain of \$7,847 from Progressive Program sources over the same period last year. This was \$240,112 less than the amount due on this date.

If the full apportionment for Assembly's Home Missions is received, the Committee will be enabled to make better provision for the workers, and provide some of the sorely needed buildings.

No preferential treatment is asked for this cause, only loyalty to the budget approved by the Assembly.

This is 16 Percent of the Benevolent Budget

THE EXECUTIVE COMMITTEE OF HOME MISSIONS,

1522 Hurt Building

Atlanta, Georgia

THE PROTESTANT CRISIS IN EUROPE

By S. L. Morris, D.D.

The Protestant Churches of Continental Europe are passing through the most serious crisis in their history and are fighting hard for their very existence. In an especial sense, this is true of the Reformed (Presbyterian) Churches. As an illustration, the Hungarian Reformed Church was until recently the largest Presbyterian denomination in Europe, but has been dismembered by the readjustments of boundary lines. Nearly a million of its constituency have been transferred to Rumania, where its ministry is subjected to every kind of persecution and indignity, compelled to preach under surveillance, its churches stripped in some cases of their property, forbidden to exercise their Christian liberties and its membership enduring persecution as bitter as that of the Waldenses and Huguenots of past ages. Another section has been transferred to Czecho-Slovakia, where they have no facilities for securing an adequate ministry. Part of its membership has been assigned to Jugo-Slavia, where it is a band of 60,000 without organization and without money, described by its representatives at the Zurich conference as "a scattered family of Presbyterians trying to hold together among millions of Roman Catholics." The remnant left in Hungary is financially demoralized but heroically struggling to maintain the faith of their fathers.

This is a specimen of conditions in Central Europe which called together representatives of 38 Presbyterian denominations from all over the world in the Zurich conference to devise ways and means for the relief of their suffering brethren. It was most heartrending to listen to tales of distress from dozens of countries detailing their wretched conditions and their heroic struggles against superhuman odds. This was, however, counterbalanced by accounts of the great movement in Czecho-Slovakia, where they have left the Catholic Church by the thousands and are joining the Reformed Church in such numbers that it cannot provide houses of worship to accommodate the growing congregations.

The Zurich conference sent out the following address to the whole Presbyterian world, quoted here only in part: "The World Alliance of Reformed Churches holding the Presbyterian system, assembled at its second Continental conference at Zurich, July 21-28, 1923, consisting of representatives of 38 churches, send a greeting to all the Reformed and Presbyterians.

To the Reformed Churches of Europe it expresses its pleasure in learning of the courage and faithfulness with which they—some of them at great cost of suffering and sacrifice—have endeavored to maintain the faith once delivered to the saints. Those churches that are still suffering it assures of its fraternal sympathy and affectionate prayers. It trusts that the great Head of the Church may give them all needed guidance and grace and that soon they will return to their former strength and prosperity, purified by suffering and made fitter for the Master's service.

To the Reformed and Presbyterian Churches of Europe and America, which have not suffered so severely by the war and which have nobly striven to assist the distressed churches, it desires to express its great appreciation of their generous sympathy and liberal gifts. We know that already they have had, through the blessing of Almighty God, an enrichment of heart. It trusts that they may continue to abound and even increase in sympathy and in gifts, both of which are still sorely needed, especially in Central and Eastern Europe.

To all Reformed and Presbyterian Churches in all parts of the world, it sends the message of the urgent importance of prayer in view of the confused condition of a bewildered world. In the inspiring brotherhood of the conference, it experienced the reality and blessedness of the doctrine of the 'communion of saints.' Let prayers from many lands and in many languages rise to the throne of grace, in one spirit and with one accord, to an all-powerful and loving God in assurance of a Pentecostal blessing."

The official statement was made at Zurich that the Southern Presbyterian Church was leading all others in

this blessed relief work. Its representative never felt prouder of his noble Church. He made a visit to Compeigne, France, and inspected the magnificent new building erected by its generosity for the congregation whose house of worship was destroyed during the war. He was urged again and again to express the profound thanks of the people for this generous assistance.

The last General Assembly called upon its churches to contribute \$80,000 for these suffering Presbyterian churches in Europe. Only about \$10,000 have been received and chiefly from the smaller congregations. Surely our larger churches will not disappoint the expectation of their brethren who are passing through the fiery furnace. Is there anywhere, greater need, or any appeal more worthy or calculated to accomplish more for the Kingdom of Christ? Our people have responded nobly to famines in China and to the earthquake in Japan but at best this is to supply temporal needs for those who perhaps will still remain and die heathen. Paul recommends benefactions "especially unto the household of faith." The salaries of some of our brethren in Europe range from \$4.80 to \$30.00. Shall we share with them God's bountiful gifts to us in this favored land? Opportunities in Czecho-Slovakia are unmatched anywhere in the world for Presbyterianism. Shall we take advantage of this open door to enter into this fruitful field challenging faith and effort? Shall our Church continue to lead the hosts of God's people in this blessed work? If pastors and sessions have not given their people an opportunity, will they not come to the relief of their suffering brethren in a noble response?

CONCERNING THE INCORPORATION OF CHURCHES AND CHURCH COURTS

There seems to be some misunderstanding in regard to the action of the last General Assembly, in reference to the incorporation of churches and church courts. This misunderstanding is due to an error in and an omission from the minutes of the Assembly. Perhaps a brief statement of the facts in the case will help to clarify matters.

The Assembly of 1921 took the following action: "Resolved, 1. That an ad-interim committee be appointed, consisting of Judge W. H. Baker, of Jacksonville, Fla.; Mr. Helm Bruce, of Louisville, Ky.; Mr. George Bryan, of Richmond, Va., to consider the whole question of the legal title of individual congregations to its church property, the rights of Presbyteries through their trustees to hold property of churches which have been dissolved; and the power of trustees in all our church courts, suggesting any amendment to our Book of Church Order which may be needed to cover the matter referred to above.

2. That they prepare a standard set of by-laws for the government of church corporations in the exercise of their corporate functions, especially defining the duties and powers of trustees, in accordance with the laws of each state, and make a report to the next General Assembly." See Minutes 1921 Assembly, p. 59.

All three members of the above committee are Presbyterian elders and able and distinguished lawyers.

This committee made a very thoughtful and thoroughgoing report to the Assembly of 1922. This report is signed by W. H. Baker and George Bryan, and will be found on pages 193-196 of the Minutes of the 1922 Assembly. The Assembly referred this report to its standing committee on judicial business, of which Dr. T. W. Sloan was chairman. The committee on judicial business made the following recommendation which was adopted by the Assembly: "We recommend that the report of the ad-interim committee on judicial powers of trustees be referred to the ad-interim committee on the revision of the Book of Church Order, with the request that they carefully consider the whole matter and report their recommendations to the next Assembly." See Minutes of 1922 Assembly, page 55.

The ad-interim committee on the revision of the Book of Church Order consisted of Drs. W. L. Lingle, C. R. Hemphill, R. C. Reed, Arthur G. Jones, I. S. McElroy, and George H. Gilmer. The full report of this committee to the General Assembly of 1923 will be found on pages 113-136 of the Minutes of the Assembly of 1923. The part of the report dealing with the incorporation of churches and church courts will be found on pages 133-135 of Minutes of Assembly of 1923. Note well that the part of the report referring to the incorporation of churches and church courts has nothing to do with the revision of the Book of Church Order. It was a separate matter which had been referred to the committee on revision. The committee on revision never thought of it for a moment as a matter that ought to go into our Book of Church Order, and become a part of our constitutional law. The committee on revision reported as follows to the Assembly of 1923: "We have given the report (of Messrs. Baker and Bryan) our most serious consideration. It will be observed that we have already dealt with the seventh item of the report by recommending that a section be added to the Book of Church Order on the

trustees. We now recommend that the following action be taken with reference to the remainder of the report:

"I. The General Assembly approves the first six recommendations of the report of Messrs. Baker and Bryan, as recorded on pages 193-196 of the Minutes of the Assembly of 1922, and commends them to the favorable consideration of church courts and congregations." (Following this the six recommendations are printed in full. Note they are not referred to the Presbyteries for action that they may become a part of church law. The General Assembly is simply saying to congregations and church courts that they will find some valuable suggestions here on the subject of incorporating congregations and church courts).

"II. The General Assembly advises each Synod to appoint a judicious committee to prepare a form of charter for the use of such Presbyteries and congregations as may choose to become corporate bodies, said charter to be in harmony with the laws of the state and of the Presbyterian Church of the United States, and to be reported to the Synod for its approval, and to become effective only when it has been adopted by a majority vote of the members of the congregation or Presbytery seeking to be incorporated, at a meeting regularly called. Before action is taken, notice of at least 30 days should be given to a congregation that a motion will be made looking towards incorporation."

All of this will be found on pages 133-135 of the Minutes of the 1923 Assembly. These two recommendations made by the committee on revision were approved by the Assembly but they were not sent down to the Presbyteries to be acted upon as proposed amendments to the Book of Church Order. They are not material for the Book of Church Order, and they are not in form for amendments to the book.

But just here the tangle comes in. On page 62 of the Assembly's Minutes (1923), where we have the record of the action of the Assembly on this partial report of the revision committee, we find this language: "That portion of the report relating to corporations was adopted and sent down to the Presbyteries for their advice and consent." That is where the error comes in. It was the most natural thing in the world for the clerks to suppose that the report of the revision committee would be sent down to the Presbyteries for their advice and consent, but that is not the language or the idea of the report itself and was not the language of the one who moved the adoption of the report. When the minutes were read nobody seems to have caught this error, and there it stands in the printed minutes.

Members of the Assembly may recall the circumstances under which the report was made. On the last day of the Assembly, when the chairman of the revision committee, who had been trying for days to get his report before the Assembly, saw that it would be impossible to get the full report before the Assembly, he stated to the Assembly that the latter part of the report had nothing to do with revision and would require only Assembly action, and asked that the Assembly would consider that part of the report and dispose of it so that the revision committee would have before it in the future only matters pertaining to the revision of the Book of Church Order. The Assembly granted the request of the chairman and adopted the part of the report relating to the incorporation of churches and church courts.

To show that this is the understanding which the entire revision committee has of the action of the Assembly, I will quote some paragraphs from the minutes of the revision committee in session at Montreat, July 30, 1923:

"The chairman was directed to communicate with the stated clerk of the Assembly, and call his attention to certain errors in the printed minutes of the Assembly, in connection with the report of this committee, made to the last Assembly.

1. The minutes of the Assembly state (p. 62) "that portion of the report relating to corporations was adopted and sent down to the Presbyteries for their advice and consent."

The committee, in presenting this part of its report to the Assembly, distinctly stated that this part of the report has nothing to do with the Book of Church Order, and was not any part of the amendments proposed, but was another matter which had been referred to the committee by a previous Assembly, and needed only Assembly action. The members of the committee present at the Assembly distinctly remember that this part of the report was simply adopted and was not sent down to the Presbyteries at all. The very nature of the matter involved indicates clearly that it has no reference to the Book of Church Order, and was not to be a part of our constitution, and therefore needed only Assembly action, and was never meant to be referred to the Presbyteries.

2. That the Assembly's Minutes omits section II of that part of the committee's report which related to the incorporation of churches and church courts, and which will be found on page 53 of the Assembly's Blue Book (or on page 135 of the Assembly's Minutes, 1923). The

Assembly, as the minutes show, adopted all that part of the committee's report which relates to the incorporation of churches and church courts. The printer simply failed to print section II of that part of the report."

Section II of the committee's report should have been printed near the top of page 64 of the Assembly's Minutes, 1923, but it evidently dropped out in the printing. I have quoted it in full in an earlier part of this article. It is printed on page 135 in the Appendix of the Minutes of the Assembly.

If any one who is perplexed or disturbed by the action of the Assembly will study that action in its historical setting, along the lines indicated above, he will discover that the action is only advisory and suggestive, and was never intended to be any part of our church law.

Walter L. Lingle,

Chairman of Com. on Revision of Bk. of Ch. Order.

JEWISH MISSIONS

By Rev. Paul L. Berman, our Missionary to the Jews in Baltimore

The Jew has had his day, and is played out; nothing more to expect from him. Jewish Missions are a failure. In these two sentences may be summed up all the adverse criticism levelled again Jewish Missions; and both are not only wrong, but absurd. If the Jew "has had his day, and is played out," then why has he been allowed to remain in a most miraculous manner, a separate people, scattered everywhere, yet not absorbed among other nations.

When nations are played out they become extinct. When a watch is played out it stops. The Jews show a most remarkable vitality; they are distinguished in every profession, they take a prominent part in politics, finance, literature and music. Is it not then absurd, in the face of the very conviction of our eyes, to say the Jews are "played out."

Some, however, apply this phrase to religion only, and wish to imply that God gave the offer of salvation to the Jew first, but since they rejected it, they have now lost all chance. But is there any passage of scripture to prove this? How many statements about the Jews are made with the greatest assurance, but which are absolutely wrong? The Jews have been condemned without a hearing by spurious Christianity in the dark ages of the Church; and although we have reformed many of our doctrines and church practices, and have brought them into line with primitive and apostolic Christianity, we still retain to a very great extent the prejudices of the Middle Ages.

To take one illustration only: Note the misleading titles which are placed at the head of each chapter of the Bible, more particularly in the Prophets. In one chapter the Jews are denounced for their sins, and threatened with severe punishments. The titles rightly attribute this chapter to the Jews. In another chapter God is promising great blessing to the same people, to the same place. The expressions, "Judah and Israel," "Zion and Jerusalem," occur in both cases. But our titles refer these blessings, not to the Jew, but to "the Church." Now, can an interpretation be right which applies "Judah and Jerusalem" to the Jews in one place, and to "the Church" in another? Surely if these expressions apply to the Church when blessings are mentioned, they should apply to the Church in every case. But this would reduce the exposition of scripture to an absurdity. I prefer to adopt the most obvious and natural course—every passage containing the names of "Zion," "Daughters of Zion," "Judah," "Jerusalem," applies to the Jews, whether the subject of the prophecy refers to blessings or curses.

When we are clear on this point, and turn to the sacred scriptures, we find that God says in Jer. 31:11, "Though I make a full end of all the nations of the earth, yet will I not make a full end of thee." Paul predicted a time when "all Israel should be saved," and Zechariah says, "They shall look on Him, whom they have pierced, and mourn." Hath God cast away His people? "God forbid," says Paul. And we have the distinct command of our Lord to "begin at Jerusalem" (Luke 24:47). Like other passages, it has been wrested from its true meaning. If we are in doubt as to its true meaning, we have but to turn to the men who were likely to be the best judges, namely, the apostles.

In the Acts of the Apostles we find that they always went to "the Jew first" in every city they came to, showing by this very act how they understood our Lord's command. Our Lord would surely not have given so direct a command nor would the apostles have obeyed it so faithfully, had they believed that the Jews were "played out."

The annals also of Jewish Missions are clear on this point. Jewish Missions are not very popular, and do not appeal to a very large body of Christians; the support received therefore is small. Yet God has blessed the work beyond all expectations, and in any comparison between Jewish missionary enterprise and work in heathen

lands, Jewish Missions certainly take the first place so far as results go. Many may be prepared to question this. The following facts I would venture to commend to our readers:

1. There are today about 700 ministers of all denominations who are descendants of Abraham.

2. The Jews have given to the Episcopal Church three bishops.

3. The Free Church of Scotland through its missionary in Budapest baptized over 200 Jews last year.

4. Twenty chairs of the great universities in England and America and other countries are occupied by Christian Jews.

5. They have produced many distinguished authors and theologians like Edersheim, Saphir and Neander; musicians like Felix Mendelssohn; financiers like Sir Moses Salvador; lawyers like Lord Herschel.

6. They have supplied the ranks of nearly every mission society with some of their most faithful and devoted workers.

7. They gave the Chinese a translation of the Old Testament in the Mandarin dialect, and for the Mongolians one who was able to translate and revise parts of God's Word. They gave to the Afghans their translation of the Bible.

8. And the number of Jews converted to Christianity during the 19th century, on the authority of Professor de la Roi, is 240,000.

Can any mission give such a record? These facts must not be misunderstood. We are not attempting to decry other missions and other societies. These facts must be plainly stated because Jewish Missions have been decried; it is therefore necessary to draw a comparative statement, and show how unfounded the attacks are which are so thoughtlessly made against Jewish Missions.

The writer hopes that every reader of this article will become a warm friend and supporter of Jewish Missions. The Executive Committee of Home Missions of the Presbyterian Church, U. S., has a mission to the Jews in Baltimore, Md., with a staff of five workers, and doing a great work for the ingathering of Israel.

Jesus Christ took not on Him the nature of angels, but the seed of Abraham. Christ was a Jew. Do you believe this? Then we claim your love and sympathy on behalf of our Lord's own brethren.

"Go, tell my brethren."

Should the Lord lead you to have fellowship with us in the support of this work, send your contribution to A. N. Sharpe, Hurt Building, Atlanta, Ga., and mark your check for Jewish work.

NEEDS OF HWAIANFU STATION

By Jas. N. Montgomery

In view of the splendid effort being made by our Church to better equip the work of our Church in the home and foreign mission fields, I want to bring before the Church, some very urgent equipment needs, which have just come fully explained in a letter from my colleague in China. Having recently returned from China to this country on furlough, I can earnestly second the enclosed description of needs.

Up to the present time the Hwaiianfu station has been working in very cramped quarters. God has greatly blessed the work and now as our chapels, school and dispensary are so overcrowded, we feel that the time has come for better housing. Think of receiving sick men in the dispensary under a mat shed, which leaks when it rains and is bitter cold in winter. Since a new family is expected to join the station in the Fall or at a very early date, a new missionary residence is greatly desired. Either families will have to double up in houses built for one family or someone will have to live with little children perhaps, in unsanitary Chinese houses.

One of the missionary leaders of our Church, after seeing the work of this station said that it offered the best opportunity for expansion of any work he had seen. The work demands that we be so equipped, that it can be properly developed.

We hope that all who may see that letter, with the enclosed statement may be led to pray that God may speedily supply so many of our needs as may seem best to Him. Of course, our greatest needs are not material but the outpouring of God's Spirit.

The only condition which the Executive Committee wisely requires in making contributions to the above described work is that it shall be money over and above what is now being given to the foreign work and shall not interfere with present contributions. Gifts for this purpose will be sent immediately out to the field and be used, going through our Treasurer in Nashville.

Inquiries in regard to further details about the equipment needs of the Hwaiianfu station, can be made to J. N. Montgomery, 827 South 30th St., Birmingham, Ala.

These needs have been approved by the station, the Mission and the Executive Committee of Foreign Missions.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

The Woman's Synodical Auxiliary of South Carolina held its 10th annual meeting in the First Presbyterian Church of Rock Hill, October 8, 9, 10, the theme being "Personal Evangelism."

The first session was held on the evening of the 8th in the church auditorium, and was entirely inspirational. Dr. Melton Clark, of Columbia, chairman of Synod's Committee on Woman's Work was the speaker of the evening. Dr. F. W. Gregg, of the First Church and Dr. Martin, of the Oakland Avenue Church, presiding.

The choirs of the two churches furnished fine musical programs for the evening sessions.

The business sessions were held in the splendid new Sunday School building and the Auxiliary members were made entirely comfortable.

The first business session was held on Tuesday morning with Mrs. Andrew Bramlett, of Columbia, president of the Synodical Auxiliary, in the chair. The representations was unusually good.

The Lord's supper was observed, followed by a memorial to Mrs. F. Louise Mayes, led by Mrs. Leslie Stribling, after which the regular business was taken up. The reports of committees were heard followed by those of the recording secretary, Mrs. Leslie Stribling; treasurer, Mrs. A. B. Morse; and president, Mrs. Andrew Bramlett.

In the afternoon Mrs. Fraser James, of Spartanburg, discussed "The Neighborhood Bible Class, An Evangelizing Agency," which was followed by the reports of the secretaries of causes.

The Presbyterian presidents asked that they be allowed to file their reports with the secretary and retire for private discussion of their problems. This was granted. At the close of the session all committees were requested to meet.

The speaker for the evening session was Dr. Henry H. Sweets, Executive Secretary of Christian Education and Ministerial Relief. His theme was "Overlooked Obligations."

The Wednesday morning session was devoted to information and inspiration upon the following subjects: Thornwell Orphanage, The F. Louise Mayes Memorial Cottage, The Auxiliary Members a Soul Winner, Work Among Colored People, Group Conferences, The Summer Conferences, Auxiliary Publicity.

The Bible Hour was devoted to the theme: Personal Evangelism, and was conducted by the Secretary of Spiritual Growth, Mrs. A. L. Blake, of Rock Hill.

The evening session was devoted to business and the election and installation of new officers.

The lunch hour was at once social and business, the business being to solve the problem of eating all the good things provided by the luncheon committee in their spacious church dining room. The liberal time allowed enabled the women to become better acquainted with each other, which in itself is information and inspiration.

The invitation to hold the 1924 session in the Second Presbyterian Church of Charleston was accepted.

The following officers were elected: President, Mrs. Andrew Bramlett, Columbia; vice-president, Mrs. Leslie Stribling, Seneca; recording secretary, Mrs. Parker E. Connor, Edisto Island; corresponding secretary, Mrs. Wyatt Taylor, Columbia; treasurer, Mrs. A. B. Morse, Abbeville; secretary of Foreign Missions, Mrs. James S. White, Rock Hill; Assembly's Home Missions, Mrs. S. D. Fraser, Oswego; secretary local Home Missions, Mrs. M. S. McKinnon, Hartsville; secretary C. E. and M. R., Mrs. J. W. Allen, Spartanburg; secretary Y. P. and S. S., Mrs. T. C. Peden, Westminster; secretary Spiritual Growth, Mrs. S. C. Hodges, Greenwood; secretary of literature, Miss Ada Saunders, York; historian, Miss Margaret Gist, York. E. A. D.

Schedule of Mecklenburg Presbyterian Conferences—The District Conferences of Mecklenburg Presbyterian will be held from 11 o'clock to 4:00 o'clock on the following dates in the churches named below: District, Church, Date and Chairman, respectively:

Richmond; Rockingham; November 6th; Mrs. Marshall French.

Anson; Wadesboro; November 7th; Mrs. J. M. Boyce.

Union; Monroe; November 3rd; Mrs. R. H. Hargett.

Montgomery; Troy; November 13th; Mrs. J. W. Stork.

Stanley; Albemarle; November 14th; Mrs. W. E. Milton.

All Officers, Secretaries of Causes, Circle Leaders and as many other members as possible are urged to attend one of these conferences, preferably the one in their own county. If, however, it is more convenient to attend one held in another county, we hope that they will do so. Mrs. J. B. Spillman, President Mecklenburg Presbyterian.

Chester County Institute—Blackstock—By invitation the three Auxiliaries, that of Blackstock, Concord and Cornwell, the third Institute of Bethel Presbyterian took place at Blackstock on the 6th instant. The spic and span church looked so inviting in its fall coat of white paint and cream calomine, it being further made more attractive with a profusion of cut flowers and pot plants.

Mrs. A. M. Aiken, of Chester, being the Chester

County Visitor, was present to preside. There were present also five Presbyterian officers, a very satisfactory number of delegates and many invited guests and visitors. The acceptable and esteemed pastor of the group of churches, Mr. Littlejohn, opened the exercises with appropriate devotionals, but immediately after was noticed to be taking long strides towards the open door.

Mrs. Aiken in a few timely remarks called the meeting to order and feelingly alluded to her distinguished brother-in-law, Dr. Neville, who in his young pastoral days had charge of these churches. The commodious and substantial two-story manse still bears silent testimony to his well-known executive ability.

Miss Annie Smith, president of the Blackstock Auxiliary, in a most cordial and ornate little speech, welcomed us, responded to by Mrs. John Hamilton, of Chester, in her own usual happy expressive way. Throughout, the splendid program was interspersed with appropriate music rendered by Mesdames Aiken and Williams, whose beautiful blending voices so often charm Chester audiences. A recent sweet-girl-graduate of Chicora, Miss Eliza Walker, of Chester, gave the opening solo in her own mellow, well-trained voice, Miss Lottie Klutz, also of Chester, presiding at the organ.

Our official Presbyterian president, Mrs. Gillespie, of York, was the first on the program to speak on the Standard of Excellence. In a most lucid way she explained its cardinal rules with their affixed stars in their various hues and shades, that taken singly seem easy, but the goal of the whole to taken collectively seems as difficult of attainment as the keeping perfectly of the Ten Commandments. But in a nice, persuasive way she urged us on to further strivings, assuring us of the reward of service in which we may some sweet day be made exceedingly glad in the meriting of the much-coveted shining golden star.

Miss Lois Young, a returned missionary from China, gave us an interesting talk on her work in the school there. A few of the nerve-racking things she told us of were the scarcity of water and its consequent many draw-backs, the extreme untidiness of the girls, and the slow gradual unbinding of the feet and straightening of the toes, taking in all six months to accomplish. She exhibited samples of the handiwork in embroidery and lace that is sent to this country to Mrs. Vance to be sold for the benefit of their education that they are so eager to acquire.

Mrs. Hal Dick, of Columbia, having been especially invited to instruct us in her splendid method of Bible study, was the next speaker. We sincerely regret that in this short report we can't give even the outline, which was fine and listened to with the closest attention. Interesting indeed was her story of the small beginnings of the Interdenominational Bible Class of Columbia, and how it has developed into its present large proportions. She told us also of some of the marvelous answers to prayer, lamenting the fact of how little we appropriate God's wonderful promises and what blessings we miss thereby. With the first chapter of Acts she demonstrated Miss Saxe's method of Bible study.

To some who had risen at the early hour of four in the morning to be present at the meeting, the announcement for dinner was most welcome. Weather conditions being ideal, it was served in a lovely grove in front of the manse. Tables are usually spread, but these were piled with all the good things of life. The aroma of that steaming hot coffee, supplemented with the richest of Jersey cream, still lingers with us, while the piled tables shall ever be a mouth-watering memory picture of abundance.

After recess, Mrs. Vance Davidson, of Chester, was on the program to tell of the "Model Auxiliary." This theme was made especially interesting to the delegates of some of the country churches who still cling to the old way, fearing that the new plan can't be practical in such far scattered congregations, but believe in it for town churches. In her own convincing, pretty way she explained how the annual changing of circles develops leaders, forms and cements new friendships, love and helpfulness for each other are engendered until they become as one big family "like to that above."

It was a most happy selection when Miss Janie Stringfellow, of Chester, also was put on the program to tell us of the Thornwell Baby Cottage, for who is more interested than she and who has ever given more prayerful thought to the needs of the orphans? So enthused is she now over the appealing subject of the Baby Cottage that it was necessary to put a time limit on her, much to our regret as well as to her own, and even with a gracious extension of time she took her seat feeling that the half had not been told.

The Colored People's Conference was Mrs. M. S. Lewis, of Chester's, subject. It being so full and comprehensive, we recommend that it be printed in leaflet form and broadcasted. It is a subject too that is very dear to the big, loving heart of Mrs. Winsborough. In the course of her talk it was pleasing to learn of Mrs. Lewis that at the close of the Civil War there were as many as one million colored people members of churches in the Southern States.

Mrs. May Dickens and Mrs. N. A. Peay, delegates at large sent from the Chester Church to the Workers' Conference at Clinton, gave fine reports, declaring that Montreat is not the only place on the map to go for a feast of inspiration. They also recommended it as an ideal, restful, quiet resort for a short vacation, and board excellent.

The last number on the program was Young People's Work, by Mrs. Frank Wardlaw, of Bethel Church, York County. As delegates she brought

several children with her to tell of some of the good work they are engaged in and how it is progressing. Two of these delegates were once lambs of Purity Church, the Crawfords, and pleasantly remembered. Mrs. Wardlaw urged that children be early taught to save and to give, and also that the principles of tithing be included. At this point she emphasized her talk by asking our accommodating singers to softly and expressively sing "I Gave My Life for Thee," which was indeed most impressive.

Mrs. Robert Abell, of Chester, chairman of Resolutions and Recommendations, recommended:

First. That a lot of the Chinese fancy goods be ordered through Mrs. Vance to be sold in behalf of the Chinese girls for the benefit of their education.

Second. That in lieu of the benefit of Bible study that classes be organized wherever possible, and

Third. That the Standard of Excellence be often read in the Auxiliaries, it being yet a meaningless chart to many.

After sentence prayers, joined in by many, invoking the Divine blessing on all that was said and done in His Name, the meeting adjourned.

The thanks of the Institute and of all present are due Mrs. Aiken, its Visitor, for the very educational and entertaining program she prepared and for the able and pleasing manner that she conducted it, many characterizing it as being one of the most spiritual and inspiring meetings they ever attended.

Mrs. Alexa Macaulay,
Publicity Chairman.

To the Presidents and Secretaries of Literature—Dear Friends: Did you, as a child, ever play that fascinating game "Just Suppose?" Our childish imaginations constructed a wonderful "Just Suppose" world in which everything was quite to our liking. No wonder we enjoyed the game! As we are "children of a larger growth," let's engage right now in a game of grown up "Just Suppose" about our Church. What say you?

"Just Suppose" our members were well informed about the government of the Presbyterian Church, the agencies through which it functions to accomplish its great work; that they were familiar with the fields, at home and abroad, in which our missionaries are laboring to discharge our foreign responsibility. Would not there be a sudden and inspiring increase in the receipts of our Executive Committees?

"Just Suppose" our young people had always at hand the very best helps for the program of the Christian Endeavor Society; that our Sunday School teachers knew just where to go for a fine exposition of the lesson; that the children could always turn to a delightful story for Sunday afternoon reading. Would not the problem of our young people become a much less serious one?

"Just Suppose" that instead of the Sunday papers, we had fine sermons to read, beautiful poems to enjoy, expositions of God's Word to ponder over and spiritual truths to appropriate to our own lives! Would not the consistent Christian life be easier?

"Just Suppose" all the women of the Church were interested in making the Auxiliary more effective in its work; that they knew all about the Home and Foreign Mission text-books and Mission Study seasons; that they were interested in better programs and methods in the Auxiliary. Would not your own work count for far more as President and Secretary of Literature?

Suppose! oh "Just Suppose" that all our church members were growing in spiritual strength every week; that we were really understanding and practicing in our lives God's plan of stewardship, more fully utilizing the power of prayer, more constantly advancing in the study of God's Word—what might not such a church accomplish in the advancement of God's Kingdom?

Are such suppositions merely a child's game? Is such a goal only an idle dream? It need not and should not be. You can make the dream a reality!

How? By placing a Church paper in every home in your congregation.

Our Church papers furnish all the information, inspiration and helps necessary for reaching such a goal. No group, from the youngest to the oldest, is forgotten, but its pages provide the very best for all. These wonderful resources are placed weekly at the disposal of every subscriber. Can you do a better thing for your Auxiliary, for your Church, for the advancement of the Kingdom, than to increase the number of homes receiving a Church paper?

November 4-11 is the week set aside by the Assembly for the Annual Church Paper Canvass. The President and the Secretary of Literature are responsible for conducting this canvass. Will you read carefully the literature and begin at once to arrange for the canvass in your own church? You will note that for each subscriber a premium of one dollar may be added to your Auxiliary budget.

We earnestly request the President and Secretary of Literature to confer together and formulate plans for the canvass. Set to work at once to place a Church paper in every home in your congregation. You can if you will.

Faithfully yours,
H. P. Winsborough.

The Woman's Auxiliary of the Belmont, N. C., Presbyterian Church held its regular meeting Tuesday, October 9th at 3:30 o'clock. This was also Rally Day, and after the usual business session a special program was carried out. The program consisted of special music, and a most interesting address by Miss Mattie Tate, who has spent 30 years on the mission field. Korea was the topic for the month, so we were specially fortunate to have Miss Tate with us. She gave most instructive information.

(Continued on page 10)

YOUNG PEOPLE'S DEPARTMENT

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR, COLUMBIA SEMINARY, COLUMBIA, S. C.

EDITOR'S LOOKOUT

We are running this week a report that came to us late, of the Young People's Conference, in the Synod of Tennessee. The program carried out at this conference is one of the most comprehensive that we have seen, and that might well be taken as a model for other like meetings.

Each day was opened with a devotional hour. The work of the Church as a whole was covered by classes in Home Missions and in Presbyterian History and Doctrine. The

work of the Sunday School was taken care of by classes in Sunday School Methods and Teacher Training. The work of the young peoples societies was taught through a class in Expert Endeavor. We can well imagine that the two hundred and twenty-five delegates were much better fitted on their return home, to be better Presbyterians and better workers.

The leaders of our Church's Progressive Program are stressing the promotion of Home Missions for November. In the Sunday Schools a special Children's Day for Assembly's Home Missions is being planned. This is to include an educational program and a special offering for

Assembly's Home Missions. A special missionary program has been prepared for the Sunday Schools for November 18th, called "Citizens of Tomorrow." Another missionary program of general interest has also been prepared, "Heirs of the Kingdom," for use during Home Mission Week, November 11th to 18th.

Our Assembly's Committee supports in whole or in part 634 workers, who serve 828 churches, schools and missions, among the Indians, in the mountains, and elsewhere. Better financial support and better equipment in homes and buildings are greatly needed. Our young people should give their support and their prayers to this work.

Sunday School

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

OCTOBER 28, 1923

SOME MISSIONARY TEACHINGS OF THE PROPHETS
Lesson: Isaiah 60:1-3; Jonah 4:10, 11; Micah 4:1-3; Zephaniah 3:9

OLDEN TEXT—"Gentiles shall come to thy light, and kings to the brightness of thy rising."—Isaiah 60:3.

SCRIPTURE LESSON

Isaiah 60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Jonah 4:10 Then said the LORD, Thou hast had pity on the heifer, for the which thou hast not laboured, neither madest thou sorrow; which came up in a night and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand, and their left hand; and also much cattle?

Micah 4:1 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the hills; and people shall flow unto it.

And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

Zephaniah 3:9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

SHORTER CATECHISM

Q. 60. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

As Israel was a missionary nation, charged with giving the truths of the Scriptures and the Gospel to other nations, we would expect their prophets to inculcate and emphasize this duty. Such is the case. The Hebrew prophets plainly indicate that the Messiah and His salvation were offered to the race of man. Christ claimed to be "the light of the world," and you can no more reject the light of the sun to one land or nation or class in which you can limit Jesus and His Gospel to one class or nation of mankind. We will consider Christ the Light of Israel and the Gentiles; Jonah's Mission to Nineveh; The Exaltation of Zion; The Nations Seeking Her.

I. Christ the Light of Zion and the Gentiles

In Isa. 60:1-3 it is written, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." The very object of Messiah's coming to Zion was that she might enlighten her, so that she could dispense His salvation to other nations. He did give knowledge of the truth, duty, sin, salvation, atonement, mercy, pardon, Divine help and holiness. At the time of His advent the world was in darkness. "Darkness covered the earth and gross darkness the people." But Isaiah predicted, "The Gentiles shall come to thy light and kings to the brightness of thy rising." Elsewhere he says, "In Him shall the Gentiles trust." "He shall be not only the glory of God's people Israel but a light to lighten the Gentiles." If the Jews did not recognize their Messiah nor the duty of missions it was from no want of revelation.

II. Jonah's Mission to Nineveh

Jonah was one of the earliest of Hebrew prophets. He lived 862 years before Christ. Nineveh, the capital of Assyria, was not only a Gentile nation, wicked in their ways, but one of the early and most powerful of Israel's enemies. Yet Jonah was sent to Nineveh to warn its people of approaching destruction and to bring them to repentance and salvation. He was reluctant to go and

required stern chastisement to render him obedient. His woeful message, "Yet forty days and Nineveh shall be destroyed," produced surprising results. The whole people, from the king down, repented, assumed the signs of repentance, and brought forth fruits meet for penitence. Therefore they were saved by a merciful God. His threatening was conditional and was designed to prompt repentance. Jonah was not pleased by the effects wrought but a gracious God kindly reproves him and gives cogent reasons for his own conduct. In Jonah's mission, Israel had a vivid illustration of mission work.

III. The Exaltation of Zion

In Micah 4:1-3 there is an account of Zion being elevated to place and power, of the nations being brought into it and of the gladsome effects secured. "But in the last days it shall come to pass that the mountain of the Lord's house shall be established in the top of the mountains and it shall be exalted above the hills and the people shall flow into it." "And many nations shall come and say, come and let us go up to the mountain of the Lord and to the house of the God of Jacob, and He will teach us His ways and we will walk in His paths, for the law shall go forth from Zion and the word of the Lord from Jerusalem." "He shall judge among the people and rebuke strong nations," and the final result shall be universal peace. The unrest of the world is because the principles taught by Zion are not dominant.

IV. The Nations Seeking Zion

In Zep. 3:9 Jehovah says, "For them will I turn to the people a pure language that they may call upon the name of the Lord to serve Him with one consent." When human speech is purified from error, falsehood and wickedness, and all nations consent to worship God and serve Him, this will be a redeemed earth and here will Immanuel reign.

Christian Endeavor

By Rev. J. G. Garth, Chairman Synod's Committee of Sabbath Schools and Young People's Work

THE CHURCH PSALM

- M., Oct. 29—Church Attendance: Ps. 122:1-9.
- T., Oct. 30—Church Loyalty: Ps. 26:8-12.
- W., Oct. 31—Church Organization: Tit. 1:4-16.
- T., Nov. 1—Church Ministries: I Cor. 12:1-18.
- F., Nov. 2—Church Benevolences: Acts 6:1-7.
- S., Nov. 3—Church Discipline: II Thess. 3:6-16.

Sun., Nov. 4—Topic: Lessons from the Psalms.

11. The Church Psalm. Ps. 84:1-12. (Consecration meeting.)

How can we best serve our church?
How has the church served us?
How does the church keep alive in the world belief in God?

The 84th Psalm seems to have been written by a Jewish prophet who was an exile from Jerusalem. In a far-away land, he recalls the house of God and the delightful service there, and longs to be at the temple worship he so much enjoyed. As he sees in his mind the beautiful house of God sitting high up on Mt. Moriah, its towers pointing to the skies, with the swallows circling around them, fitting here and there, darting to their nests, he almost envies the birds their privileges, while he is denied the opportunity of entering the courts of the Lord.

The Beauty of the Lord's House

The Psalmist exclaims, How amiable, or lovely, are thy tabernacles O Lord of Hosts. The temple was a beautiful building, and we are warranted by that fact to build beautiful houses for God's worship. But anything is beautiful that we love. The little old country church away down in the grove, surrounded by God's watchmen, the great oak trees, is lovely to us who used to worship there.

It was there we started to Sunday School as children. There we learned to know Jesus as our Saviour. There we grew up to manhood or womanhood, and got our first ideals of character and duty. The beauty of God's house comes from our love for it.

The Happiness of Those Who Worship in the Church

The Psalmist sees a crowd, dressed in their best clothes, wending their way to the old temple, with gladness in their hearts, and joy going forth from their lips in praise and thanksgiving. They are finding strength, guidance, comfort, and opportunity for service, and they are glad, and rejoice in God, and as they go they seem to make the desert glad, and springs of water rise up along their pathway, and bring blessings to all nearby.

The Worshipers Find God's Favor

Those who worship God receive God's favor and grace. By their repentance of sin, their hearts are prepared to ask God's forgiveness, and God pardons their sins. They are believing and trustful, prayerful and thankful, and as they go from company to company, or as the Psalm says, from strength to strength, having fellowship with other worshippers, as they appear in Zion, they tell of their love and faith, and their joy to do God's will, and all join in united prayer for the church, and the victory of God's cause in the earth, saying, Thy kingdom come, Thy will be done in earth as it is in heaven.

The Contrast of the Church With Worldly Places

The Psalmist makes a comparison between the blessings and pleasures of being in God's house and being in worldly places. He says that one day spent in the church is better than a thousand spent in the resorts of sin. He declares he would rather be a plain doorkeeper in God's house than to dwell in, or be the master of the house of wicked men. Those who love God's house have good fellowship, uplifting thoughts, easy consciences, inspiring purposes. Those who dwell in the tents of wickedness are full of suspicion, fear, anxiety, disappointment, and sadness at last. They think they have pleasures, but their pleasures canker their souls. Christians ought to go nowhere they cannot ask God's blessing to attend them.

The Supreme Blessings of God's House

We are told in this Psalm that God is a sun and a shield. God gives us light to guide, warmth to cheer, revelation of beauty, just like the sun does. God is also a guard to those who trust Him; He protects us from evil temptations, and comforts us in our times of trial. He is the source of all good, and will not withhold any good thing from those who try to do right and fear God. And at last he leads us home to glory and eternal reward. It pays to go to church and to love God.

WORTHWHILE NEWS ITEMS

The North Carolina Presbyterian Junior Christian Endeavorers have decided to give a blackboard to Beechwood Seminary. The board is to be six by three feet and will cost fifteen dollars. Half of this sum has already been raised and the Juniors are working to raise the balance.

A few weeks ago a Junior Endeavor Society was organized in the First Presbyterian Church of Fayetteville, N. C. Mrs. Charles Rose is the superintendent. Mrs. Rose is planning to attend the State C. E. Convention in Greensboro the last of October, to get new ideas and inspiration for the work with the boys and girls.

During the month of September, Miss Hester Steele, of Mooresville, N. C., secretary of the Southern District of C. E., wrote 152 post cards, with return card attached, asking for the name of the church, society, and name and address of the corresponding secretary, of each C. E. organization which was thought to exist. The district treasurer, J. C. Boyd, of Charlotte, wrote 26 letters, attended two executive meetings, and spoke to 225 people. All this in addition to his busy work with a Charlotte banking concern.

Of 39 students at Columbia Theological Seminary who gave reports, about half the student body, 17 stated that they had been directly or indirectly influenced in their decision for the ministry by a young people's society. Ten of these were indirectly influenced by Christian Endeavor, five directly by Christian Endeavor, and two indirectly by societies other than Christian Endeavor.

President J. Arthur Flanagan, of the South Carolina C. E. Union, did a big work during September. In addition to handling the fifteen-day itinerary of Field Secretary Bert Jones, no small job, as anyone who has done this knows, he sent out 240 letters in regard to the C. E. World campaign. With the 115 letters in regard to the tour of Mr. Jones, it looks like Mr. Flanagan did quite a lot besides helping his father in their store at Bowling Green.

Miss Emmie Osteen, the state secretary, Columbia, also had a busy month. A new list of society and district leaders was made, and fifteen letters were written.

These are just samples of what our Presbyterian young people are doing in the leadership of work for other young people.

TENNESSEE YOUNG PEOPLE'S CONFERENCE

By Miss Juliet D. Alexander

The third annual Young People's Conference of Tennessee, composed of the Presbyteries of Nashville, Memphis and Columbia, was held June 19-26, at Ovoca, in the lovely upland country near Tullahoma. The delegation numbered about 225, including the three members of Synod's Committee in charge—Rev. Clyde Johnson, chairman; Rev. H. S. Henderson, and Rev. B. E. Wallace, D.D.; also the Synodical's Committee members, including Mrs. C. S. Kinkcad, chairman; Mrs. Bruce Cochran, and Mrs. Warren Newson.

The delegates from the three Presbyteries gathered in three clans under the names McGregor, McPherson, and McDonald, with three proud chieftains to direct in friendly rivalry the affairs of the clans in the realm of student government, athletics and general clan spirit. Each chieftain was a member of the Athletic Council and an interesting athletic program was carried out each afternoon under the successful leadership of Prof. Mason Cashion, athletic director of the boys, and Miss Mary Anderson, for the girls.

Each day's program of the conference began with the Quiet Hour for 15 minutes. Then followed the Bible class, conducted by Mrs. Margaret Russell.

Four elective classes were held during the next hour: S. S. Methods, by Rev. J. J. Fix, D.D.; Presbyterian History and Doctrine, by Rev. J. P. Robertson, D.D.; Foreign Missions, by Rev. J. B. Carpenter, and a class in Home Missions, taught by Rev. J. W. Caldwell, D.D.

Another group of classes was conducted in the next hour: Expert Endeavor, by Rev. J. J. Fix, D.D.; Personal Work, by Mrs. Margaret Russell, and Teacher Training, by Rev. B. E. Wallace, D.D.

The Conference Hour which was conducted by the young people themselves at the 11 o'clock hour each day breathed the very spirit of the conference. On the last day the hour was spent in impromptu expressions on the influence of the conference. Opportunity was also given for any who had decided to offer themselves for life service to rise. Three volunteered. "Here am I for Service" was chosen as the conference motto. The music of the conference was ably led by Mr. Warren Newson, of Memphis.

Impressive Vesper Services were conducted by Rev. R. Excell Fry, D.D., Rev. B. E. Wallace, D.D., and Miss Charlotte Jackson, Life Work Secretary from our Christian Education Office, at Louisville, Ky.

Rev. E. D. McDougall, D.D., delivered the first inspirational address of the conference, on Tuesday evening. Rev. Egbert W. Smith, D.D., Rev. Chas. E. Diehl, D.D.; Rev. Z. E. Lewis, missionary from Mexico, and Rev. Ben R. Lacy, D.D., were among the speakers during the week.

The conference was brought to the climax Sunday evening when Dr. Lacy brought the message from God to every young person present, in the Life Service sermon. The words, "Young man, what are you going to do with your life?" are ringing in our ears still.

"TO OBEY IS BETTER"

There are occasions when God's servants shrink from duty. But what is the consequence? They lose the presence and comforting enjoyment of God's love. When we obey our Lord Jesus as believers should, our God is with us; and though we have the whole world against us, if we have God with us, what does it matter? But the moment we start back, and seek our own inventions, we are at sea without a pilot. Then may we bitterly lament and groan out, "O my God, where hast thou gone? How could I have been so foolish as to lose all the bright shinnings of thy face? This is a price too high. Let me return to my allegiance, that I may rejoice in thy presence."—C. H. Spurgeon.

Church News

ATTENTION! SUNDAY SCHOOL SUPERINTENDENTS

The Montreat Assembly changed the special Home Mission Day in the Sunday School from the last Sunday in March to the third Sunday in November.

There is a peculiar fitness in this change. November is the Home Mission Month; November 11-18 is Home Mission Week, and November 18 is Home Mission Day. Each Church and Auxiliary will observe some phase of this annual Home Mission Celebration. It is earnestly desired that every Sunday School in the General Assembly plan to observe Home Mission Day, November 18th.

The children of the Sunday School are the future leaders of the Church and Nation. Patriotism and religion are the noblest passions of the heart. Every child loves his country and every child should know something of its religious needs. Home Mission Day in Sunday School is an opportunity to emphasize the necessity of giving the Gospel to the millions of strangers who have come from foreign lands to make their homes in America.

A beautiful Sunday School program, "Citizens of Tomorrow" has been prepared for Sunday, November 18th, and will be sent upon request to any school desiring to use it.

Address Executive Committee of Home Missions, 1522 Hurt Building, Atlanta, Ga.

REV. JAS. H. JARVIS

Rev. James H. Jarvis died at his home in Washington, N. C., on Wednesday, October 17th, in the 66th year of his life. He was born in Beaufort County, N. C. He entered the ministry rather late in life; studied theology privately under Rev. Dr. C. M. Payne, then pastor at Washington. In 1901 he was ordained by Albemarle Presbytery. All of his ministry was spent in Home Mission fields in Albemarle Presbytery, where he labored faithfully in the service of the Master in building up the waste places of Zion. He served fields in Beaufort, Halifax, and Hyde Counties. About ten years ago infirm health forced him to retire from active labors, and he made his home in Washington, N. C. He bore his physical sufferings patiently in submission to the will of God. The immediate cause of his death was pneumonia. A humble and faithful servant of Christ has entered into his heavenly rest, and his works will follow him. H. B. S.

MONTREAT CONFERENCE FOR 1924

Before the 1923 conferences at Montreat were over, the Program Committee began preparing for the 1924 conferences. Dates for nine different conferences were fixed, beginning with the Young People's Conference, June 24-July 6, and ending with Presbyterian Week, August 24-29.

Speakers are already being engaged. Dr. Campbell Morgan has accepted the invitation to speak every day during the Bible Conference, August 16-24.

Rev. Andrew Blackwood, now of Cleveland, Ohio, has also accepted the invitation to be one of the Bible teachers, but his dates have not been fixed.

Mr. Homer Harmmuntree, the noted leader of song, has also accepted an invitation to be at Montreat for a part of the summer.

It has always been the policy of the Montreat Program Committee to invite not only able speakers, but speakers who are sound in the faith. A definite resolution along this line was adopted at a recent meeting of Program Committee and put on record! It reads as follows: "The Program Committee would respectfully request and direct those having charge of the programs for the various conferences, that they exercise the utmost care in the selection of speakers and teachers, so as to avoid having any advocate or defender of modernism on the platform at Montreat."

The conferences of 1923 reached the high watermark in every way. It is the hope and prayer of the Program Committee that the conferences of 1924 may be better still.

BARIUM NEWS

Some of our visitors of last week were, Mrs. French, from Wilmington; Mrs. Page, from Aberdeen; Mrs. Cannon, from Concord; Mrs. Stowe, from Belmont; Mrs. Hodge, from Charlotte, and Mrs. McGuire, from Louisville. We wish they could know how much pleasure a visit from each of them always gives us.

Superintendent Joseph B. Johnston represented our Orphanage, and Mr. S. A. Grier represented our Church at Synod in Burlington last week.

Mrs. Ketchie and Miss Templeton, two of our teachers, entertained the members of the faculty very delightfully at Sunshine Lodge, Friday evening.

Rev. G. R. Gillespie, of Gastonia returned from Asia Minor where he served on the Near East Relief Committee, most delightfully and entertainingly gave a lecture on the Near East with slides illustrating conditions there.

We are eagerly awaiting the first issue of our paper, The Barium Messenger. It is a revival of "Our Fatherless Ones." An interesting feature

about it is that it will be written, printed and entirely managed by the student body. Just at present Mr. John A. Brady is coaching the boys in the use of the machines and management in general.

It is worth a trip to Barium now to see the campus trees in the gaiety of their autumn colors. The children are all enjoying these last beautiful days to the fullest extent. Football claims the attention of the high school boys during all their free time; the pony and several most complicated marble game-furnish amusement for the smaller boys. The high school girls are interested in basketball, and their teams show marked improvement. The smaller girls seem very domestic; around the roots of each big tree are elaborate houses outlined with acorns and decorated with scarlet and yellow leaves presided over by one or two or more Annie Louise girls.

The observance of Children's Book Week, November 11th-17th affords an opportunity which we hope our friends will not neglect, for books mean much not only to the pleasure of our children but to their educational development.

PERSONAL

The church at Catlettsburg, Ky., has called to its pastorate, Rev. John R. Hay, of Brevard, N. C.

Rev. G. P. Stevens and two children will sail on the S. S. President Taft from San Francisco on November 8th. The sailing has been recently changed from President Wilson, November 1st to the above date. Mrs. Martha Remington is to accompany them as a teacher for the children of missionaries at Tengersien.

From "The Nashville Tennessean" we take the following notice which will be gratifying news to Southern Presbyterians:

"I like Nashville too well," stated Dr. James I. Vance, pastor of the First Presbyterian Church, in giving his reason for not accepting a call extended him by the Third United Presbyterian Church of Pittsburgh to become its pastor. Dr. Vance announced to his congregation Sunday morning that he wouldn't accept the call.

F. A. Cousley, Oliver Hurst, and a Mr. Charters, of the Pittsburgh Church, spent two days in Nashville last week in an attempt to persuade Dr. Vance that he should go to Pittsburgh. Their mission was unsuccessful.

Dr. Vance will write his formal declination to Pittsburgh Monday, he said.

NORTH CAROLINA

Lumber Bridge—The regular fall communion of the Lumber Bridge Presbyterian Church will be held on the third Sunday in October. The other churches of this group, Parkton and Rex, are invited to commune with the Lumber Bridge congregation and it is hoped that as many former communicants as can possibly do so will come and help make this a memorable day for this old church.

Rally Day was observed by the Sunday School October 7th, at which time our pastor, Mr. V. G. Smith, made a splendid talk on Sunday School Extension. The attendance was large and a good offering made for this work.

Statesville—Further steps were taken Sunday morning by the congregation of the First Presbyterian Church, Statesville, in their movement for a new church with the naming of a building committee. It consists of Messrs. N. B. Mills, C. V. Henkel, C. M. Steele, J. T. Montgomery, and P. D. Kennedy, the first three members being transferred from the finance committee. The finance committee is composed of Messrs. D. J. Craig, L. B. Bristol, John A. Scott, Jr., F. A. Sherrill, R. L. Poston, H. O. Steele, J. E. Sloop, Fred H. Deaton, Fred W. Sherrill, Fred Slane, W. Herbert Morrison, Oscar Marvin, J. A. Brady, H. L. Kincaid, J. B. Hall, James R. Hill and Dr. R. S. McElwee.—Landmark.

Concord, Poplar Tent Church—In a meeting held at this historic old church, September 16th-23d inclusive, the pastor was ably assisted by Rev. Wm. Black, D.D., of Charlotte, N. C. The meeting attracted large congregations from the start so that not only the seating space of the first floor was crowded but the several galleries were well filled. As a visible result of this meeting, and the careful preparation preceding it, 43 new members were added to our roll, several family altars established and many reconsecrations. Mr. Burr, who leads the service of song for Dr. Black, added much to the success of the meeting, not only by his soul-stirring messages in sacred song, but by his personal congeniality.

Our resident membership now numbers about 225. We have a strong Christian Endeavor Society and a well-attended mid-week prayer meeting.

W. Hampton Eubank, Pastor.

Charlotte—The calendar of the Second Church for October 20 carries the following interesting items: "Do You Know—That our Sunday School had 847 present on Rally Day, but there are many others who should be members."

"That the Young Men's Bible Class had record attendance for the last four Sundays, but four out of five of our men are not in Bible classes."

"That 230 men were present at the last meeting of the Men's Club and 22 new members were added."

"That 26 of our Men's Groups have met for 1:00 o'clock lunch during the past four weeks and the men are showing much interest."

"Bible Class—The week of November 12th-28th is

Week of Prayer and Self-Denial in the Woman's Auxiliary of our Southern Presbyterian Church, and our own Auxiliary will observe the week with a series of Bible studies, preceded by a short prayer service. The teacher of this Bible course will be Mrs. Stokes Lott, of Winston-Salem, and the hour is 3:30 p. m., Monday through Friday, of that week. The prayer meeting is at 3:15 p. m. on those days.

"The flowers today are in memory of our boys who died for their country: David Graham, John Hutchison, Charles Bowers, and Donald Wearn."

Tarboro Field—Yesterday was a banner day in the history of Presbyterianism in Edgecombe County. The field known as the Tarboro field, of which Daniel Iverson is pastor, held Rally Day for all their Sunday Schools. Seven of the nine Sunday Schools of this church were brought together for the occasion. Five of the Sunday Schools met at the Tarboro Church and two met at the William and Mary Hart Chapel. At the Rally Day service in William and Mary Hart chapel there were over 280 present and at Howard Memorial Presbyterian Church there were over 450 present. At all of the Sunday Schools directly connected with this church there were almost 1,000 present.

This is a banner day in the history of the Howard Memorial Church. Last year at Rally Day there were 351. In this section of North Carolina where a traditional prejudice against Sunday Schools has to be overcome as they are organized, this is a remarkable showing and for which the church is thankful.

Through the splendid co-operation of the membership of this church, the pastor is conducting nine Sunday Schools and ten mission points. The assistant with the pastor conduct ten services a week and the workers of the church conduct the nine Sunday Schools. There are 75 Sunday School teachers and workers who are giving their time in advancing this great work. The church hopes to place a Sunday School within the reach of every family in Edgecombe County.

SOUTH CAROLINA

Sprunt Selected to Head Forces—Charleston—Rev. Alexander Sprunt, pastor of the First Presbyterian Church here and Moderator of the Southern Presbyterian Church, has been selected as general chairman of the Charleston Billy Sunday campaign committee and has accepted. Dr. Sprunt will be at the head of the general committee, and there will be some 800 in the personnel of the various subcommittees. Fred W. Rapp, advance agent of the Billy Sunday organization, held a conference with the local central committeemen tonight on further details looking to the campaign opening on November 4.

Great Falls—Sunday evening Rev. George B. Thompson, who has been called by the Great Falls Presbyterian Church to this pastorate, was installed by Rev. R. W. Joplin, pastor of First Presbyterian Church, Lancaster, assisted by Rev. Roy R. Brown, pastor of Richburg Presbyterian Church, Richburg, and Elder M. S. Lewis, of the First Presbyterian Church, Chester, who were appointed by the Bethel Presbytery, to conduct this installation service, and which was very impressive in every detail in the presence of a large audience.

Mr. Thompson was called here from the Presbyterian Church of Waxhaw, N. C., where he served for about two years. Mr. Thompson has been serving this pastorate for the past few months.

Trough—Rev. F. B. Estes, of Lockhart, S. C., closed a profitable meeting at Trough, S. C., October 15th. The meeting was held with a view of establishing a church there. Mr. Estes preached the Gospel in an impressive way, staying near the cross at all times. His clear, forceful sermons were heard and appreciated by large congregations at each service. The meeting was held in the Methodist Church building, with the pastor and his people co-operating in the spirit of the Master. There were a large number of reconsecrations, and a few responded to the Master's call for the first time. At the close of the meeting a number of the representative people of the town signed a petition asking Presbytery to organize them into a church. From all indications we will have a good strong church here in the near future. Cor.

Van Wyck—This church is in the upper part of Lancaster County. They have an elegant brick building well put up and all paid for. About 14 years since the enterprise was undertaken by a few faithful Presbyterians, Mr. W. Ash, Mr. Ed Nesbeth and Mr. Massey. They have now a strong church, and a good Sabbath School. When it was my privilege last Sabbath to preach for them I had a large congregation of attentive worshippers and a live Sabbath School. Rev. J. J. Brown is their pastor; he is a man beloved by all as he tries to build them up in spiritual lines. This place is building up. They have a large brick public school house that will be opened up January 4th, next year. The church building will have two additional brick rooms put up for Sabbath School—their present rooms are too small. I built this house 12 years since. I do wish all the houses I built were thus, but the three I built in Chesterfield are almost gone. I get complaints from their members of the cold, dead conditions. I am truly sorry that in some parts there is almost spiritual death.

May the Lord of Harvest send us showers of blessings.

James Russell.

Arsenal Hill—Last Sabbath was an important day in the history of the Arsenal Hill Presbyterian Church. With the largest attendance in its history the Sabbath School worshipped in the new Sabbath School building for the first time.

This building, which is just being completed at an approximate cost of \$28,000, is constructed according to the most modern plans for an ideal Sabbath School. There are three stories containing two assembly halls, 16 class rooms, pastor's study, woman's parlor and when completed will have rooms for the social functions of the church. The class rooms when fully furnished will contain all the equipment for conducting the work of the school in accordance with the latest methods of Sunday School pedagogy.

The building was constructed under the direction of a committee composed of A. B. Langley, Rev. W. H. Boggs, Dr. W. R. Barron, E. C. Barnard, N. A. Shields, J. A. Hancock, T. E. Kell and C. O. Cooper.

The Arsenal Hill Church was organized 37 years ago by the late Rev. John L. Girardeau, D.D., professor of theology in the Columbia Theological Seminary, as a result of a mission that had been conducted in the vicinity for some time. The first building was a small frame structure erected on Richland Street.

Dr. Girardeau was succeeded in the pastorate of the church by Rev. George A. Blackburn, D.D., who continued pastor until his death, a period of more than 31 years. During the pastorate of Dr. Blackburn the little wooden church building was moved to the present site on Laurel and Assembly Streets. The congregations soon outgrew the capacity of the small building and the present church building was erected. The building was then converted into a Sabbath School building and has continued to serve as such until the past week when the new building was ready and the little wooden building in which the church passed its youth into manhood became a memory of the things that have been.

The present pastor, Rev. Wade H. Boggs, came to the church five years ago. During his pastorate the work of the church has so grown that the equipment was hopelessly inadequate to take care of the enlarging work of the church.

APPALACHIA

Davidson River Church—Dr. R. D. Carson, Synodical evangelist, held a ten-day meeting at Davidson River Church, beginning September 28th. He is a man of charming personality and an unusually strong and able preacher. His preaching of the Gospel drew people to hear him who had not been in any church for years. The congregations grew larger as the meeting progressed. The pastor, W. S. Hutchinson, had organized a prayer league and the Holy Spirit was present to bless the preached word. Twelve people united with the church; ten on profession and two by letter.

Also the members were revived and now the church work along all lines is being pressed forward. They all urgently asked Dr. Carson to return next year.

This church is one of the oldest churches in Western North Carolina, having been organized in 1878. October 7th was the regular annual observance of Davidson River Day, which day has been kept for years. It has grown out of the camp meetings held at this place a generation and two generations ago. A large crowd assembled; some came a long distance; other, who were cripples, had to be carried. Many old people were seen in the crowd.

A bountiful dinner was served on the grounds. In the morning Dr. Carson delivered an encouraging message; ruling elder R. L. Gash read an instructive historical sketch, and in the afternoon the pastor made an able address. W. P. Chedester.

FLORIDA

Jacksonville—Services morning and night, marked the formal opening of the Springfield Presbyterian Church. Rev. W. A. Cleveland is the pastor for this congregation, which a few years ago made a small beginning and now has one of the most beautiful churches in the South, a building which has been designed and completed not only for the present congregation, but to take care for several years to come of the growth of this church. The church is at the northwest corner of Silver and Sixth streets.

In this building, the Springfield Presbyterian Church has followed the modern trend of all progressive institutions by building one unit while providing for other units to be built in the future, the whole design to care for the rapidly growing needs of this church.

KENTUCKY

Maxwell Presbyterian Church—At a special congregational meeting held three weeks ago for the election of elders and deacons, the following were elected and ordained and installed with impressive ceremonies the following Sabbath: Elders, Charles M. Marshall, Judge J. B. Eversole, Major Wm. S. Webb, Raymond T. Randolph. Deacons, John

Wason, Harry V. Rouse, Sr., George R. Smith, Fred Bryant, Morgan Smedley, Prof. W. D. Nichols. All departments of the church are showing growth. One hundred men attend regularly the monthly meeting of the men, the Y. P. S. C. E. and Intermediate societies are most enthusiastic, the Sabbath School is larger than ever in its history, and has a fine 12-piece orchestra playing at both Sabbath School and C. E. Dr. J. Archer, the minister has instituted a new idea in the school, that of getting a list of all the absent scholars on a specially printed card and having each absentee visited sometime during the week. A large university class of men and another of young women are features of the school.

November 4th, Dr. Arthur J. Smith, evangelist, will begin special meetings at this church, and will preach every night for three weeks, closing Sunday, November 22d. Dr. Smith was for 15 years minister of the First Presbyterian Church at Savannah, Ga., and for several years teacher of evangelism at the White Bible School, New York. Dr. Smith was associated for many years with the late Dr. J. Wilbur Chapman, whom he resembles very closely in appearance and style. Dr. Smith is being welcomed with the greatest enthusiasm by the Church and they are eagerly awaiting his coming. Mr. S. K. Strother, director of the Maxwell choir, and himself an evangelistic singer with a wonderful voice will have charge of the music during the campaign.

WEST VIRGINIA

Tygart's Valley Presbytery, Fall Meeting, 1923, Mingo—The 23d stated meeting of the Presbytery of Tygart's Valley convened in the Presbyterian Church at Mingo at 7:30 p. m., Tuesday, October 2, 1923.

The opening sermon was preached by the retiring moderator, Rev. H. L. Cathey, of Richwood, W. Va., after which the sacrament of the Lord's supper was observed, with Rev. W. C. Williams, of Elkins, and Rev. George H. Rector, of Sutton, distributing the elements.

Roll call showed the following ministers present and churches represented: F. H. Barron, Davis Memorial Church, Elder Judge James A. Bent; H. L. Cathey, Richwood, Elder W. J. Gayley; L. B. Hensley, Beverly, Elder Geo. Crawford; A. C. Powell, Elkins, G. H. Rector, Sutton, Elders F. L. Fox, Sutton; C. A. Wade, Burnsville; F. M. Ryburn, Davis, Memorial, Gassaway; W. C. Williams, Superintendent Home Missions, Elkins; Elders Howard B. Grant, Philippi, L. H. Buzzell, Gladys, A. S. Gear, Mill Creek, S. H. Wood, Mingo, Ray V. Willson, Parsons, Squire Isner, Midland; Walter McElfresh, Bower. In addition to these brethren Rev. O. N. Miles, stated supply of the Mingo Church was present.

Following the roll call, Hon. F. L. Fox, Ruling Elder in the Sutton Presbyterian Church was elected moderator, who by his strict attention to the business in hand, together with his ready understanding of parliamentary law, contributed much to the smooth transaction of the work of the meeting. To assist stated clerk Rev. L. B. Hensley, Elders H. B. Grant and Walter McElfresh were elected temporary clerks.

The entertainment committee under the able direction of Rev. O. N. Miles, and Elder S. H. Wood, of the Mingo Church, assisted by all the good people of the community had made ample preparation to care for all the representatives and visitors. Breakfast and supper were served in the various homes, while dinner was a picnic spread, served on a temporary table underneath the trees at the church. "The Standing Rule" was "six inches from the table, stay until you touch." It is said that many chickens entered the ministry, and that the vacancy so often reported, has at last been filled.

This Presbytery being preeminently one of Home Missions, the report of the Home Missions Committee, through the chairman, Rev. F. H. Barron, together with the discussions concerning the work of this committee occupied a large place in the meeting. To the Home Missions forces have recently been added the following:

Rev. H. G. Kenney, Parsons and Holly Meadows. Rev. Sterling L. Hunter, Coalton and Norton. Mr. Kenney comes from the First Presbyterian Church, Statesboro, Ga., and Mr. Hunter from The Church by the Side of the Road, Greensboro, N. C. Miss Ruby Sprinkle a graduate of the Assembly's Training School in Richmond, and a worker of experience has been employed and is at Gladys.

Wednesday was largely taken up with hearing reports from the various committees, both standing and permanent. Wednesday evening Rev. L. B. Hensley, of Beverly, preached the Presbyterian sermon, to a large and appreciative congregation, the subject being: Heaven.

Following the Presbyterian sermon, Rev. T. P. Allen, secretary of Stewardship for the Synod of West Virginia presented the work of the Presbyterian Progressive Program.

Commissioners to the next General Assembly at San Antonio, Texas, May 15, 1924, were nominated as follows:

Ministers—Principal, W. C. Williams; alternate, L. B. Hensley; elders, principal, Howard B. Grant; alternate, C. A. Wade.

All reports having been received and disposed of, all committees appointed, all business presented and concluded, Presbytery, after having voted a resolution of thanks to the people of Mingo for their lavish hospitality, and good fellowship, adjourned at 2:30 p. m. Thursday the 4th.

Davis Memorial Church, Elkins, was chosen as the place for the Spring meeting, to be held the last Tuesday in April, 1924. Cor.



Davidson—Advance copies of Miss Shaw's History of Davidson College are expected daily. The price is \$1.50.

It is expected that the Alumni Catalogue will appear before the Christmas holidays. The book will sell for \$1.50 cloth binding; \$1.25 paper back.

Events of special interest the current week (following Home-Coming week-end)—always including football and what pertains thereto—were first an address on Sunday morning by superintendent Joseph B. Johnston, who spoke about and in behalf of Barium Springs and too in a telling way, and secondly an illustrated lecture by Mr. Lex Klutz, class of '15, world traveler and student and Red Cross worker in the Near East Relief, who narrowly escaped death in the Japan earthquakes and who now both by his graphic recital of the story and by the pictures which he took of the cities in ruins and enveloped in flames thrills an audience wherever he speaks.

Union Theological Seminary, Richmond, Va.—Francis Makemie Hall is the name of a new apartment house which has just been completed by Union Seminary on the tract of land adjacent to the campus. It is named in memory of the first Presbyterian minister who located in the colony of Virginia, Rev. Francis Mackemie. It has four apartments of five rooms each, admirably arranged and completely furnished, with the exception of crockery, kitchen utensils and bed linen.

Many young men find after marriage that they have been called into the ministry. There are 21 married men in the present student body of Union Seminary. This apartment house is erected to provide comfortable quarters for such students, and is the fifth building owned by the seminary dedicated to these uses.

Of the four families occupying Francis Makemie Hall, two are from North Carolina, one is from Virginia, and one is from Tennessee.

The Society of Missionary Inquiry of Union Seminary was organized in the year 1818. This more than a century young society is a fine example of youthful vigor at this time after 105 years of continuous and efficient service.

Its name implies simple inquiry into missionary conditions. Its history is a record not of inquiry only but of vigorous effort to meet the needs disclosed. The organization for city mission work for this session has just been completed. On last Sunday afternoon one delegation went to work in the Sunday School at the State penitentiary; two other groups went—one to the County Jail and the other to the city jail Sunday morning; on Saturday afternoon still another group conducted street preaching services at the crowded corner of Fourth and Broad Streets; six groups have been assigned to conduct meetings each Monday at noon in six of the Richmond factories; one delegation goes to the boys' reformatory every Sunday afternoon, and another goes to the girls' reformatory once a month. The largest group does various forms of work in connection with the Seventeenth Street Colored Mission.

Two new moves are being made by the society this year. One is in the form of an organized committee to help the various young people's societies of the churches within reach of the seminary to organize and further expand their work; the other is a systematic presentation of the claims of the gospel ministry in the colleges of the South. This work has been done with some thoroughness in the Presbyterian colleges in the past; now it will be systematically and vigorously done in all the colleges.

The Finance Committee, which has a considerable budget for Home and Foreign Missions already, is planning to send delegates to the Indianapolis Student Volunteer Convention to be held December 28th to January 1st.

W. R. M.

Flora Macdonald College—On October 10th the delegates to the Y. W. C. A. Blue Ridge Conference gave a very interesting pageant illustrative of the real purpose and spiritual inspiration of the conference held at this famous mountain resort.

October 12th Madge Hardaway, president of the "Y" attended the executive committee meeting of the North Carolina Student Volunteer Union and made a missionary talk to the intermediate Christian Endeavorers.

Monday, October 15th, Miss Mamie McElwee, secretary of the Young People's Conference and Student Work spoke to the students in the college auditorium.

On October 17 Miss Edmonia Martin, a missionary from Brazil presented the conditions and needs of the country and stirred the hearts of the students with the stories of Brazilian life.

King College, Bristol, Tenn.—Dr. Tilden Scherer, president of King College, and Mrs. Scherer, left Bristol, on Tuesday for a two weeks' automobile tour of North Carolina. Dr. Scherer will visit some of the leading Presbyterian schools in the Appalachian section.

Dr. Scherer witnessed the King College "Mountain Tornado," and Lenoir College match, at Hickory on Saturday, October 20th.

On November 10th, when the annual meet of King College and Maryville elevens is held at Maryville, about 50 students, together with a number of faculty members, plan to attend the game, and if suffi-

cient interest is aroused in the event, a special railway coach will be provided.

King College, Bristol, Tenn.—The initial edition of the King College News has made its appearance under the editorship of Edward O'Dell, '24, and the business management of D. R. Greenhoe, '25. The Philothesian and Athenian Literary societies, the Y. M. C. A., the Student Fellowship Band, were well written up, the programs outlined for the coming year, and "The Mountain Tornado" featured.

The staff of the paper is composed of the following students: J. Edward O'Dell, Jr., editor; Wm. S. Thorington, associate editor; Dewey Greenhoe, business manager; William Painter, assistant business manager; Edgar A. Gobble, J. R. Garland, Malcolm Minnick, George R. Pierson, R. W. Gray, Foye DeHaven, R. W. Fitzgerald, Fred E. Reuning, Nelson Koehler, and George Peters, reporters.

Peace Institute is planning a series of lectures on Citizenship, to be delivered by the Governor, members of the Council of State, and others prominent in State affairs. Governor Morrison made the first address Monday evening, October 8th. His subject was "The Duties of the Governor of North Carolina."

The Governor pointed out and emphasized certain changes which if made would render the executive department more efficient, would give the chief executive officer greater power and at the same time establish more clearly a line of demarcation between the legislative, judicial, and executive powers of the State.

The Governor's address was well received by the Peace student body and faculty and he made a strong appeal to the girls to study governmental problems and duties so that they may become better citizens.

Secretary of State W. N. Everett is expected to make the next address.

The Pi Theta Mu Literary Society gave a reception for the new girls Saturday evening. Misses McLelland, Linton, Margaret Wright, Frances Walser and Blecka Cornelius were in the receiving line.

The Sigma Phi Kappa Literary Society entertained the new girls Saturday afternoon with a hay ride and a camp fire supper at Lassiter's Pond.

The Peace girls and faculty gave Mrs. Mary Fowler a birthday party on Thursday, October 11th. It was also in honor of her 19th year spent at Peace. A huge birthday cake was presented by the faculty, and the students presented her with cut flowers. Mrs. Fowler's 10 years at Peace has been full of service to the school.

Agnes Scott College—The members of the South Atlantic Council of the Young Women's Christian Association have been the guests of the college during the last week-end. Miss Victoria Howie, of Agnes Scott is the representative from Georgia in this Council.

The Senior Christian Endeavor meeting on October 14th at the Decatur Presbyterian Church was in charge of Agnes Scott girls. Among those taking part were Misses Frances Gardner, Decatur; Mary Ferguson, Madras, India; Ethel Littlefield, Blackshear, Ga.; Miriam Preston, Soonchun, Korea; Blanche Berry, Lexington, Va.; Josephine Bridgman, Newport News, Va.; Martha Chapin, Newport News, Va.; Mary Brown, Hendersonville, N. C.; and Elsa Jacobsen, Norfolk, Va.

President J. R. McCain has recently attended the meetings of the Synods of North Carolina, Alabama, and Georgia, speaking in the interest of Christian Education for young women.

Austin College—With the largest college registration in its history, Austin College has begun its Diamond Jubilee year under the most favorable circumstances. The registration of college students at the beginning of the long session has passed the 300 mark for the first time. All sub-freshmen work having been discontinued two years ago, the present student body includes only college students, and represents a considerable increase over any previous year in the history of the college. The registration for the entire year, including summer school and summer normal, and excluding duplicates, will approach 450.

Graduate students and those enrolled in the two upper classes constitute approximately 20 percent of the total registration. The sophomore class includes between 20 and 30 percent of the whole. The freshman class includes more than 40 percent. Of the latter, practically all are graduates of accredited high schools; the number of students admitted on the basis of entrance examinations has been unusually small. Approximately 50 percent of the entire student body are new students in Austin College, but not all are freshmen, there being a considerable number of transfers from other institutions who will rank higher than freshman.

That Austin College is continuing to have the fullest support from local territory is indicated by the fact that 116 students, or approximately 38 percent of the total number, are registered from Sherman. In the student body are representatives of six states and one foreign country. Fifty-four counties of Texas are represented.

WOMAN'S AUXILIARY

(Continued from page 6)

tion about the country, its people and customs. On adjourning the meeting, all were invited into the ladies' parlor where delicious sandwiches and punch were served, and everyone given opportunity to meet Miss Tate.

News of the Week

Efforts to prevent the recurring monthly rush of immigrants to American ports will be made by Chairman Farley, of the shipping board, at the forthcoming trans-Atlantic passenger conference in London, it has been announced. Mr. Farley will sail from New York on the Leviathan.

Virtually isolated by the greatest flood in its history, Oklahoma City sheltered her little army of refugees and waited for the muddy, turbulent expanse of the North Canadian river to recede and reveal the damage it has wrought. \$2,500,000 are preliminary estimates of city officers. Although the river has fallen approximately two feet from the 35 foot crest that swept down on the city, the swift waters were still swirling through streets heretofore considered immune. More than 2,000 of the 15,000 persons who fled before the flood still were homeless.

It is charged that President Coolidge is trying to sidestep the prohibition row. He is between Haynes, on the one side, and Secretary Mellon and Commissioner Blair, on the other. The dry leaders are determined to separate the prohibition unit from the internal revenue bureau. This was clearly indicated at the White House. The Pinchot attack jolted the calmness out of Mr. Coolidge, but it never loosened his tongue.

The American Cotton Association, in session in Columbia, S. C., finds that the average cost of production of cotton in all states is 29 cents. They set the minimum price of sale at 36 cents.

David Lloyd George, the wartime prime minister of Great Britain, in his first public address in this country, said: "I am not here on any mission, but let me say to you one thing, that until the United States of America, with its mighty influence, with its great power, with the moral command which it has in the world become because of its past with the great claim that you won by coming into the war without any selfish purpose but for a holy idea, sending millions of your best young men across to fight for liberty and for nothing else—until this great land casts its influence into the scales of peace, I despair of the future."

The Southern Power Company will be heard soon in their request for increase of rates. The corporation commission will give the Southern Power and its customers an opportunity to present the facts and argument of their divergent interests; and, after that, it is expected to increase the rates or refuse the increase as it finds the facts justifying.

The forces of Israel must mobilize against another war and rather "than throw a match into such a powder factory as the globe has become," forego their political hopes in Palestine, it was declared by Israel Zangwill, Jewish author and publicist, who spoke before the American Jewish Congress. He arrived from England recently. "There was a moment when a Jewish state might have arisen in Palestine," he said, "but the hour of destiny has passed."

Senator Dial, of South Carolina, is very much interested in the coming session of the senate committee on reforestation at Asheville. Failing to get a meeting at Spartanburg he feels that some benefit will go to his state from the North Carolina conference November 15-16.

Announcement has been made by the Federal Farm Loan Board that federal land banks would make a combined offering of \$47,000,000 in federal farm loan bonds. The securities, dated July 1, 1923, will bear 4 1-4 percent and will mature in 30 years.

After a session that lasted from 9:30 in the morning until 9:00 in the evening, the board of trustees of Lenoir College voted to reject the offer of Gastonia for the removal of the college from Hickory to Gastonia. They expressed their thanks and appreciation of the generous offer made by the people of Gaston county.

On October 19th distinct earth shocks were felt at nearby points between 2:30 and 3 o'clock, according to reports received at Asheville, N. C.

At Hendersonville and Saluda it was said the shocks were very perceptible, but not of sufficient intensity as to cause damage.

CHILDREN

LIKES HER TEACHER FINE

Dear Standard:
I am a little girl nine years old. I go to Gilwood to school. I am in the fourth grade in school and like my teacher fine. This is my first letter. I had better close. I hope my letter will reach the wastebasket.

Your little friend,
Mary Lee Johnston.

WHO ELSE HAS THIS BIRTHDAY?

Dear Standard:
I am a little girl five years old. I will be six the 17th of November. Who else has my birthday? I am going to school when I am six. Mrs. Barney will be my teacher. I have a kitten named Minnie, a pony named Prince and a shepherd dog named Shep. Miss Zoe Lazenby is my Sunday School teacher. I have the cutest little baby sister, named Margaret Lois, and three other sisters, Blanche, Hazel, and Lorene, and one brother, his name is Jacob, Jr.

Your little friend,
Louise Troutman.
Harmony, N. C.

DANGEROUS BED FOR KITTY

Dear Standard:
I am a little girl three years, and I have white curly hair. I go to church every Sunday I can. My Sunday School teacher is Miss Zoe Lazenby. Our pastor is Dr. Scott. I have a pet kitten named Snowball and my mother was about to burn it when she made a fire in the stove and it was in there. I have a doll too, her name is Beth.

Your unknown friend,
Lorene Troutman.
Harmony, N. C.

THE STORY OF A SMILE

There were five little brothers once who lived in the country. All day they lay in the warm field in the sun and grew. They looked much alike, for all were round and green. They were five little pumpkins which grew on a strong mother vine.

They were pleasant little fellows, except one. He was the largest and smoothest of all and should have been the jolliest; but he was not.

If the sun shone, this little brother would say: "It's too hot. I feel as if my skin would burst." If it rained, he said: "B-r-r-r! It is chilly. I feel myself growing soft."

Nevertheless, in spite of his troubles, the pumpkin kept on growing until he was so large and smooth that he was quite proud of himself.

By this time the brothers had turned a deep yellow. How they glowed among the green leaves!

They were so pretty that one bright afternoon some children who came into the field clapped their hands with joy. "What beauties!" they cried. "How big and yellow!"

They walked about and lifted the leaves from the pumpkin, patting them with their warm little hands. At last they stopped in front of the largest of the five brothers and cried: "This is the biggest! Let us take this one!" The pumpkin was very astonished at these words and very angry too. It did not suit him at all to have these children pull him about. He clung tightly to the vine, but it did no good. One of the boys took a sharp knife and cut away until with a great shudder the pumpkin was torn away from

the vine and lay blinking in the sun.

The children lifted him up and carried him toward the house, where they set him on a bench under some trees.

The pumpkin had no time to notice the strange objects about him, for he was too interested in what was being done to him.

The children had brought a sharp knife, and one of the boys was cutting a piece like a slice of pie from the middle of the poor pumpkin.

"What a fine nose," cried a little girl. "Now make his eyes."

The boy cut out two circles on each side of the nose, and the children laughed.

"Now I'll make his mouth," said the boy, and he began cutting very carefully.

The pumpkin felt that he was being made very ridiculous, for as the boy cut the children began to laugh merrily. Several grown people came out of the house, and when they saw the pumpkin they laughed too.

Then the boy cut the top from the pumpkin and hollowed out the soft flesh and the seeds. Some of the seeds he stuck into the mouth for teeth. The children were delighted.

They set the pumpkin on a fence post to dry; and when the four little brothers in the field saw him, they laughed and nodded at him.

The poor pumpkin was miserable. No one had ever laughed at him before. Now every one made fun of him.

That night the children put a candle in the pumpkin. When it was lighted, they said he looked splendid.

The pumpkin was glad to hear this; and when other children came, carrying other pumpkins carved like himself, he could well believe it, for they looked splendid indeed.

All these pumpkins were smiling broadly. As he looked at them the sad pumpkin could not help smiling too. He did not know that a smile was already on his face, but he did know that the pleasant words, the bright smiles of the others, and the warm glow within him made him feel happy.

"What a jolly old fellow!" cried a gentleman, and the pumpkin fairly beamed.

He found that when he smiled he felt so much better; so he kept right on smiling and settled down to enjoy the party. After that it seemed that the boys and girls were not laughing at him but with him, and he was happier than he had ever been in all his life because he was smiling all through.—By Christine Noble Govan, in *Christian Advocate*.

PETER, PETER, PUMPKIN EATER

"The pumpkin field looks pretty bare," said Farmer Barrow. "I've just sold Warner the last load."

"Oh, aren't there any pumpkins left?" asked Peter, dismayed.

Peter, a city boy, was visiting the country for the first time. He did not know much about farm products, but he did know that pumpkins have great uses—they made delicious pies, and they were fine Halloween playthings. For weeks he had been planning to make his first jack-o'-lantern; that was why he looked so anxious now.

"There are two left," the farmer answered, laughing. "I guess," he added, "you'll have to choose between jack-o'-lanterns and pies."

"That's so," said the farmer's wife. "I was going to make pumpkin pies for dinner tomorrow. But I can make apple pies instead."

Peter considered the matter. He did not like apple pies nearly so well

as he liked pumpkin pies. Still, he was very reluctant to give up those pumpkins. Before the last load was taken away he had gone out into the field and cut his initials on several of the big round fellows. That would not hurt the pumpkins, he knew, and "P. P." stood so plainly for Peter Phelps that the sight of them made his jack-o'-lantern seem secure.

He stood very still in the kitchen thinking about it. At length his longing for his favorite kind of pie got the better of him.

"Wouldn't one pumpkin be enough for the pie?" he asked.

"Suppose something happened to the other one?" the farmer said.

"I'll see that my mark is on it," Peter replied. "It will be safe."

So Mrs. Barrow made pies of one of the pumpkins, and the other was left in the field to grow as large as it would.

But alas for Peter's plans! When he ran down to the field on the thirty-first of October a sad sight met his eyes. Old Polly, one of the cows, had broken down the fence and was eating the Halloween pumpkin. She switched her tail with keen pleasure as she finished the last juicy mouthful.

Peter stopped short and stamped his foot angrily.

"Aren't you ashamed of yourself?" he cried. But that did not help matters. The Halloween pumpkin was gone. Peter walked sadly back to the house.

Good Mrs. Barrow was sorry for him. She found a tin box and punched eyes and a nose and a mouth in the top.

"There," she said, "that is the best I can do for you!"

Peter thanked her politely and walked off with the makeshift jack-o'-lantern under his arm. He did not feel very cheerful. It was almost sundown now, and soon all the other boys in the neighborhood would be out with jack-o'-lanterns, and none of the lanterns would have square faces.

He wondered why he had been so foolish as to think that merely putting his initials on a pumpkin would keep it safe.

"Those letters stood for pumpkin pies and for Polly's pumpkin," he said to himself ruefully, "just as much as for Peter Phelps."

In front of Warner's store he stopped short. There on the porch, right before him, he saw a sight that made him feel worse than ever—a great pile of golden pumpkins.

Peter gazed at the pile. "If I only had some money," he thought.

The storekeeper came and stood in the door. "My boy, you seem to have plenty of time on your hands," he said. "Suppose you run down to the post office and get my mail for me."

Peter willingly trudged away to the office, which was at the other end of the village.

"Well," said Mr. Warner as he took the mail a little later, "I suppose you might fill your overcoat pocket with apples by way of pay."

Peter looked at him. "There isn't any charge," he said gravely. Then, as he saw the storekeeper make a move toward the apples, he said:

"Would you just as soon let me have a pumpkin instead?"

"A pumpkin? Why yes," was the good-natured reply.

Two minutes later Peter was racing back to the farmhouse with a big yellow pumpkin under his arm. It was nearly dark by that time; he would have to hurry, he knew.

In the light of the kitchen window he stopped and looked at his prize.

"Whoopie!" he cried.

For there he saw, big and crooked but plain as daylight on the yellow pumpkin, his own initials!—By Roger Wingfield, in *Youth's Companion*.

THE ORIENTAL WELL

In India the well is a social institution. Here the women, escaping briefly the narrow routine of domestic life, gather to fill jars of red earthenware that roughly follow very ancient models, and to exchange the gossip of the day. In some villages there are wells for high-caste people and others for low-caste people. In some members of low castes must depend upon the bounty of their betters, who gain merit by filling gingerly the vessels of the defiling ones. But in all, the well is a center of life. So it is throughout the East. Daily, from Suez to the Pacific, millions of women fill millions of pitchers at wells and sources. If the poets and story-tellers are to be believed, many a romance, like that of Rebecca, has begun at the well. For though she may be closely veiled and shrouded in shapeless garments, a woman looks her best as she walks erect, with her jar on her head—erect and with stately dignity, for she would not waste a drop. The jar is heavy and fragile. The face under the full vessel often shows the strain of its weight and the ground about each fountain has its tale of broken pitchers to tell. No wonder the eastern woman is forsaking the earthenware vessel for the lighter and more durable petrol-tin. Comfort and picturesqueness, alas, are so often incompatible! Yet in the evening sun the tin is turned to silver and the graceful garments of the bearer show dazzling white or rich in color. And the eyes of the young men turn toward the village maidens as they pass to the well.—From *Living Waters*, by Elizabeth Titzel, in *Asia Magazine*.

WHAT'S IN A NAME?

In the morning he's a pirate, with a cutlas and a gun,

And we tremble at the flashing of his eye;

His name, as he informs us, is an awe-inspiring one:

"Lord Ferdinando Roderigo Guy!"

By ten o'clock our pirate has renounces his gory trade;

In armor new, he has a lance and shield;

He gallantly advances to defend a helpless maid,

And we know that bold "Sir Lancelot" has the field.

And next, a skulking savage, he is lurking in the hall,

Most alarming in his feather war array;

But he graciously assures us he will answer if we call

"Hawatha Mudjeekeswis Ojibway!"

As "Horatio Nelson Dewey" he's an admiral of parts,

And last in all his catalog of names Comes the very simple title under which he rules our hearts,

For when he's sound asleep he's merely "James!"

—Hannah G. Fernald, in "*St. Nicholas*."

"I have been twenty-five years in your employ today, sir!" "Quite right, Schmidt! And see how you have got on here! Only 100 marks (\$25) a month at first, and now you are getting 100,000 (\$1)."—Meggendorfer Blatter.

Marriages and Deaths

MARRIED

McLean-Kennedy—In Emporia, Va., by Rev. T. A. Painter, pastor of the Presbyterian Church, on June 17, 1923, Mr. John Flynn McLean, of Eagle Springs, N. C., and Miss Mary Frances Kennedy, of Quitman, Ga.

DIED

CLARENCE V. CAVITT

Clarence V. Cavitt was born in Robertson County, Texas, March 5, 1855. His father was Josephus Cavitt, who moved to Texas from Tennessee, and his mother was Catherine Ann Dunn, whose parents came directly from Ireland.

Mr. Cavitt attended college at Lebanon, Tenn., and at Hampden-Sidney, Va., and then graduated from Roanoke College, Salem, Va., in 1876. He attended Union Seminary, Virginia, for one year and then went to Columbia Seminary, South Carolina, where he graduated in 1879.

After being licensed by Brazos Presbytery he married Miss Bessie Harrison, of Goochland County, Virginia, and lived for several years on a ranch in Texas.

After the death of his first wife he married in 1889 Miss Elizabeth P. Johnston of Salem, Va., who now survives him.

In 1890 he took up again the work of the ministry and attended Austin Seminary, Texas, for two sessions.

In 1892 he supplied several churches in Missouri. In 1894 he was called to the pastorate of the church at Warren, Ark., ordained by Pine Bluff Presbytery and enjoyed a happy and successful pastorate.

Later he served the churches of Brenham, Texas, St. Joseph and Bunkie, La.

In 1907 he took work in Fayetteville Presbytery and served the churches of Mt. Pisgah, Broadway, Salem, and Barbecue.

In all his pastorates he was loved by the people and honored by the communities in which he lived. His work was successful, especially in its Sunday School and missionary efforts.

In 1910 he was taken with typhoid fever and suffered a relapse that left him in such physical condition that he was never able to take up his work.

He then made his home in Sanford, N. C., where he and Mrs. Cavitt endeared themselves to the people of the community, irrespective of church affiliations, by their friendly manner and high Christian character.

Mr. Cavitt possessed an unusually quick mind and a happy, buoyant disposition. His last years were spent in serving the community in any way he could.

In May, 1923 he was stricken with paralysis and for nearly four months was practically helpless and on September 6, 1923, Clarence V. Cavitt, minister of the everlasting Gospel and servant of his fellowmen, fell asleep.

The funeral service was held in the Presbyterian Church at Sanford, and the burial took place at old Buffalo cemetery.

"Mark the perfect man and behold the upright, for the end of that man is peace."

Robert Campbell Gilmore,
Committee.

T. M. ALLEN

Whereas it hath pleased Almighty God to remove from our number our beloved brother, T. M. Allen, be it therefore resolved by the Men's Bible Class of this church:

1. That our class, of which he was formerly the teacher, feels keenly the loss of his inspiring presence and wise counsel.

2. That the influence of his simple child-like faith and godly walk will be greatly missed by our church and this community.

3. That we would extend to his bereaved family our tenderest sympathy and would comfort them with our conviction of his readiness to meet the summons.

4. That our pastor be requested to read these resolutions from the pulpit, a copy be sent to his family, and another be given to the Presbyterian Standard for publication.

J. Ernest Query,

G. W. Russell,

M. C. Johnston,

D. C. Berryhill.

Committee.

Newell Presbyterian Church.

Story and Incident

THE BLUE CHINA DOG

On the very top shelf of the parlor mantle, above the mirror, sat the little china dog. He stared down at the girl enveloped in one of Grandmother Phillips' enormous gingham aprons, in an uncompromising manner, and Ursula, clutching her dust rag, glared back defiantly.

"If you think for one minute that I'm going to dust you, then you're mistaken! How they ever dusted you I'm sure I don't know—way up there out of reach. I haven't time to get a ladder from the shed. Anyway, I don't care how dusty you are!" And she fell upon a chair with her dust cloth, rubbing energetically. Somehow that little china dog rumbled her feelings. He had, from the very first day, made her feel that the whole thing she was undertaking was such an enormous, unfinished task, almost beyond her strength.

"They'll get you down at house-cleaning time," mumbled Ursula, at the table now. Then she drew in her breath sharply. House-cleaning time! Yes, it was the end of the summer, not the summer she had planned, but nearing the end of weeks of work and loneliness. Ursula whisked her duster over the window sills and pretended not to see the tear that splashed in the heavy gathers of the apron tied around her neck.

"They might have written and told me how it was," she said to herself with smarting eyes, "Cathy just wrote when they arrived saying it was so beautiful, the lake so big, and the motor boats—" Ursula choked a little as she put the last chair in place. The room was done at last. She straightened the braided rug before the parlor stove and hurried to the door. Just before she closed it after her, she glanced about the room. Everything was in order and just as grandmother would want it, except the little blue dog.

"Why are you staring down at me like that?" demanded Ursula. "Trying to remind me of something undone? You're out of my reach, like Dean Academy! You look as if you knew it, too, and gloated over it! You're gloating over something—I can see it!" And she closed the door hurriedly.

Last spring Ursula and Cathy and Ina Williams had resolved to go to Dean Academy. It had been their last term in the little country school, and the girls earnestly desired to get a better education. Dean Academy in the next large town offered a wonderful opportunity to earn a teacher's certificate. But how were they to get there without money? Then came the wonderful plan. At a certain fashionable summer resort they arranged to take places as waitresses in a small hotel. And when they were through, there would be enough money for Dean Academy.

It was almost time for the trio to start, when Ursula's mother received the letter from Grandmother Phillips. She had a very bad spell with her knee again, so bad that she couldn't get about the house. Being unable to afford hired help, couldn't Ursula come and stay until she was well again?

Ursula's mother had comforted. It would be only a few weeks, and then Ursula could go to the hotel and earn her Academy tuition.

But the weeks had deepened into months, and still Grandmother Phillips sat upstairs with her bad knee. Ursula never let her grandmother see that she was bitterly disappointed. In fact, she told her that she was glad to come and stay. She did not want her grandmother to feel that she was doing the work grudgingly. Nor did she work all the time. When the daily round was done, there was always time left for a stroll down in the little glade, where the brook hur-

ried over the pebbles, or to sit upstairs and listen to stories of long ago. Then Ursula forgot all about Cathy and Ina and the coming term at the Academy.

Ursula hurried to the kitchen. She peeped into the oven, critically examined a golden pie, and carefully took it out. She tried the potatoes and put the tea water on to boil. But all this was mechanical. All the time her thoughts ran: "Next week begins the term at Dean, and Cathy and Ina will be there! They've had so much fun all summer they haven't even had time to write me. Next week, when the term begins, I'll still be here, dusting the parlor and being stared at by that china dog. I believe he knows that the Academy starts next week; he smirked at me so this morning. The ugly little beast! I wish I could break him. I believe I would if he weren't out of my reach." She began to arrange a tray for the invalid.

Carefully she carried a tempting dinner upstairs, hastily putting on her best smile before she entered her grandmother's room.

"That smells good, Ursula," declared grandmother as the girl arranged the dishes on a small table before the aged woman. "You're a good cook, and a fine, conscientious worker."

Ursula flushed, for the thought of the blue china dog, undusted, would force itself in. Then gently she asked, a great hope in her heart: "How's your knee, Grandmother? Have you tried to walk today?" Oh, the tre-

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mendous hope that the knee had suddenly improved, that she might go home, and in one short week desperately hunt for means to attend the Academy.

"Worse, Ursula," answered the old lady after a sip of tea. "I do believe we're going to have a rainy spell."

With black despair in her heart, Ursula murmured, "I'm sorry, but it may suddenly get better, you know."

"It'll be weeks before I'll be able to be about as usual. I can tell by the feel of it, my dear."

Ursula sat down limply on a chair. It was her custom to keep her grandmother company while she ate. Either the invalid had a good appetite, or she ate very slowly, but it seemed ages before she finally finished.

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"Is everything in order downstairs?" asked the old lady. It was her daily question after dinner.

"I've cleaned up as usual," answered Ursula.

"How's the parlor?" asked the old lady sharply, "I'm particular about the parlor, you know. Everything dusted? You never can tell when some one will drop in."

Ursula could not answer. She saw too plainly the blue china dog undusted. So she asked a question instead of answering one. "Did Hamby have a letter for me when he brought the mail bag?"

"None for you, Ursula," answered Grandmother, "but one for me from your Aunt Nelly. She is coming home to take care of me. Where are my glasses, Ursula? Get them and I'll read what she says. I think she's coming tonight."

Ursula was too dazed to speak. Mutely she found the desired glasses. Aunt Nelly coming tonight! Why—why that meant she could go home. Yet even if she did go, how could she raise enough money in one short week to cover a whole long term? It was too late, too late! Oh, why couldn't Aunt Nelly have come sooner?

"Let me see," Grandmother was saying, as she glanced over the letter. "Yes, she comes tonight after supper. And then, my little housekeeper, your duties will be over! You can go home whenever you want, but I'm hoping, child, that you'll stay a little while. It will be lonely without the patter of your feet and the sound of your voice."

Ursula came close and laid a slim arm around the old lady's stooped shoulders, but she couldn't say a word. Grandmother patted her cheek. "You've been a good girl and a cheerful, conscientious worker, dear. Now take down the tray and eat your dinner, and when your dishes are done and everything is in order, come back to me. I have something for you."

"Grandmother!" Ursula could hardly speak. Her eyes glittered with a wonderful, new-born hope. A present! Oh, could it be possible that Grandmother would give her the necessary money for Dean Academy? The hands that carried down the tray actually shook.

It was quite impossible to eat any dinner, though Ursula made an effort to choke down a few mouthfuls. The present! She was almost positive it was what she hoped for. Queer that not once during the summer had she thought such a thing possible. After all, was it possible? "Grandmother Phillips is too poor to give you the tuition charges," something seemed to say to her. "Oh, how could I ever think of such a thing?" she moaned to herself. "I know she can't. But then, she said she had something for me! I've never said much about Dean Academy to her, but maybe mother wrote."

There was a big temptation to stack the dishes and rush upstairs. Then, remembering the little china dog, never dusted all summer, she made herself, by sheer force of will, wash them. Never had dishwashing seemed such an endless task. Several times she came near dropping a plate, and the more she hurried, the harder to clean the kettles seemed.

Finally the last dish was put away and the kitchen hurriedly swept. She flew upstairs, hastily bathed her face and trembling hands, smoothed her hair, and, trying very hard to breathe naturally, went to her grandmother's room.

There was the old lady in her chair, fast asleep! Ursula thought she must scream, but instead she sat down on a little stool and waited,

her hands clasped tight together in her lap, her lips moving nervously.

In about 20 minutes, which, to Ursula seemed fully so many hours, Grandmother stirred, opened her eyes, and smiled at the girl.

"Everything in order?" asked the

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old lady, as usual. "We want everything neat for Nelly. Now draw your chair a bit nearer, my dear. That's it. Now, Ursula, I want to tell you how pleased I've been with everything you've done here. I never in the world could have gotten along with-

"THE DAYSPRING FROM ON HIGH"

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out you. No hired housekeeper and nurse would have done so well, nor been so kind, dear child."

Ursula flushed happily and a little guiltily.

"I've enjoyed having you, my dear," went on Grandmother calmly, "and I want to give you a little something before you go, a funny little present, but one I think a great deal of, Ursula. I never could give it away, but you shall have it." Grandmother stopped a moment for breath and Ursula grew a little pale. Could she be mistaken, after all? "Now, if I had lots of money I'd reward you handsomely. But remember that what I am giving you was always very precious to me." Ursula got up from the stool; she felt that she was smothering. "Down in the parlor," went on the old lady softly, "away up on the mantel, if a dear little blue china dog. He was given to me when I was a little girl and I want you to have him and take him home with you."

Ursula stumbled out of that room and into her own, where she flung herself across the bed and smothered her long, racking sobs in the big pillows. Oh, that miserable little china dog! No wonder he had smirked at her this morning! She'd never take him home with her—never. She'd go downstairs this very minute, get the ladder, and dash him to the floor in a thousand pieces. Never again would he bother her!

She jumped off the bed, hot with rage and disappointment, and flew downstairs to the shed. She dragged the big stepladder out and took it into the parlor. She looked up at the top of the mantel, where sat the little china dog gazing down at her. Ursula hesitated. "I won't break you, but I'll leave you up there, undusted.

Good-by! I'm going up to pack my things, but I shall not take you along."

Ursula started to walk upstairs, stopped, conscience-stricken. Grandmother would be coming downstairs one of these days, and then she would see the little china dog still high up on the mantel. She would know then that her granddaughter had put a mercenary value on services that should have been given in love. Burning shame filled Ursula's heart, and she sank down on the lowest step. What mattered Dean Academy, after all, compared to losing the respect and love of her grandmother?

Up the ladder she climbed until she could reach the little dog. He was quite heavy. In fact he rattled, and there was a slit on the top of him. Ursula's eyes opened wide. Hastily she poked a hairpin into the slit and brought out an old green bill with a V in the corner! Ursula almost tumbled down the ladder. There were others inside.

She was upstairs, her head and the little china dog in Grandmother's lap. "Oh, did you know, Grandmother, did you?" she asked.

"Why, of course," laughed the old lady. "I put pennies and dimes and bills in that dog for years and years, and I just never could make up my mind to break him to get the money. There must be quite a sum in him, Ursula, and it's yours. You're to break the little blue china dog, dear."

Ursula sat up straight, her cheeks flaming. "Never! I'm going to keep him as long as I live! Now I know why he smiled. O Grandmother, I hated him! It seemed as if he knew I wanted to go to Dean Academy, and there he sat smirking at me. I haven't dusted him all summer long."

finished Ursula with a breathless gasp.

Grandmother Phillips laughed. "Well, I should hope not! We never do. I put him up high so that no one could reach him. I wash him very carefully myself twice a year at housekeeping time. Now, break him, Ursula and we'll count the money. I hope there's enough for a couple of years at the Academy."

But Ursula pressed grandmother's hand against her cheek, and never made a move to break the little blue china dog. "He's mine, and I'm going to keep him all my life."

When Aunt Nelly arrived quite late that evening, there sat Ursula at Grandmother Phillips' knee, with a hairpin and oceans of patience, drawing out bills and shaking coins out of the little old blue china dog, while the old lady dozed comfortably.—Lily Waudel, in Forward.

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THE MODERATOR'S PLEA

REV. ALEXANDER SPRUNT, D. D.

Charleston, S. C.

We shall all agree, very likely, that there are no more willing and faithful workers for the Master and His Church than our noble band of Missionaries, and, maybe, there are none more ready to deny themselves for His sake. With many of them, their whole career is a life of self-denial, from beginning to end. But is it really necessary that they should be hampered in their usefulness and subjected to the trials and distresses of body, mind and soul which is the common lot of the average missionary of our Church? There is scarcely a single honest member of our Church anywhere who believes we could not do more for them and for their efficiency and comfort. The movement to provide an Equipment fund for our wider usefulness and success at home and abroad is certainly wide, and an intimation of better things. May we all endeavor to carry it on to a glorious fruition, and may the day soon come when there shall be no lack.

Durham, N. C., July 25, 1923.

Dr. M. E. Melvin, Gen'l Sec'y.
Chattanooga, Tenn.

My dear Dr. Melvin:

The Session of this church has voted unanimously to assume, for this congregation, the amount of \$7,200.00 of the Assembly's Equipment Fund; the same to be devoted to the erection of a Bible School building at Soonohun Station, Korea, said amount being the estimated cost of such building.

The late George W. Wette, a beloved Ruling Elder and Superintendent of our Sabbath School was deeply interested in that work, and after visiting that field, pronounced it the best investment of his life; as this fund is to largely come from our Sabbath School it will be in loving remembrance of him from the many young persons brought under his helpful influence.

It is understood we are to have three years, more or less, in which to pay same.

Very sincerely,

David H. Scanlon
David H. Scanlon

S/M.

IT WILL TAKE CAREFUL PREPARATION TO RAISE \$500,000 ON DECEMBER 2nd.

Our Church Can Do It If We Give Them Facts. Will You Help?

The General Assembly's Stewardship Committee
410 Times Building, Chattanooga, Tenn.

THE MOST URGENT EQUIPMENT NEEDS OF OUR HOME AND FOREIGN FIELD

To Be Met By an Offering First Sunday in December By Action of General Assembly
 WILL YOUR CHURCH OR YOU ASSUME ONE? (A Star (*) Opposite an Item Indicates It Has Been Taken)

Write the General Assembly's Stewardsnip Committee, 410 Times Building, Chattanooga, Tennessee

Group I—Foreign Missions	
AFRICA	
LUEBO	
Dormitory for Girls (one unit)	\$ 1,450
Dormitory for Boys (one unit)	1,450
Water supply equipment	3,000
MUTOTO	
Hospital	\$ 7,000
Saw Mill	3,500
Dormitory for Girls (one unit)	1,450
Dormitory for Boys (one unit)	1,450
BULAPE	
Dormitory for Girls (one unit)	\$ 1,450
Church Building	2,500
Storage House	800
Water supply equipment	1,000
BIBANGA	
Water supply equipment	\$ 1,000
Storage house	800
NEW STATION	
Missionary Home	\$ 2,500
Clearing and improving new site	700
Store house for supplies	800
Ford truck for transport work	1,000
INSTITUTIONS	
Bible School Building	\$ 3,100
Morrison Memorial School	
Dormitory	2,500
Carson Industrial School improvements	2,500
STEAMER LAPSLEY	
Steam winch equipment	\$ 2,500
EAST BRAZIL	
LAVRAS	
Charlotte Kemper Seminary	\$ 50,000
1 Residence	4,000
OLIVEIRA	
1 Residence	\$ 4,000
VARGINHA	
1 Residence	\$ 4,000
NORTH BRAZIL	
PERNAMBUCO	
Agnes Erskine Evangelical College:	
Auditorium	\$ 10,000
Complete the dormitory	3,000
Wall enclosing grounds	2,000
Residence	10,000
GARANHUNS	
Residence	\$ 6,000
Printing office linotype	6,000
Boys' School	35,000
WEST BRAZIL	
DESCALVADO	
Enlargement of printing press	\$ 2,000
Ford car	1,000
BRAGANCA	
Church Loan Fund	1,000
S. SEBASTIAO	
Ford car	\$ 1,000
Residence	4,000
JUQUIA RIVER	
Gasoline launch and residence	\$ 2,500
GOYAZ	
Residence	2,500
GUAXUPE	
Mission Hall	\$ 1,000
Two Mission Schools	20,000
Patrocínio	6,000
Passos	6,000
Paracatu	7,000
IGUAPE	
Chapels	\$ 3,000
MID CHINA	
SOOCHOW	
DuBose Memorial Church	\$ 12,500
5 Chapels @ \$1,200 each	6,000
1 Native Pastor's Residence	400
Geo. C. Smith Girls' School	5,150
Model Day School	1,000
X-Ray machine	2,500
Elizabeth Blake Hospital	35,000
HANGCHOW	
Hangchow College	\$ 20,000
Evangelistic equipment	14,750
KASHING	
High School Teacher's Residence	\$ 2,500
High School Gymnasium	1,000
Girls' School	10,000
Doctor's Residence	3,000
Hospital	12,500
Evangelistic equipment	5,000
Machinery and wiring for station	3,000
KIANGYIN	
Evangelistic Equipment—City Church and Chapels	\$ 5,750

CHANGCHOW OUTSTATION	
Land and evangelistic equipment	1,500
NORTH KIANGSU—CHINA	
CHINKIANG	
1 Residence	\$ 3,750
Boys' School	12,500
City Church	4,000
Country Chapels	3,000
Day Schools	2,000
Chapel	2,000
HAICHOW	
2 Residences @ \$3,750 each	\$ 7,500
Women's School	2,000
Boys' School	7,500
Country Chapels	10,000
Girls' School	5,000
City Chapel	3,000
City Center	3,000
Land and walls	7,000
HSUCHOUFU	
City Church	\$ 4,750
Country Chapel	1,000
Women's Hospital	5,000
HWAIANFU	
2 Residences @ \$3,750 each	\$ 7,500
Girls' School	5,000
Boys' School	5,000
Country Chapels	3,000
Dispensaries	3,000
SUTSIEN	
Residence	\$ 3,750
Hospital	10,000
TAICHOW	
2 Residences @ \$3,750 each	\$ 7,500
Boys' School	2,500
City Church	3,500
Country Chapel	2,000
Hospital	5,000
Day Schools	2,000
TSINGKIANGPU	
Residence	\$ 3,750
Girls' Schools	2,000
Boys' School	5,000
Country Chapels	1,000
Day Schools	1,500
YENCHENG	
2 Residences @ \$3,750 each	\$ 7,500
Girls' School	10,000
Country Chapels	1,000
Hospital	7,500
Day Schools	1,000
Walls	2,000
North Kiangsu College	40,000
JAPAN	
TOYOHASHI	
2 Residences @ \$8,500 each	\$ 17,000
Gospel Hall	7,000
Kindergarten	4,000
OKASAKI	
2 Residences @ \$7,500 each	\$ 15,000
Gospel Hall	15,000
Kindergarten	3,500
NAGOYA	
3 Residences @ \$8,000 each	\$ 24,000
2 Kindergartens @ \$4,500 each	9,000
Kinjo College	100,000
GIFU	
1 Residence	\$ 7,000
Gospel Hall	15,000
KOBE	
1 Residence	\$ 10,000
Evangelistic Work	10,000
Balance due on Theological Seminary lot	3,575
OSAKA	
House and lot	\$ 9,000
TOKUSHIMA	
Evangelistic Hall	\$ 15,000
1 Residence	7,000
SHIKOKU	
Boys' School	\$ 150,000
TAKAMATSU	
Gospel Hall and Kindergarten	\$ 15,000
MARUGAME	
Gospel Hall	\$ 10,000
Kindergarten	3,000
KOCHI	
Carrie McMillan Home (still due)	\$ 15,000
SUSAKI	
Balance on Residence	\$ 4,500
Kindergarten	3,000
KOREA	
CHUNJU	
Nurses' Residence	\$ 4,000
Bible Institute equipment	400
Septic tank	800

Medical—	
Remodeling and equipping nurses' quarters in hospital	910
25 Beds @ \$60 each	1,500
Infectious Ward	3,000
Electric lights	350
Country School equipment	440
Roads and bridges	400
Girls' School	10,000
(Ask for itemized list.)	
Boys' High School	\$ 70,000
(Ask for itemized list.)	
KUNSAN	
Bible Class Building	\$ 7,000
Nurses' Cottage	5,000
Hospital—Addition to Dispensary	1,500
Water and lights for station	2,000
Evangelists' Secretaries' Houses	1,000
Additional land for hospital	2,000
Men's Ward	1,000
Women's Ward	1,000
Laundry for Hospital	500
Kitchen for Hospital	500
Girls' School—Additional land	1,000
Boys' School—Physics and Chemistry equipment	2,500
KWANGJU	
2 Residences for Male Evangelists @ \$5,000 each	\$ 10,000
Land for residences	725
Grading for 4 residences	300
Bible Class Dormitory	1,500
Water supply	2,000
Electric lights	1,000
Korean Secretaries' homes, 3 @ \$300 each	900
Foreign School equipment	400
Stables, outbuildings and sewage disposal	800
Fences and roads	300
Country School equipment, 20 @ \$100 each	2,000
Boys' Schools	14,300
(Ask for itemized list.)	
Girls' School Dormitory	2,500
MOKPO	
Land for residences	\$ 1,000
Boys' School	11,200
(Ask for itemized list.)	
Girls' School equipment	2,000
Infectious ward	500
Korean Doctor's house	400
2 Automobiles (for Evangelists)	2,400
X-Ray machine	1,500
MEXICO	
URUAPAN	
Property	\$ 7,500
ZITACUARO	
Graybill Memorial School	\$ 10,000
Chapels	1,000
MORELIA	
Hospital repairs and equipment	\$ 4,000
Residence	6,000
CHILPANCINGO	
Residence	\$ 6,000
CUERNAVACA	
Residence	\$ 6,000
MEXICO CITY	
Residence	\$ 8,000
ZUMPANGO	
Chapel	\$ 250
TLACOTEPEC	
Chapel	\$ 400
TIXTLA	
Chapel	\$ 750
TOLUCA	
Social Center	\$ 500
Chapels	1,000
Residence	6,000
PATZCUARO	
Property	\$ 2,000
Group II—Assembly's Home	
Missions	
INDIAN MISSIONS	
Apparatus	
Oklahoma Presbyterian College	\$ 5,000
Church	
Goodland School	3,500
Manse	
Indian Superintendent	3,000
MOUNTAIN WORK	
Highland School, Guerrant, Ky., School Building (founda-	

tion laid) to complete	\$ 35,000
Stuart Robinson School, Blackey, Ky.	
Furnishings for 3 new buildings	5,000
Principal's Home	4,000
Church Building	10,000
Heidelberg, Ky.	
Church Building	3,500
Boys' Dormitory (frame)	5,000
Whitesburg, Ky.	
Manse	2,500
Mount Victory, Ky.	
School Building	10,000
Dormitory (frame)	5,000
Quicksand, Ky.	
Home for Mountain Evangelist	4,000
Blue Ridge Academy	
The Hollow, Va.	
Boys' Dormitory (frame)	5,000
Church Building	5,000
Smoky Mountain Seminary, Moraine, Tenn.	
Church Building	2,500
Mount Sterling, N. C.	
Dormitory	3,500
Church Building	2,500
Lewiscot Presbyterian League School Building, Va.	10,000
NEGRO MISSIONS	
Stillman Institute, Tuscaloosa, Ala.	
Kitchen and Domestic Science Building	\$ 30,000
TEXAS-MEXICAN MISSIONS	
Girls' School (to supplement gift of Auxiliary)	\$ 25,000
Church Buildings:	
Corpus Christi	3,500
Kingsville (to enlarge)	1,500
San Marcos	3,500
Galveston	3,000
Magnolia Park (Houston)	2,000
Austin	5,000
San Antonio (Sunday School addition)	5,000
Fort Worth	3,000
Waco	3,000
Chapels	
Freemont	1,500
Gonzales (Repairs)	500
Taylor	500
Ebenezer	750
Rosebud	1,000
Calvert	1,500
Mart	1,000
San Gabriel	750
Wichita Falls	1,000
Manses	
Taylor (repairs and enlarge)	\$ 250
Beeville	1,500
Victoria	2,500
Houston	3,500
FOREIGN WORK	
Italian Church, New Orleans	\$ 15,000
French Chapel, Bayou Blue	2,500
French Chapel, Avery's Island	2,500
French Chapel, Adeline	2,500
CHURCH BUILDINGS	
Meterie Ridge, La.	\$ 5,000
Kansas City, Mo., Northeast Church (loan)	25,000
Kansas City, Mo., Southeast Church (loan)	25,000
St. Louis, Mo., New Church (Suburban)	15,000
DeQuincy, La, Church	2,500
Leesville, La., Chapel	1,000
Sulphur, La., Chapel	1,000
Jennings La., Chapel	1,000
Yokum, Texas	10,000
Yorktown, Texas	5,000
Lulling, Texas	3,000
Cotulla, Texas	5,000
Toyah, Texas (destroyed by cyclone)	3,500
Ft. Stockton, Texas	15,000
Nacogdoches, Texas	15,000
Munday, Texas	5,000
Haskell, Texas	5,000
Ft. Worth, Riverside	3,000
Ft. Worth, Polytechnic	5,000
Lufkin, Texas	8,000
El Paso, Texas (new)	7,500
Lubbock, Texas	5,000
San Antonio, Texas (new)	10,000
Sulphur, Okla.	5,000

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable condition due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

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Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

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Gray's Ointment
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Sparkles

Did Not Return Her Bow

Mrs. Flatbush—"Who is that woman you just bowed to?"

Mrs. Bensonhurst—"Oh, she's my next door neighbor."

"But she didn't return your bow."
"No; she never returns anything."
—Selected.

The London cockney, who leaves off his h's from some words and adds them to others, is the constant sport of newspaper and magazine writers. Here is a recent example from Tit-Bits: A district visitor was calling on Mrs. Harris, a new arrival in the village.

"You seem to have a good many children, Mrs. Harris," said the visitor.

"Yes, mum," she replied, "and what's more, all their name begin with haitech. There's 'Uberty, my oldest. Then comes 'Ilda, 'Arriet and 'Orace. Then there's 'Arnold and 'Arry and 'Ector and 'Onoria. They're all haiteches—all except the baby, and we christened her Holive."

Sibilant Praise

There was a commotion in the rear of the theatre, and the usher was seen ejecting a man. The man was sputtering angrily when the manager of the theatre came into the lobby.

"Why did you eject this fellow?" asked the manager.

"He was hissing the performance," replied the usher.

"Why did you hiss the performance?" asked the manager.

"I d-d-d-didn't h-h-hiss," sputtered the man. "I m-m-m-merely s-s-s-said t-t-to m-m-my f-f-f-friend beside me, 'S-S-S-S-Sammy, is-s-s-n't the s-s-s-s-singing s-s-s-s-superb?"—Ex.

"The doctor says he'll remove my appendix for fifteen hundred dollars."

"Oh, George, I'd much rather have a touring-car."—Life.

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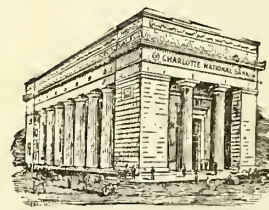
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E. L. KEESLER,
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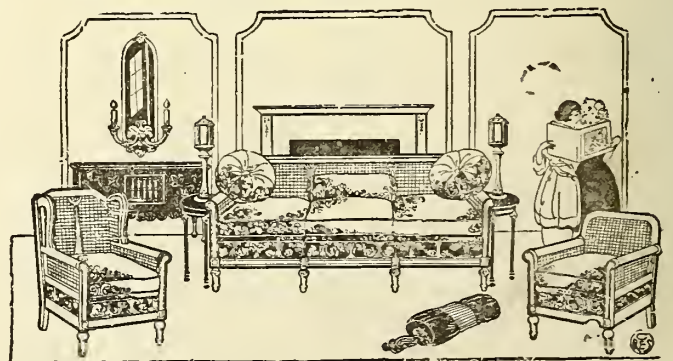
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PRESBYTERIAN STANDARD

A Religious Newspaper for the Family



Representing the Presbyterian Church in the U.S.

Rev. J. R. Bridges, D.D., Charlotte, N. C., Editor

Rev. R. C. Reed, D.D., Columbia, S. C., Editor

Vol. LXIV

CHARLOTTE, N. C., OCTOBER 31, 1923

No. 44

GETTING RESULTS

and

GETTING GOLD

Read

Page

15

THEN

ACT

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A CHANCE FOR

EVERYBODY

SUBSCRIPTION PRICE, \$3.00 PER YEAR, IN ADVANCE
REV. W. L. BOGGS, Circulation Manager

PUBLISHED EVERY WEDNESDAY AT CHARLOTTE, N. C.
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EDITORIAL

SOUTHERN PRESBYTERIANS

THE ten Synods which severed their connection with the Old School Assembly in 1861 were for the time being in an anomalous and acephalous condition. Each was an independent entity. But they were closely drawn together by community of views, sympathies, and interests. Hence immediate steps were taken to integrate into a General Assembly. By correspondence among the leaders, arrangements were made for holding a convention in Atlanta, in August of 1861. This convention sent overtures to all the Presbyteries, asking them to appoint commissioners to meet on the 4th day of December, 1861, in Augusta, Ga., to organize a General Assembly. The Presbyteries took action as requested; and at the time and place appointed, 93 commissioners, 55 ministers and 38 ruling elders, met together in the First Presbyterian Church. Dr. J. N. Waddel nominated Dr. Francis McFarland, from the Synod of Virginia, for temporary chairman. The nomination was approved. On taking the chair, Dr. McFarland proposed that Dr. B. M. Palmer, of New Orleans, should preach the opening sermon. This proposal was cordially accepted by all the commissioners. It is not to be supposed that Dr. Palmer was taken by surprise. He knew to a moral certainty quite awhile beforehand that he would be called on to render this service. He loaded his gun accordingly, and it goes without saying that he put in a heavy charge. His text was Eph. 1:22, 23: "And gave Him to be head over all things to the church which is His body, the fulness of Him that filleth all things." We will give but one short passage, as a specimen of the thunderbolts which he hurled: "But a little while since it was attempted in the most august court of our Church to place the crown of our Lord upon the head of Caesar—to bind that body which is Christ's fulness to the chariot in which Caesar rides. The intervening months have sufficiently discovered the character of that state under whose yoke this church was summoned to bow the neck in mute obedience. But in advance of these disclosures, the voice went up throughout our land in indignant remonstrance against the usurpation, in solemn protest against the sacrilege. And now the Parliament of the Lord's freemen solemnly declares that by the terms of her great charter none but Jesus may be King in Zion. Once more in this distant age and in these ends of the earth, the Church must declare for the supremacy of her head, and fling out the consecrated ensign with the old inscription, 'For Christ and His crown.'"

This sounds like a thunderous echo from the glens of Scotland, when the Stuart kings were trying, by the use of Caesar's weapons, to force Episcopacy on the church of our forefathers. Note well the doctrine preached; it is that the Church of the Lord Jesus Christ owes loyalty to no earthly power "that none but Jesus may be King in Zion." This goes deeper than Dr. Hodge's protest. That protest acknowledges the obligation of the Assembly to express "loyalty to our country." It merely denied the right of the Assembly to decide for all its members to which country their allegiance was due, and to make that decision virtually a condition of church membership. Dr. Palmer proclaims the doctrine that for the church to pledge its loyalty to any civil government is to take Christ's crown and place it on Caesar's head.

At the conclusion of the sermon, the Assembly was organized, Dr. McFarland still presiding. The roll was called, and the commissioners were enrolled. Their first act was to elect Dr. B. M. Palmer moderator. Then they elected Dr. John

N. Waddel stated clerk, and Dr. Joseph R. Wilson permanent clerk. The Assembly adopted the Westminster Standards as its constitution, and chose as its name The Presbyterian Church in the Confederate States of America.

It is quite a common propensity to magnify the glories of the past in comparison with the present. But we believe it is only just to history to say that our Church at the time of its birth was blessed with a number of great men unequalled at any other period in its history. At the head of the list stood James H. Thornwell. He was pronounced by John C. Calhoun the "greatest mind on the American continent." As a philosopher he ranked with Sir William Hamilton; as a metaphysician with Jonathan Edwards; his eloquence was compared to that of Demosthenes; and as a theologian, his name is worthy a place by the side of the greatest of the past. All his transcendent gifts were laid with adoring reverence at the feet of his Saviour. Second only to him, and scarcely second to him, was Benjamin M. Palmer, whose massive mind and lofty eloquence put him among our nation's most illustrious sons. He made for himself the place of first citizen of New Orleans, and by the wisdom of his counsels and the majesty of his Christian character wielded a power to which all classes paid homage. Next to be mentioned is the name of John Leighton Wilson. He won wide recognition by his heroic labors in "Darkest Africa." He wrote a pamphlet which, falling into the hands of Lord Palmerston, Prime Minister of England, had a large influence in suppressing the slave trade. In later years, first as Secretary of the Board of Foreign Missions of the undivided church, and afterwards as the first Secretary of our Executive Committee of Foreign Missions, he came to be recognized as a leading missionary statesman. Joseph R. Wilson, elected by the first Assembly as permanent clerk, was richly endowed with various gifts. He was notably handsome, an intellectual countenance, a broad forehead, and eyes that would have been piercing had they not been usually twinkling with merriment when in conversation. As a preacher and writer and man of wide culture, he ranked high. Perhaps, however, his most lasting distinction will be due to his being the father of our great President, Woodrow Wilson. It would be unpardonable not to give special notice to Charles Colcock Jones. He was one of the choicest spirits of that generation. His intellectual gifts and attainments were of high order; but the one thing that marked him off from others was the sweetness and saintliness of his character. Inheriting an ample fortune, he devoted the greater part of his ministerial life to preaching to the negroes and ministering tenderly and sympathetically to their needs. He did this not only at his own expense, but at the sacrifice of honors which an appreciative church wished to thrust upon him.

Other names are found on the roll of that first Assembly that deserve to be signalized, such names for example as those of John N. Waddel and John B. Adger, one a distinguished educator, and the other an accomplished historian. But we cannot go further into detail. Only three names of great prominence are missing—R. L. Dabney, M. D. Hoge and Stuart Robinson. Doubtless their absence was due to insuperable obstacles. It was not by accident that the average ability of the first Assembly was so high. Knowing that this Assembly would be epoch-making, a land-mark in history, the Presbyteries made a point of sending their ablest men. Superior ability was not confined to the ministers; among the ruling elders of that Assembly was found some of the finest legal talent in the South.

Thus the Southern Presbyterian Church was launched and started on its career. The war-clouds were hanging in heavy folds over the land, and the greatest civil strife in the history of the world was already in its first stages.

MECKLENBURG PRESBYTERY

The opening day for the meeting of Mecklenburg Presbytery was too stormy for even an editor, and therefore the Presbytery was constituted without the blessing of his presence. On the second day, however, he was on hand and stayed by his comrades till dewy eve, when the final adjournment was had.

Rev. W. C. McLaughlin, missionary in China, was made moderator, and conducted the business with efficiency. This Presbytery has "a gentleman's agreement" to honor its returned missionaries by placing them in the moderator's chair whenever possible.

The proceedings of the first day will have to be gathered from the official report, but as to what was done on Wednesday, the writer is ready to vouch for the accuracy of this report.

Rev. A. W. Crawford in a clear and forcible manner set forth the work of Home Missions in Synod. We have often spoken of the excellent work done by this committee within our bounds. A comparison of our Home Mission work with that of any other Synod in the Assembly will show that we have made more progress within the last few years than any other.

Three young men were received under the care of Presbytery as candidates for the ministry—Claud McIntosh, of the Tenth Avenue Church, and Jack Hand, of the Second Presbyterian Church, both of this city, and T. F. Grier, of Central Steele Creek. Rev. J. G. Garth, at the request of the moderator, delivered the charge to the candidates, which was timely and in fine spirit.

The interests of Queens College then occupied the attention of Presbytery. There were present, besides Dr. Frazer, the president, and Rev. J. J. Walker, the financial agent, five of the trustees and the president of the board. Dr. Frazer brought in a most encouraging report. There are present this year 268 boarders and day pupils. Dr. Frazer made a most feeling address and was followed by Rev. J. J. Walker. A. E. McCausland, one of the trustees, made a strong speech, which evidently impressed the Presbytery. The point stressed by Dr. Frazer and those who followed him was that, according to the present status, a graduate of this college, if she chose teaching as her profession, would have to take \$33.33½ less than a graduate of a State school or of a school of the A-grade.

Presbytery as a result of this discussion agreed to give 10 per cent of all contributions to educational institutions, and of this 10 per cent 20 per cent will go to Queens. This will enable the college to stand among the A-grade schools, so that her graduates will receive pay equal to that of any school.

Mr. J. B. Johnson, manager of Barium Orphanage, made an encouraging report of conditions there. He urged the pastors to take up the special Thanksgiving offering, but not to credit it to the budget.

The Standard was commended and recommended to the members of our churches.

The Home Mission Committee made a most encouraging report, with the exception of the lack of means with which to finish churches. At Corneliuss, Ellerbe, Norwood, Marshville, and Candor, there are churches built, but needing means for finishing the work begun. The story of the efforts of these brave workers was pathetic, yet the committee having no money is powerless. It was finally decided to make a special effort in the churches of Presbytery, beginning October 28th, to raise \$5,000 for meeting these pressing demands. We hope that every Presbyterian in this Presbytery will strain a point to contribute, because the fact that there is this need is proof of the growth of Presbyterianism in our bounds and also of the activity of these young pastors.

Presbytery before adjournment elected W. E. Price, treasurer, in place of John R. Pharr, who for so many years has given faithful services.

Thanks were given to the people of Central Steele Creek Church and its pastor for the bountiful entertainment provided twice daily during its sessions. The writer exhausted the English language in trying to describe the entertainment at the Synods of North and South Carolina, else he would try to describe the fried chicken, the juicy and tender country ham and other edibles. He can only say that what he said of the entertainment of the other Synods applies most appropriately here.

CHURCH PAPER WEEK

On Sunday, November 4th, the regular canvass in behalf of the Church papers of our Assembly will begin.

In this work our Church has been practically the pioneer, so that other churches are quoting the action of our Assembly, in order to spur their own people into activity.

The success of this movement has been due to two causes. In the first place, common sense convinces our members that, as Presbyterians pride themselves upon the stress they lay upon an educated ministry, it follows that the church also needs an educated membership, and that the best way to attain that end is to have a membership, not only taught by the pulpit, but also by the religious press.

We need to reach the people in their hours of leisure, and not simply twice on Sunday. In this way we are training an intelligent constituency, who knowing the work in its different phases, will be ready to support it, not only with effort, but also with money.

The other great contributing cause to our success in extending the circulation of our religious press, is the fact that the Assembly very wisely laid this work on the consciences of our women. Of course our men are endowed with a conscience as well as our women; but it is not always one that is susceptible to the claims of duty.

The women are better organized along the different lines of church work and are not burdened with the pressing problems of business as are the men, with the result that they have given themselves whole-heartedly to this work, and have canvassed their respective fields with a zeal and thoroughness that must win success.

This good work has now gone on for several years, so that in time we shall find our people, almost as a unit, subscribers to one of our papers.

GOOD NEWS FOR OUR WOMEN'S COLLEGES

In our recent report of the proceedings of the North Carolina Synod we did not mean to imply that our women's colleges were left in the air by the action of Synod. They on the contrary are on a firmer basis than ever before, and unless we are greatly mistaken, they will soon take their places among the A-grade colleges. From the action of the Synod and the report of Chairman Hunter three things are clear:

1. We can count on the co-operative action of all educational institutions in the Synod and also of the Presbyteries.

2. Each Presbytery is to apportion the full 10 per cent of its contribution to benevolences.

3. Each church must send the full per cent direct to F. L. Jackson, treasurer, Davidson, N. C.

It is hoped that no church will undertake to charge off the Million Dollar Campaign or Davidson Campaign money to this account.

The success of this entire measure depends upon faithful compliance with the three points made above. If each church will faithfully follow these directions we shall see our colleges for women take their stand among the A-grade colleges of the land, where their ability and worth have long since entitled them to stand.

A RECORD TO BE PROUD OF

Our old friend and seminary mate, Rev. J. H. Morrison, D.D., of Holly Grove Arkansas, in a few months will reach the ripe old age of 75 years, having passed five years beyond the scripture limit of man's life. Like the old Scotchman who, when warned that he had only a short time to live, said that dying was the last thing he intended to do, Dr. Morrison is as busy and full of energy as if he were standing upon the threshold of the ministry instead of being near the dividing line between this world and the next.

At present he is pastor of three churches in Arkansas—Holly Grove, Marvell, and Valley Grove. He has been in the ministry 45 years, and has labored in Kentucky, Tennessee, Oklahoma, Alabama and Arkansas.

He has built 11 church buildings and organized 13 churches, at a cost of \$57,500, and raised \$96,000 for Daniel Baker College, at Talledega, and Monroe Hardy Orphanage. Under his influence 27 men have entered the ministry, and through his preaching, humanly speaking, 3,700 souls have confessed Christ.

When reading such a record, it will be easy for any of us to say from the heart, "We are unprofitable servants."

Devotional

WHY WANNAMAKER WENT TO CHURCH

This business prince and Sabbath School workers left an answer, printed after his death, to the question, "Why I go to church?"—

"You might just as pertinently inquire, 'Why do I eat?' or 'Why do I sleep?'—because I find one is just as necessary to my well-being as the others. I could eat well and sleep well, and yet be a very miserable man without the spiritual uplift that only comes from attendance upon the divine ordinances.

"Then again, it is a great privilege to touch shoulders with the earnest Christian men who are also interested in promoting Christ's kingdom upon earth.

"I have made it the rule of my life to be in my regular place each Lord's Day when in health and in the community, believing that Paul was inspired to write that we should not forsake the assembling of ourselves together.

"I also believe that the temptations of every man are great, and unless he has more than the ordinary groundwork of honesty and faithfulness, he may be caught by the sudden wind of plausible opportunity and tumble over the precipice and be ruined."—Ex.

GRACE SUFFICIENT

An aged disciple quoted the promise, "My grace is sufficient," and the light that shone on his strong and kindly face showed that he had received the blessing in the present tense. He was not of the timid, dull-sighted, and dilatory kind who locate all the victories of the Gospel and the joys of the great salvation in an indefinite future. Whatever be your straits now, remember that the promise is for present needs. That promise is applicable to all cases and for all time.—Ex.

A MESSAGE

Yes:

Do not cease

In humble faith and love

To pray for help, and greater health and strength!

But think not in thy vision short that thou

Cans't scan unto its end, the path by which

The succor may arrive, nor cans't thou plan

The manner of approach. Dare not to say

"Help cannot come this way or that, because

Of laws inflexible which hold between

Their parallels our bodies and their ways;"

Nor think, forsooth, "This morbid trick of

mind

Can ne'er forget itself, because so long

It has been haunting me!"

Thou

Cans't not tell!

For some glad day may bring

Unto thy frame,—sent by the Hand that holds

Within its grasp the laws it made for us,—

(Laws larger in their scope and touch than we

Can understand),—a rush and glow of health,

Renewing all thy body, making naught

Th' unrest that fills thy mind. Or it may be

That through the mind, the wondrous light

may shine,

Making the heart so strong with courage, and

The spirit so alive with energy,

That will unheeded be thy pain, and all

The body's heaviness!

Or:

(Do not fear!

Perhaps,—and soon for thee,—

A greater thing than these shall come to pass.

A Hand may loose the silver binding-cord

And quitting then this suffering body with

Its troubled mind, thy strong untrammelled

soul

In swiftest flight shall pass from earth's low

plane

Through gates of death, to altitude of Heaven,

And seeking, find a freer, larger life.

—Hannah Allen Ives.

(On another page of this issue is the life story of this gifted woman whose death occurred August 22d. The fact that for her a "Hand has loosed the silver binding cord" will make her "Message" all the more appealing.—Ed.)

THE FOUNDATION— AND OUR DUTY
Psalm 11:3-4

By Rev. E. D. Brown, D.D.

(This was the opening sermon at the recent meeting of the Synod of North Carolina. It is published by request.)

Here we have a question and its answer. This Psalm is supposed to refer to a time when David was in great danger and was surrounded by timid and cowardly counsellors who urge him to give up and "flee." "Why wage a hopeless warfare? No use to keep on striving—the foundations are being destroyed—what can the righteous do?"

Foundation is defined as "That on which anything stands and by which it is supported." Also as "applying to all the institutions and principles on which public order and safety rest."

When we speak of the foundation of our religion, we mean that on which it rests. Some 20 years ago a noted writer and educator began the preface to a little book on some of the fundamental things with these words: "The whole Christian world is in a state of unrest. New and strange questions are asked everywhere. The ancient foundations seem to be unstable. If the foundations be destroyed, what shall the righteous do?" Sounds like it might have been written yesterday, doesn't it? Certainly the Christian world is in a state of unrest today. So-called "Modernism" is rampant in our own land, and the faith of many is being unsettled. I was asked this summer by a member of this Synod to define a Modernist. My reply was that one thing about him that had impressed me is that he is a man who seems to have no definite or settled religious convictions. He seems to be described for us in II Tim. 3:7, as one who is "ever learning, never able to come to the knowledge of the truth." Not my purpose, however, to discuss Modernism. But it does seem to me that we need to get our bearings and stand fast! We all need the lesson of this Psalm. Certainly the foundations are being attacked—by Modernism, and by other things. Let us, then, in a very brief way, consider some of these foundations and then try to apply the lesson of our text.

I. What Are Some of the Foundations on Which Our Religion Rests?

1. The Word of God—I feel sure that everyone here will admit that this is one of the foundations—has been called "The Citadel of our religion." If you take away God's Word, Christianity falls, and we are left without chart or guide. Yet it is being discredited on every side today. There is an insidious campaign against its integrity and authority. . . . It is said that the ancient Greeks succeeded in capturing Troy by means of an immense wooden horse—supposedly sent as a gift to the goddess, but really filled with a band of Greek warriors, who when night fell, came forth and opened the gates to the enemy. So today the attack on God's Word comes mainly from within—from those who are supposed to be its friends: . . .

The attack in its present form began perhaps in Germany, but the war has long since reached our own land and is waged vigorously. It is led very largely by men of scholarly attainments—in our schools, colleges, and theological seminaries—so that tens of thousands of our young people, who are to be our future leaders, are being overcome, and their faith unsettled.

Officials and trustees of church institutions here present know how difficult it is sometimes to find teachers who are sound in the faith, or text-books for certain departments which do not deny the inspiration of the Scriptures.

Brethren, the Word of God is being attacked, insidiously, but vigorously, and I feel sure you will agree with me that if God's Word is banished, not only our Church, but our Nation is doomed.

2. The Christian Home—Dr. Chapman has said that "when God started a nation, He began with a home." And the same is true of the church. The family is an institution that comes down to us from Eden, and is fundamental. It was divinely instituted for the propagation and training of a godly seed. But we have "progressed" so much that in many cases this fundamental idea is entirely overlooked.

Modern fiction, the comic supplement and the movies seem to be subsidized to carry on a propaganda against the sacredness of the marriage relation. And when a couple are found who live along quietly together and try to train their children as they should, they are looked upon as entirely out of date.

Dr. McMillan in his excellent book on Home Missions, says: "The homes which make the nation great are the homes in which Christ is honored." But from all over our Church comes the complaint, "Religion is sadly neglected in the home."

Another complaint is "Lack of discipline in the home," and it is stated that you "can't make good citizens out of

Contributed

children who have been trained to be lawless in the home." Why this lack of discipline? May not one reason be that there is no longer a legal head to a home? That we have gotten entirely beyond God's Word and denied the headship of the man, and made the woman a mere partner and competitor, instead of a help-meet for him? We have by law degraded marriage, as one has said, to "a mere partnership which may be dissolved at the interest or caprice of either party."

Years ago Dr. Shearer gave this warning and prophecy to his classes at Davidson: "The two enemies which now threaten the integrity of the family are twin sisters—Woman's Rights and Easy Divorce." We have both. And that the Doctor seems to have been correct in his statement that they are twins—for the divorce evil is increasing by leaps and bounds, having more than doubled in our state within the last five years.

3. The Sabbath—Another institution that comes to us from creation—and is fundamental. . . . So important is it that "if there is no Sabbath, there's no religion; no religion, no God; no God, no conscience; no conscience, no respect for the rights of men; no respect for the rights of men, no security for either life or property." Take these away, and what have we left that is worth having? But men are diligently trying to destroy this foundation. There is an organized effort with millions of money to do away with the Sabbath. More than four million are every week making merchandise on the Sabbath.

4. The Christ. One other foundation, "The Christ of the Scriptures." Surely if there be any foundation for Christianity, Christ is. . . .

The attack on Him is a twofold one—on His Person and on His Work. (1) Even the most modern of the Modernists will admit, I suppose, that there was such a person as Jesus of Nazareth. But what sort of person? A mere man—the natural son of Joseph and Mary? But He said over and over that He was the Son of God, and God Himself so testified in audible tones. If He was merely a man—then He was a fraud! And if that be true there can be no hope for you and me. . . . (2) But what did He do? What was His mission? Was it merely to be a perfect Model? Was it to be a great Teacher? He was both of these. . . . But if that is all then there can be no salvation for us. . . .

He says that He "came to seek and to save that which was lost," "To give His life a ransom," to take our place, to "bear our sins in His own body on the tree." . . .

But we are glibly informed that He was not what He claimed to be. . . . That it is utter folly to hold to the idea that His sacrifice made satisfaction for our sins.

My brethren, if these four things I have mentioned are not some of the real foundations, then what are they? And they are being vigorously attacked. What then?

II. What Are We to Do About It? "What Shall the Righteous Do?"

The answer of our Scripture is a twofold one:

1. First of all, Trust in God! David's answer to his adversaries was: "In Jehovah put I my trust." "You say, If the foundations be destroyed, what shall the righteous do? and my answer is: Jehovah is in His temple, and His throne is in the heaven." And after all, my hearers, He is the determining factor in the case. The enemy may "take counsel together against the Lord, and against His Anointed, saying let us break their bands asunder," but they "imagine a vain thing," and "He that sitteth in the heavens shall laugh." Therefore trust Him!

As a matter of fact the real foundations are not destroyed, nor can they be! Men in all ages have tried to destroy them and have failed and will continue to fail. You may find this illustrated in the case of either or all of these I have mentioned, e. g., the Scriptures, the Family, the Sabbath, the Christ. They haven't destroyed them and never will, because they are God's foundations and cannot be destroyed.

Then let us make sure that we are building on God's foundation. True His foundations cannot be destroyed, but it is also certain that unless we build on them our house will fall.

"On what foundation are you building?" . . .

2. But what can we do? The answer is plain: Have the courage, the manliness, to stand up for God and the right! Have convictions, and stand by them! "The righteous God loveth righteous acts," and we are plainly told here that we are being tested! "The Lord trieth the righteous." "His eyelids try the children of men." Shall we stand the test? or shall we fail Him? Shall we say as David's counsellors did, "Why wage a hopeless warfare?" Shall we help the enemy by saying, as men do today, "I don't believe in it, but it's coming, and we might as well get on the band wagon!" . . .

Some who call themselves men, seem to live with their ears to the ground trying to detect, as soon as possible,

the direction the crowd is taking, that they may put themselves in the front ranks!

Let us not be afraid to fight against the crowd. "If God be for us, who can be against us?" If you stand up for God's foundations, some will call you an "old fogy." This will not harm you! Some people cannot pay me a higher compliment than to call me a "mossback!"

Let us remember we are being tested, and "the upright shall behold His countenance . . . but the wicked his soul hateth." Shall we sit idly by and suffer our fellow men—yea, our children—to be led into sure and awful destruction because we are too lazy or too cowardly to fight for "the Lord who bought us?" He is counting on us. Shall we fail Him? Our enemy is mighty, but we can be "conquerors and more than conquerors through Him that loveth us."

Then let us Stand Fast! and say with the Psalmist: "In Jehovah put I my trust." Or with Luther: "Here I stand; I can not do otherwise, God help me. Amen."

"Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely in God's name.
Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day, how long,
Faint not, fight on. Tomorrow comes the song."
* * * * *

"Stand up! Stand up for Jesus!
The trumpet call obey;
Forth to the mighty conflict,
In this His glorious day.
Ye that are men now serve Him
Against unnumbered foes;
Let courage rise with danger
And strength to strength oppose."

SOME SUNDAYS IN THE OLD-WORLD

By Barbara E. Lambdin

I.
Madeira—Algiers—Syracuse—Cairo

To the trans-Atlantic tourist destined to Mediterranean ports the vivid Island of Madeira is of itself a rarely welcome sight, and as promising further wonders, for it is less than four hundred miles from the African coast.

Maderia—We reached the shores of the island, now a Portuguese possession, on a Saturday afternoon in late January. The sea was calm after a storm that the ship's log called a "dangerous gale," and the sun surely never shone on a more brilliant scene—a green mountain rising up right out of the ocean.

There is much bare rock at the top, extending the 30 miles of its length, and culminating in Pico Ruivo, 6,055 feet high. The miniature farms and gardens and the country residences of the rich are terraced above the sandy beach, as high up as anything will grow; and the houses: white, pink, blue and green, in delicate pastel shades, gleam out like gems spangled over a checkered scarf. High up above Funchal, the capital, is the small chapel of Terriero da Lucte. The lure of this little chapel, and the anticipated sledge-ride down over the steep cobble-paved mountain road, attract many American tourists on Sunday. It must be an enchanting trip, with luncheon at the lovely hotel, near the place where the exiled Emperor Charles of Austria died last year.

With the swift trophic night coming on, there was little time for sight-seeing or shopping Saturday afternoon, but the itinerary planned a full day for Sunday. The Christian Sabbath is not on the calendar of the tourist companies, so it is either follow their leading or your own conscience.

There is a handsome cathedral in Funchal and a number of Roman Catholic churches; also an Anglican and a Presbyterian church, which, however, we were unable to locate when we came over for worship Sunday morning. But we were fortunate in finding the Mission of the American Methodist Church, in the heart of the town, opposite the beautiful plaza.

For 45 years the devoted missionary and his wife, English people, have been working here, and the results of their labors are apparent. The population is a mixture of Portuguese, Moors and Negroes, and the natives who meet you to beg, or to sell, or to drive you up to town in their quaint bullock or mule-drawn sledges, have most forbidding countenances. They are quite distinct from the dominant classes, pleasure-loving and haughty, who are probably educated on the Continent. What has the Roman Catholic Church done with its 500 years of religious domination in Madeira?

We were given a most cordial welcome at the Mission, where one of our party, a Congregational minister who came with a message from some friends in America, made a brief address, translated by the missionary.

The intelligent, devout faces of the congregation impressed us greatly; so different from those seen on the street, though most of them evidently are from the same

class. It was a wonderful experience to us, to worship and sing with them our Evangelical hymns—they in Portuguese, we in English—"Holy, Holy, Holy;" "Stand Up for Jesus," and others. At the close of the service hands were held out in greeting and Christian fellowship, where outside extended palms itched for the tourists' gold.

Afterward we were shown over the Mission, and carried away with us lovely lilies, poinsettias and other flowers from the garden in the rear with its tropical luxuriance and clear-gushing fountain. Our faith was much strengthened by this first glimpse of foreign missions on foreign soil, and we felt amply repaid for all that we had missed in the Sunday's sight-seeing.

Algiers—The sea approach to Algiers is somewhat similar to that of Funchal, Cadiz and Gibraltar, a high mountain frowning down upon a curved natural bay and harbor. But Algiers resembles a great cliff-dwellers' mound. The tall five and six story buildings follow the Boulevard de la Republique for several miles in a straight level stretch; above, the cream-tinted houses pressed against the side of the hill like a huge clay honeycomb.

Algiers has at least three "holy days"—the Mohammedan on Friday, the Jewish on Saturday, and the Christian; so most of the shops were open that Sunday, and the Mohammedan market doing a lively trade.

We started with the intention of attending the Scotch Presbyterian Church, but no one could help us find it. However, we entered several Catholic churches, where the people seemed to be constantly going and coming, remaining for a while to worship, all in silence, and then leaving.

In the Cathedral of St. Pierre, built from an old Moorish mosque, high above the altar is a large figure of Christ "of the Bleeding Heart" in the place that is generally, in the old world, Mary's throne. Before this, with no audible word, two priests wearing red caps were seated praying, one kneeling. The reverence everywhere was a lesson to us.

The Moorish people look very poor, many ragged and dirty; the women in the shrouded garb that Islam gives them, only their eyes and feet visible, for numbers were barefooted. France has a compulsory education law, from which the Moors are exempt, and they show it! They seemed sullen, even hostile, but they are not beggars!

Syracuse—Quarantine conditions prevented spending our next Sunday, as anticipated in Athens, perhaps quietly with Paul on Mars Hill; and gave us another Sunday on "The Homeric" at sea—on the Mediterranean, his highway to the Gentile world. Previously, instead, we had visited Syracuse, and seen in the ancient Church of St. Marcianus the pulpit of stone from which it is claimed that Paul preached during the three days that he spent there.

Cairo—A Sabbath in Egypt! The land of the Pharaohs, the land visited by Abraham, Jacob and Joseph, the land of the "oppression," the land that gave hospice to our Lord, the land where 50 centuries look down upon the world of today!

Our objective, that first Sabbath morning, was the Scotch Presbyterian Church of St. Andrew. The sermon was good, and the congregation worshipful, though small. Many wore red fezzes, which we discovered afterward is merely a sign that the wearer is a native Egyptian. It must be discouraging to be the pastor of a church on the fringe of such a world pleasure-ground as is Cairo.

On our way back to our hotel, the "Continental," where afterward Lord Carnarvon died, we stepped into the Anglican "All Saints Church," but the service, which seemed to us very "high," was about over. Tablets at both churches held the "Honor Roll" of the congregation, and it was noticeable that more of these boys had died of disease than from wounds or in battle.

In the evening we attended service at the American Mission, carried on jointly by the United Presbyterian and Reformed Churches. It was the English-speaking service and the attendance was excellent. Dr. Chas. R. Watson, president of the American University of Cairo, preached a splendid but very long sermon, and afterward communion was celebrated. It was heart-warming to see so many of the native people partake of the sacred elements.

Our second Sunday morning in Cairo saw us again at the American Mission; this time for the 9:00 o'clock native service. We learned later that at the same time a meeting for Armenians was being conducted in the Mission building. The service was entirely in Arabic, the native pastor reading the Scripture lesson, and Dr. Watson preached on "Character Building," Prov. 14:34.

The hall, located in the heart of the city, has above the pulpit in Arabic and English, "Holiness Becometh Thy House, O Lord." It was comfortably full that morning—the men, all wearing red fezzes, on one side; the women and children on the other, and though some of the children were quite small, the attention and conduct were perfect. Again, there was such a marked difference between the men and women here and those we met on the

outside—in general appearance, in face, in apparel! The difference between light and darkness!

The American Mission is doing a notable work, religious, educational and medical. We regretted that an earlier leaving than anticipated prevented our accepting an invitation to "tea" at the Girls' School. It is a joy to the soul to see with one's own eyes such evidence of the power of Christ in this citadel of the "False Prophet;" and we became willing helpers in giving out Arabic tracts as we came in contact with guides, hotel employees and other natives.

(Next week—Sunday In Jerusalem)

QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon, Bijou Theatre, Boardwalk, Atlantic City, N. J., July-August, 1923, Auspices Atlantic City Council of Churches

No. 18—A Second Chance

Will God play fair? Is there a second chance after death?

The commonest answer everywhere is this: We'll pull through somehow. And lately a word has been added, "easily."

There are those, called Universalists, who say that there is a disciplinary value in punishment after death, and then all are included in the universal salvation.

There is a sort of first-cousin group to these who would include Satan and all his hosts. These call themselves Restorationists.

Others say that you won't have a second chance after death because there is no "you" left then. These say that if you believe in Christ you are saved, and if you don't, when you die that's the end of you. They call this Conditional Immortality. Others called them Annihilationists.

The common orthodox answer says if you believe in Christ you are saved, otherwise damned, unqualifiedly. This is the answer of a diminishing minority.

Now turn to the Book. It is the one dependable source of information. Its answer in effect is this: so far as the character of God's love is concerned, man's chance never runs out; but—underscore that but—but, so far as man's decision is concerned there is not another chance. And man's decision is the final thing. He casts the decisive ballot.

The old Book is chock full of statements that death is the dividing line of opportunity. But it also makes it unmistakably clear that everyone shall have the fullest, fairest opportunity. And on his use of that opportunity hinges his future.

It is striking to find that God is controlled here by a principle of strong, tender love. It is this: every man shall be utterly free to choose, and always will be, so far as God is concerned.

At the beginning of the Book there are two, standing in a garden, by a tree. It is distinctively the Tree of Choice. God is saying in effect: "Please don't eat of this tree, simply because I ask you not to."

"This is your opportunity to choose to keep in intimate touch with me, with all that involves. But you're free to do as you please."

Now on the last page of the Book is this: He that is set in his choice to be unrighteous, still let him be utterly free to follow the bent of his choice, even though it be to choose the wrong. And the threefold variation following gives the peculiar emphasis of repetition.

Now, slowly turn the leaves from first page to last. And you find a ceaseless repetition of this: Choose; choose right; don't choose the wrong; but you choose, with countless illustrations of bad and good choice.

With that principle goes a process. It is the process by which man goes—the pen sticks in the paper with sheer pain—by which man goes to hell. No one is sent there, nor put there by superior physical force overcoming his own choice.

Every man there goes on his own feet, in his own shoes, by his own free choice, against the will of a broken-hearted God. In the Cain story He said, "Thou hast driven me out." But a few lines lower down it says that "Cain went out."

The Eden story on the previous page uses the same words "drove out." Clearly the driving power was moral. Utterly abashed and humiliated before that pure Face the guilty pair shrank away. The Book is full of just this.

Now, what are the chances that a man who chooses not to choose what he thinks the right now, will chance his choice across the dividing line of death?

You know there is a science of chances. The life insurance companies do a business in billions, based on the findings of certain experts in the sciences of chances as applied to length of life. The Britannica has 28 pages of close print on the science of chances.

This is a question of chances. What are the chances here? Let me put it this way. The man who thinks in his inner heart he ought to accept Christ as his Saviour

now, with whatever change of habit that implies, but he doesn't, simply doesn't, he is a—listen softly, please, it's hard to tell the story lest it sound only harsh.

He is a fool. He isn't even a bright fool. I'm talking just now solely from the standpoint of the science of chances.

Why? Because he has made a choice. And the choosing power in him is like the concrete mixture, it has become set. A hardening has begun. Not much, but some. And that goes on. It gets harder and more set, like the concrete. Until by and by it loses the power of changing.

For, mark keenly, the thing that softens a hardened will here back to normal freedom of action, is not pain, not suffering, not judgment. It is the thing commonly called the grace of God. This man shuts out the one normalizing factor.

And so I repeat again the sentence put down at the start. So far as the character of God's love is concerned man's chance never runs out; but—but, so far as man's decision is concerned there is not another chance. And man casts the decisive ballot. He has the last say.

The science of chances and the old Book of God tally. God may be broken-hearted by the way man uses His freedom of choice, but He never takes that freedom away. God plays fair.

No. 19—Bodily Healing

A BROKEN SOUL

By W. H. Morse, M.D.

"A fracture case."

The office girl had written it on the slate, and I found it there on my return to the office.

"Were there any particulars, Sevenska?" I asked her. "None," she replied, "except that they said it was a bad break."

I took down the name and address, with anticipations of a compound or comminuted fracture, deserving of the name "bad." "Describe no other fracture as serious, and—see to it that this description does not fit the case very long," was the way that my old preceptor, Dr. John Swinburne, was accustomed to put it.

It was a woman's name—Mary Wise, and the address was on Market Street. The locality is not the worst in the city, but its old tenements, saloons, and foreign population do go together, to give it the characterization of "the east side," and to make the accent opprobrious.

"That is apparently an American name," the girl said, "but I did not suppose any one lived there but Hungarians, Jews and Italians!"

I had the same impression, and retained it when a half-hour later I knocked at the door of the tenement which bore the number which I sought. The impression was given approval when in response two or three Italians came to the door.

"I am the doctor," I said, "I came to see Mary Wise."

"Chi?" one of the men demanded with a scowl.

"Mary Wise," I replied, "the woman who has a broken bone. Where is she?"

The answer was in Italian, and I called a boy from the swarm on the sidewalk to act as interpreter.

"He says," the boy explained, "that there is no one here with a broken bone, and no Mary Wise."

That was perplexing. I replied that a messenger had left word at my office that Mary Wise, at that number, had a fractured bone, and that it was a serious fracture. I insisted that there must be some foundation to it, and that I should see the case; but the men shook their heads, and protested that there had been no accident.

I began to despair, and was about to turn away from the door, when a boy said something in Italian to the men. He had hardly got the words out of his mouth when one of the men seized him and administered several blows on his ears, and then threw him off the steps into the mud.

"See here, Friend! what is that for?" I asked.

The little interpreter answered.

"Tony says he was the one who went for you, and that Maria sent him!"

"Maria? Who is she?" I asked.

"Maria Saggio," was the reply. "She is Pietro Saggio's girl."

He indicated Pietro as the man who had punished the boy.

"I would like to see Maria," I said. "She has hurt herself, has she not?"

"No!" Pietro answered. Then, with an oath, he ordered me to leave the place.

"Saggio is wise," the interpreter said in a low tone.

"Go down to the corner," I said to him quietly, "and ask the policeman to come up."

I stepped back to the curbstone, and the officer came. He had my explanation in a few words.

"Saggio," he said to the man, "your girl got hurt? Sent for a doctor? Why can't he see her?"

Saggio replied in his own language, and the officer understood.

"Huh!" he said. "I see." Then, turning to me, he said, "Better not interfere, Doctor! Family trouble. No broken bones. It is this way: His girl, Maria, has got in the habit of running to the Mission meetings, and he has her shut up upstairs, to punish her. He'll stop that foolishness!"

The officer was an Irishman, and his own prejudices evidently tallied with that of the man. I was more anxious to see the girl than before.

"That is it, is it?" I said. "But that man is ugly. He has just boxed a boy's ears unmercifully. He may have broken the girl's arm or leg in his fury. I must see her."

The policeman agreed with me, and informed Saggio that as I had been called to reduce a fracture, I should see the girl. The man vehemently protested, but the officer prevailed, and accompanied me to the girl's room on the third floor. Saggio, with several other Italians following him, unlocked the door and I went in. The officer, putting his hand on the key, kept the men back.

I found a girl of fifteen, sitting at the window, sewing. As I entered she left her chair, and came forward, smiling.

"I am glad you came, doctor," she said.

"What about the broken bone?" I asked.

"O, not that!" she said. "Not a broken bone! A broken soul, sir!"

She took from her bed an Italian New Testament, and opening it, pointed out these words in Psalms 119:20: "L'Anima mia si stritolata."

In English this is "My soul breaketh."

"Doctor," she said, "I have got a broken soul. That is it."

"Well?" I said.

"Father cares nothing for the Catholic Church," she said. "He never goes to mass. He hates priests. He is like all the men around here. But when he found that I was going to the mission he was mad. He forbade me going. But I had made up my mind to give my heart to Christ, and I have kept going. He only cares because he says that I'll be married sometime, and unless a priest performs the ceremony it will not be legal. I want to go to prayer meeting tonight, and he locked me in. I threw the note out of the window to Tony, to have you come, for if I had sent for the minister, he would not let him in." She wanted to get out, as she was to give her testimony at the meeting that night. Would I not aid her?

At my request she removed her left arm from its shirt-waist sleeve, and I put it in splints and bandages. This done, I rapped for the officer, who opened the door.

"This patient," I said, "must have proper care. Call the hospital ambulance."

Saggio pressed forward, and began to cry, declaring he did not know that Maria had been hurt. Was it bad? Would she have to stay in the hospital long? I declined to discuss the matter. When the ambulance came, he kissed the girl, and promised to see her at the hospital next day.

At the hospital the bandages were removed, and she went to a friend's house. That evening, at the prayer meeting, she related her experience, and two days later, on Sunday morning, was baptized.

Her father heard of it after the meeting. Instead of being angry, he went to the minister in charge of the mission, with a burning question.

"Would it be legal for a Protestant clergyman to perform her marriage ceremony?"

Assured that it would be, he was satisfied. He not only took Maria home, but he began to attend the mission services, and a few months later was baptized.

In the mission there is no more zealous worker than the girl, "Mary Wise," as she is known. The pastor tells me that he cannot begin to tell how many of her people she has been the means of leading to Christ. Full of energy, she works untriflingly, bringing others to the mission, and sending Italian Scriptures to friends in Italy who heretofore have been deprived of them. Her father is proud of her.

Meeting her but yesterday, I said to her, "Not married yet, heigh! Still Miss Wise?"

"The dear Lord is my marito (husband)," she replied. "He healeth the broken in soul."

Hartford, Conn.

KINDLY CONSIDERATE

For years it has been the custom of engineers on the Santa Fe Railroad to sound their shrill whistle when passing a little red cottage on a hill near Delmar, Cal. Recently the engineers noticed that daily two little cribs were moved out on the porch and that the shrill whistle frightened the twins and brought the little mother in her blue dress from her work to comfort them. The word was passed along and now the engineers pull the whistle cord a mile after they have passed the cottage. A letter of thanks was received at the Santa Fe office from the little red house on the hill. We would all be happier if the daily press recorded more of these kind ministries instead of so many crimes and sins.—Ex.

CHURCHLESS CHURCHES AND MANSELESS MINISTERS

Synod of North Carolina

Report of the special committee on Church and Manse Erection to the Synod of North Carolina, Graham, October 10, 1923. Rev. John S. Foster, D.D., Chairman.

The ad-interim committee on Church and Manse Erection appointed at the last meeting of Synod submits the following report:

The interest of the Synod in an adequate Church and Manse Erection Fund is not of recent origin. Your committee therefore has had opportunity to carefully consider the policies of former years and the results which have attended their prosecution. These programs cover a period of 23 years and afford a sufficient basis for wise deductions. They may be classified under two heads as evidencing two general methods of procedure.

The first was the policy of seeking subscriptions and making calls upon individuals throughout Synodical bounds. Whether followed under the names of "The Chandler Building Fund," "The Twentieth Century Building Fund," or "The Church and Manse Erection League of the Synod of North Carolina," there was unity in the underlying principle. From 1900 down to the present time slightly over \$20,000 have been secured through this method. It is true they were not functioning each year of the period mentioned, which is only added emphasis to the inability of the policy to yield adequate returns as the results both in expenditure and income did not justify further labors on the part of those who gave their best talents with unabated zeal to have these policies bear rich fruitage. Each recurring Synodical year was faced with a call for Church and Manse Erection funds far in excess of receipts. It is the unanimous judgment of your committee that this policy should never again be invoked by the Synod as offering a wise solution of its problems of Church and Manse Erection.

The second policy of meeting the needs with which this report is concerned is that now being followed by the Synod through its Home Mission Committee. It is the policy of employing a portion of the salary fund of the committee for the cause of Church and Manse Erection. In 1921 the Home Mission Committee set apart \$5,000 of its general fund for this purpose. It has pursued this policy for three successive years, the amount thus expended totalling approximately \$10,000. As this Synodical year draws to a close an additional \$10,000 stands on the books of the Synod's Committee as appropriations to 17 churches and manses to be paid as receipts will justify, which amount must be carried over into another year with no provision to meet the obligation. In the meanwhile a most careful and painstaking inventory discloses 51 organized churches needing houses of worship and 50 Home Mission fields without manses. And side by side with these imperative appeals for funds to equip the work already inaugurated lie the needs of an ever-expanding work calling for every dollar of Synodical Home Mission contributions. At its session in Lincoln last fall, with deep spiritual earnestness, the Synod went on record as endorsing the forward movement policy of "a man in every field in the bounds of the Synod where there is an evident need of the work of the Presbyterian Church. "In obedience to these instructions the Home Mission Committee is going steadily forward in its great program of opening new fields, organizing new churches, and placing additional men.

As the blessing of God crowns this work two facts are beyond dispute: First, that the number of churchless churches and manseless ministers will be yearly increasing; second, that adequate means for assisting in the equipment of these fields cannot be provided. Our present policy must result in the serious crippling of one or the other, or the retarding of the work of both of these fundamentally essential factors in our denominational obligations to our Master and our State—sufficient funds for advancement in fields beckoning us onward and sufficient funds to equip fields already opened or which may be opened.

It is the judgment of your committee that the general funds of the Synod's Home Mission Committee can be made to care for the regular expansion work of the Synod but that a new and constructive policy should be formulated and pressed to meet the needs of Church and Manse Erection. This is the logic of the experience of the Synod with its tested policies.

The necessity for a Church and Manse Erection Fund is unquestioned. Without it our dollars expended in opening new work and in the labors of our consecrated and self-sacrificing mission workers cannot yield their maximum possibilities. Its realization would mean multiplied efficiency. It would more than double our usefulness and power. Your committee is decidedly of the opinion that the raising of sufficient funds to care for this factor in our work is worthy of the best energies of the Synod. It deserves to take rank with any other enterprise which

challenges Synodical attention. It is worthy of being singled out and made the object of a united, prayerful and forceful appeal. In this connection we would quote the findings of "The Assembly's Advisory Council of Home Missions," which meets yearly. It is composed of the superintendents of the several Synods, or other officially appointed representative, together with the Assembly's Secretaries of Home Missions. The council meeting this year in August adopted the following in regard to Church Erection:

"It is the judgment of this council that the time has come in the providence of God when it is imperatively necessary that we make some large and adequate provision for Church and Manse Erection beyond anything the Church has previously known.

"We face this as the very result of the blessing of God in the advance already made, and in view of the large developments immediately facing us.

"It is our judgment that, unless such large and adequate provision can be made, we will be balked in every advance.

"We heartily endorse and commend to the whole Church the movement now on in the General Assembly for an adequate Equipment Fund, and any similar movements which are in progress or may be undertaken by the Synods or Presbyteries to meet their own individual needs.

"It is the judgment of this council that each Synod should at once determine its specific need for Church and Manse Erection, and undertake a special Synodical campaign for the raising of a fund adequate to that end."

Facing the unquestioned need and firm in the belief that failure to meet the need is retarding our denominational progress and preventing the full discharge of our denominational obligations, we make the following recommendations:

1. That the Synod approve and authorize the raising of \$200,000 to be known as the Synod's Permanent Church and Manse Erection Fund.

2. That this fund be administered by the Synod's Home Mission Committee in the promotion of the tasks committed to its care along the lines of loans and donations in conformity with the following principles:

(1) The interest on the principal to be used as donations to weak and needy Home Mission Churches as the judgment of the committee may determine.

(2) The principal to be loaned to weak churches and churches of moderate ability unable to finance their needed building operations for Church and Manse Erection at an agreed rate of interest, the loan in the main not to exceed 50 per cent of the value of the property, said loan to be repaid the committee within a specified number of years.

3. That the Home Mission Committee be instructed to prepare and submit to the Synod for its approval the legal forms to be used in the handling of these trust funds.

4. That the Home Mission Committee be instructed to conduct the campaign, availing itself of the assistance of the ministers and officers of all the churches.

5. That the third Sunday in January, 1924, be designated "Synodical Church and Manse Erection Day;" that all churches be requested to take an offering for this cause, each church to determine for itself the period over which subscriptions shall be made; that a supreme effort be made on this day to secure this fund; that this be done under the direction of the organized forces of the individual church and that every department of the Church, including the Auxiliaries, the Sunday Schools and Young People's Societies, be urged to take their part in this campaign.

6. That Synod commend the cause of Synodical Church and Manse Erection to men of means as worthy of large gifts.

Respectfully submitted,

D. T. Caldwell, E. B. Crow,
A. S. Johnson, Letcher Smith,
A. W. Crawford, John S. Foster, Chm.,
Committee.

NEW FRIENDS AND OLD

Make new friends, but keep the old;
New-made friends, like new-made wine,
Age will mellow and refine.
Friendships that have stood the test,
Time and change are always best.
Brow may wrinkle, hair turn gray,
Friendship never owns decay;
For 'mid old friends kind and true,
We once more our youth renew.
But, alas! old friends must die,
New friends must their place supply.
Then cherish friendship in your breast;
New is good, but old is best.
Make new friends, but keep the old;
Those are silver, these are gold.

Henry Van Dyke.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Attention, Women Who Tithe!—The General Assembly's Stewardship Committee is preparing a pamphlet for women on tithing, called a " Fireside Talk With Women About Tithing," with the idea in mind of helping both the women who tithe and those who do not tithe. This committee is exceedingly anxious to include in this pamphlet a number of personal testimonials from the women of the church who have found it possible to tithe under difficulties, such as farmers wives, housewives without personal income except from their husbands, teachers, nurses and working women.

Women who read this, will you not sit down immediately and send your brief testimony to the General Assembly's Stewardship Committee, 410 Times Building, Chattanooga, Tenn. Do it now! You have found tithing not only possible, but profitable both financially and spiritually. Now you have the opportunity to help others with your testimony.

Charlotte, N. C., Westminster Church—The Woman's Auxiliary has made this year quite elaborate plans for their annual Home Mission study. They are uniting with the ladies of Chalmers Memorial A. R. P. Church, holding their meetings in Westminster Church. For each of the six chapters they have secured a different teacher or lecturer, some men and some women, all from outside our congregation. The time of meeting has been set as the next six Tuesday evenings at 8:00 o'clock. All the men and women of our congregation are invited to attend. The text-book is "The Child and America's Future," by Stowell. The leader for this week is Mrs. W. B. Lindsay.—Church Bulletin.

Group Conferences—The group conferences, held by the Abingdon Presbyterial, at Walnut Grove, Va., Presbyterial Church recently was a decided success. More than one hundred women and girls gathered at that ideal place to exchange ideas and to discuss the Woman's Work in the Southern Presbyterial Church.

The church was beautifully decorated in fall flowers, and true Virginia hospitality was extended by the hostess Auxiliary. A most delicious lunch was served at the noon hour.

Mrs. White Ryburn, president of the Presbyterial, presided. She spoke of the splendid co-operation given her by the organization, and extended to each one a most cordial welcome.

Discussions on the work were led by Mesdames: S. W. Edmundson, and Batemore, from Glade Spring, Va., Hassinger Stephenson and Campbell, from Abingdon, Va., H. E. Graves, Robt. Gray and Donald McIver from Bristol, Va.

The principal address was made by Miss Elizabeth McChesney, Home Mission worker, in our Presbyterial. She spoke of the loyalty of the people she labored among; of their desire for education, and religion; of the success of the work, and asked the members of the church by their prayers and funds to make a school possible for these unfortunate ones. An interesting feature was a typical circle meeting, presented by the Abingdon Auxiliary. It was the opinion of all, that this might well be used for a model circle meeting. The Foreign Mission study book, "The White Fields of Japan," was presented in a very pleasing way, by Mrs. V. G. Copenhaver, and her girls circle, from the Central Presbyterial Church, Bristol, Va.

As the conference closed each one felt as if the day had been spent in the Master's service.

Radio Message—Station AUX, Woman's Auxiliary, St. Louis, Mo., broadcasting: Presidents and Secretaries of Literature! Announcement is hereby made of the great event in the Auxiliary Calendar—

CHURCH PAPER WEEK—NOVEMBER 4-11
Its success depends upon YOU! Begin now to get ready for it. You will soon receive a letter telling you how to conduct the Canvass to place a Church Paper in every home in your congregation. Be thinking about—Remember: **ONE WEEK ONLY for the Canvass, but MAKE THAT WEEK COUNT!**

Station AUX signing off 9:30 a. m., October 15th.

Savannah, Ga., Independent Presbyterian Church—The Women's Auxiliary was organized last Tuesday afternoon at a meeting which, for attendance and inspiration, was equal to the best traditions of this church. Monday was selected by the Auxiliary as "Church Day," and every woman in the congregation is urged to attend their great Inspirational Meeting tomorrow, Monday afternoon, at 4 o'clock.

Trinity Presbyterian Church, Montgomery, Ala.—Mrs. Margaret T. Russell—Mrs. Russell, who comes to us January 15th for a series of Bible lectures is a wonderfully gifted teacher having been for some time Bible teacher and field secretary of the Assembly's Training School. She is an Alabama woman, her husband having been general manager of the Mobile and Ohio railroad before his death, and Mrs. Russell still claims Mobile as home.

Each day at 10:00 in the morning and 7:30 in the evening Mrs. Russell will speak to us and all Bible students should avail themselves of this rare opportunity. Plan to come yourself, invite your friends and bring them with you.

Maxwell Presbyterian Church, Lexington, Ky—The co-workers' class of the Sunday School, comprising 50 of the women of the church who attend

regularly, are a class that any church might well be proud of. This class raises nearly \$1,000 a year by various ways and means, outside of their regular gifts to the Church and Auxiliary. At a great sale a few months ago, they served refreshments to those who attended and made several hundred dollars, and last week they held a lecture and musical at the senior high school, the lecture being given by Dr. J. Archer Gray, minister of the church, who spends his summers on the chautauqua platform. After expenses were paid they netted more than \$150 clear. This goes into a fund called the Margaret Hopper fund. Miss Hopper is a member of this church and left for Mopko, Korea, a few months ago, to take charge of a girls school there.

PLAN OF THE CANVASS FOR "CHURCH PAPER WEEK"

November 4-11 is the time appointed by our General Assembly to persuade every family, which is not now reading a church paper, to subscribe for a church paper.

The Woman's Auxiliary in each congregation is requested to make an every family canvass for this purpose. The following plan is suggested which can be varied in each congregation as seems best.

Preliminary Work for the President and the Secretary of Literature of Each Auxiliary

1. Read the following carefully. Then study how to adapt each step of this plan to your congregation. You two must supply the "enthusiasm" to make it a success.

2. Arrange a conference with your pastor at which carefully talk over all the plans for the canvass. Call his attention to the action of the last Assembly which designated the week November 4-11 as "Church Paper Week," and also requested every pastor, on November 4th, to focus the morning service on the vital importance of religious literature in the reading and thinking of his congregation. Ask him to announce the canvass at both the morning and evening service on November 4th, and also at prayer meeting, November 7th, and to urge all those not now subscribers to one of the church papers to subscribe. The success of the canvass is determined to a large extent by his co-operation.

3. Secure from your pastor a complete list of the heads of families in your church. (The whole church roll is not needed. One name from each household is all that is necessary.)

Put a check mark opposite the name of every elder and deacon, every officer in the Auxiliary, and every active worker in the Church and Sunday School. Make your plans to persuade all these to subscribe for a church paper. Plan for the canvassers to see them first. Get 100 percent here and the rest of the congregation will follow more readily.

4. As soon as possible call a preliminary meeting of all the chairmen of the circles to make definite plans for the canvass. Each circle should be canvassed for subscriptions to the church papers by its own chairman. Each chairman is to select a woman from her circle to assist her in this. There is nothing better that a chairman can do to make her own circle reach the highest degree of efficiency than to persuade each woman in it to read a church paper regularly.

Make plans to give great publicity to the canvass. Announce it at all meetings; also in Sunday School, in the weekly bulletin, on the bulletin board, and any other way you can think of.

Work for the Entire Auxiliary

At the regular monthly meeting of the Auxiliary, or if necessary at a called meeting (before November 4)—

First, tell "The Reasons Why Every Family Should Read a Church Paper."

Then explain the plan for the canvass as outlined here.

Next, pair off the workers. Two persons working together can secure far greater results than two persons working separately.

To each pair of workers give part of the list of the heads of families. (The list of names and addresses given to each pair should be carefully written.)

These pairs of workers are to call on every family in the church, tell them why they should read a church paper, and persuade them to become regular subscribers.

When a call is made and there is no one at home, this should be noted and plans made to call again the next day.

Each pair of workers should give a full day, or at least a half day, at a time to the work. In this way the whole congregation can be quickly and completely canvassed.

The pairs should carry copies of the church papers with them and point out to prospective subscribers the interesting articles, departments, stories, etc.

Work only for new subscribers, that is, the introduction of a church paper into a home where it is not now taken.

The church papers will give \$1.00 of the amount collected from each new subscriber to be used for any church cause you may select.

Do not collect renewals of subscriptions. No commission is allowed for the collection of renewals.

Send the names and addresses of the new subscribers that are secured, together with the money collected from them (after deducting \$1.00 commission for each new subscriber), direct to the church papers.

The workers going in pairs, are to begin on Monday morning, November 5th. Each worker should read "The Reasons Why Every Family Should Read a Church Paper," and use the reasons to persuade every family to subscribe.

The Assembly's Stewardship Committee.

The Synodical Auxiliary of the Synod of West Virginia opened Wednesday, September 26th, Mrs. R. F. Dunlap, of Hinton, the president presiding.

The educational opportunities and needs of West Virginia were presented by Mr. Robinson for Davis Stuart and Dr. Moore, of Greenbrier College for Women. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into his harvest."

Dr. James O. Reavis, in a brief but graphic manner, presented Christ's appeal for Foreign Missions, "To look, to send, to go."

Mrs. Cockerham, Synodical president from Kentucky, added much to our meetings, through her inspirational talks, and the kindly council she was able to give us.

Mrs. William Echols, of Alderson, president of Greenbrier Synodical, conducted the mission study, "The White Fields of Japan." She brought to us many helpful suggestions of her own, as well as many which she had gleaned from the classes conducted by Miss Milligan, at Montreat.

The people of Richmond were most hospitable; an unusual feature being the tea given at the home of the pastor, Rev. H. L. Cathey, in September. At that time we were greeted by various city officials and were presented with souvenirs by the Cherry River Broom and Lumber Company, the Cherry River Paper Company, the Steele Wallace Corporation (manufacturers of clothes pins), and the William F. Moser Company, manufacturers of sole leather.

We thank the people of Richwood for their gracious hospitality and pray God's richest blessing upon them, and we pray that the good seed sown while among them, may spring up to bear abundant fruit throughout our Synod.

Presbyterial Auxiliaries of Lee (N. C.) Have Rally Saturday morning, October 13th, representatives from four societies, Sanford, Buffalo, White Hill and Jonesboro Churches met at the "old Mother Church," Buffalo, at 10 o'clock, for a get-together rally of their Auxiliaries. The day was beautiful and quite a number of ladies were present.

Miss Mary Weatherspoon, visitor of societies for Lee county, arranged the meeting, and worked faithfully for its success.

Mrs. R. E. Bobbitt conducted the devotional, which was followed by a splendid address by Mrs. J. R. Page, of Aberdeen, president of the Presbyterial, on "What Do We See?" Mrs. W. L. Wilson, of Elise, talked on "Bible Study," emphasizing the use of the Bible as a text book in Auxiliaries and the establishment of family altars.

Dinner of a most bountiful and pleasing variety was then served on the grounds, with hot coffee. In the afternoon Mr. W. L. Wilson, of Elise High School presented the needs of the school and told of its progress. He hoped that each county would furnish a room in the new dormitory and Lee would be called on for her quota of furnishings. Mr. Wilson said there were 21 candidates for the ministry now in school at Elise.

Mrs. Page presented Barium Springs Orphanage and spoke encouragingly of the progress being made there.

After Mrs. Wilson presented the four great causes of the Presbyterial Church, a round table discussion took place and reports were heard from the societies.

A SONG OF GREETING!

On this sweet day of happy memories!

'Twas Thine! 'Twas Thine!

And—Glory Be—'tis mine!

Mine, for the gladsome ending of my cares!

Mine for the joy of loving! Being loved!

Thine, that at Thy sweet feet, my heart

I laid, an Offering Eternal!

Thine! Thine! Yes, only Thine! And Thine alone

From that brave moment when we first did meet,

On, through all time! Past Time's last Portal! On!

Filling Eternity! Be it ne'er so vast!

For it is Thine! Thine! And Thou art mine!

A Song of Greeting

That choirs eternal heavenward shall swell

In poems of sheer happiness and joy!

That thou didst come to me, one sweet, fair day,

Give me Thine hand! Exchanging pledges true!

So, Thou art mine! Dear heart! And, I am Thine!

Knit in fetters of Eternal Love!

Heart bound to heart!

Life linked to life, for aye!

For come what may, of good or ill report,

Still must Love live! A never-dying flame!

Encompassing our way, uniting each

With th' other; till one life combined

Reveals itself! And thus, our perfect day

Of Love and Joy and Gladness, reign supreme!

My Song of Greeting,

Which this glad day first called to being fair,

Grows to sweet anthem strains—

(A host seraphic might with gladness raise;—)

Poems of gladness! Thanks to Heaven above

For the sweet gift of Thine Eternal Love!

I greet Thee! Lady!

Queen of heart and home!

And at Thy feet, my heart, I gladly lay!

Thy willing self! Thy wish, my chief desire!

Thy joy my aim! Thy happiness my goal!

May Heaven's Eternal King Spare each to each

These many years, in holy, peaceful love.

I greet Thee!

Sweetheart!

Queen!

W. T. Pearman.

YOUNG PEOPLE'S DEPARTMENT

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR, COLUMBIA SEMINARY, COLUMBIA, S. C.

IDIOTR'S LOOKOUT

The report we give in our department of some Junior C. E. officers, states that they are "doing their full duty." We do not know with what real accuracy or from what point of view this statement was made, but it expresses a desirable condition. How many of us are doing our full duty? How many of us are working, and how many passing the burden to someone else? Doing one's full duty is a high and worthy standard.

The Sunday School class and the young people's society are fine places in which to develop the habit of doing well whatever work we have accepted. The Sunday

School as the study school of the church and the young people's society as the training school of the church, are fields of opportunity for developing worthwhile standards and habits. Don't miss the opportunity.

A growing organization is always a thing of interest. The editor recently visited the C. E. Training Class of Davidson College. This class has begun the year's work with a membership that shows a great increase over the highest previous number enrolled. Students who are preparing for the ministry and those who expect to be Christian laymen are studying young people's work.

The class of work done by this group has been told in

our columns before. We hope to have soon an account of their recent activities. These college men are anxious to make themselves useful to the churches. They have done a good service in the past and desire to be used more largely in the days ahead. They have a committee on deputations, which will send a team of two men over the week-end to any society or church desiring them. Only the actual expenses are asked, any surplus going into the treasury of the class to help in extending its opportunities for service. A letter or card to the class at Davidson will bring a prompt answer and two young men who are interested in and informed about young people's work.

Sunday School

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

NOVEMBER 4, 1923

WORLD-WIDE PROHIBITION

Psalm 101:1-8; Proverbs 23:29-35. (Print Psalm 101:5-8; Proverbs 23:29-35)

SCRIPTURE LESSON

Ps. 101:5. Whoso privily slandereth his neighbor, him will I cut off; him that hath an high look and a proud heart will not I suffer.

6. Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me.

7. He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight.

8. I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord.

Prov. 23:29. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30. They that tarry long at the wine; they that go to seek mixed wine.

31. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

32. At the last it biteth like a serpent, and stingeth like an adder.

33. Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35. They have stricken me, and shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again.

SHORTER CATECHISM

Q. 61. What is forbidden in the fourth commandment?
A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about our worldly employments or recreations.

The Bible opposes all forms of vice, sin and wickedness. It warns against all acts, agencies and habits that inflict pains and penalties upon mankind. It encourages all virtues and excellencies in heart and life that minister to human welfare and happiness. It counsels temperance and sobriety in thought, feeling and conduct. If a man would only take the scriptures as the guide of his life he would avoid much evil and secure the loftier development and the most useful career. Attending to the passages that constitute our present lesson we will consider The Evils to Be Shunned; The Virtues to Be Escaped; The Safeguard—Abstinence.

I. Some Evils to be Shunned

In the Psalm 101 we have mentioned "The slander of our neighbor" or fellowman. Bringing against him false charges that may injure his character, reputation or influence, happiness or usefulness. Jehovah says, "Him who privily slandereth his neighbor will I cut off." Pride is also presented as a sin. It may be kindled by an excessive estimate of our endowments, possessions or achievements. It prevents men from seeking God. The Lord declares "Him that hath an high look and a proud heart will I not suffer." Deceit too is condemned. The king affirms "He that worketh deceit shall not dwell in my house." A man may purposely deceive his fellow about temporal matters or spiritual affairs. The telling of lies is also forbidden. It is written, "He that telleth lies shall not tarry in my house," and "All liars shall have their part in the lake that burneth with fire and brimstone." There is much wickedness in the world among men. But wickedness is doomed. The Almighty asserts, "I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord."

II. Certain Virtues to be Cherished

Faithfulness should be practiced. One should be faithful to truth, to duty, to God, and man. Many human ills result from want of fidelity to truth, to duty, to assumed obligations to man, and to the obvious claims of God. The Lord says, "Mine eyes shall be upon the faithful of the land that they may dwell with me." If fidelity is approved and commended, so is walking in a perfect way. A perfect way or course of life is one sanctioned by

God and pleasing to Him. Jehovah declares, "He that walketh in a perfect way he shall serve me." If we do not walk in the path of life prescribed by God we can not serve God nor answer the purpose for which we were made.

III. Ills to be Escaped

The drinking of wine and strong drink inflicts many evils that should be avoided. In Prov. 23:29-35 numerous ills are mentioned. One of these is woe or sorrow. Drinkers have many sorrows caused by a vicious habit. They have weakened faculties, decaying organs, family griefs and social losses. They get into contentions with their fellows that might be avoided by sobriety. They are betrayed into "babbling" or complaints and foolish talkings or even profanity. They have "wounds without cause" to body or soul that produce distress. They experience "redness of the eyes" that indicates an injured brain, a disordered body and sometimes presages insanity. They often seek base women and put themselves in peril like one "lying on the top of a mast or lying in the midst of the sea." They sometimes fall into delirium and see strange sights and hear terrifying sounds. They are often insensible to injuries inflicted on them, when they awake are so enslaved that they seek the drink again. However enticing at first, wine drinking at last "biteth like a serpent and stingeth like an adder." Such is the testimony of human experience and Holy Writ.

IV. The Safeguard—Total Abstinence

If a man does not drink wine nor strong drink as a beverage he is safe from the ills that the confirmed habit may inflict. If such drinks are not made nor used youth will be protected and society shielded from drunkenness and multiplied evils. The Inspired Scriptures say, "Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright." Wine has its attractions, but don't look or taste or yield to its seductions if you would avoid its ills.

Christian Endeavor

By Rev. J. G. Garth, Chairman Synod's Committee of Sabbath Schools and Young People's Work

COURAGE NEEDED

- M., Nov. 5—Courage to Testify: Acts 5:17-29.
- T., Nov. 6—To Endure: II Tim. 2:1-10.
- W., Nov. 7—To Rebuke Sin: Ezek. 2:1-10.
- T., Nov. 8—To Change One's Mind: Acts 9:20-31.
- F., Nov. 9—To Stand for the Right: Gal. 2:9-21.
- S., Nov. 10—To Follow Fully: Luke 9:57-62.

Sun., Nov. 11—Topic: **Courage Needed Today: For What?** Joshua. 1:1-9.

What is moral courage?
Why do we need courage to tell the truth?
In what ways did Jesus show courage?

Joshua had been appointed to act as leader of God's people after the death of the great leader, Moses, and as he was about to assume his place, he realized what a big task he had undertaken. The first thing he did was to pray and ask God to help him. He needed guidance, strength, courage, vision, hope, and influence. God answered his prayer, just as He always does the prayers of His children who really want His help. God told him he need not fear his enemies, and that He would be with him just as He was with Moses. The Lord told Joshua he must be careful to observe God's commandments; for God will not bless any one who is disobedient and sinful.

We who are trying to follow Jesus today as Joshua did, need the same blessings Joshua needed, and one of our greatest needs is moral, or Christian courage.

Reasons Courage is Needed

There is much evil in the world today just as in

Joshua's time, and this evil is opposing all that are good and Christ-like. The world, the flesh and the devil are the great forces of evil at work to destroy good things and good thoughts, and to set up sinful things instead. Then our own hearts are prone to evil just as the sparks fly upward. Evil imaginations and wrong desires dwell in our hearts like a fire ready to blaze up at a moment's notice. But Christ is calling us as he did Joshua, bidding us to go and conquer the evil things of the world and our hearts, as he told him to conquer the Canaanites in the promised land.

The Source of Courage

Joshua went at his work with a great purpose to do his best, and meet his duty bravely. His heart was filled with a desire to please God and a resolution to carry out His holy purpose. He felt his own weakness, and he found his greatest help in prayer to God, not in his opinion of his own strength and judgment. We shall find our courage coming from the same sources Joshua found his to come from, which are prayer, purpose and resolution.

In What We Need Courage—To Acknowledge Christ As Our Saviour

It takes courage to let people know we are Christians. This is especially true of young people; because boys and girls are not as polite as they expect to be when they are grown. They subject each other to criticism, scorn, and other kinds of persecution. It takes courage to let your friends know you are a Christian. This is especially true when it comes to living a Christian life, and taking a stand for right and against wrong. But Jesus says we must confess Him before men, or He will not confess us before His Father in heaven.

Courage to Resist Evil

Evil men would have their own way if they could. If Christians didn't resist wrong-doing, evil men would make this world a perfect hell on earth. Murder, drunkenness, adultery, profanity, evil-speaking, hatred, war, all kinds of evil would prevail. How the Church ever gained the influence it has is due to the courage of men and women of God who have cried out against evil and prayed and worked for the cause of the right and truth. Young Christians should take their stand against wrong today.

Courage to Do Personal Work

About the hardest thing a Christian has to do is to speak to others about Christ, and try to persuade them to accept Him as a Saviour. But this is the greatest work of the Christian. Jesus says, Ye are my witnesses. Again, He tells His disciples, Go into all the world and preach the Gospel to every creature. It takes courage to speak to your friends and try to get them to become Christians. And yet no one can influence young people so much as their young Christian friends. If we will do this, our courage will grow stronger every time, and we shall have the greatest joy a Christian can have, the joy of winning souls for Christ.

WORTHWHILE NEWS ITEMS

In the month of September, when Miss Mamie Gene Cole, Dixie Junior C. E. Field Secretary, was touring South Carolina, Mrs. W. M. Todd, of Anderson, State Junior Superintendent, arranged an interesting service. Four Junior societies of the county were gathered together for a union meeting. Miss Cole gave them a talk that held the attention of the boys and girls. Mrs. Todd is doing a good work with the Juniors. She reported ten boys and girls as having memorized the "String of Pearls" during the month.

A report from Mr. J. M. Henderson, at Little Rock, S. C., says that the Junior Endeavorers are busy with memory work. The older members are learning the "String of Pearls" and the younger ones the graded memory work. When the officers of the society graduated into the Senior society, another good set were chosen for the Juniors and they are said to be "doing their full duty."

DR. LAW ILL

The entire Church will learn with sincere sorrow that Dr. Thomas H. Law, for years the stated clerk of our General Assembly, is critically ill at his home in Spartanburg, S. C.

He has developed pneumonia. His children are at his bedside. His age is about 85 years, which means that his course is nearly run. His life has been a blessing to the Church and the world.

ANNUAL HOME MISSION DAY IN THE SUNDAY SCHOOLS

Hitherto the last Sunday in March has been devoted to consideration of Home Missions by the Sunday Schools. The last Assembly ordered a change to be made from the last Sunday in March to the third Sunday in November. Let the superintendent of our schools note this change and prepare to observe it.

EUROPEAN RELIEF

The Committee of the Western Section of the Reformed and Presbyterian Alliance, that has been sending clothing, shoes, food and money to the suffering people of the Calvinistic Churches of Europe will again resume work this fall. They earnestly ask for donations (marked "Presbyterian Relief") to be sent to the American European Transportation Co., 40 North Water Street, Philadelphia, the charge being ten cents per pound for freight from Philadelphia to Europe.

The committee thanks all who have previously aided them and hopes that many more will do so this year. There is still a great deal of suffering in the churches of our faith in Europe.

Committee: James I. Good, W. P. Fulton, C. S. Cleland, J. I. Vancc, E. F. Romig.

A CORRECTION

Dear Dr. Bridges:

In your editorial report of the debate in the Synod of South Carolina on Columbia Seminary, that appeared in your last issue, you unintentionally seriously misrepresented my position. You say: "Dr. Wm. McPheeters . . . opposed any removal whatever." On the contrary what I did was to support a report that distinctly authorized the board to seek out within the bounds of the four Synods owning Columbia Seminary a site where it could be provided with a more adequate plant and financial support.

You say further, referring kindly to my speech, "This was a strong speech . . . yet not entirely convincing." At any rate the vote showed that more than two-thirds of the Synod who heard my speech were convinced of the soundness of my position.

I am, yours in the Gospel,
W. M. McPHEETERS.

PERSONAL

We regret to learn that Rev. H. M. Dixon, of Red Springs, is ill. He is at the Charlotte Sanatorium.

Rev. W. M. Fairley, D.D., of El Paso, Texas, has been given a rest from his work for six months.

He will go to Memphis, Tenn., for an operation, and then he will take his ease with dignity. No man has a better claim to rest. We pray that he may be restored to health.

NORTH CAROLINA

Durham, First Church—The minister of this church, Rev. David H. Scanlon, D.D., is to supply the pulpit of the New York Avenue Presbyterian Church, Washington, D.C., on November 11th and is the university preacher at Chapel Hill, N. C., on November 18th.

Charlotte, Second Church—At the morning service on October 28th Rev. M. F. Daniels, superintendent of Home Missions in Mecklenburg Presbytery, presented in a fine address the urgent need of church buildings and manses in certain sections of the Presbytery. The congregation responded to this emergency call for funds by subscribing \$1,237.

The Presbytery, in recent session, urged all our churches to make special appeals for this cause. A sum of not less than \$5,000 is needed immediately.

Charlotte, Westminster Church—On Wednesday evening, at 8:00 o'clock, Dr. A. A. McGeachy, of the Second Presbyterian Church, will speak before our Bible class on "The Inspiration of the Scriptures." Dr. McGeachy delivered this address at the opening of the recent meeting of Mecklenburg Presbytery. It is so fine in its presentation, and the subject is so timely, being today before all thinking people the world over, that the pastor immediately requested Dr. McGeachy to repeat it for the people of Westminster. He consented and will be here.—Church Bulletin, October 28th.

Charlotte—The Co-operative Standard Training School for Sunday School Workers of the Methodist and Presbyterian Churches of Charlotte and vicinity, will begin next Sunday, November 4th, at 3:30 p. m., in the Second Presbyterian Church. Class work will begin Monday evening at 7:30, and continue through Friday. The leaders are hoping for an enrollment of 600. Quite a number of the teachers in our own school have completed already one or more of the units required for a teacher's certificate. We hope these can continue their work this year, and others make their start. We are after a greater efficiency in the work of the Kingdom.

Church News

Belmont—This church has just engaged in a series of revival services, embracing October 14-21. The pastor, Rev. J. T. Dendy, was ably assisted in this meeting by Dr. J. H. Henderlite, of Gastonia. The congregations were large, Dr. Henderlite delighted the people with his strong Gospel sermons and the meeting is considered one of the best ever held at this church. On the last day of the meeting the Lord's supper was celebrated. Four young persons united with the church, making seven who have joined recently upon profession of faith. All departments of church work seem to be in a growing condition and we have entered upon the fall campaign with renewed zeal and determination. Cor.

Orange Presbytery met in the Little River Presbyterian Church, Orange County, N. C., October 23, 1923. Rev. E. N. Caldwell was elected moderator and elder E. J. Davis, temporary clerk. The Presbytery, for two days and a half, was delightfully entertained by brother Henderlite and his good people, and transacted a lot of important business, but owing to the changes in the boundary lines enacted by the Synod, much important business is left incomplete. Therefore, the Presbytery adjourned to meet in the First Presbyterian Church, Greensboro, N. C., on Tuesday, November 6, 1923 at 2 o'clock, p. m., to continue its deliberations and its work. This is an important meeting, and the members of Presbytery are urged to attend.

D. I. Craig, S. C.

The Laymen's Association of Fayetteville Presbytery will convene in annual session at St. Pauls Presbyterian Church, Tuesday, November 6th, at 10:30 a. m.

A program of interesting topics will be arranged and an all-day session will be held, with dinner served on the grounds.

Among the items of business to be transacted will be the election of a chairman and other officers for the ensuing year. The present chairman now being in the bounds of Orange Presbytery will necessitate the election of someone to succeed him.

A large attendance of the laymen of the Presbytery as well as the ministers is desired.

A. C. Ray, Chairman.

Gastonia—Sunday, September 30th, the pulpit of West Avenue Church, recently made vacant by the removal of Mr. Long to Chattanooga, was filled both morning and evening by Rev. J. T. Pharr, of Renick, W. Va. Mr. Pharr preached two excellent sermons which made a deep impression on the congregations assembled to hear him. He is a native of Charlotte and an alumnus of Davidson College and Union Seminary. Some years ago when a seminary student he spent the summer vacation, working in this Presbytery at Kings Mountain and Bessemer City, and he made many friends in the Presbytery. Davidson College recently tried to draw him from his pastorate in West Virginia to serve the student body in the very important capacity of secretary of the Y. M. C. A., but such vigorous protest was made against his leaving that his Presbytery refused to dissolve the relation between him and his church at Renick.

Mr. Pharr is a strong preacher and a man of very attractive personality, and the people of West Avenue greatly enjoyed his visit.

Concord Presbytery met in regular fall session in Centre Church, October 16, 1923. Present, 31 ministers and 34 ruling elders. Officers: Rev. T. H. Spence, moderator and Rev. S. L. Cathey, temporary clerk. Dismissed: Rev. H. H. Cassidy, to the Presbytery of Mecklenburg. Ordained: Licentiate N. E. Oplinger was ordained as an evangelist. He will have charge of our mission work in Caldwell County. Candidates: Mr. T. W. Moose, a student at Davidson, was examined, and at his request was transferred to Montgomery Presbytery. Candidate Glenn O. Younts was transferred to the Presbytery of Tygart's Valley. Rev. J. M. Grier, D.D., resigned as pastor of the Newton Church and the pastoral relation was dissolved.

Overtures: 1. To the Synod of North Carolina asking that Cabarrus County be transferred back to the Presbytery of Concord.

2. To the Assembly, as follows: "Believing that there is a growing tendency in our beloved Southern Presbyterian Church toward an unwise and an unsafe position in regard to women speaking in mixed public assemblies, we, therefore, overture our next Assembly . . . to send down to the churches a distinct and clear deliverance on this whole question, touching especially on the matter of women speaking on the floor of our church courts."

The next regular meeting will be held in Hickory on Tuesday after the second Sunday in April, at 7:30 p. m.

E. D. Brown, S. C.

Mecklenburg Presbytery met in stated fall session at Central Steel Creek, Tuesday, October 23, 1923. Present, 45 ministers and 35 elders. Rev. A. A. McGeachy, D.D., preached the opening and Presbyterial sermon on "Inspiration of the Scriptures." Rev. W. C. McLaughlin, of China, was made moderator and Rev. J. W. Stork, temporary clerk.

Received: Rev. H. H. Cassidy, from Concord Presbytery, to become pastor of Wilmore; Rev. A. E. Wallace, from Dallas Presbytery, to supply Indian Trail and Siler; Rev. Chas. Kingsley, from Cherokee Presbytery, to supply Waxhaw. Received under care of Presbytery as candidates for ministry: T. F.

Grier, of Central Steel Creek, now in Columbia Seminary; Claude Melutosh, of Tenth Avenue, now in Davidson College; Jack Hand, of Second Church, Charlotte, now in Davidson College.

Consideration of proposed changes in Book of Church Order was postponed till spring meeting.

New churches reported: Turner's Chapel; Maxton. W. E. Price was made treasurer of the Presbytery and Rev. J. W. Stork, permanent clerk.

Rev. A. S. Johnson, D.D., was appointed to preach Presbyterial sermon at spring meeting on subject of "Modernism." Next stated meeting at Hamlet, Tuesday after second Sunday in April, 1924. Adjourned meeting in Charlotte First Church, Monday, December 3, 1923, at 2 p. m., at which time the report on Stewardship will be considered.

The Presbytery of Mecklenburg offers its deep sympathy to the Presbyterian Standard in its subscription campaign and pledges its support to the accomplishment of its successful end.

C. C. Anderson, S. C.

Rose Hill—The people of this town and of the surrounding country have recently enjoyed a series of union revival services, lasting for four weeks. The four churches in the town united in these meetings and for the first two weeks the services were conducted in some one of the local churches by some one of the pastors of these churches. At the end of that time, a large tent having been secured and located in a convenient part of the town, Rev. Leonard Gill, evangelist of the Synod of North Carolina, came and took charge of the meeting, preaching from October 7th through the 21st. Rev. A. L. Brown, pastor of the local Baptist church had charge of the singing. All things seemed to be favorable for the meeting, the weather was all that we could ask, the attendance was excellent from the very beginning. It is safe to say that at a number of the services, more people heard the Gospel preached than ever heard it in the town on any previous occasion at a single service. The people seemed to hear gladly and there was a fine spirit of co-operation by them. The music under the direction of Mr. Brown was splendid, both by the senior and junior choirs, which added much to the services. The preaching of brother Gill was clear and forceful. He denounced sin in all its forms in no uncertain terms. He declared Christ and His atonement the sinner's only hope of salvation. He did "earnestly contend for the faith once delivered unto the saints."

We have no way of adequately measuring the results of such a meeting. A great number of men and women, boys and girls, expressed their purpose to live a better life in the future. About sixty gave their names for membership in the several churches. A free-will offering of \$234 was given the evangelist for his services.

The universal opinion as expressed by the people, is that we have had an excellent meeting, that the life of the Christian people has been quickened, that some sinners have been led to confess Christ and others to serious thought. For these things, we are thankful.

SOUTH CAROLINA

Fort Hill Church—On October 21st, Rev. John MeSween was installed pastor of the Fort Hill Church, at Clemson College, S. C., by a commission consisting of Rev. Drs. R. F. Kirkpatrick and Robert Adams and elder J. W. Todd.

Robert Adams.

Clinton—Dr. D. J. Woods, pastor First Presbyterian Church, Clinton, S. C., writes: "I wish you could see our church since the interior has been altered and repainted. The old system of 'burnt out bulb lighting' has been replaced by a very effective indirect lighting system with light reflected from a white system. The church is now as pleasing within as its great stone walls make it massive without."

Greenwood—The Rally Day program of the Sunday School of this church was an inspiring success. On a beautiful day, a large crowd filled the Sunday School and overflowed into the church auditorium. Perhaps the most striking feature of the program was a dramatic monologue, the "Sunday School House-Cleaning," rendered by Mrs. B. F. McKellar, and composed by Mrs. S. C. Hodges, wife of our superintendent. The offering was \$376, considerably less than heretofore, but coming just after pledges of \$30,000 for a new Sunday School building, the superintendent and school are not disappointed.

At our quarterly communion service, on last Sunday, our pastor welcomed six new members into our fellowship. The attendance was unusually large, and the communicants seemed conscious of the presence of God's Spirit.

Our Christian Endeavor Societies have undertaken the partial support of a foreign missionary, and are delighted with the assignment to them of Miss Jessie Woods Hill, now of Dugspur, Va., who will soon leave for Brazil.

Piedmont Presbytery—At an adjourned meeting of Piedmont Presbytery, held at Spartanburg during the sessions of Synod, the following Permanent Committee on Men's Work was appointed:

Rev. Messrs. John McSween, S. H. Fulton, and H. A. Knox and Messrs. J. E. Boggs, Pickens; J. M. Cathcart, Anderson; W. M. Scott, Easley; B. M. Aull, Autun; W. C. Hughs, Walhalla; and J. W. Todd, Seneca.

Ebenezer Church was dissolved, and the only member was dismissed to Bethel Church.

Another adjourned meeting is to be held at Seneca, Friday, November 16th, at 4 p. m., for the spe

al purpose of receiving Rev. A. G. Harris, and arranging for his installation as pastor of the Seneca church. Robert Adams, S. C.

Pee Dee Presbytery met in the Kentyre Church, October 23d, with 12 ministers and 12 elders present. Rev. W. H. Johnston was elected moderator and Rev. J. S. Garner was elected temporary clerk. The assembly was overtured to change the time for the Every Member Canvass to some time in the fall. A committee was appointed to make suggestions to the Assembly's Ad-Interim appointed to amend the Book of Church Order. Rev. D. McIntyre preached the Presbyterial sermon on Regeneration. Rev. G. L. Wilcox will preach the Presbyterial sermon next spring on Sanctification. An adjourned meeting will be held in Dillon, S. C., November 4th, at 7:30 p. m., at which Rev. Fred J. Hay will be received from Kings Mountain Presbytery and installed pastor of the Dillon Church. The spring meeting will be held in Lamar, S. C. A. H. McArn, S. C.

Pee Dee, Kentyre and Hamer Churches, Pee Dee Presbytery—Dr. A. H. Atkins, pastor of these churches, held a meeting at Pee Dee Church preceding the celebration of the Lord's supper on the second Sabbath of October, at that church. The congregations especially on the Sabbath were large and attentive. Much good was done. There were three additions to the membership by profession. Rally Day was observed on October 7th at Kentyre Church. A liberal collection was taken for Sabbath School Extension. Pee Dee Presbytery met

at this church on October 23d. The attendance was unusually large for the fall meeting we were sorry that Presbytery remained in session such a short time. This could not have been because the brethren were not well treated; our people have the reputation of treating Presbytery royally. It seems to the writer that at every meeting of Presbytery the representatives are in a hurry to get back to their homes. Cor.

Purity Church, Chester—Mr. Lex Klutz, one of Purity's sons, who recently returned from Persia, and Japan, and who very narrowly escaped death three times in the awful earthquake in Japan, gave a lecture, illustrated with lantern slides and pictures which he took while in Japan, before the Christian Endeavor Society on Sunday evening, October 14th. This lecture was immensely enjoyed by the large crowd present.

Our beloved pastor, Dr. Flournoy Shepperson, who has been away for the past two weeks at his old home in Arkansas, where he went to perform the marriage ceremony of his brother, and also to visit his mother, is expected home this week and will fill his pulpit the coming Sunday.

During the absence of Dr. Shepperson, for the past two Sundays, the pulpit was filled by two distinguished ministers, Dr. J. B. Green and Dr. J. M. Wells, both of Columbia Theological Seminary.

Rally day was fittingly observed in the Sunday School on October 7th. A large crowd was in attendance, the collection amounting to \$500, the largest collection we have ever had on Rally Day.

VIRGINIA

Richmond, Hoge Memorial Church—A memorial service was held in this church recently in memory of Albert Casson Bruce, who was for 14 years the faithful teacher of the men's Bible class.

Winchester—Dr. McFaden and family have gotten comfortably settled in the manse. Between some \$5,000 and \$6,000 have been spent on the manse in repairs and improvements. New papering, painting, new bath room, concrete walks, garage, new hot water heat, new electric light fixtures and everything necessary to make a most comfortable and desirable home for the pastor. The pastor and family have been most cordially received not only by the Presbyterians but by all of the good people of Winchester. A reception was recently tendered the pastor and family by the Woman's Auxiliary attended by about 400 of the church members and friends. At the recent communion service held on the 7th of October there were 22 additions to the church, 16 by letter and six by profession.

Charlottesville—At the October communion 50 persons were received into the membership of the church, including representatives of 16 families not hitherto connected with this church. The church has recently purchased a lot and residence adjoining the present lot. This gives an extended frontage on Lee Park which is becoming the center about which public buildings of the city are grouped. This newly acquired property is for present use by our growing church activities and for prospective permanent improvement. The church is also planning to secure special workers for university religious interests both for regular session and for summer school. Rev. R. S. Woodson, assistant pastor, is winning the good opinion of everybody in the church and out of it. Dr. Petrie, the pastor, is about to take a vacation, which he will spend mostly in Alabama and South Carolina.

Bethesda Church—Sunday, October 20, 1923, was a red letter day in the history of Bethesda Church, Maryland Presbytery. On this day Rev. Stanley White, formerly of Roanoke Rapids, N. C., was installed as pastor; a large congregation greeted the speakers and entered heartily into the services. Rev. P. P. Flournoy, D.D., for 47 years its beloved pastor, and now pastor emeritus, presided and propounded the constitutional questions. Rev. James H. Taylor, D. D., preached the sermon, Rev. Robert L. Riddle charged the pastor and Rev. E. M. Delaney charged the people; these with Prof. Addison Hoge, an elder, composed the Presbytery's commission. Seldom has a pastorate begun under more auspicious circumstances; the people are united and enthusiastic and our new Pastor well equipped for the work. H. B. D.

The Presbyterian League of Richmond—This seems to be a live institution—from their annual report we learn that they have a membership of 380 (39 of whom are life members). They have an endowment fund of \$2,532.05.

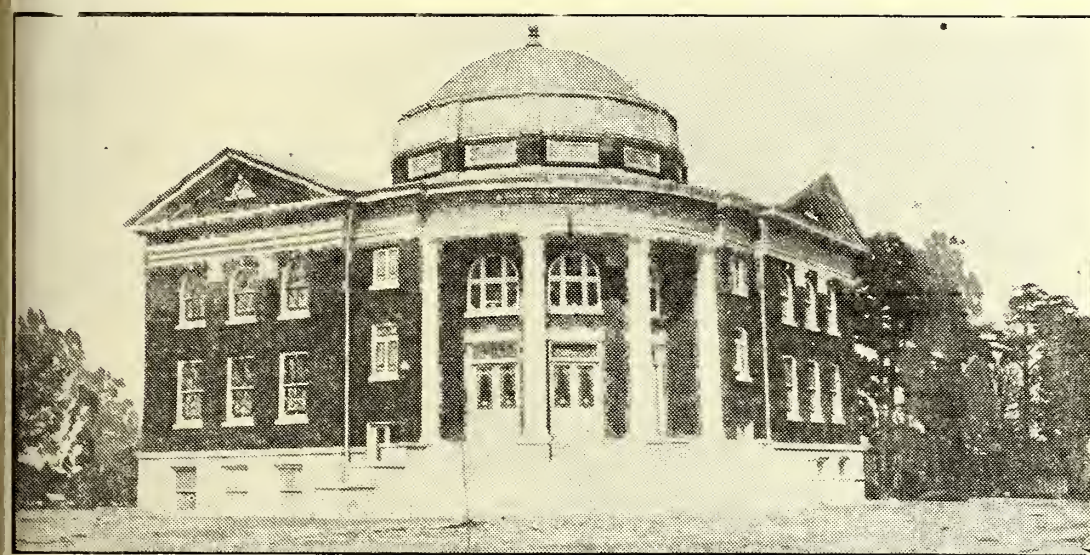
The following property is owned or held by the league free of incumbrance:

- A 30-foot lot in Duntreath, valued at \$300.
 - A 75-foot lot at the southeast corner of Clay Street and High Point Avenue, with improvements used by the Roseneath Church, valued at \$6,000, with \$4,000 insurance.
 - Eighty-eight feet on North 17th Street, with improvements, used by the Colored Mission, valued at \$22,000, with \$15,500 insurance.
 - Two hundred feet on Hermitage Road, near Hillard Road, used by the Lakeside Sunday School, valued at \$7,000, with \$5,000 insurance.
 - One hundred and seventy-five feet near the corner of Seminary and Lombardy Street, to be used by the Read Memorial Sunday School for the erection of a new building, valued at \$4,100.
- Not many years ago, there was a Presbyterian League of Charlotte; but it died from malnutrition. J. R. B.

Warm Springs Church—October 17th and 18th marked a very important event in the life of the Warm Springs Presbyterian Church, combining as it did the centennial of the organization of the church and the dedication of the new Sunday School building. The date seemed Providential, the days were perfect and the hillsides with their multi-colored foliage were never more beautiful.

There are only three living ex-pastors of this church: Rev. W. C. White, D.D., pastor 1887 to 1909; Rev. J. A. Trostle, pastor 1912 to 1914; and Rev. C. W. Reed, pastor 1915 to March 1923. The present pastor, Rev. J. T. McCutchan, came in May last. All three ex-pastors were present and had part in the program, the present pastor presiding. Mr. Trostle spoke Wednesday evening, using as his theme the Word of God Fundamental in the Life of a Church. Dr. White gave the historical address Thursday morning, intensely interesting and containing a mass of information touching the early history of Presbyterianism in this part of the State and in this particular valley, and bringing the history of this church down to date. His address will be published in pamphlet form. Dr. E. W. McCorkle, our neighbor for many years, made an interesting address on Scotch-Irish character and their part in the religious development of our State. Then Mr. Reed made the dedicatory address, laying special emphasis on the importance of Biblical instruction and the necessity for modern equipment for the Sunday School.

Our new Sunday School building, just completed at a cost of \$11,000, will meet our needs for years to come, having commodious rooms for all classes, (Continued on page 10)



Clover's (S. C.) Beautiful New Church Edifice

Clover Presbyterian Church—This church had its beginning in Center Church, which was once a preaching point connected with Bethel Church. Its place of worship was first a log house which was afterwards extended.

In 1876, when the town of Clover was begun, Mr. J. A. Wilson, a teacher, began a Sabbath School in his school house, and soon Rev. W. G. White, principal of the Woman's College at Yorkville, was engaged to preach twice a month in the school house, and soon the Center congregation merged into that of Clover.

Mr. White continued to preach at this church up to the time of the organization of the church which was July 29, 1881.

Bethel Presbytery in response to a petition or-

ganized the Clover Church with 84 charter members, nearly all from Bethel Church. Rev. S. L. Watson supplied the church a short time. The first pastor was Rev. M. R. Kirkpatrick, who did excellent work in the development of the congregation. He was succeeded by Rev. S. H. Hay, and he, in turn by Rev. H. J. Mills. Rev. A. A. McLean succeeded Mr. Mills in 1913, and he was succeeded by Rev. J. E. Berryhill, under whose pastorate the new church was built.

It was completed in 1923, and is regarded as one of the finest church edifices in that section. It cost approximately \$50,000 or \$60,000.

Rev. J. Blanton Belk is its present pastor. He is one of the two sons of Rev. G. W. Belk, who are in the ministry, and both of them are chips of the old block.

APPALACHIA

Mills River Church—We have just closed an eight days' meeting of exceptional power for good. The entire countryside was stirred, the church being crowded to capacity many times. Rev. Wm. Black, D.D., of Charlotte, did the preaching and Mr. Andrew Burr, who accompanies Dr. Black in his evangelistic tours led the singing. There were 38 professions of faith in Christ, 23 of whom joined the Presbyterian Church. Seventeen heads of families pledged themselves to establish the family altar, and 300 people promised to read the Bible and pray daily.

The offerings taken during the meeting were \$42 for Mr. Burr's expenses and \$106 for Synod's Home Missions, North Carolina, of which Synod Dr. Black is an evangelist. We borrowed him and Mr. Burr for this meeting. They were here in a meeting 19 years ago. And with one voice the people of the Mills River community — all denominations — had risen up to urge their coming again. When they appeared the whole neighborhood, though in the middle of the busiest season of the year, laid aside farm work and business to attend the services. Denominational lines were obliterated, and as one people we rallied to the banner of the Cross.

Dr. Black preaches with a powerful simplicity that goes straight home to the heart. And Mr. Burr's Gospel messages given in beautiful song are just as effective to reach the unsaved. These two noble emissaries of our Lord have travelled over North Carolina together for nearly thirty years, bringing untold blessings to many communities. And so under the providence of God, they came to Mills River "in the fullness of the blessing of the Gospel of Christ." We thank God and take courage.

Pastor.

GEORGIA

Columbus—On October 21st, the church at Columbus, Ga., Dr. T. M. McConnell, pastor, observed the communion of the Lord's supper. Since the last communion 17 members have been received into this church.

TENNESSEE

The Presbytery of Nashville met at Decherd, Tenn., at 8 p. m., October 9th. Opening sermon preached by Rev. E. W. Williams, D.D., by appointment. Present, 9 ministers and 17 ruling elders.

Organization: Rev. E. W. Williams, D.D., moderator, and ruling elder G. H. Baskette, temporary clerk.

Reports from the churches were so encouraging that following the free conversation members united in singing the doxology.

Reports from some important committees were lacking but these will be presented at an adjourned meeting.

Excursion: Members of Presbytery enjoyed an excursion to Lewanee, 13 miles distant on the Cumberland plateau.

The preaching during the meeting was of a high order.

The weather was beautiful and the hospitality most delightful.

Place of next stated meeting placed on docket for an adjourned meeting.

Presbytery adjourned to meet in the First Presbyterian Church of Nashville at 11 a. m. Monday, October 29, 1923. W. C. Alexander, S. C.



Queens College—The Queens College bulletin for October, to be issued this week, will contain a feature article by Miss Charlotte Moore, Ph.D., head of the department of English; the subject being "The Christian College—the Conservator of Civilization." Dean H. A. Shirley, head of the music department of Salem College, Winston-Salem, will contribute for the November issue a special article on "Musical Appreciation."

The Missionary Survey, for October, contains an interesting group picture of the family of Dr. and Mrs. R. H. Wilson (Bessie Knox), missionary in Korea, and also a farewell message written by Mrs. Wilson before sailing for the foreign field.

The annual report of the board of trustees and the financial statement submitted by them to the Mecklenburg Presbytery, made a fine impression, and they, by a unanimous vote acceded to the request of the board that Synod's plan for putting ten percent of the benevolences in the fund for educational institutions be adopted. The bulletin in commending on this action says: "The above action is the most hopeful sign that has been on the horizon of Queens in many years and with the proper effort there should be no trouble in securing the A-grade rating before the State Department of Education."

Davidson College—Dr. Richards filled his pulpit on Sunday morning, speaking to a large audience, and at night before the Y. M. C. A. Mr. Thomas Glasgow, of Charlotte, made an address, his subject being, "Watch Your Step."

Monday evening a large audience greeted the Carolina Concert Club, of Charlotte, with Mrs. Carol H. Baker, director. The program consisted of popular airs, grand opera, choruses and violin numbers by Miss Nan Gordon.

Tuesday evening The La Salle Bell-Ringing Quartette appeared in Shearer Hall—this being the first in the series of Lyceum numbers put on by the "Y."

Plumtree—Things are "booming" in our school at Plumtree, with the dormitory full of boys and classes going well. A finer lot of boys it would be difficult to gather under one roof, ranging in ages, as they do, from ten to 25 years. Several groups, who are paying their own expenses, are particularly interesting, these being boys who have not had the opportunity of attending good schools when they were younger. First, in the time of rising, are our cooks, Chief of the Culinary Department being a splendid, reliable fellow, from Virginia; his first lieutenant is about 6 feet 2 inches and two assistants, somewhat shorter. These do splendid work and a most important one it is. Next come our waiters, three younger boys, orphans, who set the tables; one of these came to us from Grandfather's Orphanage last summer. This is an obliging, quiet capable group. Our dish-washers, plus the pot washer, who is also "milk-maid," are much interested in their work and it would do your heart good to hear them "kick" when things are delayed and they miss a class. The last to be mentioned are our carpenters (our chief-cook came from among them). These sturdy fellows are at work on a temporary building, to be used as school rooms and office, the dormitory being now inadequate to house the students in school.

There are enough boys in the school this year to warrant the formation of a Junior Christian Endeavor Society and we expect to have fine times at our Sunday afternoon meetings and at our social gatherings. In the Senior Christian Endeavor we are also at work, striving to develop leadership among the members, who will soon be taking their places in church activities. We ask your prayers for these wonderful "opportunities." Cor.

Peace Institute—The girls attended the North Carolina State Fair Wednesday, October 17th and also the football game between North Carolina State and Carolina on Thursday, the 18th.

Two former Peace Institute students, Misses Mabel Pugh and Isabel Bowen, had exhibits on display in the art department of the State fair. These exhibits consisted of commercial drayings, designs for clothing, and portraits. Each won valuable prizes.

Miss Edmonia Martin, an alumna of Peace Institute, who has been in charge of one of our Presbyterian schools in Garanhuns, Brazil, is spending the week at Peace Institute. She is sent to Peace by the Home Mission Board.

Mitchell College—Much interest is being taken in the work of the literary societies at Mitchell College. Each society is striving to develop its members in a literary way, but is not forgetful of the social life of new members who have come to Mitchell for the first time.

Saturday evening, October 6th the Phi Mu Society gave an informal reception to new members. Delightful refreshments were served and an evening of fun was enjoyed.

The officers of this society are as follows: President, Miss Thelma Fraley; vice-president, Miss Ruby Goode; secretary, Miss Annie McGill; treasurer, Miss Inez Gribble.

On the evening of October 13th the Phi Kappa Society entertained for the new members. The guests were welcomed by the president, Miss Martha Davis and the old members of the society. A number of amusements added to the pleasure of the occasion. The evening closed with a toast given to the new girls by Miss Garnette Bowles.

A great deal of interest is also being taken in the work of the Y. W. C. A. Definite plans have been made for the social, physical, mental, and spiritual

development of the students. These plans will be worked out through the social affairs which will be given from time to time, and through the instructive and spiritual programs on Sunday evenings, and the twilight services held every evening.

Flora Macdonald College—The Mecklenburg branch association met Friday evening, October 26th, in the club rooms of the Second Presbyterian Church, Charlotte, with Mrs. Lyda Reid Cochran, of Matthews, presiding. The meeting opened with the singing of the college song: "Far away from noisy tumult." Mrs. Ola Irvin Albright a guest of the association was heard in a negro spiritual and Mrs. Gertrude McFadyen Wallace, a former voice teacher also contributed a solo to the program of the evening. Mr. Rice, of the publicity department presented numerous facts about the college giving the alumnae first-hand information and answering many questions concerning the college beautiful plan—the endowment—the "A-grade situation," etc. Miss Eleanor Gurney, superintendent of the Charlotte Sanatorium was heard in a selected reading and after a committee had been appointed to plan for the meeting in the spring ice cream and cake were served to the members and guests. The officers of the association are Mrs. Lida Reid Cochran, president; Mrs. Pearl McArtan Henderson, vice-president; Mrs. Hattie Coffee Bayles, secretary-treasurer.

Founders Day was celebrated on Tuesday, October 23d, with alumnae present from Red Springs, Charlotte, St. Paul, Laurinburg, Maxton, Dillon, S. C., and Fayetteville. Miss Della P. McGoogan, president of the General Alumnae Association was in charge of the morning exercises which took place in the auditorium at eleven. The program opened with the singing of the college hymn "O Alma Mater Cara," invocation; and a vocal solo by Ruth McKinnon Morgan, '20, of Laurinburg. Dr. C. G. Vardell introduced Mrs. W. N. Reynolds, of Winston-Salem, a former state regent of the D. A. R. and a warm friend of the college. Mrs. Reynolds spoke briefly on the subject of the education of women. Mrs. Pearl Johnston Poole, '04, of Lumberton presented the needs of the college and the program closed with the singing of "Far Away from Noisy Tumult." Luncheon was served to the visiting alumnae in the college dining hall followed by the business meeting attended by delegates from the branches and the senior class. Many important matters were discussed—the report of the College Beautiful Committee was presented by Mrs. Mable Croom Sikes, and it was definitely decided to continue this important work. Mr. Rice, of the publicity department presented a report and spoke briefly of the work now being undertaken. Greetings in the form of telegrams and letters were read from the branches in Hickory, Charlotte, Goldsboro, Laurinburg, Raleigh, Charleston, Albemarle and the president of the senior class extended greeting to the association and pledged the hearty co-operation of 1924. An informal reception followed and at night a large audience saw Jacky Coogan in, "Circus Days."

Miss Margaret Orton, director of piano, at Flora Macdonald College, made her first public appearance in concert in the auditorium on Monday evening, October 22d, giving an entire program which included both classic and modern compositions. Miss Orton displayed brilliant technic and warmth of tone and a very pleasing interpretation of every number.

CHURCH NEWS

(Continued from page 9)

large social room and kitchen. It is equipped with steam heat, water and lights.

Many friends from neighboring churches were present on Thursday to congratulate us on this two-fold event. A bountiful dinner was served.

With a band of united, loyal and liberal people the future of this church looks bright.

NEWS AND APPEAL FROM CHINA

A recent letter from Dr. B. C. Patterson, of Tenghsien, China, brings the splendid news that the North China Theological Seminary has a new class of 47 men this fall and that the Mateer Memorial Institute has over 50 new men. He says, "We are simply bursting."

In both of these institutions located at Tenghsien in the southern part of the famous province of Shantung, we are united with the northern Presbyterians. The seminary is in its second year and has 77 students!

The institute has been running five years. It has already prepared many evangelists and teachers who are now at work and from the above you see that many more are in training.

Surely this is one of the most important arms of our Church in China. We rejoice much in the evident blessing of God under the work at Tenghsien.

Now a word as to our need for your help. Dr. and Mrs. Patterson who are doing this splendid work have lived over 30 years in China, most of the time at Sutsien where they lived in Chinese houses. During the past two years they have been living in a residence provided by Northern Presbyterian money. On our return to Tenghsien in November either the Pattersons or the Stevenses will be without a home except as we live in the homes of other missionaries.

A residence is urgently needed for them. In a recent letter to me Dr. Egbert Smith says, "I know that that residence is a real need. Indeed, the necessity for that object is so great that, if I were

you, I would delay my return to China a little while if such delay would enable you to raise the money needed."

Surely it will not be necessary for me to tarry longer at home on this account. Will not some individual or church contribute the \$4,000 needed for this residence?

We are hoping to leave Montreat for China on November 1st. G. P. Stevens

News of the Week

Food rioting, the pillaging of shops and potato fields, and the inevitable sanguinary clashes between the hungry mobs and police, continue to be the outstanding features of the news published in Germany. Reports from more than 50 points throughout Germany yield an impressive cross-sectional view of the almost cataclysmic social situation in which all classes of the population apparently are being engulfed.

State Auditor Baxter Durham and Treasurer Ben Lacy have been subpoenaed to place before the Sampson county grand jury certified records of the list of pensioners and pension funds paid out for that county, it was learned. The Sampson grand jury is investigating alleged irregularities in the administration of the pension fund, following up reports to State Auditor Durham several weeks ago that pension checks for Confederate veterans dead for three years had been endorsed and cashed.

David Lloyd George came to Washington to find a friendly handclasp awaiting him at the official thresholds he crossed. There was almost no ceremony about this first visit of the sturdy little Welshman to the American capital. He spent the day making new acquaintances among the men who now guide American destinies and in an hour's fireside chat with an old friend and colleague of the trying months at Versailles.

With a battery of speakers, including both federal and state officials, a pageant of progress depicting the high spots in the history of North Carolina and this section, and with a widely varied entertainment program, High Point on October 25th entertained 25,000 visitors from the two Carolinas and Virginia at a celebration marking the completion of the Boone-Wilmington highway.

Germany's formal application for a hearing before the reparation commission on the subject of her capacity to pay is considered in authoritative circles as having brought the whole reparation problem to a new crisis. The German request was contained in a note presented to the commission by Dr. Mayer, head of the German reparation delegation in Paris. It is anticipated that it will bring up an issue between the French delegation on one side, and the British, Belgian and Italian representatives.

Lieut.-Gov. M. E. Trapp was declared acting governor of Oklahoma in a decision of the state supreme court, making permanent a writ of prohibition against Gov. J. C. Walton and District Judge Tom G. Chambers, Sr., which restrains them from interfering with the lieutenant governor's assumption of the office.

President Coolidge called on the governors of the several states to assume their full share of responsibility for enforcement of the prohibition laws. Meeting with more than 30 executives who had responded to his invitation to attend a White House conference on law enforcement, Mr. Coolidge flatly declared that "no provision of the eighteenth amendment or the national prohibition act contemplates any surrender of state responsibility."

Concerted action, to convince Congress and the country that the cotton boll weevil menace is a national and not a sectional problem, was the keynote of discussion at preliminary session of delegates from every cotton growing state for the national boll weevil menace conference.

A three-inch snow covering Asheville and section, putting out of commission over 100 local telephone lines and halting street car service for half an hour, breaks all records for early season snows here, the local United States Weather bureau reports. Asheville has experienced no such snow during the month of October for the last 21 years and possibly earlier than that.

Leo Caldwell, one of the most popular athletes ever to wear the monogram of the Winston-Salem High School, was fatally injured in the football game between Winston-Salem and Charlotte High Schools, in Winston, N. C., October 10th, death coming a few minutes later, just after he was taken to a local hospital.

CHILDREN

MR. W. B. COULDN'T DIGEST SO NICE A LETTER

Dear Standard:

Will you please make room for a little girl nine years of age. I go to school, am in the fourth grade. Miss Morrow is my teacher; I like her fine. Mother is my Sunday School teacher. We have been taking the Standard for a long time. I can hardly wait for it to come. I wish it was a daily instead of a weekly paper. I have two dolls I like to play with very much. We have a new school building and we ride to and from school every morning and evening. We have a big shepherd dog which we are very fond of. I help milk and wash dishes and sweep. I have two brothers, seven and eleven years of age. Please do not let Mr. Wastebasket get my letter as it is my first one.

Your friend,

Mary Lois Patterson.

Stony Point, N. C., R. F. D.

A VISIT FROM MR. BOGGS

Dear Standard:

I am a little girl seven years old. I have a sister 13 years old, and a little baby brother 10 months, his name is James Arthur, Jr., and we call him Jimmy; I sure am proud of him, he is so sweet. I go to Sunday School every Sunday, Mrs. Mills is my teacher and my father is pastor of the church. Rev. Mr. Boggs spent the night with us a few weeks ago, we always enjoy having Mr. Boggs. My mother reads the letters and stories to me and I enjoy them very much, we all enjoy the Standard. I will have a birthday the 20th of this month. Please print this letter, I want to surprise my father.

Your little friend,

Claude Bea Satterfield.

Oakboro, N. C.

LITTLE BIRD DOG

Dear Standard:

I am a little boy eight years old. I am going to school, my teacher's name is Miss Carrie Yoder, I like her fine. My desk mate is Yates Nixon. I have three sisters and one brother. My Aunt Eva takes your paper and I like to read the letters. I have a little bird pup named Brownie.

J. W. Nixon.

Davidson, N. C., R. No. 2.

ENJOYS SCHOOL

Dear Standard:

I am a little girl 11 years old, I go to school every day; my teacher is Mr. J. W. Little, I like him fine. I am in the 7th grade, my desk mate is Wilma Long. I live close to the school house, I go home for dinner and hurry back to play. I go to Sunday school at Unity, my teacher is my Aunt Rosa Lee Nixon. Rev. G. W. Sheffer is preaching for us for a while. Mr. C. L. Wilson preached four months this summer, but he has gone to school now. I have recited the child's catechism and am now studying the shorter, and have also recited the Books of the Old Testament and am getting up the Books of the new one.

Florence Nixon,

Davidson, N. C.

THE BOY WHO WORE SKIRTS FOR ONE DAY

In fairy tales it is always a wicked witch who casts some unpleasant spell, lasting a day or a week or a year; but you must not suppose that any such thing had happened to Ted. It began at breakfast one Saturday morning when he was grumbling about all he had to do before supper—snow to shovel, ashes to take out of the furnace, wood to chop, "and everything," he added with a much overworked air. "Girls certainly have an easy life."

"But you get paid for it," his uncle said; "and as a matter of fact, I consider that Trixie has a far harder set of tasks than yours."

"Trixie?" Ted asked. Then he threw his head back and laughed. "Why, all Trixie has to do is to make the beds and—"

"Look here," said his uncle, "I dare you to change places with Trixie for one day. Wear skirts and be a dutiful daughter. How about it?"

"Skirts?" groaned Ted. "Will Trixie do my work?"

"Oh, it will be fun to change jobs!" Trixie cried. For snow is really rather interesting to shovel (just once), and ashes aren't really so hard to remove from furnaces (just once). She thought that it was going to be quite a lark to be the son of the house for one day, although it must be confessed that when it came to chopping wood she began to have her doubts. "But I will only cross one bridge at a time," she said to herself very sensibly as she started to shovel the walks.

Meanwhile you will be interested in Ted. He put on a short, old blue skirt and an apron.

"What first," he inquired.

"Beds," said his mother.

Now, nothing looks quite so simple as bed making. There lie the covers hanging over the foot of the bed and all that needs to be done is to spread them smoothly over the mattress, tucking in the ends. With a vigorous switch the boy who wore skirts tossed sheets, blankets and counterpane over the bed and smoothed the top layer. But there seemed to be ridges underneath. He pulled the covers toward him gently, one at a time; ah! yes, now they were smoother. He tucked them in, thinking: "This is easy when you once get the knack of it." But would you believe it. When he reached the other side of the bed there were no left-over ends to be tucked in. He had pulled them all over too far in that gentle but foolish shifting of his. He had to do everything from the beginning.

"This is a perfectly hateful old job," he growled as he patted the sheet in place, then blanket number one, blanket number two and so forth. At last the first bed was made but even Ted had to admit that it looked like a relief map of the Alps, for there were curious ridges and peaks and valleys which never were noticeable when Trixie made the beds. With an exasperated sigh he began on the second bed. He knew enough to do it slowly this time, but even with care there were ridges and valleys. By the time the fourth bed was made Ted was wishing that he had kept on shoveling snow.

"What next?" he inquired solemnly.

"Carpet sweeper on the rugs," his mother answered.

You should have seen him. And you should have heard him. Crash! bang! he went against the chair legs and the table legs.

"You must be more careful than that," his mother warned him. "You are scarring the furniture, Ted."

He had the sweeper move very slowly that, of course; but when he reached his own room he began wishing that he had been a little less careless in sharpening his pencils all over the carpet and in dropping everything from paper to twine all over the floor.

"The sweeping's done," he called. "What now?"

"Dusting," his mother smiled, and gave him a piece of cheesecloth. "I hope you will not knock anything over," she could not resist adding.

There never was a job so provoking. Every knob of the dark bureaus had its little layer of dust. Chairs seemed made especially for the purpose of having arms to catch dust, crosspieces to catch the dust, and spindles to catch the dust.

"I'll have a rush of blood to the head," Ted groaned after chair number eight was dusted. Houses seemed made of chairs and tables and bookcases and mantelpieces with dozens of breakable vases. "I would rather take the ashes out of the furnace any day," he grumbled. "And now what?"

"The silver needs cleaning," his mother replied, handing him knives, forks, spoons and a jar of white paste.

"It looks clean enough to me," Ted answered, but he was amazed to discover how much blank came off on the cloth when he rubbed it. Then: "Forks have too many tines, mother. Do I have to clean between them?"

"Indeed you do!"

"Oh, I would rather chop wood!" sighed this boy who wore skirts.

Indeed, I think that you probably have guessed the end of this little story; for by the time Ted had set the table for luncheon, made a cake (?), and washed the luncheon dishes, he was really a tired, discouraged boy.

"Trixie," he said with brotherly generosity, "you are a wonder. You do all these things in one Saturday and think nothing of it. I guess it would do all men good to wear skirts for one day."

His uncle laughed heartily. "Ted," he said, "when I was your age my mother made me wear skirts for one day, too; ever since then I have appreciated what mothers and sisters do for us."

"Oh, I should say so!" gasped Ted. "I'm glad I was born a boy."

But Trixie smiled. "Isn't it funny but I like my jobs."—The Baptist.

THE RED LEAF'S MESSAGE

"Now we are all through; we are of no more use," rustled the autumn leaves. They had dressed themselves in gold and scarlet and russet brown because the fall days had come. They liked the October sunshine and the crisp air, but they heard the wind.

And as son as the leaves had put on their autumn colors, puff, whirl, along came the wind and pulled them free from the branches where they had fluttered and grown all summer.

"We are of no use to anyone now," they said to each other through the air.

"Oh, yes, we are," sighed the new leaf buds, hard little brown knobs on the twigs where the leaves had grown. "If you hadn't gone we should have been uncomfortable all winter with your stems pushing so hard on our heads. Now we shall be able to sleep comfortably until spring."

But still the autumn leaves rustled to each other. "No one wants us down here in the road," they said.

"What beautiful red and yellow leaves; we have been waiting for you!" the children said, as they reached out their hands and caught

as many of the leaves as they could. "We will make them into wreaths to wear when we play, and carry some of you to school for the teacher to put on the wall over the blackboard," they said.

But the autumn leaves that were left blew to and fro as they went down the road and across the field, still mourning, "We are not needed here in the field."

"Here are the leaves," said the farmer, "just what my seeds and roots need to keep them warm until spring comes!"

Then he gathered as many leaves as he could and spread them over the bare ground to keep the frost from going deep down into the earth.

"These leaves will help my field to grow another year," the farmer said.

Now there were only a few of the autumn leaves and they flew through the October air in the woods. They were the last leaves of all, left from the others, and they wanted to hide themselves in the woods where no one could see them.

"We are of no use. No one needs us," they rustled sadly to one another.

But as soon as the bright leaves covered the ground in the woods they found that they had been expected. The wild violet wanted a covering of leaves to keep her warm until winter was over. The hare needed some leaves with which to line her shelter in the hollow oak tree. The squirrel gathered as many leaves as he could to carpet his nest high up in the oak's branches.

Listen! You can hear this autumn message of the little red leaf today, and every other fall day.—Carolyn Sherwin Bailey, in *The Outdoor Story Book*.

MISSIONARY MOTHER GOOSE

Little Jack Horner
Sat in a corner
Eating a very queer pie;
He saw in a trice
It held everything nice
From the lands where the mission
fields lie.

From Ceylon came the spice,
And from China the rice.
And bananas from African highlands;
There were nutmegs and cloves
Send from Borneo's groves,
And yams from the South Sea Islands.

There were nuts from Brazil
All the corners to fill,
And sugar and sago from Siam;
And from Turkey a fig
That was really so big,
Jack's mouth thought, "It's larger
than I am."

There were pomegranates fair
Grown in Persia's soft air,
And tortillas from Mexico found
there;
And there did appear
Grapes and grains from Korea.
And all of the things that abound
there.

A Syrian date
Did not turn up too late.
He need not for tea to Japan go;
Tamarinds were not few,
There were oranges too
And from India many a mango.

"Now," thought little Jack,
"What shall I send back
To these lands for their presents to
me?
The Bible indeed.
Is what they all need,
So that shall go over the sea."
—M. B. Banks, in *Over Sea and Land*.—Ex.

Marriages and Deaths

MARRIED

Smith-Daniels—At the home of Mr. James Daniels, near Arabia, N. C., on September 1, 1923, by Rev. W. C. Brown, Mr. Charlie Smith and Miss Susie Daniels.

Billmeyer-Wilson—In Winchester, Va., July 18, 1923, by Dr. F. T. McFaden, Daniel B. Billmeyer and Miss Beulah V. Wilson, of Rio, W. Va.

Thomas-McCann—In Winchester, Va., August 18, 1923, by Dr. F. T. McFaden, Earnest A. Thomas and Miss Isabel McCann, of Winchester, Va.

Hooe-Osborne—In Winchester, Va., October 16, 1923, by Dr. F. T. McFaden, Garland H. Hooe and Miss Constance Osborne, of Charles Town, W. Va.

Simmons-Kenney—In Winchester, Va., October 19, 1923, by Dr. F. T. McFaden, Albert R. Simmons and Miss Elta W. Kenney, of Stevens City, Va.

Steele-Hall—At the home of the bride's father in Rowan County, N. C., October 6, 1923, by Rev. E. D. Brown, Mr. Robert L. Steele and Miss Margaret Hall.

May-Nichols—In Winchester, Va., July 21, 1923, by Dr. F. T. McFaden, Edward May, of Martinsburg, W. Va., and Miss Fannie Maud Nichols, of White Hall, Va.

DIED

McDuffie—Murdock McDuffie, a loyal member of Raeford Presbyterian Church, passed to his eternal reward on June 10, 1923, being in his 64th year. His widow, one son and many other relatives and friends mourn their loss.

He loved his family, his church and his God and was not afraid to die.

Gordon—The body of Mr. W. S. Gordon, who died suddenly at his home in Tirzah, York County, on October 10th, was laid to rest in Pleasant Grove cemetery, Sunday evening, October 21st. Mr. Gordon was born and reared within a mile of this church. He lived here for several years, but later moved with parents and brothers to Tirzah, York County, where he lived until his death. He was a ruling elder in the Presbyterian Church at Tirzah. Members of his Sunday School class acted as pall bearers. The sympathy of this church and community are heartily extended to his bereaved brothers and sisters.

MRS. J. C. NISBET

Mrs. Mary Alice (Woods) Nisbet, wife of Mr. J. C. Nisbet, of Raeford, N. C., died at Highsmith's hospital, in Fayetteville, N. C., May 25, 1923, aged 44 years, one month and 20 days.

She was a faithful member of Raeford Presbyterian Church and was highly respected and loved as a Christian woman, wife and mother.

During the last three years she had suffered much, having spent several weeks in four different hospitals, but in all her sufferings she was brave and she did not doubt the goodness of God.

She leaves her husband, two sons, two daughters, her mother, Mrs. W. A. Woods, of Mint Hill, N. C., three sisters and two brothers, besides other relations and many friends to mourn their loss.

To her loved ones she leaves a good

name and the memory of a life well spent.

Blessed are the dead which die in the Lord.

MRS. C. L. IVES

1863

1923

Between these two dates was spent a life of one of God's rare souls. Mrs. Ives was one of those richly endowed natures, that in a quiet way, and with an unassuming manner, become the center of a large circle. Where she sat was the head of the table, the center of the room. Instinctive was the deference always accorded to her. Informed, exact, thorough, from her view of a question gently expressed in choice words, there was no appeal.

Her knowledge was wide, and often along unusual lines. She was a constant reader,—and she loved art and music, birds and flowers. She had a vein of true poetic talent, and while hers was not a prolific pen, her poems were accorded a high place from their deep spiritual insight, easy expression, and rhythmical verse. For years she was poet of the North Carolina Federation of Woman's Clubs.

Mrs. Ives' gifts were early brought into captivity to the obedience of Christ, to whom she was loyal throughout her whole life. The privileges of God's house were very precious to her,—and frequently and for years the service of song in the church was enriched by her selections and her training of the choir. She was a Presbyterian by conviction, as well as through early environment, and her influence will long bear fruit.

Mrs. Ives was a daughter of George and Leah Allen, so long prominent in New Bern, and in the Synod of North Carolina. For years she bore the handicap of ill health, but she suffered her enforced inactivity and pain with Christian fortitude and patience—often expressing a longing to go and be at rest in her heavenly home. Her passing was from Black Mountain, N. C., on August 22d. She was buried from the New Bern Presbyterian Church, amid familiar scenes she loved so well. A large number of friends attested the love in which she was held. And rarely, if ever, in our town have been seen more elegant floral tokens and in greater profusion.

The inner circle of bereaved ones are husband, a daughter, two sons, a brother and a sister,—all mourn as Christians sorrow—in assurance of her perfect peace, and hope of heavenly reunion.

J. N. H. S.

JOSEPH SIDNEY WINGET, JR.

"The still affection of the heart

Became an outward breathing type,
That into stillness passed again,

And left a want unknown before."

Few deaths have caused a more widespread or profound grief than that of Joe Winget, infant son of Mr. and Mrs. S. K. Winget. He was known and loved by so many kinsfolks and friends, he was so bright and attractive and lovable, he made his way so quickly into the hearts of those who knew him and laid such strong hold upon their deepest affections, that everywhere there was concern and sorrow when it was known that "little Joe" was sick. Every hour and minute through a notably protracted siege of desperate illness he was tenderly watched and nursed by devoted physicians, parents, trained nurses, and kinsfolk and friends. All day and far into the night anxious inquiries in multitudes hoped for some word of

encouragement, while a constant stream of prayer flowed forth to God for his recovery if it might be the Father's will. Through it all, behind and beyond the tender care of human hearts and hands, he was always in the unseen but never tiring arms of infinite and covenant keeping Love; the love of the Good Shepherd who said: "See that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." And now little Joe is not dead. Taken from the home, he abides in the hearts of his parents and all those who knew and loved him, a beautiful and ever living memory; while he himself is in the heavenly shepherding of the One who said, "It is not the will of your Father in heaven that one of these little ones should perish."

"The streets of the city shall be full of boys and girls playing in the streets thereof." In the streets of the city

where he is now there is nothing to harm or defile or to make afraid. He will be safe till the day of reunion comes. The Good Shepherd knew it is never safe here. We do not understand the Divine purpose even as we cannot foresee future dangers and sorrows. But we do know Him, and that although—

"God's ways seem dark, yet soon or late

They touch the shining hills of day."

"The baby wept;

The mother took it from the nurse's arms

And hushed its fears and soothed its vain alarms,

And baby slept.

"Again it weeps;

And God doth take it from the mother's arms,

From present griefs and future unknown harms,

And baby sleeps."

Gastonia, N. C.

Your children's food

The foods your children eat today, determine their strength and health in later years.

Remember this; they must have well balanced meals. Their food should contain the right amount of mineral salts. These salts act as bone building material. They furnish the different fluids and juices that help keep the tissues young—the body strong and active.

Bakings that are made of good plain white flour and baking powder contain a large amount of mineral salts. Allow your children to eat hardy of these bakings together with fruits and dairy products. This forms an ideal food balance.

When making quick rising breads and pastries such as: biscuits, muffins, cakes, waffles, etc., don't fail to use Calumet—the economy Baking Powder. It contains more than the ordinary leavening strength—it's the purest and surest leavener made. That's why it helps make your flour foods light and easily digested.

Millions of mothers use Calumet daily because they are interested in their children's welfare—their present and future health.

PACKED IN TIN
—KEEPS STRENGTH IN

Story and Incident

BURSTING SHELLS

Uncle Jack's visit to his sister's summer cottage at the lake had been spoiled by just two things—the rain and Robert. The rain you could at least partially protect yourself from. But Robert! You always got the full force of Robert. Nearly six feet of energetic boy grown absolutely unmanageable.

"Sweet way to be thinking of one's nephew," thought the disgruntled uncle as he hurried home through the pelting sheets of rain. Carrying his streaming umbrella into the little kitchen, he immediately wished he was a million miles away. Out of the flood he had come safely, but alas no dove of peace was in sight. Far from it.

"Robert," his sister's voice was speaking in that exasperated but hopeless tone she had come to use for her oldest boy. "Robert, you know you ate those peaches—six of them, I'd depended on them for supper—why do you deny it? Donald and Elsie were with me; you were the only one home."

"Circumstantial evidence," growled Robert. "Takes a mother to believe that. I may have taken a peach or two, possibly three, but the whole caboodle! That's ridiculous. I'd have known when I reached the bottom of the basket, wouldn't I? Honest though, mother, you couldn't blame a fellow for doing anything such weather as this."

The rain continued its violent assault on the sketchy built little cottage, searching out every tiny leak in the inadequate roof. Drip, drip, it fell in the dishpans and kettles scattered here and there on the floor. In the semi-gloom of the flaring gaslight they sat down to supper—supper minus the intended dessert of cut-up peaches. Supper, punctuated and distressingly enlivened by Robert's remarks.

"Mother," cried the young tyrant, "do look at Donald. Are we raising pigs in this shanty? Watch that carload of potato go down the chute. Honest, the way that kid eats makes me sick."

Throwing his legs out under the table, inadvertently kicking his uncle's instep in the process, the abused boy folded his arms and waited hopefully for Donald to be reprovved.

"I do wish you'd leave Donald alone; you only make him worse," came the weary response from his mother.

"Certainly." Exaggeratedly polite was Robert. "But what will Uncle Jack think?" Then propping up the Popular Mechanics which he had been dipping into between bites, he ostentatiously shut out the offending sight of his young brother.

One other remark only did Robert add to the general conversation during the meal. It was short, but brought results.

"Elsie, you haven't eaten your carrots."

Uncle Jack had also noticed this and had been hoping against hope. But no; the usual why's and wherefore's must be gone through again. The doctor had said that Elsie must be made to eat vegetables; and she detested most of them—especially carrots. She had a conscientious mother; and the result was that Elsie finally ate the carrots, then retired immediately to her room.

Dreading the evening, shut in closely about the poor light, Uncle Jack dried the dishes for his sister, helped spasmodically by Robert, who return-

ed however to the sitting room in plenty of time to capture the only really comfortable rocker in the house. Deep in his Popular Mechanics, he seemed utterly unaware of the arrival of his elders. All the other chairs simply got his goat anyhow, hit him in the wrong place every time.

The rain kept on beating its dismal tune on the roof. More pans had to be dragged out. But not by Robert—he would have lost his chair. Sprawled out comfortably in its roomy depths, he appeared to be reading, a thin but piercing whistle coming from between his teeth. One foot tapped gently against the leg of Donald's chair.

"Mother," Donald had wailed a dozen times, "he's doing it again."

"I don't know when I'm doing it, I tell you. Anyhow I can't stay still as old King Tut for a million years."

"Move your chair."

"I can't. I wouldn't get the light."

"Oh, Robert, stop that dreadful whistle anyhow; my head's splitting."

"I'm sorry, mother, but honestly I do it without thinking." Virtuously he stopped—only to begin again very shortly.

The rain ceased just in the nick of time to save Robert's uncle from saying something he'd be sorry for. Robert slipped away, followed by repeated admonitions to return by 10 o'clock.

Peace, blessed peace reigned in the little cottage. Donald with only a faint protest went up to bed. Elsie came down penitently to say good-night—promising that she'd eat vegetables and even oatmeal next day to make up for her cross fit tonight. "I was going to eat those horrid carrots; I was just leavin' 'em to the last," she sobbed. "But Bob spoiled everything. He loves to see me eat things I don't like. He grins horribly."

The children in bed, the grown folks

discussed story writing, the short story in particular. Uncle Jack was a rather successful writer, and his sister had once been fortunate enough to have a story published.

* * *

They were hot at it when the clock struck 10. Uncasiness, anxious glances at the window, worried expeditions to the door on the part of Robert's mother. Eleven o'clock—no Robert.

"Something may have happened to him." The mother's eyes were apprehensive, miserable.

The minutes dragged by; Robert came cheerfully in with the usual excuses and tumbled into bed. His exhausted uncle and mother retired also.

"Another day," groaned Uncle Jack when he awoke. "But thanks be, it's my last day." This in a more cheerful tone. "And positively the sun is shining!"

After breakfast—a thoroughly Robertized breakfast—Uncle Jack invited his nephew to take a walk.

SOUTHERN RAILWAY SYSTEM

Deposited to the Account of
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Keeping our money in the South

The Southern Railway System banks in the South.

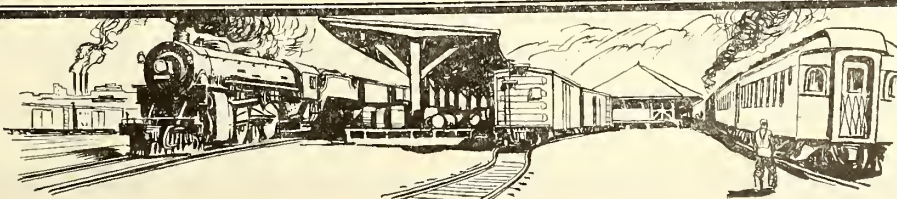
Transportation receipts from day to day throughout the System are deposited in Southern banks. The total amount of these deposits in the twelve months ending June 30, 1923, was \$251,491,035.

This was an average of \$150,503 for each banking hour.

These deposits are drawn against to pay wages, taxes, interest and dividends, and to meet our bills for coal, materials and other expenses of operation. Our total expenditures in the South in 1922 were \$20,000,000 in excess of our receipts from the South.



The SOUTHERN SERVES THE SOUTH



"I know what's coming," announced Master Robert with a knowing grin; "every kith and kinster that's visited at the shack this summer has devoted the last morning to me. Get it off your chest, Uncle Jack, and then we'll go for a swim. I know I'm all kinds of a rotter, and I'm ashamed of myself. Try to do better, but always break out in some new place. Heredity, fore-ordination or somethin' like that. Say, Uncle, I've got a problem here, a regular puzzler. Found it in the Popular Mechanics. You see—"

"Wait a minute," put in his uncle, "I have a more important problem to solve."

They were resting on a fallen tree trunk at the back of a farmhouse. Through the wire fence, fluffy, yellow chickens could be seen running about in the sunshine. Here's the problem: "How does a chicken get out of his shell? Does he take that sharp little beak of his and peck his way out?"

"A weighty question," answered Robert; "if you ask me I'd say he just naturally grows till he breaks the shell and bursts out into the world."

"Ah," said Uncle Robert thoughtfully, "my lecture is now ready. If you'll take the position of alert listener, I'll begin."

"Bursting Shells" is my subject—bursting shells by growing too big for them, not by pecking at them. A chicken comes out of his shell very early in life. But a human being often stays in his many years, sometimes all his life. Pecks at the shell, perhaps, but never really comes out of it. Your great-grandfather, however, must have come out of his at a very early age. I was reading some old yellow diaries of his mother's. When Robert was only six appears an entry something like this: Robert went to visit his aunt today, and already I miss the little tike terribly. He takes delight in surprising me, a bunch of wild flowers set in a vase on the dining room table, a new

peg ingeniously whittled for my towel rack, stealing out in the wet garden to pick the beans because he's afraid I'll get my feet wet and not be able to sing in the choir. 'Mother,' he said to me one day, 'when you sing in the choir I'm so proud I want every one to know you're my mother.'

* * *

"This is only one of the many entries in those old diaries. For more than 60 years she kept them. And the name of Robert and the interest and pride he always had in his mother reaches up through the years like a ladder for her to climb on. She did climb on it, too. She became a concert singer and was busy and active to the day of her death."

"Not only in his mother's life, but in many other lives did he become an inspiring influence. Broadening his own life by filling it with the interests of his friends. Everything he learned or read fitted in somewhere to help some one. Why, only the other day a man said to me: 'I can't think of your grandfather as dead; he was always so alive with eager interest and pride in his friends. I haven't a doubt that he is an inspiration in many a life to this day.'"

The lecture seemed to be ended. "Some great-grandfather I had," remarked Robert with enthusiasm. "Now, let's go for that swim." Later, as they were sunning themselves after their swim, he said: "His mother was a singer, and mine is a writer. Gee, but I'd like to see her a successful one! Say, uncle, I've got an awful tough shell, but if you should hear an explosion way off in Chicago some time in the next hundred years, you'll know what's happened."

"I sure will," smiled Uncle Jack. "Now, we'd better hurry and dress or we'll be late for lunch."—Allan Burdock, in *The Continent*.

GUEST ROOM IN WINTER

"Why, is this the same room I occupied when I was here last summer?" exclaimed a week-end guest, as she was ushered into a warm, brightly decorated chamber. "It looks so different somehow. I remember that it was the coolest-looking guest room I ever slept in, when I was here in August. Now it looks like the warmest, coziest one ever."

"Yes, it is the same room, but it has been turned wrong-side out for winter," laughed the hostess. And then, at her guest's puzzled look of inquiry, she went on:

"You see, I realized when we selected the cool sage-green and lilac of its summer hangings, that it was going to look cold in winter where it merely looked cool in summer. The sun comes in for only a short while late in the afternoon, and the whole effect was going to be chilly, I was sure. So I made everything two-sided. The window draperies are soft green and lavender on one side and glowing red, orange, blue, yellow and violet on a gackground on the other side. One side is cooling, the other side warming."

"The big wing chairs at each window are covered with the cool chintz in summer, but when winter comes I put these gorgeous colorful covers on. I suppose I'm the only woman in the world who puts winter covers on her chairs instead of summer covers. The down coverlet at the foot of the bed I made look warm as well as feel warm, and the shades on the electric lights on each side of the bed, which have pale yellow shades in summer, have black paper shades now decorated with the brightest, warmest colors paint can produce."

"I keep a thick, woolly negligee here for my guests and a pair of fur-lined, wool-lined slippers. These are things too bulky for the week-end suitcase, and no

matter how warm one keeps the house, the bedrooms are cold in the morning, with windows flung wide all night.

"When you come back next summer, my guest room will be turned the other side out, and look as cool as ever."—*The Herald and Presbyterian*.

"THE DAYSPRING FROM ON HIGH"

This is the title of a Vocational Exercise to be used in the Presbyterian Sundays Schools and Churches for the Christmas season 1923.

It carries a direct message to the hearts of youth.

It calls for dedication of self and service and substance to Christ.

It may be used at any time and in any Church however small or large.

It can be adapted for a longer or shorter period of time.

A sufficient number for the use of those who are to take part will be sent free of cost for use in the Presbyterian Church in the United States. The cost to others will be three dollars a hundred. One of the most complete books of helpful spiritual "Christmas Carols" ever published will be furnished at 25c a copy or \$2.50 a dozen.

Samples of the Exercise and of the Book, "Christmas Carols" are being sent to each Superintendent throughout the General Assembly.

For other information address Henry H. Sweets, Secretary for Christian Education and Ministerial Relief of the Presbyterian Church in the United States, 410 Urban Building, Louisville, Ky.

If We Grow We Must Build

The lack of an adequate fund for helping weak churches to build is the chief obstacle to the growth of our Church.

There never were so many challenging openings for new and promising church projects as we face today in the Sub-Divisions and on the Avenues and Boulevards in the growing centers of the South and Southwest.

But the Presbyterian Church cannot build a shack on a side street and expect a new Home Mission enterprise to prosper when other denominations are erecting modern plants on main thoroughfares.

The Home Mission Council, at Montreat, N. C., August 8, 1923, passed the following resolution: "The time has come when it is imperatively necessary that we make some large and adequate provision for church erection beyond anything our church has previously known."

The Assembly's Equipment Fund to be raised December 2d contemplates a large number of most needy enterprises. Read the list of needs in this paper each week.

Attractive Literature is going out this week to all pastors, officers, and congregational secretaries of stewardship. Make preparation for a real campaign in your church for this Fund. A Speaker's Hand-Book sets forth for four-minute-speakers all the salient facts about this Fund.

\$500,000 FOR EQUIPMENT - HOME AND FOREIGN - DECEMBER 2nd.

The General Assembly's Stewardship Committee
410 Times Building, Chattanooga, Tenn.

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Church Architect
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 Member of National Association of Accredited Commercial Schools
 Faculty of capable, up-to-date instructors. Five courses: Shorthand and Typewriting, Bookkeeping, Bookkeeping and Typewriting, Secretarial and Combined Course. The school has secured positions for its graduates.
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The Old Reliable Greensboro Nurseries. Fruit, Shade and Ornamental trees, vines and plants. Special prices direct to the planter.
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 Effective January 28, 1923
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 Raleigh and intermediate points. Connection for Belhaven, Norfolk, and intermediate points.
 For tickets, Pullman reservations and information address or apply to
 J. K. POWELL, D. T. A.
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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

AGE OF CONVERSION

Secretary Robinson, of the Board of Publication and Sabbath School work, on behalf of the Board, has been engaged recently with the representatives of similar boards of other churches in the study of the age of joining the church. The names, dates of birth, and dates of joining church of 6,194 persons in 43 different states were secured and all carefully verified. Of this number 1,183 were Presbyterians. The general results are most interesting and instructive. It is discovered that the age at which the largest number of persons join church is between 13 and 14 years. In our Presbyterian Church, it is between 12 and 13 years. This is a very important discovery. Through statistics gathered in 1900, and given circulation largely by Professor Coe in his book, "The Spiritual Life," the peak was fixed between 16 and 17 years. It is seen by these statistics that we make a great mistake not to


NORFOLK SOUTHERN R. R.
 Announces
 Reduced Round Trip Fares to Alexandria, Va.
 account
 George Washington Masonic National Memorial Association, November 1, 2, 1923.
 Tickets on sale daily October 26 to 31, inclusive, final limit for return November 17, 1923.
 J. F. DALTON
 General Passenger Agent
 Norfolk, Va.

stress conversion with children much earlier than Professor Coe's figures would indicate we should. Indeed, one-fourth of all Presbyterians join church under 12 years.

SOUTHERN RAILWAY

Messrs. Jonathan Bryan, of Richmond, Robert Jemison, Sr., of Birmingham, Devereus Milburn and Jeremiah Milbank, of New York, were today elected as directors of Southern Railway Company for a term of three years at the annual meeting of the stockholders of the company. The Annual report of the directors, covering the operations of the company for the year 1922, was submitted by president Fairfax Harrison and was approved by unanimous vote of the stockholders. The report stated that the Southern is "handling more traffic than ever before, handling it smoothly and without congestion and at lower average freight rates than have obtained for several years.

School Desks,
 Opera Chairs,
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 School Supplies,
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Southern Desk Co., Hickory, N. C.

Pansy Plants

Plant out any time between now and May 1st, though the sooner the better. We specialize on the Pansy and our mode of packing will carry plants any distance in good condition. All Post-paid.
 Royal Mixture, 40c dozen, 100\$3.00
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 Send for FREE Booklet on "How to Raise the Pansy to Perfection."
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 You will earn the highest interest rate on your savings consistent with perfect safety, and pay no tax on savings.
 Shares cost twenty-five cents per week, and usually mature in 333 weeks. Net you 6 1-4 per cent at maturity.
 SERIES OPEN IN JANUARY, APRIL, JULY AND OCTOBER
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Co-Operation Brings Results
CIRCULATION CAMPAIGN IS GETTING CO-OPERATION AND RESULTS

From an Editorial in a Home Mission Paper
 "Opportunity might push your door bell but she will never push your door down to enrich you. Here is an opportunity to get some real gold for yourself or your society. The **PRESBYTERIAN STANDARD** has launched a campaign . . . Write at once and get the material you need in order to bring home the bacon. The **STANDARD** is the best religious weekly published in the South and it ought to be in every Presbyterian Home in . . . Presbytery."

From a Minister Who is Starting a New Plan
 "I am in hearty accord with your plan. I intend to put **THE STANDARD** on my church budget for next year. My first check received today will put the paper in four families and expect more by November. **THE PLAN**—This minister is securing the co-operation of the **MILL OFFICIALS** in a **MILL TOWN** who are making it possible for their operatives to receive **THE STANDARD**."

From a Circle Chairman in a Church
 "Interest is growing. See our church bulletin. Advertising spaced placed at our disposal is bringing results. Refusals have been few. Results so far have been splendid. Our sister churches in the adjoining territory are all at work."

SIGN! TEAR OUT! MAIL THIS COUPON!

_____1923

Campaign Department
 Presbyterian Standard
 Charlotte, N. C.

I wish to enter the **PRESBYTERIAN STANDARD CIRCULATION CAMPAIGN** and ask that you send me at once all necessary printed matter and information.

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 Individuals and Societies
 Are Working For
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You
 Have a Chance. Get
 Your Share of
The Dollar

RHEUMATISM AND INDIGESTION

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

If you suffer from Rheumatism, Indigestion, or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to Shivar Springs,

Box 3D, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons (two five gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

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Sold by all druggists. Write for sample to W. F. Gray & Co., 724 Gray Bldg., Nashville, Tenn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Sparkles

He comes Up Smiling—"Well," said Tut, as the sound of the excavators' shovels on the stone roof disturbed his slumbers, "this goes to show that you can't keep a good man down."—Border Cities Star, Windsor, Ont.

"I wish I was as religious as Abie."
"And vy?"

"He clasps his hands so tight in prayer he can't get them open ven der collection box comes aroundt."—Western Christian Advocate.

A profane man was reminded of the scriptural command: "Swear not at all." "I do not swear at all," was response. "I only swear at those who annoy me."—Boston Transcript.

Father—"Why is it that you are always at the bottom of the class?"

Johnny—"It doesn't make any difference, daddy; they teach the same things at both ends."—Western Christian Advocate.

Little Bob (about to go out with mother)—"Mamma, you must take some money with you."

Mother—"No, Bob, I'm not going to use any."

Little Bob—"Yes, you must have money for chocolate; I might start crying on the street, you know."—Detroit News.

Wool Episode

On finding things a trifle dull
In Ancient Greece
The Argonauts went after wool,
The golden fleece.

That trip had bearing, take my word,
On life today.
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Of Schedule K.

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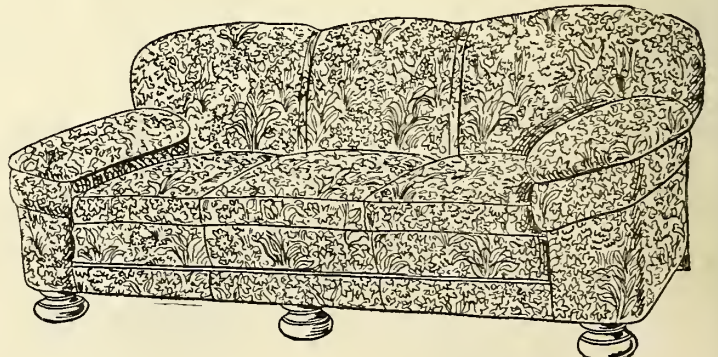
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A Religious Newspaper for the Family



Representing the Presbyterian Church in the U. S.

Rev. J. R. Bridges, D.D., Charlotte, N. C., Editor

Rev. R. C. Reed, D.D., Columbia, S. C., Editor

Vol. LXIV

CHARLOTTE, N. C., NOVEMBER 7, 1923

No. 45

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EDITORIAL

SOUTHERN PRESBYTERIANS

(Installment No. 3 of the History of the Presbyterian Church, U. S.)

THE numerical strength of our Church when first organized was 10 Synods, 47 Presbyteries, 700 ministers, 1,000 congregations, and 65,000 white communicants. These 10 Synods covered all the States that seceded from the Union. A great state paper, written by Dr. J. H. Thornwell, was adopted by the first Assembly, and sent forth to all the Churches of Jesus Christ throughout the earth, explaining the reason for separation from the mother church. This able document will always constitute an important part of our history. It is too long for our present use, but a brief extract may be given which embodies a most significant principle. In referring to the action of the Old School Assembly of 1861, it says: "A political theory was to all intents and purposes propounded, which made secession a crime, the seceding States rebellious, and the citizens who obeyed them traitors. We say nothing here as to the righteousness or unrighteousness of these decrees. What we maintain is that whether right or wrong, the Church had no right to make them—she transcended her sphere, and usurped the duties of the State." This is the same doctrine set forth in the opening sermon by Dr. Palmer, the doctrine that the church in its corporate capacity has no commission from its Divine Head to give its support to any form of political action, whether that political action be right or wrong. Our church by adopting Thornwell's paper espoused this doctrine, and is pledged to its maintenance to this day.

The growth of our Church in its early history was largely by union with, and absorption of, other smaller bodies. In 1863, a handful of Presbyterians, consisting of about a dozen congregations on the border territory of the two Carolinas, joined our Assembly. These congregations had followed the lead of William C. Davis, a gifted but erratic man, and had formed a distinct sect with the title of the Independent Presbyterian Church. In 1864, a union was formed with the "United Synod of the South," which had seceded from the New School Assembly in 1858, because of the strong anti-slavery sentiment which had developed in that body, and which found more and more violent and offensive expression at each succeeding meeting of the Assembly. The Presbytery of Patapsco, Maryland, cut loose from the Northern Assembly in 1867, and joined our Assembly. The Synod of Kentucky did likewise the following year. During the war this Synod continued in relation with the Northern Assembly, but its position was by no means a happy one. It criticised the war deliverances of that Assembly, and this brought on a conflict that waxed increasingly bitter as the war proceeded. In 1865, the Northern Assembly declared that all who approved of slavery and abetted the rebellion were guilty of heresy and treason, and enjoined the lower courts under its jurisdiction to admit none to their fellowship who were guilty of these sins except on evidence of sincere repentance. The response to this from Louisville Presbytery was a paper which became notable as "The Declaration and Testimony." The paper was a protest against the "erroneous and heretical doctrines and practices which had obtained and been propagated in the Presbyterian Church in the United States during the last five years." This brought matters to an acute crisis. One of the first things to engage the attention of the next Assembly, meeting in St. Louis in 1866, was the "Declaration and Testimony." The result

of a long and heated discussion was the adoption of a series of vigorous resolutions, citing the signers of the "Declaration and Testimony" before the next Assembly, and forbidding them to sit as members of any church court higher than the session. It further resolved that if any Presbytery should refuse obedience to this action of the Assembly, such disobedience would *ipso facto* dissolve the Presbytery. The Synods were required to be guided by this action of the Assembly in making up their rolls at their next stated meeting. The Synod of Kentucky refused to be guided by the action at its next meeting, and this led to a division. Dr. R. J. Breckenridge withdrew, taking with him 31 other ministers and 28 ruling elders, representing eighteen hundred communicants. This left the Synod with 108 ministers, representing 9,800 communicants. Regarding itself as virtually excluded from membership in the Northern Church, it united with our Church in 1868. The Synod of Missouri had among its members some who had signed the "Declaration and Testimony." It refused to discipline them as required by the Northern Assembly, and the consequence was that the Assembly cut it off. After some years of independence a large part of the Synod united with us in 1874.

Two Presbyteries of the Associate Reformed Presbyterian Church came to us, one in 1867, and the other in 1868. It was stipulated that they should continue to enjoy the privilege of singing exclusively Rouse's version of the Psalms.

Union with all these various bodies brought in about 282 ministers, 490 churches, and 35,000 communicants. It may be well to note that in none of these unions was there any doctrinal compromise. Those who joined us did so without any modification of our doctrinal standards and with the clear understanding that they interpreted these standards in the same sense that we did. Consequently we have today a church which is remarkably homogeneous in its doctrinal beliefs and teachings. It bears a united testimony to a certain system of doctrine which it declares to be taught in the Bible. We stress the importance of this harmony of belief. It ministers to the peace of the church. Presbyterians cannot live happily together unless they hold substantially the same doctrinal views. In fact the only justification of denominationalism is that those who think alike on the great things of the Bible can enjoy sweeter fellowship, and do more effective service by getting together in a separate body. Creeds are the fences that separate denominations, and fences contribute to the peace of neighbors. If they are to serve this purpose continuously they must be kept up.

When all these unions had been consummated the Church had 12 Synods, 64 Presbyteries, 1,056 ministers, 1,764 churches, and about 106,000 communicants. Since that date the Church's growth has been mostly by individual accessions from the world. The 12 Synods have come to be 17, the Presbyteries 88, ministers 2,092, churches 3,519, and communicants 428,292. It will be noticed that during this half century the ministers and the churches have doubled, while the communicants have multiplied fourfold. Our Church has doubled its membership in the last 25 years. Should our growth continue at this rate, at the end of the next 25 years we will have nearly 1,000,000 communicants. As the spirit of evangelism is becoming more earnest and is spreading to our laymen, there is a bright promise of an even more rapid growth in the future than in the past.

RESOLUTIONS VERSUS ACTIONS

At every meeting of N. C. Synod the pastors vote most flattering resolutions about the Standard. It has generally stopped there.

One of the churches in the Synod has recently put resolutions into actions, as will be seen from the following item from the Church Bulletin:

"Circle No. 10 has five teams at work visiting every home in our congregation in the interest of our church paper, 'The Presbyterian Standard.' The results have been splendid. They have not only aroused enthusiasm for our religious publications, but have quickened the Christian zeal in our church activities; they have brought new members into the Sunday School, Bible Classes, Auxiliary, Cradle Roll and Home Department. We are certainly grateful to these women for the systematic and consecrated way in which they are accomplishing this invaluable work."

THE LIBERALISM OF THE COLORED BROTHER

Those of us who have known the weakness and strength of the colored race have always held that though the younger generation might produce its share of the flappers among the girls and dudes among the young men, we could always depend upon the old for the safety of conservatism.

The proceedings of the last General Assembly of the Northern Presbyterian Church proved that we do not know everything about the negro, even if we have played with him in boyhood.

In the adoption of new machinery in the field, the negro laborer is an intense conservative, and the negro cook carefully eschews all modern conveniences.

All of this makes it more surprising that the negroes in theology should be among the Liberals, when the test came in the last Assembly.

It seems that the vote of the colored commissioners on the Philadelphia Presbytery overture was practically unanimous on the liberal side. Attention having been called to this fact, and surprise, if not disgust, having been expressed by the conservatives of the Northern Church, several reasons have been given for this unanimity.

Some claim that the colored people are conservative, but that the liberal element managed to be sent as commissioners. Others say that it proves that the colored man is an independent thinker and follows no man.

All of these reasons may be true, but we believe that there is another and more probable reason, founded upon a well-known weakness of the colored race, the reverence they have for learning. This is a natural weakness. In their progress upward from slavery, they saw that the white race by reason of their learning exercised a great influence in the affairs of the world, and that even in the social life of the community in which they lived, the man of education was the influential man.

In the Assembly debates they heard those opposing the Philadelphia Presbytery's overture claim intellectual superiority over the conservatives, and therefore the colored brother decided to line up with the intellectuals.

If our conservative brethren wish the aid of the colored commissioners, they must lay aside their modest demeanor and blow their own horn more loudly.

"THE LORD'S DAY ALLIANCE"

This cause ought to be dear to the heart of every Presbyterian, because if there be one truth that they have upheld in all ages, it is that we must remember the Sabbath Day. Without drawing invidious comparison, we may say their zeal with reference to this day finds expression in the "Presbyterian Sabbath," when men wish to draw attention to the strict observance of the Sabbath day. That we have fallen from the high ideals of our fathers we must confess. "The Presbyterian Sabbath" is as much of a curiosity as the Dodo would be, if we could find one.

Our people are fast following the example of the world in the use of Sunday trains, the reading of Sunday papers and the use of the day for pleasure rather than worship.

The Government of the United States too often encroaches upon the sanctity of the day, and would do more to break down its observance if there were no organization to call attention to its violations.

The Lord's Day Alliance is an organization whose special duty it is to guard the Sabbath against the encroachments of the civil power. At the spring meeting of Mecklenburg Presbytery it was proposed to put this cause on the budget of the churches, but Presbytery voted it down, and ordered that a "special offering" for the cause be taken on the "second Sabbath of November or as near thereto as possible."

We would call the attention of the churches and sessions to this action, and would earnestly urge that they try to make this offering the object of special effort.

Funds should be sent to W. E. Price, Treasurer, 36 W. Fifth Street, Charlotte, N. C.

A QUESTION OF DENOMINATIONAL THIRST

All doctrines of the churches have the reputation of being exceedingly dry, yet why the doctrines of the Catholic Church should be dryer than those of the Presbyterian Church is beyond our ken. According to the Herald and Presbyter, that has been examining statistics, each Catholic priest in Pennsylvania drew out for sacramental purposes, during the year, about 30 gallons of fermented wine.

When we remember that in dispensing the elements in the communion, the wine is only drunk by the priests, this seems to prove that the love of drink which tradition has always attributed to the priest, is a weakness of the cloth.

The Catholic Telegram, one of their leading organs, claims that this is a slander on the "Fathers," and that one-half of that amount is all that they took, each one drawing an average of 15 gallons. The same table of statistics makes the Presbyterian ministers of Pennsylvania use only four gallons for the entire body.

According to a contemporary, the Presbyterian preachers of all Presbyterian bodies of Pennsylvania equal in number the Catholic priests. It is a simple problem to work out, to find the part of four gallons that each preacher drew, and then compare it with the 1' gallons that each priest drew.

The contrast would be startling. In justice, however, to the thirsty Fathers, let us remember that many Presbyterian churches use grape juice, unfermented, while the Catholic Church, as far as we know, uses only fermented wine. Even allowing for this difference, it would seem that either these Fathers are high livers, or else that the Catholic doctrine is very dry.

THE MEMORIAL CHURCH AT COMPIEGNE

Ever since the close of the war our Church has been interested in the erection of a church building at Compiègne, France, as a memorial of our Presbyterian boys who laid down their lives that the world might be saved.

Dr. James I. Vance, who has given so much time and labor to this effort, has received from Dr. Charles Merle D'Aubigny the following cablegram: "Dedication at Compiègne, November 1st."

This means the formal dedication of the \$25,000 memorial church in France.

Through coming years, after we have passed to our reward, it will stand as a reminder that our boys who fell were held in grateful remembrance by those who remained at home. It will also prove that though republics may be ungrateful, the rank and file of our Church, from whom this sum came, are not unmindful of the services of our dead.

WHAT EVOLUTION IS

In these days when evolution is upon every tongue, and even the newsboys are discussing it, we would do well to refresh our memories as to what is meant by the term. In every discussion, no progress is ever made till our terms are defined, and we know just what we are discussing. The charge made against us is that we speak unadvisedly with lips.

We give, for the benefit of the simple folks, the definition of Evolution by Herbert Spencer, who was the great apostle of the doctrine. According to Herbert Spencer "Evolution is an integration of matter, and concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation." We are very grateful to the English mathematician Kirkman for this lucid paraphrase of Mr. Spencer's definition: "Evolution is a change from a nohowish, untalkaboutable, all alikeness to a somehowish and in-general-talkaboutable, not-at-all alikeness, by continuous something-elseifications and sticktogetherations."

After reading and digesting this definition, if any of our readers do not know what this theory

is, then there is something wrong in the mental make-up.

Devotional

BEFORE THE GATES

Psalm 118:19—In the Tate Art Gallery in London is a painting called "The Girl at the Gate." The scene is laid in the Highlands of Scotland. The farther background of the picture reveals the rocky cliff and the jagged scaur. In the foreground is a rude highland cabin whose tiny yard is surrounded by a rickety picket fence. In front of the little home, the aged father is spading the ground. The mother, bedecked in an apron, stands akimbo feeding her chickens. At the front gate, about which daisies are blooming and a sparse vine clambers, stands a fair blue-eyed lassie, dressed in the native plaid. Her hand rests upon the gate post. She is merely a peasant girl in form and surroundings, but with an expression of unutterable yearning after some great ideal. Her face is sweetly sad and beautiful. Her fine dreamy eyes—they form the center and point of the picture. What a study! Those fine eyes are looking across the hazy distances. She seems to have visions of a larger, fuller life. Her soul, imprisoned and uncultured, appears to be striving for liberty, noble activity, and lofty service. Those who look upon this picture are attracted to it with awakened sympathy and tenderness. This picture reminds us of hundreds and thousands of girls who are held back within the barriers of circumstances and narrow environment. There is no nobler task entrusted to men and women than that of giving "the girl at the gate" a chance in life.—Ex.

GOOD NATURE

God bless the good-natured, for they bless everybody else. He whose disposition is cheerful, imaginative, and humorous has a summer of the soul, and in that summer atmosphere reason will act more clearly, conscience will be sounder, fidelity will act better than if they are exercised in a frigid zone or in the chills and peltings of a morose disposition. Wherever you go, if God gave you gayety and cheer of spirits, shine and sing.—Henry Ward Beecher.

THE JUDGMENT

However diversified our paths, they all converge toward a common center. The young, with their elastic tread, are striding to the judgment; the old, with their tottering limbs, are creeping to the judgment; the rich, in their splendid equipage, are driving to the judgment; the poor, in rags and barefooted, are walking to the judgment. The Christian making God's statutes his song, is a pilgrim to the judgment; the sinner, treading upon the mercy of Jesus and trampling upon His blood, is hastening to the judgment. "We must all appear before the judgment seat of Christ."—Richard Fuller.

LOOKING ON THE RIGHT SIDE

The hymn, "Count Your Blessings," has not much poetry in its words, and the tune is the merest jingle, but it emphasizes a most important duty. Perhaps our blessings are of the common ordinary variety that are so easily overlooked. An old man celebrated his one hundredth birthday not long ago, and many friends called on him. A newspaper reporter asked him, among other questions, if he had always enjoyed good digestion. The centenarian replied that he had "never noticed." A good deal of the pleasure of life comes from blessings that we never notice. The most unfortunate among us will find, when he comes to catalogue his mercies, that he has quite enough to make him thankful and happy. Sydney Smith once said: "I thank God who has made me poor that he has made me merry."

In all probability more real happiness springs from a "merry heart" than from a full purse, and it is something we may cultivate.—Ex.

It is not so much what you say
As the manner in which you say it;
It is not so much the language you use
As the tones you use to convey it.
For words come from the mind,
And grow by study and art;
But tones leap forth from the inner self
And reveal the state of the heart.

It is not the things that we do not believe, but the things that we do believe, that make us worth while religiously.

It is well in all the trials of life to hope for the best, but to be prepared for the worst.

JESUS AT THE LORD'S SUPPER

A Communion Sermon

By Rev. W. R. Minter, D.D.

In the Lord's Supper, the supreme person is the Lord. Our supreme duty is to see the Lord. As we see Him, we best see ourselves. What He is and does in this supper reveals what we are and should do. His approach to us shows what should be our response to Him. As we scan the incidents that crowd themselves into that evening service, may we in our meditations remember that in no essential is the Christ of this supper in the upper room in Jerusalem, different from the Christ of this supper we celebrate today in the upper room in Austin.

He Comes

"And in the evening he cometh with the twelve" (Mark 14:17). He comes. He always comes to the communion. The manner of His coming may be different but the fact of His coming is the same. He was there; He is here.

"I see thee not, I hear thee not,
Yet art thou oft with me;
And earth hath ne'er so dear a spot,
As where I meet with thee."

He Yearns

"With desire I have desired to eat this passover with you before I suffer" (Luke 22:15). He yearns to come and to eat. "This has been as it were a goal of my heart," we hear Him say. "With deep desire I have looked to this hour. Now that it is here, my heart is glad." And still He yearns. Still He finds satisfaction in His supper with His own. Shall He alone yearn today? Or shall there be within us burning hearts in answer to His?

He Rebukes

"And also there was a strife among them, which of them should be accounted the greatest." And in inimitable rebuke He said unto them, "The kings of the Gentiles exercise lordship over them . . . but ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief as he that doth serve" (Luke 22:24-26). As many as I love, I rebuke. His rebuke of love is a blessed element of this communion. Looking into His face as we do, all sordid, crass motives stand exposed and indicted. "No, no, my child," He seems to say, "you do not understand. This is the way the Gentiles do, but ye shall not be so."

He Serves

"He riseth from supper and laid aside his garments and took a towel and girded himself . . . and began to wash the disciples' feet" (John 13:4-5). "Having loved his own which were in the world, he loved them to the end" (vs. 1). The ministry of love and humility! He comes down anew to us in His supper, serving us in love and condescension.

He Searches

"And as they did eat, he said, Verily I say unto you, that one of you shall betray me" (Matt. 26:21). "Verily I say unto thee that this night before the cock crow, thou shalt deny me thrice" (26:34). Of all places in the world, the Lord's table is the last place, to cover up or to dissemble. Today as then those all-seeing eyes search us through. As a flame of fire, they light up the depths of the heart, they burn away all coverings, they leave no hiding-places. He searches.

He Gives

"Jesus took bread and blessed it and brake it and gave it to the disciples . . . And he took the cup and gave thanks and gave it to them" (Matt. 26:26-27). Gave—this is the heart-word and act of that last supper. He gave—bread, cup, His body, His blood—Himself. Their's was the receiving, but His was the giving. This unchanging Christ still in this supper gives to His own. This giver and His gift demand a receiver. To as many as will receive, He gives—Himself.

He Prophecies

"I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29). At the end of the way, in the Father's house, the marriage supper of the Lamb! The fact that we eat and drink today tells us we shall eat and drink tomorrow—God's tomorrow—past every fear and danger and sorrow.

He Comforts

"Let not your heart be troubled . . . Peace I leave with you, my peace I give unto you . . . Ye are my friends. . . Be of good cheer. I have overcome the world . . . I pray for them." These words from John 14:17 (Christ's supreme post-communion talk and prayer) came to the disciples, as they have to countless other perturbed hearts, and as they do to us, as a silver trumpet, soothing and comforting. These words instruct, encourage, inspire. Through them He still comes to souls in perplexity and in peril, and comforts them.

He Sings

"And when they had sung a hymn, they went out into

Contributed

the Mount of Olives" (Matt. 26:29). Jesus sings at the last supper! Singing with the disciples, but Himself singing. His voice and heart were joined with their's in that song. And, in our great hallelujah today, I like to think that He in heart if not in voice, sings with us, as truly as He did with them. Aye, and that He leads here, as in every part of His holy supper. He sings!

With our eyes today, seeing Him who is invisible to the world but manifest to His followers, so let us eat of that bread and drink of that cup.

Austin, Tex.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon, Bijou Theatre, Boardwalk, Atlantic City, N. J., Auspices Atlantic City Council of Churches

No. 19—Bodily Healing

The race is sick, bodily sick. O, there is more health than disease, more strength than weakness, more life than death. Yet it is true that the world is sick.

There is a science of healing today. There are poor preachers and poor lawyers, and poor physicians. A vast amount of medical practice is confessedly experimental, and very costly in suffering and in life. And there is an increased tendency toward commercialization in all these noble callings.

Yet there is a real science of bodily relief and healing. Countless hosts have been benefited by its gracious ministrations and the world made a vastly better place. The debt to medical science can never be paid. Still, it remains true that the race is in bad shape physically.

Christ healed men's bodies when He was here. The twenty-four instances given, out of possibly some few thousands summarized, are nearly all incurable. He healed, instantly, perfectly and permanently.

Does Christ heal men's bodies today? Let the abrupt brevity of the answer make the emphasis greater—yes. It is His first will that we should be pure in heart, true in life, poised in judgment, and strong and well in body. The teaching of the book here is full and clear.

But—softly—the Church of Christ has not been true to the full Gospel of Christ, with exceptions. I say that with pain in my heart as a lover and member of the Church.

And so false systems of healing have sprung up. There is one that holds the center of the stage today. I do not need to name it, it is so well known. It uses Christ's name freely, and quotes, or more accurately, misquotes the old Book of God.

And the striking thing to mark is that some are healed through its ministrations. Within certain sharp limitations healing does go on. But it should be carefully noted just how this is so.

There are five ways in which healing may come to one's body. There is a natural healing, without human co-operation. If you cut your finger, instantly there is a power within that begins to staunch the flow of blood and knit up the wound. The Creator has put a healing power in every man's body.

There is this natural healing, with human understanding and co-operation. The mental attitude has an incalculable influence in swinging nature's healing power into action. There is natural healing, assisted by expert human knowledge and skill. Here is the wise physician's place. "Man tends; God mends," is thoughtfully displayed over a large Eastern hospital.

Then, very thoughtfully, there is Satanic healing. "Ridiculous! Satan heal?" you say. "He is bad. And healing is good." Yes, a bad Satan will do a good thing for a bad purpose, to get and to tighten hold on the unsuspecting.

A mongrel cur in the back alley disturbs your night. You throw out a piece of good meat with some bad poison. The dog has no discernment between the good and the bad. He eats the good meat and gets the bad poison. The garbage cart has a job. And your sleep is unbroken now.

The false healing spoken of combines two of these ways, the natural healing with an instructed co-operation, and the Satanic. There can be no question of the Satanic healing in this connection. And most folks could claim unwilling kinship with that back-alley mongrel, so far as spirit discernment is concerned. We haven't been taught.

There is a fifth way in which healing comes, through our Lord Jesus; three natural ways, two supernatural.

But how shall we untaught folks know what teaching and what healing to accept? And the answer is quick and clear. It is never right or wise to accept any supernatural healing except where the deity and the blood of Christ are emphasized.

True supernatural healing is only through the God-Man who died. There is no red tinge in the false teaching named. And any supernatural healing, otherwise than through Christ's blood, brings a bondage of mind and of life that can be broken only through Christ, and often only through protracted spirit struggle.

There are conditions attached to healing by Christ. Of course, there are always conditions, whether it's banking, or cooking, or motoring, or what not. These are so simple as to be almost laughable.

Trust Christ as a Saviour. Yield to Him as a Master. In a sane, wholesome way make it your passion to please Him. Then when the need comes go to Him at once, direct. Ask for what you need. It is His first will to heal the body as to forgive the sins.

But what about the use of means? Ask Him? He'll tell you. You may be ignorantly abusing your body, or depriving it of something vitally necessary. You may need an expert to help you. Modern cookery and commercialism have robbed our foodstuffs of much nourishment put into them by a thoughtful Creator.

The thing to mark is this: Christ heals today, sometimes through means and skill, sometimes directly without either. Sometimes when the physician frankly confesses that it's beyond him.

And it should be keenly noted that there may be a waiting time. The Book of Job fits in here. The healing Christ is concerned for our spirit health as well as the body. Some of us need discipline. There is a distinctly disciplinary use in much bodily suffering.

Some bodily healing is delayed until we intelligently bring our stubborn wills into strong touch with His wise loving will. God has a hard time with some really saintly folks to get them to go His way.

But the outstanding thing to mark is that Christ hasn't changed. He heals today. It is His first will that we should be strong and healthy in spirit and life and body.

No. 20—The New World Order

OPPORTUNITIES IN TEXAS

By Rev. Brooks, I. Dickey, D.D.

At the last meeting of the Committee on Home Missions of the Synod of Texas, the Superintendent of Home Missions for the Synod, Rev. Brooks I. Dickey, D.D., was directed to make his office a clearing house in the matter of vacancy and supply.

This brings up one of the most perplexing questions before us today in the work in Texas.

One Presbytery alone has listed five churches, each of which will pay \$1,800 and a house. There are probably 25 or 30 vacancies in the Synod today, which offer a support. On the other hand, there are practically no names on file of men who may be available to fill these places.

What shall we do? First, we can pray—pray the Lord of the harvest. Then if any one has knowledge of any man who may be available for the work in Texas, he can send the name and address to Dr. Dickey, 904 Kirby Building, Dallas, Texas.

Only men are needed who are active, aggressive, and willing to work hard and make sacrifices; men who want to have a part in a real constructive program; men who will identify themselves with the work of Synod and Presbytery. There is no place in the Home Mission field for the pessimist. It calls for faith, courage, grit and perseverance. It demands men of good sense, grace and consecration. It appeals to men of vision.

All such correspondence will be held strictly confidential if so desired.

There has never been a time when so many opportunities present themselves. The spirit of optimism and aggressiveness is more evident than ever before.

Hillsboro—Sunday, October 7th, Rev. J. D. Leslie, D.D., Stated Clerk of the General Assembly, preached for the First Presbyterian Church and moderated a congregational meeting at which a call was extended to Rev. Henry Austin, of Lawton, Oklahoma, to become pastor of the church.

In the afternoon of the same day, Dr. Leslie drove to Cleburne and assisted in conducting the funeral service of Prof. Peyton Irving, one of the elders in the church at that place, and one of the oldest and best-known educators in Texas.

Mexia—Sunday, October 21st, Rev. Brooks I. Dickey, D.D., Superintendent of Home Missions, preached for the First Presbyterian Church of Mexia. After the morning service five members were received, four by letter and one upon profession of faith. At the close of the evening service Dr. Dickey moderated a meeting of the congregation, at which time a unanimous call was extended to Rev. Edward H. Hudson, of Beeville, Texas, to become pastor.

Though without a pastor for some time, prayer meeting and Sunday School have been kept up, and the outlook is encouraging.

A. & M. College—Rev. D. C. Butler entered upon his duties as student pastor with the beginning of the fall

term at the college. Dr. Brooks I. Dickey, Superintendent of Home Missions for the Synod, visited the college recently and conferred with the officers of the church there. He found the work there in excellent condition. Mr. Butler is taking hold splendidly. Steps have been taken to secure a very desirable site for a building. More than 275 students have registered as either members or adherents of the Presbyterian Church.

Rev. W. H. Matthews, formerly Presbyterian student pastor, is the very efficient secretary of the college Y. M. C. A.

It will greatly help the work there if pastors and parents will write the student pastor and tell him of the men whom he should know. Address Rev. D. C. Butler, College Station, Texas.

REPORT OF AD INTERIM COMMITTEE ON RE-ADJUSTMENT OF PRESBYTERIAL LINES WITHIN THE SYNOD OF NORTH CAROLINA

I am enclosing you the full action of Synod in erecting new Presbyteries and changing the boundaries of some of the old ones. So many ministers and churches are concerned in this action, I suggest that you publish it in full as soon as possible—next week if at all practicable—so that the information may be before the whole Synod. According to a subsequent action of Synod, this action does not go into effect, as far as financial matters are concerned, until January 1, 1924; but otherwise it is in effect now and has been ever since the report of the committee was adopted.

E. L. SILER, Recording Clerk.

Recommendations

I. That a new Presbytery be set off in the northwestern part of the state to embrace the following counties: Ashe, Alleghany, Wilkes, Surry, Stokes, Forsyth and Davidson from Orange Presbytery, with Davie and Yadkin from Concord Presbytery.

That another new Presbytery be set off to the east of Orange Presbytery, embracing Person and Durham counties from Orange, along with Granville, Warren, Vance, Halifax, Northampton, Franklin, Nash (excepting Rocky Mount and the church closely affiliated with it) and Wake from Albemarle, and Johnson county north of a line from the southwest corner of the county to Middle Creek at its nearest point, and running with Middle Creek and the Neuse River to the eastern border, from Fayetteville Presbytery.

That Orange Presbytery include the counties of Rockingham, Guilford, Randolph, Caswell, Alamance, Orange, Chatham and Lee, the last two from Fayetteville Presbytery.

II. That Cabarrus county be transferred from Concord Presbytery to the Presbytery of Mecklenburg.

III. That the part of Sampson county west of a line drawn from the eastern extremity of Cumberland county northeastward to the point where the line between Johnston and Harnett counties meet the Sampson county line, be transferred from Wilmington Presbytery to the Presbytery of Fayetteville.

IV. That Synod appoint Rev. J. S. Foster, D.D., to call the Presbytery to the west and Rev. W. McC. White, D.D., to call the Presbytery to the east of Orange Presbytery to meet at some early convenient time, within the next 60 days, for the purpose of organization.

V. That Synod recommend that as soon as the two New Presbyteries are organized, that Rev. A. W. Crawford, Superintendent of Synodical Home Missions, shall call the chairmen and superintendents of Home Missions in the two new Presbyteries and in all the other Presbyteries of the Synod to meet at some convenient place, to work out a just and reasonable arrangement for mutual assistance in Home Mission endeavor, in order that the readjustment of Presbyterial lines may not interrupt the

progress of this important part of our work in the Synod and in each of the Presbyteries.

C. M. Richards, Chairman.

Adopted by Synod at Graham, N. C., October 11, 1923.

E. L. Siler, Recording Clerk.

The following ministers and churches are transferred by the above action of Synod:

1. To the new Presbytery west of Orange:

(a) From Concord Presbytery—Rev. E. P. Bradley and the churches of Mocksville, Coolecree and Yadkinville.

(b) From Orange Presbytery—Rev. R. H. Stone, Rev. E. Wayne Thompson, Rev. R. L. Berry, Rev. C. E. Smith, Rev. C. W. Ervin, Rev. C. W. Robinson, Rev. J. S. Morrow (colored), Rev. Z. V. Roberson, Rev. R. W. George, Rev. J. S. Foster, D.D., Rev. D. Clay Lilly, D.D., Rev. T. F. Haney, Rev. Geo. W. Lee, Rev. J. H. Smith, and Rev. Jno. R. Offield; and the following churches: Jefferson, Peak Creek, Collierstown, Carson Memorial, Pine Ridge, Hills, Mount Airy, Flat Rock, Glade Valley, Rocky Ridge, Asbury, Obids, Ebenezer, Danbury, Dan River, Pine Hall, Sandy Ridge, Wilkesboro, North Wilkesboro, Beulah (colored), Elkin, Lexington, Dakotah, Thomasville, Winston-Salem First, North Winston, Waightown and Reynolda.

2. To the new Presbytery east of Orange:

(a) From Orange Presbytery—Ministers: W. O. Sample, D. H. Scanlon, D.D., T. W. Simpson, J. S. Kinnison, G. L. Cooper, R. S. Carson; and churches: Roxboro, Hurdle Mills, Durham First, Blacknall Memorial, Edgemont and Trinity Avenue.

(b) From Albemarle Presbytery—Ministers: M. C. Bowling, Lewis Collins, F. F. Comeford, A. M. Earle, E. S. Currie, J. M. Millard, C. K. Taffe, W. McC. White, D.D., W. B. Sullivan, Coyte Hunter; and churches: Nut Bush, St. Andrews, Brookston, Young Memorial, Oxford, Geneva, Grassy Creek, Oak Hill, Hebron, Goshen Chapel, Littleton, Warrenton, Norlina, Henderson, Raleigh First, Willow Springs, Mt. Pleasant, Fellowship, Varina, Roanoke Rapids, Weldon, Enfield and Scotland Neck.

(c) From Fayetteville Presbytery—Minister, Neill McInnis, and churches: Centre Ridge, Community, Fairview, Kenly, Mizpah, Oak Grove, Oakland, Pine Level, Progressive, Selma, Smithfield, Spence, and Spring Hill.

3. To Orange Presbytery from Fayetteville Presbytery—Ministers: R. C. Gilmore, Martin Ray, C. L. Wickler, Jonas Barclay; and churches: Broadway, Buffalo, Cumnock, Euphonia, Jonesboro, Pine Grove, Pocket, Sanford, Salem, St. Andrews, White Hill, Goldston, Gulf, Haywood, Mt. Vernon Springs, Pittsboro.

4. To Mecklenburg Presbytery from Concord Presbytery—Ministers: F. A. Barnes, W. H. Eubank, W. C. Jamison, K. L. McIver, C. C. Myers, J. C. Rowan, T. H. Spence, W. C. Wauchop; and churches: Bayless Memorial, Bethpage, Brown's Mill, Concord First, Concord Second, Gilwood, Harrisburg, Kannapolis, McKinnon, Patterson, Poplar Tent and Rocky River.

E. L. Siler, Recording Clerk.

AN IDOL'S WEALTH

By Rev. G. W. Taylor

It is difficult to understand how civilized people can worship idols made of wood and clay. Although probably many of the educated people of Brazil have ceased to believe in idol worship, and really do not enter into such worship, yet Brazil continues to be an idolatrous country

and the religion of the great majority of people is idolatrous and superstitious.

Practically every family has its own household image, and often, in the case of the image in the home of Gideon, the private god becomes the god of the village. Churches or chapels are built for these idols and the people worship them both by praying to them and by offering them presents. Most of these idols are said to have miraculous powers, and promises are made to them, which usually means that, if the idol will cure the person of a certain ailment, such and such a present will be given to it. It happens that many a time the person will get well of the malady, and so presents the idol with a wooden, clay or wax model of the afflicted part. In the chapels of these idols are side rooms in which are kept these "relics," consisting of piles of wooden legs, arms, heads, feet, breasts, babies, etc., representing the part which the image is thought to have cured.

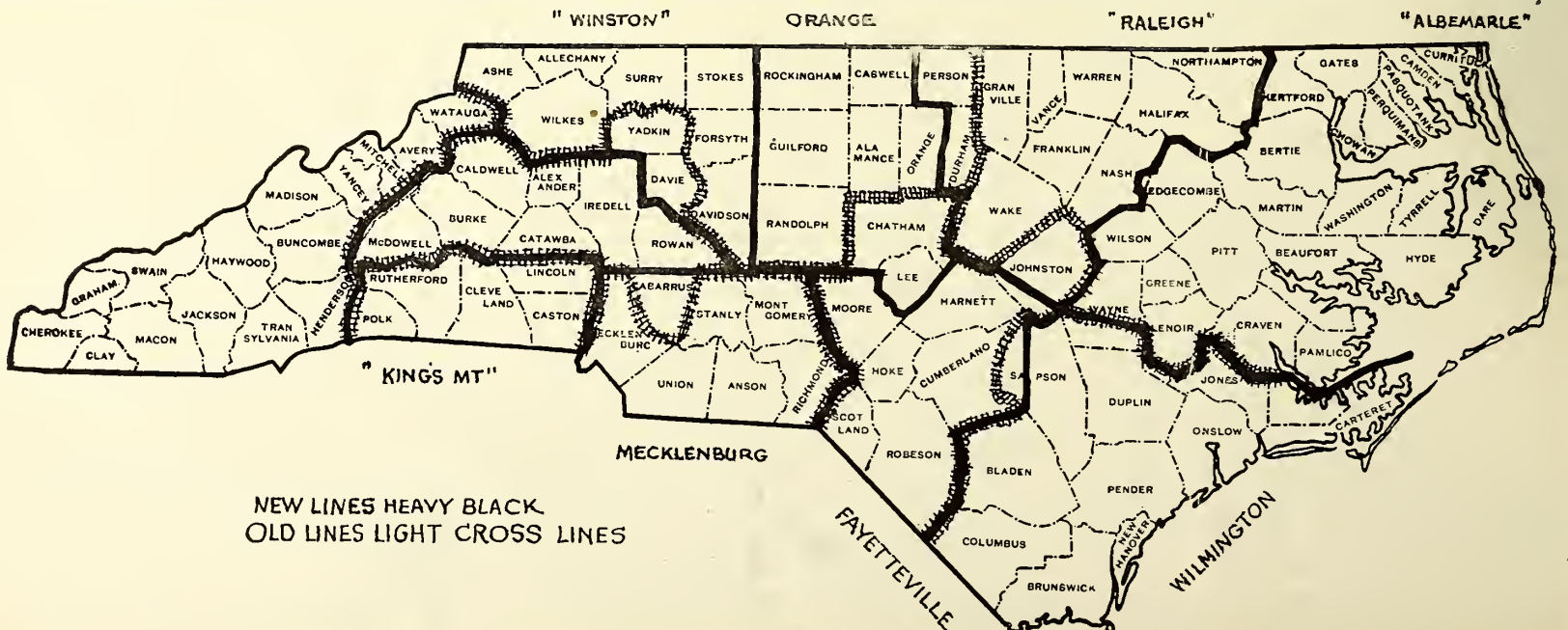
A few miles from Garanhuns there is a little village in which one of the citizens has a private idol which he claims has miraculous powers, and so do the people of the whole country round about believe. This idol has been the source of a lucrative income for years for its owner. The man built as a part of his home, a chapel for the idol, and in it, as I have seen, there are about two wagon-fuls of wooden and clay "relics" piled in a side room of the chapel, while on the walls are framed testimonials to the wonderful cures which this idol, Santa Quiteria, has performed. By means of the offerings brought by the people to this idol, it has become really wealthy and owns large farms, with herds of cattle and other stock, all in its own name.

The Catholic priests have many times tried to get hold of this idol and chapel, because of the wealth it would bring them, but the owner refuses to give them up, and for more than a generation the family has lived on the income from this idol worship. The man and his idol have been thrown out of the Catholic Church, not because of the idolatry, but because the revenue does not go into the right pockets, and if the priests could get their hands on the idol, it would be moved to some regular church, and would continue to provide the income, not for the present owner, but for the priest.

There is another case which comes nearer home and which has created much interest among the believers. The local pastor of our church has a number of out-stations under his care in the surrounding country, which he visits regularly. A short time ago he was advised both by enemies and friends not to go to the town of Bom Conselho, one of his out-stations, as there had begun severe persecution of the believers there, the political leader declaring that they were not wanted any longer in the town.

It seems that one of the citizens of a village beyond the town of Bom Conselho, had a private image, similar to Santa Quiteria, which he worshiped and to which he made his promises. One of the promises which this man made to his idol was that, if some prayer was answered, he would present the idol with a young heifer. True to his word, when the prayer was supposedly answered, the heifer was given as a present to the image, remaining, of course, in the possession of the owner of both idol and heifer.

In time the heifer grew to be a cow and had a calf, and then several others after that, all of which remained in the possession of the man, but were considered property of the image. At times the offsprings of the cow were sold and the proceeds used in holding celebrations for the image or for the benefit of the owner of the idol and his



Map of the Synod of North Carolina with the Two New Presbyteries "Winston" and "Raleigh"

family. This is considered entirely permissible and everything went along in peace and prosperity.

Then, and this was recently, there came a change. The owner of the idol heard the Gospel preached and became a Christian. Before he could be accepted into the church he must give up his idolatry and destroy his idol, which he gladly did. Breaking into pieces the image, the remains were taken into a nearby field and buried, probably with a little too much glee and publicity in the rite. A woman in a neighboring house happened to be looking from a window and observed the ceremony which she afterwards reported to the priest. This gave the priest a good opportunity to stir up trouble for the believers, and he did not delay in prosecuting his case.

Under the leadership of the priest the people of the village became enraged, and going to the field where the idol was buried, they disinterred the remains, declared them to be holy, erected a cross on the spot and held a series of services for a week in honor of the martyred saint. A chapel is to be erected where the remains were disinterred, and another chapter in Brazilian idolatry has been begun.

On investigation it was found that the owner of the demolished idol in abandoning his idolatry, and also disposed of the remaining cattle belonging to his image, selling them and spending the money upon his own interests, just as he had been accustomed to do when he was a Catholic, when nothing was thought of the act. Now the priest declared that the cows and calves that were sold were the property of the idol and begins the prosecution of the man in court for having stolen and sold property that did not belong to him. The local judge sustained the justice of the priest's claim, so the man fled from the community. The pastor of our church in Maceio, the capital of the adjoining state, under whose ministry the man was converted and who advised the destruction of the idol, has also been summoned to appear before the civil court. It is said that the court will clear the two men, but that it will be necessary for them to stand the trial. The man has lost considerable property as a result of the persecution, but declares that he does not regret losing it all for the sake of Christ.

Of course, accompanying all this demonstration over the lamented saint, there was persecution of the believers, and all of them had to flee from the community. This bitterness spread to the town of Bom Conselho, with the result, above mentioned, that the pastor of our church here in Garahun was prevented from visiting our young congregation at that point.

Can anybody say that Brazil does not need the Gospel? Garahun, Brazil.

SOME SUNDAYS IN THE OLD WORLD

By Barbara E. Lambdin

II. Jerusalem—Joppa—Rome

Jerusalem! How our hearts thrilled when we first saw at a distance, and then when our feet actually stood within the gates of the Holy City! Memorable indeed, with the luxury of sleeping and dining car was the ride from Cairo on the Nile to the City of the King; passing in quick succession over part of the desert trodden by the Patriarchs and journeying Israel, and by every great nation of antiquity, touching the Maritime Plain, Philistine territory, mountain, valley, fertile field—all rich in Bible associations. And the country was "as the garden of the Lord," for it was early springtime, and the land was green, sprinkled with gay flowers of every hue.

Two and a half days in the Holy City, marking well her "bulwarks," visiting some of the sacred places; in trips to the Jordan and the Dead Sea; to Bethlehem, Hebron and Beersheba, made Sunday doubly welcome.

Through some misunderstanding, we reached Christ Episcopal Church, near our hotel, as the service was nearing its close. But we breathed gratefully the Sabbath air, the spirit of devotion, and had our first introduction to Syrian "war orphans," for this church and its devoted rector are doing a far-reaching work, and we joined in the last song and received the pastoral benediction.

In the afternoon we made our way to the Church of the Holy Sepulchre. Down dark David's street, with its Jewish and Mohammedan bazaars wide open and doing a thriving business; and then two chivalric young British "Tommyes" conducted us the rest of the way, through other dark crowded streets, to the venerable edifice. The church is shared, and fought over, by the Roman Catholic, Greek and Russian Orthodox, the Armenian and the Coptic Churches. If its claims are valid, "Saint Sepulchre" covers the most sacred spot in all the world; but what an accumulation of uncertainty, tradition, and superstition.

We chanced upon a gorgeous service, just beginning in the "Chapel of Mary Magdalene." Mass was sung by Franciscan monks, one of whom had a marvelous tenor voice, and a very young "brother," a rare musician, was at the organ. The place was dark except for the lighted tapers held by the monks, the nuns, "Sisters of Zion," and the

orphan children with them, and the tourists. We, too, joined the chanting pilgrimage, visiting, as we were informed by our guide next day, "the pillar of scourging," the "chapel of the centurion," the "place of the casting of lots," to the "chapel of St. Helena, where 'the true cross' was found," to the "place of the crown of thorns," then "Calvary," to the "stone of unction," and on into the central "sepulchre" of precious metals and stones, with its many swinging censers, that is regarded with such superstitious veneration as it is claimed to be the tomb of our Lord.

It was a wierd, never-to-be-forgotten sight—the great church with its richly decorated dome and walls, the gloom, the monks, the nuns, the gray-clad children, the lighted candles, the mellow organ strains, the singing at each "station," the elevation of the "host," the mystery of it all, the superstition, the sincere feeling of many, but it was not "worship in spirit and in truth," and "with the understanding."

Joppa—Our next Sunday was spent in Joppa. Saturday afternoon we visited the "upper room," the scene, it is claimed, of Peter's vision, now a Mohammedan mosque, as are so many of the "sacred places" of the East. At least, from the low housetop, we looked out upon the same scene—the wild, rocky shore, and the beckoning "Great Sea," with the Gentile nations beyond waiting for the message from Christ's disciples.

Here also, the mixed population does not make for Sabbath observance, or at least our Sunday. Again we attended service at the Anglican Church, where the old rector was as much edified as the congregation by the fervent sermon on "What Lack I Yet?" in somewhat broken English, of the young Syrian minister whom he had probably trained. Here also there were little children, either war orphans or from a mission school, being educated and trained to share in making the land of our Lord a Christian land.

Naples—The second Sunday before Easter saw us in Naples. Not until later did we know that there is a Presbyterian Church in this interesting city. Special services were held in the Catholic churches, and we dropped into several. But we were not particularly edified, even in St. Januarius, where the saint's blood now, to accommodate the crowds that come to witness the "miracle," and incidentally to bring much money to the city, most obligingly liquifies twice a year, instead of only once as formerly—but this did not happen to be the occasion, though we were shown the congealed blood in a tube. The attendance was small in most of the churches, and generally composed almost entirely of the old, the poor, who have no other hope, and children, many of them in charge of nuns. We found this to be the case generally, except on great occasions.

Rome—A few days later we were nearing the city "to which all roads lead," the "Eternal City" of the Caesars and the popes, of kings and liberators! Our first view we had at dusk, the lights twinkling across the low campagna; then following the long lines of Roman aqueduct ruins, at last Roma!

How full the days—the churches with their treasures of art and antiquity, here too the superstition—St. Peters, the seat of the pope; majestic, perfect in its proportions, with a wealth of beauty and grandeur. The Church of Rome is not losing the opportunity afforded by the thousands visiting the city. Many of the special services, I imagine, are in part propaganda, aimed largely at rich Protestant Americans, and they think all Americans are "rich." The "audiences" of the pope, too, I believe have a double purpose. It is easy to procure invitations—we were offered them, but it ill consorts with the convictions of Protestant Christians to place themselves in a position where they will be compelled to kneel to the Roman pontiff. The guides, too, seem Vatican-trained. One of them pointed out to us, in the Vatican gallery, a very realistic painting purporting to represent the martyrdom of a faithful Catholic at the hands of the cruel Protestants. But, even there, this could not pass quite unchallenged!

To St. Peters' we came for the 9:00 o'clock mass, Palm Sunday morning, the celebrant Cardinal Merry del Val, pope in all but the name. The service was conducted at the great central high altar, before the imposing "chair of St. Peter." It was a striking scene—the magnificent vestments of the cardinal and higher clergy and their attendants, the clouds of incense, the rich setting of the walls and pillars, the intoning, and the exquisite unaccompanied singing of the Vatican choir!

The crowd was large, larger than one realized at the time, in that vast building, and it seemed to be composed mostly of tourists. At least two other services, but minus the pomp, and conducted by priests, were going on at the same time in chapels off the nave, but with a decidedly slim attendance of Italians.

From this colorful spectacle at St. Peters it was not hard to run away to the place of real worship for that day.

At the Chiesa Valdese di Roma how different! Its dignified and simple exterior testifies to the simplicity and

sincerity of its faith. The congregation of about 400 to 500 quite filled the building; an intelligent and devout body of men and women. The minister, in Geneva gown, had a sensitive, refined face.

The first hymn, to the tune of "Softly Now the Light of Day," was sung in Italian. What an experience to join in with the familiar English words, alongside a young Protestant Frenchman, who may have voiced his praise in his own native tongue. The second hymn was a chant, probably one of the mountain hymns of this valiant people, a small pipe organ adding to the volume of the voices, for they sang with evident appreciation of the words.

The text I do not know, but from the repetition of Jer-u-sa-lem, the rhythm and gestures of the preacher, and a faint remembrance of school-girl Latin, I could almost follow his reference to Christ's lament over Jerusalem, and admonition to higher living, the keeping of the faith in the present-day laxity, and challenge to a witnessing Christianity. The closing hymn, "Room for Jesus," was sung with deep feeling, and a seeming expression of expectation of the imminent coming of our Lord.

Across the Tibur, on the Piazza Cavour, is the handsome church generously given to the Waldensians by Mrs. Kennedy, of New York, sister-in-law of the late Dr. Schaufler, to whom Union Seminary is indebted for its splendid new Sunday School building.

This church is built in the ancient basilica form, decorated in Byzantine mosaic effect, and with windows of stained glass. Above the dome in Italian appears, "Holy, Holy, Lord God Almighty; Heaven and Earth are Full of Thy Glory;" and below this, "We Praise Christ crucified, the Power and Wisdom of God."

The night congregation practically filled the large building, a flattering evening attendance for an American church. The text was from Luke 23:9-10. The sermon was most earnest, the pastor with eloquent words and rapid gestures frequently pointing to the Bible. He might have been the young deacon Athanasius contending for the purity of "the faith once for all delivered to the saints."

Outside were men and women of the Salvation Army preparing perhaps for an evangelistic appeal in the plaza opposite, then filled with people, many families, enjoying in this way their Sunday rest.

Next Week—Florence

"BEING A PREACHER"

By Rev. Henry H. Sweets, D.D., Secretary

Through the liberality of friends the Executive Committee of Christian Education was enabled to send a copy of the Sprunt Lectures, given at Union Seminary, by Rev. James I. Vance, D.D., "Being a Preacher," to all the ministers of our General Assembly and to the candidates for the ministry who were in college or the theological seminary.

The secretary received a letter from one of our faithful and distinguished ministers who gave 51 years of his best service to the Southern Presbyterian Church, from which we quote the following paragraphs:

"I want to thank you not only for the check which reached me on my seventy-fourth birthday, but for the book you sent me some time ago, by Dr. Vance. If I could have had that book 50 years ago, how much more I could have accomplished for the Master's cause. We spend, however, all our years in learning how to do things.

"Experience is a thorough teacher, but sometimes a slow one. I read the book and am passing it on to some men much younger than I am, with the hope that it will help them as I know it would have helped me."

HILLS AND STRENGTH

By Mary Joan Wheeler

I sought to have an easy track
To greet me as I went along,
But now I find as I look back
It was those hills that made me strong.

I sought to pass those hills that rose
Before my path from day to day,
But now I find that at the close
It had been best to pass that way.

That easy road without one loss,
Without one tear, without one cross,
Could never make my heart more strong,
And so I passed the hills along.

And as I passed each hill that rose,
I found them easier toward the close,
Ah, they grew easier all along,
For then my heart had been made strong.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Charleston Presbyterial will hold a series of Institutes during the month of November as follows:

November 6th, at Beaufort, Mrs. J. C. Lemack, chairman.

November 7th, Blackville, Mrs. W. E. Prothro, chairman.

November 8th, John's Island, Mrs. J. E. Andell, chairman.

November 13th, McClellanville, Miss Margaret Sheppard, chairman.

Bethlehem Church (N. C.)—On October 7th it was my privilege to attend morning service at Bethlehem Church, of which Mr. Carmichael is the pastor. With the support of Mrs. W. P. Ashcraft. The Woman's Auxiliary, of Bethlehem Church was organized immediately after service. Eighteen names were enrolled as charter members, and we are expecting great things from this body of fine women and girls.

Mrs. J. C. Williams.

Philadelphia Auxiliary.

Wilmington Presbyterial (N. C.) has just concluded a series of six Day-of-Prayer group conferences. "Day-of-Prayer!" "Day-of-Prayer!" Truly that was what they were. A suggestive program was sent to each district chairman, and about the only alteration which any chairman made was to add more prayers to those suggested.

The meeting lasted from 10 a. m. to about 3:30 p. m., except in Pollockville, which preferred an afternoon and a night session, and where they listened with breathless interest to Miss Martin's fine word pictures of Brazil. The dates were from October 7-12 inclusive, at the following places: Pollockville, Mrs. Herman Parker, chairman; St. Andrews, Wilmington, Mrs. J. M. Taylor, chairman; Atkinson, Miss Frances Robinson, chairman; Bolton, Mrs. R. W. Scott, Jr., chairman; Teachey's, Mrs. R. D. Usher, chairman; Warsaw, Mrs. G. W. Oldham, chairman.

There were in attendance about five hundred people, which is a really large number when one knows that four out of six of the meetings were held in towns of from 200 to 500 inhabitants. At Teachey's, for instance, there are not more than half a dozen resident members of the local Auxiliary, and yet, there were nearly a hundred women present from all around the country near-by.

The program stressed all the causes of the church, the Standard of Excellence was explained, the mission study books presented, reports were heard from the Summer School of Missions, the young people's conferences and the colored women's conference. There was a valuable period of Bible study and stirring missionary addresses.

The local pastor was always present except in one or two instances when he had gone to Synod, and at Atkinson, where they have no pastor, but where their elder, Mr. Moore, opened the program with a spiritual devotional. Among the women present there was the mother of the dear young May Johnson, in whose memory the May Johnston Loan Fund was raised. At St. Andrews, there seemed to be added to those visible, the spirit of that just man, made perfect on High, Dr. McClure, of sainted memory. At Warsaw, in the beautifully and lavishly flower-decked church, we were honored by the presence of more than one pastor.

Each day there was also presented to us that which can well be expressed by the paraphrase, "the table of the loving hands." Those delicious meals spoke so eloquently of the old-time Southern hospitality which changing conditions seem to be forcing out of the life of today; and the spirit of kindly ministrations was as gratefully received as were the meals themselves. We should like to commend to others the fashion in which Bolton prepared its splendid lunch. All boxes and baskets were brought to the church, the women came in to the meeting, and, upon the noon adjournment, hostesses and guests laid the cloths upon the outdoor tables, opened the boxes, spread the meal, and there you were! The coffee appeared by magic. Perhaps the next-door-neighbor might explain that.

Miss Martin and the Presbyterial president attended all six of the meetings; all of the secretaries of causes but three spoke at one or more meetings; the Bible study was conducted by Mrs. Jackson Johnson and Miss Mabel Briggs; the mission study books were presented by Mrs. George Matthis and Mrs. Andrew Howell; the Standard of Excellence was explained by Mrs. Howell and Miss Mary Cumming.

The Foreign Mission addresses were made by Miss Edmonia Martin, of our Brazil mission, now on furlough in this country. The thanks of the whole Presbyterial are due Miss Martin for the many-sided and graphic picture which she gave us of Brazil, for example of her untiring interest in her work, for her yearning over the people of that vast country, and for her zeal and desire to make the people at the home base realize their responsibility for the foreign field. Miss Martin made nearly a dozen addresses during the week, and no two were alike.

Each chairman presided in her district, and did it well, keeping each item within the time limit, and yet, nothing seemed hurried. We are thankful to God for this great week of prayer.

Mrs. Andrew J. Howell,
Presbyterial President.

Excerpts from Letters of Readers of the History of Wilmington Presbyterial Auxiliary:

"Your History of Wilmington Presbyterial Aux-

iliary is beautifully written, and really a wonderful contribution to the history of Presbyterianism in Wilmington Presbyterial. Heartiest congratulations. We are proud and gratified that you have done this piece of work in such a decidedly worth-while way."

—Mrs. J. M. McIver, editor of the Woman's Auxiliary page in the Presbyterial Standard.

"Your history is splendid. I am so glad that I own a copy. —Mrs. S. C. Brawley, president of Orange Presbyterial.

"I have read this publication of yours with much interest and profit. I think you have done not only a very interesting but a very valuable piece of work. It we could secure such writing as this on the part of a much larger number of people and organizations it would greatly enrich our historical literature. I never expected to be particularly entertained about a woman's auxiliary society, but I am delighted to say that I read this with genuine interest. You have told an excellent story in an excellent way, and all of us who are interested in history are in your debt."

—Prof. W. C. Jackson, professor of history and vice-president of the North Carolina College for Women. "It is splendidly done, for it reads not like a chronicle of events but as a real, live, throbbing bit of life, and the pleasant touches of humor give it a very special charm. My husband did not put the book down until he had read it through." —Mrs. L. W. Curtis, Richmond, Va.

"This little history is an epic, Homeric in describing the struggles of an industrious group through valleys of darkness to the 'House Beautiful' in accomplishment of material things, and above all the moral and spiritual successes illuminating every page. There is behind all the written lines a sublimity of spiritual beauty simply irresistible. You have erected an enduring monument to the memory of consecrated pioneers. The Old North State owes you and them a lasting debt of gratitude." —Mr. James A. Warren, Raleigh, N. C.

This history is for sale at 50 cents per copy, plus 5 cents postage. Write Mrs. J. A. Brown, Chadbourne, N. C.

Kentucky Synodical Auxiliary—The 11th annual session of the Synodical Auxiliary of Kentucky was held October 2d and 3d at Fourth Street Presbyterian Church, Owensboro. Twenty delegates from the churches of the state were present. Mrs. H. L. Cockerham, Synodical president presided.

At the morning and afternoon sessions reports were heard and proved very earnest work had been done with splendid results. The discussions were very helpful. In a brief, but exceedingly interesting way, Dr. Henry Swets spoke on Tuesday evening, telling of some things accomplished by the Woman's Auxiliary, deepening the conviction of all who heard him, of the magnitude and importance of the work.

Many of the officers for the coming year were elected.

The meeting closed on the evening of the 3d with the installation of officers and address by Rev. S. J. Venable, of Campbellsville.

Mrs. H. L. Cockerham, who was re-elected president, made a short talk following the installation exercises conducted by Rev. Mr. Venable.

This is the first annual meeting that has been held in Owensboro, and too much cannot be said in praise of the cordial hospitality and entertainment extended the visitors.

Paris will be the next meeting place.

St. Pauls, N. C.—Miss Lois Young, principal of the Hsu chou fu (pronounced Su chew too), Girls' School, China, and a missionary of the Southern Presbyterian Church, spoke in the Presbyterian church here, on last Sunday evening, giving an interesting account of her work.

Miss Young is one of a group of missionaries St. Pauls Church helps to support, so the congregation was doubly interested in her, and her work, as well.

On Monday afternoon she met with the Presbyterian Woman's Auxiliary, and there were present a goodly number of ladies from other churches, who greatly enjoyed a delightful continuation of Miss Young's Sunday evening address. She said the Chinese are very poor, and in the school they give the preference to the poor girls. They can only pay for board about \$1.15 per month. Friends from the home-land send them gifts from time to time, but as the principal of self-help is rigorously taught, the girls are allowed to do certain work in the school, to pay for this help, as money is never turned over to them.

Some exquisite handwork done by the girls, and sold for their support, was shown to the ladies and girls present, also a number of curios.

After the meeting a delightful social hour was enjoyed by all, tea and sandwiches being served.

Miss Young was the guest of Mrs. E. C. Murray, and left Tuesday morning for Fayetteville. An itinerary has been arranged for her to visit a number of the churches in Fayetteville Presbyterial. She has been in China six years, this being her first furlough. She made a fine impression on her large audiences, both night and afternoon.

The above was taken from the St. Pauls Review. In addition to this notice, please remember that in December a collection will be taken in all the churches for "The Equipment Fund," so sadly needed on the foreign field. Some of the workers are living in rooms with dirt floors, where the water rises several inches, and the dampness seeps through the walls, when it rains. Do let us give liberally to this fund, out of our oft-times luxurious abundance.

When we think of hospital patients lying on the bare floor, of no lights but little kerosene lamps, no bathtubs but little tin basins, how can infection and colds be prevented, and how can conditions be kept sanitary?

Will you not take this up in all the auxiliaries and give as if it were your own loved ones, as indeed they are your own in many instances, who are suf-

fering for the lack of this needed equipment?

Mrs. E. C. Murray,
F. M. Sec., Fayetteville Presbyterial.

Trenton, Tenn.—The Auxiliary of this church was held on October 24th to one of a series of group conferences, being held by the officers of Memphis Presbyterial. About 40 ladies were present and a helpful discussion of the various details of the Auxiliary system of woman's work was had, under the capable supervision of the president, Mrs. John S. Cooper. Lunch was served, at the noon hour, by the Trenton ladies in the dining quarters of the Methodist church, graciously offered for that purpose.

Robeson County, N. C.—A meeting of interest to the Presbyterians of Robeson County was the group conference which was held at Maxton, Tuesday, October 16th. Representatives of all the Woman's Auxiliaries of the various churches of the county were the guests of the Maxton Auxiliary. Rowland had the largest delegation present aside from the hostess church, with Red Springs coming second. There were about 160 ladies in attendance.

The devotional was conducted by Rev. E. L. Siler, pastor of the Maxton church.

Mrs. J. S. MacRae extended greetings from the hostess society and Mrs. E. C. Murray, of St. Pauls, responded.

Mrs. J. R. Poole, of Lumberton, the country chairman, presided. The purpose of the group conference was explained.

The Synodical Secretary of Foreign Missions, Mrs. W. L. Wilson, of Hemp, N. C., made a fine talk on the Family Altar, Stewardship and Bible Study.

The Young People's Work in Fayetteville Presbyterial is represented by Mrs. Suttentfield of Pine Bluff. She urged the necessity of an active secretary of this cause whose duty should be to superintend the young people's societies in an unassuming way, be on hand for the meeting, ready to instill new life and ideas if the work should begin to drag.

Mrs. Murray, of St. Paul's, the Presbyterial Secretary of Foreign Missions, gave figures showing the remarkable growth of the past ten years. She outlined a Foreign Mission serial which is being written which is called a sequel to the Book of the Acts of the Apostles. The author is the Southern Presbyterian Church inspired by the Church of the Living God. It is dedicated to our heroic missionaries.

The Secretary of Spiritual Resources, Miss Margaret McQueen, of Rowland, made an earnest talk on this subject. She reported that the St. Pauls schools had put the Bible in the curriculum of its schools, with the pastors as teachers.

As we are interested only in those things we know, Mrs. J. O. McClelland, of Maxton, Presbyterial Secretary of Literature, urged the use of the many sources at our command for informing ourselves. "More reading, more thinking, more doing" was her plea. The Child and America's Future, the mission study book, was especially recommended. Read this, said Mrs. McClelland, and study your responsibility.

Mrs. J. P. Wiggins, president of the Maxton Auxiliary, announced that Mrs. Margaret Russell, of the Assembly's Training School, in Richmond, has been secured for a Bible study course for the week beginning November 11th, and the visitors were invited.

At this time, the social hour was enjoyed on the church lawn, where lunch was served.

"What sculpture is to a block of marble, education is to the human soul," was the quotation used by Mrs. Poole in presenting Mrs. John Knox, of Lumberton, Presbyterial Secretary of Christian Education and Ministerial Relief, who appealed for Christian A-grade colleges.

Mrs. Knox was followed on the program by representatives of various Christian institutions, under the care of the Presbyterial. Mrs. H. M. McAllister, also of Lumberton, a member of the Advisory Board of Flora Macdonald College told what that college lacked in being an A-grade college. If these requirements are met, and it is hoped that they may be, the class of 1924 will graduate from an A-grade college. Fayetteville Presbyterial, with the help of the Presbyteries of Orange and Wilmington, has determined to raise \$150,000 which will make this possible as all except the monetary requirements are being cleared up.

Representatives of the Y. W. C. A. of Flora Macdonald College, Misses Flora McDonald and Madge Hardaway, made appealing requests that the women give their support in the coming drive.

Elise High School, the Christian preparatory school, her usefulness, her development and her needs, was presented by Mrs. A. M. Fairley, of Laurinburg, the Presbyterial Secretary of this cause. The new dormitory is nearing completion and the women of Fayetteville Presbyterial are called upon to furnish the 24 bed-rooms at a cost of \$50 each, the living-room and the dining-room also in this building.

The missionary address of the day was given by Miss Edmonia Martin, missionary to Brazil. Miss Martin is the daughter of the late Rev. Roger Martin, and grew up in Robeson County. She spoke interestingly and appealingly of her work in Brazil, that wonderful country undeveloped save on the seacoast, and of the tremendous field for work.

Mrs. McQuire, of Laurinburg, Secretary of Barium Springs, stated that the greatest need of that institution at present is the support fund which is to be supplemented by the Thanksgiving offering.

The meeting closed by prayer by Mrs. E. L. Siler. Mrs. R. M. Williams at the organ, the solos of Mrs. A. B. Croom and Miss Lawrence, the latter of the faculty of Carolina College, and the quartette rendered by Messrs. Calhoun, McRae, Croom and Sullivan added greatly to the pleasure of the occasion.

YOUNG PEOPLE'S DEPARTMENT

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR, COLUMBIA SEMINARY, COLUMBIA, S. C.

EDITOR'S LOOKOUT

We received the past week a copy of an unusual edition of a newspaper. The paper was printed in Ardmore, Oklahoma, and was a special Christian Endeavor edition of the local newspaper, advertising the convention of the Ardmore District of the State C. E. Union.

Mrs. Rockett, Assistant Junior C. E. Superintendent of the First Presbyterian Church of Ardmore, was chairman of the convention publicity committee and worked out the plans for the special convention edition. The issue contains cuts of the officers of the United Society of C. E.;

the convention Church, First Presbyterian; the presiding officer, Rev. D. D. Swinney, Director of Religious Education of the First Presbyterian Church; and other persons and views of interest.

The advertisers fell into line with a will. The advertisements contained the words "Christian Endeavor" or the C. E. monogram, with words of welcome. Four banks of the town ran a full-page greeting to the delegates. Greetings from various local pastors, and information about C. E. in general and the work of the district in particular, added to the attractiveness of the paper.

Any who are interested in newspaper publicity for Sun-

day School or young people's conventions can get some good ideas from the Ardmore effort. Mr. Madison Dawson was chairman of the convention committee, and he or the newspaper publishers will doubtless be glad to furnish copies of the C. E. edition.

What are you doing toward promoting the plans offered by the leaders of our progressive program? If you haven't full information, get in touch with Rev. R. C. Long, 410 Times Building, Chattanooga; then help our Church in its great work.

Sunday School

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

NOVEMBER 11, 1923

SOME MISSIONARY TEACHINGS OF THE PSALMS
Psalms 47:1-9; 67:1-7; 100:1-5. (Print Psalm 67:1-7).

GOLDEN TEXT—"Let the people praise Thee, O God; let all the people praise Thee."—Psalm 67:3.

SCRIPTURE LESSON

1 God be merciful unto us, and bless us; and cause his face to shine upon us. Selah.

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon the earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 Then shall the earth yield her increase; and God, even our own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall fear him.

SHORTER CATECHISM

Q. 62. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are: God's allowing us six days of the week for our own employments, His challenging a special propriety in the seventh, His own example, and His blessing the Sabbath day.

The Psalms are perhaps more often read than any other book in the Bible. They meet human needs in many directions. They not only inculcate doctrine and duty, but they furnish the language for expressing all kinds of emotion. Adoration, praise, gratitude, thanksgiving, despondency, joy and sorrow all find varied and forcible expression in the Psalms. Man is not only a material and intellectual, but an emotional being, and his emotions are often stirred and seek manifestation. Feeling has much to do with the propagation of the Gospel, and we should expect the Psalms to present missionary teachings. In expounding the Psalm of our lesson we will present Prayer for Personal Gifts; Prayer for God's Way and Salvation to be Known Among All Nations; Prayer for God's Praise and Sovereignty to be Realized by all Nations; A prediction that God will bless all the ends of the earth.

I. Prayer for Personal Gifts

The Psalmist prays for mercy. He asks for free and unmerited favor. All need this, for all are guilty before God. Hence he says, "God be merciful unto us." He prays, "Bless us." This is a very comprehensive petition, and urges that God would bestow what He knows will make us happy. He also says, "And cause His face to shine upon us." God is the source of light—"In His light only can we see light." All material brightness and all knowledge and joy come from Him. When Moses came down from the Mount of Communion with Him, his countenance dazzled Israel. When Stephen saw "Jesus at the right hand of the Father, his face shone as an angel's."

II. Prayer for God's Way and Salvation to be Known Among All Nations

Personal gifts of mercy, blessing and Divine light lead receivers to desire and pray for them to be extended to others. He who does not desire to give Gospel blessings to his fellow men may well doubt whether he has received them himself. The best laborers for missions at home and abroad are those who have in their own hearts the deepest sense of Gospel preciousness. Aware that God chooses to use human agency to give salvation to mankind, he will labor and give to publish God's way to the

world and His salvation to the nations. Convinced that man's efforts are vain without Divine aid, he will pray that Pentecost may be repeated and that God will pour out His Spirit upon all flesh. In temporal and spiritual affairs we are to be co-laborers with God.

III. Prayer for God's Praise and Sovereignty to be Realized by All Nations

God does rule in heaven, earth and hell, but creatures do not realize it and try to thwart His plans. The Psalmist prays that God's praise may be willingly uttered and His sovereignty gladly acknowledged by all nations. He says, "Let the people praise thee, O God." He further affirms that this praise produces gladness in song. He declares, "O let the nations be glad and sing for joy." He also intimates that Jehovah's judging the people with justice or equity, and "governing the nations upon earth," adds to the gladness that results from praise. One reason for the unrest among nations and the miseries of earth is that Jehovah is not gladly enthroned among mankind, and the principles He inculcates are not obeyed.

IV. A Prediction That God Will Bless All the Ends of the Earth

In this part of the Psalm all people are exhorted to praise the Lord for "The increase of the earth" for physical abundance. The continuance of the fruits of the earth in rich measure is largely dependent upon our serving and praising God. Men forget their maker amidst His gifts and He has sometimes to send drought and famine to remind them of His existence and sovereignty. The Psalm closes with a prophecy that God will bless His people and that the ends of the earth shall reverence Him. "God will bless us, and all the ends of the earth shall fear Him." "The earth shall be full of the knowledge of God as the waters cover the deep."

Christian Endeavor

By Rev. J. G. Garth, Chairman Synod's Committee of Sabbath Schools and Young People's Work

MISSIONARY ADVANCE

M., Nov. 12—Advance by Prayer: Matt. 9:35-38.

T., Nov. 13—By Information: Acts 11:1-18.

W., Nov. 14—By Visitation: Acts 8:14-25.

T., Nov. 15—By Opening New Fields: II Cor. 10:13-18.

F., Nov. 16—By Personal Sacrifice: II Cor. 11:23-33.

S., Nov. 17—By Generous Giving: Phil. 4:10-19.

Sun., Nov. 18—Topic: How Obtain a Great Missionary Advance? Acts 13:1-12.

How may we get a vision of missionary possibilities? What proportion of a church budget should go to missions? Why?

How does missionary reading help missions?

Let this mind be in you which was also in Christ Jesus. The very best way to advance the cause of Christ in the world is to have the mind of Christ.

Go Ye Into All the World

What was the mind of Christ? In Matthew's Gospel we read that He went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people. Some of us can follow Him in the work of teaching; others can go out as preachers; and still others may go as doctors and nurses to heal diseases. If we can not go we can look with compassion upon the multitudes because they faint and are scattered abroad as sheep having no shepherd.

The Student Volunteers

In all the church colleges and many state colleges there are bands of young people, men and women, who have definitely pledged to go as foreign missionaries. We call these young people Student Volunteers. This movement

was organized in 1883, and quickly spread through the whole world. Over 9,000 missionaries, now on the field, were Student Volunteers. Every young Christian should consider whether Christ has a work for him to do in the mission field, and we should decide the question in the fear of God. Does Christ want me to go?

Pray for Missions

We can pray the Lord of the harvest that He will send forth laborers into His harvest and we can pray for those already on the field. Jesus tells us that "All things whatsoever ye shall ask, believing, ye shall receive," and we know His word is true. Dr. Campbell White says, "Prayer is the first and chief method of helping to solve the missionary problem. None is more practical or fruitful. By this simple method alone, the efficiency of the missionary force could probably be doubled without adding a single new worker." So let us pray very earnestly and let us study the field and the work that we may pray more intelligently. We can not all go, but we can all pray.

All Can Give to Missions

God has asked us to give Him the tithe of all our increase and He has promised to bless those who are not afraid to give their tithes. "Bring ye all the tithes into the store house, that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

The Assembly's Equipment Fund

In the Southern Presbyterian Church there is a drive on foot for \$5,000,000 for the Assembly's Equipment Fund for the mission fields. We need this money to fit out the missionaries that are ready to go, to build homes for those on the field, to build chapels and churches, to build hospitals that are needed, and schools and dormitories. We cannot advance without this equipment. And you will have a great part in the great missionary advance if you give liberally and gladly to this fund.

"We give thee but thine own,

Whate'er the gift may be.

All that we have is Thine alone,

A trust, dear Lord, from thee."

"Christ has no hands but your hands to do His work today;

He has no feet but your feet to lead men in His way.

He has no tongue but your tongue to tell men how He died;

He has no help but your help to bring them to His side."

NORTH CAROLINA TRIUMPHANT

C. F. Evans, Southern Secretary, United Society of Christian Endeavor

In a calm and stately way, characteristic of her work, North Carolina swept past all previous Dixie Christian Endeavor records with 1,130 registered delegates for her "Quarter of a Century Jubilee" Convention, held at Greensboro, October 26-28, with almost 500 out-of-town registered delegates in attendance and almost 300 more who did not register.

The convention was held in the First Presbyterian Church, and in spite of a seating capacity of 800, scores of people were turned away from many services.

Assisting the state officers, pastors, and leaders in the convention, were Clarence Hamilton, National Field Secretary; Dr. A. E. Cory, formerly secretary of the Men and Millions Movement of the Disciples of Christ; Dr. J. M. Wells, President of the Theological Seminary, Columbia, S. C.; Rev. M. F. Daniels, Superintendent of Home Missions of Mecklenburg Presbytery, N. C.; Dr. Raymond Binford, President of Guilford College; Rev. Wade C. Smith, pastor of the Church-by-the-Side-of-the-Road; Rev. H. A. Fesperman, and Rev. N. M. Harrison, of the Convention City; Frank P. Wilson, Field Secretary for North Carolina and Virginia; Miss Mamie Gene Cole, All-South Junior Field Secretary; S. Wilkes Dendy and Lawrence Little, former Field Secretaries of the All-South Extension Committee; and Southern Secretary Evans.

Church News

DEATH OF MRS. KELLERSBERGER

By Rev. Egbert W. Smith, D.D.

It is with profound grief that we report the tragic death, on October 23d, of Mrs. Eugene R. Kellersberger, one of the loveliest and most consecrated of all the missionaries of our Church.

While she was on her father's great ranch near Kopperl, Texas, with her two little daughters, her father being absent on business, her stepmother, from whom her father had been separated for some time pending a complete divorce, and who had cherished a causeless hatred of Mrs. Kellersberger, went from Dallas to the ranch and shot Mrs. Kellersberger twice, death following almost instantly. The woman who committed the deed is in Bosque County jail, bail having been denied, awaiting trial for murder.

The father took the two little girls with the body of their mother to Concord, N. C., where lives his other daughter, Mrs. Earl Brown, member of the First Presbyterian Church, of Concord, where the funeral was held last Sunday afternoon at four o'clock.

An account of Mrs. Kellersberger's life and missionary service will appear later. The prayers of our whole Church are asked for the afflicted family, the two little girls, and especially for their father laboring for Christ in far away Congo. Let us pray that special grace may be given him to bear the heart-breaking news reaching him by cable.

It is comforting to know that in the home of their devoted aunt at Concord the little girls, seven and four, will find a suitable home.

THE ASSEMBLY MINUTES AND INCORPORATION OF CHURCHES

The article by Rev. W. L. Lingle, D.D., in a recent issue of the Presbyterian Standard, makes it necessary for me to make a brief statement.

I discovered shortly after Assembly adjourned the error in the minutes referred to in the article mentioned above. But I had no authority to change the record in the matter. The General Assembly has ruled that "When a court formally adopts the minutes of its proceedings they become the official minutes of that court." "Any error subsequently discovered by this court in its approved records may be corrected at its subsequent meeting, the correction appearing only in the minutes of that meet-

The State Banner, awarded for the best all-round society work, was won by the St. Andrew's Episcopal Society, Greensboro, which is the first Episcopal Society in Dixie to win a State Banner. This society is just a year old, but is doing splendid work.

The Second State Banner went to the West End Methodist Protestant Society, Greensboro.

The State Intermediate Shield was won by the Star, Union Society, Intermediates, while the State Junior Banner, was awarded to the Westminster Presbyterian Juniors, Greensboro.

The Lumber Bridge Juniors won the Missionary Banner and were awarded the beautiful silk, hand-made, Chinese Banner, which was awarded North Carolina for leading all of Dixie in the subscription contest for the Junior Christian Endeavor World, and will retain the banner for a year, when it will be awarded again. This society also won the regular State Missionary Pennant because of leading in the amount contributed to missions.

The Wallace Juniors were awarded the State Pennant for Junior Memory Work.

The Registration Banners went to the Southern, North and Northeastern Districts, in the order named.

North Carolina reported 102 new societies organized and one new alumni council. The work of the state has made splendid progress, the fellowship of the state officers is excellent, and the work of Field Secretary Wilson is everywhere evident in the strength and growth of society and district work. It will be remembered that North Carolina won first place in the Dixie States in the Christian Endeavor World and Junior Christian Endeavor World contests last year, and also holds the Dixie Junior Banner as the best all-round Junior State in Dixie.

The convention voted unanimously to hold its next State Convention at Richmond, Va., next July, in connection with the Fifth All-South Convention, that all Tar Heel Endeavorers might attend both conventions.

The following officers were elected: President, Paul W. Rawlins, Greensboro; vice-president, R. H. Gunn, Elon College; secretary, Miss Eunice Long, Greensboro; treasurer, J. O. Corbitt, Graham; field secretary, Frank P. Wilson.

Department Superintendents: M. S. P., Miss Emma Hutaff, Fayetteville; Junior, Mrs. W. H. Howell, Wilmington; Intermediate, Miss Kate DuBose, Winston-Salem; Publication, John C. Boyd, Charlotte; Prison Work, Miss Annie Wilson, Mebane; Tenth Legion and Missionary, Miss Maud Little, Charlotte; Quiet Hour and Life Work Recruit, Rev. H. F. Surratt, Whitesett; Alumni and Evangelistic, W. R. Eichberg, Raleigh.

ing." (Alexander Digest p. 168.) Nowhere does the Assembly authorize the stated clerk to change its official records. The time to correct minutes is when they are read to the court each morning.

While at Montreat in May I mentioned this minute to Dr. Lingle. In compliance with a suggestion which I made to Dr. Lingle, I wrote to each stated clerk of Presbytery as follows:

"With regard to the action of 'Church Property' found on page 62, it does not call for the adoption of these six items as an amendment to the Book of Church Order. In the preamble of the report you will find the words of the committee which are: 'The Assembly commends them to the favorable consideration of our church courts and congregations.' The Assembly adopted these six items and suggests that the churches and church courts use them to safeguard their church property."

I wrote the same thing to each stated clerk of Synod. No one regrets an error in the minutes more than the stated clerk. I also regret very much the limitations of my authority in such matters. If there is any blame attached I prefer to bear it rather than exceed my authority as stated clerk.

When it came to printing this paragraph I took a Blue Book where the paragraph was printed in full and marked around the entire paragraph. I gave it to the printer. The entire report had been printed in the Blue Book and in the Appendix to the minutes from the same type. All that was required was to transfer the type to the minutes. It had been proof read twice and it did not seem necessary to proof read it a third time. In some unaccountable way the thing occurred which Dr. Lingle mentions, the paragraph was in some way dropped. That is all there is to it.

J. D. Leslie, S. C.

WANTED

About 3,000 churches, or individuals, to do what was not done on the first Sunday in July, i.e., to make an offering for the support of the Southern work of the Lord's Day Alliance.

The General Assembly asked for \$20,000 for this work from all of the churches. Less than 500 churches have responded with slightly under \$2,000 total. This is not the Southern Presbyterian way of doing things. If for any reason the offering cannot be taken in any church, will not one or more individuals in the church send a voluntary contribution to the office of the Alliance in Nashville?

We now have a man on the field in West Virginia for his entire time. Our plans for an immediate organization of three other Southern states are fully matured but we need money and need it badly to complete this part of the program during this fall.

May we not hear from you, and if your church has made an offering will you not see that it is promptly remitted?

Our address is No. 201 Twenty-eighth Ave., North, Nashville, Tenn.

(Signed): I. Cochrane Hunt, Southern Secretary.

BARIUM NEWS

Truly, it would be hard to find a more beautiful place than Barium. The trees and shrubbery have now put on their gorgeous fall colorings, each seeming to be trying to make a prettier showing than the other. On a fair day, when all the children are on the campus, enjoying the various games and sports, it is inspiring to see them.

The new boys' dormitory is nearing completion, as well as the baby cottage. These buildings add so much to the attractiveness of the campus, both being very handsome. We are praying that some other big-hearted Christians whom God has blessed with a goodly portion of this world's goods, will open their hearts and enlarge the church and school-house. It would be splendid if there were a few Sunday School rooms added to the church, so that we would not have to go to the school-house for Sunday School. Of course the children would feel the difference.

There have been a number of attractive visitors here during the past week. We are always glad to see you good people.

Miss Templeton, Miss Holton, Miss McGoogan and Mrs. Ketchie attended the teachers' meeting in Charlotte.

Mr. Len Hostettler, who is a student at Oak Ridge, spent a few days at home last week.

Barium is well represented at the Christian Endeavor meeting at Greensboro. Mr. Nesbit, Miss Bendemon and eight of the children are there. We are sure they will come back full of inspiration and information.

The school is running along in good order. The children, as a whole, are interested and doing good work.

Miss Smith's sister, Mrs. Shea, of Kentucky, is spending a few days here with Miss Smith.

A HELP TO PASTORS

"Bullets For Bulletins" is the name of a monthly bulletin that is issued each month by the publicity department of the General Assembly's Stewardship Committee and sent out on request to pastors of churches issuing weekly church calendars. It is composed of a dozen or more brief paragraphs setting forth live news items from the various agencies of the church and pointed sayings suitable for inclusion in church bulletins and calendars. It is a unique service that the Assembly's Stewardship committee is rendering. Pastors desiring to receive this service may have their names placed on the mailing list by addressing this committee at 410 Times Building, Chattanooga, Tenn. As a return service they are asked to place the Assembly's Stewardship Committee on their mailing list for a copy of the church's local weekly calendar.

Roswell C. Long.

NORTH CAROLINA

Mooresville, First Church—On the second Sunday of October we held our fall communion. There was an unusually large number of communicants present. Four young people were received on profession of faith. Two infants were baptized that afternoon at our household service. Last Sunday we received two other new members by letter from the Church of Scotland.

New Presbytery Organized—A new Presbytery formed by the Synod of North Carolina, in session at Graham and Burlington, N. C., October 9, 1923, comprising Wake, Durham, Person, Granville, Vance, Warren, Franklin, Halifax and Nash Counties, was called to meet in First Presbyterian Church, Henderson, N. C., October 30th, 7:30 p. m.

Rev. W. McC. White, D.D., of Raleigh, who was appointed by Synod to convoke the new Presbytery, presided.

The sermon was preached by Rev. F. F. Comerford, of Oxford, N. C.

Sixteen ministers and 12 ruling elders answered to roll call.

Officers: Rev. W. McC. White, D.D., was elected moderator; Rev. Geo. L. Cooper, temporary clerk; Rev. J. S. Kennison stated clerk.

Trustees: 1. Of Presbytery—Mr. J. R. Young, Mr. J. F. Wiley and Mr. C. A. Lewis.

2. Davidson College—Rev. D. H. Scanlon, D.D.

3. Peace Institute—Rev. W. McC. White, D.D., and Mr. R. S. McCoin.

Executive Committees:

1. Presbyterian Home Missions—Rev. W. McC. White, D.D., Rev. D. H. Scanlon, D.D., Rev. F. F. Comerford, Mr. W. T. Watkins and Mr. E. B. Crow.

2. Foreign Missions—Rev. D. H. Scanlon, D.D., Rev. A. M. Earl and Mr. J. R. Rankin.

3. Assembly's Home Missions—Rev. C. K. Taffe, Rev. J. M. Millard and Mr. E. S. Edmunson.

4. Publication and Sunday School Extension—Rev. M. C. Bowling, Rev. T. W. Simpson, Mr. E. J. Wren and Mr. Robt. Williams.

5. Bible Cause—Rev. W. O. Sample, Rev. Lewis Collins and Mr. O. A. Daniel.

6. Orphans' Home—Mr. J. R. Young, Mr. G. F. Warner, and Mr. Walter Bullock.

7. Women's Work—Rev. Coyt Hunter, Rev. R. S. Carson and Mr. J. A. Simpson.

8. Young People's Work—Rev. Neill McInnis, Rev. T. W. Simpson and Mr. S. L. Claytor.

9. Stewardship—Rev. T. W. Simpson, Rev. J. M. Millard, Rev. W. McC. White, D.D., and Mr. J. R. Rankin.

10. Synodical Schools—Mr. D. H. Hill, Rev. C. K. Taffe, Mr. F. M. Martin and Mr. J. R. Young.

Rev. O. G. Jones, D.D., of East Mississippi Presbytery, was elected Presbyterial evangelist with the earnest hope that he may see his way clear to accept.

Petitions for three church organizations were presented, namely: East Vanguard Chapel, Vanguard Chapel, North, both in Raleigh, and the Ernest Myatt Chapel, near Raleigh.

A commission was appointed to effect these organizations.

The name chosen for the Presbytery is Granville.

The First Church, of Oxford, N. C., was chosen as place for the next stated meeting. The time of meeting to be named later.

After a vote of thanks for the thoughtful entertainment of the Henderson Church, Presbytery closed with song, prayer and benediction.

Rev. J. S. Kennison, S. C.

SOUTH CAROLINA

The Presbytery of Congaree met with the congregation of Union Church, Fairfield County, on October 29th and was opened with a sermon by Rev. J. M. Forbis. There were present 6 out of its 17 ministers and 10 out of its 29 churches were represented. The smallest attendance on record.

Rev. H. E. Wright was made moderator and Rev. G. G. Mayes stated clerk.

Rev. James Russell, of Bethel Presbytery and a former pastor of the church in which the Presbytery was meeting, was introduced to the body and accorded a seat as a corresponding member.

The Presbytery has 12 candidates for the ministry. Two having been received at this meeting, Messrs. George F. and Walter S. Swetnam, of Columbia.

The "over-shadowing issue" was the proposed removal of Columbia Seminary. The Presbytery went on record as opposing the removal to any other point and pledging itself to do all in its power to prevent the removal and also do its full share in supporting the seminary where it is now.

Rev. Albert E. S. McMahon, a minister ordained by the Baptist Church was introduced as seeking admission into the Presbytery. After the examinations prescribed for such cases proving most satisfactory, his name was enrolled as a member. He will continue his studies in the seminary and at the same time supply the Richland Church at Eastover.

After a most pleasant meeting the Presbytery adjourned to meet with the Shandon Church the second week in April, 1924.

G. G. Mayes, Clerk.

Enoree Presbytery met in Fairview Church, Fountain Inn, S. C., on October 30, 1923 and was opened with a sermon by Rev. F. B. Estes, the retiring moderator. Nineteen ministers and 27 ruling elders were present.

Organization: Rev. R. C. Morrison was elected moderator and Rev. F. B. Estes, temporary clerk.

Presbyterial Communion: The sacrament of the Lord's supper was celebrated. Tables and individual cups were used. Rev. H. W. DuBose, D.D., and Rev.

f. W. Sloan, D.D., officiated.

Dismissals: Rev. J. S. Lyons, Jr., was dismissed to Congaree; Rev. J. S. Davis to Central Mississippi; Rev. Asa D. Watkins to Roanoke and Rev. C. G. Gunn to Memphis Presbyteries.

Commissions: Commissions reported the ordination and installation of Rev. W. G. Neville as pastor of Landrum, Campobello and Clifton Churches and the ordination and installation of Rev. D. C. Stogner, as pastor of Simpsonville, Fulton and Lickville Churches. A commission was appointed to organize a church of our faith and order at Pacolet Mills.

Dissolutions: The pastoral relations existing between Rev. J. S. Lyons, Jr., and Greenville Fourth Church were dissolved by joint request, and the pastoral relations between Rev. A. G. Wardlaw, D.D., and Greens Church were dissolved on the request of the pastor. By a unanimous vote the congregation declined to unite with their pastor in the request to Presbytery.

Presbyterial Sermon: Rev. J. M. Wells, D.D., preached the sermon on the subject of "Family Religion." Rev. H. W. DuBose, D.D., was appointed to preach the sermon at the next stated meeting on "Why Our Church Believes in and Practices Sprinkling as the Mode of Baptism for Child and Adult;" with Rev. E. P. Davis as alternate.

Expression of Sympathy: Presbytery expressed its sympathy for Dr. T. H. Law in his illness and instructed the clerk to assure him of an interest in our prayers.

Time and Place of Next Meeting: Nazareth Church, Wellford, S. C., of which Rev. C. O'N. Martindale is pastor, was chosen as the place and Tuesday before the second Sabbath in April, 1924 at 7:30 p. m. as the time of the next regular meeting.

Local Home Missions: Pending the consideration of the excellent report of the committee, a popular conference was held on this subject and Rev. W. B. Goebel, Rev. D. C. Stogner and Rev. W. G. Neville were heard with interest in regard to their promising fields. Presbytery decided to raise \$5,000 as a church erection fund to be used in assisting the people at Landrum, Simpsonville and Pacolet to erect houses of worship, after the Presbytery heard J. A. Phifer, H. E. Ravenel, Rev. J. K. Roberts and Rev. J. F. Mattheson and the amount of \$1,190 was subscribed by the members present. The funds are to be sent to Rev. W. A. Hafner, treasurer, Gaffney, S. C. Presbytery planned to raise \$10,000 for the coming year.

Other Causes: Full reports on Publication, Sunday School and Young People's Work, Christian Education and Ministerial Relief, Stewardship, Presbyterian College of South Carolina, Chicora College for Women, Thornwell Orphanage, Columbia Seminary, Men's Work and Foreign Missions were made to Presbytery. An interesting address was delivered by Rev. Darby Fulton on his personal experiences as a missionary in Japan. He is a member of Enoree Presbytery.

Vote of Thanks—By a unanimous rising vote, Presbytery tendered its thanks to the pastor, Rev. J. N. McCord, and the people of this historic church for their generous hospitality and pronounced the blessing of God upon them and their work. It was one of the most active and harmonious fall meetings ever held by Presbytery.

Stated Clerk.

APPALACHIA

Holston Presbytery met in its 101st stated session at Cold Spring Church, Holston Valley, Tenn., on Tuesday, October 16th, at 7:30 p. m. There were present 17 ministers and 24 ruling elders.

Rev. S. H. Hay, of Morristown, was elected moderator and Rev. W. C. Young, of Whitesburg, Tenn., temporary clerk.

Candidate William Whitlock, of Holston Valley, Tenn., was received under care of Presbytery.

Presbytery gave an emphatic NO to the Assembly's proposed amendment touching the incorporation of churches.

The Presbyterial sermon was preached by Rev. Robt. Yost, D.D., of Bristol, Tenn.

Presbytery dissolved the pastoral relation between Rev. Robt. King, D.D., and the Kingsport Church and granted him a letter of dismission to the Presbytery of Cherokee.

The next stated meeting will be held on the first Tuesday of May, in the church at Newland, N. C.

Outstanding features of this session of Presbytery were (1) the emphasis on preaching, shown in sermons by Rev. Geo. F. Robertson, D.D., Rev. Robt. Yost, D.D., Rev. Robt. King, D.D., and Rev. J. L. McMillan, D.D.; (2) the preparation of a set of instructions to clerks of sessions by Rev. Chas. B. Boyles and its adoption by Presbytery; (3) a popular meeting in the interest of the Sunday Schools of our Presbytery; (4) the reading of the long and honored list of names of the men who have gone forth from the Cold Springs Church into our ministry and mission service; and last but not least, the genial hospitality of the good people of Holston Valley.

T. J. Hutchinson, S. C.

Johnston City, Tenn.

ALABAMA

Montgomery—The First Church of this city has called Rev. John Robinson McMahan, D.D., of Crawfordsville, Ind.

Montgomery, Trinity Church—The Standard Training School was held in this church October 14th-18th.

It was conducted along strictly educational lines. A majority of the teachers and religious workers of Montgomery were enrolled. The leader, Rev. Gilbert Glass, D.D., delighted his large and appreciative class as he presented to them, "Organization and Administration of the Sunday School."

Mr. R. L. Landis and Miss Nancy White lectured on "The Teacher" and "The Pupil."

This school has not only helped to train leaders more efficiently in the Master's work but the Spiritual atmosphere prevailing has entered into lives, making them reconsecrate themselves to do the Master's work. Immediately following this school, Trinity had a 15 percent increase in attendance.

Training schools of this type are being conducted all over the South by the educational department at Richmond, Va.

Dr. Glass went from here to Atlanta, where a similar school was conducted. This will be followed by one in Jacksonville. Nashville will have this privilege in January.

East Alabama Presbytery met in Geneva, Alabama, Tuesday, October 23d. Sermon was preached by Rev. C. H. Pratt, D.D., the retiring moderator. Rev. R. M. Mann was elected moderator.

Presbytery adopted a new manual but postponed its printing until after the next meeting.

The president of the Woman's Presbyterial Auxiliary was made by Presbytery an ex officio member of the Stewardship Committee.

W. S. Patterson, S. C.

Prattville, Ala., October 29, 1923.

FLORIDA

Jacksonville—The first anniversary of the pastorate of Dr. Robert H. McCaslin in the Riverside Church occurred the last Sabbath in October. During this year 447 new members have been received into the church; two new missions organized; the handsome new Bible school building completed. The church now has a membership of over 1,200.

Jacksonville—The Sunday Schools of the various Presbyterian Churches of the city met together for the week of October 28th to November 2d in a training school for the teachers and workers. The attendance was splendid. There were three courses taught; Methods and Administration, by Mr. Duncan B. Curry; Primary Methods, by Miss Elizabeth McE. Shields; and the Life of Christ, by Rev. R. T. Chafer.

GEORGIA

Atlanta, North Avenue Church—Dr. Harris E. Kirk, of Baltimore, will conduct a Bible conference in this church on November 6th-15th.

Atlanta, Central Church—Rev. B. R. Lacy, Jr., pastor. A red letter day in the history of Central Presbyterian Sunday School was that of Rally Day, October 14th, when 1,664 gathered for the occasion. The attendance goal had been set at 1,593. This number exceeded last year's figures by 156. The junior department carried off honors, having 77 in attendance, more than the quota allotted them and so won the pennant. The brotherhood and young woman's Bible class combined their programs, occupying the church auditorium, realizing from past experience that their respective class-rooms would be inadequate on Rally Day. The young people's department had set as their goal "300 percent" and succeeded in having 346 in attendance. Each department worked faithfully and zealously to make this a successful day. Special music furnished by the Berry School's quartet added greatly to the pleasure of the day.

Thyatira Church—Judge Lewis C. Russell, of Windler, under the auspices of the laymen of the Athens Presbytery, held a splendid service at Thyatira Church near Jefferson, last Sunday afternoon. Judge Russell took for his subject the "Origin and Problem of Authority," and for 30 minutes he held the rapt attention of the congregation while he explained the origin of authority, and discussed in an able and judicial manner the problems now confronting the people not only of Georgia, but of the whole wide world on the subject of "law and order."

Judge Russell's discussion of this important question produced a profound impression on all present and one of his auditors, at the conclusion of the Judge's remarks in congratulating the Judge, frankly told him that he "knew all along that the judge was a good judge of law, but that he never knew before that he was "a good preacher as well as a good lawyer."

Judge Russell makes it a rule to open his courts with prayer offered by himself from the bench, thus showing his own implicit reliance upon Divine help and assistance in the proper administration of justice, and his action along this line meets with heartiest commendation from the people throughout the circuit where he has been holding court up to the present time.

TENNESSEE

White Pine—The many friends of Rev. W. Bruce Doyle will learn with pleasure that his health has improved enough to leave Hot Springs, N. C., where he has been for some time, and be on the "retired list" for a short time. His physicians think that a rest of a year or two will restore him to his health. He is among old friends, to whom he once ministered, and now he will enjoy "otium cum dignitate."

Morristown—Rev. S. H. Hay, pastor of Morristown Presbyterian Church is preaching to large and deeply interested congregations a series of sermons on the "Essentials of Christian Living."

Memphis—Rev. H. B. Wade, the new pastor of Lamar Heights Church, Memphis, began a meeting September 30th which continued two weeks. He was assisted by the superintendent of Home Mis-

sions, Rev. J. J. Hill, and Mr. J. L. Neely, who directed the praise service. The attendance was very good, and the church members were revived and strengthened. Twenty-eight were added to the membership, four on profession of faith, and 24 by certificate and other satisfactory information.

The pastor was installed by a commission of the Presbytery the last night of the meeting. The pastor and people are greatly encouraged, and a bright future is before them.

J. J. Hill.

Rock Island—Three years ago Rev. F. L. Leeper, finding this dual community—the village and the great works of the Tennessee Electric Power Co., near-by—entirely destitute of the preached Word, began to preach there every month and started a meeting there October 21st. Rev. J. P. Robertson, D.D., came to his assistance next day and preached twice daily for nine days. Interest among the unconverted soon developed. There were about 30 professions of faith in Christ as Saviour, and nearly a dozen were expressing themselves as seekers after life when the meeting closed. A Presbyterian church could have been organized with at least 20 members, but they may try the "community-church" plan for a time. "They shall still bear fruit in old age" is aptly illustrated by Rev. F. L. Leeper, with an activity for souls that may well put to shame many ministers of half his years, and the song of joy in his heart seeming sweeter as he hears the eternal dawn.

VIRGINIA

East Hanover Presbytery—Place of meeting: Concord congregation of the Brunswick Church, October 16th to 18th. Opening sermon was preached by Rev. T. A. Painter, of Emporia. Organization: Rev. L. H. Lancaster, one of our missionaries to China, was elected moderator and Rev. John R. Williams temporary clerk. Present: 25 ministers and 15 elders.

A memorial from Rev. W. M. McPheeters in regard to the reception of Rev. Leighton Stuart, of China, into the Presbytery, was received and referred to a committee, who gave it careful consideration. The committee reported: Evidence having been submitted to the Presbytery that the letter granted Dr. Stuart a number of years ago to a Presbytery in China, which Presbytery was divided as the letter was due to be received, and said letter never had been received and no record of Dr. Stuart's reception could be found in any Chinese Presbytery, his name was ordered restored to the roll of East Hanover Presbytery.

In reply to Dr. McPheeters, it was shown that his marked copy of Dr. Stuart's notes, of which he complained, had been used in the examination of Dr. Stuart, at the time of his appearing before Presbytery in the spring. That Dr. Stuart had denied the notes as expressing his belief and had repudiated the same, at the same time stating that he had not read the notes before they were published, and had not seen a copy until he had been attacked. Dr. Stuart avowed his acceptance of the Confession of Faith and other standards of our Church.

Candidates for the ministry: Mr. Yosef, of Persia, and Mr. Randolph Atkinson, a grandson of Rev. Thos. Jones, D.D., a former pastor for 30 years, of the church in which Presbytery was meeting; was received under the care of Presbytery as candidates for the ministry. Both are at Hampden-Sidney College pursuing their literary studies.

Stewardship: A conference was held on the question of Stewardship, several addresses being made, and \$157,000 was apportioned the various causes. The Equipment Fund was commended to all of the churches and they urged to raise funds for this cause.

Home Missions, both Assembly and Presbyterial was stressed and the needs of Presbyterial Mission was presented by addresses and recommendations. The following mission points were ordered opened: North Richmond, Bellevue Park, Byrd Park, Woodland Heights, Forrest Hill, and Drurie's Bluff.

Seven thousand, five hundred dollars was voted with which to aid in the erection of new building. The last four years showed a net gain in the Presbytery of 1,399 communicants as over against 206 preceding 1918. The additions to Home Mission churches had been 1,135 just about the same as the net gain of the Presbytery. Some 200 have been received this past summer. \$20,000 was asked for next year's work and plans laid to make even a larger sum available for buildings in the near future. Three new church buildings and three new manses were reported as having been completed during the year.

New churches at Colonial Heights, Petersburg, Bret-Reed Memorial, King William County and Centralia between Petersburg and Richmond were reported organized since the spring meeting. A petition was granted for the organization of the Reed Memorial mission in Richmond.

Where the evangelistic meetings had not been held Presbytery urged that this be done during the winter. The Presbyterial Assessment was increased 25 percent in order to meet the increased expenses of the Presbytery.

Foreign Missions in connection with the report, was given attention, and a most delightful season was spent by Presbytery in connection with the great subject; a number of addresses were made, and the missionaries, especially those who have gone out this year were most earnestly remembered in prayer.

Next place of meeting: Grove Avenue Church, Richmond, April 21st, 8 p. m.

PERSONAL

The many friends of Mrs. E. F. Reid, president of the North Carolina Synodical, will sympathize with her in the death of her husband. He was a Christian gentleman and a friend of the writer.



Davidson College—Advance copies have been received of the "History of Davidson College," by Miss Cornelia R. Shaw. The book is from the Fleming H. Revell Press, New York—contains 317 pages, more than 25 illustrations and an appendix of 30 pages. The foreword is written by Dr. Henry Louis Smith, president of Washington and Lee University. The book contains nine chapters as follows: The Seed Sowing, The Beginning, Strengthening the Stakes, The Civil War Period and Decade Following, The Period of Transition, The Period of Expansion, The Curriculum and Miscellanea, Student Life and Campus Activities, Davidson Men in the World War.

Davidson is fortunate as a college in having in its military unit several men of marked Christian character and zeal. Sunday the "Y" was addressed by Captain Weems who gave an appreciative and pleasing account of religious work among the cadets at West Point.

Flora Macdonald College—The "Y" is planning to send four delegates, one faculty member and three students to the Student Volunteer Conference at Indianapolis, December 23d-31st. In order to raise money to meet the expenses of the trip a "Y" Jobbery Campaign has been started. Voluntary contributions are being asked for. A gift of \$50 was recently received from a former president, Sara Barnhardt, '22, now a student at Columbia University.

The mission study classes have all been organized and have taken as their subject, "Japan on the Upward Trail."—Axing.

The Carolina Playmakers from the University of North Carolina will open their eastern tour at Red Springs on November 19th, presenting a series of three new plays, with a cast of 18 people.

William Kamey Bennett, one of the most brilliant lecturers on the American platform, with a record of 12 times in Detroit, ten times in New York and 100 percent repeat in western New York, will be heard at the college on December 3d in "Pathways to Power."

On December 10th, Dr. Frederick Koch, of the University, will give Dickens' "A Christmas Carol." This reading has been given by the head of the Carolina Playmakers on 16 separate occasions and always to crowded houses.

Union Theological Seminary, Richmond, Va.—The speaker on Reformation Day, in Schaeffler Hall, was Rev. Gabriel Vernier, pastor of the Reformed Church at Chateau-Thierry, on the Marne—names that will always thrill American hearts. He spoke the same evening in the Second Church, Dr. Cecil's, to a mass meeting under the auspices of the Huguenot Evangelical Society, of Richmond. The special work which this society undertakes at present is the raising of \$500 a year to aid in supporting a minister at Maubeuge, one of the places where the Presbyterian Church was destroyed by the Germans.

Professor Ernest Thompson was the preacher that day at the Church of the Pilgrims, in Washington, and Dr. W. L. Lingle, at the First Church, Birmingham, Ala.

Dr. W. W. Moore was the preacher at the dedication of the Highland Church, at Huntington, W. Va., a week or two ago.

Dr. Edward Mack is giving this week a series of Bible studies in Atlanta.

A great deal of this extension work is done by the professors in the course of the year.

John Tyler, of the McAuley Mission, New York, spoke to the students at chapel on Saturday morning, giving the amazing story of his dissipated life and his conversion.

The Presbyterian League, of Richmond, raised over \$10,000 on its budget at its annual supper last Friday evening. W. R. M.

Queens College—On last Wednesday evening, a very enjoyable recital was tendered the faculty and student body by Miss Meme Hampton (Ky.), post-graduate of Queens. She read in a most delightful manner, "Pollyanna," the famous story by Eleanor H. Porter. She was assisted by Miss Beulah Holmes (N. C.), who gave several vocal selections, accompanied by Miss Carrilee Scheussler (Ala.).

The Georgia Club was organized Saturday, its first meeting being held in Gamma Hall. The following officers were elected: Caroli Graham, Bainbridge, president; Ruth Starnes, Rome, secretary; Mary Scurry, Rome, treasurer; Laura Frances Steele, LaFayette, and Dr. Mozelle Ashford, Athens, reporters; Louise Kay, Rome, historian; Mildred Pitts, Elberton, social chairman. The club will hold monthly meetings, and Georgia news and Georgia affairs will be reported upon and discussed.

The senior class has put on a financial campaign, and from time to time will give entertainments of various kinds to this end. Saturday night, this class realized a substantial sum through an entertainment given in the gymnasium. While refreshments were being served the college orchestra played several selections and different novelty stunts were presented by members of the student body.

For the sake of getting better acquainted, each student was asked to "draw" for a different table in the dining room last week, thus forming new groups at each table. Tables will be changed around again in about six weeks.

Greenbrier College—The students of Greenbrier College for Women settled down to lessons weeks ago, and at the end of a month, even the least sophisticated of the freshmen have learned the daily routine of meals, classes, study hall, mail call, light bell. Now comes a new idea, sponsored by our pres-

ident, Mr. J. Marion Moore: the formation of two literary societies.

From each class in the preparatory and college departments, two representatives were chosen to formulate the plans necessary to the beginning of any organization. These 12 girls divided themselves into two groups. It is to them, the charter members, that credit must be given for the naming of the societies, the issuing of invitations to each member of the student body, the drawing up of a constitution and by-laws, etc. This week the question on the campus is, "Which shall we join, the Pi Beta Sigma or the Epsilon Alpha Pi?" Next week the question will be, "What horrors of initiation will those charter members devise for our benefit?" Then will come the serious business of election of officers, appointing of committees, mapping out of programs for the year. Much general culture that has no definite place in the curriculum should result from these societies. Study of such forms of literature as the short story or drama, study of our state literature, study of opera, of painting, study of statutory or parliamentary law and debate—these are among the more ambitious aims of the charter members.

The Edgar Allan Poe and the Percy Bysshe Shelley Literary Societies are in their infancy yet; but president, dean, faculty, students, all have high hopes for the future development of the organization.

Agnes Scott—The benevolent budget of the Y. W. C. A. was presented, on October 25th, and enthusiastically subscribed. It calls for \$2,000 for the session; and it is divided about as follows: 50 percent for Foreign Missions, including the partial support of Miss Emily Winn, one of our Agnes Scott graduates, in Korea; 25 percent to Home Mission causes; and 25 percent to caring for local needs of a benevolent nature.

The college is making preparations to send its full quota of delegates to the Quadrennial Student Volunteer Conference in Indianapolis. Our students will entitle us to five student representatives and one member of the faculty. We will also send our full allowance to the Biennial Y. W. C. A. National Conference in New York.

The college community is looking forward with keen interest to the coming of Dr. G. Campbell Morgan for a week of services in November. He was with us last year and his meetings were a source of great blessing to the college.

Peace Institute—Miss Mamie McElwee, of Statesville, conference secretary of the Woman's Synodical Auxiliary, was a visitor at Peace the past week. Miss McElwee met with the Y. W. C. A. cabinet and discussed their problems with them.

The members of the Peace Institute faculty were at home to their friends Thursday afternoon, October 26th. The parlors of the school were beautifully decorated with yellow and white chrysanthemums and bright autumn leaves.

Miss Lovie Jones introduced the guests to the receiving line composed of Miss May McLelland, Mr. and Mrs. W. C. Pressly, Mrs. Ruth Huntington Moore (Miss Meribah Moore, Miss Margaret Ingram and Miss Edmonia Martin. Others receiving were Mrs. Margaret Merrimon Kenney, Misses Knowles, Walker, Bowen, Shamburger, Mary Price, Vera Rountree, Gertrude Ware, Mrs. W. R. McLelland, Mrs. A. H. Davis, and Mr. J. P. Brawley.

Pouring tea were Misses Emma Melvin, Elizabeth Linton, and Mrs. A. E. Barbee.

Assisting in serving were members of the student council; Miss Elizabeth McKellar, president of the student council; Miss Bleka Cornelius, treasurer of the student body; Miss Harriet Marrow, president of the senior class; Miss Elizabeth Turner, president of the junior class; Miss Mary Watkins Bullock, president of the sophomore class; Miss Earl Gaskill, president of the freshman class; Miss Ethel Hitt, senior representative on the student council; Miss Maude Barnes, president of the day pupils, and Miss Elizabeth Oden, president of the Sigma Phi Kappa Society.

Stillman Institute—We are all much interested in this center for Christian education for colored boys and girls, the only school of its kind conducted by the Southern Presbyterian Church. We have enrolled so far 121, boys 56, and girls 65. We have increased our faculty to eight, four men and four women, who have consecrated their lives to this most important Home Mission task. The new dining hall and assembly room has been occupied now for about two weeks adding much to the work and has brought a sigh of relief to the dean of the girls' school since it is adjacent to the girls' dormitory. The school is growing very fast and we find our equipment quite inadequate to meet the present demands. We are in great need of an enlarged shop with more tools for the boys and an increased supply of material with which to work. The science department is also unequipped for the study of chemistry and plant life so essential to farm demonstration. We are very anxious to standardize our school but cannot until we equip some of our departments.

You desire an increased moral and industrial force among the colored race; Christian training will bring the desired results. Christian Education is the dominating force that will bring to pass God's ideal for all races of mankind.

Will you send us some of your most select colored boys and girls from your church community who will be leaders among their people and give us the equipment and by the Lord's help we will return a trained product of which you will be proud. Pray for big results on equipment Sunday in December.

Rev. R. A. Brown, Superintendent of the Colored Department of Home Mission Work of the Southern Presbyterian Church.

News of the Week

David Lloyd George, the war-time premier of Great Britain, while in this country, recently visited the battlefields of Virginia. Comparing the War Between the States with the World's War, he confessed that it had failed to develop either a Lee or Jackson, but that Foch came the nearest to Lee.

The thousand Christian Endeavorers recently in meeting at Greensboro, N. C., have adjourned. The following officers were elected: President, Paul Rawlins Greensboro; vice-president, R. H. Gunn, Elon College; secretary, Miss Eunice Long, Greensboro, treasurer, J. O. Corbett, Graham. Rev. Dr. John M. Wells, president of Columbia Theological Seminary, delivered his message to the young people, an address brimming with encouragement, counsel and appeal for further advance of Christian Endeavor in all lines. He called attention to the straight way, its joys and its rewards.

Bonar Law, the only colonial-born premier of Great Britain, died last week with cancer of the throat.

The white plague is taking a heavy toll of life in North Carolina, according to facts brought out at the North Carolina Conference on Tuberculosis at Durham. Dr. F. M. Register, of Raleigh, keeper of vital statistics, brought out the fact that seven people die daily in North Carolina from tuberculosis, and that more people die in North Carolina each year as a result of tuberculosis than from any one disease, the speaker continued. Deaths from this disease far outnumber the total deaths caused by malaria, scarlet fever, typhoid fever, small-pox, measles, pellagra, meningitis, whooping cough, burns and railroad accidents, he said.

Slight, but distinct earth tremors were felt in Memphis, Tenn., and over a large part of Arkansas and Mississippi. Windows were rattled and newspapers were deluged with telephone inquiries from Pine Bluff, Ark., Tunica, and Tupelo, Miss., and other towns.

Sheriff W. P. Maberry, of Cabarrus County, N. C., has resigned because he cannot live on the salary of \$3,500 allowed him on the fee system.

Julius H. Barnes, of New York, president of the Chamber of Commerce of the United States, at a board of trade dinner asserted that "events in Europe are shaping for the probable final clearing of questions which have so perplexed the world," and based it largely upon the progress made in the appointment of an expert committee to examine Germany's capacity to settle its reparations obligations.

Europe is to make another effort to unravel the everlasting reparation tangle. The British government has decided to accept the French premier's reservations and the British charge d'affaires at Washington was instructed by cable to inform Secretary Hughes of the decision of the powers to enter a conference of experts such as Mr. Hughes suggested in his reply to Foreign Secretary Curzon's plea for American participation.

The fine old colonial mansion in which Theodore Roosevelt was given to the nation—half hidden now by the office buildings that tower above it at 28 East Twentieth street, New York, was consecrated on his birthday as a national shrine of American patriotism.

Secretary of State W. N. Everett must return \$1 to each of the 73,000 or more persons who have applied for automobile certificates of title under the new North Carolina automobile title registration act, according to a ruling made by Attorney General James S. Manning, holding that a fee of \$1 charged for affixing the seal of the state is voided by a clause in the statute.

Desirous of being able to present to Congress in December a concrete program of agricultural relief, President Coolidge has begun serious consideration of the proposal that the war finance corporation finance the sale of surplus wheat to Europe.

Plundering and violence have suddenly become so general and menacing throughout the Ruhr that both the French and German authorities are beginning to realize that something drastic must be done to remove the economic causes immediately.

The national assembly at Angora has voted the establishment of the Turkish republic. Mustapha Kemal Pasha has been unanimously elected president.

CHILDREN

HAS A LITTLE BROTHER

Dear Standard:

I am a little girl eight years old. I enjoy reading the letters and stories. I am in the third grade at school. My school teacher is Miss Fannie Sue Donnell; I like her fine. My Sunday School teacher is Miss Sarah Fletcher Bryan. I have a brother two years old. Please do not put my letter in the wastebasket, for I want to surprise my mother and daddy.

Your little friend,

Elizabeth Baker Green.

Tarboro, N. C.

HIS AUNT IS HIS TEACHER

Dear Standard:

I am a little boy eight years old. I go to Sunday School every Sunday that I can. My teacher's name is Aunt Rosa Nixon. I like to go to Sunday School fine. I have recited the child's catechism. I go to school every day. I am in the fourth grade. I like to go to school fine. We play games and have a good time. My teacher's name is Mr. Will Little, I like him fine. I have got one little brother three years old, his name is David Clyde. I hope to see my letter in print.

Your friend,

James Nixon.

Davidson, N. C., R. F. D.

FEED THEM WITH THE BOTTLE

Dear Standard:

I am a little boy seven years of age. I go to school, am in the second grade. My teacher is Miss Annie Baker; she is a grand one too. I go to Sunday School at New Salem Presbyterian Church; my teacher is Miss Ellis, I like her fine also. Our pastor is Rev. L. L. Moore, we are all very fond of him. We have two little calves, we feed them on the bottle. We milk six cows. I milk every night and morning and help feed them. I have a nice shepherd dog and two little kittens for my pets. I have one brother and one sister. Please publish my letter as I want to surprise daddy and mother.

Your little friend,

Brown Patterson.

Stony Point, N. C., R. F. D.

POLLY'S TRAMP

Dale was half-past-five and Polly much-past-forty, yet they were the best of friends. People often wondered just how old Polly really was, but, like many of her sex, she wouldn't tell. It made Dale very happy to know he was one of her chosen friends, for Polly did not like many people.

Hadn't Dale watched many a boy, much older than he, coax her to play with them? To sing, talk or to dance for them? But Polly would turn her back and not say a word. Did they try to so much as touch her—Biff! and somebody had a sore finger.

Now you know Polly wasn't a woman. No, she was a pretty green parrot with a bright yellow head and a fleck of scarlet on her wings. She could imitate the voice of each member of the family and sometimes she caused considerable confusion by her mischievous ways.

"Here, Shep! Here Tony!" she would call and when the dogs came running, all they heard was a teasing, "Ha! Ha! Get out. Sic 'em!" from Polly, high up in the plum tree. The angry dogs would leap at the

tree, snarling and growling, but Polly, safe beyond their sharp teeth, only laughed and danced in naughty delight.

Indeed, she and the little boy just about lived in that plum tree in the summer. Sometimes Polly insisted upon staying out there all night, and once Dale begged to sleep there, too. His mother laughed and asked him if he thought he could curl his pink toes around a limb firmly enough to perch there in his sleep, like Polly did. He tried it one evening, but, whenever he closed his eyes he almost tumbled down, so he had to give that up. But from his little bed he could watch her, playing among the branches nearest his window, using her strong, curved beak to help her short toes. Usually her funny, "Good-night, Dale! Go to sleep! Go to sleep!" was the last thing he heard.

Though Polly teased the dogs, she really liked them, but, Oh! how she hated cats! She tried to kill every one she saw. After a battle with one she would dash into her cage and beg to be shut up.

"Shut that door! Good night! Poor Polly! Good night!" she would mutter over and over as she dressed her rumpled feathers and counted the cost. But Polly had one bad fault. Some former owner had taught her ugly swear words which Dale's mother did not want her little boy to hear, and she said them before guests several times, too, so they talked of selling Polly, and Dale's heart was broken.

One day a glittering limousine rolled up to their door and the rich and stately Mrs. Armitage came to call. They started toward the garden to see daddy's famous tulips, the great lady laughing and chattering.

Suddenly, "Shut up, you old chatter-box!" growled a gruff voice. The lady shut up. In fact she froze. So did everybody else—until—"Ha! Ha! Pretty lady! Pretty lady!" laughed Polly, and the caller had to laugh, too. So Dale and his mother dared to breathe again but the little boy nearly choked when—

"Such a clever bird! Will you sell her?" asked their guest.

"Well, I—I hardly know," replied Dale's mother, feeling a tug at her skirt. The lady named a price that was very tempting, adding, "I've always wanted a parrot and this one seems very smart."

"I'll let you know in a few days," she was promised.

As soon as the great lady had glittered away, what do you suppose that naughty Polly did? Climbed on top of the sewing machine, where she knew perfectly well she had no business to be, and proceeded to empty the darning basket. When Dale's mother drove her off, such dreadful words were hurled at the good lady as to make her cover her ears, shuddering. That settled it, as Dale very well knew, and he wept.

That evening Dale was at the plum-tree window, watching for his father, as it was nearly time for him to come home. The little boy's mother had left him in charge of his little sister, asleep in her crib, while she went to the store for a few minutes, or he would have been down at the end of the lane as usual, waiting for daddy.

He had cried so long and so hard about giving up the pet that he could not see plainly, and at first he thought that was his mother coming slowly up the lane. He had not expected her quite so soon and, anyway, she always tripped along so fast and so happily.

Dashing away the tears he looked again. Was it? Could it be? It was—a tramp! His heart almost stopped

beating. What should he do? He ran to the baby, paused—Mother had said not to carry her. Oh! dear! Back to the window again he ran. Yes, there he was, a ragged, dirty creature, shambling along under the trees, his bleary eyes alert for dogs.

Dale tried to scream, but the lump in his throat choked him, and anyway, he musn't wake baby sister. Suddenly the little fellow snatched a brook stick he had been riding, bravely stationed himself just inside the kitchen door. That bad man should not touch his precious little sister. Oh! if daddy would only hurry! It was almost time.

"Get out! GET OUT! Here Shep! Here Tony! Sic 'em! Sic 'em!" His father's voice. The stick fell from Dale shaking hands. Out he ran to tell his father how—but where was daddy? There was the tramp, hot-footing it down the lane with all his might, not even stopping for his old hat, scraped off by a low hanging plum branch.

The dogs came bounding and barking. They pounced on the hat and tore it to shreds. The tramp speeded up still more, his ragged coat-tails fairly cracking in the wind.

Dale laughed and called his father and—

"Daddy! Oh, Daddy!" mimicked a mocking voice from the plum-tree.

"Where is he, Polly?" asked Dale, but that busy bird had caught sight of pussy, peeping around a corner. Down she darted, scolding: "Get out! GET OUT! Here Shep! Here Tony! Sic 'em! Sic 'em!" His father's voice again, exactly as before.

"Why Polly Was that you? Did you scare away that bad man?" Dale could hardly believe it possible, but daddy certainly was not there. "Oh, if mother had only heard her," he thought, his face brightening.

That little woman, white and breathless, came running up the lane.

"Are you all right!" she panted.

"Was he here—that awful tramp?"

Gladly, proudly her son poured out the exciting story, adding beseechingly, "So now you won't sell her, will you, Mother? She don't mean those bad words. She's only a little bird. And I'll try to teach her not to, Please, Please, Mother."

The little woman was too choked for speech as she strained both her children to her throbbing heart.

"Anyway nuther tramp might come and it would be awful handy to have Polly round. Oh! Mother!" For Dale had caught sight of his mother's happy, tear-wet eyes.

"Goodie! Goodie! Now you're safe, Polly! Mine forever'nd ever!"—P. Revere, in *The Presbyterian*.

MUSQUASH'S TAIL

Bill Bullfrog had a habit of laughing at people. Whenever he heard or saw anything which he considered particularly funny, he made the whole neighborhood in his corner of the lake resound with his "Jug-a-rung." He had been convulsed with laughter ever since Johnny Musquash had built his house out in the center of the lake. For Johnny Musquash, who who preferred the name Musquash to Muskrat because there were so many different kinds of rat, had a month ago decided to change his place of living from creek to lake and had settled within easy sight of Bill Bullfrog.

What amused Bill Bullfrog so was the appearance of Johnny's tail. As he watched Johnny come and go along the bank of the lake, he was very much struck by the sight of his slender, scaly, long tail skimming over the water. Whenever he looked at it it seemed that the very sight of it made

him break out into one of his loud "Jug-a-rungs." Bill wasn't a bad fellow; he didn't mean to be making fun. But he just couldn't keep from making a noise when he looked at it.

One day when he was unusually noisy when he had seen Johnny Musquash, Johnny rowed his body-boat along by the side of the place where Bill sat under a water-lily and said: "Friend, you seem to be mighty happy. But I'd just like to ask you why it is that you find so much to laugh about?"

The words made Bill blink his eyes and become sober, for he wouldn't have hurt Johnny's feelings for the world. But Bill was a truthful soul above all else; so he answered: "Johnny Musquash, I don't want to hurt your feelings. You'll pardon me when I tell you that I just can't refrain from laughing at your tail!" With that Bill gave out a great "Jug-a-rung" which shook the corner of the lake.

When he had become quiet, Johnny, restraining himself as well as he could, asked: "And what, pray, is the matter with my tail?"

"Nothing, I suppose," returned Bill. "But it's so skinny! I noticed Mr. Coon when he comes down to get a drink; his tail is a beautiful streamer. I see Mrs. Squirrel occasionally; she has a gorgeous mop of fur. But yours is so slender and smooth. I don't mean to be impolite, but I've often wondered why it is so." Bill was just about to "Jug-a-rung" again. But Johnny began to talk before he started his laughter.

"Bill, you've forgotten the time when you yourself had a tail, haven't you?"

Bill had always been sensitive about that. He remembered that he had changed his form somewhat, but he didn't like to go back to his childhood days. "Yes," he replied, his tone somewhat different. "But that's all passed away now."

"Yes, but the point I want to make is this: When you used to live altogether in the water in your childhood days, you looked like a fish. In fact, you were almost a fish; and you needed that tail for your life in the water. As you grew older and moved out for a life upon the land, you gradually lost your tail because you had no use for it. Now, I spend the most of my time in the water, and so I need a tail."

But Bill was still not convinced. "You're not a fish, Johnny. You don't swim with your tail. And if you're to have a tail at all, why not have one like Mrs. Squirrel?"

"No, I'm not a fish. But I use my tail as a rudder in swimming. I use it, too, in making my house. It's a kind of paddle with which I may pat down the rooms of my house. As for having a tail like Mrs. Squirrel, you must admit that fur would be in my way in doing the work which I must do with my tail. It's all very well for Mrs. Squirrel and Mr. Coon to have streamers of beauty. But I understand that a thing becomes beautiful—most beautiful—when it may be put to some use." Johnny Musquash nodded his head in a way to show that he had given a very convincing argument.

Bill Bullfrog seemed to think that he had too. For he grunted his agreement and expressed a wish that Johnny would not hold it against him because he had laughed at his very useful ornament. And since that time, though Bill Bullfrog may be heard laughing his "Jug-a-rung," he has been very careful not to leave the impression with Johnny Musquash that he is laughing at Johnny's tail. In fact, he tries to be quiet when Johnny comes near him.—J. A. Dunn, in *Banner*.

Story and Incident

THE COWARD

It was a fact that John Armstrong seemed to be a misfit in the surroundings amid which he was born. Why this studious, thoughtful boy should have called upon to live on Utah ranch and have been expected to ride and tame wild horses when he was deadly afraid of them was one of the mysteries of life. John's father had been born in the East and had been educated with all the care that is given to the son of a more prosperous man. Not contented to take things easier than most boys were able to do, he surprised his family one day with the announcement that he wished to go West and make a place for himself, instead of dropping into his father's very comfortable shoes. Finally going to Utah, he went onto a ranch, which he took to as naturally as though there had been generations of out-or-door people behind him.

John's mother could not understand where his "softness," as she called it, came from—certainly not from her, for she could ride any horse in the country and was a better marksman than most of the men. His father understood, and counseled patience. "Do not be in a hurry," he would say to the mother, "I have seen his kind before. The boy is made of good material, and that is the main thing. There are plenty of things for a man to do besides loping around a ranch. Perhaps John was intended to take the place in the East that was mapped out for me."

John was fifteen the year that old Brush Creek went on a rampage and rose higher than it had done for thirty years. It stormed along like an army, taking with it many of the bridges, and at last away went the dam at the head of the canal, which spilled over from end to end, covering the lower fields with six feet of water. The creek, which had never been known to stay up more than three days, was now in the sixteenth day of its flood, and the range riders brought the disquieting news that yet five feet of solid snow still remained at the head of the creek, and it was still raining.

The threatening danger grew greater, and promised to engulf all of Mr. Armstrong's possessions. He and all of the neighboring ranchmen were out, fighting night and day to save their property. He had been away from home for forty-eight hours, and John and his mother had been obliged to look after the ranch and the stock.

The old saying that "it never rains but it pours" proved true at this time also, for John's mother, who had hardly known a day's sickness in her life, became ill. She kept about for a whole day, trying to conceal her suffering from John, but in the evening she went in a heap on the floor. Floods mattered but little to John then, for there was his precious mother, dying as he believed, and no one but himself to care for her. He managed to get her into bed, but nothing he did for her helped and the suffering increased. The nearest doctor was ten miles away, and on the other side of the mad, roaring creek. And how could he leave his mother who would probably die while he was away.

But he knew that he must get help, and that it would not do to delay. The only horse in the corral was The Terror, for his father and the men had ridden the others away when they had gone to fight the water. Even the best riders thought twice before mounting The Terror. John had a great sinking of the heart as he thought of what was ahead of him, but he did not hesitate, for he would have gone through fire for his mother.

Either The Terror welcomed company on this stormy night, or she was too surprised to resist for she was easily caught and saddled. But as soon as John was mounted she recovered her senses, and in a twinkling her four feet were bunched, and she tried to make herself into an aeroplane. But John's fear for his mother had driven all weakness away and he stuck to the horse. He applied the whip so vigorously that the animal reconsidered matters and started on a wild run across the plain. But he again used the whip as if to urge her on to greater speed. This was more than her horse sense could work out, and so she decided to settle down to good steady work. John always maintained after his experience with her that The Terror was all right—that she had been enlooking for a master and had not found one until he had taken this wild ride.

On and on they went, at break-neck speed, but never fast enough to satisfy John, for always ahead of him was the white face of his mother and the fear that he might not get the doctor back home in time. He talked to the horse as though she were a human being, telling her that she must not fail him. And she seemed to understand, for she put forth every effort. Once or twice she stumbled into a hole and nearly fell, but she recovered her footing and was on her way again. Once they had to ford a stream which was very high, and the horse hesitated for a second when she

If The Tools Are Dull Who Is To Blame ?



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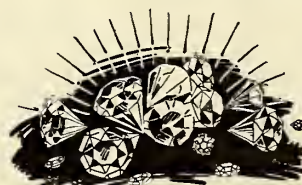
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reached the bank, but John touched her lightly with the whip and she plunged into the water. Part of the way she had to swim, and John clung to her as best he could. When they reached the opposite bank she clambered up like a cat, and away they went again.

Now they neared Brush Creek, and if the bridge for which John was making was still standing he was all right, but he knew that even the most willing horse could not swim the roaring torrent that was rushing through the channel. John gave a great sigh of relief as The Terror's feet struck the first planks of the bridge, and he knew it was firm or the horse would have hesitated to go on it. They were soon over and the rest of the way was easy.

John reached the little village where Dr. Royal lived just as day was breaking. The doctor was accustomed to all sorts of calls at all times of day

and night; but when he saw John he couldn't help looking startled, for the boy was not one of the type that would take such a ride on a wild night unless the case was urgent. And when John told him why he had come, the doctor lost no time in starting, for he knew Mrs. Armstrong well enough to realize that she had not given up so long as she was able to stand. He was into his clothes and had the saddle on his horse in less time than it takes to tell it.

And back they started. The Terror leading the way. John slowed up when they reached the bridge and he could see that the water was already on a level with it, and that if they were to get across it must be within a very few minutes. He asked the doctor to go ahead, for if the bridge was to take one of them down it must not be the man on whom his mother's life depended.

As soon as the doctor's big bay

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

horse struck the bridge he stopped and began to back, for he knew that the bridge was not safe. The doctor dug his spurs into the horse and he plunged forward, tearing a piece of earth away, and leaving a space about three feet wide from bank to bridge, but he crossed safely. John backed The Terror and touched her with the whip. The mare took a run and jumped over the hole. The bridge swayed as he struck it, but his horse made the other side in about three leaps. The horses were frightened and the doctor and John were unable to stop them until they reached the top of a hill about a half a mile away. When they looked back the bridge was gone and the creek was roaring as though rejoicing that it had swept away the last trace of man's control of it.

"A close shave that, my boy," said the doctor; but John did not hear, for already he was again on his way, and The Terror was loping down the hill. The doctor chuckled a little and said to himself, "Armstrong has lost a boy tonight and gained a man."

When they reached the ranch they found John's mother in great pain, and the doctor gave John plenty to do as his assistant. "Can you save her?" was John's first word, his face white and his eyes big with anxiety.

"Yes, John, but we were none too soon. It's a pretty stiff case of pneumonia, and your mother should have been in bed three days ago. But her strong constitution, and more than all that, her 'sand,' will pulled her through."

And they worked like beavers for an hour or more, until finally the patient began to respond and could once more breathe without the great effort she had been making to do so. When she was quieter, John slipped

away, and when the doctor looked him up to tell him what he thought of his courage, he found the boy just outside the door, lying face downwards, his head buried in the grass and his body shaking with sobs.

John's father came home in the late afternoon, quite worn out with the terrible strain under which he had been working, but the rain had ceased to fall and the creek had done all the damage it could before another year. He came in with a "Hurrah" on his lips, but it never got beyond them. When he saw the doctor, and the expression of John's eyes he almost fell to the floor himself, and leaned against the door, looking from one to the other, afraid to ask what was wrong.

But his wife called to him, and the doctor reassured him. He told him also of John's going for him, and that but for his son's bravery and quick action the story might have been different. John's father knew that his boy had done a man's work that night. He drew himself up to his full height and held out his hand. As John grasped it and the father and son looked

into each other's eyes, they understood that henceforth they were to be ban and man.—Caroline Bird Parker, in Congregationalist.

School Desks,
Opera Chairs,
Folding Chairs
Kindergarten Chairs,
Church Pews,
School Supplies,
Blackboards



Southern Desk Co., Hickory, N. C.

Pansy Plants

Plant out any time between now and May 1st, though the sooner the better.

We specialize on the Pansy and our mode of packing will carry plants any distance in good condition. All Post-paid.

Royal Mixture, 40c dozen, 100 \$3.00
Exhibition Mixture, 50c dozen, 100 3.50
Mastodan Mixture, 50c dozen, 100 3.50

Send for FREE Booklet on "How to Raise the Pansy to Perfection."

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Fountain Inn :: :: South Carolina

If In Doubt, Take B. & L. Shares

You will earn the highest interest rate on your savings consistent with perfect safety, and pay no tax on savings.

Shares cost twenty-five cents per week, and usually mature in 333 weeks. Net you 6 1-4 per cent at maturity.

SERIES OPEN IN JANUARY, APRIL, JULY AND OCTOBER

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225 N. Tryon St.

Established 1883

Charlotte, N. C.

Putting Over A Circulation Campaign
Presbyterian Church Circle Using Printer's Ink
Three Advertisements Produce Results

(Back Page of Church Calendar)

The Ways and Means Committee of Circle No. 10 has been allotted this territory for the circulation campaign for the Presbyterian Standard which runs October 4th through November 11th. \$100.00 in gold has been offered the circle securing the largest number of subscribers and as this circle has a pledge for our missionary in Brazil they are anxious to meet the obligation in this way. All Presbyterians can come loyally to the help of this campaign which meets with the hearty and entire approval of all the Church Courts.

(One-Inch Two-Column Ad in Daily Paper)

SUBSCRIBE FOR A CHURCH PAPER

No Christian home should be without one. Presbyterians are invited to subscribe and help along a good cause through Circle No. 10 of the First Church.

(Four-Inch Double-Column Display Ad in Daily Paper)

PRESBYTERIAN STANDARD CAMPAIGN

The Ways and Means Committee of Circle No. 10 has been allotted this territory for the circulation campaign for the Presbyterian Standard which runs October 4th through November 11th. \$100.00 in gold has been offered the circle securing the largest number of subscribers and as this circle has a pledge for our missionary in Brazil they are anxious to meet the obligation in this way. All Presbyterians can come loyally to the help of this campaign which meets with the hearty and entire approval of all the Church Courts.

You ought to have a church paper in your home—
Now is the time for Presbyterians to subscribe.

100 of Our Friends Are Working to Put The Presbyterian Standard
In Every Presbyterian Home

THE MOST URGENT EQUIPMENT NEEDS OF OUR HOME AND FOREIGN FIELD

To Be Met By an Offering First Sunday in December By Action of General Assembly

WILL YOUR CHURCH OR YOU ASSUME ONE?

(A Star (*) Opposite an Item Indicates It Has Been Taken)

Write the General Assembly's Stewardsnip Committee, 410 Times Building, Chattanooga, Tennessee

Group I—Foreign Missions		CHANGCHOW OUTSTATION		Medical—		tion laid) to complete ----- \$ 35,000	
AFRICA		Land and evangelistic equip- ment ----- 1,500		Remodeling and equipping nurses' quarters in hospi- tal ----- 910		Stuart Robinson School, Blackey, Ky.	
LUEBO		NORTH KIANGSU—CHINA		25 Beds @ \$60 each ----- 1,500		Furnishings for 3 new build- ings ----- 5,000	
Dormitory for Girls (one unit) \$ 1,450		CHINKIANG		Infectious Ward ----- 3,000		Principal's Home ----- 4,000	
Dormitory for Boys (one unit) 1,450		1 Residence ----- \$ 3,750		Electric lights ----- 350		Church Building ----- 10,000	
Water supply equipment ---- 3,000		Boys' School ----- 12,500		Country School equipment --- 440		Heidelberg, Ky.	
MUTOTO		City Church ----- 4,000		Roads and bridges ----- 400		Church Building ----- 3,500	
Hospital ----- \$ 7,000		Country Chapels ----- 3,000		Girls' School ----- 10,000		Boys' Dormitory (frame) -- 5,000	
Saw Mill ----- 3,500		Day Schools ----- 2,000		(Ask for itemized list.)		Whitesburg, Ky.	
Dormitory for Girls (one unit) 1,450		Chapel ----- 2,000		Boys' High School ----- \$ 70,000		Manse ----- 2,500	
Dormitory for Boys (one unit) 1,450		HAICHOW		(Ask for itemized list.)		Mount Victory, Ky.	
BULAPE		2 Residences @ \$3,750 each --- \$ 7,500		KUNSAN		School Building ----- 10,000	
Dormitory for Girls (one unit) \$ 1,450		Women's School ----- 2,000		Bible Class Building ----- \$ 7,000		Dormitory (frame) ----- 5,000	
Church Building ----- 2,500		Boys' School ----- 7,500		Hospital—Addition to Dispensary ----- 1,500		Quicksand, Ky.	
Storage House ----- 800		Country Chapels ----- 10,000		Water and lights for station. ----- 2,000		Home for Mountain Evan- gelist ----- 4,000	
Water supply equipment ----- 1,000		Girls' School ----- 5,000		Evangelists' Secretaries' ----- 1,000		Blue Ridge Academy	
BIBANGA		City Chapel ----- 3,000		Houses ----- 1,000		The Hollow, Va.	
Water supply equipment ----- \$ 1,000		City Center ----- 3,000		Additional land for hospital -- 2,000		Boys' Dormitory (frame) --- 5,000	
Storage house ----- 800		Land and walls ----- 7,000		Men's Ward ----- 1,000		Church Building ----- 5,000	
NEW STATION		HSUCHOUFU		Women's Ward ----- 1,000		Smoky Mountain Seminary, Moraine, Tenn.	
Missionary Home ----- \$ 2,500		City Church ----- \$ 4,750		Laundry for Hospital ----- 500		Church Building ----- 2,500	
Clearing and improving new site ----- 700		Country Chapel ----- 1,000		Kitchen for Hospital ----- 500		Mount Sterling, N. C.	
Store house for supplies ----- 800		Women's Hospital ----- 5,000		Girls' School—Additional land 1,000		Dormitory ----- 3,500	
Ford truck for transport work 1,000		HWAIANFU		Boys' School—Physics and Chemistry equipment ----- 2,500		Church Building ----- 2,500	
INSTITUTIONS		2 Residences @ \$3,750 each --- \$ 7,500		KWANGJU		Lewiscot Presbyterian League School Building, Va. ----- 10,000	
Bible School Building ----- \$ 3,100		Girls' School ----- 5,000		2 Residences for Male Evan- gelists @ \$5,000 each ----- \$ 10,000		NEGRO MISSIONS	
Morrison Memorial School Dormitory ----- 2,500		Boys' School ----- 5,000		Land for residences ----- 725		Stillman Institute, Tuscaloosa, Ala. ----- 725	
Carson Industrial School im- provements ----- 2,500		Country Chapels ----- 3,000		Grading for 4 residences ----- 300		Kitchen and Domestic Science Building ----- \$ 10,000	
STEAMER LAPSLEY		Dispensaries ----- 3,000		Bible Class Dormitory ----- 1,500		TEXAS-MEXICAN MISSIONS	
Steam winch equipment ----- \$ 2,500		SUTSIEN		Water supply ----- 2,000		Girls' School (to supplement gift of Auxiliary) ----- \$ 25,000	
EAST BRAZIL		Residence ----- \$ 3,750		Electric lights ----- 1,000		Church Buildings:	
LAVRAS		Hospital ----- 10,000		Korean Secretaries' homes, 3 @ \$300 each ----- 900		Corpus Christi ----- 3,500	
Charlotte Kemper Seminary --- \$ 50,000		TAICHOW		Foreign School equipment ----- 400		Kingsville (to enlarge) ----- 1,500	
Residence ----- 4,000		2 Residences @ \$3,750 each --- \$ 7,500		Stables, outbuildings and sew- age disposal ----- 800		San Marcos ----- 3,500	
OLIVEIRA		Boys' School Gymnasium ----- 2,500		Fences and roads ----- 300		Galveston ----- 3,000	
Residence ----- \$ 4,000		City Church ----- 3,500		Country School equipment, 20 @ \$100 each ----- 2,000		Magnolia Park (Houston) -- 2,000	
VARGINHA		Country Chapel ----- 2,000		Boys' Schools ----- 14,300		Austin ----- 5,000	
Residence ----- \$ 4,000		Hospital ----- 5,000		(Ask for itemized list.)		San Antonio (Sunday School addition) ----- 5,000	
NORTH BRAZIL		Day Schools ----- 2,000		Girls' School Dormitory ----- 2,500		Fort Worth ----- 3,000	
PERNAMBUCO		TSINGKIANGPU		MOKPO		Waco ----- 3,000	
Agnes Erskine Evangelical College: Auditorium ----- \$ 10,000		Residence ----- \$ 3,750		Land for residences ----- \$ 1,000		Chapels	
Complete the dormitory ----- 3,000		Girls' Schools ----- 2,000		Boys' School ----- 11,200		Freemont ----- 1,500	
Wall enclosing grounds ----- 2,000		Boys' School ----- 5,000		(Ask for itemized list.)		Gonzales (Repairs) ----- 500	
Residence ----- 10,000		Country Chapels ----- 1,000		Girls' School equipment ----- 2,000		Taylor ----- 500	
GARANHUNS		Hospital ----- 7,500		Infectious ward ----- 500		Ebenezer ----- 750	
Residence ----- \$ 6,000		Day Schools ----- 1,000		Korean Doctor's house ----- 400		Rosebud ----- 1,000	
Printing office linotype ----- 6,000		Walls ----- 2,000		2 Automobiles (for Evangel- ists) ----- 2,400		Calvert ----- 1,500	
Boys' School ----- 35,000		North Kiangs College ----- 40,000		X-Ray machine ----- 1,500		Mart ----- 1,000	
WEST BRAZIL		JAPAN		MEXICO		San Gabriel ----- 750	
DESCALVADO		TOYOHASHI		URUAPAN		Wichita Falls ----- 1,000	
Enlargement of printing press \$ 2,000		2 Residences @ \$8,500 each --- \$ 17,000		Property ----- \$ 7,500		Manse	
Ford car ----- 1,000		Gospel Hall ----- 7,000		Graybill Memorial School --- \$ 10,000		Taylor (repairs and en- large) ----- \$ 250	
BRAGANCA		Kindergarten ----- 4,000		Chapels ----- 1,000		Beeville ----- 1,500	
Church Loan Fund ----- 1,000		OKASAKI		MORELIA		Victoria ----- 2,500	
S. SEBASTIAO		2 Residences @ \$7,500 each --- \$ 15,000		Hospital repairs and equip- ment ----- \$ 4,000		Houston ----- 3,500	
Ford car ----- \$ 1,000		Gospel Hall ----- 15,000		Residence ----- 6,000		FOREIGN WORK	
Residence ----- 4,000		Kindergarten ----- 3,500		Residence ----- 6,000		Italian Church, New Orleans --- \$ 15,000	
JUQUIA RIVER		NAGOYA		CHILPANCINGO		French Chapel, Bayou Blue --- 2,500	
Gasoline launch and residence \$ 2,500		3 Residences @ \$8,000 each --- \$ 24,000		Residence ----- \$ 6,000		French Chapel, Avery's Island 2,500	
GOYAZ		2 Kindergartens @ \$4,500 each --- 9,000		CUERNAVACA		French Chapel, Adeline ----- 2,500	
Residence ----- 2,500		Kinjo College ----- 100,000		Residence ----- \$ 6,000		CHURCH BUILDINGS	
GUAXUPE		GIFU		MEXICO CITY		Meterie Ridge, La. ----- \$ 5,000	
Mission Hall ----- \$ 1,000		1 Residence ----- \$ 7,000		Residence ----- \$ 8,000		Kansas City, Mo., Northeast Church (loan) ----- 25,000	
Two Mission Schools ----- 20,000		Gospel Hall ----- 15,000		Chapel ----- \$ 250		Kansas City, Mo., Southeast Church (loan) ----- 25,000	
Patrocinio ----- 6,000		KOBE		TLACOTEPEC		St. Louis, Mo., New Church (Suburban) ----- 15,000	
Passos ----- 6,000		1 Residence ----- \$ 10,000		Chapel ----- \$ 400		DeQuincy, La., Church ----- 2,500	
Paracatu ----- 7,000		Evangelistic Work ----- 10,000		TIXTLA		Leesville, La., Chapel ----- 1,000	
IGUAPE		Balance due on Theological Seminary lot ----- 3,575		Chapel ----- \$ 750		Sulphur, La., Chapel ----- 1,000	
Chapels ----- \$ 3,000		OSAKA		TOLUCA		Jennings La., Chapel ----- 1,000	
MID CHINA		House and lot ----- \$ 9,000		Social Center ----- \$ 500		Yokum, Texas ----- 10,000	
SOOCHOW		TOKUSHIMA		Chapels ----- 1,000		Yorktown, Texas ----- 5,000	
DuBose Memorial Church --- \$ 12,500		Evangelistic Hall ----- \$ 15,000		Residence ----- 6,000		Lulling, Texas ----- 3,000	
5 Chapels @ \$1,200 each ----- 6,000		1 Residence ----- 7,000		Property ----- \$ 2,000		Cotulla, Texas ----- 5,000	
Native Pastor's Residence --- 400		SHIKOKU		Group II—Assembly's Home		Toyah, Texas (destroyed by cyclone) ----- 3,500	
Geo. C. Smith Girls' School --- 5,150		Boys' School ----- \$150,000		Missions		Ft. Stockton, Texas ----- 15,000	
Model Day School ----- 1,000		TAKAMATSU		INDIAN MISSIONS		Nacogdoches, Texas ----- 15,000	
X-Ray machine ----- 2,500		Gospel Hall and Kindergarten --- \$ 15,000		Apparatus ----- \$ 5,000		Munday, Texas ----- 5,000	
Elizabeth Blake Hospital ----- 35,000		MARUGAME		Oklahoma Presbyterian Col- lege ----- 5,000		Haskell, Texas ----- 5,000	
HANGCHOW		Gospel Hall ----- \$ 10,000		Church		Ft. Worth, Riverside ----- 3,000	
Hangchow College ----- \$ 20,000		Kindergarten ----- 3,000		Goodland School ----- 3,500		Ft. Worth, Polytechnic ----- 5,000	
Evangelistic equipment ----- 14,750		KOCHI		Property ----- \$ 2,000		Lufkin, Texas ----- 8,000	
KASHING		Carrie McMillan Home (still due) ----- \$ 15,000		Group II—Assembly's Home		El Paso, Texas (new) ----- 7,500	
High School Teacher's Res- idence ----- \$ 2,500		SUSAKI		Missions		Lubbock, Texas ----- 5,000	
High School Gymnasium ----- 1,000		Balance on Residence ----- \$ 4,500		INDIAN MISSIONS		San Antonio, Texas (new) --- 10,000	
Girls' School ----- 10,000		Kindergarten ----- 3,000		Apparatus ----- \$ 5,000		Sulphur, Okla. ----- 5,000	
Doctor's Residence ----- 3,000		KOREA		Oklahoma Presbyterian Col- lege ----- 5,000			
Hospital ----- 12,500		CHUNJU		Church			
Evangelistic equipment ----- 5,000		Nurses' Residence ----- \$ 4,000		Goodland School ----- 3,500			
Machinery and wiring for sta- tion ----- 3,000		Bible Institute equipment --- 400		Residence ----- 6,000			
KIANGYIN		Septic tank ----- 800		Property ----- \$ 2,000			
Evangelistic Equipment—City Church and Chapels ----- \$ 5,750				MOUNTAIN WORK			
				Indian Superintendent ----- 3,000			
				Highland School, Guerrant, Ky., School Building (founda-			

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable condition due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Springs,
Box 3 B, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

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CHARLOTTE, N. C.

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Let Us Help You Replenish or Furnish A
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Silverplate

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Quadruple Silver
None Better—Few As Good
The Silver Plate. Sold for 75 Years
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Sets of 16 Pieces
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26 Piece Sets
Hollow Handle Knives
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— Open Stock —
Set of 6 Pieces Each
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- 6 Tea Spoons2.95
- 6 Ice Tea Spoons4.95
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26 Piece Sets\$9.95
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Unlimited Guarantee
WM. ROGERS
- Set of 6 Knives, 6 Forks\$5.50
- STRATFORD SILVER SETS
Of 6 Knives, 6 Forks, Beautiful Pattern\$5.95
- STRATFORD INTERNATIONAL
SILVER PLATE
26 Piece Sets for\$9.95
- Open Stock —
- 6 Knives\$2.95
- 6 Forks2.50
- 6 Tea Spoons1.50
- 6 Table Spoons2.50
- We Deliver These to Your Home
and Every Piece is Guaranteed

BELK BROS. CO. BELK BROS. CO.

Sparkles

Snow Or —?

As a steamer was leaving the harbor of Athens, a well-dressed young passenger approached the captain and, pointing to the distant hills, inquired, "What is that white stuff on the hills, captain?"

"That is snow," replied the captain. "Well," remarked the lady, "I thought so myself, but a gentleman has just told me it was Greece."—Selected.

A Ready Reply

Dubber—I'm awfully sorry, Mrs. Mackley, that I forgot your party last Thursday night.

Mrs. Mackley—Oh, weren't you there?"

A captain of an Atlantic liner was bothered by a woman passenger who was always inquiring about the possibility of seeing a whale. A dozen times a day she besought him to have her called if one hove in sight.

"But madam," the captain asked her rather impatiently, after long suffering in silence. "Why are you so eager to see a whale?"

"Captain," she answered, "my desire in life is to see a whale blubber. It must be very impressive to watch such an enormous creature cry."—Harper's Magazine.

When he is born, his mother gets the attention; at his marriage, the bride gets it; at his funeral, the widow gets it.—The Associated Editors.

Teacher—"We borrowed our numerals from the Arabs, our calendar from the Romans, and our banking from the Italians. Can any one think of other examples?"

Willis Willis — "Our lawnmower from the Smiths and our snow shovel from the Joneses."—Ex.

**Presbyterian Standard
Circulation Campaign**



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You can get 6% on your Savings. Amounts received from \$50.00 to \$5,000.00.

Write today for literature

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



Chas. M. Stieff, Inc.,
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Please send catalogue and prices of
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CHAS. M. STIEFF, Inc.
Charlotte, N. C.

STIEFF PETIT GRAND
We have a piano to fit every purse
—\$365.00 up.

HERBERT KAUFMAN

says "tomorrow, and the next day, and the next, a man will die and leave his family penniless." It's because he didn't save when he could.

LITTLE RESPECT

is due minister or layman who "goes to sleep" leaving widow and small children in poverty. Wonder if St. Peter will let him by!

RUNNING SHARES

in the Mutual B. & L., at maturity, have earned 6 1/4 per cent net. Prepaid shares are sold at \$72.50. Fully paid shares are sold at \$100.00. 42 years old without the loss of a dollar is some record for safety.

JNO. R. PHARR
President

E. L. KEESLER
Secretary-Treasurer

**Opportunity Never
Seeks**

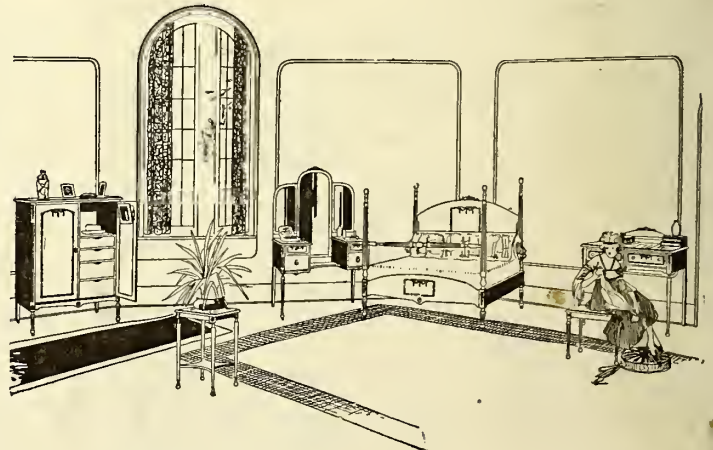


The man or woman without money. That is why you should save and steadily build up an account in a strong bank where the money will be ready for you when the right opportunity comes along.

"National Bank Safety
for Savings"

Your account will be welcome here.

Charlotte National Bank
Resources Over \$5,000,000.00



This three-piece suite, bed, vanity dresser and chiffarobe -- In walnut, ivory, and mahogany at \$230.00 -- Is one of our unusual values in a fine suite at a moderate price. Every home in the Carolinas "A Better Home" is our ambition.

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211 South Tryon St.

Charlotte, N. C.

PRESBYTERIAN STANDARD

A Religious Newspaper for the Family



Representing the Presbyterian Church in the U. S.

Rev. J. R. Bridges, D.D., Charlotte, N. C., Editor

Rev. R. C. Reed, D.D., Columbia, S. C., Editor

Vol. LXIV

CHARLOTTE, N. C., NOVEMBER 14, 1924

No. 46

SUBSCRIPTION PRICE, \$3.00 PER YEAR, IN ADVANCE
REV. W. L. BOGGS, Circulation Manager

PUBLISHED EVERY WEDNESDAY AT CHARLOTTE, N. C.
BY PRESBYTERIAN STANDARD PUBLISHING COMPANY,
A. M. GRAY, Treasurer.

ESTABLISHED JANUARY 1, 1858.

Entered at the Post Office at Charlotte, N. C., as second class matter

A Religious Newspaper for the Family, Devoted to the Interest of Christ's Kingdom as Represented by the Southern Presbyterian Church.

Address all communications, and make all checks payable, to the company, and not to individuals.

ANNOUNCEMENT

The label on the paper gives the date to which subscription is paid.

When change of address is desired, give the old and new address. When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

In accordance with the wishes of our patrons, the paper is discontinued only upon the written request of the subscriber. Arrearages must be settled in full at the same time, at the rate of three dollars a year.

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

News items should be in our hands by Monday morning in order to insure their publication in the current issue.

CHANGE OF ADVERTISEMENTS

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

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

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TREASURERS OF BENEVOLENT CAUSES

- Foreign Missions**—Edwin F. Willis, 154 Fifth Ave., N. Nashville, Tenn.
- Home Missions, General Assembly's**—A. N. Sharpe, 1522 Hurt Building, Atlanta, Ga.
- General Assembly's Training School**—Geo. W. Call, Richmond, Va., Union Bank.
- Bible Cause**—Gilbert Darlington, Bible House, N. Y.
- Christian Education and Ministerial Relief**—John Stites, Fifth and Market Sts., Louisville, Ky.
- Publication and Sabbath School Work**—R. E. Magill, 618 N. Sixth St., Richmond, Va.
- The General Assembly's Equipment Fund**—T. R. Preston, Treasurer, Chattanooga, Tenn.

EDITORIAL

SOUTHERN PRESBYTERIANS

(Installment No. 4 of the History of the Presbyterian Church, U. S.)

IN 1870, the Old School and New School North united. The Assembly of the United Church thought the occasion an auspicious one to open up negotiations with our Church, to bring about closer relations. All thought of organic union was expressly disavowed. At that time the churches were not on speaking terms. The object of the negotiations was merely to establish friendly relations. To this end, our Assembly was asked to appoint a committee to confer with a like committee appointed by the other church. Our Assembly acceded to the request, but accompanied the appointment with "instructions" to the committee. These instructions had reference to certain grave charges which both the Old School and the New School Assemblies had made against the character of Southern Presbyterians. At every meeting of these Assemblies during the four years of civil war, they gave vent to their patriotism by hurling fierce invectives against their erring brethren in the South. These now constituted the only difficulty in the way of friendly intercourse; and our Assembly instructed its committee to demand that these difficulties be distinctly met and removed. Was it not most reasonable that our Assembly should say: "You come seeking friendship. The only obstacles in the way are those which you created. All we ask is that you remove these obstacles out of the way." The committee of the Northern Church refused to meet and confer with our committee, on the ground that the "instructions" had prejudiced the case, and so conference would be useless.

In 1874, the Northern Church renewed the effort by sending a communication to our Assembly proposing "closer and more fraternal relations." Overtures came up from two of our own Presbyteries, South Alabama and Chesapeake, asking that "such measures be taken as shall be best adapted to promote friendly relations and fraternal correspondence." This time our Assembly appointed a committee without instructions "to enter fully into conference concerning the removal of those causes which have heretofore prevented fraternal relations between the two churches." It may be noted that our Assembly was careful to appoint a committee that needed no instructions. Rev. B. M. Palmer, D.D., was a member of this new committee, and he had drawn up the "instructions" for the first committee. It was not to be supposed, therefore, that there would be any relaxation of the former conditions. Sure enough, when the conference was held, our committee said: "If your Assembly could see its way clear to say in a few plain words to this effect, that those obnoxious things were said and done in times of great excitement and are to be regretted, and that now on a calm review, the imputations cast on the Southern Church (of schism, heresy and blasphemy) are disapproved, that would end the difficulty at once." Unquestionably this was a very plain and simple way to repair the breach of friendship that had been made. These ugly things caused the breach. Remove them and the breach is healed. But peccavi is a hard word to say. The committee of the Northern Church declined to recommend such a retraction; and thus the second effort failed. The two churches continued on their way for eight years longer, refusing to speak to each other.

In 1882 our Assembly took the initiative and by a skillful bit of strategy brought about "fraternal relations." What we said was this: "In order to

remove all difficulties in the way of that full and fraternal correspondence which on our part we are prepared to accept, we adopt the following minute—that while receding from no principle, we do hereby declare our regret for, and our withdrawal of all expressions of our Assembly which may be regarded as reflecting on, or offensive to, the General Assembly of the Presbyterian Church in the United States of America. Resolved, that a copy of this paper be sent by telegraph to the General Assembly, now in session at Springfield, Illinois, for their prayerful consideration, and mutatis mutandis, for their reciprocal concurrence as affording a basis for the exchange of delegates forthwith." In view of past utterances of our Assembly, this has the appearance of finesse. In 1870, we said: "The overture from the Northern Assembly was based upon the fatal assumption that mutual grievances existed in reference to which it became necessary to arbitrate. This assumption is precisely what we cannot truthfully concede. Our records may be searched in vain for a single act of aggression, or a single unfriendly declaration against the Northern Church." But is not our overture, quoted above, based on the assumption that "mutual grievances existed in reference to which it became necessary to arbitrate?" Are we not expressing as much in that overture in the way of regret and withdrawal as we are asking them to express? Did we not concede the very thing which we had previously said we could not truthfully concede? It would seem so. However that may be, the scheme worked. On receipt of our telegram, the Northern Assembly adopted a reply couched in the same language, and renewed its expression of "warm fraternal regard for all who compose the communion of the Southern Church." Thus a painful breach was apparently healed, and feelings of perfect fraternity restored. But a note of discord was interjected by a personal telegram from the moderator of the Northern Assembly, telling of a resolution of that Assembly to the effect "that in the action now being taken we disclaim any reference to the actions of preceding Assemblies concerning loyalty and rebellion, but we refer only to those concerning schism, heresy and blasphemy." The plain meaning of this is: "We wipe out the charge that in supporting secession you were schismatics, heretics and blasphemers, but we still insist that you were traitors and rebels, and that our Assembly did right to call you such." Plain as this was, our Assembly chose not to understand it, and sent a telegram to ask if it modified the "concurrent resolution." If we put the two resolutions together we can see what was done. In passing the concurrent resolution the Northern Assembly said: "We do hereby declare our regret for, and our withdrawal of all expressions of our Assembly which may be regarded as reflecting on, or offensive to your Assembly." The other resolution, known as the "Herrick Johnson Rider," said: "We do not declare our regret for, nor our withdrawal of those expressions of our Assemblies which charged you with being traitors and rebels." Surely this was modifying with a vengeance! No expressions of the Northern Assembly were more offensive than these, which the Herrick Johnson Rider expressly refused to wipe out. In reply to our inquiry, the response came back that the subsequent resolution did "not modify but only explained" the concurrent resolution. Our Assembly chose to see some sense in this, and professed itself satisfied.

Since that time, many efforts have been made to unite the two churches. In 1904, the Northern Assembly said: "The General Assembly of the Presbyterian Church in the U. S. A. hereby removes all aspersions and charges of any and every kind made by previous Assemblies reflecting on the Christian character of the Presbyterian Church in the U. S., and is ready to confer on the subject of closer relations whenever such conference shall

be agreeable to the General Assembly of the Presbyterian Church in the U. S." Thus forty years after the war, the Northern Assembly gave us a clean bill of health. It is better late than never.

THE HISTORY OF THE SOUTHERN PRESBYTERIAN CHURCH

The series of articles we are running dealing with the history of our Church are from the pen of our esteemed contributing editor, Rev. R. C. Reed, D.D., of Columbia Seminary. They were delivered at Montreat last summer, and it was at our special request that Dr. Reed consented to allow us to publish them.

For several years we have been impressed by the fact that our young preachers are lacking along this point. They are well versed in the Ecumenical Councils, the causes of the Reformation, and even the Cumberland Controversy, but when questioned concerning the causes for the organization of the Southern Presbyterian Church, they could give no adequate answer. Then the charge is often made that sectional prejudices keep us alive, and often the charges are made by the world and its press that old soldiers have made up, yet we still cherish the bitterness of the war. When such charges are made, few of our people have an answer ready.

Study these articles seriously and you will see that we have reason to be proud of our beginning, and that the continued separation is due to our brethren of the larger body still clinging to the same theory, against which our fathers protested.

These articles have already impressed the Church, as we are getting the thanks of the "Old Guard" and of the younger men who still believe in principle rather than expediency. J. R. B.

"THE MINISTER AND HIS GREEK NEW TESTAMENT"

No doubt this question will present itself to our readers: Do our ministers all have a Greek New Testament?

Our answer would be that if they have not, they are very poorly equipped for their work of expounding the meaning of the New Testament texts.

Of course we are aware that some of the leading lights among the teachers of North Carolina have recently decided that the study of Greek and Latin is a waste of time in this commercial age when everything is tested by the dollar. These brethren, to the contrary notwithstanding, we still hold that a knowledge of the classics, while it may not have a money value, certainly is valuable in a well-rounded education.

Rev. Dr. A. T. Robinson, of the Louisville Baptist Seminary, is considered one of the finest Greek scholars in this day, and his work on the Greek New Testament has no superior on either side of the Atlantic. Several seasons he has lectured at Montreat, to the delight of those who heard him. We were equally impressed by his learning and his subtle humor, which lighted up the dryest subject.

This new book, the title of which is "The Minister and His Greek New Testament," is a remarkable illustration of the skill of Dr. Robertson. On its face it suggests dryness, yet it is one of the most fascinating books we have read for a long time.

Dr. E. C. Caldwell has written, calling the attention of our pastors to this book, and now we wish to add to what a seminary professor says, the opinion of a preaching editor.

As one who has occupied the pew rather than the pulpit for twenty odd years, we have been impressed with the fact that the pew is not taught the Bible, and also that when a sermon, teaching the Bible, is preached, the common people hear it gladly.

This book will teach the pastor to be really a "Teaching Elder."

One of the charms of Dr. Campbell Morgan's preaching is the fact that he draws out a sermon from some participle or adverb, to the surprise of his hearers, who have read the passage for years without seeing the truth that he digs from it. We would advise our pastors to get this book, even if they have to sell their garment to do so. Then when they get it, study its pages till their mind is full of its teachings. Then if they do not thank us for calling their attention to it, we are sure that their long-suffering congregation will, if they

ever learn the cause of the radical change in their sermonizing.

THE PIONEER MISSION AGENCY

This is an agency with offices in Philadelphia, Penna., organized for the purpose of learning and publishing the need of missionary work in fields where there are no workers.

They seek to forward workers and means to other organizations for pioneer work. Among those connected with it we notice the name of Howard A. Banks, an old-time friend of ours and once an elder in the First Presbyterian Church of this city; and also the name of Rev. L. L. Legters, a minister of our own Assembly, who is the Field Secretary. Mr. Legsters sends us his report on the Indians of Mexico, which makes reading that must arouse the Christians of this country, who are trying to obey the great commission to preach the Gospel in the uttermost parts of the earth.

Mr. Legsters spent parts of the winters of 1921-1922 and 1922-1923 in Mexico studying the missionary needs of the Indians of Mexico. He found that there is not a missionary in all Mexico, who at present is working with a view to bringing the Gospel to the Indians who speak no Spanish, but only their own vernacular. He thus sums up the situation of these evangelized Indians:

There is one tribe of over 500,000; there are three tribes between 200,000 and 300,000; there is one tribe of more than 150,000, but less than 200,000; there are 17 tribes having over 20,000; there are five tribes between 10,000 and 20,000; there are six tribes between 5,000 and 10,000; there are seven tribes having less than 1,000.

There is immediate need of at least 27 men for the tribes over 20,000. The cost when on the field need not exceed \$50 per month with money added for mule feed. They should be married men. The cost would then be \$100 per month. This would care for all their work for the present.

THE EDUCATION OF OUR GIRLS

At the recent meeting of N. C. Synod, among the many important questions before them, and there were an unusual number of them, there was no question that aroused more interest or that meant more to future generations than the question of the education of our girls.

Under the rulings of the State Board of Education, the graduates of our colleges for women are forced to accept a lower rate of pay for teaching than those of the State schools and of the other denominational colleges that have complied with the requirements of the Association of Colleges. This is the case, even if you can prove that these graduates are equal in scholarship to those of other schools.

The stumbling-block is mainly the lack of endowment, to remedy which special efforts are being made under the leadership of Rev. A. A. Walker, now connected with the campaign for the endowment of Queens College.

That there is money enough in the hands of Presbyterians of this section to respond to this need, no one can doubt. The only difficulty is to make them see that money invested in the education of a woman will ultimately bring a larger return than in any other cause.

We should remember that the mother is the greatest influence in the home, and that her influence is not confined to the home, but that it goes out into every walk of life and affects future generations yet unborn. On the other hand, suppose we rear godless women, whose influence, negative, at the best, will send forth a race of men who will either actively or negatively ally themselves with the powers of evil in this world.

At present we have four colleges for women in N. C. Synod, to two of which we propose to give endowment sufficient to make them A-grade colleges, and of the other two we propose to make Junior colleges.

As the first step in this effort Synod recommends that of the funds contributed to benevolences 10 per cent be appropriated to our educational institutions, for a term of three years.

We sincerely hope that our Presbyteries and sessions, realizing the crisis in our educational work, will rally to this emergency and carry out the recommendations of Synod.

Unless something be done, our colleges will be overwhelmed by outside competition.

Devotional

"HE IS FAITHFUL THAT PROMISED"

Every promise of Scripture is a writing of God, which may be pleaded before him with this reasonable request: "Do as thou hast said." The Creator will not cheat his creature who depends upon his truth; and, far more, the heavenly Father will not break His word to His own child. "Remember the word unto thy servant, on which thou hast caused me to hope," is most prevalent pleading. It is a double argument: "It is thy word, wilt thou not keep it? Why hast thou spoken of it if thou wilt not make it good? Thou hast caused me to hope in it; wilt thou disappoint the hope which thou hast thyself begotten in me?"—C. H. Spurgeon.

"THE ATTRACTIVE CHRIST"

What the hand is to the lute,
What the breath is to the flute,
What the fragrance to the smell,
What the spring is to the well,
What the flower is to the bee,
That is Jesus Christ to me.

What the mother to the child,
What the guide in pathless wild,
What is oil to troubled wave,
What is ransom to the slave,
What is water to the sea,
That is Jesus Christ to me.

—Selected.

HE SILENCED THE TEMPTER

"If you find yourself getting close-fisted," remarked a Pennsylvania congressman, "it is time to begin to emulate the example of a wealthy old farmer in my state. He was noted for years as an old miser, but was converted during protracted meeting. Shortly afterward a poor man who had been burned out and had nothing for his family to eat, came to him for help. The farmer thought he would be liberal and give the man a ham from his smokehouse. On his way to get it the tempter whispered to him:

"Give him the smallest one you have."

"He had a struggle with himself as to whether he should give him a large or a small ham, but finally he took down the largest one he could find.

"You are a fool," the tempter whispered to him.

"If you don't keep your mouth shut," the farmer snarled at him, "I will give him every ham I have in the smokehouse."—National Republican.

THAT LADDER A DREAM

A man dreamt that he built a ladder from earth to heaven, and when he did a good deed up went his ladder a few feet. When he did a very good deed his ladder went higher, and when he gave away large sums of money to the poor, up it went further still. By and by it went out of sight, and as years rolled on, it went up, he thought, past the clouds, clear into heaven. When he died he thought he would step off his ladder into heaven, but he heard a voice roll out from paradise:

"He that climbeth up some other way, the same is a thief and a robber."

Down he came, ladder and all, and he awoke. He said if he wanted to get salvation he must get it in another way than by good deeds, and he took the other way, which is by Jesus Christ.—D. L. Moody.

BRAZIL

By Mrs. E. P. Davis

Break Thou that awful chain, which binds
Brazil,
Give her the Gospel light, in Jesus' name;
Teach her to do Thy will, and priestcraft
fight,
Then shall her peace be sweet, in Thee her
Christ.

Bless Thou the Truth dear Lord, to poor
Brazil,
Lift her from darkest night, to Zion's Hill;
Teach her to love Thy Word, which sets her
free,
Teach her the only way, that leads to THEE.
Greenville, S. C.

THE INSPIRATION OF THE SCRIPTURES

A Sermon by Rev. A. A. McGeachy, D.D., Pastor of
Second Presbyterian Church

Text: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16-17.

Rabbi Stephen S. Wise, when introducing Israel Zwingli last week, to the American Jewish Congress at Carnegie Hall, warned his audience that they might hear things with which they could not agree, but he asked them to remember that the distinguished visitor was speaking not for Israel but for Israel Zwingli. Just so I, too, am speaking not for you but for myself. It will be well to remember this distinction, for, while I expect no serious divergence of views, it will relieve you of responsibility for mine and save me from misrepresenting yours.

My text says that "all scripture is given by inspiration of God and is profitable." Another version reads, "Every scripture, given by inspiration of God, is profitable." This is quite a different thing, but even this reading intimates that some scriptures are inspired, and my task is to show that this is true of the Old and New Testaments. Furthermore, I must show what is meant by inspiration; I must glance at theories of inspiration; I must intimate the limitations of inspiration; and I must do all these things in such a way that your faith will be settled and not shaken.

The matter of inspiration was settled for me long ago by those who gave me life. When a child has been reared in a truly Christian home where the father reads the Bible and leads his family in prayer, morning and night; where coming in from play he sees that book lying on his mother's lap; when, as time passes, he observes their lives growing richer and sweeter under its influence, drawing comfort from it in their troubles and light from it in their ignorance; and, when at last they die unafraid with their hopes softly pillowed on its gracious promises, it is very hard to persuade him that this book is anything else than the Word of God.

Such was my happy lot and I have never doubted the inspiration of the Bible for a moment. It has been settled for me so surely that, so far as I am concerned, it is a waste of time to discuss it. So surely, that books which assail it bore me. I have books like that in my library which I have never been able to read through. They do not interest me any more than the confidences of a drunken man or the rhapsodies of a Christian Scientist. It has been settled for me so surely that I could say as Martin Luther is reported to have said, "No matter who wrote the Pentateuch, it is the Word of God."

But I am very distrustful of theories of inspiration for theories are merely man-made things. Theories of inspiration are related to inspiration as theologies are to God. I trust God but I distrust theology. One is a fact; the other, an explanation of a fact or a speculation built upon a fact.

One man holds to a mechanical theory. The sacred writers were just quills through whom the Spirit was poured. St. John writes the book of Revelation. His hand holds the pen, but an unseen angel holds his arm and makes the letters. He may have thought the writing was his own, but he had nothing to do with it. The responsibility for what was written was wholly God's.

If such a theory is true we are forced to the irreverent conclusion that God was better sometimes than at others, for some parts of the Bible are much superior to other parts. I should rather admit the men who wrote to partnership in the writing and put the responsibility upon them.

Pens, further, do not account for varieties of style. One man writing with a dozen different kinds of pen will write in the same style. A dozen men writing with the same kind of pen will write in a dozen different styles. If the sacred writers were simply writers, or quills, no differences should appear in the writings of Paul and James. But differences do appear. Therefore I can not swallow this theory.

Some hold to a verbal inspiration of the original manuscripts. They say that ideas are communicated in words. If we use the wrong word we convey the wrong idea. The only way that God could insure the right idea was to choose and inspire the right word. They say that He did this and declared that one jot or one tittle should not fail from the law until the whole had been fulfilled. But jot and tittle have failed if this was what was meant. The original manuscripts have been lost and there is considerable wordy, though unimportant, variation in the copies of them which have survived. If therefore it was God's purpose to inspire a book down to the dotting of an "I" and the crossing of a "T," His purpose has been defeated. And I don't like this theory any better than the other.

Some hold to such an inspiration as covered the ideas and left the writers to choose their own words. Consequently they say, you have a general supervision which

Contributed

safeguards the truth but left the writers free to express their individuality. God wrote the Bible and men wrote it too.

I like this theory better, though, it is as logically indefensible as the others. It is more like the dealings of God with men. In all His work of saving He does His work untrammelled and leaves us to do ours. But how could He insure accuracy by such a method? How could He be certain that Peter would write the right thing without control any more than he would do the right thing. It took lots of praying to bring Peter through. Christ could not take His eye off of him for a moment. Could He then have trusted him any more confidently to write than He could to walk and talk? I am not satisfied with this theory.

I don't like any theory. I don't see why we should have any. I don't understand the mind that has to have everything explained and reduced to formula and classified and catalogued before it can be accepted.

Do you understand the Incarnation, where the nature of God meets the nature of man in His Son? What is your theory about that? Isn't it better to accept it without theorizing?

Do you understand the theory of predestination, where the will of God meets the will of man? Isn't it a fact and isn't it inexplicable?

Do you understand inspiration where the mind of God meets the mind of man? Can you frame a satisfactory theory with regard to this?

I have no theory of the atonement except that Christ died for our sins according to the scriptures, that He did something for me that I could not do for myself and without which I would have been lost.

I have no theory concerning the two men in me or the two wills in Christ or the three persons in the Godhead. If any man thinketh that he knoweth anything he knoweth nothing.

We are surrounded by mysteries which are none the less facts. "Be still and know that I am God."

If, however, you insist on more from me than this, then hear not my theory but my confession. I believe that holy men of old spake as they were moved by the Holy Ghost. I believe that all scriptures are given by inspiration of God, and that these are the scriptures. I believe that the things which eye hath not seen nor ear heard have been revealed to us by the Spirit, in the scriptures. I believe that God in some way as mysterious to me as my own regeneration moved upon chosen men to will and to do of His good pleasure in the writing of a book which should be an infallible guide, the "only rule of faith and life." I believe the Bible is an authority on what it set itself to teach. I do not think it set itself to teach either geology or biology. Where it touches these things incidentally it covers them with large generalizations which automatically adjust themselves to advancing truth from age to age. But even if it could be proved that the sacred writers were in error upon these things they were right in what they came to say, and it would be as foolish to reject their message as it would be to reject a good sermon because of its bad grammar.

If now you ask me why I intimate even such an admission as this, my answer is that a man can sometimes serve the truth as loyally by destroying a false foundation as by laying a true one. I do not wish you to pin your faith to the inspiration of the Bible with a theory. The pin might come out. I would have your faith to stand not in the wisdom of men but in the power of God. I want you to be so certain of the inspiration of the scriptures that they will still be to you the Word of God no matter what conclusions science may force upon you.

Now, if you ask me how I know that the Bible is inspired, I might answer in the stately language of our Confession: "The heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all the glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God." That would be one argument, and a good one.

I might plead that 66 books, written by 40 authors, over a period of 1,600 years, yet exhibiting the same system of truth, were more than merely human compositions. These authors were of all classes of society: shepherds, fig-gatherers, herdsmen, fishermen, and the king upon his throne. They were educated and unlearned. They lived for apart in time and in circumstances. They spoke different tongues. Yet their testimony was all in harmony like the tuned instruments of an orchestra under the leadership of a conductor.

I might urge the fulfillment of prophecy as a reason for our faith and inspiration even as Paul urged it upon

Agrippa and Christ upon His disciples. This would be a good argument and a hard nut for the enemy to crack.

But I am speaking for myself and shall give the two arguments that have been the most conclusive and satisfying to me.

The first is, that I believe in Christ, and He believed in the inspiration of the scriptures. I have read of a ship drifting on the rocks that threw out one anchor after another, every chain snapping and every anchor lost until at last one was thrown out which held. So in a spiritual crisis I threw out anchor after anchor and all were lost. All the arguments with which I sought to steady myself and stay my drifting failed me, until the last anchor caught on Christ. I found Him entirely dependable. I found I could trust Him as a child does his father. I found myself able to believe anything that He believed on His testimony that it was true. And now if every argument in the world for the inspiration of the scriptures were swept away I should still know that the Bible was the Word of God because He said it was and declared that it could not be broken.

Look at His reverence for the scriptures; how He was perpetually quoting them down to His dying hour. Hear Him as beginning at Moses and all the Prophets He expounded unto them in all the scriptures the things concerning Himself. It was with the scriptures that He baffled Satan, confuted His enemies, instructed His disciples and strengthened His own soul and in fulfillment of the scriptures He died. We have Christ Himself, no theory but a fact; a fact of history, of revelation and of experience. If we believe Him we must believe the Bible too.

And Jesus Christ was Himself the Word of God, the last chapter in the Book. "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these days spoken unto us in His Son." Christ was the last word of God to men. All previous revelations were fragmentary and partial. But when the Almighty was prepared to express His whole mind He uttered Himself in a single word and that "word became flesh and dwelt among us." We cannot believe in Jesus without believing in that revelation of which He was the crown and consummation.

Second, I believe in the inspiration of the scriptures because of what they are and what they have accomplished. I submit the book itself in evidence. I supplement the testimony of Christ to the scriptures with a record of their achievements through the last two thousand years.

F. W. Robertson said, "This collection of books has been to the world what no other book has been to a nation. States have been founded on its principles. Kings rule by compacts based upon it. Men hold it in their hands when they give solemn evidence affecting death or property. The sick man is almost afraid to die unless it is within his reach. The battleship goes into action with one on board whose duty it is to expound it. The very translation of it has fixed language and settled the idioms of speech. The orator holds a thousand men for half an hour breathless, but this word has held a thousand nations for thrice a thousand years spell-bound by an abiding power—the universality of its truth—and we feel it to be no more a collection of books but The Book."

Men talk very carelessly, my friends, about the inspiration of men of genius and compare Shakespeare with Isaiah. But while Shakespeare was a genius and Isaiah was not, Isaiah was inspired and Shakespeare was not. There is no more comparison between them than between the words of men and of God. Other books are not like this Book. It differs from them in kind as well as in degree. As Joseph Cook declared, "This book is the only one in the world that a man can swallow whole. The only one that, if so swallowed, will not produce spiritual indigestion, with pimples on the face, dizziness of the head and staggering in the limbs."

This is quite true. In spite of its blemishes, real or fancied; in spite of its antiquity and the unblushing candor with which it discusses matters too delicate for modern ears; in spite of the obsolete ethical standards of some parts of it, and the unapproachable idealism of other parts of it, this book just as it is, without revision or apology, is the one book which all the world would be better for reading and knowing and living upon. And for this reason we know it is the Word of God.

In conclusion, I offer you the Bible and the Christ—each witnessing to the other, each as dependable as the other, both of them from God. "Search the scriptures, for in them ye think that ye have eternal life, and they are they which testify of me."

FAITH

Faith has been defined as "believing that God tells the truth." Faith is more than a mere mental act. It has a moral quality and it is an active agent. Paul speaks in his epistle of the "work of faith." And Jesus said: "This is the work of God that ye should believe on Him whom He has sent." It is this strong faith that John says overcomes the world.—Ex.

SOME SUNDAYS IN THE OLD WORLD

Florence—Paris

By Barbara E. Lambdin

Florence—In Savonarola's incomparable Florence, the birthplace of Dante and the burialplace of Galileo, the glorious treasures of art in and around the city almost rivaled the attraction of the mystic rites of Holy Week.

Too late we heard of the practice of the Cardinal to wash, on Maundy Thursday, the feet of a certain number of beggars. But we happened upon a strange scene—the service of Tenebrae in the Cathedral of "St. Mary of the Flower." The great marble duomo was dark, in spite of the light flickering in through the marvelous stained glass windows. Many were kneeling around a large roped-off space, filled with exquisite flowers and foliage covering the floor, partially lighted with many burning candles that sparkled like stars in the semi-gloom. Other worshippers made their devotions before a most realistic life-sized wooden image of our Lord, lying on a low altar, kissing and weeping over the five bloody wounds.

The crowds were coming and going, kneeling awhile, then their places taken by others. Part of the time there was music by a choir of monks; but there was no set service, no litany, no spoken word even. We were told afterward that the amount of "merit" gained depends upon the number of churches visited for this same service. At some entrances the crowds surged in and were almost clamorous, but once inside the doors, they were generally quiet and reverent, as in the presence of a great tragedy, a solemn sacrifice.

Venice—If a Palm Sunday service in St. Peter's and a little bit of Maundy Thursday in Florence were, to us, extraordinary experiences, what shall be said of Easter in St. Mark's?

This ancient pile is the very heart of Venice. With its marbles and precious stones, its bronzes and mosaics, its spoils from many shrines, memorials of the time when Venice not only ruled the Adriatic but had extended her sway to the Bosphorus, with its Oriental coloring and wealth, St. Mark's is gorgeously grand! And its ecclesiastical history is equally compelling. It is more evangelical than St. Peter's, and long withstood the temporal claims of the papacy.

Never had our Presbyterian eyes witnessed such a spectacle as we saw from our vantage in the clerestory just above the high altar, where the elaborate Easter mass was celebrated with a cardinal officiating. Immediately facing us was the choir of men and boys, not vested, singing the glorious music of this service. Though in Latin, it spoke a universal language to the heart, and it was a worshipful experience.

As the celebration proceeded before the priceless jeweled "golden screen," used only on rare occasions, we could only guess the symbolism—the taking of the wine by the ranking ecclesiastic, then the giving of the "cup" by the cardinal to the two archbishops, they to the bishops; then, on in succession down the line to, finally, the clerical choir. But not at all to the people—how Rome bars them from communion with their Lord!

At the conclusion the cardinal, who, I understand, is much beloved in Venice, ascended an ornamental pulpit and preached a genuine sermon, eloquent and earnest, listened to with deep attention by the massed assemblage, many of whom had been standing for hours.

At vesper time again the old basilica was crowded, but this service was conducted at a side chapel. In it the people had some part by responses, joining in the "Ora pro Nobis;" and it seemed to be a real confession of sin and need.

Geneva—It was not our privilege to be in the city of John Calvin on a Sunday. We had only a night there and a few short week-day morning hours. But this enabled us to visit the stately cathedral made sacred by his fearless preaching of the whole Word of God, from the carved pulpit still in use. There, too, is his chair; and there we felt the presence of the Great Reformer!

Beautiful and interesting, clean and progressive, is Geneva. John Calvin left a fair city on the shores of mountain-born Lake Lemman. We saw the site of the house where he died; and visited the impressive Reformation Monument, with its colossal figures, and the "Post Tenebras, Lux" cut deep into the stone. After popes and potentates, it was a blessed experience to see this unique monument to men who had "hazarded their lives for the Lord Jesus" and for the sacred cause of liberty of conscience.

Paris—Eglise Reformee de l'Oratoire, du Louvre, the Reformed Church of Paris, which several said was "just around the corner," on the Rue St. Honore, was not an easy place to find, notwithstanding its closeness to the Louvre and to the statue of the noble Admiral Coligny. How refreshing to find that statue in Paris!

The entrance to the church is rather obscure, but within, a feeling of surprise and gratitude to find such a handsome building dedicated to the Reformed worship. The

explanation is, that it formerly belonged to the priests of the Oratoire, erected in 1621, and later sold to the French Calvinistic Church. The architecture is of the Renaissance, the building somewhat long and narrow, and, as at Geneva, the pulpit stands midway, against the wall, with seats placed to face it. There were no statues or pictures or angels, no symbol of the cross even, but in the apse, painted in gold—only this part visible, but it was sufficient, "In Jesus Christ, our Savior."

How inspiring to sing with them, "To Thee, O God, Our Praise Ascends," and other "Cantiques and Psalms." Again the preacher wore the black silk gown with white tabs at the neck. His manner was very earnest. I think the preaching on the Continent is generally more didactic and expository than in our own country. The people took a hearty part in the singing, which was led by the great organ and several voices in the loft.

The church was practically crowded. There were many young people, including some men wearing the uniform of the Republic. An Honor Roll in black and gold gave a long list of the boys of the congregation who had laid down their lives for "la belle France."

The Reformed Church is a living church. It is sounding no uncertain note as to its faith and worship. A leaflet was handed out stating the principles of the church, with many Scripture references; also rules for the reception of members and blank form for application.

From this service of true worship, the hour being early and the distance short, the appeal of historic Notre Dame was irresistible. The service was over, the candles out, the gold and crimson of the priest's robes gone, the music silent; but how glorious were the reds and blues, the greens and gold of those wonderful Medieval windows, jewels of the art of that day. How mysteriously grand and religious the groined roofs, the great pillars, the lace-like tracery in stone of the trefoils, the quatrefoils, the circles, the pointed Gothic arches; the dull tones of the carved panels with their Bible stories in wood, the brilliantly painted pictures, the statues of saints, apostles and sages of the past!

It all makes such a subtle appeal to the senses, yes, and to the soul, even though the worshiper of today should not need these aids to piety. To me, a Medieval cathedral, with all its insignia of worship, is much more impressive in its dim religious light, when silence reigns and the heart, without the intervention of any man, can commune alone with its God.

(The last installment next week—London.)

NEW MEMBERS OF THE PUBLICATION COMMITTEE

By R. E. McGill, Secretary

The Publication Committee have pleasure in announcing the election of the following ladies to full membership on the Publication Committee, as directed by the last Assembly:

Mrs. John Bratton, Madison Heights, Va.; Mrs. S. N. Harrell, Tarboro, N. C., and Mrs. P. J. Flippen, Ballsville, Va. These ladies will have a valuable contribution to make as the committee discusses and attempts to solve the weighty and intricate problems committed to it by the Assembly.

Mrs. Bratton is the president of the Virginia Synodical, and is recognized as one of the most versatile workers and leaders in the field of woman's work. She is, by virtue of her office, a member of the Advisory Committee of the Assembly Auxiliary, and is looked upon as one of the wisest counsellors in this group of 16 Synodical presidents. She has been especially interested in the development of young people's activities and will be quite helpful in outlining programs for the 20 or more state conferences that will be held annually.

Mrs. Harrell is a child of the manse and has been quite active in church work all her life. She is a daughter of the late Rev. David Fairley, a man who made a great contribution to the life of our Church. She is president of the Auxiliary of Albemarle Presbytery, and has had a large part in making this one of the liveliest Auxiliaries in the Assembly. She is a trained Sunday School worker and can give counsel out of a rich and fruitful experience.

Mrs. Flippen is known as one of the most efficient all-around workers in the splendid band of leaders in Virginia. She is an expert in getting other people to work and has been especially active in Sunday School and Young People's work. Her present membership is in a country church, where she reorganized the women's work on the Auxiliary basis and organized the Sunday School and the Young People's Society on the Standard of Efficiency basis advocated by our Assembly.

Mrs. Flippen has demonstrated that a country church can operate effectively the plans approved by our highest court and she is also a ready speaker and a graceful writer. Readers of our young people's papers will recall

the interesting and breezy accounts she has written about what the young people of her church are doing.

The Publication Committee counts itself fortunate in adding this trio of consecrated and efficient workers to its membership.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon, Bijou Theatre, Boardwalk, Atlantic City, N. J., Auspices Atlantic City Council of Churches

No. 20—The New World Order

What will be the outcome of the present order of things on earth?

There are three common answers.

Some say Christ will return, and through his personal return there will be a new order of things.

Some say the world will grow steadily better through the present teaching of the Gospel until a blessed new order of things dominates. And then Christ will return for certain re-adjustments.

The commonest belief is that Christ will not return in person. He is said to be coming constantly in finer ideals, a truer humanitarianism, more spiritual conceptions, and so on.

The answer of the Book seems to this: Some day the common crowd will be startled to find the sun's light turning into a shadow. It will be because of the shining of a brighter light athwart the sun light.

There will be a break in the blue overhead, and Jesus will be seen coming back again toward the earth. That brighter light will be the light of his face and person.

When he does come (no one knows when) four events take place. There's a church event, a Jew event, a world event, and a kingdom event.

The church event that word is used for all in every clime and time who have touch of heart with God. That break in the blue overhead will be followed by a break in the green-brown under foot.

Our loved one who have been laid away, having warm touch of heart of God, will rise again. Their spirits, now consciously in the presence of Jesus, will re-enter their bodies, and they will break up the green-brown sod as they rise out of their graves.

Then we who are living in that day and who have that same warm touch of heart, will be conscious of some change making our bodies answer to a new gravity upwards. We will wait courteously that these who have risen may precede us, then we shall be joined with them, caught up into the presence of our Lord Jesus. This, very briefly, is the church event.

The Jew event: the Jews living on the earth at the time will see Jesus coming through the upper blue. Utterly astonished and dumfounded, they will recognize and accept him as their Messiah, through the Holy Spirit touch upon them. Very briefly, this is the Jew event.

The world event: all the rest remain on the earth after the church group is taken away. The Evil One, with all his demon associates, is put out of action. The effect of that is incalculable. There is a new openness of mind toward good and God. Briefly, partially, this the world event.

The kingdom event: there begins on the earth a new order of things. The common laws of life, and in nature, will remain in operation as now. But there will be certain moral changes, blessedly revolutionary, through the Holy Spirit's presence in unusual power.

God's plan for things will have a good try-out. It will be a time of world-wide evangelization, with the changed Jews like a nation of Pauls in spirit, and some of the church group, with their changed bodies helping.

But when will all this be? No one knows. It is impossible to know. But the Book plainly gives a simple clue. Three words tell the story simply and adequately—crises, Christ's coming, kingdom.

All Christian folks pray "thy kingdom come." Some believe it comes through a gradual process, and some through a sharp crisis. The Book lays marked stress on the crisis preceding kingdom.

Five items mark that crisis time. The Jew is re-nationalized again in Palestine, maybe a scraggy minority, whipped back by persecution. There will be a coalition of nations (not all nations) north of the Mediterranean.

There will be a series of armed conflicts north and south at the Mediterranean, between this coalition and another great power or group.

There will be a great king at the head of the coalition, a bad king. Through his leadership, the crisis comes, including war, religious persecution, and all attendant horrors. The center of action will be Palestine and Jerusalem, while all the world will be made aware of what is taking place.

But the Jew is the index-finger, God's index finger. His racial preservation is the puzzle of the historian and philosopher. When the Jew actually re-nationalizes, and

makes a treaty with that coalition king of kings, that's the index-finger pointing.

Then follows a time of armed peace, then suddenly the crisis comes, then the abrupt approach of Christ, and his own caught away; then a very short visitation of judgment, culminating in a terrific siege of Jerusalem. And that abruptly ends with the open visible appearance of Christ, in overwhelming power, on Olivet, with some of His followers. A bit of readjustment and then the blessed new order of things.

The truth of the personal second coming of Christ is a very important, fascinating non-essential. It is non-essential to salvation, saintliness, t o service. But, rightly understood, it is the master-key to the Book of God, and to the present world tangle.

The true Christian attitude is to go one's daily round faithfully, uncompromisingly true in life to the Man who died, in warm practical touch with one's neighbors, and with the inner heart ever keyed to the Spirit's voice.

No. 21—The Present World Outlook

LAY CO-OPERATION IN CHURCH WORK

By Rev. E. P. Davis, D.D.

The principle of co-operation is essential to the production of the best and largest results in every sphere of human thought and activity; to the realization of the highest ideals in life and to the enjoyment of the greatest earthly pleasures. Separation is weakness, limitation; combination is strength, extension. It is the law of divinely constituted society and applies to man in all his social relations. The individual is not the unit of the human race, but the family is. Co-operation is necessary in politics, commerce, letters, war, art, science and religion. The preservation of our lives, liberties and property, for example, does not depend upon one man or department; but upon many men who are associated under the Federal Constitution; and upon the three great departments of the state: the legislative, executive and judicial. Commercial prosperity in hamlet, city, commonwealth and nation depends on co-operative effort. Bacon fancied that he could take an "inventory of all the possessions of the human mind," but the task was too great for any individual; though his immortal sayings are like "jewels, five words long, that on the stretched forefinger of all time, sparkle forever." We do not undervalue the marvelous work of individuals who have started reforms, and founded schools, colleges and universities, or organized churches or become martyrs to science, discovery or religion. John Wesley, it is said, for example, "Was the busiest man in England. He traveled almost constantly, generally on horseback, preaching twice or thrice a day. He formed societies, opened chapels, examined and commissioned preachers, administered discipline raised funds for schools, chapels and charities, prescribed for the sick, superintended schools and orphanages, prepared commentaries and a vast amount of other literature, replied to attacks on Methodism, conducted controversies and carried on a prodigious correspondence. He is believed to have traveled, in the course of his itinerant ministry, more than 250,000 miles, and to have preached more than 40,000 sermons. The number of works he wrote, translated or edited, exceeds 200. The list includes sermons, commentaries, hymns, a Christian library of 50 volumes, and other religious literature, grammars, dictionaries, and other books, political tracts, etc. He is said to have received not less than a hundred thousand dollars for his publications, but he used little of it for himself. His charities were limited only by his means. He died poor. He rose at four in the morning, lived simply and methodically and was never idle, even for a moment, unless by compulsion." He left "as the result of his life work, 135,000 members and 541 itinerant preachers owning the name 'Methodist.'"

But if much can be done by individual effort, more can be done by joint labor, and it is of the last importance that clergy and laity, pastor and people, work together in the interest of the Kingdom of the Lord.

I. It is absolutely necessary to the minister. He can not do all the work without the co-operation of the church. Mr. Moody said that "it was better to put ten men to work than to do the work of ten men." In the Presbyterian Church, such co-operation is solemnly promised on the presentation of the call for a pastor; and when he is installed, the church answers the following questions in the affirmative: "Do you promise to receive the word of truth from his mouth with meekness and love, and to submit to him in the due exercise of discipline? Do you promise to encourage him in his labor, and to assist his efforts for your instruction and spiritual edification?"

The duties of ministers are so varied, onerous and numerous that it is impossible for them to discharge them acceptably and successfully without the efficient aid of their people. The sanctified common sense, business sagacity, rich experience, extensive observation and knowl-

edge of human nature and of the needs of the people, of those who fill the pews, are potent factors in the wisest and best management of the affairs of the visible church.

II. It is absolutely necessary to the laity. When a soul is born again, it has in genuine form all the beautiful graces that constitute Christian character, just as the boy has every physical and intellectual characteristic of the man. But they need development and their harmonious and complete development depends upon activity in proper environments. Many of the best, latent agencies of the church are not used, and much of her culture, intellect, money and strength is either not unreservedly consecrated to God or is turned into other channels. Active, individual, faithful work by the rank and file of the membership is necessary to their spiritual life and growth. The dead tree does not grow.

III. Lay co-operation in church work is expressive of the divine and eternal unity of the invisible church of Christ. There is, there can be, but one true church on earth or in heaven, and all who hold the Head, whatever be their name or denomination, are members of that church. Jesus Christ has but one bride. Christ is the foundation, the church is the superstructure; Christ is the vine, the church the branches; Christ is the Head of the body, the church the members of it. Each part of the building is essential to its perfection; each branch receives its being, beauty and fruitfulness from the vine and every part of the body: the heart, limbs, lungs, muscles, nerves, hands, feet and head is necessary to make the whole. One cannot discharge the functions of another and if all do not do their duty, the entire body suffers. Romans 12:4-8. The principle of division of labor is applicable to the work of the church, as it is in every other work. The minister cannot perform the duties of elders, deacons and members in a well organized church without permitting his own distinctive work of preaching and praying and visiting and ruling to suffer. Nor can the officer or member do the work of the minister. Each has his gifts, graces, duties and sphere of labor. Mark 13:34. Not to do that work given each of us by our sovereign Lord is to become wicked and slothful servants and is to be doomed. It is to deny the Lord that bought out bodies, souls, time, opportunities and persons with His blood and it is to retard the progress of His Church in its divine, redemptive mission.

IV. Every consecrated energy of clergy and laity is imperatively needed at the present time. If we consider the number, strength, organization and experience of the foes of God and man and the Church, the truth of this statement will immediately appear. Among these foes are Romanism, socialism, secularism, infidelity, lust, Mormonism, Christian Science, ignorance, indifferentism and covetousness, which is idolatry. The continued existence of the Church in the presence of such enemies is a continued miracle. But it represents the truth of God and the truth is never finally and utterly overcome.

"The Truth Against the World"

Truth crushed to the earth will rise again.

The eternal years of God are hers;

But error, wounded, writhes with pain,

And dies amidst its worshippers.

At this period in our history we need the cordial co-operation of men and women of courage, initiative, patience, piety and wisdom; men who can read the signs of the times; men who know and love and live the truth; men who value purity more than peace, and men who expect the triumph of righteousness and believe that there are more for us than against us.

V. Hindrances to lay co-operation in church work. There are many that arise from different causes, but we can mention only two of them. (1) Negative Christians. There are many nominal Christians who stand for nothing; there is nothing deep and positive in their convictions, and they give no clear and strong testimony for Christ in their lives. They have the form of godliness, but not its power. Painted fire will not give light and heat. They are parasites on the trees of righteousness. He that is not with Christ is against Him. The useless limb is a burden to the body. The church as a vine greatly needs pruning. John 15:1-6; Judges 5:23. (2) Fault-finders. It has been said that the great majority of people seem to be too busy in finding fault ever to have any time left to devote to actual work. They are the people who can get into the way of others; they can hinder every good work; defeat every good effort. They predict failure and then exert themselves to secure the fulfillment of their own prophecies. Some one aptly asserts that "every congregation is composed of two classes: workers and grumblers; the workers never grumble, and the grumblers never work." We are not only workers together, but co-workers with God, and He will reward every one according to his work. Our works follow us. They and our souls are immortal.

Greenville, S. C.

A man's conversation usually reveals the principles in which he is mostly interested.

THE FIRST SOUTHERN ASSEMBLY

By Rev. Geo. L. Petrie, D.D.

Your Editorial this week on "Southern Presbyterians" profoundly interested me, and quickened my memory by recalling scenes of the distant past. I witnessed the proceedings of the first General Assembly in Augusta, Georgia. Being at that time (1861) a student in Columbia, S. C., I went over to Augusta to see the Assembly and to observe its proceedings. I have ever since rejoiced that I availed myself of this opportunity to see and hear so many of the great men of our church. Your graphic description of some phases of the Assembly is very impressive, and your tribute to some of the great men who were present is most worthily bestowed. What a privilege to have seen, known and heard Thornwell, Palmer, Wilson, Brown, Waddel and others of the immortal and brilliant group.

One scene in the Assembly impressed me very deeply and lastingly. There were many legal questions to be considered in organizing a new body. Fortunately there was a Ruling Elder in the Assembly equal to the emergency. Judge J. G. Shepherd of Fayetteville, N. C. stood in the center of the spacious church, tall, slender, handsome in the prime of life. To him these many legal questions were directed. His answers were so prompt, so clear, so apt, so tense, as to illuminate the subject and to procure a most pleasing impression.

In the providence of God it has been my privilege to number amongst the members of the Charlottesville church, Mrs. Geo. P. McNeill, a daughter of the distinguished Judge Shepherd.

During the years of my life it has been my privilege to see many great assemblies of men, to witness many thrilling scenes, to hear many great orators, to observe many great epoch-making events. Amongst them all the august Assembly was conspicuously great. Is there a record of its membership and of its proceedings?

Charlottesville, Va.

SOUTH CAROLINA SYNOD AND COLUMBIA SEMINARY

An Open Letter to the Editor

By Rev. J. M. Wells, D.D.

I do not feel that either your report of the proceedings of the Synod of South Carolina, or Dr. McPheeters' brief letter gives the public a clear and correct statement of what the Synod really did.

The Board of Directors of the Seminary made the following recommendation to the Synod:

"The Board recommends that the controlling Synods shall empower the Board to survey the territory and locate the Seminary where, in its judgment, based on all the facts, the Seminary can secure a sufficient measure of financial assistance, and where it may render the largest service to the Church.

"The Board shall be further empowered, should this seem to be the wisest step, to negotiate and complete a merger with Union Seminary, Richmond, Virginia, in such way as shall preserve the history of Columbia and shall most efficiently serve the controlling Synods."

This request was referred to the Committee of Synod on Columbia Theological Seminary: The Committee brought in a majority and a minority report.

The majority report, signed by five men, recommended granting only the last part of the request, as to consolidation with Union Seminary.

The minority report, signed by two men, recommended granting the entire request of the Board, viz., to give them power to either move or consolidate. The minority report was adopted.

Dr. McPheeters asked the minority to substitute a paper of his, only granting the Board power to move somewhere within the four present controlling Synods.

This request of Dr. McPheeters' the minority declined to accede to.

What the Synod did was to grant the Board the power it asked for. The Board now has the power, so far as the Synod of South Carolina is concerned, to either move to some other locality, if that seems best; or to consolidate Columbia and Union if that seems best.

The eventide, blest eventide,

Speak not of it as those who say,
With murmuring words, dissatisfied:

"It is the shroud of a dying day."

But, rather, live thy daily part

That thou mayst lift thy head and say

With peace of mind and grateful heart:

"It is the crown of a living day."

Be patient. Keep sweet. Do not fret or worry. Do your best and leave results with God.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

WOMEN MEMBERS OF THE EXECUTIVE COMMITTEE OF HOME MISSIONS

The three women who are now members of the Executive Committee of Home Missions, are:

Mrs. J. T. Lupton, of the First Church, Chattanooga, Tenn.; Mrs. Andrew Bramlett, of the First Church, Columbia, S. C.; Mrs. W. Frank Smith, of the North Avenue Church, Atlanta, Ga.

Mrs. Lupton is very active in the First Church, Chattanooga. She has been particularly interested in Home Missions. During the war days, one of the great camps being located near Chattanooga, she was active in welfare work for the soldiers. Her executive ability was manifested in the tact and skill with which she handled many difficult problems.

Mrs. Bramlett is a member of the First Presbyterian Church, Columbia, S. C., and president of the South Carolina Synodical. She is really one of the outstanding women of her Synodical. She is said to be "conservative in doctrines but progressive in methods."

Mrs. W. Frank Smith is a member of the North Avenue Church, Atlanta, where she is very active in the work of the congregation. She is also active in Presbyterian work, and is Synodical secretary of Assembly's Home Missions which position she has had for some time and filled most acceptably.

S. L. Morris, Executive Secretary.

Mrs. Clark's Letter—Attention is called to the letter sent this week to all local Auxiliaries by Mrs. W. T. Clark, Synodical Secretary of Orphanage Work. This letter is an appeal to the women of the Auxiliary for their co-operation in the Barium Thanksgiving campaign, and was written at the request of the board of regents.

Mrs. Clark's letter is not an appeal for special contributions from the Auxiliary treasuries (each Auxiliary is supposed to give, in addition to the clothing fund, seven and a half percent of the yearly budget to Barium).

The letter is an appeal for:

1. **Publicity**—The women are asked to give notice at all the November meetings of this call to co-operate in the \$100,000 Thanksgiving fund for Barium. They are asked to READ all about Barium that comes to their attention through letters, bulletins, and newspaper notices, and to read it all out aloud to the family circle. They are asked to help see that every home gets a copy of the "Barium Messenger" that will be sent for distribution by November 18th.

2. **Prayer**—At whatever meetings are held, the Auxiliary groups are asked to pray definitely for the success of the Thanksgiving campaign. Without question this is the greatest service the Auxiliaries can render. If we ASK, He will DO.

3. **Giving**—As far as her influence goes, each Auxiliary member is urged to see that her family and her church does its full part in contributing to this cause.

Mrs. W. B. Ramsay,

Secretary of the Board of Regents.

A Card from Mrs. Reid—The many comforting messages and letters sent me by beloved friends in the North Carolina and other Synodicals have touched me deeply. I only wish that I could answer each one personally; as this is not possible, will you not permit me in this way to say how sincerely I thank you.

It is my earnest desire that I may be able to pass on to others the loving Kindness shown me.

Gratefully yours,

Lenoir, N. C.

Mrs. E. F. Reid.

Announcing a Reprint of Programs in Year Book 1923-1924—The fall demand for the Year Book of Programs has been so great that a reprint of each page has been made in separate leaflet form.

These looseleaf programs from the Year Book are now available for both Auxiliary and Circle meetings for the remainder of the church year.

On request one of these leaflets outlining the program will be sent with each monthly package of Auxiliary or Circle literature.

The Woman's Auxiliary,

273-277 Field Building,

St. Louis, Mo.

What Do You Know About China?—Have you friends in China? Have you had the pleasure of meeting some of our gifted and consecrated missionaries who are doing our work in that far-away land? Would you not like to hear from them twice a month, and know how God is blessing their efforts to advance His kingdom in China?

You can receive this information twice each month in the Bi-monthly Bulletin published by the Southern Presbyterian Missions in China. It is printed in Shanghai and is really a delightful "family letter" from our missionaries in China to the Church at home. But unfortunately, it has all too few readers on this side the Pacific! Do you not want to add your name to the list of those who receive this splendid bulletin? It costs only a dollar a year!

You need the bulletin and the Bulletin needs your subscription. We have consented to handle subscriptions through this office. Send your dollar with your name and address, stating it is for the Bi-monthly Bulletin and we will forward it at once to the office in China. You will shortly begin receiving, twice a month, this delightful little magazine. Start now!

The Woman's Auxiliary,

273-277 Field Building,

St. Louis, Mo.

The Work of the Third Annual Conference for Colored Women—Christiansburg Industrial Institute.—Conducted by Woman's Auxiliary of the Synod of Virginia, of the Presbyterian Church, U. S.

Conference Committee: Mrs. H. L. Schmelz, Mrs. Franklin P. Vaughn, Mrs. R. I. Roop.

Prominent among the organizations which are working for the enlightenment and happiness of mankind is the Woman's Auxiliary of the Synod of Virginia. For three years this organization has conducted a conference for Colored Women; the purpose of which is to foster Christian principles, to engender a sympathetic understanding, and to increase the efficiency of colored women in all directions.

The Third Annual Conference for Colored Women of Virginia met June 30-July 7, 1923 at the Christiansburg Industrial Institute, Cambria, Va.

The first hour of instruction was held at the Presbyterian Church (white). The pastor, Rev. Mr. Johnson, talked for a few minutes on world conditions and needs. He then introduced Mr. J. Henry Scattergood, of Philadelphia, who spoke on the war reparations and the Ruhr invasion.

Sunday morning July 1st, we worshipped at the Baptist Church (colored), of which Rev. Mr. Gallop is pastor. The day began with a gentle but steady rain and though the school car was at our service most of the delegates would have been absent this service but for the courtesy of Mrs. Schmelz. She sent several automobiles to convey the entire delegation to the church. Rev. L. S. Downing, Presbyterian, of Roanoke, preached from Paul's second letter to the Corinthians, 12th chapter, 7th verse.

At 8:00 p. m., opening with Bible verses, Mrs. A. E. Long conducted a song and prayer service which was held every evening at the same hour throughout the conference session.

Monday, July 2-9-9:15—Opening exercises were conducted by Rev. Mr. Johnson, of Christiansburg.

9:15-10:00—Miss Carrie H. Sharp, of Petersburg, Va., began her lessons on Practical Nursing and Home Sanitation.

Each day the Bible hour instruction was given by Mrs. Walter Christian, of Richmond. Mrs. Christian reminded us of the outstanding Bible promise, "Seek, ye, first the kingdom of God and all things shall be added unto you."

After a talk on tithing we accepted as an outstanding Bible promise, Malachi 3:10. Mrs. Christian asked all to take as the Conference prayer, that someone from the conference would go as a missionary and carry the Gospel of Christ to heathen nations. Mrs. Schmelz suggested as our conference motto: "I can do all things through Christ which strengtheneth me."

At 11:00-11:45 each day Mrs. Mary E. W. Puryear spoke on "Better Homes and Better Communities." She showed specimens of sewing and rug-making done by girls' clubs of the rural districts of Mecklenburg and Charlotte Counties. She pleaded that a spirit of helpfulness spread through every community, closing with a plea for a more far reaching religious training and moral development of the race.

The time 11:45-12:30 was devoted to Mrs. Ora B. Stokes who spoke on the "Opportunities and Advantages of the American Negro." She told of how God for an all-wise purpose had caused to be transplanted in America a remnant of the Negro race and how having been placed in the best homes they immediately laid aside their fetish worship and accepted the guidance of the true God.

She also mentioned organizations within and without the race for its uplift, and what is to be hoped for from the efforts of Inter-racial Committees.

2:00-3:30—Sewing class was conducted each day by Mrs. A. E. Long, of the institute. Mrs. Long gave some helps and hints on home dress-making and distributed to a grateful class the specimens of their sewing.

In mid-afternoons Quiet Hour was kept during which members of the conference rested completely or spent the time in silent meditation.

4:30-5:30—Play ground demonstrations were given for four days by Miss Ethel Smith, of Richmond.

On Friday at that time Miss Helena Harris of the Richmond Neighborhood Association gave practical demonstrations of the work of the probation and truant officers in the Juvenile and Domestic Relations Courts. A plan was submitted by which the association conducted many other activities for the civic and moral good of the community.

Thursday, during the conference, Mrs. Janie Porter Barret, of Peaks, Va., spoke of her school for wayward girls and the honor system she uses in bringing out their best qualities.

One morning opening exercises were conducted by Rev. Mr. Figg, of the Episcopal Church of Christiansburg. He gave a beautiful interpretation of Paul's discourse on charity. On another morning Rev. Mr. Kahn, of Christiansburg, opened the program.

Wednesday at the opening hour Mrs. Schmelz called the conference roll and each member responded by telling of the church and community work in which she served at home.

Monday evening Mrs. Franklin Page Vaughn gave the history of what the Presbyterian women of the South have done for the religious advancement of the Negro from the earliest years of slavery up to now.

Tuesday evening at 8 o'clock Mr. Joe A. Turner, of Hollins, Va., spoke on the force of character.

Mrs. John Preston McConnell, of East Radford, advised how one should make a strong effort to be useful and efficient. She made a strong appeal for a more thorough religious training of children.

Dr. James H. Dillard and Dr. Roy Flannagan, of Richmond, each took part in the program at one of the periods during the conference.

Independence Day was not without a patriotic note. The dining room of the school was decorated with flags during the day and preceding each meal patriotic airs were sung, led by Mrs. Amanda Rowland, of Lexington, Va., who composed the conference song.

Wednesday evening, through the hospitality of Mrs. R. I. Roop and the teachers of the school a most pleasant conference social was held.

Late Friday afternoon a conference period was held during which Mrs. Schmelz again called the conference roll to which the members responded by relating what they had gained by attendance at the conference and how they would use their new store of knowledge at home.

So with a beautiful charity to all denominations, the Presbyterian Church justifies its creed, for the Westminster Presbyterian Woman's Auxiliary, of Lynchburg sent to the conference a member of a Baptist Church.

Your humble servant,
(Mrs.) Gertrude S. Gough.

The Group Meeting with the Banner Elk Auxiliary—This meeting was held on September 14th, in the Little Rock House by the Road, with Mrs. Miller, our Presbyterian President, and Mrs. L. D. Lowe, our Auxiliary President, presiding.

We had a perfect fall day, a fine attendance of Presbyterian officers, local Auxiliary members, and visitors from nearby communities, and a most inspiring program; so that every one who was privileged to be there thanked God and took courage.

Huge baskets of dahlias from the prize-winning gardens of Banner Elk decorated every table. And as the opening number on the program a wonderful luncheon was served by the entertainment committee, with Mrs. Stinson as chairman. The menu consisted of fried chicken, tomato sandwiches, potato salad, baked corn, hot rolls, tea, coffee, cakes and pies. Everything was delicious, and we all brought our mountain appetites. After luncheon, chairs were arranged in a wide semi-circle, and we assembled for the program, and opened the meeting with a hymn "The Light of the World is Jesus."

Rev. T. W. Clapp, of Plumtree, led the devotional, reading the 90th Psalm, with the "Eternity of God" as his subject. Rev. Mr. Jenkins offered a special prayer for guidance in the afternoon's work.

After the singing of the hymn, "Jesus Calls Us" Mrs. Henry Miller, president of Holston Presbyterian, gave a very interesting outline of plans for the season's work. She stressed the duties of the Cause Secretaries, saying that these are the windows of the Auxiliary, because they let in the light. The Home Mission study book should be finished by November. In January comes the study of Foreign Missions, and the text book "The White Fields of Japan," is made tragically interesting by Japan's present suffering. Mrs. Miller's report of the Women's Conference at Montreal was most helpful.

Following Mrs. Miller, Mrs. W. C. Tate presented her tableful of literature, mentioning several books and leaflets of uncommon interest. Following Mrs. Ingle's report of Foreign Missions in the Auxiliary, Rev. McKoy Franklin, of Crossnore, offered an earnest prayer for Japan in her time of need.

Miss Sue Hall spoke on Assembly's Home Missions; Mrs. Stinson on Spiritual Life; and Miss Margaret Query brought a message of thanks from the Grandfather Orphans' Home for the interest shown in that fine work. Next, Mrs. Lyons, of Crossnore, spoke on Christian Education and Ministerial Relief, Mrs. R. L. Lowe on the work of the local Auxiliary, especially clothing a boy at the Orphans' Home, and Miss Fannie K. Taylor on Abordale Sunday School and the Circle of our Banner Elk Auxiliary which has been organized up there.

Miss Margaret Query made a brief talk on the wonderful spirit and success of the Assembly's Training School at Richmond. Eugenia Stinson, president of our local Christian Endeavor, next presented her report, and Margaret Tufts reported the Junior Christian Endeavor. Mrs. J. H. VonCanon gave a short report of the activities of the Girls' Circle, and Mrs. Catherine Miller, of the High School, reported the Hanging Rock Sunday School.

Mrs. Sloop, of Crossnore, made a brief plea for raising the standard of our church schools and Rev. Mr. Clapp promised to organize a working Auxiliary in this Plumtree Church.

Mrs. L. D. Lowe then outlined the work of the schools established here by our beloved leader, Rev. Edgar Tufts; and Miss Taylor gave the plans and prospects of the new Woodrow Wilson College, which is the fulfillment of Mr. Tufts' last dream for his work.

On the subject of the tremendous importance of improving our church schools, Mrs. Henry Miller and Rev. Mr. Franklin spoke feelingly, Mr. Franklin emphasizing especially the need of adequate self-help opportunities.

At this point, the teachers from the State School arrived, and Misses Addie and Mildred Banner sang very sweetly as a duet, "How Long Must They Wait."

Miss Jane Hall, of Wilmington, was then called upon to explain the Standard of Excellence, about which Auxiliary members have to hear so constantly. She went over each point, making it all much clearer, and various members of the meeting added their word to the discussion. This number ended a program full of good things, so that we all thanked God for the joy He had given us in His service and the new hope and enthusiasm with which to go on.

Rev. Mr. Franklin closed the meeting with prayer.

Then, for a little while, the visitors were shown about the school and the new hospital, and with much regret we said good-bye and separated. But we hope that this is to be a regular yearly event for us at Banner Elk.

Mrs. J. H. VonCanon,
Susan E. Hall.

YOUNG PEOPLE'S DEPARTMENT

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR, COLUMBIA SEMINARY, COLUMBIA, S. C.

Sunday School

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

NOVEMBER 18, 1923

OUR LORD JESUS A MISSIONARY

Matt. 9:35-38; Mark 1:29-39; Luke 8:1-3; 10:1; John 3:16, 17. (Print Matthew 9:35-38; Luke 8:1-3; John 3:16, 17.)

GOLDEN TEXT—"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

SCRIPTURE LESSON

Matthew 9:35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom and healing every sickness and every disease among the people.

36. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few;

38. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

* * * * *
Luke 8:1. And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God; and the twelve were with him;

2. And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils.

3. And Joanna the wife of Chuzas, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

* * * * *
John 3:16. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

SHORTER CATECHISM

Q. 63. Which is the fifth commandment?

A. The fifth commandment is: "Honor thy father and thy mother, that thy days may long upon the land which the Lord thy God giveth thee."

The human missionary of our day is a herald of the cross and goes forth to proclaim to the nations "the redemption that is in Christ Jesus." He expounds the scriptures, explains the plan of salvation and declares who Jesus Christ is, and what He has done and suffered for human redemption. He proclaims the nature of the law, man's condemned condition under it the appalling penalty of sin, the terms of salvation, the deliverance it brings, and the exalted destiny to which it lifts believing humanity. In a far higher sense is Jesus a missionary. He came to accomplish the salvation as well as to publish it. "He came to seek and to save that which was lost." To use His own illustration, "He comes after the lost sheep, that could not save himself, not merely to tell him that he could be saved, but actually to meet all the conditions essential to salvation. He is called Jesus "because He saves His people from their sins." We will attend to Jesus's Ministry. Christ labors sustained by women, God's love and gift. The results of Jesus's death and obedience.

I. Jesus' Ministry

The first part of our lesson relates to Jesus' Galilean Ministry. He went with His apostles through the towns, cities and villages of Galilee to give service to the people. He sought them in the synagogues and wherever they assembled in numbers. He was moved to this by their needy, helpless and scattered condition. His work consisted in healing, preaching and teaching. He healed all kinds of defect and disease among the people. The blind, the deaf, the dumb, the maimed, the halt, the lamed, the diseased and the leprous, all received help and cure. The possessed of demons were rescued and there was no malady that did not yield to His power. He preached the gospel to the guilty and condemned. He declared the terms upon which the most sinful of the human race could be saved from death and sin. He stated that those who accepted Him as Saviour or believed on Him should be saved and secure eternal life. He not only healed and preached salvation but taught the character of God, the sinfulness of man, the Divine promises, and human duty in all relation.

II. Christ's Labors Sustained by Women

III. *Christ's Labors Sustained by Women.* In the second passage furnishing our lesson Lu. 8, 1-3, we are told that "Mary Magdalene, Johanna, Susanna and other women of Galilee ministered unto Jesus of their substance." They met His physical wants and thus aided the advancement of His Kingdom. Christian women do the same in our day, and much more systematically and on a larger scale than in former years. The contributions of women to home and foreign missionary work are larger

in proportion to the means handled than those of most men.

III. God's Love and Gift

III. *God's Love and Gift.* The third part of our lesson, Jno. 3:16-17, calls attention to the source and gift that procure man's salvation. The source is God's love of compassion, God loved "the world" fallen man, not with the love of complacency or delight but of pity. That pity for man's lost estate and threatened ruin, was as vast as the Divine Nature. This pity prompted His Gift. He gave His son, His only begotten son, His well beloved son, His holy Son, to incarnate humiliation, suffering and death, to save man from sin, eternal hell, wrath and eternal woes. It was a matchless love, and an unspeakable gift.

IV. The Results of Jesus' Death and Obedience

IV. *The Results of Jesus' Death and Obedience.* He says "He came to fulfill the Law." This demanded death for the violators, and perfect obediences. Jesus as the substitute for believers "died for us." The just for the unjust. He also obeyed for us perfectly the whole law. When we receive Him as Saviour His death avails for us and we are not condemned to die. When we accept Him according to the gospel plan, His obedience becomes ours and God regards us as just in His sight and entitled to His favor.

Christian Endeavor

By Rev. J. G. Garth, Chairman Synod's Committee of Sabbath Schools and Young People's Work

THANKSGIVING

M., Nov. 19—Thanks for Food: John 6:11.

T., Nov. 20—For Friendships: Philem. 1:25.

W., Nov. 21—For God's Gift: II Cor. 9:15.

T., Nov. 22—For Deliverance: Exod. 13:3-16.

F., Nov. 23—For Harvests: Prov. 3:9, 10.

S., Nov. 24—For Moral Support: Acts 28:15.

Sun., Nov. 25—Topic: What We Thank God for.
Ps. 103:1-22. (Thanksgiving meeting.)

Why thank God at all?
What big cause for gratitude has come to you?
What common things should we thank God for?

Psalms 103 is one of the favorite Psalms, and was written by King David. It takes its place with Psalms 1, 19, 23, 51, and 139, as the Psalms of David that are most popular. David is called the sweet singer of Israel, and of the 150 Psalms in the book of Psalms, he wrote 73. Psalm 103 is a song of Thanksgiving, and expresses in beautiful and poetic language the deep gratitude of David for all God's blessings. Since Thanksgiving Day comes next Thursday, it is appropriate for us to consider this theme.

The Advantages of a Grateful Heart

Since all good gifts come from our heavenly Father, it is our duty to return our thanks to Him for what He has done for us. And if we will engage in this exercise of thanking God, we shall find that it elevates our souls and makes them better. Gratitude prepares the heart to approach God, and appreciates Him and His great works. Let us join with David in this Psalm from our hearts, and call upon our souls to bless His holy name. God appreciates gratitude just as we enjoy being thanked for what we do for our fellowmen.

We Should Thank God for Our Physical Blessings

David reminds his soul that the body in which it dwells has received many blessings from God. The healing of our bodies from disease was due to God's power. It was God who protected us from dangers and harm that might have hurt or killed us. God gave us food, and filled our mouths with good things, that gave us strength to work and play, and renewed us just as the eagle comes out in his new feathers. God has given us many comforts and pleasures that delight and amuse our eyes and ears. Let us thank God for His goodness to our bodies and all their senses.

We Should Thank God for Our Land and Civilization

America is a land of liberty and light. As a nation we are the most blest on earth. Our government is a good one, and gives all equal privileges. Our laws are just, because they are based on God's law. Our officials are men who are led by conscience and the love of their fellowmen. Public opinion is on the side of right and truth. Education is free, and men may give their children the knowledge of books and the advantages of learning. The

church is unhindered, so that all may worship God as they wish. Inventions, comforts, home life, social life, and business are free to follow the best course that leads to happiness. We should thank God for our land.

We Should Thank God for His Mercy and Pardon

Of all the blessings for which we should be grateful, the forgiveness of our sins is the greatest. If we got what we deserve we should be quickly punished for our sins. But God is merciful and gracious, slow to anger and plenteous in mercy. He restrains His anger, and offers to forgive us if we will but repent of our wrongdoing and believe in Jesus. David says, God's mercy is as high as the heavens and wide as the earth. He says the reason God is so merciful is because He knows how weak and sinful we are, and feels sorry for us like a father feels pity for his children.

We Should Thank God for His Everlasting Covenant

God's covenant is God's promise to His children. He promised Jesus our Saviour that He would forgive us, if we would repent and trust in His Son. And God will keep that covenant. He doesn't change His mind. He remembers His promise, and clings to it forever. We poor human beings are very changeable. We are just like grass, that soon withers in the sun. But if we will try to do our part, and remember our promise to obey God's commandments, God will bless us. Let us thank God for His covenant to save us by the blood of Jesus.

We Should Thank God for His Great Power

After expressing his gratitude to God for all the blessings for his body and his soul, David rises to still loftier heights, and views the wonderful exhibitions of God's power and greatness in the heavens, which seem to him like a mighty throne on which God sits and rules the universe as His mighty kingdom. He sees in his mind's eye the powerful angels wheeling in flight amid the heavens, and knows they are God's ministers, and wait upon the Almighty King. He beholds the stars sitting in beauty in the sky, and recalls that they are God's works. He then appeals to the angels and to God's works to join his human soul in praising God, who made him and them, so that there should be one glorious anthem of praise and thanksgiving ascending to the Mighty Maker of them all.

DAVIDSON C. E. TRAINING CLASS WORKING BUSILY

By W. Ernest Milton

The Christian Endeavor Training Class of Davidson College (C. E. T. C. D. C.) reorganized with the opening of the college year, and have been working strenuously since that time, training its members in Christian Endeavor preparatory to sending out deputations. The class is considerably larger than that of last year, there being 43 members now, as compared with 28. Many of the old men are back for work in the class, and 19 new men signified their desire to learn more of Christian Endeavor.

Among the number are several former district presidents, other district officers, two state officers and a C. E. Field Secretary. With their experience as a nucleus and with last year's work as a guide the class will be able to do far better work than in the past. Mr. Lawrence Little, former Field Secretary for Christian Endeavor in Louisiana, is a student at Davidson this year, and is connected with the young people's work of the Methodist Protestant denomination. He has been organizing many new Christian Endeavor societies. The class has elected him as an honorary member, since he is unable to take an active part in the work, but his experience will indirectly be of great benefit to the class.

Mr. Lex Kluttz, Christian Endeavor Field Secretary for Syria and Palestine, and a former South Carolinian, was recently at Davidson, having just returned to this country. He called the class together and asked their assistance in the Golden Rule Sunday Campaign for relief in the Near East, and the members gladly and willingly responded, recognizing this as a means of endeavoring to be Christian in practice.

The class this year is conducted slightly different from that of last year, since there is no leader at its head. Mr. Arnett Gamble, founder of the class, who is at Columbia Seminary this year, was the leader of the class since its advent, but this year the work of the class is under the directorship of a committee of three. Diversified programs feature the meetings, every phase of Christian Endeavor being discussed, and the solution of many problems being worked out.

At the North Carolina Christian Endeavor State Convention, held recently in Greensboro, the class was represented by eight of its members, and the official delegate was given the opportunity to present the class to the con-

BARIUM SPRINGS NOTES

The Home was delighted to have Dr. Walker, for years the superintendent, make a little visit this week. Thursday morning he conducted prayers and made a splendid talk. Dr. Walker is now pastor of a church at Penn Laird, Va.

Miss Edmonia Martin, formerly a teacher here, pleased the children on Wednesday night with an account of her work as a missionary in Brazil.

"Spooks" have been very much in evidence on the campus recently. On Saturday night ghosts and witches congregated at the Lodge to help Miss Foster entertain the seniors.

Charlie Carriker, one of our graduates of last year who is now a student at Davidson College, taught Mr. Johnston's Sunday School class last Sunday.

Among the recent visitors have been Mr. and Mrs. Bishop, Mr. J. A. Love, and Mrs. Milton Tiddy, from Lincolnton. Mrs. Estridge and Mrs. Roderick visited their children. Mrs. Templeton, of Mooresville visited her daughter, Mrs. Ketchie.

Mrs. Ketchie chaperoned three small boys to the circus at Charlotte.

Our Christian Endeavor sent several representatives, and three teachers to Greensboro. They had a most inspiring time.

Mr. Johnston is away a great deal now. We are hoping the Thanksgiving campaign will be a great success.

A NEW STAR SOON TO APPEAR

There is in preparation at Barium Springs a new publication, the Barium Messenger, which is soon to disclose its brilliance to the teeming thousands of Presbyterians in the North Carolina Synod. They may not all know about this; and, fearing the effects, if this sudden deluge of news, views, and editorial gems, catch them unprepared, we are using the friendly columns of the Presbyterian Standard to soften the blows, break the news gently, and to give our prospective readers an opportunity to arrange for at least a day of uninterrupted seclusion for a perusal of this wonderful publication.

This paper will be sent to all the churches. We hope there will be no Presbyterian family in North Carolina without a copy and we would like to whisper to any pessimistic friends of ours to read this first issue carefully. It is good. Also, we are thinking seriously of offering a prize to the person who calls our attention to the greatest number of errors in type-setting, grammar, spelling, logic, and sentiments. Our only condition being that the contestant must locate the errors himself or herself.

Just to show you that this paper is not stingy with its news, we are herewith attaching our Honor Roll for the first two months of the school year for the grades. As any one knows, this is the kind of copy all the newspapers fight for.

Any person desiring an extra copy or copies of the Messenger will be promptly served upon request until the first issue is exhausted.

Honor Roll

First Grade—Aubry Clark, Mary Cable, McDonald Walton, Dorothy Thomas.

Second Grade—Julia Stollenwerck, Mildred Thomas.

Third Grade—Charlie Sears, Jimmie Johnston, Mildred Morrow, Tiny Kirby.

Fifth Grade—Edna McMillan, Harriett Stollenwerck, Abbie Roper.

PERSONAL

Rev. M. B. Lambdin has returned to Washington City from an enjoyable ten-days' trip out into the lecture field.

His first point was at Marietta College, Ohio, where he addressed the student body and pupils of the public schools on the Civilization of Ancient Egypt. Then at Mount Vernon, Ohio, in the Congregational Church, with a Gospel sermon in the morning, and another at night on Jerusalem; a large crowd being present, made up of the local church along with that of the Presbyterians, who had come over, by previous arrangement in a body to make the joint congregation.

vention, telling of its work and its desire to be of assistance to Christian Endeavor Societies in the State. At the same time the class was highly commended for its constructive work by Mr. Frank Wilson, North Carolina Field Secretary for Christian Endeavor, and by Mr. Charles F. Evans, Southern Secretary for Christian Endeavor.

This past week the class sent out two deputations, the first of the year. Much time has been spent in preparing the members for this kind of work, and several other deputations will follow immediately. If a society is not functioning properly, if it has some problem to solve, or if it needs to be revived and enthused, it should send to the Training Class for a deputation. Mr. E. P. O'Connor is chairman of the deputation committee and will be glad to communicate with anyone in regard to this.

Officers of the class are: President, W. W. Purdy; Vice-President, A. H. Hollingsworth; Secretary, A. Y. Bowic; Treasurer, B. U. Ratchford.

Church News

On Monday night, at the same place, he gave an illustrated lecture on Egypt, specializing largely on the recent spectacular discovery of Tut-Ankh-Amen's tomb, in the valley of the tombs of the kings at Thebes; and which he had the rare pleasure and opportunity of visiting and taking snap-shot pictures of its exterior, during his tour abroad during the past winter and spring.

The concluding engagement was at Lake Erie College, Ohio, near Cleveland, with two illustrated lectures on Palestine and Egypt; and two chapel talks, one covering the Egyptian ideas of the future life, as based on "The Book of the Dead."

Mr. Lambdin has other engagements under consideration for a future itinerary, one as far west as Nebraska.

Having been a student of biblical archaeology for more than 30 years, he has compressed the results of his researches into a popular course of four lectures entitled: "Modern Discoveries in Bible Lands."

In an effort to show what the pick and spade of the excavator, and the tireless skill of the decipherer have done in laying bare the long hidden records of the past, in stone and clay, at Nineveh, Babylon, Palestine and Egypt.

Marvelous discoveries that project a flood of light confirmation on the prophetic utterances of the Divine Word, touching the glory and grandeur of the then existing great empires and cites of the historic past; and with their predictions of future destruction, as we see it fulfilled to the letter in the doom of their present ruin and desolation.

NORTH CAROLINA

Fayetteville Presbytery stands adjourned to meet in the First Church, Fayetteville, Tuesday, November 20th, at 1 o'clock p. m. E. L. Siler, S. C.

Charlotte—This is "Father and Son" week all over the nation and the Charlotte churches are celebrating the fact with banquets given by the Brotherhoods with the boys of the congregations as guests. Special programs have been prepared for the occasion.

Second Church, Charlotte—On Tuesday evening, at 8:00 o'clock, Dr. McGeachy will give the second of his lectures on "Church History." The attendance at the first lecture was gratifyingly large. At 7:30 p. m. will be held the business meeting of the Woman's Bible Class in the club room. It will close promptly at 8:00.

The New Presbytery—Rev. E. L. Siler writes as follows: "Since sending you the action of Synod in creating new Presbyteries and changing the bounds of some of the old ones, I find that the line between Fayetteville and the new Presbytery on the east of Orange (in Johnston County) runs between the churches of Oakland and Spence, leaving Spence in Fayetteville Presbytery."

Oxford—As a result of meeting held by the pastor, Rev. F. F. Comerford, 17 members were received on profession of faith into Geneva Church. During same month, October, ten were received into Oxford Church, part by letter and part on profession of faith. These two churches under leadership of Mr. Comerford are taking on new life. Geneva Church expects to erect a new church building in near future. God has done great things for us whereof we are glad. J. M. B.

Clarkton—Rev. Leonard Gill, Synodical evangelist, has just closed a splendid meeting at Clarkton. While it was in the Presbyterian Church it was not confined to that people, for all worked together, and together received a blessing. Some of the most impressive services were the one for women, the one for men only, and the one on the "Home." There were a few more than 20 professions nearly all of whom have already united with the church, and many reconsecrations. A splendid offering was made for the support of Synodical Home Missions. Mr. Gill's meeting and presence with us will long be remembered by the people of Clarkton.

Pollocksville—Rev. Wm. Black, D.D., came to us October 27th and began a series of services that night which continued through the following week closing Sunday November 4th. This was the fourth meeting Dr. Black held in this church; the first time he came to this church was something like 27 years ago. Dr. Black is highly loved and esteemed by all the people of the entire community. The preaching of the Word was persuasive, convincing, and convicting. There were 30 who made profession, ten joined this church, several joined the Baptist, some the Methodists and Episcopal Church. There will be others to unite with this church later. There were 150 who promised to read the Bible every day. Five promised to hold family worship. Mr. Burr was with Dr. Black and conducted the singing, as an appreciation for his faithful and untiring service the church contributed to Mr. Burr \$50.00. Also contributions to Synod's Home Missions amounted to \$109.65.

Greensboro, First Church—From the church bulletin we clip the following:

Our Church School: Last Tuesday night we had a most interesting meeting of all our Sunday School teachers and officers. Reports were made from the

different departments and they are all growing and over-crowded. We are already using the Hut for one department, the Y. W. C. A. for the ladies Bible class, the hall-ways, the pastor's study, the church and choir room for various classes and we will soon have to appeal to nearby neighbors to let us use rooms in their houses on Sunday morning. Last Sunday we had about 800 present on time and we are rapidly approaching our goal of "1,000 by Thanksgiving."

Mr. Ranson, president of the men's Bible class, reported an average attendance of 134. Next Sunday they are starting a "bring one" campaign.

Mr. Barnes reported an attendance of 125 in his class of college girls. This is a splendid number and increasing every Sunday.

From November 18th to 24th a training school for Sunday School teachers will be held in our church. This is under the auspices of all the Presbyterian and Methodist churches in the city, a fine faculty has been engaged and our teachers are all urged to take the course.

Hamlet—The members of the Hamlet Presbyterian Church, as well as the general public, have thoroughly enjoyed a season of Gospel meetings, held in the new Presbyterian Church and conducted by Dr. J. M. Clark, assisted by Rev. W. H. Roth, as song leader.

Preaching each afternoon and evening since Sunday, October 28th, Dr. Clark, with his earnestness and profound sermons from day to day, impressed the people of Hamlet most forcefully of their duties in a religious way.

The series of meetings was a decided success in many ways. Church members were greatly revived and many were brought to see more clearly their obligations as professing Christians, while non-professors were shown the way of life in no uncertain terms.

The co-operation of the other denominations of the city was a most pleasing feature of the meeting.

As a visible result of the meeting, 23 were added to the church membership by examination and certificates, while the entire membership of the church, who attended the meetings, pledged their renewed interest and zeal in the welfare of God's kingdom.

As a further result of the meetings, a noon day prayer meeting has been organized, where men of all faiths can meet and offer their petitions in the middle of the day.

Dr. Clark and Mr. Roth have secured permanent places in the hearts of many of the Hamlet people and their good work here will bear fruit far in the future.

Laurinburg—Dr. J. Ernest Thacker, General Assembly evangelist, concluded a two-weeks' meeting in Laurinburg Presbyterian Church on October 21. There have been many revivals in Laurinburg, but it is the universal opinion of people of all denominations that this was the best and most fruitful meeting that our town has ever enjoyed. For weeks before his arrival, very careful preparation had been made in preaching and prayer. For a week, a hundred or more Christians met daily in prayer for God's blessing upon the meeting. From the very first service, it was evident that the Spirit of God was applying the truth to the hearts of all present with power.

Dr. Thacker preached the Gospel of our Lord Jesus Christ, and sticks to the main point of holding up the Saviour before the eyes of men. Every sermon is a model of compactness, with an unusual amount of biblical doctrine, and countless quotations of scripture. If there is anything sensational about his preaching, it is the entire absence of all professional evangelistic legerdemain and vituperation. He preaches the positive side of the Gospel with convincing, convicting power, and appeals to the highest and noblest in one's nature. People everywhere are hungry for the Gospel, and multitudes crowded to hear him morning and night for 15 days.

Mr. Thos. B. Roddy, leader of singing, and personal worker, is a man of deep spirituality and wins the hearts of young and old from the very first. With the aid of Mrs. Roddy, a splendid accompanist, the music was an inspiration and power in the meeting.

Mrs. Thacker delighted an audience of nearly 700 women and girls with her lecture, The Human Touch, and on Monday night a great crowd heard her splendid and instructive lecture, God's Creation and Christian Science. One hundred and twenty-seven signed cards for church membership and 655 signed reconsecration cards. More than 40 have already united with the Laurinburg Presbyterian Church, and a dozen more have sent for their letters. Also many have united with other churches in the community. May God's richest blessing be upon these servants of his in their great work. C. B. C.

Steele Creek—"Our Fall communion will be held on the fourth Sunday in this month, November 25th. Each night of the preceding week we will have preaching by Rev. J. F. Ligon, pastor of the Tenth Avenue Presbyterian Church, Charlotte. Work now going on on the new Sunday School building will probably interfere with the morning service. But the hours of the service will be announced later. Let us be much in prayer that God will greatly bless this special grace to the good of the whole church.

"The weather has been unusually favorable for building this fall. As a consequence the workmen have gone right up with our new Sunday School building. It begins to look now as if the building will be complete before the holidays. When complete it is going to give us a model church plant, the equal of any that you will find in this part of the state.

"Thanksgiving Day this year comes on the 29th. As usual, we will have our service at 11 o'clock, at the

church. The special offering for the day goes to Barium Springs. The hundreds of little children there are counting on us to make a generous offering for them. Let us show them how much we love them and that we are determined that they shall not be in want. It would be a fine thing for this church to send beforehand the chickens for their Thanksgiving dinner. Let us do it!

Ingathering Day, November 30! This is the day following Thanksgiving. Boys and girls, how about the cotton? We are hoping to have more cotton this year than for many years past. But it depends upon you. Our church originated this blessed custom, and let us keep in the forefront with it. Other churches are now having this day, and they are making a great deal out of it. In our own congregation, one family, each year, gives a bale of cotton on this day. Is this not a real challenge to every family in the congregation to do its best? If you happen not to be raising cotton, remember that a cash offering is just as acceptable. Remember the offering goes direct to the support of Mrs. O. C. Williamson, in Mexico, and to Rev. Mr. Stevens, in China. They are out there carrying the message for us. Let us hold the ropes here at home.

"Mr. Walker reports a most successful meeting held at Philadelphia Church. He was with the pastor, Rev. L. W. Brown, for a week, preaching morning and night daily. During the meeting there were fourteen professions of faith, and a hundred and forty-two reconsecrations. The spiritual life of the whole church was quickened."—From the November Bulletin.

SOUTH CAROLINA

Bishopville—We have a good large men's Bible class. The teacher asked the pastor, on review Sunday, to give a short history of the Presbyterian Church. He read the chapter on that subject from Dr. S. L. Morris' book, "Presbyterianism." It made a most profound impression on the men. Several arose and asked that copies be ordered for them. The teacher, Mr. W. A. Stuckey, generously ordered that copies be presented to each member of the class with his compliments. Our men will understand more perfectly what their church stands for.

APPALACHIA

Hendersonville, N. C., Rev. L. T. Wilds, pastor. On last Sunday 16 new members were received into this church, making a total of 90 during the past eight months.

Johnson City, Tenn—A very important action of the recent session of Holston Presbytery was the authorization of the incorporation of the Lees-McRae Institute, Grace Hospital, Grandfather Orphans' Home, Woodrow Wilson College and, in brief, all the work at Banner Elk, N. C., in the Edgar Tufts Memorial Association, with headquarters at Banner Elk and under the joint ownership and control of the Presbyteries of Concord and Holston. This will surely be welcome news to the host of friends and supporters of this great work, and shall doubtless be acknowledged by all as a just and fitting tribute to the life and labors of one who gave his all for it.
T. J. Hutchison.

GEORGIA

Georgia Christian Endeavor Convention—With 57 out of 63 societies represented in the convention, and 503 registered delegates, the Northeast District of the Georgia Christian Endeavor Union made a new Dixie record for District Conventions, at Elberton, all because of the unusual leadership of its president, G. L. Johnson, and a co-operating set of efficient officers.

"Our Junior Garden," under direction of Miss Nancy Lowe Morton, District Junior Superintendent, and "Four Decades of Christian Endeavor," under direction of Miss Gladys Sheppard, District Intermediate Superintendent, delighted and informed the convention splendidly. Miss Ruth Thompson, Southern Field Secretary of the United Christian Missionary Society, and Southern Secretary Evans were the out-of-state speakers.

The First Presbyterian Society of Athens has 115 points on its denominational chart, and has organized two new societies.

A. L. Johnson has wholly won the hearts of the Endeavorers and as a token of love was presented with a leather portfolio and a gold Eversharp pencil. Mr. Johnson has done a work which is equaled by but few District Presidents in Dixie, and excelled by none. Mr. Johnson is planning to enter school to prepare for the ministry.

The next convention goes to Toccoa Falls. The officers elected were: President, G. L. Johnson, Athens; Vice-President, Charles Harris, Winder; Secretary, Mrs. P. L. Hutchins, Staham; Treasurer, Lamar LaBoon, Athens; Junior Superintendent, Miss Nancy Lowe Morton, Athens; Intermediate Superintendent, Miss Gladys Sheppard Elberton; M. S. P. Superintendent, Miss Agnes McGuire, Athens.

KENTUCKY

West Goshen—The revival meetings at the West Goshen "Rule Memorial" Presbyterian Church in Louisville Presbytery U. S., October 14-22, 1923, for the third successive year proved to be a season of remarkable divine visitation. The meeting was opened by Elder Thomas B. Talbot, of the Kentucky Synod, U. S., superintendent of Home Missions and

Sunday School Work in three Presbyteries, following a very gracious Sunday service conducted by Elder Owen R. Mann, of Louisville, Mr. Talbot, the evangelist, was assisted also by Mr. Brandenburg, of Louisville Seminary, a fellow worker in the Kentucky mountain missions. Very careful spiritual preparation was made for the revival in the home prayer services and the Sunday afternoon meetings during September by Rev. L. V. Rule, of New Albany Presbytery, U. S. A., who has supplied this pulpit for the past two or three years on his spare Sunday afternoons under the care of the Home Mission Committee of Louisville Presbytery, U. S.

There were ten confessions and additions to the church the first three nights of evangelist Talbot's stay. He made the most direct and simple presentation of the Gospel, and in all there were 17 additions to the church besides eight confessions of Christ in the homes of those too far away to attend the revival meeting but who had been embraced in the home prayer services preparatory thereto. Ten children were baptized in one of the preparatory services and ten others were baptized during the revival meeting. There were 25 reconsecrations to Christ on the last Sunday night of the revival.

The conversions in the homes some distance from the church mark the extension of the West Goshen work to every group of isolated families for miles around who have no gospel privileges other than the coming of the Presbyterian pastor to them on horseback over the river hills. Mr. Talbot has visited the field several times during the year to supplement the faithful encouragement given to this work by Rev. A. A. Higgins, chairman of the Home Mission Committee of Louisville, and now a splendid day school is in operation with Miss Monace Wilson, of Scottsburg, Indiana, a consecrated young Christian teacher in charge, who received her preparatory training at Hanover College. The people pay half the expense of this day school and the local county board of education the other half. These children who attend the day school are three and four miles from the regular public school and one can well imagine what this newly established emergency school means to them. Elder C. W. Rule, of the Goshen Presbyterian Church is trustee of the school.

And now comes in a most important and inspiring feature of this entire Home Mission enterprise. The territory and congregation of West Goshen Church embrace a large number of people across the Ohio River within the bounds of New Albany (Indiana) Presbytery, U. S. A., and very helpful assistance to the work has been extended by Rev. F. W. Backermeyer, Synodical Superintendent of Home Missions in Indiana and Rev. W. W. Logan, superintendent of Home Missions for New Albany Presbytery. A student from Louisville Presbytery will be placed on the Owen Creek field across the river in Indiana, the only church for miles around, and the services at Dark Corner School House across from West Goshen will be resumed at once. Rev. L. V. Rule, stated supply of West Goshen Church for the past three years, has also covered the Owen Creek and Dark Corner territory with his faithful wife for more than a year past, ministering in the homes of a totally neglected working class and tenant population. The people of Owen Creek Presbyterian Church have given every assistance possible to the work. Rev. F. W. Backermeyer sent to Rev. L. V. Rule and wife during the past season a most generous supply of clothing, shoes, hats, and other necessities for destitute families on this entire Home Mission field, and the results of this practical Christian kindness are now manifest in the happy bunch of youngsters now in day school and other souls who found God during the recent revival. One entire family thus relieved by Mr. Backermeyer came into the church. Rev. John Rule, founder of the West Goshen Mission and his good wife still live, at 86 and 84 years of age.

TENNESSEE

Memphis—Westminster observed Reformation Day, October 28th, and heard a sermon on Huguenot Influence in America. Descendants of Huguenots were in the audience.

Little Roberta Browne, of Westminster Sunday School, recited the shorter catechism recently, aged seven and one-half years. She is the grand-daughter of Rev. C. T. Thompson, Centerville, Miss.

Evergreen—Rev. J. B. Carpenter, pastor, is preparing for revival services to be led by Rev. L. J. Sherrill, of Covington, Tenn.

First—The auditorium has been made new, and the building generally overhauled. Dr. Williamson, the pastor, has substituted a Bible class for the evening service, and is pleased with the change.

Trenton—Both the morning and the evening services at the First Presbyterian Church on a recent Sunday were devoted to the celebration of the ninety-ninth anniversary of the founding of that church. Good congregations were present and the day was one filled with hallowed memories and inspiring exercises.

Mr. M. H. Holmes read a brief sketch of the history of the church, showing that the organization was effected on October 20, 1833, under the leadership of Rev. Alexander Campbell and was participated in by 11 members, namely: Abner A. Grigsby, Mrs. Margaret Grigsby, John Woodfin, Mrs. Elizabeth Woodfin, Joseph M. Carthel, John H. Crisp, William Bowman, Mary Crisp, James Brown and Miss F. Shaw. Of these, Messrs. Grigsby, Carthel and Crisp were elected elders.

The pastors and supplies of the pulpit previous to the Civil War were: Rev. Messrs. J. F. Sloan, McNutt, John Becton, "Father" Hodges, A. T. Graves, Wm. A. Hall, J. E. Bright and A. S. Campbell. Since 1865 the pastors and supplies have been Rev. J. H.

McNeilly, D.D.; Rev. M. M. Marshall, D.D., Rev. P. D. Stephenson, D.D., Rev. J. T. Rothrock, now of Memphis; Rev. W. T. Palmer, now of Lynchburg, Va.; Rev. T. M. Hunter, now of Beaumont, Texas; Rev. R. L. Benn, now of Uniontown, Ala.; Rev. E. C. Sullivan, now of Ninety Six, S. C.; Rev. E. L. Grau, now of The Dells, Wis.; Rev. W. T. Waller, D.D., now of Centerville, Ala., and the present pastor, Rev. Lynn F. Ross, who is nearing the close of his sixth year in Trenton.

The congregation has occupied three buildings, first a residence rented, which stood on High Street about where the Birmingham store now stands, a small frame church which stood on the same lot, and the brick church at the corner of Fourth and High, erected under the pastorate of Rev. J. T. Rothrock in 1892.

The following have served as ruling elders: A. A. Grigsby, J. H. Carthel, J. M. Crisp, Ben Elder, J. D. McDowell, W. M. McBride, W. O. Kelly, J. C. McLean, J. C. McCulloch, G. B. Blach, R. E. Grizzard, J. D. Hill, J. E. Carthel, W. W. Wade, W. A. Skiles, Wm. W. Herron, Wilson W. Lain, M. M. Neil, W. F. McRee, E. A. Herron, W. L. Wade, M. H. Holmes, S. P. Caldwell, G. W. Farris, C. S. Lane, and B. F. Lemmond. The last nine names constitute the present session of the church.

A picture of Mr. Ben Elder was brought to the service and kept in view of the congregation, and attention was called to the fact that the pulpit Bible now in use was presented to the church by Mrs. Elder after her husband's death.

During the session Sunday morning there was displayed for the first time a beautiful silken banner prepared by Mrs. Jno. S. Cooper, a granddaughter of one of the charter members, and other ladies in the Auxiliary, bearing four stars, one for each of the charter members of this church who has entered the ministry. These are Rev. Sherwood L. Grigsby, Rev. W. M. Anderson, Rev. A. H. Bartholomew and Rev. Algernon Killough. This banner also bears a copy of the old Covenanters Flag under which the Scotch Presbyterians fought for civil and religious liberty.

The music for the day was specially prepared and adapted for the occasion by the choir and was greatly enjoyed. The solo, "The Model Church," was sung by Mrs. S. P. Caldwell and added much to the significance of the occasion, as it carried the congregation back to the olden days.

The pastor spoke briefly at the morning hour on the "Things Behind" and at greater length in the evening service on the "Things Before," showing that the present congregation should be inspired by the example of their fore-bears to attempt greater things in the coming days than these early pioneers would have ever dared to have hoped for. He outlined for the church a program of enlarged activity in the line of soul winning, for large quarters to house the growing Sunday School and social activities of the church, and a larger spirit of service to God and to man for the sake of Jesus Christ the Lord. He insisted there must be faith in God, love for God, and service to God.
S. P. P.

VIRGINIA

Newport News—Nineteen new members were welcomed at the quarterly communion just held in the First Church, eight upon profession and 11 upon certificate, two of whom had come from the Episcopal, two from the Methodist and one from the Disciples Church. Dr. Wellford has always made it a rule never to solicit members from other churches, their advances are, of course, cordially met and many have been welcomed. Four adults and one infant were also baptized.

WEST VIRGINIA

The Presbytery of Winchester met at Gerrardstown, W. Va., on Tuesday, September 4, 1923, at 8 p. m.

There were present 19 ministers and 22 elders. Rev. C. A. Engle was elected moderator, and Rev. J. Hodge Smith, reading clerk.

Rev. F. T. McFaden, D.D., was received from the Presbytery of East Hanover, and arrangements were made for his installation as pastor of the church at Winchester, Va. Also Rev. C. R. Bailey, from the Presbytery of Fayetteville, and arrangements were made for his installation at Romney, W. Va. Rev. A. B. Mann, of the United Brethren Church, applied for membership in the Presbytery, having received a call to the church at Thomas, W. Va. Mr. Mann is a native of Scotland and raised a Presbyterian, and his examination was entirely satisfactory, but, not having had an opportunity to secure a certificate of dismission from the United Brethren Conference, his reception was deferred until an adjourned meeting to be held at Thomas on October 28. Mr. Ben Reed, a recent graduate of Union Seminary, Richmond, Va., was licensed to preach. He accepted a call to the church at Burlington, W. Va., and a commission was appointed to ordain and install him there.

The pastoral relations between Rev. R. A. Dawson and the Berkeley Springs and Duckwall Churches was dissolved at his request, and he was granted permission to labor outside the bounds of Presbytery until the spring meeting.

Popular meetings in the interests of Foreign and Home Missions were held in connection with the reports of those committees, and Presbytery heard an address from Dr. Warren H. Stuart on the work in China.

Rev. G. G. Sydnor, D.D., preached the Presbyterian sermon on the subject of Family Religion.

The next stated meeting will be held in the Cedar Cliff Church on Tuesday, April 15, 1924, at 8 p. m.
J. A. McM., S. C.



Queens College — On Friday evening Dr. W. H. Frazer will speak at the Father and Son banquet to be held at the First Presbyterian Church in Durham, and on the following Sunday he will preach the morning sermon.

On last Friday morning at chapel Dr. Frazer spoke to the student body on the significance of Armistice Day taking the place of Dr. Gilbert Glass, superintendent of Sunday Schools and Young People's Work of the Presbyterian Church. Dr. Glass was to have come from Richmond to address the students but was prevented by illness.

The Domestic Science Practice House recently completed has been artistically furnished throughout and a number of students have moved in to begin their practice work. Miss Florence Gahr assistant in the home economics department is in charge of the practice house.

Flora Macdonald College—The New York branch of the General Alumnae Association is planning to give a luncheon early in December at which it is hoped to have the college represented. Arrangements for the luncheon are in the hands of Miss Lucy L. Finley, '08-'13.

The Flora Macdonald College Calendar is now being made up and will be ready for distribution about November 20th. The General Alumnae Association in co-operation with the college "Y" will have charge of the sale this year. The calendar will have a new and attractive cover design—will carry new cuts of the campus and buildings and will have a special page devoted to Scotch Day with accompanying photographs. Orders for the calendars should be sent either to Miss Berta Coxe, Red Springs or to Miss Madge Hardaway, care the "Y," Red Springs. The calendars will sell for 50 cents and the proceeds will go to the College Beautiful Fund now being raised by the alumnae.

The Raleigh branch, one of the most active of the 43 associations, met with Miss Janie Blue last week to plan for the work of the year.

Columbia Theological Seminary—We have had as our guest during the week, two of our returned missionaries, Rev. J. N. Montgomery, of Hwianfu, China, and Rev. W. C. McLaughlin, of Haichow.

Mr. Montgomery delivered a very interesting address at the chapel here on Friday. Mr. McLaughlin is enroute to fill a number of engagements in Charleston Presbytery.

Dr. John M. Wells preached the annual sermon before the Christian Endeavor Society of North Carolina, at Greensboro, on October 28th.

Dr. Melton Clark has transferred his membership from Charleston Presbytery to Suwanee Presbytery of the Synod of Florida.

Dr. James B. Green filled the pulpit at Sumter, S. C., on October 28th.

The students naturally feel deeply concerned over the agitation of removal of the seminary. However, they are exercising a great deal of caution in expressing their opinions, and are continuing their work without demoralization.

Mr. S. W. Dendy has charge of the Young People's Work at the First Church, Gastonia, N. C. Mr. A. F. Doty has charge of the Ora Street Church, Asheville. Mr. W. K. Blake preaches in Douglas, Ga. Mr. W. C. Copeland, Ridgeway, S. C., Mr. E. A. Dillard, at Bamberg and Denmark; Mr. H. N. Alexander, Liberty Hill and Heath Springs.

Union Theological Seminary—Interest in athletic work among the students has been revived and increased. The large athletic grounds in Westwood furnish ample room for several kinds of sport at the same time. Under the capable leadership of Mr. Dwight Chalmers more students than ever before are participating in the games.

Union Theological Seminary was represented in the Middle Atlantic Intercollegiate Tennis Tournament held in Richmond, Va., just after the seminary closed in May. There were four students entered who made a creditable showing in both singles and doubles.

The doubles championship was won by Messrs. Edgar A. Woods and T. H. Spence, both members of the Senior class. They have each received a handsome loving cup engraved as follows:

Middle Atlantic
Intercollegiate Doubles

1923

Won by

Spence and Woods

Union Theological Seminary

November 7th is always observed at Union Seminary as Schaufler Day, that being the anniversary of the birth of Rev. A. F. Schaufler, D.D., who was so greatly esteemed and beloved in the seminary community, and through whose good offices the institution secured from Mrs. Kennedy the donation of approximately \$160,000 for the erection of the model building for the use of the Sunday School department of the seminary's work; and, in view of these relations to the work of the institution, the seminary asked and obtained Mrs. Kennedy's permission to name the building for Dr. Schaufler.

At the chapel service in Schaufler Hall last Wednesday morning Dr. Schaufler's life and work was reviewed and the students were informed of his fruitful activities on various lines and especially of the great service which he rendered to our seminary and the Church by his two sets of lectures here on Sunday School Work and by his helping us to secure this splendid outfit for the department of Religious Education.

The following item appeared in Progress, the organ of the Ginter Park Sunday School, which also makes use of Schaufler Hall:

"Only those who are attending can fully appreciate the rare privilege we officers and teachers are enjoying in the Teacher Training Class now being conducted by Rev. Taliaferro Thompson, D.D., at Schaufler Hall each Wednesday night. Every minute is packed with solid work and enjoyment, for it is work well planned and well executed, resulting in a genuinely good time. We are studying "The Teacher," by Weigle. It is not too late to join, if you hurry, and you will never regret it. There are no fees or dues or other costs except a book at 20 cents. If you want to be a better, more intelligent and efficient teacher, drop in next Wednesday night at 6:30. After you have been once you will not need to be invited again; you won't be able to stay away."

Rev. H. W. Myers, D.D., of Kobe, Japan, was the speaker to the Society of Missionary Inquiry at its monthly public meeting last week.

W. R. M.

Mitchell College—One of the most enjoyable social affairs ever given by the Young Women's Christian Association was the Halloween party of Monday evening, October 29th.

The halls and college parlors were decorated with branches of autumn leaves, pumpkin lanterns, jack-o-lanterns, black cats, weird witches, and the Halloween colors of yellow and black. Attractive booths were arranged and from these refreshments were served, or guests might learn of what the future held in store for them.

The entertainment for the evening was furnished by the various classes. Each class gave a special stunt and in this way helped to make the evening such a happy one that it will long be remembered by every one present.

The classes in Physical Education are now busy practicing for field day, which they hope to have at an early date.

Miss Edmonia Martin, one of our missionaries, who has charge of a school in Garanhuns, Brazil, recently spent a few days at the college and made several very interesting and helpful talks to the students.

Greenbrier College—A special meeting of the Y. W. C. A. was called Sunday evening by the president, Miss Mattie McCoy, in honor of Dr. John I. Armstrong, former president of Lewisburg Seminary, who gave a most interesting talk.

The social committee of the Y. W. C. A. gave a Halloween party in recreation hall on Saturday night. Miss Jane Butterfield, chairman, had as co-workers Miss Mabel Smith for decoration, Miss Dorothy Upchurch for refreshments and Miss Fannie Helmick for entertainment. The feature of the fete was the group of side shows presided over by Misses Powell, Sluder, Weldon and Good. Prizes were awarded for the best costume dancers. The former was won by Miss Martha Powell, the latter by Miss Dorothy Upchurch.

The Greenbrier College faculty gave a delightful Halloween dinner to the student body in the dining room on Monday evening. All the tables were gayly decorated in orange; tiny pumpkins lighted up the happy faces of the girls and teachers. The girls at different tables vied with each other in singing and lauding the faculty. An effective finishing touch was given by sweet, low taps, sung to the faculty by the girls at the Dean's table.

Miss Kagey and Miss Eans, of the Greenbrier faculty spent this week-end at Weyer's Cave, Va., and attended the G. M. S.-S. M. A. football game at Staunton.

All the students and the faculty are very much interested in the Book Drive which is on in the college. The young people have pledged \$400 for these books for the college library.

The Masquerader Dramatic Club held its weekly meeting Thursday afternoon and each girl gave an individual pantomime.

REMEMBER TO SPECIFY "FOR MONTREAT"

By Rev. R. C. Anderson, D.D.

Everyone who desires to donate anything to the cause of Montreat, which is on the Assembly's Equipment Budget for \$200,000, will please remember to specify "For Montreat" in their donations to the Equipment Fund in the campaign which is now being made. This should be done in gifts through those who are now canvassing the Church for the Equipment Fund, and it should be specially remembered in the first Sunday in December when offerings are to be made for the Assembly's Equipment Fund. Montreat was included in the Assembly's Equipment Budget as much as Home Missions, Foreign Missions or any other Assembly's causes, and the Montreat Management, to save any possible embarrassment to gifts for other causes, consented to receive only the funds specified "For Montreat."

In reading the notices in the Church papers in reference to the Equipment Fund, it is not mentioned that Montreat is included in this Equipment Budget, as well as the other causes, now being pressed.

Montreat is doing a wonderful work for the Church, is really the cause of all the causes, and is in the most urgent need for larger and better accommodations for the thousands who wish to attend the Assembly's conferences. Do not forget in your offering to specify "For Montreat."

News of the Week

At the Inter-Racial Conference at Columbia, S. C., a resolution was passed looking toward a campaign in the Legislature to secure support for the Fairwold school. It is understood that the negroes have already subscribed \$30,000 towards the work being done by the institution.

York county's recent \$2,000,000 bond election for hard surfacing roads, which on the face of the returns carried by a majority of 332, but which was contested on the ground of gross irregularities, was declared valid and the complaint dismissed by the York permanent highway commission, sitting as a board of canvassers.

With full military honors the body of Private George Dilboy, of Massachusetts, who has been recognized by the war department as "one of the outstanding heroes of the world war," was buried November 12th at Arlington cemetery. Army officers and former comrades of the lad who posthumously was awarded the congressional medal of honor, joined in paying tribute to his memory.

Premier Poincare in his Sunday addresses reaffirmed the French government's unshakable determination not to accept any reduction whatsoever in the German debt of 132,000,000,000 gold marks, as fixed by the London conference in 1921.

The signal honor paid to Ambassador George Harvey when he departed from Southampton, Saturday, was the greatest tribute to an American since the day when British warships sailed for the United States with the body of Whitelaw Reid.

Philip E. Fox, publicity man for the Ku Klux Klan, shot and killed W. S. Voburn, Atlanta attorney, and counsel for the faction fighting Imperial Wizard H. W. Evans and other officials of the order. Fox is held at police headquarters without bond under a charge of murder.

Both production and marketing methods must be revised if there is to be an adequate solution of the wheat problem, in the opinion of war finance corporation investigators who recently toured the wheat growing areas at the request of President Coolidge.

More than 3,000 would-be immigrants, including 1,300 who came on the Leviathan, which arrived from England, face deportation, it was announced by Commissioner of Immigration Curran, who said yearly quotas of several of the countries had been exhausted.

The executive committee of the N. C. University trustees by a unanimous vote offered the deanship of the university law school at Associate Justice W. P. Stacy.

Only 23 of the 308 cotton mill customers of the Southern Power Company have aligned themselves in opposition to the company's petition for rate increases, according to the records of the corporation commission. On the other hand, 23 cotton mill customers have been recorded as openly approving the rate increases petitioned for.

The beautiful granite marker, erected on the spot where Gen. Joseph E. Johnston surrendered to Gen. William T. Sherman, through the generosity of Samuel Tate Morgan, owner of the property, was unveiled at Bennet Place.

Participated in by Protestants, Catholics and Jews, a church census of Charlotte, N. C., will be taken Friday afternoon, November 23rd. J. Shreve Durham, of Chicago, international superintendent of home visitation, as the work is known, is in the city to direct the work.

Disorder in the American army cemeteries in France is due neither to neglect nor carelessness but rather to the work of removing to America nearly two-thirds of the bodies buried there.

President Harding forced the resignation of Charles R. Forbes as director of the veterans' bureau for insubordination in connection with the sale of government property at Perryville, Md., the senate veterans' committee was told by Brig. Gen. Charles E. Sawyer, personal friend and physician of the late President.

Charlotte, N. C., in October had an increase in post-office receipts of \$6,381.89, or 13.25 per cent over the same month in 1922. The actual figures show that last month the receipts amounted to \$54,553.89, and the same month one year ago \$48,172.

CHILDREN

TEACHER IS FINE

Dear Standard:
I am a little girl of nine years old. I go to school and am in the fourth grade. I am very fond of going to school. I like my teacher just fine. She is Miss Goulphin, of Holly Hill, S. C. My best friend has Scarlet Fever now and I am very lonely without her. Please publish my letter, I want to surprise my mother and father.

Your little friend,
Frances O'Brien.

Rockingham, N. C.

HELPS WITH DISHES

Dear Standard:
I am a little girl eight years of age. I am in the fourth grade. I will be nine Nov. 7, so that is not far off. I like my teacher very well. I live in the house with her. I help mother wash dishes. I take music under Miss Bertha Bostic. You send mother the Standard and I read it, and then send it to the church to be given out.

Your friend,
Mary Virginia Lefler.

Shelby, N. C.

NAMED HIM FELIX

Dear Standard:
I am a boy seven years old and am in the second grade. Miss Blanche Monroe is my teacher. I like to go to Sunday School, mama is my teacher. I have one brother. Santa Claus brought us a white Collie pup. We named him Felix. I went to the Sandhill Fair at Pinehurst last week and saw the automobile races, and the auto polo games. My brother belongs to the pig club, he carried his pig to the fair and won third prize. I heard the governor and Lochie speak.

Your little friend,
Allan MacDonald.

West End, N. C.

UNCLE SAM'S RED CHILDREN

Dear Standard:
Last spring I wrote your little readers that I wanted to tell them about my trip to Europe and our Overland Car which took us from Washington to Hoboken, then from Antwerp in Belgium, all over Europe; finally Daddy sold her in Paris and she was bought to use for a street-jitney. But my story was started and got so long there was so much to tell. Mother said you would not publish it. Now I am way out in the Indian country so I can tell you about some real live Indians. You know until a few years ago this state was Indian lands, but lots of men moved out here and found oil wells and made lots of money, so Uncle Sam made it a sure enough state, and said now go and rule your lands and don't bother me. I'll move the Indians over to Anadarko and look after them there!

We see every day big, fat ugly old squaws with their curious dress and big shawls. Some times with their babies in a papoose riding in a Ford car. Does it not seem funny that the Indians still living like they did when Columbus came over here, are now riding in automobiles. The big men own oil lands too and have lots of money. They dress much better now, but the squaws do not change much.

The Indian men wear long hair with red and blue wool chaps plaited in so as to make a very long pig tail, because this shows he is some heap big chief. They wear great big black hats and are such great big men with hook bone faces. Women wear lots of beads and jewelry. They love it. But Saturday afternoon we go in town to see all the Indians come in from their ranches. Some have cotton to sell; some have hay; others have cattle, for you know Uncle Sam told the In-

dians they must get busy and make farmers like white man and stop raising just cattle and letting their cattle wander all about over the white man's ranches, because the Indians said "White man take my land. I tear down fence and take the grass and get fat cattle all same big Indian Chief." They call our President "The Great Father," and think it not right the Great Father take all land away from poor Indian and give to white man. What do you think, little boys and girls?

We live now for a few months at this big Army Post, where is a big school to teach soldiers how to shoot cannon and Big Berthas like Germans tried to shoot up Paris with and officers have to learn to command and order these big gun companies to place their cannons, how to shoot, how far to range for shooting, way over on other side of hills. Where they can't even see, the officers have glasses which show miles and miles and they can tell how to set guns.

Indians live all around us here and bring such lovely shawls and rugs, also sweet grass and bead baskets around for sale. Now their children go to Government schools and all children under sixteen are dressing like other children. They are very ugly though, because they have big wide dish pan faces. The teachers say they are not so bright in school books because they do not inherit book intelligence, but only cattle raising and stealing like their fathers and twenty-five grandfathers did.

Mother is looking for a nice young Indian girl to train as a house maid and take her back home, as every one says they are honest in the house and think they must steal only cattle from next door ranchers.

They all wear white man's shoes now, some have big automobiles, Cadillacs and Hudsons, but they still dress just like old Indians.

I am afraid now of the waste basket and my North Carolina relatives will never know I wrote at all. They write so often and ask me when my next letter is coming. I will have to make a whole page story of my trip to Europe and what our Overland car said when we sold her.

Your little friend,
Eleanore Williams.

Fort Sill, Oklahoma.

THE LITTLE GIRL WITH THE CROOKED BACK

Inez whimpered when she came in sight of the new school house, and clasped her mother's fingers tightly. She dreaded facing a room of strange children. The boys and girls in the other school had made fun of her crooked back. Of course these boys and girls would do the same. Inez cried softly to herself.

But no one stared at her, as she passed through the playground, and the teacher in the second-grade room was sweet and kind.

A little girl with heavy brown curls hung up her hat for her. Another girl showed her where the bubbler was, and how to turn the knob so as to get a good drink of water.

At recess Inez had usually sat alone in her seat, but today Rose and Ethel—she had heard the teacher call their names—helped her down the steps and chose her to be the first one to throw the bean bags. At noon Ethel held her coat for her, while Phylis, a little red headed girl, tied her shoestring, which had become loosened.

And instead of walking home alone, hippity-hop, hippity-hop, five or six girls came along with her, and they walked slowly, so that Inez didn't get out of breath once.

"O mother, I love school!" shouted the little girl with the crooked back.

"I thought you didn't like to go to school dear?" asked Aunt Anne.

The little girl with the crooked back

looked up from a large piece of bread and butter.

"Every girl in the school was kind to me," she smiled, "and Ethel and Rose say they are going to call for me every morning. "Oh yes; I love school!"

And the happy little girl with the crooked back took another bite of the bread and butter.—Selected.

AT THE FOOT OF THE RAINBOW

Betty sat on the porch steps frowning and looking gloomy when all of a sudden her cousin Billy jumped over the low hedge that separated the two lawns and shouted, "Can't guess what I have."

His eyes were shining, and his cheeks were red.

"Is it something very nice?" asked Betty.

He opened his hand and there on his palm lay a beautiful little gold piece.

"Oh, Billy," cried Betty, "where did you get it? What are you going to do with it? But I know, of course."

"Well," said Billy importantly, as he seated himself on the step beside Betty and let her hold the shining piece in her hand, "I've been working two weeks for it. You know we felt so bad because every one else was going to give grandpa and grandma such nice present for their golden wedding, and we couldn't make things like cake and broidery, that I just thought and thought how I could earn some money to buy something. I heard Mr. Warner tell father he was going to be gone for two weeks, and he'd have to get a boy to run errands for his wife because her baby is so little that she can't go out very much. I asked him how I would do, and he laughed and asked me how much I thought I was worth. I said whatever he thought.

"So I went to work. Today he came home and asked me what I was going to buy with the money I earned. When I told him what I wanted it for he said, 'If that's the case, I guess nothing but gold will do,' and he gave me this. I'm going to give it instead of buying something, because I earned it all by myself."

"Oh, that's a lovely present," said Betty with a little sigh. "Now I'm the only one that can't give anything. Little girls can't earn money, and I'm too little to make a gold cake like sister, and I can't embroider a gold cushion like mother, and—"

and"—Betty was about to cry. Billy looked sober. Betty was his dum, and he wanted her to be happy. Grandmother always made nice birthday cakes for Betty and him and kept a cooky jar for them and it was so good to give her a present on her golden wedding anniversary.

"You're going to give her a gold thimble," said Billy.

"Yes, but mother bought that for me," said Betty, and she wiped away her tears. "I want to give something of my very own."

Billy wrinkled up his brow trying to think of some plan. "We can think of something, I guess, so don't worry," he said as he got up. "Oh, look, Betty! There's a rainbow in that cloud," he cried, "and that's a sign of hope, they say."

Betty glanced up at the beautiful colors and smiled. Then with a cry she jumped up. "Why, Billy don't you know there's a pot of gold at the foot of the rainbow? Look; it goes down right behind that little hill in the meadow. Let's go and get it." She seized Billy's hand, and away they went. Billy was older than Betty and not at all sure that rainbows led to pots of gold, but he ran along just the same.

"Maybe it won't be there," he said. "It's never there after the rainbow's gone, and it's fading."

"Hurry, Billy," cried Betty, almost out of breath. "We must get there before it fades."

They ran stumbling over the field, but

the more they ran the farther from them the rainbow seemed to move.

"We shall never get it," gasped Betty.

"Other side of the hill," answered Billy.

They reached the hilltop just as the rainbow faded away, but Betty shouted for joy, for down below them there lay a patch of bright gold. They almost rolled down the hill in their excitement to get there quickly.

Suddenly Billy sopped short and called to Betty, "Sop, stop, Betty; it's only goldenrod!"

Betty didn't stop until she reached the flowers. She couldn't believe that it was not real gold. When she saw that Billy was right she just sat down in the midst of the flowers and cried hard.

Billy tried to comfort her, but she was so disappointed that she cried harder than ever.

Suddenly Billy had a happy thought. "Why, Betty, you're going to be the flower girl at the golden wedding, and these are golden flowers; so why can't you use them in your basket?"

Betty stared at him for a moment and then clapped her hands. "Oh, Billy, the very thing!" she cried delightedly. "Why, I heard mother say yesterday that grandmother wanted a great deal of goldenrod because she likes it better than any other yellow flower. And mother said, 'But we can't have that; it's too early for it. We've looked everywhere.' Now we can have plenty of it."

At the golden wedding when grandmother asked who got the goldenrod Billy spoke up and said, "Betty did, grandmother. She found it at the foot of the rainbow." Then he told the story.

Grandmother kissed Betty and said, "That's the loveliest thing I received, for it is just like the goldenrod that bloomed on your grandfather's farm when we were married fifty years ago today."—*Leonora H. Watts, in The Youth's Companion.*

THE MAN IN THE MOON

Do you know the Man in the Moon, my dear,

Who comes when the daylight dies?
At twilight time, if the sky is clear,
Just as the sandman is drawing near,
Over the treetops he'll peep and peer,
Looking for Shiny Eyes.

His silver bowl with the foam piled high
And his wonderful pipe he brings,
And then how the golden bubbles fly
Hither and yon all over the sky!

I never saw such a sight, not I,
As the gay little twinkling things,
Then the Moon Man lowers to Shiny
Eyes

A ladder of silver strings,
And he lists no more to my lullabies
But climbs and climbs to the far-off skies
Where the golden bubbles like fireflies
Float on their glittering wings.

And nobody knows where Shiny Eyes
goes,
And he never comes back all night;
But just as the morning is touched with
roses

With a smile his beautiful eyes unclose,
And he looks so happy I must suppose
That the Man in the Moon's all right.

—*Pauline Francis Camp.*

A CHINESE SCHOOL

The little boys in Chinese schools
Have very odd and curious rules.
To us it hardly would seem right
To turn our backs when we recite.
And fancy what a din and noise
A school-room full of little boys
All studying out loud would make!
Oh, the teacher's ears must ache!
Then, too, how queer their books must be
Written from back to front, you see,
All up and down the page, instead
Of straight across, as ours are read!
How strange to use a paint-brush, too,
And not a pen, as we all do!
They'd think us dunces there, I fear,
Our lessons are so different here.

—Rose Mills.

Marriages and Deaths

MARRIED

Riggs-Palmer—In the Presbyterian Church, of Abingdon, Va., by Rev. W. M. Walsh, on October 17th, Mr. Barney Riggs, of Gary, W. Va., and Miss Freda Pierce Pruner, of Abingdon.

McIntosh-Council—At the home of the bride's mother, Parkton, N. C., Miss Ruby Council and Mr. Henry McIntosh, by Dr. V. S. Smith, October 10th.

Alexander-Brantly—At the home of the bride, Mooresville, N. C., October 24, 1923, by Rev. R. A. White, D.D., Mr. James Coyt Alexander and Miss Elsie Brantly.

McKeown - Howey — Dr. Edward Walkup Howey, of Waxhaw, N. C., and Miss Laura Jane McKeown, of Stanley, N. C., were married October 17, 1923, at the home of the bride, by Rev. F. A. Drennan.

Bostian-Henderson—On October 20, 1923, at the home of Mr. and Mrs. N. L. Henderson, Raeford, N. C., Mr. John Clyde Bostian, of Albemarle, N. C., and Miss Annie Lee Henderson, of Raeford, N. C., Rev. W. C. Brown, officiating.

McHugh-Smith — By Rev. Robert Adams, pastor of the bride, at the Presbyterian Church, Pendleton, S. C., October 20, 1923, Mr. Matthew Lee McHugh, of Clemson College, S. C., and Miss Alice Dendy Smith, of Pendleton, S. C.

DIED

Frye—At her home in Abingdon, Va., on August 17th, at an advanced age, Mrs. B. F. Frye. She was an earnest Christian, a member of the Presbyterian Church for many years, a devoted wife and mother. Her patience and cheerfulness, in the midst of affliction, was an inspiration to all.

Clapp—Near Abingdon, Va., on October 23d, Mr. T. M. Clapp, in his 83d year. For many years he had been an elder of the Presbyterian Church, and superintendent of a mission Sunday School—a man who walked with God. His wife and six children survive, one of whom is Rev. Walton Clapp, of Plumtree, N. C.

Kerr—On October 11th, 1923, Mrs. Sudie Hubbard Kerr was called to her heavenly reward. She was a faithful member of the Presbyterian Church, Clinton, N. C. She will be missed in the Sunday School, the Woman's Auxiliary, and in all the work of the church.

MRS. SUE LEWIS HUNT

Mrs. Sue Lewis Hunt fell asleep in Jesus, July 1, 1923. Her death was more of a transition than death, for she retired in her usual health the night of June 30th, and was found dead the following morning. "And Enoch walked with God: and he was not; for God took him."

Her husband, Capt. J. M. B. Hunt, preceded her on this journey by some five years. Their home was known far and wide for its splendid hospitality. Few people ever visited in their community without being entertained in the home of Capt. and Mrs. Hunt; and no minister ever preached in this part of Vance County without spending a night under this hospitable roof. They were "not forgetful to entertain

strangers," they were "given to hospitality."

Mrs. Hunt was Miss Sue Lewis before her marriage. Born in her ancestral home, "Idlewild," December 13, 1855, she died in her 68th year. She was happily married to Capt. J. M. B. Hunt in 1894. At the age of 20 she united with Nutbush Church. For many years she taught in the Sabbath School. She was one of the leading spirits in the Ladies' Aid Society. Thoughtful and sympathetic in the home; faithful to her church; devoted to her Master; and generous to a fault to anyone in need; she has left to her many friends and relatives an example of a useful and well-spent life. Two near relatives grieve because of her absence: her brother, Mr. Edwin Lewis; and her nephew by blood and step-son by marriage, Mr. Joseph Hunt.

"Servant of God, well done!

Rest from thy loved employ

The battle fought, the victory won,

Enter thy Master's joy."

Harold Shields.

Norfolk, Va.

GEORGE BURDER CONOLY

George Burder Conoly was born in Robeson County, N. C., October 23, 1932, and died at his home in Red Springs, N. C., July 24, 1923, at the age of 90 years, nine months and one day. His great age can be better appreciated when we recall that he was born in the days when Andrew Jackson was President and that his life extended into the terms of 22 of our 29 Presidents. He was five years old when Morse invented the telegraph, a lad of 13 when petroleum was first discovered, and Elias Howe invented the sewing machine. He was 14 at the outbreak of the Mexican War. In the Civil War he was a member of the Home Guards and while on duty in Wilmington helping to obtain salt for the homefolks, he was stricken with yellow fever and would have died no doubt as hundred of others did, had it not been for the constant, faithful care of his young wife when all others were afraid to come near his bed. His life was spared for full three score years after that, but he bore the mark of the awful scourge to the grave.

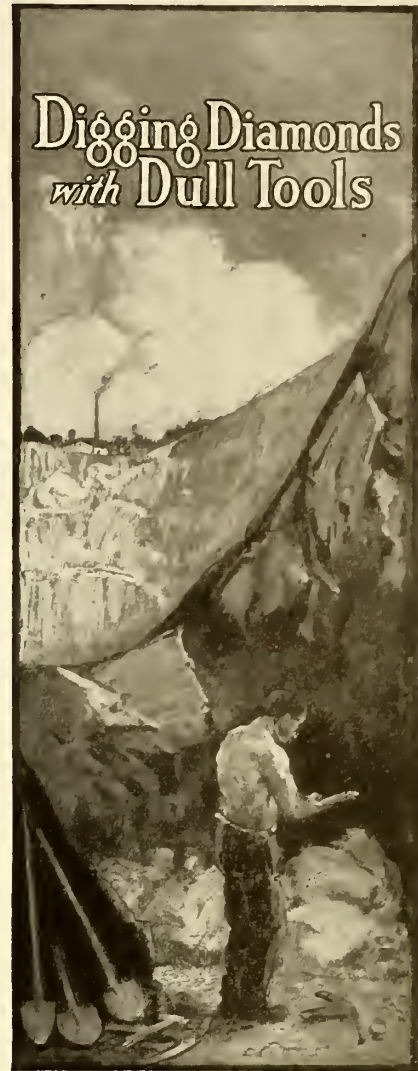
In March, 1862, he was married to Miss Flora Catherine Currie and for 61 years they lived happily together. They have been peculiarly blessed in their family. Nine children, three sons and six daughters, were born to them and for 60 years there had not been a death in the family. One son, McLean, of Jacksonville, Fla., died just a short time before his father. The other children are, Angus J., of Jacksonville; Wm. G., of Waycross, Ga.; Mrs. T. G. Culbreth, of Tarver, Ga.; Mrs. J. A. McPhaul, Mrs. J. A. Hodgins, Mrs. M. B. McBryde, of the Antioch community. Mrs. F. B. Sexton, of Raeford, and Miss Cordelia, who lives with her mother in Red Springs. There are also 50 grandchildren and six great grandchildren.

In 1862 Mr. Conoly united with Antioch Presbyterian Church on profession of his faith and was a loyal and devoted member until death.

In 1877, he was made a deacon in which capacity he served the church faithfully part of the time as church treasurer, as long as he was physically able. To the last he was always interested in the old church, which by the way was organized the year after he was born. He had a beautiful childlike faith, and in that faith he passed quietly out of the home here into "the house not made with hands eternal in the heavens."

His Pastor.

A Few Cases of Dull Tools



1. One of our medical missionaries forced to perform major operations in a mud hut.
2. Veteran missionary living in dark, damp, rented home, no ceilings, no yard front or back, little if any glass in doors or windows.
3. Chapels in China, dirt floored, no windows, damp and dingy. Chinese men of standing will not enter them. Our Missionary has been trained at great expense yet we are forcing him to waste his time in a large measure.
4. School rooms in Korea crowded to the limit; thousands seeking admission; a wonderful opportunity, but no equipment for our Missionary Force to make the most of it.
5. At Home Stuart Robinson School in the mountains, the largest school in our Church except one, unable to accommodate even with the most meager equipment those who would enter.

The list is long. Read: "Digging Diamonds With Dull Tools." While Synod, Presbytery and local church are raising what they need for themselves can they not give some heed to the call of the man who represents the Church-at-Large.

On December 2d our Church will attempt to raise \$500,000 for needed Equipment.

WHAT ARE YOU GOING TO DO ABOUT IT?

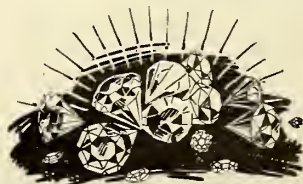
Are These Missionaries Not Yours?

The General Assembly's Stewardship Committee

Chattanooga

Tennessee

"We Must Equip or Quit"



"And they shall be mine," saith the Lord of hosts, "in that day when I make up my jewels."

Story and Incident

FOUR PREACHERS I HAVE DISCOVERED

I did not spend my vacation on the farm last summer for the purpose of looking for preachers. In fact I went to the country to get away from them. I had spent three weeks of the summer in conference with a group of pastors wrestling with the problem of the city church. I had worked in close association and in co-operation with the pastors of my own community throughout the year. I felt that I must get away from my brethren and from myself where I might feel the inspiration of one of God's greatest preachers, nature.

But you cannot get away from these preacher folks. They are always on your track. (Blessed is mankind for this). Neither can a preacher get far away from himself. If he gets his mind off of his parish long enough and his body away from it far enough, introspection is bound to follow. God intends that this shall be so. Self-examination is a most wholesome and profitable exercise for any man whose mission is to lead others.

Thus the farm, nature and a much needed introspection in one of Pennsylvania's quiet beauty spots led me to the discovery of four preachers.

The farm well suggested my first preacher. As I sat beside it one day dreamingly the school-day song, "The Old Oaken Bucket," by a sudden turn of fancy I was brought into the realm of preachers. I think I said almost aloud, "Eureka!" I had found a preacher. He was down a well.

My preacher down a well is the one who has lost the sense of his prophetic mission. The well environment has robbed him of his prophetic power. The very sound of his voice, which is artificial and unconvincing, reveals this loss. It may be a social well that he is in. The social environment may have absorbed him by its worldly and artificial standards. Night hours in association with various social groups and in being a "good fellow" have sapped the vitality of his prophetic message. Or it may be an economic well. His inadequate salary has tempted him to give

himself to various financial schemes for his personal advantages so that he has little time to take in the spiritual riches of Christ by meditation and prayer. In consequence he brings to his Sunday pulpit paucity of thought and emptiness of soul. There are many other kinds of wells into which he may have fallen. But whether one or the other, the preacher down a well is greatly limited in power and usefulness. He is likely to be a liability rather than an asset to the Church he would profess to serve.

Trees are always telling you something. That great spreading apple tree in whose shade I had taken refuge one hot afternoon seemed to suggest another preacher of this modern age. This time it was a preacher up a tree. Of course I had heard of a man by the name of Zaccheus who, being short of stature, climbed a tree in order to obtain a better view of Jesus. But this preacher did not answer to the description of Zaccheus, save that he was small of stature—intellectual stature. Instead of being up a sycamore tree, he was up a hobby tree.

It matters not about the particular hobby. It may be pre-millennialism, post-millennialism, faith healing, second blessing or applied phyehology. Any one of these might elevate a preacher to a tree position. Having been so elevated he finds that he is attracting the attention of many a passer-by. The result is most pleasing, and he may even convince himself that he is preaching the gospel because he has a crowd of curious folks. This preacher thinks he is on a mountain top when he is only up a tree. While the novelty of his position attracts many hearers, he fails to bring to men the broader and deeper ideals of Christian faith. He leaves behind him many a distorted Christian mentality. Mankind may well pray, Lord, deliver us from too many tree preachers.

I had been walking through the fields and woods one August day trying to discover some of Nature's secrets. Interested in birds and flowers and trees as I was that day, I had not realized the exertion I was making in climbing hills and crossing fences. But that night as I lay down to rest an aching body told me that I was tired—too tired to sleep. In that semi-conscious state of mind my thoughts again turned to preachers, and there came before me another preacher. He was the preacher on the fence. Physically I had been much on the fence that day. This preacher was on it morally and spiritually.

The preacher on a fence has many a contemporary in modern life. He shares his position with many a professional and business man. However, that position is a most awkward one, especially for a preacher. Daring to deal with human life and to relate it to God, he cannot afford to be on uncertain ground. Yet that is where the fence preacher is. He never knows just which way to decide. He is convinced of the right of the minority, but prudence and love of applause drive him toward the majority. In moral issues he is seldom convinced as to the right or the wrong. In matters of theology he has settled nothing to his satisfaction. His indecision in practical church matters makes impossible any real enthusiasm in carrying forward a worth-while program. He would lay foundations for the future, but Conference may change him at its next session, so he does not do so. His Sunday messages reflect his indecision. They abound in such words as "maybe," "perhaps," "I think so" and "if." Bring in the non-committal class, he has one advantage. He is not likely to get into much trouble. But neither will he bring conviction to his bearers, nor will he stir them to righteous action.

One beautiful Sunday afternoon my lady and I went for a walk. As we lazily journeyed along there rose in our pathway one of those majestic Pennsylvania


hills. Something about it seemed to say, Climb me if you can. Slowly we mounted to the top, following a v-shaped cowpath. What recompense for our labor! For out before us stretched a glorious panorama. Across that bowl-shaped valley we could see other hills carpeted with green pastures and decorated with clumps of summer trees. Winding down the valley like a silver thread flowed the creek in its ceaseless journey to the sea. Above was the setting sun gathering about him his robes of crimson and gold ready to make his departure. When we came down from that scene and in the quiet of the evening my mind again turned to preachers, and there flashed before me Jowett, Jefferson, Norwood, Sadman and McDowell. Said to myself, these are mountain-top preachers. They linger much on the heights of life. There is ever unfolding before them the glory of the Sun of Righteousness. Then I remembered that other preacher who "seeing the multitude went up into a mountain" and "opened his mouth and

taught them." I had made my great discovery. That evening I prayed that I and my brethren might in method and spirit become more like him.—Rev. Wm. J. Vaughan in N. Y. Advocate.

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Folding Chairs
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Church Pews,
School Supplies,
Blackboards



Southern Desk Co., Hickory, N. C.

Wheat

is the Fuel of Life

You can get the most food value out of wheat by eating bakings that are made from good plain flour. A dependable baking powder must be employed or you do not get the full nutritious value of the wheat—nor will your bakings be as palatable and easily digested.

The same results cannot be had if you use Self Rising Flours, or any so called ready-to-use substitute for plain flour and good baking powder. Food authorities and physicians agree that bakings that do not raise properly are bad for the health. Such foods are hard to digest and in time cause stomach trouble.

Mothers who are interested in the proper growth and health of their children (and all mothers are) should never use anything but a good brand of plain flour and a time-tested leavener such as Calumet—the economy Baking Powder.

Calumet has more than the ordinary leavening strength. It raises every baking to its height of nutritious value. It is pure and dependable—do not look for a substitute—there is none.

Use Calumet and be positive of wholesome nutritious and economical foods.

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TALKATIVE ATHENS

By William T. Ellis, in the Christian Herald

"Coffee bounds" is the way the American Red Cross journalist described the Athenians of today...

If Dr. Luke had been called in as a physician to diagnose the present plight of Greece...

FOR RENT - At Davidson College, furnished apartment; four rooms, bath. P. O. Box 452.

"THE DAYSPRING FROM ON HIGH"

This is the title of a Vocational Exercise to be used in the Presbyterian Sundays Schools and Churches for the Christmas season 1923.

It carries a direct message to the hearts of youth.

It calls for dedication of self and service and substance to Christ.

It may be used at any time and in any Church however small or large.

It can be adapted for a longer or shorter period of time.

A sufficient number for the use of those who are to take part will be sent free of cost for use in the Presbyterian Church in the United States.

Samples of the Exercise and of the Book, "Christmas Carols" are being sent to each Superintendent throughout the General Assembly.

For other information address Henry H. Sweets, Secretary for Christian Education and Ministerial Relief of the Presbyterian Church in the United States, 410 Urban Building, Louisville, Ky.

JAMES M. McMICHAEL Church Architect Charlotte, N. C.

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J. K. POWELL, D. T. A.

P. A. JENKINS, C. T. A.

chief interest seems to be talk. They apparently believe that they have wrought a deed when they have merely uttered words.

Greece has found herself at the Testing Time of her modern history; and she is scarcely equal to it. Her characteristic instability of mind seems to have paralyzed her.

I found Greece in consternation over the prospect of the abolition of foreign feeding of the victims of her mad imperialism—although at the same time the nation was vauntingly making ready for another war against Turkey.

That old fashioned quality of independence and self-respect, which is the saving grace of a nation as of an individual, seems curiously absent from the Greece of today.

THE OLD IS NEW

"There is only one way to peace and happiness," said Lady Astor, "and that is through service to others!"

A polite audience applauded. The wire buzzed with the news of a surprising assertion uttered by a lady internationally esteemed and obviously talented.

Few of the ladies who heard it, and fewer of the readers of newspapers, seemed to remember that what Lady Nancy was trying to say was said more beautifully 2,000 years ago on a certain Mount than it has ever been said since; that churches have been established through all the succeeding centuries to preach it and that plain men and gifted men have died in every generation to prove it true.—Philadelphia Evening Ledger.

AN EASTERN LEGEND

A little banyan seed once said to a lofty palm tree, "I am so tired of being tossed hither and thither by the wind, let me shelter a while among your great leaves."

So the banyan seed nestled down among the leaves of the palm tree, which very soon quite forgot the presence of the little stranger.

But the tiny seed was not idle, it sent out little roots and fibres, which crept round the mighty trunk, and under the bark of the tree itself, until at last the tree in alarm cried out: "What is this?"

The banyan replied, "It is only the little seed you allowed to rest among your leaves."

"But now you must leave me," said the palm tree, "you are growing too large and strong, you sap my strength."

"I can not leave you now," replied the banyan, "for we have grown together. I should kill you if I tore myself away."

The palm tree rustled its great leaves, and tried with might and main to throw off the banyan, but it could not, and gradually the palm leaves withered, and the great trunk shrivelled, until at last only the banyan tree could be found.

So it is with little sins that come creeping in; they at last smother all the good in the heart, and destroy its true growth.

PRESBYTERIAL AND SYNODICAL TREASURERS ATTENTION PLEASE

All funds from Sunday Schools for Sunday School Extension must be in our hands by November 30, to count in contest for Presbyterian banners.

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Best materials. Finest workmanship. ALUMINUM or SILVER PLATE. INDIVIDUAL CUPS. Lowest prices. Send for Illustrated Catalog.

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Table with columns for EAST BOUND, WEST BOUND, STATIONS, and times for various routes including Aberdeen, Ashley Heights, Sanitorium, Montrose, Timberland, Raeford, Dundarrach, Arabia, Rockfish, Hope Hills Jct., Fenix, Skibo, Owens, and Ar. Fayetteville Lv.

East and North bound trains have right of track over West and South bound trains of the same class. All trains stop on flag at Lakefield.

THE MOST URGENT EQUIPMENT NEEDS OF OUR HOME AND FOREIGN FIELD

To Be Met by an Offering First Sunday in December By Action of General Assembly

WILL YOUR CHURCH OR YOU ASSUME ONE?

(A Star (*) Opposite an Item Indicates It Has Been Taken)

Write the General Assembly's Stewardsnip Committee, 410 Times Building, Chattanooga, Tennessee

Group I—Foreign Missions	
AFRICA	
LUEBO	
Dormitory for Girls (one unit)	\$ 1,450
Dormitory for Boys (one unit)	1,450
Water supply equipment	3,000
MUTOTO	
Hospital	\$ 7,000
Saw Mill	3,500
Dormitory for Girls (one unit)	1,450
Dormitory for Boys (one unit)	1,450
BULAPE	
Dormitory for Girls (one unit)	\$ 1,450
Church Building	2,500
Storage House	800
Water supply equipment	1,000
BIBANGA	
Water supply equipment	\$ 1,000
Storage house	800
NEW STATION	
Missionary Home	\$ 2,500
Clearing and improving new site	700
Store house for supplies	800
Ford truck for transport work	1,000
INSTITUTIONS	
Bible School Building	\$ 3,100
Morrison Memorial School	
Dormitory	2,500
Carson Industrial School improvements	2,500
STEAMER LAPSLEY	
Steam winch equipment	\$ 2,500
EAST BRAZIL	
LAVRAS	
Charlotte Kemper Seminary	\$ 50,000
1 Residence	4,000
OLIVEIRA	
1 Residence	\$ 4,000
VARGINHA	
1 Residence	\$ 4,000
NORTH BRAZIL	
PERNAMBUCO	
Agnes Erskine Evangelical College: Auditorium	\$ 10,000
Complete the dormitory	3,000
Wall enclosing grounds	2,000
Residence	10,000
GARANHUNS	
Residence	\$ 6,000
Printing office linotype	6,000
Boys' School	35,000
WEST BRAZIL	
DESCALVADO	
Enlargement of printing press	\$ 2,000
Ford car	1,000
BRAGANCA	
Church Loan Fund	1,000
S. SEBASTIAO	
Ford car	\$ 1,000
Residence	4,000
JUQUIA RIVER	
Gasoline launch and residence	\$ 2,500
GOYAZ	
Residence	2,500
GUAXUPE	
Mission Hall	\$ 1,000
Two Mission Schools	20,000
Patrocínio	6,000
Passos	6,000
Paracatu	7,000
IGUAPE	
Chapels	\$ 3,000
MID CHINA	
SOOCHOW	
DuBose Memorial Church	\$ 12,500
5 Chapels @ \$1,200 each	6,000
1 Native Pastor's Residence	400
Geo. C. Smith Girls' School	5,150
Model Day School	1,000
X-Ray machine	2,500
Elizabeth Blake Hospital	35,000
HANGCHOW	
Hangchow College	\$ 20,000
Evangelistic equipment	14,750
KASHING	
High School Teacher's Residence	\$ 2,500
High School Gymnasium	1,000
Girls' School	10,000
Doctor's Residence	3,000
Hospital	12,500
Evangelistic equipment	5,000
Machinery and wiring for station	3,000
KIANGYIN	
Evangelistic Equipment—City Church and Chapels	\$ 5,750

CHANGCHOW OUTSTATION	
Land and evangelistic equipment	1,500
NORTH KIANGSU—CHINA	
CHINKIANG	
1 Residence	\$ 3,750
Boys' School	12,500
City Church	4,000
Country Chapels	3,000
Day Schools	2,000
Chapel	2,000
HAICHOW	
2 Residences @ \$3,750 each	\$ 7,500
Women's School	2,000
Boys' School	7,500
Country Chapels	10,000
Girls' School	5,000
City Chapel	3,000
City Center	3,000
Land and walls	7,000
HSUCHOUFU	
City Church	\$ 4,750
Country Chapel	1,000
Women's Hospital	5,000
HWAIANFU	
2 Residences @ \$3,750 each	\$ 7,500
Girls' School	5,000
Boys' School	5,000
Country Chapels	3,000
Dispensaries	3,000
SUTSIEN	
Residence	\$ 3,750
Hospital	10,000
TAICHOW	
2 Residences @ \$3,750 each	\$ 7,500
Boys' School Gymnasium	2,500
City Church	3,500
Country Chapel	2,000
Hospital	5,000
Day Schools	2,000
TSINGKIANGPU	
Residence	\$ 3,750
Girls' Schools	2,000
Boys' School	5,000
Country Chapels	1,000
Day Schools	1,500
YENCHENG	
2 Residences @ \$3,750 each	\$ 7,500
Girls' School	10,000
Country Chapels	1,000
Hospital	7,500
Day Schools	1,000
Walls	2,000
North Kiangsu College	40,000
JAPAN	
TOYOHASHI	
2 Residences @ \$8,500 each	\$ 17,000
Gospel Hall	7,000
Kindergarten	4,000
OKASAKI	
2 Residences @ \$7,500 each	\$ 15,000
Gospel Hall	15,000
Kindergarten	3,500
NAGOYA	
3 Residences @ \$8,000 each	\$ 24,000
2 Kindergartens @ \$4,500 each	9,000
Kinjo College	100,000
GIFU	
1 Residence	\$ 7,000
Gospel Hall	15,000
KOBE	
1 Residence	\$ 10,000
Evangelistic Work	10,000
Balance due on Theological Seminary lot	3,575
OSAKA	
House and lot	\$ 9,000
TOKUSHIMA	
Evangelistic Hall	\$ 15,000
1 Residence	7,000
SHIKOKU	
Boys' School	\$ 150,000
TAKAMATSU	
Gospel Hall and Kindergarten	\$ 15,000
MARUGAME	
Gospel Hall	\$ 10,000
Kindergarten	3,000
KOCHI	
Carrie McMillan Home (still due)	\$ 15,000
SUSAKI	
Balance on Residence	\$ 4,500
Kindergarten	3,000
KOREA	
CHUNJU	
Nurses' Residence	\$ 4,000
Bible Institute equipment	400
Septic tank	800

Medical—	
Remodeling and equipping nurses' quarters in hospital	910
25 Beds @ \$60 each	1,500
Infectious Ward	3,000
Electric lights	350
Country School equipment	440
Roads and bridges	400
Girls' School	10,000
(Ask for itemized list.)	
Boys' High School	\$ 70,000
(Ask for itemized list.)	
KUNSAN	
Bible Class Building	\$ 7,000
Nurses' Cottage	5,000
Hospital—Addition to Dispensary	1,500
Water and lights for station	2,000
Evangelists' Secretaries' Houses	1,000
Additional land for hospital	2,000
Men's Ward	1,000
Women's Ward	1,000
Laundry for Hospital	500
Kitchen for Hospital	500
Girls' School—Additional land	1,000
Boys' School—Physics and Chemistry equipment	2,500
KWANGJU	
2 Residences for Male Evangelists @ \$5,000 each	\$ 10,000
Land for residences	725
Grading for 4 residences	300
Bible Class Dormitory	1,500
Water supply	2,000
Electric lights	1,000
Korean Secretaries' homes, 3 @ \$300 each	900
Foreign School equipment	400
Stables, outbuildings and sewage disposal	800
Fences and roads	300
Country School equipment, 20 @ \$100 each	2,000
Boys' Schools	14,300
(Ask for itemized list.)	
Girls' School Dormitory	2,500
MOKPO	
Land for residences	\$ 1,000
Boys' School	11,200
(Ask for itemized list.)	
Girls' School equipment	2,000
Infectious ward	500
Korean Doctor's house	400
2 Automobiles (for Evangelists)	2,400
X-Ray machine	1,500
MEXICO	
URUAPAN	
Property	\$ 7,500
ZITACUARO	
Graybill Memorial School	\$ 10,000
Chapels	1,000
MORELIA	
Hospital repairs and equipment	\$ 4,000
Residence	6,000
CHILPANCINGO	
Residence	\$ 6,000
CUERNAVACA	
Residence	\$ 6,000
MEXICO CITY	
Residence	\$ 8,000
ZUMPANGO	
Chapel	\$ 250
TLACOTEPEC	
Chapel	\$ 400
TIXTLA	
Chapel	\$ 750
TOLUCA	
Social Center	\$ 500
Chapels	1,000
Residence	6,000
PATZCUARO	
Property	\$ 2,000
Group II—Assembly's Home Missions	
INDIAN MISSIONS	
Apparatus	
Oklahoma Presbyterian College	\$ 5,000
Church	
Goodland School	3,500
Manse	
Indian Superintendent	3,000
MOUNTAIN WORK	
Highland School, Guerrant, Ky., School Building (founda-	

tion laid) to complete	\$ 35,000
Stuart Robinson School, Blackey, Ky.	
Furnishings for 3 new buildings	5,000
Principal's Home	4,000
Church Building	10,000
Heidelberg, Ky.	
Church Building	3,500
Boys' Dormitory (frame)	5,000
Whitesburg, Ky.	
Manse	2,500
Mount Victory, Ky.	
School Building	10,000
Dormitory (frame)	5,000
Quicksand, Ky.	
Home for Mountain Evangelist	4,000
Blue Ridge Academy	
The Hollow, Va.	
Boys' Dormitory (frame)	5,000
Church Building	5,000
Smoky Mountain Seminary, Moraine, Tenn.	
Church Building	2,500
Mount Sterling, N. C.	
Dormitory	3,500
Church Building	2,500
Lewisot Presbyterian League School Building, Va.	10,000
NEGRO MISSIONS	
Stillman Institute, Tuscaloosa, Ala.	
Kitchen and Domestic Science Building	\$ 10,000
TEXAS-MEXICAN MISSIONS	
Girls' School (to supplement gift of Auxiliary)	\$ 25,000
Church Buildings:	
Corpus Christi	3,500
Kingsville (to enlarge)	1,500
San Marcos	3,500
Galveston	3,000
Magnolia Park (Houston)	2,000
Austin	5,000
San Antonio (Sunday School addition)	5,000
Fort Worth	3,000
Waco	3,000
Chapels	
Freemont	1,500
Gonzales (Repairs)	500
Taylor	500
Ebenezer	750
Rosebud	1,000
Calvert	1,500
Mart	1,000
San Gabriel	750
Wichita Falls	1,000
Manses	
Taylor (repairs and enlarge)	\$ 250
Beeville	1,500
Victoria	2,500
Houston	3,500
FOREIGN WORK	
Italian Church, New Orleans	\$ 15,000
French Chapel, Bayou Blue	2,500
French Chapel, Avery's Island	2,500
French Chapel, Adeline	2,500
CHURCH BUILDINGS	
Meterie Ridge, La.	\$ 5,000
Kansas City, Mo., Northeast Church (loan)	25,000
Kansas City, Mo., Southeast Church (loan)	25,000
St. Louis, Mo., New Church (Suburban)	15,000
DeQuincy, La, Church	2,500
Leesville, La., Chapel	1,000
Sulphur, La., Chapel	1,000
Jennings La., Chapel	1,000
Yokum, Texas	10,000
Yorktown, Texas	5,000
Lulling, Texas	3,000
Cotulla, Texas	5,000
Toyah, Texas (destroyed by cyclone)	3,500
Ft. Stockton, Texas	15,000
Nacogdoches, Texas	15,000
Munday, Texas	5,000
Haskell, Texas	5,000
Ft. Worth, Riverside	3,000
Ft. Worth, Polytechnic	5,000
Lufkin, Texas	8,000
El Paso, Texas (new)	7,500
Lubbock, Texas	5,000
San Antonio, Texas (new)	10,000
Sulphur, Okla.	5,000

RHEUMATISM AND INDIGESTION

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Sparkles

Here's a Bird!

The wife of a Methodist minister in West Virginia has been married three times. Her maiden name was Partridge, her first husband was named Robin, her second was Sparrow and the present one is Quail. One grandmother was a Swan and grandfather was a Jay. He's dead now and a bird of Paradise.

The family live on Hawk Avenue, in Eagleville and the fellow who wrote this is a Lyre and a member of the family.—Ex.

Italy wanted to annex Fiume because so many Italians lived there, but we have not heard that Palestine was going to try to annex New York.—Charleston Gazette.

A scientist predicts that in ten years' time there will be no servant girls. He appears to be just ten years behind the times.—London Opinion.

A bad break in the curate's sermon is reported. After appealing to the old with "You old men with hoary head," he turned to the young men with the appeal, "And you young men with your blooming cheek." He tried to change the phrase, but it was too late.—Christian Life.

"I'm mighty thirsty, pa," said the farmer's boy, as he paused a moment in his hoeing.

"Well, keep on and never mind about that," answered the horny-handed son of toil. "Remember the Good Book says, Ho, every one that thirsteth."—Boston Transcript.

Young Men and Women

You ought to secure full information about the Bowen-Connatser Business University before you decide what business training institution you will attend.

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COLUMBIA :: SOUTH CAROLINA

Presbyterian Standard Circulation Campaign



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HERBERT KAUFMAN

says "tomorrow, and the next day, and the next, a man will die and leave his family penniless." It's because he didn't save when he could.

LITTLE RESPECT

is due minister or layman who "goes to sleep" leaving widow and small children in poverty. Wonder if St. Peter will let him by!

RUNNING SHARES

in the Mutual B. & L., at maturity, have earned 6 1/4 per cent net. Prepaid shares are sold at \$72.50. Fully paid shares are sold at \$100.00. 42 years old without the loss of a dollar is some record for safety.

JNO. R. PHARR
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Secretary-Treasurer



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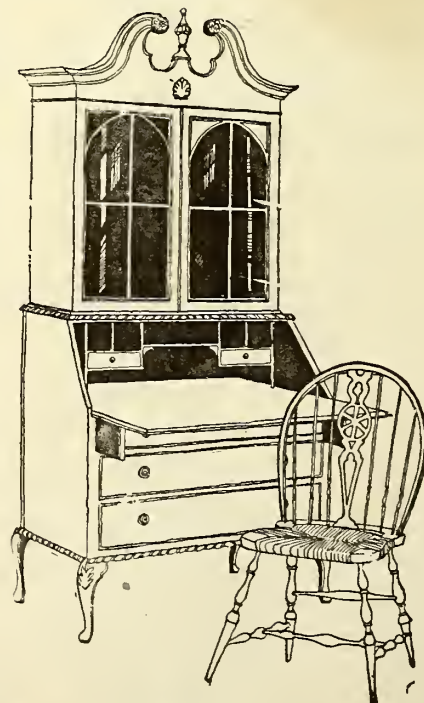


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PRESBYTERIAN STANDARD

A Religious Newspaper for the Family



Representing the Presbyterian Church in the U.S.

REV. J. R. BRIDGES, D.D., Charlotte, N. C., Editor.

REV. R. C. REED, D.D., Columbia, S. C. }
MRS. R. B. WILLIS, D.D., Montreat, N. C. } Contributing Editors.

Vol. LXIV

CHARLOTTE, N. C., NOVEMBER 21, 1923

No. 47

Orphanage Number

-- THE --

Presbyterian Standard Circulation Campaign PRIZE WINNERS

FIRST PRIZE---\$100 IN GOLD

Circle No. 10, First Presbyterian
Church Greensboro, North Carolina.

SECOND PRIZE---\$50 IN GOLD

Mrs. T. C. Croker,
Wade, North Carolina

THIRD PRIZE---\$25 IN GOLD

Mrs. A. H. Key,
R. F. D. 1
Newberry, South Carolina

ANNOUNCEMENT

The label on the paper gives the date to which subscription is paid.

When change of address is desired, give the old and new address. When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

In accordance with the wishes of our patrons, the paper is discontinued only upon the written request of the subscriber. Arrearages must be settled in full at the same time, at the rate of three dollars a year.

SUBSCRIPTION PRICE, \$3.00 PER YEAR, IN ADVANCE
REV. W. L. BOGGS, Circulation Manager

PUBLISHED EVERY WEDNESDAY AT CHARLOTTE, N. C.
BY PRESBYTERIAN STANDARD PUBLISHING COMPANY,
A. M. GRAY, Treasurer.

ESTABLISHED JANUARY 1, 1858.

Entered at the Post Office at Charlotte, N. C., as second class matter

A Religious Newspaper for the Family, Devoted to the Interest of Christ's Kingdom as Represented by the Southern Presbyterian Church.

Address all communications, and make all checks payable, to the company, and not to individuals.

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EDITORIAL

AN ADDITION TO OUR STAFF

We take pleasure in announcing that we have secured the services of Mrs. Mary Jasper Willis, wife of R. B. Willis, of Montreat, N. C., to contribute editorials, from time to time.

Mrs. Willis comes from the famous Boccock family of Virginia, famous in Church and State.

She wields a graceful pen and will no doubt add much to the strength of our editorial columns.

OUR CONGRATULATIONS TO THE WINNERS

Early on Thursday morning, November 15th, THE STANDARD prepared and sent the following telegrams to the three winners in the CIRCULATION CAMPAIGN which opened on October 4th and closed November 11th.

"Miss Meta E. Beall, Greensboro, N. C.:

"Circle No. 10, First Presbyterian Church, wins first prize. Hearty congratulations and our appreciation of your splendid efforts in behalf of THE STANDARD."

Mrs. T. C. Croker, Wade N. C.:

"You won second prize. Hearty congratulations to you and our appreciation of your efforts in behalf of THE STANDARD."

"Mrs. A. H. Key, R. F. D. 1, Newberry, S. C.:

"You won third prize. Hearty congratulations to you and our appreciation of your efforts in behalf of THE STANDARD."

We take this opportunity to express through our editorial column our thanks to all those who contributed to the great success of the CIRCULATION CAMPAIGN.

Aside from the material success which it brought to those who qualified as entrants, much valuable information was gained and the importance of church papers in the home was strongly emphasized.

One of the interesting points brought out in the CIRCULATION CAMPAIGN was the success obtained by small churches with a limited territory. Success was achieved in such districts by earnest individuals who left no stone unturned. They combed the field and got results. A good lesson to some other churches.

"\$100 IN GOLD AND CIRCLE NO 10" is a real human interest story telling of the work of the campaign as conducted by the women of the organization winning the first prize. This story will appear in next week's issue of The Standard.

Again—our hearts congratulations and thanks for all efforts in behalf of THE STANDARD.

SOUTHERN PRESBYTERIANS

Efforts extending over a number of years have been made to form a Federal Union as distinguished from Organic Union of all the Presbyterian and Reformed Churches in the United States. These efforts resulted, in March, 1922, in the formation of the "General Council of Presbyterian and Reformed Churches in America." The constituent Churches of the General Council are: Reformed Church in America, Presbyterian Church in the U. S. A., Presbyterian Church in the U. S., Reformed Church in the U. S., United

Presbyterian Church of North America, Associate Reformed Presbyterian Synod, and Cumberland Presbyterian Church (colored). The General Council is to meet every two years. It has not yet had time to show to what extent it can be an agency for unifying the activities of the constituent churches.

Our Church entered very heartily into these efforts for a Federal Union, hoping that if successful they would put a quietus on the question of Organic Union. But the Northern Church is not satisfied with such a slack bond of union. It has twice as many members as all the other Presbyterian and Reformed Churches together. And its affections are so strong that it has an inappeasable desire to gather all these smaller members of the family into a close and loving embrace. The last Northern Assembly took action to this effect: "While desiring to share in all interdenominational and international movements of the Churches of Christ, we are especially desirous of helping forward the realization of the Organic Union between the Presbyterian and Reformed Churches of our own nation. To this end we reaffirm our desire, and declare our purpose to continue our activities for the realization of one Presbyterian Reformed Church in America." Notice is hereby served on us that there is to be no rest for the wicked.

Why is the Northern Presbyterian Church more anxious to unite with us than we are to unite with them? Is it because they love us better than we love them? Hardly. Is it because sectionalism is stronger in the South than in the North? By no means. Is it because the passions of the Civil War still linger in the South, while they have died out in the North? Nothing could be further from the explanation. Why, then? There are two obvious reasons. One is difference in size. The larger church is always more ready for union than the smaller church. Witness the case of our own church and the Associate Reformed Presbyterian Church. The smaller church recognizes the fact that union will mean its complete absorption. The church which remains after the union will be the larger church made a little larger, while the smaller church will entirely disappear. There are no miracles in these days. If the whale swallows Jonah, that is the last of Jonah. He turns to whale.

The other reason is that we are more choice of our ecclesiastical company than the Northern Church is. That church has become such a gallimaufry of doctrinal and ecclesiastical varieties that it has no scruples about keeping company with anybody. Should it succeed in drawing to its embrace all the Presbyterian and Reformed Churches, it would at once reach out its hands to the Methodists and Congregationalists, just as the Presbyterian Church of Canada has done. Indeed, it has a permanent committee on Co-operation and Union, whose business it is to keep an eye out for any available Jonahs for the whale to swallow. In 1920, the church instructed this committee to invite all the Evangelical Churches of the country to send delegates to a meeting to confer on union. Delegates from eighteen denominations met in Philadelphia and actually framed and agreed on a basis of union. The movement seems to have halted there, but it shows that we need not feel flattered by the desire of the Northern Church to unite with us, seeing that it is ready to unite with Dick, Tom and Harry.

Perhaps we should answer somewhat more at length why we should not go back to the old mother church. This question is still asked by many, evidently because they think the reasons for separation no longer exist. As the war is over and all parts of the country, and all classes of the people have very cordially accepted the consequences and have come together in political and commercial and social relations, why should not the churches

do likewise? This view of the matter assumes that the War Between the States was the sole cause of the separation, and that no further causes have arisen since the war to justify separation. Why should we not go back to our mother?

1. Because the mother Church no longer exists. The Church from which we separated was the Old School Church, the Church which resulted from the division of 1837. It has passed out of existence. If it were where we left it, soundly orthodox, genuinely loyal to the Westminster Standards, there would be strong reasons for going back to it, especially as it would not be greatly stronger than our Church, and consequently we could make our influence felt. But our dear old mother has passed away.

2. The Church of which that Old School Church is now a component part is a church practically without a creed. When it united with the New School Church in 1870, the union was based on the Westminster Standards, simpliciter. This, however, was after committees from the two bodies had tried in vain for three years to work out a satisfactory basis covering the points of difference. Dr. Charles Hodge said, what no one could deny, that while the two churches professedly accepted the same standards, they interpreted them differently. But the interpretation of law is law, which means that the United Church had practically two standards for testing orthodoxy. The strict constructionists made a narrow door of admission to the ministry, and the advocates of lax subscription to the standards made a wide door. This state of the case recalls the story told to illustrate the absent-mindedness of Sir Isaac Newton. He was very fond of cats. He had two holes cut under his study door, a small hole for the kittens to pass through, and a large hole for the big cats. A friend suggested to him that the small hole was not needed, as all kinds of cats could pass through the large hole. He had not thought of that. So it may truly be said the narrow door was useless, as all kinds of preachers could enter the ministry through the wide door.

3. In 1905, that United Church entered into union with the Cumberland Presbyterian Church on the basis of the Confession of Faith as revised by the Northern Church in 1903. It was stated in the terms of the union that "it is mutually recognized that such agreement now exists between the systems of doctrine contained in the Confessions of Faith of the two churches as to warrant this union—a union honoring alike to both." Both parties knew that the system of doctrine contained in the Cumberland Confession of Faith was a modified form of Arminianism. Thus a still wider door was opened into the ministry, and both the other doors were rendered useless. It is hardly too much to say that this great doubly-united Church stands for no clearly defined system of truth.

4. The history of the Northern Church makes it evident that it is traveling in the direction of Broad-Churchism. Not only have the doctrines distinctive of Calvinism been shelved, but apparently the time is rapidly approaching when the denial of doctrines hitherto held to be distinctive of Evangelical Christianity will be tolerated. However much we may love a person, if he is traveling in the direction which we do not wish to go, it would not be very sensible in us to join his company.

5. The doctrine preached and practiced by the Old School Assembly in the Spring Resolutions by which we were cast out, is the doctrine held and practiced by the great conglomerate church of which the Old School forms a part. It is the doctrine that the church owes allegiance to the civil government, and must render support to the government. For example, the last General Assembly of that Church endorsed the Dyer Anti-lynching bill, a bill which proposes to take the crime of lynching from the jurisdiction of State courts and place it under the jurisdiction of Federal Courts. No matter what we may think of the merits of this particular bill, we shall have to stop thinking in harmony with the fathers who founded our Church, and the great leaders who guided it in the past, or we shall have to condemn all such intermeddling with civil affairs. While that Church has removed all aspersions on the Christian character of Southern Presbyterians, it has never repudiated the principle on which it acted when it put these aspersions on our character.

Is there anything seriously wrong in this principle? Does not the church owe allegiance to the

civil government within whose borders it exists? Should it not avow its loyalty, especially in time of war when the very life of the government is threatened? Let us answer these questions with another. Whose church is it? We call it the Church of the Lord Jesus Christ. Do we really mean it? If so, it is pertinent to ask, does the Lord Jesus Christ owe allegiance to the government of the United States? Is He a citizen of this proud commonwealth? Hardly. Well, if the Head does not owe allegiance, how can the Church which is His body? Furthermore, does the Church exist within the limits of any one national boundary? What is the Church? "The Church which the Lord Jesus Christ has erected in this world for the gathering and perfecting of the saints is His visible kingdom of grace, and is one and the same in all ages." We are committed to this definition; and if it is sound, then we are a part of the one and the same church that exists in France, in Germany, and Austria. When our government went to war, did the church go to war? So it was said. Our soldiers were crusaders, fighting for the preservation not only of civil liberty but of Christianity. But when did Christ authorize this method of preserving Christianity? What did He mean when He said: "My kingdom is not of this world, else would my servants fight." His servants, as citizens of the commonwealth, may fight for the commonwealth, but certainly Christ has never commissioned them to fight for His kingdom. This mixing of the things of Christ and the things of Caesar has caused more misery than almost any other one thing in the whole long chapter of human miseries. We believe it to be a thoroughly vicious principle, and if there were no other reasons for our preserving a separate existence, this of itself would be ample justification. We owe it to Christ, and to suffering humanity, to stand apart where we can deliver our testimony most effectively to the exclusively spiritual mission of Christ's Church.

FINIS.

"VISITING THE ORPHANS"

Among the New Testament writers, James was pre-eminently the practical one. He did not concern himself so much about the doctrines of the Gospel, as he did about its practices. This did not mean that he would minimize the importance of doctrine, but rather that he would guard against that tendency in man to which Christ referred, when He said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven;" or when He made doing, the test of being His friend, as when He said, "Ye are my friends, if ye do whatsoever I command you."

In his Epistle, James gives as a test of pure religion and undefiled, "That they visit the fatherless and widows in their affliction."

It is one of the convincing proofs of the divine origin of Christianity that the Church concerns itself about the fatherless. No heathen religion has ever been known to build asylums for orphans, or to concern itself with their welfare.

Not only does the Church bear the cause of the fatherless on its heart, but there is no cause that appeals more strongly to the heart of the Church than that of children, bereaved of parents, and left to the cold charity of the world.

This is the Cause that always has the right of way, especially at this season of the year, when men and women are called upon to be thankful for God's mercies through the year.

Those located in the Synods of Appalachia, South Carolina and North Carolina, have special claims upon our sympathy and liberality. Our people are encouraged to help them by gifts of money, clothing and provisions, not only because their needs appeal to our sympathies, but also because we have seen the excellent results of the training these children receive. They are fitted for life's work, and from their ranks have come some of our best ministers, missionaries and business men.

Then the consciousness that her orphan children will be cared for by the Church has made death easier to many a widow, who otherwise would find death more hopeless.

Let our people everywhere show the genuineness of their religion by measuring up to the test given by James. Let them remember that inasmuch as ye did it unto the least of His brethren, ye did it unto the Lord Himself.

Send supplies and money, as both are greatly needed.

THE RESIGNATION OF JNO R. PHARR

John R. Pharr has for many years been the Treasurer of Mecklenburg Presbytery, a position requiring an inconceivable amount of detailed work.

When you remember that Mecklenburg Presbytery has 86 churches and 60 ministers, and that the treasurer has to handle the benevolent funds of these churches, you will in a measure begin to realize what Mr. Pharr has done all these years.

Not only has he done this work, but he has been the connecting link between the church seeking a supply and the supply seeking the church.

His growing infirmities forced him to offer his resignation at the last meeting of Presbytery, which was accepted with sincere regret.

This paper, which owes as much to Mr. Pharr as does Mecklenburg Presbytery, extends its sympathies with his failure in health, and joins his host of friends in the prayer that he may be restored to his accustomed health and once more assume his post of usefulness as the friend of every man in need.

Devotional

A TRANKSGIVING DAY PRAYER

We are grateful to Thee this day, Thou Father of all mercies and kindnesses, Thou God of the loving heart and the open hand.

Precious are the memories of the year that is gone, for they tell us of Thy unfailing goodness.

Burdens that were too heavy to be carried by human strength alone have been borne, by Thy help, and griefs that would have broken Christless hearts have been lightened at Thy touch.

Joys that seemed like messengers from Thy throne have visited us. Pleasures that had something of the flavor of heaven in them have been bestowed upon us.

Our thoughts range back through the years and we thank Thee, Father for the priceless and wonderful influences of home, of godly parents, of the open Bible, of the church, of conscientious teachers, of dear friends, whose lives Christ made beautiful and strong.

We thank Thee for days of smooth sailing, with the sun shining brightly overhead.

We have learned to thank Thee also for storms that have buffeted us, for dark nights when tempests were raging, for we have had need of the discipline of tribulation, and we know that character develops under stress and strain.

For citizenship in our beloved fatherland, for protection and inspiration under our starry flag, for the bright heritage that heroes and martyrs have bequeathed to us, for noble traditions and glorious ideals, we praise the God of nations.

We are grateful for the unconquerable spirit of reform and for all triumph of righteousness. If the enemy has beaten us here and there along the great battle-line, may the sting of defeat make us all the more determined to win, and may humiliation goad us into paying the price that insures victory.

Thanks be unto God for the growing sense of interdependence among the peoples of the earth, for the increasing conviction that nations as well as individuals have need of each other. May cordial interest take the place of petty suspicion, may friendship supplant hatred, may the glories of peace supercede the horrors of war.

In the midst of distractions and confusions following the tremendous world conflict, facing problems that are critical and situations that are fraught with danger we are thankful for the ever enlarging persuasion that the only remedy for the sins and sorrows of mankind is found in the redeeming, uplifting power of the Christ.

For partnership in the kingdom enterprise, and for benevolent work to do, we praise Thee, Lord. Disciples of the Christ are we, and therefore champions of truth, soldiers of the Cross, fellow-laborers in the mightiest task ever entrusted to the hand and brain and heart of man. Thou art depending on us, Master. Not through any merit or strength of our own, but by the all-sufficient grace divine, we shall not fail Thee, Lord of our life.

Father, to this day Thou hast led us lovingly. We are not afraid of the future. It is in Thy hand. We commit ourselves anew to Thee with quenchless faith and joyous hope.—United Presbyterian.

THE FUN OF RUNNING AN ORPHANAGE

By Rev. L. Ross Lynn, D.D.

There are thirteen Orphans' Homes within the bounds of our Assembly. These, in plants, equipment and endowment are worth \$2,000,000.00. Out of loving hearts and through generous hands contributions amounting to upward of \$300,000.00 were made for this work last year. We are furnishing Christian homes and providing a Christian education to 1400 children, who would otherwise have slight chances for life preparation. Who would be willing seriously to contemplate what most would become without the aid furnished through us? It is very fitting that this cause should be presented as a part of the program of Christian Education. If the church is doing a thorough going piece of work in Christian Education you will find it in our Orphanages.

You understand that as I write, I am writing not as the representative of the Institution with which it is my good fortune to be connected, but I speak for all the Orphanages. However, much of what I shall write comes out of my own experience and many of the illustrations are drawn from Thornwell Orphanage. But my experience is common to all these workers and the illustrations from our Home can be paralleled by the other Orphanages, especially the older and larger ones.

When a man is called to undertake the Orphanage work, two well defined impressions or convictions seize him. First, there is the definite conviction that there comes with such a position a tremendous responsibility. It is greater than the responsibility that comes to the President of a Theological Seminary. The Seminary President has his life related to and is responsible for young men who have graduated in college. They are Christians and have decided the problem of their life work. They are to give themselves to the gospel ministry. Ours is a responsibility greater than that of the College President. He has committed to his care young men or women who have finished high school and who, for the most part, come from the better type of our Christian homes.

On the other hand, we are related to and responsible for children—little children. Many of them are handicapped by heredity, many have had an unfavorable environment in which to begin life. The church says to us: "There is a group of twenty-five, fifty, a hundred or three hundred children who are without parents actually or practically. We want you to take the parent's place. We want you to bestow a parent's love and discharge the parent's sacred responsibilities." Were you able to interpret or express your feelings and senses of responsibility as you looked upon that dear child whom God had given you? Its precious body and its immortal spirit were entrusted to your keeping. One of these days you will stand by the side of that child at the judgment bar of God and will there give account as to whether you have been faithful to that trust or not.

Pardon me, but let me say that I shall never be able to interpret, nor will language ever be at my command with which to express the feelings which came sweeping into my soul that night when the Board of Trustees announced to me that I had been elected President of Thornwell Orphanage. The sense of responsibility was staggering. There was the responsibility of financing the Institution, of caring for and developing the physical natures of the boys and girls, for the intellectual training and for the moral and religious instruction of the three hundred new sons and daughters who were being handed over to me. That night was a night of sleeplessness and a night of wrestling with God, like Jacob of old, till the break of day.

But with this sense of responsibility came another—an appreciation of the most unusual opportunity afforded by such a position. In the thought of the privilege, we can, for a time at least, forget the responsibility. One of the first letters received after it had been announced that I was going to Thornwell Orphanage came from Dr. Morris. Among other things he said: "Lynn, there is hardly a finer field of service in the Church than will be yours at the Orphanage." Five years of relationship to this work enables me to realize more fully now than then the correctness of this statement. So we would em-

Contributed

phasize the privileges, the opportunities, the compensations, the delights and the joys of our work. It is really fun of the purest type to run an Orphanage.

1. The first of these compensations, the first delight, is seeing these under-privileged children responding to the new life they live in our Institutions. In many cases it would not take an expert to discover that they had not been properly cared for physically, intellectually or morally. They are clearly undernourished, they are timid, shy, afraid, or they are too bold and pert. The magic influence of their new life works wonders. The regular life, wholesome food, exercise, the play, sympathy, and love soon tell upon them physically, intellectually and morally as well. Just a few months often brings the greatest change in their physical appearance and in their whole life spirit.

So in their manner and behavior. The child who will cover her face and turn away is soon led away from that position into an ease and comfort of manner that is surprising. They move with comfort and confidence about the homes in which they live and they come to the officers with as great ease of manner as the average child goes into the presence of the parent. They respond to their instruction in right speaking and right living. A story-telling boy told his matron that he was going to stop this. He said: "I did not know it was wrong." Two children who had about as poor chance for training as any, after eighteen months in the Orphanage, were invited to visit in the homes of a congregation for two weeks. After their return we had a letter from the wife of the pastor saying that she and her husband had agreed that these were the best trained children they had ever seen.

About three years ago two boys, twins, four and a half years old, were brought to our place. The guardian who brought them went with them to the home where they were to live. The motherly matron began to talk to them, saying: "Claude, you and Clyde are going to be my little boys. You are going to live in this big house and you will have a fine time playing in the yard with the other boys." Claude, the talking one of the two, said "I am not going to do it." After a while she began to tell them that she wanted to take them up stairs to their room. "You will find nice little beds and pictures, and things to play with up there" she said. With emphasis Claude said, "I am not going up stairs." After a bit the matron picked him up to carry him up stairs. This determined chap said: "Dog gone your soul. I am not going up stairs." But he went.

Just the other day the writer was in that home. That boy, now seven years old, was sitting on the lap of his matron, with his head on her shoulder and his arm around her neck. If you would ask me how much that child loves his matron, I would say just about as much as your child loves you.

Many things, under God, enter into the accomplishment of these developments and transformations. Chiefest of all is love. A few weeks ago four children were admitted to our home. One is a child three and a half years old. She was placed in a home where one of our college girls was acting as substitute matron. She was out of sight of this child and the baby said: "Where is that woman what loves me?" It is our joy to see these young lives open up and develop.

2. The second of the pleasures, delights, compensations which we mention is the appreciation and the love which the children feel and express toward us. They feel toward us much what your children feel towards you. As your child thinks you are about the greatest and best man in the world, so our children feel. This is illustrated by a little incident which occurred at our place about the time we were celebrating the birthday of the Father of Our Country. The matron was talking to one of her six year old boys about George Washington and trying to impress the mind of the child with the greatness and goodness of Washington. After a bit this child looked intently in the eyes of his matron and said:

"Was George Washington as good as God?" She said: "No, we could not say that, but he was a wonderfully good man." Then the child spoke again and said: "Well was he as good as Dr. Lynn?" We smile at that. But really, is that not a very significant revelation? What would be the result if your child instead of thinking you good and great should feel that you are little, ignorant and mean? Is it not that attitude that gives you your opportunity with your child? So with us. That appreciation, that love they have for us opens the doors of their hearts and lives so that we may enter with our influence.

In their time of fear, in their hour of special need, in the moment of accident their thought goes out to the head of the home. We had a dreadful accident at our place. A dear girl of fifteen had her hand caught in the machinery and it was all crushed and mangled. They hurried her off to our hospital. The shock and suffering was terrible. About the first thing that dear girl said after they had gotten her to the infirmary was: "Does Dr. Lynn know it?" The interest and love which we show the children opens up their hearts and in return they love with a lavish love. I go to visit one of these Superintendents, Bro. Johnston for example, We walk out across the campus. We hear the childish voices from any and every quarter calling out: "Hello, Mr. Johnston." Whence do they come? Way across from a group at play, from some child perched high up in some tree, from the second story window of some home. Then as we approach the yard limit of some cottage here the children come bounding as fast as their little feet can carry them. They run to see who can get to Bro. Johnston first, get hold of a finger and walk nearest his side. They scramble for that favored place. They chatter and laugh and their eyes sparkle. Then I know how much these children appreciate and love their Superintendent, their foster father. Then it is I realize he has some real fun in running an Orphanage.

3. In the third place we treasure as a precious possession the many expressions of appreciation that come from our old boys and girls. These come from North and South, East and West, North America and South America, Asia and Africa. Just a few weeks ago we had at our office a letter from one of our former pupils which was full to overflowing with expressions of gratitude for what the Orphanage had meant to her. She said: "You do not know me, for I went out in 1903—just twenty years ago." The twenty years have not lessened but increased her sense of appreciation.

We are frequently asked if the children appreciate what is being done for them. The reply is: "Just like your children and mine appreciate what you are doing for them." At the time they may not say as much about this as we would like, but when they get away from home and meet life with its responsibilities and problems then they forget all reserve and with great effusion oftentimes they tell what the home meant to them. When do your children pour into your ear and into your heart those expressions of gratitude that cause the catch in the voice and the tear in the eyes? It is after they have gone out from home and are touching life as it is. They see what that fine teaching and this great love on your part means to them.

So with our sons and daughters. There is not a worker who has not had his heart to come up into his throat and his eyes filled with tears, tears of joy as he has read these letters from his old boys and girls. It is in our mind to make a collection of some of these letters and when we grow old and sit in the shadows we will read and revel in these letters. There is no other possession just like these in all the world. This is our joy, our delight, our fun.

4. The fourth compensation is the delight which we find in looking upon "our boys and girls" as they have gone out of the Home and as they are taking their places in life. How interested parents are in the reports which come back from their children in college. How filled with joy they are when the reports are good. We Orphanage Superintendents have about the same joy for our sons and daughters are scattered throughout the colleges all over the South.



A PART OF OUR BIG FAMILY—BARIUM SPRINGS ORPHANAGE

Thornwell Orphanage alone had eighteen of her pupils in college last year. The writer remembers very well that day back in 1893 when he told his father that he was going to study for the ministry. It was very evident that the father's heart was full of joy. So the writer felt when one of "his boys" said: "Doctor, I have decided to study for the ministry."

When we look about and find our sons and daughters taking their places in life and in a worthy manner bearing the responsibilities of life we greatly rejoice. There are found business women, nurses, teachers, home makers, electricians, mechanics, linotype operators, printers, editors, merchants, bankers, doctors, preachers and foreign missionaries. Thornwell Orphanage alone has given to the Church fourteen ministers. It is represented in the following foreign mission fields: Brazil, Africa, Japan, China and Mexico.

We find joy in the Christian homes founded by our sons and daughters. One good mother said: "I am trying to raise my children by the Orphanage pattern." As you rejoice in the worthy lives and splendid services of your own children, so do we. These are our glory and joy and crown of rejoicing, not only now but shall be in the day of Christ at His coming.

FOUR FAILURES

A Study in Life Reclamations at Barium

Any one who works with children knows that mixed in with the pleasure of association with them, and the joy of watching the development of character, there is also the disappointments, when we see all efforts for good apparently go for naught with some individuals.

Perhaps in a great many cases we have allowed our own estimate of the young persons involved to be made without allowing for God's part of the job. We have in mind two "Hopeless" cases, that were at one time in our institution. One ran away about six years ago and took with him several younger boys, and the management, no doubt, heaved a sigh of relief at his leaving, for his record was any thing but one to be proud of. Yet now that boy writes that he is doing an honorable work, that in the years of drifting, when temptations came often to just let all principles go, that the something that was instilled into him at Barium Springs held him back. He says that what he is today is due to the influence of Barium Springs.

Another boy pronounced hopeless about seven years ago, and expelled, after years of silence writes, and we find him holding a very responsible position with a great railroad, and an influence for good through the Railroad Y. M. C. A. He modestly takes no credit to himself for his promotion, but says that "But for the education and training at Barium," he would have had no chance to get where he is, and that in gratitude for this he is trying to do something for the Master through the Y. M. C. A.

If even part of our failures turn out like this, should we ever grow discouraged?

Let us mention two other cases that from a purely human standpoint might be termed failures.

One of these was a little boy whose life here was ended before he could do anything in return for the years of care for him. But after his death it was found that this little chap had collected a few pennies and had left them to build a church on the campus, so that even the weak ones could go to worship. And that little purse of pennies held up before the people of this state did build that church.

As long as Little Joe's Church stands, or any live who have worshipped there so long will the memory be fresh of the real Little Joe's faith triumphing over his frail body.

Now one other; several years ago a young girl, one of our most lovely characters, was stricken with a dread disease. She was sent to a great hospital for treatment. After years she was pronounced cured, and she then decided to take training in this hospital. Less than one year she was permitted to do this, when she was again stricken down, this time almost beyond hope.

And now if this means the closing in of this young life, in which God has only allowed one short year of ability to work and do for others, this one thing will always stand out, and live long after she is gone. That thing is, that of the little money she earned as a student nurse Little Joe's Church was sent the first share.

Are these lives failures? The stone that the builders rejected has become the head of the corner, and these lives, by the Grace of God, are the most beautiful monuments to His glory.

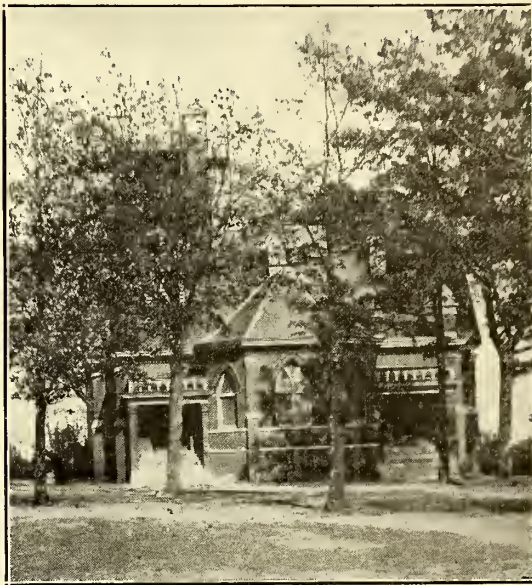
A RESUME OF ORPHANS HOMES IN OUR ASSEMBLY

Presbyterian Orphans' Home, Barium Springs, N. C., Jos. B. Johnston, Supt.

To anyone needing a tonic for their faith, we would recommend a visit to the Presbyterian Orphans' Home, at Barium Springs, North Carolina. This splendid institution is a visible example of faith made into buildings and human lives. Go through the buildings, from the oldest—"Annie Louise"—then Synod, and Rumble and all the long list, to the very newest, and think of them not as things of brick and stone, but as the visions of that army of consecrated men and women, who saw the need and had faith to dare. Pause a while at Little Joe's Church and think of that little boy who attempted to build a church with a few pennies, and how God honored this lad's purpose and permitted those few pennies to be the means of placing this house of worship here. Is not this all "the substance of things hoped for?" And can any one look on this and longer doubt that God rules in the heavens?

This is now the home of 300 children, and 850 have lived here for a time and gone on into the world, during the years past. About 50 each year leave, having graduated or are placed back with relatives. The influence on their lives of living in the Christian atmosphere of this home, is something that will never be known until all accounts are cast up at the final reckoning.

The support of this great enterprise is provided by the contributions from the churches and other organizations in the Synod of North Carolina. Imagine, if you can, what would happen if this support should dwindle and stop. That it does not do this is the greatest evidence of that triumphant faith that conquers everything.



LITTLE JOE'S CHURCH
Barium Springs

Thornwell Orphanage, Clinton, S. C., L. Ross Lynn, President.

We need you to remember that there are 350 boys and girls in Thornwell Orphanage. We wish you to remember that it requires \$8,000 a month to carry expenses.

We wish you to know that we still carry a heavy summer deficit and that our most urgent present need is to wipe this out.

We wish you to know that a liberal response from all our Sunday Schools and friends at Thanksgiving will bring us in the clear again, but it will take this.

We wish you to know that in addition to financing the Orphanage, we have many heavy burdens and perplexities, and we need the earnest, believing prayers of all our friends.

Opportunities

There are opportunities for our friends to make some helpful, permanent investments at Thornwell.

(1) Our homes need considerable work, both inside and outside. Some of our homes have not been painted for many years.

(2) One of our greatest needs is a dairy barn.

(3) A much needed enlargement of our plant is a gymnasium and swimming pool.

(4) A great means of advertising the Orphanage would be a moving picture of a day's life at the Orphanage. Some good friends might help us secure this.

Mountain Orphanage Black Mountain, N. C. Robt. D. Bedinger, Superintendent.

This was the first orphanage organized in the Appalachian Mountains to care for homeless "children of the hills." The need was obvious, there being so many of them left in their isolation to drift away into utter ruin. The little Mission Presbytery of Asheville, though young and poor, met the challenge and established a home to shelter and train them. The first building, a small cottage, with its plain furnishings, cost \$500, and opened its doors to six little children January 19, 1904. From time to time kind friends have helped to enlarge its quarters so that more than 300 children have received care and training in this Christian home.

A new and well-planned building with up-to-date equipment is just being finished on a farm of 135 acres, located on the highway near Black Mountain. When all of the equipment has been placed, the entire plant will cost

\$80,000. Though not quite finished, the Orphanage family, numbering 60 souls, have moved into their new habitation, and more will be added soon.

The children are trained in domestic work, the usual school studies, etc. One hundred and twenty dollars will support a child for 12 months. The larger boys, by their farm work, make a good part of the table supplies. This home has no endowment; it is supported by voluntary gifts. Thus far we have kept free from debt. The lives thus saved and trained for good citizenship and Christian service cannot be estimated in money values.

Grandfather Orphans' Home, Banner Elk, N. C., J. W. Holcomb, Superintendent.

Would you withhold a helping hand from a poor, helpless child, that you knew was in need of the assistance that you could give? Do you realize what it means to save the little ones left homeless, who must suffer many privations, which they can only bear in dumb misunderstanding, and wonder why some have so much, and they so little? It is just these unfortunate ones that we, at Grandfather Orphans' Home, at Banner Elk, N. C., are trying to reach and save from their pitiful estate. We have 53 children in the home at present and are making preparations for 25 others, and application for as many more, and appeals coming in daily, but our present equipment and income prevents their admission to the Orphanage. We received from all sources last year, only about \$8,000, which had to feed and educate the children, pay salaries, insurance, repairs and incidentals. The children are in our care the entire time and we try to give them every advantage possible—nine months' schooling, from beginning through high school, and other training in various lines. We consider \$120 will support a child for a year, and what better investment could one make than to increase the usefulness of a little child? We thank you for the help we have received in the past, and earnestly ask a continuance of that and more. Can you not make a Thanksgiving offering that will make for you and for us a richer, more blessed Thanksgiving than we have ever known? Remember the Orphans of our Church at this time and send some remembrance, if not to us, to some other institution caring for the fatherless.

Our Orphans' Home, Talladega, Ala., Rev. E. B. Robinson, Supt.

This home for Orphan children is 54 years old, and was organized to receive children of Confederate soldiers who were killed in the Civil War. It now takes care of 110 children, having doubled its capacity in the last 10 years. The children attend the Talladega schools, and this feature is splendid training for them, as they associate with other children and have a broader vision. During the last year we have finished and occupied the splendid Johnson Memorial dormitory and auditorium. During the last few years the Church has invested an average of \$200 per child per year in this institution. Surely there is no work that is done by the Church that bears better and greater dividends than the work that is being done in all these homes for Orphan children in the Assembly. We emphasize not only their public school education, and their religious education daily (they now can recite perfectly 24 Psalms and are drilled in other Scripture), but their training in the economic departments. They are trained to do well something practical. We rejoice that in all this number we have had no serious illness during the past year.

Synodical Presbyterian Orphanage, Anchorage, Ky., Robt. G. Haney, Supt.

This is the season of the year when the hearts of our people are turned toward the Orphanage work of their Church, and we want to tell you some of the things that have occurred during the past year. Since last Thanksgiving time we have dismissed six children and received eight. We now have 47 children in the home. Below is shown the number from each Presbytery:

Ebenezer	10
Louisville	12
Muhlenburg	2
Paducah	3
Transylvania	5
West Lexington	15

We have had to turn away a number of applications for lack of space. A visit to our home would show the crowded condition, especially on the girls' side of the house. In order to accept a family consisting of two little girls and their brother, who were without both father and mother, an extra bed had to be placed in the hall way. However, we feel that relief is near at hand. The Orphanage owns old Bellwood Seminary and we are looking forward to enlargement in the near future. We are expecting every church in the Synod of Kentucky to have a Thanksgiving service either on Thanksgiving Day or a Sunday near that date when the orphanage work will be remembered and a special collection taken for this cause. This is a beautiful custom, and one that we need to establish more thoroughly, that of giving an expression of our gratitude to God by making a special offering for the needy ones at this season of the year.

The Davis-Stuart School, Inc. (Synod's Orphanage), Lewisburg, W. Va., Robt. K. Robinson, Supt.-Treas.

The Orphanage of the Synod of West Virginia is now entering into its fourth year in the spirit of Thanksgiving. The thirty-three children now cared for in the Home, and who are happy and contented, is the principal mark of our progress. Other accomplishments are but incidentals. In addition to the rebuilt frame cottage which served as the first home, and which is now occupied by the boys, there are five other buildings—the Mary Dickinson Memorial Cottage, a modern brick building which is the Girl's Cottage, the farmer's cottage, a barn, and a temporary two-room school building. The four-hundred acre farm is being improved and is yielding good returns. The children are doing much of the work of the home. But in these things the foundation is being laid



The Children Admitted to Thornwell During the Past Year

Many of our country friends are deeply interested in the work of the Orphanage but are unable to contribute any money. We want them to know that potatoes, rice, peanuts, and other articles of food, or of clothing, are very acceptable and will be greatly appreciated.

The Highland Orphanage, Guerrant, Ky.
Rev. W. B. Guerrant, Superintendent.
 In response to a great need which he had seen throughout the mountains, the Highland Home was founded by the late Dr. E. O. Guerrant, in 1905, at Clay City, Ky. On account of the poverty of many of the mountain sections, there are still thousands of children without any adequate school or church advantages, and under such conditions the lot of an orphan is often a tragic one. This Home is trying as far as possible to meet this need.

In 1917 the Home was moved to Guerrant, Ky., in order that it might have the advantages of the Highland Church and School. It is now caring for 49 children. During the past year 37 were denied admittance.

This orphanage is owned and controlled by our Assembly's Committee of Home Missions. However, the Committee can only assume responsibility for the support of 10 of the children. The other 39 are supported partly by what their relatives or friends can give but largely by friends throughout the Church who either individually or through S. S. classes or Young People's Societies, or Auxiliaries assume a part or the whole support of a child. The support of a child for one year is \$125. Gifts of food or of clothing and especially of shoes are always most acceptable.

Our Heavenly Father has in a wonderful way cared for the needs of these little ones in the past. Surely He will not fail them in the future.

Monroe Harding Children's Home,
W. H. Clark, Secretary.

Presbyterianism of Nashville, Tenn., is accorded much credit for the high standard and the successful administration of the orphanage of the Synod of Tennessee, the Monroe Harding Children's Home.

In kindly comments State and County Charity Commissioners unequivocally declare this Home to be an object lesson for neatness of children and their rooms, cleanliness of houses and grounds.

Affection of the little ones for the Superintendent, Miss Elizabeth J. Fuller, as evidenced by their unaffected demonstrations, the food served and the table manners, all make an atmosphere so nearly like the ideal happy home, the regret is voiced on every hand that the living accommodations contemplated by the donors, the Monroe Harding estate, does not admit of greatly enlarging the scope of the Home.

No more promising field for the investment of philanthropy exists than this worthy cause.

The management could be enlarged by addition of units so that another hundred of God's little ones could be supplied with the benefits and privileges of home training if only housing facilities could be enlarged and funds provided for feeding and clothing.

Why not devote your thank offerings of the coming season of Good Cheer to Monroe Harding Children's Home where boys and girls of various denominations are being reared in homelike surroundings by true blue Presbyterians whose chief aim is to do as Christ would have done for "these little ones?"

Palmer Orphanage,
Columbus, Miss.
Jno. F. Frierson, Supt.

Palmer Orphanage, at Columbus, Mississippi, is supported by the Synods of Louisiana and Mississippi. On the first day of September, 1923, we had 71 children. Since that time five of our children have gone out from the home. We have received three others in their places and have applications that will more than fill up our ranks. We appreciate the opportunity of telling of the work of the institution through the church papers. We believe that the funds invested in our orphanages and in their support should not be regarded as donations, but should be regarded as investments.

We are making strenuous effort to turn out the finished product, that is, young women and young men who are fitted to go out into the world and take their stand as substantial Christian characters, to be producers and not consumers.

Our children at Palmer Orphanage attend grammar school at the orphanage school. They go then to the city high school. Last year we had three boys to graduate, who are now in college. Next year we will have about six girls and three boys in the High School graduating class. The Mississippi State College for Women is located in Columbus. We had one girl to graduate there last June, who is teaching now, and we have one girl attending the college this session.

By diligent effort and application the children are able to carry on the work about the orphanage and to go to school also. This keeps all hands busy.

We have a splendid herd of Jersey cattle and a good dairy barn. We also have good garden. Milk, butter and vegetables furnish the basis for our diet. Last year, through the help of friends, we were able to put steam heat into the girls' dormitory and the superintendent's home. We also added an annex of four rooms to the boys' building. We have a good deal of repairing and improving that needs to be done.

Contributions of money, clothing, food, furniture, books and, in fact, anything that can be used are acceptable. We will hope for substantial contributions from Thanksgiving offerings.

Presbyterian Orphans' Home, Lynchburg, Va.,
Rev. Wm. Megginson, Superintendent.

The Presbyterian Orphans' Home of the Synod of Virginia is owned, controlled and supported by the Synod. The plant at present consists of a farm of 180 acres, upon which the Home is built. It is located five miles northwest of Lynchburg. The "cottage" plan is followed, with a central dining room and heating plant. The main buildings, eight in number, are built of brick with slate roofs, and are two stories in height. At present the physical plant is estimated to be worth \$250,000. The institution is upon the benevolent budget of the Synod for 5 per cent of the total benevolences, which furnishes adequate support.

The capacity is 144 children, equally divided between boys and girls. The institution is always crowded. Applications for the admission of children are denied almost every day, for lack of room. The children now in the Home range in ages from five to eighteen years. Children are admitted upon application furnished by the institution, and which is made in conformity to our charter. We do not admit crippled children nor those who are mentally deficient.

Our greatest need is an adequate building for our High School and an endowment of at least \$50,000 for school purposes. This would enable us to conduct a standard school from Kindergarten through the High School grades. We also need one additional cottage for boys, as two-thirds of the applicants we receive are for the admission of boys.

The institution does not owe anything upon its plant nor is it in debt for current expenses.

TO THE YOUNG PREACHER

Yes, called of God you were, when you were born,
 And all your life His armor you have worn.
 Always we see, deep in your eager eyes,
 Mysterious quest, for glory of the prize.
 Pure heart, good conscience, faith and love unfeigned,—
 These gifts the Father gave you, when He deigned
 To set His mark upon you, drew you near,
 To speak His tender message in your ear.
 Oh! weary flocks we are, by hirelings led,
 Our drink is streams polluted, stones our bread.
 Help us to cleansing—that we, too, may be
 Caught in the glory and the mystery.
 Refresh us with the Spirit-breathed Word,
 And we will follow you, as you your Lord.

S. H.

for the accomplishment of greater things. The Institution is distinctly alone in the nature of its support and work in West Virginia, and is just beginning to serve the great need as a home and school for the many children otherwise drifting into manhood and womanhood. For these we need larger and better equipment,—a school building, more homes for children, more liberal contributions for maintaining them, and for home training and character building. Again we need not only sympathy for, but an obligation performed in the cause of children the Home may serve, and a realization by the Church of its opportunity to be obedient unto the call of the Saviour when he said: "Suffer little children to come unto me and forbid them not." The Orphanage has exceedingly bright prospects for the future, and an opportunity for Christian service unexcelled.

Presbyterian Orphanage of Missouri, Farmington, Missouri,
W. S. Stinson, Supt.

We have 115 children located in the heart of Farmington, Presbyterian Church across the street, Public Schools are open to our children. We have a system of home Study that helps our children stand well in School. We clothe them so they are in no way conspicuous. We regularly attend the church services. During the summer vacation we conduct a six weeks Bible School. This year 26 memorized Young Children's Catechism, four the Shorter and one boy recited both. 65 are members of the church, two boys are outstanding in their declaration of the Gospel ministry.

Our Finances

No vacations for Superintendent and wife during the summer. Our appeals must be constantly sent out to individuals. Every person in our own adjoining counties that will help us must be seen. Our summer improvement and upkeep plan must be pushed. Our income from churches is very light during that season.

Our Appeal

Ten years as a Sunday School Missionary in the Ozark Mountains convinced me of two facts. First, we must be equipped to train the bright young people to be found in the Hills in the Word of God. This, the School of the Ozarks is doing in a wonderful way. Second, that Missouri has a vast number of neglected children that must be cared for in an Orphan Home, where they will gladly respond to an intensive religious program.

Will You Come to Our Rescue?

Build us another building, equip and furnish it, that we may answer the Call of God to "Move forward," and not find it necessary to turn so many deserving appeals away from our doors.

The Attitude of Our Board and Synod

Both say in loudest tones enlarge your capacity. To the churches we say, come with your fall and winter contributions that we may be able to begin next summer.

Southwestern Presbyterian Home and School for Orphans, Itasca, Texas,
J. E. Watts, Supt.

The past year has been one of progress in nearly every way at the Southwestern Presbyterian Home and School for the Orphans. The most notable events of the year are the completion of two splendid new buildings. One of these—the Hooks Memorial Building is the gift of Pat E. and Will I. Hooks of Itasca, Texas. This is a memorial to their mother, and will be primarily, a vocational school building in which sewing, agriculture, and commercial courses will be taught the boys and girls.

Because of the shortness of funds, only the commercial course, including shorthand and typewriting has been put in this fall.

The other building is the gift of S. W. Demaree of Indiana, and will take care of twenty boys. It is one of the best buildings in any Orphans' Home in the South. These new buildings have given us room for more children and we now have 116 children against 102 this time last year.

The school now has six teachers and eleven grades and four fine girls in the graduating class. In addition the regular subjects, the stenography, typewriting, and music are taught.

Special attention has been paid, as usual, to the religious development of the children. The results of this are shown in the fact that of the 116 children, all that are twelve years of age, and that have been in the home for any length of time have confessed Christ and joined the Presbyterian Church.

The material equipment of the "Home" has been improved, but is still inadequate. The outstanding needs are an infirmary, sewerage disposal plant, and an improved lighting system. However, the need that presses the heaviest on the management, is for more money for the "Support Fund" in order that our vacant rooms may be filled by children who are begging for admittance.



Mountain Orphanage, Black Mountain, N. C.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Bible Lectures at Second Presbyterian Church, Charlotte, N. C.—Under the auspices of the Woman's Auxiliary of the Second Presbyterian Church, of Charlotte, N. C., of which Mrs. R. S. Query is Secretary for Spiritual Life, a special Bible class was held during the Week of Self-Denial and Prayer for Home Missions, November 11-18, 1923, Monday through Friday, at 3:30 p. m.

Mrs. Stokes Lott, of Winston-Salem, was the teacher, and her subject for the week was, "Life in Christ Jesus, as pictured in the Gospel of John." Mrs. Lott showed herself to be well suited to the task which she set for herself—to present the highlights in John's book, and to apply the life and teachings of Christ to the daily lives of His disciples today. "Salvation is the gift of God, and must be appropriated."

In each lecture, Mrs. Lott devoted her talk to some special episode in the experience of Jesus on earth, or to some definite teaching. As examples, we may cite the interview of Jesus with Nicodemus and His teaching about the necessity for the spiritual rebirth; the incident of the precious box of ointment; Jesus' lessons drawn from the vine and branches; the washing of the disciples' feet; and the teachings and examples concerning prayer.

Mrs. Lott said that the keynote of John's Gospel is Jesus' statement, "And I, if I be lifted up, will draw all men unto me." This book is the central pearl in the necklace of the New Testament. In it the beloved disciple with matchless beauty and loving simplicity, reveals Jesus as the Messiah, the Divine Son of God, the Saviour of the world; thus the guide, leader, and the motive for allegiance and service. In this Gospel-drama, characters appear, bear witness to the Christ, and give place to others, who, in turn, are witnesses to Jesus, as the Way, the Truth, and the Life.

The deep spiritual insight exhibited by John in his recital of the life of our Lord was stressed by Mrs. Lott in all that she said, and her lectures were a source of spiritual refreshment to her hearers as well as of instruction and inspiration for living the Christ-life.

Florence Terry.

Executive Secretary for Women, Second Presbyterian Church.

Woman's Auxiliary of Sugar Creek Presbyterian Church.—At the annual Home Mission Study Class, the book "The Child and America's Future," was presented by the Woman's Auxiliary of the Sugar Creek Church, Wednesday, October 4, in an all day meeting at the church.

The regular Auxiliary meeting was held during the morning session, presided over by our most able president, Mrs. Martin C. Davis. Beginning at 11 A. M., a full program, consisting of devotionals, reports and discussions occupied the hours until adjournment for lunch, a most sumptuous repast that the ladies of Sugar Creek know how to prepare.

The afternoon session was devoted to the study of "The Child and America's Future," and the way in which the book was taught added to the inspiration and profit of the meeting as never before.

Different parts of the book were assigned to the respective circles, each circle selecting its teacher to present the part assigned.

The hearty co-operation of those present made this an occasion long to be remembered with pleasure.

Group Conference at "Old Bethesda" Church.

Since the present structure is the fourth, and as early as 1790, Bethesda was "the place of worship," "Old Bethesda" is an appropriate, and to many a precious name. From 1790 to 1830, no minister could serve this church who could not speak both Gaelic and English. On Saturday, before communion, the members came before the session and "after a satisfactory examination of their faith and practices," were given "tokens," made of metal, with K. S. (Kirk of Scotland) on them, which entitled them to take Communion on the Sabbath. At this, our first county conference, a large delegation was present, and the opening devotional exercises were led by Mrs. Muse. Mrs. Monzon extended hearty greetings: "Welcome Home," responded to by Mrs. Jewel Hemphill. Our new Presbyterian president, Mrs. J. R. Page, gave us an inspiring, helpful message. Mrs. Matheson told us how she would teach our Home Mission book, "The Child and America's Future," in such an understanding and attractive way that this week, I am sure Moore County Auxiliaries are the gainers, because their leaders heard her. Mrs. Fairly, secretary of Elise, made a strong plea for our own Home Mission School, asking that, at once, the Auxiliaries furnish the new dormitory—it will cost fifty dollars to furnish a room, the Bethesda Auxiliary has raised this amount for a room. Mrs. McClelland, secretary of Literature, had attractive displays, and emphasized, in a telling way—her "wares." We recessed, and out under the old oaks enjoyed a delicious dinner served by the Bethesda Auxiliary, our hostess. The second session was opened by singing and Bible study, led by Mrs. Robert M. Page. Mrs. Wilson, Synodical secretary of Foreign Missions, made a fine address, called attention to our decrease as a state, in giving to Foreign Missions. Mrs. Cromartie, S. P. & C. secretary, told us about Montreat and the "School of Missions." Mrs. Knox, secretary of Christian

Education and Ministerial Relief, gave us burning facts that will, I believe bring results. Mrs. Suttentfield, secretary of Y. P. Work, told of the Young People's conferences, because her heart is in this work, how she touches your heart! Herbert Hoover says: "The race moves forward on the feet of little children."

We are especially glad to have this account of the Group Conference at "Old Bethesda" Church. Fayetteville Presbytery is proud on the record of this old church.—Ed.

The Womans' Auxiliary of the Kings Mt. Presbyterian Church held a most delightful meeting at the residence of Mrs. C. E. Neisler, October 29th. Mrs. J. C. Mason, the president, conducted the devotional exercises followed by special music. The reports of the circles indicated a growing interest on the part of the members in the various branches of church work. The outstanding feature of the occasion was the interesting and instructive address of Mrs. J. W. Allen of Spartanburg. Mrs. Allen had the privilege not long since of visiting the mission stations of the Presbyterian Church in Japan, China, and Korea. She was introduced by Mrs. I. S. McElroy in a few well chosen words. For forty minutes she held the interested attention of every woman in the room while she told what she saw and the impressions she received in those far-away countries. After the questions which she answered so cheerfully came the curios, illustrating the costumes, customs, and peculiarities of the people. Especially interesting was her account of her visit in the home of Rev. I. S. McElroy, Jr., a missionary to Japan and the son of our pastor, Rev. I. S. McElroy, D.D. The meeting closed with a social hour at which a delicious salad course was served.

Corresponding Secretary.

"Secretaries of Christian Education and Ministerial Relief"—There are two loan funds connected with our church. One is the Fund of Education for the Ministry and Mission Service. From this are made

ing amount to \$23,000 a year, more than the amount paid by any other building in the entire state of Florida. The managing committee, consisting of Charles T. Paxon, Frank C. Groover and J. H. McLaurin, are giving constant and efficient oversight to the building. Mr. A. W. Cockrell, Jr., attends to all the legal phases of the work. Mr. John A. Hall, a certified public accountant, audits the accounts every month. Mr. E. C. Desch is the faithful manager of the building. All the business is being conducted by these men on plain Christian principles and most efficient service is being given all the tenants who occupy the 350 rooms of the building.

How Is Your Literature Table?—Is it well stocked with supplies for all the wants of all the officers cause secretaries and members of the Auxiliary?

For those wanting the newest literature, two attractive leaflets are just off the press: one—"The Budget"—is invaluable to treasurers; the other—"A Bright Idea"—suggests to Bible leaders a clever way to use the Grace Saxe question slips. Price 2 cents each.

For circle officers there are Circle Record books with space provided for the record of each members attendance at Circle and Auxiliary meetings, and of her yearly pledge and monthly payments. Price 5 cents each.

For leaders of Bible classes and devotionals there are Mrs. Russell's studies of Bible women in twelve chapters, and that beautiful little book of the Rev. Tucker Graham's—"The Praying Christ," devotional studies of the Christ at prayer. Price 25 cents and 10 cents respectively.

For program committees who found the supply of Year Books exhausted, a reprint of each program has been made in separate leaflet form, from October to April. Price five cents a set. The literature for carrying out these programs for the remainder of the Church year may be had for 40 cents; the literature for free distribution at monthly meetings, for 25 cents.

For those with memories of Montreat, there are lovely colored post cards with an excellent repro-



Ten Pairs of Twins at Thornwell Orphanage

loans to students, both boys and girls, who have decided to enter the ministry or some form of Christian service. The amount borrowed may be repaid either in money or in service to the church. The amount of credit given each year after graduation in the service of the church is the difference between the salary received and \$1600 and a home, or \$1800 without a home.

Loans from the Student Loan Fund are made to boys and girls of approved character and ability, who have not determined to give full time service to the church, but who want to attend one of our own Presbyterian colleges. The amounts borrowed must be repaid in cash. If payment in full is made within two years after graduation, no interest is charged. On all amounts not paid by this time, interest is charged at the rate of 4 per cent from the date of graduation.

No pen could tell the joy and relief that is being brought to the homes of our aged and infirm ministers and needy widows and orphans of our deceased ministers through the funds of Ministerial Relief. On account of the large increase of the endowment fund wonderful advances have been made to the amounts sent to these homes. The Endowment Fund is now almost \$1,500,000. The General Assembly for several years has urged that it be made \$2,500,000 at the earliest possible moment.

The Graham Building which was secured by the large gift of \$200,000 from Mr. C. E. Graham and the unexcelled offering from the Southern Presbyterian Family in response to his offer, is now netting the church about \$80,000 a year. Of this amount \$60,000 goes at once to the care of those of our needy ministers' homes. \$20,000 is set aside to cover depreciation and investment. The taxes on the build-

duction of the Gateway and Lodge presented to the Assembly grounds by the Woman's Auxiliary in 1922. Price two for five cents.

Order from

The Woman's Auxiliary, 273-277 Field Building, St. Louis, Mo.

Korea Topic For This Month—More than 1,000 Koreans were drowned in the floods and tidal waves during August.

In our Day and Bible Schools, the total number under Christian instruction is 21,666.

The latest statistics give 3,322 as the number of baptized Japanese Christians in Korea.

Are You a Spiritual Life Secretary? And Do You Know:

That your office is about the most important one in the whole Auxiliary?

That if spiritual life is deepened all other things will be added unto you?

That a special packet of selected literature has been prepared by the Auxiliary Office to aid you in your work?

It contains suggestions for the Prayer Life, Bible Study, Personal Evangelism, Family Altar, and Tithing.

Order, enclosing 10 cents, from

The Woman's Auxiliary, 273-277 Field Building, St. Louis, Mo.

YOUNG PEOPLE'S DEPARTMENT

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR, COLUMBIA SEMINARY, COLUMBIA, S. C.

EDITOR'S LOOKOUT

In another part of our Young People's Department we give an account of the convention of the Spartanburg District C. E. Convention. We were very much impressed by the spirit of service that was stressed in the talks made. The address on "Others," by Rev. J. F. Matheson, of Union, was particularly good. He gave brief sketches of persons who had been guided by a spirit of unselfishness, some of these well-known Presbyterian ministers.

The thought of happiness through doing for others was brought home to the delegates in a short, crisp address. The characters sketched were of those who had served.

The One who has done most for us was held up for our admiration and as a challenge to serve others, as He did. The Christ who was nailed to the cross, and then that cross dropped into a hole with a dull thud, was given as the noblest example of one who served others to the greatest extent, the giving of life to save the lives of others.

Think, young people, of those whom you honor most. Are they not those who serve? Let us pray constantly that we may crucify self and think of Christ and our fellows. Such is our duty, and such will bring us the greatest happiness.

We would emphasize editorially in this issue what Mr. Ernest Milton, assistant editor of our department, told us in last issue concerning the recent activities of the Christian Endeavor Training Class of Davidson College. Mr. Milton is having a large part in the work of that group of students interested in young people's work. We repeat our recent statement that these college men are anxious to be given an opportunity to help our churches in working with the young people. A card to Mr. Milton or to the class will be given prompt attention. We hope that use will be made of these men.

Sunday School

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

NOVEMBER 25, 1923

CHRISTIANS CALLED TO BE MISSIONARIES

John 17:18; Matthew 28:16-20; Acts 1:6-8.

GOLDEN TEXT—"Go ye therefore and teach all nations."—Matthew 28:19.

SCRIPTURE LESSON

John 17:18 As thou hast sent me into the world, even so have I also sent them into the world.

Matthew 28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshiped him; but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in Heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

20 Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen.

Acts 1:6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

SHORTER CATECHISM

Q. 64. What is required in the fifth commandment?
A. The fifth commandment requireth the preserving the honor and performing the duties belonging to every one in their several places and relations, as superiors, inferiors or equals.

Jesus is the model for His disciples in many respects. He is their model of character, for "They are to bear His image ultimately. They are to resemble Him in graces and in deeds. They are to imitate His example in duty to God and man. As He is our pattern in other things so He is our model, as missionaries, trying to make men His disciples. We are to use the same means that He employed. We are to heal, to teach and to preach the word of God. In expounding the scriptures selected we will consider: Christians Sent Into the World Like Christ; The Work Assigned Them; The Power Promised; The Power Given Assuring Success.

I. Christians Sent Into the World Like Christ

He says of the Father, "As thou hast sent me into the world, even so have I sent them into the world." Christ was sent into the world to save sinners, He affirms "I came to call not the righteous but sinners to repentance." Jesus was sent to a lost rebellious ruined and hostile world. He was invested with all the power, human and Divine, needful for accomplishing His missions, so believers are sent to save sinners, and if they are not trying to do it they are neglecting one of the great ends of their existence on the earth. They are sent into an ungodly world opposed to God, and every thing fostering godliness and they are assured of all needed divine power for winning souls.

II. The Work Assigned Christians

They are to "make disciples in all nations." They are to bring their fellow men to know, to love, to trust, to confess and serve Jesus Christ. "The field is the world," and every Christian to go or to send and sustain representatives into all parts of the world. They have no right to make exceptions or to leave any part of the world unreached. They are sent to an ungodly world given to idolatry, and obviously unfriendly and hostile to Jehovah and His worship and service. They are to use in their efforts only the moral means, sanctioned by Jesus Christ. They are offered all the Divine co-operation and power essential to their task.

III. The Power Promised

Jesus says, "All power is given unto me in heaven and in earth." He bases their commission upon his having this power. He declares that this Divine power shall be

imparted unto them. He says, "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth." He promises that the Holy Ghost shall give them understanding, strength, courage, utterance and co-working, that will crown their work with success. They are taught that the Holy Ghost will give them power not only in the souls of men, but over the forces of nature, and miraculous power to attest that their message was Divine.

IV. The Divine Power Given Assuring Success

The promise was verified. After the apostles and church at Jerusalem had prayed ten days the Holy Ghost came upon them, a "rushing mighty wind gave notice of His approach, and cloven tongues of flame, a sign of His presence, sat upon the brow of each of them." The apostles were transformed and did wonderful things. They were no longer timid men hiding from Jewish rulers, but bold heralds of the cross proclaiming their master as Messiah and the only Saviour of sinners. They spoke in many tongues, that they had never learned the wonderful work of God. Miraculous deeds of healing were wrought by them, showing that God was with them and endorsing their messages.

Christian Endeavor

By Rev. J. G. Garth, Chairman Synod's Committee of Sabbath Schools and Young People's Work

LIFE-OBEDIENCE PSALM

M., Nov. 26—A Call: Jer. 20:7-13.

T., Nov. 27—A Response: Acts 26:19.

W., Nov. 28—From Sheeppote to Throne: I Sam. 16:10-23.

T., Nov. 29—Human Agents: Acts 16:1-8.

F., Nov. 30—Christ Chooses: John 15:16, 17.

S., Dec. 1—Joy In Service: John 4:31-38.

Sunday, Dec. 2—Topic: Lessons from the Psalms.
12. The Life-Obedience Psalm. Ps. 40:1-10.
(Consecration Meeting).

All young people are concerned about what they are going to be and do when they are grown. It is a very important question. Many people seem to be failures, because they have no purpose in life. It is a great advantage to come early to a conclusion as to our aim and work. As Christians, we have the assurance that God has chosen a plan for each life, and that He will lead us into that plan if we will but ask His guidance.

This Psalm is a Psalm written by David, and in Heb. 10:5; 10, we are told that this Psalm refers to Jesus Christ and His great purpose of redeeming men from sin by His death on the cross. Christ took on Himself our sins, and entered the terrible task this imposed on Him with great determination to carry the work through to the end, and He did His work completely.

The Perils Christ Risked to Do His Work

Jesus as our Saviour met with great perils as He undertook to do His work of redeeming us from sin. David describes it as a horrible pit and miry clay. Christ's agony in Gethsemane, His arrest and trial, His persecution at the hands of His enemies, His torture and death on the cross, all these were like a horrible pit with a bottom of miry clay into which Jesus sank as he endured His sufferings for us to finish His work. But God saved Him, and lifted Him out of this pit, put His feet on a rock, and established His goings, and put a new song in His mouth of praise unto God; for God raised Him from the dead.

We Face Perils to Do Our Life Work

As we follow Jesus to do our life work in obedience to

His guidance, we shall face perils as He did. No real work is easy. There are temptations to overcome, hard duties to do, disappointments to endure, difficulties to meet and conquer. Just as Jesus went into the horrible pit and got fastened in the miry clay, so we shall cope with perils that will threaten us. Shall we conquer as He did? We may, if we follow Christ's way of meeting the perils.

Christ a Voluntary Slave to His Father

As we study 40th Psalm, we should also read Ex. 21:1-6, which tells of the quaint old custom of the Hebrew voluntary slave, who did not wish his freedom, but desired to be a slave forever to his master. Heb. 10 says Jesus was a voluntary slave to God. He says that He was unwilling to give God mere burnt offerings and sacrifices. He gave Himself. We read, "Lo, I come to do thy will, O my God." And God's will was that Jesus should die on the cross to save the world from sin. Jesus did die, and by his death He saved the believing sinner.

God Commands Us to Become Voluntary Slaves

Christ says the servant should be as his lord. Jesus saved us and became our Master, and He calls on us to surrender our lives to Him. Paul says, in Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." In coming to a decision for our life work, this is the first and foremost thing to do, to tell God, I'll go where you want me to go, dear Lord. As the voluntary slave was ready to hear the slightest wish of his master, so we must surrender our wills to Christ. As Jesus said, I delight to do Thy will, O my God; yea, Thy law is within my heart, so we must say to Jesus as our Lord, I am ready to do Thy will, O Christ.

What Form Shall Our Life-Service Take?

Having decided to give our lives in service to Christ, what form shall our life-service take? Christ declares His service was that of a preacher. In verse 9, He says, I have preached righteousness in the great congregation. Christ needs many preachers today to tell His Gospel to men in home and foreign lands. We should consider whether He needs us to preach for Him, and if He calls us, we must go. But He needs teachers, doctors, nurses, and workers of all kinds in His great program. He will direct our lives into the channel where they can be of most use. Our gifts are from Him, and will guide us into the most needed fields of work. Only let us be obedient, faithful and true to our task, and as Jesus was blest of his Father, so we shall receive God's favor and reward.

SPARTANBURG DISTRICT ENDEAVORERS HOLD MEETING AT JONESVILLE

The annual convention of the Spartanburg District of the South Carolina Christian Endeavor Union was held in the Presbyterian church, of Jonesville, on Saturday and Sunday, November 10th and 11th. The theme of the convention program was "Others," and the convention song was the one bearing the same name. The call to the giving of life was strongly presented, under several heads, the speakers having happily fitted their addresses to the general thought selected for the convention's consideration.

The leaders and speakers came from Spartanburg, Union, Gaffney, Lockhart, and Columbia. Mr. Joe Webster, of Spartanburg, the district president, and Miss Evelyn Boozer, district secretary, of Gaffney, presided over the meetings, and Miss Boozer helped with the music and some of the talks. Mr. John Boozer, of Gaffney, was song leader.

Rev. J. F. Matheson, of the Presbyterian Church at Union, gave a simple and yet gripping address on the convention theme. Miss Irene Hudson, religious work director of the First Presbyterian Church, of Spartanburg, took the delegates on an "aeroplane trip" that gave

Church News

ACTION OF THE DOCTORS

After hearing the needs of our medical work presented, we, the Presbyterian physicians in attendance on the meeting of the Southern Medical Association at Washington, are of the opinion that something should be done to interest every physician in our Church, in a more definite way.

Therefore, be it resolved, (1) that an organization to be known as the Presbyterian Physicians' Missionary Movement be hereby effected; (2) that the following officers be elected:

M. McH. Hull, Georgia, chairman; O. L. Miller, North Carolina, vice-chairman; R. S. Leadingham, Louisiana, secretary-treasurer;

(3) That these officers be authorized to add one additional member from each of the other Synods and one from the Executive Committee of Foreign Missions at Nashville, and that these with the officers named shall constitute the Executive Committee of the Movement; (4) that a membership fee of \$2.00 per annum shall be collected by the secretary-treasurer, and that this fund shall be used to keep the members in closer touch with the splendid and self-

them a view of the needs of the twenty-one million unchurched in the South. Mr. T. C. Bryan, of Columbia Seminary, conducted the early morning prayer service on Sunday, preached at the morning hour of worship, and led the closing consecration service. Rev. Frank Estes, of Lockhart, and Rev. W. R. Goebel, of the convention church, conducted the devotional periods. Mrs. Frank Peake, of Union, conducted a Junior program Sunday afternoon, and Mrs. J. B. Kilgore, of Woodruff, an Intermediate program. Mr. Arnett Gamble, of Columbia Seminary, supplied for Mr. Bert Jones, as field secretary, and led the conference hour and delivered an address Saturday evening on "What Christian Endeavor Means to Me."

The social features of the convention included a luncheon served at noon Saturday by the ladies of the church, a banquet at the hotel, and a get-acquainted meeting after the evening address. Nor should mention be omitted of the hospitality of the Jonesville people.

The officers elected for the coming year were:

President, Mr. John Boozer, Gaffney.

Vice-president, Mr. Joe Webster, Spartanburg.

Recording secretary, Miss Annie Lou Murrah, Union.

Corresponding secretary, Miss Evelyn Boozer, Gaffney.

Treasurer, Mr. Gordon Gaston, Woodruff.

TENNESSEE'S "CONVENTION SUPREME"

Charles Evans, Southern Secretary United Society of Christian Endeavor

"Distance lends enchantment," we have been told, and this was the truth in connection with the Tennessee State Convention, as in spite of fact that her convention city, Dyersburg, was located on the extreme western end of her great state, making it necessary for three delegates from Bristol to travel 3,330 miles to attend, the Endeavorers came in great hordes and made the convention a high-water mark in the record of the state, with 923 registered delegates.

The convention was served by Dr. H. H. Sweets, Rev. H. L. Pickerill, Clarence Hamilton, Gerald Harris, Miss Mammie Gene Cole, state and district officers and leaders, and Southern Secretary Evans.

Tennessee's new field secretary, Mr. Gerald Harris, firmly entrenched himself in the affections of the Endeavorers by his genial good humor, pleasing personality and ability to do real things, and was nick-named by the convention as "Report" Harris, because of his insistence upon the necessity of reporting on the monthly service program and other features of the state work.

Miss Iva Dunn, state secretary, announced the organization of 84 new societies, of which 39 are Seniors, 20 Intermediates, and 25 Juniors. Reports show the Juniors averaged more than 50 cents each for denominational missions, and Intermediates more than 85 cents each. During the year 471 Quiet Hour Comrades, 196 Legionnaires, 55 Life Work Recruits, 944 subscriptions to The Dixie Endeavor, and 287 to the Christian Endeavor World were reported. One district shows 82 per cent and another 68 per cent of the societies reporting regularly on the M. S. P.

The eagerness with which the delegates responded to all challenges delighted the hearts of the leaders, as it firmly showed how anxious all were for a great advance for the coming year.

The Junior Convention, under the direction of Miss Cole, and the Intermediate session, were of splendid interest and value.

The officers elected are as follows:

President, Mr. I. A. Martin, Knoxville.

Vice-president, Mr. Ether Seagle, Chattanooga.

Secretary, Miss Iva Dunn, Greenville.

Treasurer, M. F. A. Leake, Knoxville.

sacrificing work now being done by our medical representatives abroad; (5) that the Executive Committee of Foreign Missions at Nashville be requested to render every assistance possible to this movement, and to assume the active responsibility for bringing about closer relations between our medical men at home and abroad; (6) that annual meetings be held in conjunction with the Southern Medical Association meeting; (7) that reports of this organization be furnished to the secretary of the Southern Medical Association and the church papers.

"TELL IT NOT IN GATH—PUBLISH IT NOT IN THE STREETS OF ASKELON"

As president of the Board of Regents I want to lay the matter of our orphan children at Barium Springs on your heart and conscience. We had a deficit of \$32,000 on October 1st, at which time we had to make our report to Synod. I have no doubt you will ask "Why?" This question is easily answered. Because the Presbyterians in North Carolina did not give us the wherewithal to care for the greatly increased number of children they sent to the home. We made some necessary improvements on the old dilapidated buildings which the Synod ordered repaired, and we are not quite through. This of course cost some money, but you failed to give us as much money as you did the year before, and at the same time we were given nearly one-third more children to care for.

The children have not suffered at the home for any of the necessities, because we borrowed money, on faith in our people, to support the institution.

The reason I am writing this letter is to arouse you to the emergency which faces us. We must have \$100,000 as a Thanksgiving offering if the institution is to be supported as it should be and the banks paid the money which was borrowed. If the Presbyterians in our Synod will half-way do their duty and give to THEIR OWN ("He that provideth

ministers and duly elected elders of all the churches within the bounds of these counties are called to meet in the First Presbyterian Church of Winston-Salem, Tuesday, December 4th at 7:30 p. m., for organization.

The First Presbyterian Church cordially invites the members of the new Presbytery to be its guests on this occasion.
J. S. Foster.

Shelby—Rev. W. A. Murray, who on Sunday finished his 5th year as pastor of the Presbyterian Churches in Shelby and Grover, preached a beautiful and heart-touching sermon on "Soul Rest." Mr. Murray is popular with all denominations, being a man of striking sincerity and a strong personality. During his five years as pastor of the Shelby Church, it has made wonderful growth. Five years ago the church had a membership of 133. Since his pastorate 121 have been added to the church roll, most of them on profession of faith.

Bluff-Godwin Group—We have just closed a hustling campaign in this group for new subscribers to the Standard. We have gotten 36 new ones and find several more who ought to take the paper but are undecided at present.

We are arranging for a union Thanksgiving service at the old Bluff Church, which is the mother of all the other churches in the group. A few weeks ago a meeting was held at Godwin by the evangelistic federation of Fayetteville; ten members were received into the Godwin Presbyterian Church as one of the results of the meeting—all on profession of faith.

We are anticipating another meeting to begin at Wade on the 18th of this month to be held by the same federation of laymen who are doing such fine work in the churches of the county.

The churches of this group are getting in fine shape for work. A Christian Endeavor Society was organized in Godwin Church about three months ago



FIRST HOME OF THE MOUNTAIN ORPHANAGE
Black Mountain, N. C.

not for his own, is worse than an unbeliever") the children will be amply cared for and there will be no cry of a deficit a year hence.

These are the facts in the case. The Board of Regents are counting on you. What will your answer be?

R. Murphy Williams,
President Board of Regents.

NORTH CAROLINA

Raeford—The new church at Raeford will be dedicated December 2, 1923. Dr. H. G. Hill will preach the dedication sermon.

Charlotte, Tenth Avenue—The calendar of November 17th carries the following announcement:

"Cornerstone Laying. The Building Committee takes this opportunity of inviting all the members and friends of this church to attend a service appropriate to the laying of the cornerstone of our new Sunday School building. This service will be held Thursday, November 22d, at 4:00 p. m., and will consist of songs, scripture reading, prayer, and one or more brief addresses."

Concord, McKinnon Church—Nineteen of the largest and most aristocratic 'possums fell victims to the annual possum and tater spread of the McKinnon Presbyterian Church, Thursday night. One of the largest crowds in the history of this institution was in attendance. The toastmaster of the occasion, Rev. C. C. Myers, caused much merriment when he announced that there was evidently some one present who had not been invited and that a cat had been prepared for this party.

Attention—The Synod of North Carolina having ordered erection of a new Presbytery to be composed of the counties of Ashe, Alleghany, Wilkes, Surry, Yadkin, Davie, Stokes, Forsythe and Davidson, and having been appointed the convenor of the same, the

which is very helpful to the young people—its report, from the efficient leaders, is quite encouraging. The interior of this church has recently been improved in appearance and a new piano has also been installed.

The men's Bible classes in the three churches are doing fine work—the average attendance of these classes is about 15 men, whose ages range from 18 to 60.

Wade Church also has a live Christian Endeavor Society and a good live and active Ladies' Auxiliary. This church has preaching services every Sunday, either morning, afternoon or night, and prayer meeting Wednesday. It has a Sunday School, the attendance of which ranges from 95 to 125. But the newest thing in this church is a Sunrise Prayer Meeting by the Camp Fire Girls. They meet in the church at sunrise each Sunday morning and engage in prayer and song service. The leader of the Camp Fire Girls is Mrs. J. L. Olive, who is a fine worker among young people.

With all this machinery at work and working harmoniously, as it is at present, we hope for things to be brought to pass for the glory of our Lord and Master. For the people have a mind to work.
T. C. Croker.

Raleigh, First Church—Sunday, November 11th, was an eventful day in the history of the First Presbyterian Church in Raleigh. On that one day, three new churches were colonized out of the mother church, the membership organized, officers chosen, pastors called and installed. This is an unusual bit of church history, and perhaps without a parallel in the annals of our Synod.

The commission from the Granville Presbytery consisted of Revs. McC. Cooper, Comerford, Hunter, Taffe and White, with Elder E. B. Crow.

The North Vanguard church is a handsome structure, costing about \$150,000, located in a rapidly growing suburb, the best residential section of the city. It begins with a membership of 52. Messrs.

A. C. Grant and C. C. Mangum were elected elders, and C. T. Smith and G. W. Anderson, deacons. Rev. V. B. Sullivan, who has been preaching at this point, was called as pastor for half his time, accepted the call, and was duly installed.

The East Vanguard Church is located in a densely settled part of the city, about a half-mile from the First Church. Forty-five members were dismissed from the First Church to unite with it, and three more were received, making its membership 48. Messrs. P. B. Griffin and E. W. Thomas were elected elders, and W. G. Mitchell and W. E. Mitchell deacons. Rev. W. B. Sullivan was made pastor, receiving a hearty and unanimous call from this people, to whom he has greatly endeared himself.

These two churches were initiated, built and paid for by the Vanguard Class of the First Church, Elder E. B. Crow being the teacher of the class.

The Ernest Myatt Church is a brick church, perhaps the most beautiful country church in Wake County, located five miles south of the city in a section where the Presbyterian Church was formerly altogether unknown. Its membership is 78, all dismissed from the First Church. Quite a number from this neighborhood, who moved into the city and live there retain membership there. Messrs. A. A. Buffalo and B. B. Buffalo were elected elders, and the election of deacons was postponed. Rev. W. McC. White, who has preached here for a number of years, was called as pastor, and formally installed.

This marks the greatest forward step, no doubt, in this history of the church in Raleigh in its history.

W. McC. W.

Marion—The fourth Sunday in October was perhaps the greatest day that Presbyterianism ever experienced in McDowell County. This event marked the realization of a plan which had been in the mind of this congregation for many years past. It was on this day we worshipped in our beautiful new church for the first time.

It was an ideal autumn day. All the congregations of the town joined with us. It was said to have been the largest congregation that had ever met in any church in Marion. For the first time the new 12-stop, two-manual Austin pipe organ was used. A splendid musical program was rendered by a large choir. Our organist, Miss Julia Burton, handled the new instrument with the skill of a master. The opening sermon was delivered by the pastor from Isaiah 54:2, 3. The visiting pastors and several prominent laymen made short congratulatory addresses. It was an occasion for great rejoicing on the part of our people who through faith in God and self-denial have built this magnificent church for the glory of Jesus Christ.

A greater opportunity for doing a much larger service is now offered, and our people have evidenced their determination to lengthen their cords and strengthen their stakes in the work of the kingdom.

The church has been 16 months in building. It is furnished throughout with pews and opera chairs made by the American Seating Company. The pews, pulpit furniture and pipe organ case are finished in brown mahogany to harmonize with the interior woodwork. The new building occupies the same spot on which the old church was built 76 years ago. It is classic in design throughout, built of grey pressed brick, trimmed in Bedford stone and covered with red imperial Spanish tile. It contains all the modern equipment for Sunday School and young people's work and Bible classes. The main auditorium seats about 600 people. The entire cost of the building including pipe organ and church furnishings is over \$60,000.

With God's blessings resting upon us we feel that our church can now go forward in extending the Gospel of Jesus Christ. At the evening service 17 new members were received into our membership on confession of faith and two infants were baptized.

The Synod of North Carolina—A unique feature of the 110th annual meeting of the Synod of North Carolina was that it was the guest of the two neighboring towns of Graham and Burlington, and held sessions in both churches. It convened in Burlington, October 9th, at 8 p. m., after a sumptuous supper served in the beautiful new church hut. The retiring moderator, Dr. E. D. Brown, delivered a soul-moving and timely message from the text: "If the foundations be destroyed, what can the righteous do? The Lord is in his holy temple, the Lord's throne is in heaven"—Psalm 11:3-4.

Rev. J. H. Henderlite, D.D., was elected moderator, and Rev. A. J. Crane reading clerk. The enrollment for the whole session was 235.

The morning sessions were held in the Graham Church, Bountiful luncheons were served by the ladies of both churches in the Sunday School rooms. This school plant and equipment, recently much enlarged, was a marvel to the visitors, being one of the most complete in the Synod.

The reports on schools and colleges evoked much interest and discussion. Rev. W. M. Hunter, chairman, deplored the fact that there is not one "A" grade college for women in the Synod. Dr. J. R. McCain, president of Agnes Scott, in his fine address made a clear statement of the origin and history of the present standardization of colleges by the educational association.

The representatives of the four colleges for women made strong appeals to Synod to rally to their help. This recommendation was then adopted: "That representatives from all the colleges for women be asked to meet with the Committee on Schools and Colleges to devise plans for meeting the standard requirements until adequate permanent endowment can be raised."

Rev. J. J. Murray, chairman of the Committee on religious work in state institutions, made an urgent

appeal for this work. Of the students in state colleges almost 1,000 are Presbyterians. Dr. W. D. Moss, university pastor, is doing excellent work, but needs an assistant in organizing and training the young men. At the N. C. College for Women the religious work is well organized, but the girls need the close touch of the regular church. The Church of the Covenant supports a woman for all her time for student religious work. We need badly a student pastor at State College at Raleigh.

The Committee on Schools and Colleges was authorized to confer with representatives from all other denominations to devise methods for introducing Bible courses in state institutions; and this Synod will overture the governing bodies of all other churches to unite in requesting the state institutions of higher education to permit the maintenance by the churches of chairs for Bible teaching as a part of the curriculum.

The report of the Committee on Stewardship, Dr. J. H. Henderlite, chairman, was heard with deep interest, as this was the first year that any estimate could be made of the work of our all-time secretary. The results reported by Mr. J. B. Spillman are very encouraging. The contributions for benevolences amounted to over \$800,000, and for current expense and pastors' salaries to over \$1,000,000, a total in crease over last year of \$270,000. The every member canvass this year shows an increase over last year of 4,273 subscribers, \$94,062 for benevolences, and \$144,303 for current expenses. There has also been a large increase in the number of tithers and family altars, largely through the good work of the flying squadrons. It was decided to continue raising the \$12,000 for maintaining the office of Stewardship by a proportionate assessment for the present upon the causes and institutions benefited, but to apportion the amount next year among the churches.

Rev. A. W. Crawford, Superintendent of Synodical Home Missions, presented the best report in the history of this splendid work. Eighty-seven workers, including 10 trained women in mill villages, occupied 300 weak churches and mission points. They report nearly 3,000 conversions and 1,625 added to our church on profession, besides hundreds to other churches. The general evangelists, Dr. William Black and Rev. Leonard Gill, report over 900 added in their meetings. This is Dr. Black's 20th year of service. Synod's committee expended \$62,287. Synod approved the raising of \$200,000 as a Permanent Church and Manse Erection Fund by its Home Mission Committee, and appointed the third Sunday in January for this purpose. This followed a report by Dr. J. S. Foster.

The great history making action of this Synod was its realignment of Presbyterian boundaries and the erection of two new Presbyteries. Dr. C. M. Richards, chairman, presented with his report a map showing the proposed changes, and the latter were adopted almost unanimously and without protracted debate. A new Presbytery with nine counties is set off in the northwest, with the city of Winston as its stronghold. Another with ten and one-half counties is erected in the northcentral part of the state, with Durham and Raleigh as its main supports. Chatham and Lee counties are transferred from Fayetteville to Orange, part of Sampson from Wilmington to Fayetteville, and Cabarrus from Concord to Mecklenburg.

Synod has adopted a program of expansion for its Orphans' Home, setting for its goal a well-equipped institution with a capacity for 500 children. It now has 300 and will soon add 50 more on the completion of the new boys' dormitory and the baby cottage. The gifts of the churches however have not kept up with this enlargement, and there is a deficit of \$32,000. The churches are asked to make a special Thanksgiving offering of \$100,000 in addition to the regular budget.

The Woman's Auxiliary reports its best year. There are about 250 mission study and Bible study classes and 332 prayer bands, and they are organizing stewardship study classes. The outstanding work this year was the conference for colored women at Charlotte, attended by 71 delegates from seven denominations—it was a great success.

The Young People's Conference at Davidson enrolled over 400, and conducted a fine program of devotion and study. Mr. Claude T. Carr, superintendent of Sunday School and Young People's Societies, is doing a great work.

Synod heard inspiring addresses by Rev. W. C. McLaughlin, on China; Rev. J. Porter Smith, on Brazil; and Dr. M. E. Melvin, on the Progressive Program.

A hearty vote of thanks expressed Synod's appreciation of the splendid entertainment provided by the Burlington and Graham churches. The invitation of the Washington Church for the next meeting was cordially accepted. E. C. Murray.

ARKANSAS

The Synod of Arkansas met on Tuesday evening, October 9th, as the guests of the First Presbyterian Church at El Dorado.

The opening sermon was preached by Rev. W. H. Irvine, D.D., of Helena, the retiring moderator, on the text, I Kings 19:9, What doest thou here, Elijah? After the sermon, Synod was organized, and Rev. J. Walter Cobb, pastor at Blytheville was unanimously elected moderator. Mr. Cobb is the capable leader of a splendid congregation, and, in addition, has been largely instrumental in putting over the Presbyterian Progressive Program in his Presbytery for the last few years. Rev. C. A. Raymond, of Newport was elected reading clerk. Rev. W. F. Rogers, of Warren, stated clerk, and Rev. J. T. Barr, of Womble, temporary clerk, were present at all sessions of the Synod as usual.

Dr. S. L. Morris, of Atlanta, presented the inspira-

tional message on the Presbyterian Progressive Program in an address which profoundly stirred the members of Synod. At luncheon hour on Wednesday, Dr. Morris spoke on the recent Zurich conference, giving in detail the horrible persecution which Protestants in Eastern Europe are suffering today.

The new president of Arkansas College, Prof. E. B. Tucker, addressed the Synod in connection with the work of the college. To many members of the body Mr. Tucker was a stranger when Synod opened, but he won the friendship and high regard of all who heard him speak. The college has a greater enrollment now than ever before, and owing to the success of the Educational Movement for endowment this last year, it is in far better financial condition. Mr. C. T. McCully, of Little Rock addressed the Synod on The Presbyterian Educational Movement. Closing on July 1st, this movement raised \$20,000 more than the minimum goal set by Synod last year.

The Stewardship Committee report was presented by Dr. J. W. Lawson, of Little Rock. The term of office of the Synodical Secretary of Stewardship, Dr. C. P. Bridewell, expires on July 14, 1924. Upon motion, he was asked to continue as secretary until the next meeting of Synod.

On Wednesday night a popular meeting in behalf of Home Missions was held with the chairman, Dr. J. C. Williams, of Prescott in the chair. Addresses were made on Evangelism by Rev. M. Mar Yosip, on Church Erection by Dr. W. Moore Scott, on the Mountaincrest Academy by Rev. J. E. Jeter, and on The Caddo Valley Academy by Rev. J. T. Barr.

On Thursday two popular meetings were held. At the one on Sunday School and Young People's Work under the direction of Rev. Charles Haddon Nabers, the report of Mrs. G. W. Sheffer was given to the Synod by Mrs. Sheffer, the state superintendent of this work. An address on Christian Endeavor was given by Rev. J. E. Wallace, and on the Young People's Conference by Dr. R. E. Fry. At the close of this address, the chairman led a round table discussion on the real worth of the summer conference in Arkansas for young people.

At the Foreign Mission popular meeting, Dr. R. L. Jetton presided, and presented two speakers: Dr. E. R. Long, of Arkansas College, who spoke on The Re-Affirmation of our Faith in our Missionary Task, and Rev. M. A. Boggs who spoke on The Challenge of the Present Task.

Orphanage work came up for a prominent part in the work of the Synod. An able address on the Southwestern Home and School at Itasca, Texas, was given by the superintendent, Mr. J. E. Watts. The Pine Bluff Presbytery asked the Synod to take over and adopt an orphanage which the Presbytery had established at Monticello last May. Mrs. J. G. Williamson, of that city, was introduced to the Synod as the saintly woman whose love for neglected children and earnest work for their support had been largely instrumental in making this orphanage possible. After some discussion, the orphanage was taken over by the Synod, and a board of trustees was elected to carry on the work. At present there are eleven children being cared for, and the material assets consists of 50 acres of splendid land lying between the State Agricultural School and the city of Monticello, besides an amount of money, over \$18,000, that is immediately available for the erection of suitable buildings.

The Synod accepted the invitation of the First Presbyterian Church at Monticello to hold the 1924 meeting in that city. The report of the Ozark Assembly, the summer conference of the Synod, was presented by Dr. John Van Lear, of Little Rock and Rev. Charles Haddon Nabers, of Camden, the two chairmen of the two conferences held last June. Synod voted to invite the Presbytery of Memphis and the Synod of Missouri to unite with Arkansas in the holding of a great Bible conference next summer at a place to be designated later.

Synod was exceedingly busy this year, work hours were longer than usual, but the gracious hospitality of the El Dorado people was in evidence all of the time. The new pastor, Rev. F. R. Dudley, had moved to the city only a week before the opening of Synod, but he had already familiarized himself with the work to such an extent that he proved an ideal host. At the closing session of Synod, a committee from Ouachita Presbytery installed him as pastor. The city of El Dorado was a revelation to those who had not visited it for several years. From a country town of hardly three thousand people, it is now a cosmopolitan city of nearly ten times that number, and still growing rapidly as the great oil city of southern Arkansas.

The Synod, on motion of Dr. W. R. Anderson, overtured the Assembly to change the ecclesiastical year to make it correspond to the calendar year.

Charles Hadden Nabers.

TENNESSEE

Nashville, First Church—At the communion service on October 14th, 26 new members were publicly welcomed into the fellowship of the church.

PERSONAL

Rev. T. H. Spence, pastor of Rocky River and Harisburg Churches, exchanged pulpits with Rev. J. G. Garth and preached last Sunday at Seversville Church. Mr. Garth preached at Rocky River at 11 and at 3:30 at Hickory Ridge school house, a mission Sunday School of Rocky River Church.



Union Theological Seminary—Armistice Day was fittingly observed by Lee Tait Post No 91, American Legion. The membership of this post is composed exclusively of the students of Union Theological Seminary with Dr. Edward Mack and Dr. W. T. Thompson, Jr., as honorary members. The post was organized in October 1919 and named in honor of Lieut. Lee Tait, Company E., 354 Infantry, a member of the class of 1919 Union Theological Seminary, who died November 13th, 1918 of wounds received in action November 2, 1918. There were 32 charter members. In the session of 1920-1921 there were 27 members; session of 1921-1922, 36 members; session 1922-1923, 62 members. There are this session 68 members. This represents about half of the student body of the seminary five years after the Armistice and indicates the degree of interference of the Great War with the educational system of our country. Many young men were thus delayed in completing their studies and many more were obliged to abandon them altogether.

Davidson College—The Davidson College Bulletin, for November, contains a reprint of the address delivered last session by John R. Todd, of the Todd, Robertson, Todd Engineering Corporation, New York, the subject being: "Gee, Ain't It Great to Be a Boss." The article also appears in the December American Magazine, and is in practically the same form as the address delivered here. By consent of the author and of the American Magazine the article appears as one of the regular issues of the bulletin. The frontispiece carries an excellent likeness of Mr. Todd, and Rev. Jesse C. Rowan, pastor First Presbyterian Church, Concord, writes a foreword.

Dr. Frazer Hood, department of Education and Psychology has an article in the current issue of the Union Seminary Magazine entitled—Seeing Men As Trees Walking—a psychological study of Mark 8:14-26.

The triple celebration, Founders Day, Armistice and Highway opening on last Monday, held on the campus was an interesting occasion. Band concerts, a military review of the R. O. T. C. luncheon served to invited guests, football game between Kings Mountain High School and Davidson High School with a fine address by Gov. Cameron Morrison, formed the program for the day. Addresses were also made by W. C. Wilkinson, road commissioner from the sixth district, and Frank Page, chairman highway commission.

Governor Cameron Morrison was the speaker at the "Y" on Sunday evening, urging upon the young men the duty of using their education to help humanity less fortunate than themselves.

The latest addition to the national Greek letter fraternities with chapters at Davidson is Phi Gamma Delta which took over a local organization known as the Bachelors Club. The installation services were held on November 17th and representatives were present from Virginia, Washington and Lee, University of Alabama, and University of the South.

Greenbrier College—For the purpose of raising money for the Library Fund, the Greenbrier College girls gave a Fashion Revue in Carnegie Hall and a Book Shower in Greenbrier Hall. Individual pledges were enthusiastically made by the students and townspeople. Over \$400 was raised for this fund, which will be a great benefit to the college.

On Saturday night, November 11th, a most interesting community Armistice Day program was given. After a song by the Glee Club, Judge Scott McWhorter gave an interesting talk on "American Civilization." As a fitting close of the program, the audience joined in the singing of World War songs.

The first number of the Lyceum was given in Carnegie Hall, Friday, November 11th. Dr. Violette, a prominent lecturer, gave an address on "America." The talk was highly appreciated by everyone in the large audience.

Miss Madge Sills, student secretary of the Y. W. C. A. spent a few days at G. C. W., giving the girls some very interesting talks on the peoples of foreign lands. At the regular meeting of the Y. W. C. A. on Wednesday evening, she spoke with interest of the girls in China, who are trying so hard to become like our own girls.

Stonewall Jackson College—At the first meeting of the season the Gamma Delta Literary Society most ably presented "A Pair of Lunatics," a mirth-provoking comedy by Walker. The platform of the college chapel was realistically transformed into a ward of a lunatic asylum.

Alpha Beta—One of the most enjoyable features of the year was "An Evening with James Whitcomb Riley," very ably rendered at the last meeting of the Alpha Beta Literary Society. No stone was left unturned in portraying the life and works of the Poet Laureate of Child Life. As usual, the audience rambled back over the barefoot trails of childhood out to "The Ole Swamin' Hole," or to the grapevine swing where each "waited for the Cat to Die," or waded "Knee-deep in June" Out to Old Aunt Mary's, where it lingered and dreamed until "The Frost Was on the Punkin and the Fodder in the Shock" and was only awakened to greet the living presence of "That Old Sweetheart of Mine."

Norfleet Trio—On Monday evening a very enjoyable concert was tendered to the faculty and students of Martha Washington and Stonewall Jackson Colleges by the Norfleet Trio in the Martha auditorium. These artists, a part of the Lyceum course of the two colleges, presented a varied program, which, judging from the eager attention and constant applause, appealed not only to critical lovers

of classical music, but also to those who have more popular tastes.

Y. W. C. A.—As Sunday was Armistice Day, the Y. W. C. A. took that memorable event as subject for the vesper service. Talks bearing on this great theme were given and brought anew to the heart and soul of everyone present the heroism and sacrifice of our soldiers. Supplementing these remarks were two very interesting readings, and these, together with the special music, combined to produce a beautiful and impressive service.

King College—In the hall of the Ladies' Auxiliary building at King College on last Thursday evening, the student body entertained the members of the faculty and their wives with a three-course dinner.

William L. Painter, president of the student body, was toastmaster. Following Mr. Painter's welcome address, Robert W. Gray gave a toast to the ladies and Edward O'Dell, Jr., a toast to the faculty.

Members of the faculty made brief talks, regarding their appreciation of the general spirit of the school this year, and confirming their desire to co-operate with the student body in all matters relating to school life. Among the faculty members who addressed the assembly were: Dr. Tilden Scherer, Dr. W. A. Garrison, Dr. Robert Yost, Prof. A. P. Berg-hauser, Prof. Orville R. Post, Prof. King A. Hagy, and Coaches A. C. Adams, and Samuel A. Doak.

The program was concluded with a comedy duet by Messrs. Reuing and Allen.

Centre College—November 3d to 10th was a notable week in the history of Centre College. On November 3d the new stadium, costing approximately \$55,000, was dedicated at the annual game between Centre College and University of Kentucky.

The weather was not propitious, the rain beginning at noon and continuing all the afternoon and through the night, but 12,000 people entered the gates, and most of them stayed until the last whistle blew closing the game in testimony of their interest in the contest and their loyalty to the institution and to the teams.

President Montgomery gave his usual address to the student body on Monday morning on lessons learned from the game. He made the following points as lessons learned from the last two games played by Centre College: First, the value of courtesy in all competitive events. Second, the importance of keeping your head in every contest. Third, the call is for valiant men in the day when the clouds hang low and lowering.

Succeeding this chapel address, Dr. Robert F. Fitch, President of Hanchow College, was introduced and spoke to the students at three succeeding chapel hours on the attractions of the mission field and our international obligations.

The next great need to be met at Centre College is to provide dormitories adequate to house men who are seeking their education at this institution. A number have already been enrolled for next year.

Flora Macdonald College—The Ibsen program given by the Epsilon Chi Literary Society on last Saturday was augmented by musical numbers from Grieg with special selections from the Peer Gynte suite. The fall debate took place on Saturday night with Misses Charlotte Garth and Florabel McGoogan on the affirmative and Misses Flora Macdonald and Charlotte McMurray on the negative side of the query: "Resolved, That the State is right in granting pensions to widows with dependent children." The negative won the decision.

The Zetesian Literary Society selected for the subject of its first meeting, "Edgar Allen Poe as a Short Story Writer and Poet." Papers on Poe's influence, his work as a writer of the short story and some of his stories and poems were read. The second literary evening given by the society had for its subject, "Songs and Ballads of the Civil War."

Madge Hardaway, president of the "Y," on November 10th, addressed the students of Chowan College, Fuquiesboro, explaining the Student Volunteer movement and on November 11th spoke to the B. Y. P. U. The "Y" Jobbery Campaign has resulted so far in almost \$100 being raised to pay the expenses of delegates to the conference in Indianapolis.

Agnes Scott—One of the most interesting events of the college year has just been observed. It is the Investiture Celebration, and it is the occasion for donning caps and gowns by the Senior class. The address this year was given by Prof. R. B. Holt, of the department of chemistry, who is an honorary member of the class. Little Paul McCain, the four-year-old son of the president, has been chosen the class mascot and will have his picture in cap and gown in the annual along with his class-mates. There are 58 candidates for graduation in May.

Among the recent chapel speakers at the college, are Dr. Harris Kirk, Baltimore, Md., who married an Agnes Scott alumna; Miss Dorothea Chambers, Constantinople, Turkey, who spoke on the changing life of women in the Near East; and Dr. R. F. Eakes, Decatur, who presented the plan of church affiliation for College students. All of these were heard with much interest and profit by the community.

The Lecture Association last week presented Professor W. E. Dodd, of the University of Chicago, who spoke on "The Monroe Doctrine a Hundred Years After." Several other noted speakers have been engaged for later dates.

Under the auspices of the college and the Decatur Presbyterian Church, Dr. G. Campbell Morgan is giving a week of wonderful messages on vital Christian truths. Agnes Scott is one of the few colleges which he visits, and it was at his own request that he is returning this year.

News of the Week

Germany has decided to repudiate the treaty of Versailles and not to comply with either the reparations clause or any other clauses of the treaty as long as the French and Belgians occupy the Ruhr, says a dispatch to The Daily Mail, from Berlin.

Premier Poincare, riding roughshod over all opposition, scored a signal victory at the reopening of the French Chamber. He succeeded in placing the discussion of the supplementary credits of the 1924 budget at the top of the order of the day and absolutely refused to discuss interpellations, except on one day each week.

Frederick William, former crown prince, having received permission to proceed to his castle at Oels, Upper Silesia, left the island of Wieringen, where he spent five years of exile, to re-enter the fatherland.

William Hohenzollern, the former German Emperor, goes calmly about his customary tasks at Doorn house, notwithstanding the reports which have gone abroad that he was preparing to depart for the fatherland. It is asserted here that there is no foundation for the report that he and the members of his entourage have been granted passports for a journey to Berlin or elsewhere in Germany, and those close to him declare he has no intention of leaving Doorn.

Dr. L. B. McBrayer, superintendent of the State Sanatorium for Tuberculosis, Sanatorium, N. C., who pleaded guilty to a charge of trading with himself, was fined \$50 and costs and ordered removed from his office by Judge Sinclair, in Hoke County superior court. The defense filed notice of appeal.

North Carolina is keeping up the prosperity lick better than other states in that section. This is brought out by the latest report of the office of the employment service of the United States department of labor.

President Coolidge laid a wreath on the tomb of the unknown soldier at Arlington as the Armistice day tribute of the American people to the memory of "those who did not see the end but died that the end might come."

Incorporation of an organization for the purpose of "inaugurating an intensive campaign looking to the disintegration of the Ku Klux Klan and kindred organizations" was announced by the National Vigilance Association.

Revision of federal taxes, estimated to reduce the total assessment by \$323,000,000 next year, is proposed in the program approved by Secretary Mellon for submission to Congress.

Woodrow Wilson, addressing friends and admirers who made an Armistice day pilgrimage to his home, declared that he is not one of those that have the least anxiety about the triumph of the principles for which he has stood. "I have seen fools resist Providence before," he said, "and I have seen their destruction, as will come upon these again—utter destruction and contempt. That we shall prevail is as sure as that God reigns."

The largest Ford Motor Company assembly plant in the South, duplicate of the largest maintained by the company anywhere in the United States, will be placed at Charlotte, N. C.

The Southern Railway will erect a three-story building, at a cost of \$350,000, on a site opposite the Southern passenger station, at Charlotte, N. C. Plans are in the hands of contractors for submission of bids. It will be modern in every detail.

The State of North Carolina sold \$10,649,500 of institutional improvement bonds to the First National Bank, of New York City, and associates, \$3,049,500 of the issue bearing an interest rate of 4.50 and \$7,600,000 a rate of 4.75.

The defense in the case of Philip E. Fox, who killed W. S. Coburn, the Klan attorney, in Atlanta, Ga., will test his sanity by means of the spinal-serum test.

Speaking to a large crowd that gathered in front of the court house in his home town, Senator Overman expressed pride and pleasure in his vote for the soldiers' bonus, and told the boys in khaki that every right-thinking man in the nation is in favor of not only looking after the wounded and afflicted, but in giving to all the boys who helped win the war every consideration possible.

CHILDREN

RIDES IN THE FORD

Dear Standard:

This is the fourth letter, as they all came out. I go to school at White Hill school, I am in the fourth grade, my teacher's name is Miss Emma Steel. I like her fine I am in the second room, there is no school today, they knocked off today to go to the Fair at Sand Hill. My Daddy has got a new Ford and I love to ride. Papa is going to take us to the show Saturday and I am sure glad. I will close. Hoping to see my letter in print.

Your friend,
Edith Cole.

Carthage, N. C., Box 17, Route No. 2.

GRANDMOTHER TAKES STANDARD

Dear Standard:

I am a girl 13-years old. I go to school every day. My teacher's name is Miss Sadie Culbreth, I like her fine. I go to Sunday school every Sunday I can. I missed only one Sunday last year. My grandmother takes the Standard and I like to read the letters. I have two brothers, Julian and Gillis McLeod. This is my first letter to you, so I will close for fear of the waste basket.

Your friend,
Catherine McLeod.

Raeford, N. C.

VISITED IN NORTH CAROLINA

Dear Standard:

I am only six year old. My mother teacher me. We have just been to see our aunts in Cleveland, N. C. I have two little brothers, Kenneth and Stephen. Please print this.

Your friend,
Mary C. Hart

Stelfar, Va.

PUT THE GOAT IN THE WASTE-BASKET

Dear Standard:

I am a boy 10 year old. I go to the N. C. Training school. I love to read the Standard. I have a brother 4 years old. His name is Charles W. King. This is my second letter. Don't let the goat get my letter or Mr. Waste Basket either.

Your friend,
Robert S. King.

Greensboro, N. C.

THE TURKEY THAT RAN AWAY

Golden Bronze Gobbler had a bad dream the night before. He saw himself roasted and basted and resting on a platter for a grand Thanksgiving dinner. He began to wander round and round his board "pen," when he had been fattened, looking for a chance to escape.

A lean old turkey hen came by gobbling her joy because she would probably live until next year and raise another family. Golden Bronze's cousin, Gobbler Gray, was eating little, and pretending illness so as to save himself from the dreaded "roasting pan."

Presently Gobbler Bronze noticed a board that was slightly loosed.

"Gobble! Gobble!" cried Bronze. "How I do hope for a strong November wind to rip this board off so I can get out and run away!"

That night a storm arose and his wish was granted. A little after daybreak he stepped out, looking carefully around to see if anybody was stirring. He was very much frightened when he heard a cow bawl in a field nearby. He walked more swiftly. Next he heard Father Ben's whistle in the direction of the barn.

He crept along very slyly by an Osage orange hedge. Now he heard a shot in the woods. Surely these November days are full of trouble and pitfalls for the feathered tribe. He flew across the creek wandered up over the hill, and then down a hollow, up over another hill, and then out upon the public road. Then Bronze gave a loud gobble. "I've run—I've run away!"

That night he roosted in a walnut tree, near Uncle Mose Peter's cabin. Uncle Mose, coming home late, saw Gobbler Bronze on his solitary roost. Mose ran into his cabin, crying: "Linda! Linda! The Lord do answer prayer! He done sent us a powerful, fine bronze gobbler fo' a Thanksgiving dinneh! Yo' get right up Linda, and help me dress dis turkey befo' de Lord takes it back!"—E. S. L. Thompson.

THE TRANSFERRED THANKSGIVING

By Daisy D. Stephenson

Caroline, grandmother's namesake, came in from the mail box waving a letter. Her mother stopped chopping up suet and citron and all the good things that make a good pudding; Janet turned from the pastry board where she was modeling gingerbread folks for small relatives.

"It's from grandmother," announced Caroline in surprise and her brother Clifford heard and came bounding up from his basement den where he was finishing a foot-stool for grandmother.

"You must go," mother decided instantly, but in the midst of the general hubbub as to what train Caroline would take, how long she would stay and other details, the telephone rang and Clifford beat the twins in a speedy race to answer.

"Hello, dad," was his greeting after a second, after which he told the bad news in his own fashion. There followed an exasperating moment during which Clifford was glued to the phone. Then he hung up, looking puzzled. "He said for us not to worry. He's thought of something and he's coming right out," was his amazing report.

"Who ever heard of father's leaving the office this time of day?" exclaimed Janet, ushering her tempting gingerbread family into the oven. "Maybe he isn't so busy the day before Thanksgiving," murmured mother who had suddenly lost her zest for further preparation.

It had been a disappointment first because her younger brother Jim could not join them in the festival reunion. He owned a stock farm some distance beyond grandmother's home town, and had written that he was short of help and dared not be away overnight just then.

And now the news from grandmother seemed more than the hostess could bear. Through all the years of her married life she had never failed to spend Thanksgiving with her mother. A tear dropped onto the edge of the yellow crock, but the children were too excited over Caroline's trip to notice. But just as Clifford came up from the trunk room



A Group of Children at the Mountain Orphanage

"But she's coming tonight!" exclaimed Janet anxiously while their mother begged quietly. "Open it, dear." All gathered close while Caroline scanned the brief page, and a wave of disappointment swept the household as with a cry of dismay Caroline reported bad news.

"She's had a heavy cold and though she's better, the doctor says she must not attempt a trip," wailed Caroline as the twins burst in like bombs and demanded to know everything.

"But she's got to come!" howled Allen. "How can it be Thanksgiving 'thout grandma?" Anne made a dive and buried her yellow head in mother's apron. Mother was busy thinking and consoling the twins for a time and all the happy activities were halted as if someone had pressed a button.

"We can't postpone it with everything ready and Aunt Ellen's folks coming," Janet said thoughtfully.

"Let me have some dough," coaxed Anne, brightening as she set to work with tiny rolling pins and patty pans, her aim to provide a tea party for the dolls' Thanksgiving.

Just then Caroline gave a squeal of surprise as she absent-mindedly turned the page over. There was a post-script which begged wistfully, "Can't your mother spare you to spend Thanksgiving with me? Hetty Smith will be in to help and she'll fix up some kind of a dinner."

with the best family bag, and Janet decided to rinse out a blouse for Caroline, there was a signal from the front.

Honk-Honk! This time the twins won the sprint to the front door. Janet and Clifford were close seconds but Caroline and her mother were absorbed in ways and means of sending grandmother a surprise basket when they were summoned by shrieks and joyous exclamations.

"Come on, let's see," Caroline laughed and pulled her mother with her. Never was their so pleasantly surprising a sight as that which met their gaze from the open door. At the curb was a beautiful big car and in it sat father, beaming with pride and satisfaction.

"It came several days ago, but I kept it secret," he exclaimed when he could be heard. "Meant to spring it on the crowd tomorrow. I've been learning all the p's and q's and a, b, c's of the thing and I hereby swear that I can safely drive it from here to the Sahara Desert if—"

He merely halted for breath but he was never allowed to finish. The family from mother to Anne, appeared to be mind readers and from that moment on never was there so unanimous an undertaking and when Aunt Ellen was telephoned, she also adopted the plan with delight. "Isn't it lucky there's no snow?" she said.

Fifty miles away in a rambling old

house grandmother awoke on that crisp, clear Thanksgiving morning and wished she could sleep all day. She felt so much better she had a childish impulse to pack up and fly and tell the doctor afterward. But by the time she started the breakfast the old cough had come back and her appetite had gone. In came big capable Hetty to help and she gave grandmother a good scolding.

"Now you be good and mind the doctor," she said leading a very meek grandmother in to the old sofa. "You rest here by the fire while I fix you a bite to eat. Do you look for Caroline?"

Grandmother tried to sound philosophical. "I haven't heard and I thought they'd telephone me right off. But their plans are made and Ellen's folks invited and all—" her voice trailed into wistful silence and while Hetty sang loudly, "Count your blessings, count them one by one," grandmother resolved to put aside her great disappointment and make the best of it.

It seemed a truly Herculean task, however, as the clock ticked on and Hetty began talking dinner. Oh, wait awhile," begged grandmother. "Neither of us is hungry, so why not wait till this evening? Guess if you'll get my needles I'll knit on Caroline's Christmas sweater. She'll look sweet in this crimson."

But the sweater was never touched, for just then Hetty turned to answer an energetic rapping, and grandmother almost bounced up as Caroline's sweet voice called a greeting. In she dashed, almost hugging grandmother to pieces, then stopping long enough to hold her off and exclaim, "You don't look sick a speck! I think you're just 'possuming! Gramma, if I were Cinderella's godmother and could give you your dearest wish, what would it be?"

Pink and fluttery with surprise, the dear old lady replied, "I don't have to stop and think, dearie. If I could have you all together today—"

"Shut your eyes, stop your ears and stand in this corner!" was Caroline's surprising command. "Just wait a minute and don't dare peek!" Half bewildered, grandmother obeyed. It seemed a good many minutes and even with her fingers in her ears she could not help hearing queer sounds.

Then at last Caroline turned her gently about to face a room full of laughing delighted children and grand-children. Such a reception as grandmother held from her sofa throne! There were Caroline's family and Aunt Ellen's and of all happy happenings, there was Uncle Jim, the biggest, jolliest surprise of all. For hadn't he tramped down his canyon on snow shoes to surprise everybody, himself most of all?

"My hired man got back last night," he explained, sitting down and tickling everybody by taking grandmother on his lap, she was so little. "I had to come down on business soon, so I figured I'd eat my turkey meal at the hotel. Supposed mother was in the city with you folks. But the first fellow I hailed was the doctor, and at the next corner," here his hearty laugh boomed out, "if I didn't run into the whole kit and boodle! Say, if this isn't the luckiest!"

Caroline's mother and Aunt Ellen had made a bee-line to the kitchen and were unpacking mysterious baskets and bundles that gave forth delightful teasing odors.

And a whole minute before the clock struck noon there was a wonderful dinner on the table, and grandmother had the best appetite in the crowd. There were games and stories and fun for good night, Uncle Jim expressed the united opinion of the whole family when he chuckled, "Say, this transferred sort of Thanksgiving is simply the best yet!"—The Junior Herald.

Marriages and Deaths

MRS. JOHN M. KENNETT

Mrs. Lelia Cutting Kennett, wife of John M. Kennett, of Mooresville, N. C., died at her home in that place October 24, 1923, after a lingering and painful illness, at the age of 51 years. Mrs. Kennett was a native of Lexington, N. C.,

where she spent her girlhood and grew up to womanhood. Early in life she became a Christian and united with the church. On September 18, 1890 she was married to Mr. Kennett. They lived in Rock Hill, S. C., and Asheville, N. C., for some years, moving to Mooresville about eighteen years ago. Here she united with the First Presbyterian Church, in which she was an active and consistent member up to the time of her death. Mrs. Kennett was a lovely Christian character and exemplified this in all the relations of life. First of all she lived it in the home as wife and mother. She felt that this was her chief sphere in life and she was the center about which all the activities of the home revolved. She simply gave herself up to the training of her children and making home attractive to each member of the family. These children, now all grown, rise up and call her blessed. Her activities in the home and her naturally retiring disposition made her less active in the church. But she loved her church and was always ready to do her part in it when called upon. In her last illness she showed the most wonderful patience and resignation to the Father's will. In the midst of pain that was almost unendurable she was never known to utter a word of impatience. To her pastor she said: "I love to have you come for I so much need your prayers." "But," she added, "I am not afraid to die. I attended to this matter long ago and am ready to go wherever God wills. All I want is grace and strength to bear this pain." The Saviour was very precious to her and He enabled her to endure to the end.

Besides her husband, she is survived by four children: Miss Audrey, Mrs. Hal Hays, Messrs. Heath O. and LeRoy Kennett, all of this place. Her aged mother, Mrs. Kate Cutting, of Lexington, with two sisters and three brothers also survive.

Proverbs 31:27, 28, may very fittingly be quoted in closing:

"She looketh well to the ways of her household. Her children arise up and call her blessed; her husband also, and he praiseth her."

Her pastor.

Bible Sunday December 9th

THEME

THE BIBLE REMAKING THE ORIENT

Purpose

The earthquake in Japan has made large areas of the Far East practically Bibleless. Thousands of Bible printing plates in 25 languages and dialects used in Yokohama have been totally destroyed. They must be replaced at once or the whole missionary program will be seriously handicapped.

Need

The American Bible Society needs immediately \$289,000 which to make good the actual losses, to say nothing of the enlarged opportunities.

Responsibility

is definitely up the Churches of America, whose agency for Bible work in the Far East is the American Bible Society.

Opportunity

is one of unusual significance and every Pastor, Sunday School Superintendent and Young People's leader should utilize Bible Sunday on December 9th (or nearest convenient date) for the promotion of interest in the distribution of the Scriptures in Japan and the Far East.

For program and information address

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E. MATTHEW JOHNSON

Whereas, God in His all-wise Providence, has called from time to eternity, our brother and fellow elder, E. Matthew Johnston, in the 76th year of his age, therefore be it resolved by the session of the Willard Presbyterian Church, Willard, N. C.

1. That in the death of E. Matthew Johnston, this church has lost an esteemed and beloved brother, and a faithful officer, whose presence and fellowship we shall miss.

2. That in his death, we bow in submission to the will of our Heavenly Father with full assurance that He maketh no mistakes, but doeth all things well.

3. That as a kind neighbor, a loyal friend, an honorable and upright citizen, a faithful husband and devoted father, and a Christian gentleman, Brother Johnston, had an open hand and a loving heart for others.

4. That a copy of these resolutions be spread upon our minutes, a copy

sent to the family of our deceased brother, and that they be published in the Presbyterian Standard.

S. M. Carr.
Geo. J. Powers.
H. McN. Johnson.
W. P. M. Currie.

Cotton Seed From a Seed Farm

Piedmont Pedigreed CLEVELAND BIGBOLL Cotton Seed—1 to 9 bu., \$3.00 per bu.; 10 to 50 bu., \$2.75; 50 or more, \$2.50. Makes more to the land and more at the gin. Produced 30 bales on 10 acres in 1919, winning the national prize of \$1,000 for the largest authentic yield ever produced. Prices on Pedigreed Corn, Wheat, Oats, and Peas quoted on application.

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11 Main St., Commerce, Ga., J. O. M. SMITH

PRESBYTERIAL AND SYNODICAL TREASURERS ATTENTION PLEASE

All funds from Sunday Schools for Sunday School Extension must be in our hands by November 30, to count in contest for Presbyterian banners. Kindly forward all funds from this source promptly. R. E. Magill, treasurer, Richmond, Virginia.

If In Doubt, Take B. & L. Shares

You will earn the highest interest rate on your savings consistent with perfect safety, and pay no tax on savings.

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IT is but a step from those immediate results of constipation—headache, heaviness, loss of appetite—to serious disease. Such minor ailments are a warning that poisons from food waste are flooding your body. Keep clean internally.

In constipation, say intestinal specialists, lies the primary cause of more than three-quarters of all illness including the gravest diseases of life.

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Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

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Nujol is not a laxative and cannot gripe. Nujol is used in leading hospitals and is prescribed by physicians throughout the world.

Don't give disease a start. Adopt this habit of internal cleanliness. Nujol is not a medicine. Like pure water, it is harmless. Take Nujol as regularly as you brush your teeth or wash your face. For sale by all druggists.



Your Bath Goes
Only Skin-Deep



Nujol
REG. U.S. PAT. OFF.
For Internal Cleanliness

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Then you know and love Barium Springs Orphan's home --- it's traditions, it's ideals, it's tribulations, and it's successes, --- it's wonderful marvelous, glorious work.

And you know that Barium Springs never calls for help unless it really, trully needs; that it has needed too often when it did not have the heart to beg. Because you have given willingly, freely, generously, Barium Springs knows that now

You Will Respond

In the same magnificent way, when you know that Barium Springs needs One Hundred Thousand Dollars as it's Thanksgiving Offering from the Presbyterians of North Carolina --- not as a part of the regular percentage of your benevolences, but over and above all, --- to meet the demands, to carry on the work as you would have it done.

Barium Springs is looking to you. It knows that you have never failed it, and that you will not fail it now. It asks that you make your offering this Thanksgiving as big as the abundance of your blessings urges you to.

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Royal Mixture, 40c dozen, 100 \$3.00
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The Cost of Railroad Operation

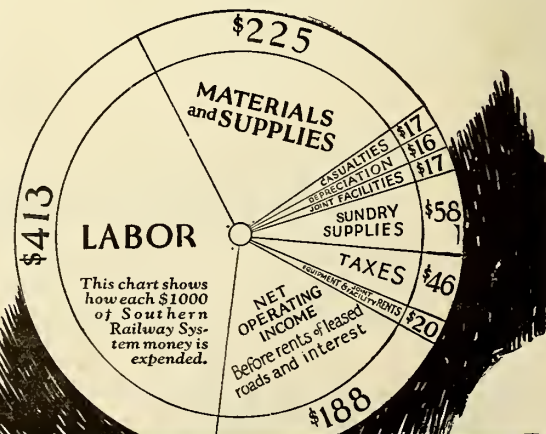
Our total receipts for the past three years have averaged \$3,230 a year for each employee. Out of these earnings we must first pay wages, which have averaged in the same period \$1,580 a year.

Out of the \$1,650 remaining, we must pay our bills for materials and supplies, pay for the coal burned in our engines, meet loss, damage and casualty claims, pay rents and taxes, and have enough left over to provide a fair return on the investment.

needs of the South, loyal service of employees, and the confidence and co-operation of the public, is it possible for a large railroad system like the Southern to provide adequate and dependable transportation service—and save enough out of its earnings to provide a fair return on the investment, and thus command the new capital needed to keep pace with the growth of the South.

At the service of each employee is an average investment of \$13,000 in railroad property — tracks, stations, terminals, equipment, etc.

Only by efficiency of management, an understanding of the transportation



Southern Railway System last year spent in the South \$20,000,000 more than it received from the South.

THE SOUTHERN  SERVES THE SOUTH

THE MOST URGENT EQUIPMENT NEEDS OF OUR HOME AND FOREIGN FIELD

To Be Met By an Offering First Sunday in December By Action of General Assembly
WILL YOUR CHURCH OR YOU ASSUME ONE? (A Star (*) Opposite an Item Indicates It Has Been Taken)

Write the General Assembly's Stewardship Committee, 410 Times Building, Chattanooga, Tennessee

Table listing various mission projects and their costs, including Group I—Foreign Missions, AFRICA (LUEBO, MUTOTO, BULAPE, BIBANGA), NEW STATION, INSTITUTIONS, STEAMER LAPSLEY, EAST BRAZIL (LAVRAS, OLIVEIRA, VARGINHA), NORTH BRAZIL (PERNAMBUCO), GARANHUNS, WEST BRAZIL (DESCALVADO, BRAGANCA, S. SEBASTIAO, JUQUIA RIVER, GOYAZ, GUAXUPE), MID CHINA (SOOCHOW), KASHING, and KIANGYIN.

Table listing various mission projects and their costs, including CHANGCHOW OUTSTATION, NORTH KIANGSU—CHINA (CHINKIANG, HAICHOW, HWSUHOUFU, HWAIANFU, SUTSIEN, TAICHOV, TSINGKIANGPU, YENCHENG, JAPAN (TOYOHASHI, OKASAKI), NAGOYA, GIFU, KOBE, OSAKA, TOKUSHIMA, SHIKOKU, TAKAMATSU, MARUGAME, KOCHI, SUSAKI, KOREA (CHUNJU)), and various residences and schools.

Table listing various mission projects and their costs, including Medical—, KUNSAN, KWANGJU, MOKPO, MEXICO, URUAPAN, ZITACUARO, MORELIA, CHILPANCINGO, CUERNAVACA, MEXICO CITY, ZUMPANGO, TLACOTEPEC, TIXTLA, TOLUCA, PATZCUARO, and Group II—Assembly's Home Missions (INDIAN MISSIONS, Apparatus, Church, Manse, MOUNTAIN WORK).

Table listing various mission projects and their costs, including tation laid) to complete, Negro Missions (Stillman Institute, Tuscaloosa, Ala.), TEXAS-MEXICAN MISSIONS (Church Buildings, Chapels, Manses), and FOREIGN WORK (Italian Church, New Orleans, French Chapel, Bayou Blue, French Chapel, Avery's Island, French Chapel, Adeline, CHURCH BUILDINGS, Meterie Ridge, La., Kansas City, Mo., Northeast Church (loan), Kansas City, Mo., Southeast Church (loan), St. Louis, Mo., New Church (Suburban), DeQuincy, La., Church, Leesville, La., Chapel, Sulphur, La., Chapel, Jennings La., Chapel, Yokum, Texas, Yorktown, Texas, Lulling, Texas, Cotulla, Texas, Toyah, Texas (destroyed by cyclone), Ft. Stockton, Texas, Nacogdoches, Texas, Munday, Texas, Haskell, Texas, Ft. Worth, Riverside, Ft. Worth, Polytechnic, Lufkin, Texas, El Paso, Texas (new), Lubbock, Texas, San Antonio, Texas (new), Sulphur, Okla.).

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable condition due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Springs,
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Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

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Address _____
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Sold by all druggists. Write for sample to W. F. Gray & Co., 724 Gray Bldg., Nashville, Tenn.

Sparkles

Lord Balfour praises the waiters that he met in Washington at the conference on limitation of armaments and tells the following story: "I was at a hotel where all the waiters were colored men. On the first evening I pushed away the menu, and gave the waiter a coin. 'Just bring me a good dinner, uncle,' I said. He brought me an excellent dinner. I continued this plan for a fortnight. When I left my waiter said to me, 'Goodbye, sah, an' good luck, and when yoh or any of yoh frien's come here what can't read the menu, jes ax foh ole Calhoun Clay.'"—*Spokesman (Washington.)*

A big Irishman, while carrying a ladder through a crowded street, had the misfortune to break a plate-glass window. He immediately dropped his ladder and broke into a run. But he had been seen by the storekeeper, who dashed after him in company with several salesmen, and he was soon caught.

"Here, you!" shouted the angry shopkeeper, "you have broken my window!"

"Sure I did," admitted the Irishman, "and didn't you see me running home to get the money to pay for it?"—*Ex.*

He (during the interval)—"What did you say your age was?"

She (smartly)—"Well, I didn't say; but I've just reached 21."

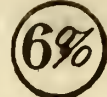
"Is that so? What detained you?"—*London Answers.*

"Stop, stop!" cried the fussy old gentleman. "There's a lady just fallen off the bus!"

"It's all right, sir," said the conductor, "she's paid 'er fare."—*London Answers.*

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STIEFF PETIT GRAND
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HERBERT KAUFMAN

says "tomorrow, and the next day, and the next, a man will die and leave his family penniless." It's because he didn't save when he could.

LITTLE RESPECT

is due minister or layman who "goes to sleep" leaving widow and small children in poverty. Wonder if St. Peter will let him by!

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in the Mutual B. & L., at maturity, have earned 6 1/4 per cent net. Prepaid shares are sold at \$72.50. Fully paid shares are sold at \$100.00. 42 years old without the loss of a dollar is some record for safety.

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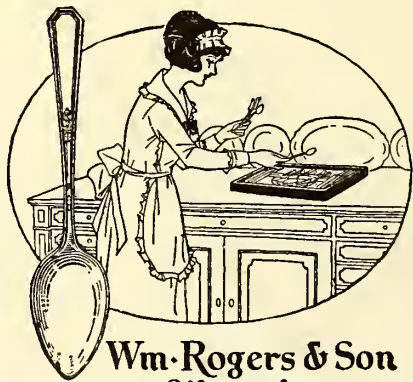
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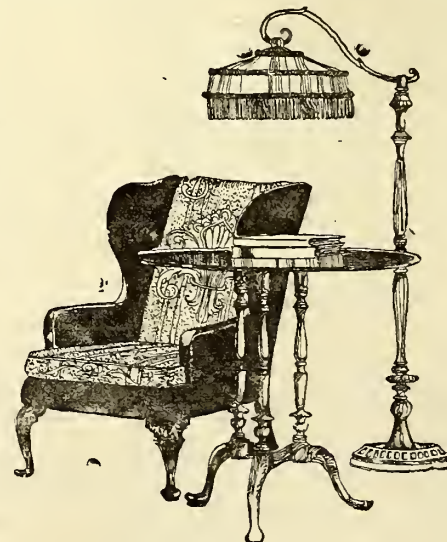


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A Religious Newspaper for the Family



Representing the Presbyterian Church in the U.S.

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REV. R. C. REED, D.D., Columbia, S. C. } Contributing Editors.
MRS. R. B. WILLIS, Montreat, N. C. }

Vol. LXIV

CHARLOTTE, N. C., DECEMBER 5, 1923

No. 49

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REV. W. L. BOGGS, Circulation Manager

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BY PRESBYTERIAN STANDARD PUBLISHING COMPANY,
A. M. GRAY, Treasurer.

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Entered at the Post Office at Charlotte, N. C., as second class matter

A Religious Newspaper for the Family, Devoted to the Interest of Christ's Kingdom as Represented by the Southern Presbyterian Church.

Address all communications, and make all checks payable, to the company, and not to individuals.

ANNOUNCEMENT

The label on the paper gives the date to which subscription is paid.

When change of address is desired, give the old and new address. When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

In accordance with the wishes of our patrons, the paper is discontinued only upon the written request of the subscriber. Arrearages must be settled in full at the same time, at the rate of three dollars a year.

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

News items should be in our hands by Monday morning in order to insure their publication in the current issue.

CHANGE OF ADVERTISEMENTS

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

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

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TREASURERS OF BENEVOLENT CAUSES

- Foreign Missions—Edwin F. Willis, 154 Fifth Ave., N. Nashville, Tenn.
- Home Missions, General Assembly's—A. N. Sharpe, 1522 Hurt Building, Atlanta, Ga.
- General Assembly's Training School—Geo. W. Call, Richmond, Va., Union Bank.
- Bible Cause—Gilbert Darlington, Bible House, N. Y.
- Christian Education and Ministerial Relief—John Stites, Fifth and Market Sts., Louisville, Ky.
- Publication and Sabbath School Work—R. E. Magill, 618 N. Sixth St., Richmond, Va.
- The General Assembly's Equipment Fund—T. R. Preston, Treasurer, Chattanooga, Tenn.

EDITORIAL

THE SEMI-CENTENNIAL OF THE SECOND PRESBYTERIAN CHURCH CHARLOTTE, N. C.

WHEN fifty years of wedded life are passed by a man and wife, it is justly made an occasion of celebration, yet it is by no means a frequent occurrence among the families of any community.

When a church reaches the age of fifty years, it very naturally wishes to call the attention to this fact, and under ordinary circumstances it is an occasion of some wonder, especially in these days when churches are being organized so frequently.

In this community one would not suppose that an existence of fifty years would excite much wonder, because in this section of the State some churches count their years by the hundreds, and point with pride to their colonial ancestry.

When the Second Church, of Charlotte, decided to call upon its friends to celebrate its fiftieth birthday, it was not upon the ground of its age, because by the side of Sugar Creek, Steele Creek and Rocky River Churches it is but an infant. It was rather upon what it had done in fifty years that it based its celebration. When measured thus, it stands at the head of the class.

Whatever may have been the motive, on Friday, November 30, 1923, its semi-centennial exercises began, with an historical address by Dr. Walter W. Moore, himself a Charlotte boy in the past, and as one thoroughly conversant with this section and the history of these churches.

An historical address is by its nature as dry as a statistical table of weights and measures, and those who attend such a meeting, go in a heroic frame of mind, to stand it, nolens, volens.

If any such attended the opening meeting on Friday evening, they were predestined to be agreeably disappointed.

Dr. Moore possesses that rare and happy faculty of serving up the driest facts so moistened with wit and anecdote that one swallows the driest statistics without choking, and really enjoys the operation.

Those who know Dr. Moore will not be surprised when we say that in listening to him we lost all sense of the flight of time.

Dr. McGeachy, the pastor of the church, in introducing Dr. Moore, in a measure prepared the audience for the treat in store. It was an introduction as graceful as it was true, which can seldom be said of the average introduction.

Dr. Moore in beginning gave him a "quid pro quo," which is, being interpreted, "a Roland for an Oliver," or "tit for tat."

We have not the space for even a synopsis of this address, and can only remark that if this celebration had for its object to show the wonderful work done by this church, Dr. Moore clearly proved that when measured by results, this church in fifty years has done what other churches would be proud to do in one hundred years.

After the address on Friday evening, the ladies gave a reception in the club rooms, which was as informal as a family gathering, which means that it was enjoyed by all who took part.

There were three old pastors present, and the widows of two who have passed to their reward—Dr. J. Y. Fair, Dr. R. C. Reed, Dr. Martin D. Hardin, Mrs. Neander M. Woods, and Mrs. John W. Stagg.

No one except those who have come back to their old charge can appreciate the sweet pleasure that these brethren and sisters felt in once more greeting old friends and finding that the long separation had not chilled the warm love of long ago.

On Saturday morning Dr. Hardin presided and Dr. Fair delivered an address on "Imperishable Memories," a subject that gave full play to his poetic mind.

Then came the Memorial Exercises, when tablets were unveiled to Dr. Harding, Dr. Woods, Dr. Boyd and Dr. Stagg. The unveiling was done by Miss Emma Cothran and Master James Alden Houston.

This unveiling was preceded by the reading of an historical sketch of the church by Mr. R. S. Hutchison, of the Charlotte Bar. The sketch was prepared by Miss Cordelia Phifer, one of the charter members.

Dr. Reed then delivered an address on "The Old-Time Religion," an address that rang true to our Standards, and warmed the heart of the writer. If Dr. Reed in this address truthfully voiced the views of the Southern Church, then Liberalism will be for all time "persona non grata."

On Saturday evening Dr. Martin D. Hardin, of Ithaca, N. Y., who preceded Dr. McGeachy in the pastorate, preached. His subject was "The Church That Changes the World."

After the sermon the choir gave a Sacred Concert. As the choir of this church is one of the best in the city, this concert delighted a large audience.

On Sunday morning Dr. James I. Vance preached. His text was John 12:32: "And I, if I be lifted up from the earth, will draw all men unto me." The large auditorium was packed with an attentive congregation, even to the rear room and the balconies. Dr. Vance was at his best, and fully measured up to the expectations of his large audience.

The services of this happy occasion closed with the celebration of the Lord's Supper. The Second Church's membership now reaches over 1,800, and under the leadership of its popular pastor it stands among the largest churches of our Assembly.

BOOKS

If we were asked to name the most useful invention of man, what has brought most pleasure to the human race—we would be embarrassed by our riches. The human race has made many inventions, each ministering, in a more or less degree, to its pleasure and comfort. In this day especially each year seems to bring something new, so that what was unbelievable a few years ago, is now received without a doubt.

To decide upon the most useful would be almost impossible, because each man would have his own standard of usefulness.

A better method would be to imagine our life, if this invention or that were missing out of life.

Judged by this standard, the invention of letters must rank high, because it enables us to record our thoughts and to hand them down to others, both in this and in future generations. By means of books we can select our own company, and though we may rank low among the famous men of the earth, we can mingle with the wisest and the best among men.

Books furnish companions to the "shut-ins," and they make a new world, even if it is unreal, to the young.

How pressing then ought parents and those to whom has been committed the training of the young, to realize that when they implant a love of reading in the minds of the young, they are opening to them the door of the past and bringing them into the companionship of the wise and great.

When we are convalescent, we want a book, and when we are lonely, we look to a book for companionship.

This week we spread before our readers books of every description. Let parents select for their children and let all in this time of peace prepare for war, when a book will be the thing most desired.

DAVIDSON COLLEGE

It is evident to every observing reader that there is at present in this State a quickening of interest in educational work and consequently in educational institutions.

Our State is spending immense sums in new buildings and in increasing the salaries of her teachers. Then in every denomination special efforts are being made to give them financial support that will place them on an equality with the State schools.

Among the colleges for men the Southern Church has two whose history is interwoven into that of the Church herself—Hampden-Sidney, in Virginia, and Davidson, in North Carolina. Both of these have for years been steady feeders to the ministry, and today they number their graduates in the Presbyterian pulpits by the thousands.

No one can rightly estimate what a blessing to the Church and State these two institutions have been.

Some one once asked Dr. McGuffey, of the University of Virginia, what was his conception of an ideal education. His reply was, "Send your son to a denominational college with its fixed curriculum, where deep and broad foundations can be laid, and then send him to a university, where he can specialize on that to which he is most inclined.

Davidson College has ever been such a college, and her sons have gone into every profession and have made good wherever they have gone.

At present the old college has renewed her youth and is trying to solve the problem of housing and caring for the many young men flocking to her doors.

This is a most opportune time for the appearance of the history of Davidson college, compiled by Miss Cornelia Rebekah Shaw, the College Librarian, which comes to us from the Fleming H. Revell Press, of New York.

Miss Shaw has done her work well. The book is rich in facts, yet interspersed with anecdote in such a way that its reading is a delight.

We opened it while very busy—intending to glance at it, and then get to work. We found ourselves dipping into its pages from time to time, oblivious of the fact that time was fleeing.

A mere glance at its contents will give an idea of its scope. We have the seed-sowing; the beginning; strengthening the stakes; the Civil War period; a period of transition; a period of expansion; the curriculum and miscellanea; student life and campus activities; and finally, Davidson men in the world's work.

Miss Shaw has done work of which she may be proud, and which all Davidson men will value.

"THE PREACHER'S OLD TESTAMENT"

By Edward Mack, D.D., Professor Department of Hebrew and Old Testament Interpretation, Union Theological Seminary, Richmond, Va. Fleming H. Revell Company, New York. Price, \$1.25.

Here is a book by a theological professor that overturns all theories of such a man. The general idea of a theological professor is a minister whose sermons, when he does preach, are so desiccated that there is danger of spontaneous combustion. Of course this is a popular myth, founded upon isolated cases. However, its very prevalence proves that there must be some foundation in facts.

If any of our readers hold this view of these professors, we advise him to read this little volume by Dr. Mack. He will then find that all professors do not run in the same groove.

In this volume he gives most excellent advice to young preachers concerning what they need to give variety to their sermons, and also to keep the mind out of a rut. He takes readers through the Old Testament, only pausing to call attention to its literary beauty and pointing out striking passages from which sermons can be made. He shows the literary value of the Old Testament in a preacher's training, and also its historical value. He brings out its dramatic elements and suggests that many sermons could be greatly improved by a bit of drama, such as the scene upon Mount Carmel.

He does not overlook the moral lessons or the sound philosophy of the Old Testament, and he also in a clear manner makes the Psalms give their Messianic message.

As we read these live pages and follow him—unfolding in a clear way these various elements

of the Old Book—we find ourselves longing to see our thinking and wide-awake young preachers following these suggestions and giving their people food, rich in gospel truth and in spiritual life.

If the coming race of preachers will study this book and hold its suggestions, they will make their sermons living messages, so that those who sit in the pew will hear them gladly.

THE UNION SEMINARY REVIEW

We have before us the October number of this interesting quarterly. To the average reader it may not be as interesting as some of the Standard's editorials for the reason that its articles are not as light. To thinking men and women who enjoy strong meat, it will be very acceptable.

Dr. J. B. Green, the new Professor of Theology at Columbia Seminary, is represented by his inaugural address when inducted into that position. Of course one can imagine a lighter address, but in this day when theology is being assailed, it has a wholesome ring about it that heartens one when he is despairing about the future of the Church.

Dr. James J. Vance, who has some reputation as an attractive sermonizer, gives some of his recipes for making sermons that grip and that are palatable.

Dr. Frazer Hood, of Davidson College, where he is the professor of psychology, applies his study to Mark 8:14-16, when the healed man saw men as trees walking.

Dr. T. Cary Johnson, professor of Systematic Theology in Union Seminary, Virginia, preached the opening sermon at the last meeting of the Synod of Virginia. This sermon is reproduced in this Review. Dr. Johnson is one of the strong and clear thinkers of our Church. He speaks his mind without regard to his popularity.

Those of us who sat under R. L. Dabney, often long for a blast of his trumpet in these days of backboneless leaders, who seem afraid of their shadows and who preach toleration even when error is undermining the faith of our Church.

To read this sermon cheers us beyond expression. It reminds us that Elijah's mantle has fallen on Elisha's shoulders, and that there is one man who has the vision of our danger, and who has backbone enough to cry aloud and spare not. Though he sees the danger threatening the Church, he has the hopefulness of faith in the ultimate triumph of the Church.

Dr. P. Frank Price, professor of theology in Nanking Theological Seminary, China, has a condensation of an address he delivered before the Shanghai Missionary Association, last January. His subject is "Church Union As It Is In China." Being on the ground, his views deserve careful consideration, even if we cannot accept them all.

THE AMERICAN BIBLE SOCIETY

At this time of the year we are facing our great needs in the way of equipment, and for that reason our people may be inclined to turn a deaf ear to the pressing needs of the Bible Society.

We would, however, remind them that this cause has been recommended to their liberality by our General Assembly, and for that reason we ought, as beneficiaries of its liberal donations on the foreign field, contribute to its support.

Added to these pressing reasons we should also remember that the terrible catastrophe in Japan caused this society a loss of \$300,000 in Bible plates and Bibles.

December 9th is Bible Sunday, at which time churches throughout the country will have an opportunity to show their gratitude for help in the past years, by a liberal contribution to the Bible Cause.

HISTORY OF SOUTHERN PRESBYTERIAN CHURCH

There must be numbers of the Standard's readers who would like to see Dr. Reed's articles on the Origin and History of Our Church, printed in pamphlet form. They are of great value, and all of our preachers and seminary students should know these facts. There is nothing in them to stir up any feeling of bitterness. If these facts had to be suppressed because they show why we form a separate church body, we might go further and suppress the facts that show why the seceding states thought they had a right to form a separate political body.

"First pure—then peaceable," and Dr. Reed's articles are pure history.

Washington, D. C.

Addison Hogue.

Devotional

THE PERSONAL TOUCH

A pioneer worker, canvassing a western settlement in order to get a Sunday-school started, came upon a boy who got the lad to sit with him on a log and then described his plan. To every appeal—by picture card or lesson paper and even by the sweet singing of "I have a Father in the Promised Land"—the boy said: "No," he would not come to the log school house to help start a Sunday-school. The canvasser, non-plussed, started away, when he was stopped by the boy's, "Say! Are you going to be there?" "Yes," said the missionary, "I'll be there." "Then, I'll come," was the lad's decision. A man won what no impersonal inducement could win. He visualized at its best the Sunday-school cause.—Ex.

BOOKS FOR THE YOUNG

Sunday-schools can perform a helpful service to public libraries by helping to add to the collection and offering friendly counsel in the choice of books of value for children. Three new books a week, well advertised, are better than 150 books a year bought at one time. The old Sunday-school library may be defunct, but Sunday-school as a religious organization interested in the welfare of childhood, should take an interest in adapting books worth while to juvenile readers.

THE BIBLE BEARER

There is a story in connection with Queen Elizabeth's coronation, which followed the reign of "Bloody Mary," when to read the Bible was a crime. A boy, skillful in athletics, was dressed as an angel, in green and gold, with wings on shoulders and feet, and on the approach of the Queen's coach, he descended, as if from heaven, from the top of Temple Bar, where the city of London proper then ended, bearing a most elegant Bible, made expressly for the Queen. As the winged boy descended the crowd exclaimed, "The Bible Bearer," and the Queen received the Book as sent from heaven for the guidance of her throne. Every Endeavor should be a "Bible Bearer" by living as the Bible indicates, and so bring the Bible to those who do not read it.

A WARNING

An exchange tells the story of a Sunday-school teacher who was very popular because he told his class such lovely stories. After he left for some reason one of his scholars remarked, "Yes, his stories were good and beautiful, but they were like postage stamps without any 'gum-stickum' on them. They would not stick."

LIFE BELOVED

There is a life beyond this. The silver cords which are broken here shall be brought together again there. The golden bowl shall be restored never to be broken again. The pitcher shall never more be broken at the fountain, nor the wheel at cistern. There shall be joy in the presence of God over a noble community of men made perfect, and ransomed from the flesh. The experiences of this life are but so many lessons by which men learn of their nobler manhood and higher nature. Blessed things lie just before you.

THE CHILD'S BOOK SHELF

He who gives a child a book
Gives that child a sweeping look
Through its pages
Down the ages;

Gives that child a ship to sail
Where the far adventures hail
Down the sea
Of destiny!

Gives that child a vision wide
As the skies where stars abide
Anchored in
The love of Him;

Gives that child great dreams to dream:
Sun-lit ways that glint and gleam
Where the sages
Tramp the ages.

—W. L. Stidger, in N. Y. Advocate.

AS A BOOKSELLER THINKETH

By Charles Brockmann

(We feel ourselves fortunate in securing for our Book number this talk on Books from a man who knows and loves them as does Mr. Charles R. Brockmann, senior member of the firm of "Brockmanns," a "book store of rare excellence," Charlotte, N. C. His article on "My Favorite Books Inside Out" in our Book Number of 1922 created such wide and favorable comment that we were constrained to ask him for a second article on this subject, which we herewith present.—Ed.)



Upon returning from a party, little Johnnie Martin was asked by his mother if he had had a good time. Much to her surprise he answered, in a tone of disgust, "Naw." "Why, Johnnie!" she inquired. "I'm surprised; Mrs. Jones usually has such good things to eat." "That's just the trouble!" said Johnnie. "They told me to eat all I wanted and I couldn't."

All of which applies just as much to people who are employed in book stores as to little Johnnie. They are privileged to read any and everything in unlimited quantities, but their time, like Johnnie's stomach, has limitations all too narrow for their desires.

The comparison may be drawn further by imagining that from the bounteous spread, Johnnie selected a few choice dishes which by their pleasing fragrance attracted his attention. Appearances being sometimes deceptive, Johnnie probably discarded some dishes in favor of others, just as a bookseller discards many books in favor of the few which please him to recommend—regardless of outward appearances.

So, in preparing the menu of books, we have omitted some very attractive looking volumes in favor of others which have stood the test of our own and the tastes of other and much more competent critics.

Just now the fad seems to be the selection of "Ten Best Books" of the "Year" or the "Century" or since the beginning of time. Nearly every newspaper or magazine has carried some such list compiled from as many sources. But regardless of how or by whom compiled each list whether by author, title, sale or popularity must always be headed by the "Holy Bible"—since the beginning of our time, the one best seller. Needless to say, that the booksellers whose bread and butter depends upon sales carries the one best seller in more different bindings, sizes and versions than any other book. It has always been so and if our hopes come true both from a spiritual as well as material standpoint, it shall ever be thus.

While most people are familiar with the fact that the Bible is always the best selling book, few people realize that books based upon the Bible come next in importance. This is a delightful refutation of the great hue and cry of those pessimists who lament the deteriorating effects of the present age. Ever since its publication in the Spring Papini's "Life of Christ" has been among the best selling books of Non-fiction—frequently heading the list. This is all the more remarkable because it is a \$3.50 book.

The great and increasing popularity of religious books is not confined to adult literature. For years Hurlburt's "Bible Stories" and Foster's "Bible Stories" have been among the best selling and most popular children's books. Heretofore the complaint has been that there were no Bible Stories suited to the smaller children, say about three to six years of age. This state of affairs exists no longer for Rand and McNally have added to their wonderful "Heart's Delight" series a "Bible Stories in Pictures." This is a big, flat, strongly bound book just full of beautiful colored pictures and orthodox Old Testament stories told in the simplest language. It is a worthy addition to the series which includes these titles of established reputation, "Real Mother Goose," "Eesop for Children" and "Once Upon a Time Tales" of all which sell for Two Dollars each and are worth it.

Whether by chance or intentionally, we do not know but most book stores are arranged so that Inspirational books come next to religious books in the shelves. This seems to be most fitting and probably results from the Booksellers own delight in selling such books next to Bibles. And it may also be by chance and may be premeditated that many stores have "The Americanization of Edward

Contributed

Bok" with Inspirational books rather than with "Autobiography" where it rightly belongs. We say "premeditated" because we believe that anyone who has read it will agree that it is one of the most remarkably inspiring as well as readable books ever published. At the new price of one dollar it is well within the reach of everyone and must now share in our affection with that other wonderful bit of inspirational literature "Acres of Diamonds" by Russell Conwell.

Best sellers are usually divided into two classes "Fiction" and "Non-Fiction." Just as the Bible is the perennial best seller in "Non-fiction" so Harold Bell Wright's books seem to be the perennial best sellers in "Fiction." This may sound amusing, but to those of us who are yet on the sunny side of forty memory does not go back beyond the point when a new novel by Harold Bell Wright did not top the fiction list every other year. After the disappointment of "The Re-Creation of Brian Kent" in Nineteen Twenty One, we were agreeably surprised to find ourselves buried deep in his "Mine With the Iron Door" new this Fall. To us, he has done nothing better than this new book and we welcome this chance to recommend it to those who "adore" the type of story with its homely message Wright does so well. Another author of long standing popularity and whose books are among the best sellers is Gene Stratton Porter. Her "White Flag" this year is breaking all previous records. "The Coming of Cousin Ann" and "Miss Minerva on the Old Plantation" are two new books by the author of the "Miss Minerva" books, Emma Speed Sampson. Their success, in the South would be assured regardless, but both these books justify themselves and will undoubtedly add strength to the friendship for this author and find for her many new admirers. The whole Fiction list this season is exceptionally strong, containing as it does, such authors and titles as "Rufus" by Grace S. Richmond, "Butterfly" by Kathleen Norris, "Alaskan" by James Oliver Curwood, "Never the Twain Shall Meet" by Peter B. Kyne, "A Son at the Front" by Edith Wharton and dozens of others which go to make the Bookseller's catalogues this Fall of more than usual interest.

Nearly all of the best sellers go into what is known as the "Reprint" or "Popular Copyright" editions when they are about two years old. They are just like plays which, during the first two or three seasons charge from two dollars upward per seat and later are presented in stock companies at fifty or seventy five cents. Which means that they are all there except possibly the scenery or in the case of books, the bindings—are not quite so attractive—but this is much less so with book than with plays and besides a book may be read and re-read many times giving joy and pleasure all along the way while a play once seen is forever over.

The most notable entries this Fall to the "Popular Copyrights" which sell for seventy-five cents each are "Her Father's Daughter" by Gene Stratton Porter, "Helen of the Old House" by Harold Bell Wright, "Sacramouche" by Rafael Sabatini. There are many others, too numerous to mention except in a catalogue which no bookseller fails to do as the "Popular Copyrights" are, as their name implies, his most popular books.

The biggest drop in price of all, however, is "Little Women" by Louise M. Alcott. Heretofore obtainable only at a dollar and a half, a good cloth edition has been released at only fifty cents. "Heidi" by Johann Spyri may also be had at the same price.

Whatever little Johnnie may have selected to appease his appetite at the party the Piece de resistance might well be compared to the book "The Story of Doctor Dolittle." This is the book that won for its author Hugh Loftin, the American Library Association medal for "The best contribution to children's literature in 1922." Booksellers, Librarians and parents with great unanimity concur in the selection of this book. In order to bring it within the reach of all, a limited number are for sale at a dollar and a half. This is in the nature of an advertising plan as the two succeeding books, "Doctor Dolittle's Voyages" and "Doctor Dolittle's Postoffices" are \$2.50 each and "The Story of Doctor Doolittle" will be \$2.50 when the present supply is exhausted.

For the same reason little Johnnie did not enjoy the party we are reluctant to cease writing, but space in both cases is limited. We are passing up reference to many of our favorites such as "Boston School of Cooking Cook Book" by Fannie Merritt Farmer the new edition of which is much enlarged and improved, at the same old price of \$2.50. Likewise the hundreds of beautiful boy's and girl's books, the poetry of Edgar Guest and the dainty

little gift books. We love them all and could write pages about them and not tell half that is in our heart to say.

The two great pleasures of a bookseller's life are selecting from all the books published those which shall comprise his individual stock and then the distribution of these books to those who will most appreciate them and where they will do the most good. When the selection is made, he visualizes certain types of customers and not infrequently certain individuals. His pleasure comes not alone from selling but from selling the right book to the right person. This is absolutely true. Every bookseller has his own method, varying with location and conditions. Our method includes a corps of well trained salespeople and in addition we present the choice items from our stock in an attractive, descriptive and illustrated catalogue which is free to our friends, customers and prospective customers upon request. In these ways we strive to fulfill our mission which, as we see it, is "That no transaction is complete unless both parties thereto have profited thereby."

Charlotte, N. C.

TO LOVERS OF THE GREEK NEW TESTAMENT

By Rev. Eugene C. Caldwell, D.D.

If any minister has doubts about the definite value of the Greek New Testament in his work, let him read Prof. A. T. Robertson's charming little book, just published, entitled, *The Minister and His Greek New Testament* (Doran Co., \$1.75). His doubts will straightway vanish. With zest he will begin again his study of the New Testament in the Greek. In 12 charming chapters Dr. Robertson gives more concrete illustrations of the freshness and force that can be imparted to the sermon by the use of the Greek New Testament. He shows how most of the world's greatest preachers have found in the Greek a gold mine yielding rich returns when faithfully worked. He shows us how to find sermons in the Greek prepositions, in Greek tenses, in the Greek article, in Greek syntax.

We are delighted to hear Dr. Robertson say that the number of preachers who are studying their New Testament in the Greek is increasing rapidly. This revival of the study of Greek is a healthy sign and is bound to give new power to our preaching.

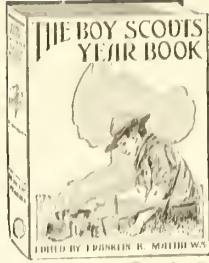
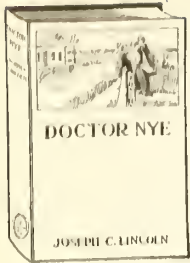
By all means the minister who is "rusty" should "brush up" his knowledge of Greek by using such splendid textbooks for beginners as, *Beginners' Grammar of the Greek New Testament*, by Prof. W. H. Davis (Doran Co., \$2.00); or, *New Testament Greek for Beginners*, by Prof. J. G. Machen (MacMillan Co., \$2.20). With the help of either of these books it is possible for one who knows no Greek at all to teach himself the elements of Greek so as to get great benefit from the study of the Greek New Testament.

There is good news for lovers of the Greek New Testament, The British and Foreign Bible Society has just issued a new edition of the Greek New Testament. In our opinion it is the ideal edition for the minister. The Greek text is printed in beautiful, clear type, on the best paper; the margin at the side is over two inches wide, while at the bottom it is nearly four inches wide. These very wide margins afford ample space for notes. Just below the text on each page in foot-notes are printed the other readings adopted by Westcott and Hort, Tischendorf, Weiss, the Textus Receptus, Robt. Stephens, Elzevir Brothers, and those readings which underlie the English Revised Version of 1881. Thus the student has on the single page before his eyes the various readings of the principal editions of the Greek New Testament. Another most welcome feature is the printing of quotations from the Old Testament in the regular small Greek letters in black-face type. This is an immense improvement over the Westcott and Hort Edition, where the quotations are in capital Greek letters, whose forms are often unfamiliar to the student.

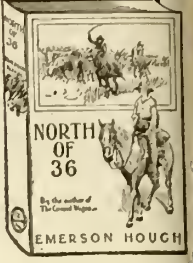
The system of marginal references, of paragraphing and of punctuation is the best we have ever seen. No student of the Greek New Testament should allow himself to be without this superb edition.

The price is remarkably low. The strong buckram binding sells for only \$1.50, and the part-leather binding for \$2.10. Either binding can be had from the Presbyterian Committee of Publication, North Sixth Street, Richmond, Va., or from the American Bible Society, 218 North Adams Street, Richmond, Va.

Besides this edition of the Greek New Testament, the preacher should have *A Manual Greek Lexicon of the New Testament*, by G. Abbott-Smith, published by Charles Scribner's Sons, N. Y. This lexicon is printed in convenient size and form and clear type, and gives the latest information from the Greek Papyri.



Books For Winter Reading



BOOKS OF FICTION

"*Doctor Nye*"—By Joseph C. Lincoln. D. Appleton Company, New York.

A small town is not usually regarded as a place for the setting of a story; but Mr. Lincoln finds that it is rich in characters. The story is pure and the interest is well sustained.

"*Rip Van Winkle*"—By Washington Irving. J. B. Lippincott Company.

This is one of the American classics, known and enjoyed by old and young. This is a tasty volume that in its make up must appeal to everyone.

"*Fortune's Fool*"—By Rafael Sabatini. \$2.00. Houghton, Mifflin Company, New York.

This is a story of the Restoration period. Colonel Holles, late of Cromwell's army, despairing of finding employment, falls under the influence of the Duke of Buckingham. His struggle to redeem his reputation constitutes the story.

The following books are also from Little, Brown Company:

"*Feet of Clay*"—By Margaretta Tuttle.

"*Mardee Gray's Choice*"—By Dorothy Jarnagin.

"*Feet of Clay*" deals with the problem of securing spiritual content without giving up material comfort.

"*Mardee Gray's Choice*" deals with a charming young girl who has two sides to her nature—fun-loving and heedless on one side, and industrious and helpful to others on the other side. The scene is laid in a Southern town, and it has the charm of that life.

"*North of 36*"—By Emerson Hough. D. Appleton & Company, New York.

Emerson Hough is acknowledged to be the finest writer of cowboy life that we have.

Any one who has mingled, even slightly, in that life, will at once recognize the reality of this picture. It describes a young girl who has inherited a large cattle ranch, and a band of faithful cowboys, at the close of the Civil War, when there was no market for the cattle. They decide to drive their cattle to market, which was "North of 36." The story describes that trip.

"*The Harekyle*"—By Herbert Quick.

The scene of this story is laid in Iowa when it was first settled. It is the story of a poor boy living on a farm, who with a natural love of books rose from a herder of cows to be prominent in the community. It is a picture of country life with its loves and hates, just such as all readers enjoy.

"*A Line a Day*"—By Juliet Wilbur Tompkins.

This is a story of an old miser who planned to give his property to one of two granddaughters. In order to decide, he gives them a little book in which they are to put down each day whatever they have done that is important.

"*Mr. Arnold*"—A Romance of the Revolution. By Francis Lynde.

Benedict Arnold is the hero of this story, in which we have a view of him that history fails to give.

"*Riley Fairy Tales*," with Vawter Pictures—

Riley was the child's poet, and here he writes for them. The pixies dance, the goblins sit on the fence, and all nature becomes almost human.

These four books are from Bobbs-Merrill Company, Indianapolis, Indiana.

"*Miss Minerva On the Old Plantation*"—By Emma Speed Sampson.

The "Miss Minerva" Books are known to all who aim to give their children wholesome reading.

This book describes crowded, idle, yet busy days on the Mississippi river, in a land where children thrive and find much enjoyment in outdoor life.

The story is good, and the portrayal of the old-time manny of the South is true to life. Reilly and Lee Company, Chicago, are the publishers.

"*Sylvia of the Stubbles*"—By Jewell Bothwell Tull.

This story is by a new writer, who seems to have caught the popular fancy. One reader said, "Not since I read 'Little Women' have I been so fascinated and thrilled as with Sylvia."

"*The Heart's Justice*"—By Amanda Hall.

This is a story of a woman's love, showing that in life the love of a woman eventually finds its right object.

These two books above are from George H. Doran Company, New York.

From the Cosmopolitan Book Corporation we have received the following two books:

"*The Alaskan*"—By James Oliver Curwood.

"*Boys and Girls of Bookland*"—By Nora Archibald Smith.

"*The Alaskan*" is a novel of the North by one who has lived out of doors so constantly that he writes in out of doors terms. It is a fascinating story of our last frontier.

"*The Boys and Girls of Bookland*" is a masterpiece of the bookmaker's art, and it is illustrated by Jessie Wilcox Smith. The apparent object is to get children acquainted with some of the children who figure in books that are generally read by grown-ups.

The writer gives in simple language the story of some child, such as "Little Nell" in Dickens, or "Little Women" or "Tiny Tim." Then each story is faced by a large picture of the little child, in bright colors.

It is one of the best books for a child that we have seen for a long time.

"*The Gaspards of Pine Croft*"—By Ralph Connor.

All of our readers have no doubt read "Sky Pilot." They can recall their enjoyment of the book, and no doubt many of them will recall that no book from Ralph Connor's pen has ever equalled his first book.

Mr. Doran, the publisher, in a private note claims that the present volume will reinstate him in popular favor, as it is fully equal to "The Sky Pilot."

We make no attempt to outline the story, else we may spoil your pleasure when you read it.

Doran & Company, New York, are the publishers.

The Macaulay Company, New York, sends us

"*Smoke of the 45*"—By Harry Sinclair Drago.

The "45" is the weapon that figured in early days in the camps of the far West, when men lived fast if not long. In this book you breathe again the pungent aroma of the sage brush and fill your lungs with the pure air of Nevada.

"*Timber Wolf*"—By Jackson Gregory. Charles Scribner's Sons.

This is a readable book, but a very unreal one. Two supermen at different times wander about with a most attractive young lady; each one seems about to win her. There is much fighting, swearing and plotting.

It will do to pass away time, but we doubt whether the reader will be much benefited.

CHILDREN'S BOOKS

"*The Wind Boy*"—By Ethel Cook Elliot. Doubleday, Page & Company, New York.

This is a story of the age when fairies are real—and when children enjoy them. This is a book to cultivate the imaginative faculty in the child.

From the MacMillan Company, New York, we have the following four books:

"*Every-Day Mysteries*"—By Charles Greeley Abbott.

"*Charlie and His Puffy Bingo*"—

"*Lady Green Satin and Her Maid, Rosette*"—By Baroness Des Chesnez.

"*Merrineq*"—By William Bowen.

"*Every-Day Mysteries*" explains some of the commonplace mysteries of daily life, such as those we ought to know, yet do not—such as "How the sun makes plants grow," "What comes out of the spigot," "How a scientist saved half his coal pile."

The other three books are for children who love simple stories.

Parents are often at a loss what to get for small children. These three books will answer the purpose admirably.

"*Winona's Dreams Come True*"—By Margaret Widdemer. J. B. Lippincott Company, Publishers.

Miss Widdemer has already written a charming series of stories of Winona. Her young readers will be glad to hear from Winona again.

"*The Filipino Twins*"—By Lucy Fitch Perkins. \$1.75. Houghton, Mifflin Company, New York.

Mrs. Perkins has written a Twin Series which has a great many youthful admirers. The scene of the story is near Manila. The father is a poor rice farmer and fisherman. Here we have the daily life of the people.

From Little, Brown Company, Boston, we have received the four following books:

"*Castle Blair*"—By Flora L. Shaw.

"*The Eighth Wonder and Other Stories*"—By A. S. M. Hutchinson.

"*In Desert and Wilderness*"—By Henryk Sienkiewicz.

"*Jumping Into the Jungle*"—By Grace Bliss Stewart.

"*Castle Blair*" is a story of a sweet girl and a faithful and loving dog. The book is described by John Ruskin as being lovely and good and true.

"*The Eighth Wonder*" is by Mr. Hutchinson, the author of "If Winter Comes." The book comprises eight stories, each varied in theme, yet has some of the author's characteristics.

"*In Desert and Wilderness*" is the story of a Polish boy of fourteen and a delicate English girl of eight, who are carried into the wilds of Africa. It is greatly praised as being one of the best stories the distinguished author has ever written.

"*Jumping Into the Jungle*" is a story of a tiny fairy about three inches tall who lived in the side of an old hollow stump. His four companions were Quixies.

"*Children's Nature Story Sermons*"—By Rev. Hugh T. Kerr, D.D. Fleming H. Revell Company, New York.

Nearly every minister knows that preaching to children,

if wisely done, will bring more fruit, yet he also knows that it is one of the most difficult things in the world to do it rightly.

Dr. Kerr in this volume takes his texts from nature, and presents truth in such a way that the truth soon grips the imagination of the child and through the imagination it reaches the heart.

"*Vinsi*"—By the author of Heidi. Lippincott Company, Philadelphia, Penn.

There are eight illustrations in color in this attractive book. It is a story of the Swiss Mountains, where a little boy develops his wonderful gifts as a musician, and at the same time it gives us a life picture of the young children of the Alps.

From George H. Doran Company, New York, we have a book of a much lighter character:

"*The Fun Book*"—By Edna Geister.

This is a collection of games, suitable for children's parties. Those who have to entertain a company of young people will find it invaluable.

From George H. Doran Company, New York:

"*Ten Minutes by the Clock*"—\$1.50. By Alice D. Riley.

"*Three to Make Ready*"—By Louise Ayres Garnett. \$1.50.

These are plays for the use of children, supplied by the Drama League of America.

In spite of the persistent demands for good plays that children can give, the supply is low. These are pure and elevating.

"*Let's Play*"—By Edna Geister. \$1.25 net. Doran Company, New York.

Edna Geister is an Adviser and Director of Recreation, and therefore speaks from experience.

Play in children is really investing in future health, yet many mothers lack originality in suggesting games.

This book gives various kinds of games—indoors and outdoors—and those for special seasons, such as Christmas, Halloween, and Valentine's Day.

When mothers recall their efforts to amuse children and their frequent failures, they will welcome this book.

"*The Children's Six Minutes*"—By Bruce S. Wright. \$1.25 net. George H. Doran & Company, New York.

These are brief and original sermonettes by one who loved children.

There is no greater proof of the progress of grace in the Church than the growing custom of preaching to the children, giving them a part of the service and thus identifying them with the Church.

"*Some Boys and Girls In America*"—By Margaret T. Applegarth.

This is one of a series of Home Mission Stories for Children. It describes in a most attractive way the boys and girls of America from the Indian boys down to those of various nations of Europe who have come over here. It will be an excellent book for children.

"*Captain Pluck*"—By Isla May Mullins.

An excellent book for boys. It is the story of a boy who by pluck won his way. It will not only fascinate, but also inspire your boy.

The L. C. Page Company, Boston, Mass., enjoys the distinction of publishing books for young people that are always pure and interesting. The following have been received from them:

"*Mr. Do Something*"—By Blanche E. Wade.

"*Marjory's Discovery*"—By Alice E. Allen.

"*The Young Knight*"—

"*Chatterbox*" for 1924—

"*Little Jugoslav Cousin*"—

"*Antonia*"—

"*Mr. Do Something*" is the story of some children who were wrecked on the great reef, "Don't know what to do," and while there "Mr. Do Something" came and took them on a trip and taught them the pleasures of doing something.

"*The Marjory*" Series is a popular one with readers of the Page Company's books. Girls especially find these books interesting and parents are always glad to place them in the hands of their children.

"*The Young Knight*" is a story of the Knights of Malta, when Michael Faversham fought valiantly with the Knights of Saint John against the Turks.

"*The Chatterbox*" is an old friend, who comes to the children each year, and is always full of readable stories that interest old and young.

"*The Little Jugoslav Cousin*" is one of a series that teach the customs of countries about which few know. Under the guise of a story much history is learned.

Henry Altemus Company, of Philadelphia, are the well-known publishers of books for children. Those who have small children to amuse will welcome the following:

"*Peter Rabbit and Little White Rabbit*"—

"*I Don't Want to Wear Coats and Things*"—

"*I Don't Want to Go to Bed*"—

"*Three Little Kittens Who Lost Their Mittens*"—

"*Tom Thumb*"—

These books will be a blessing to the parents of children of a certain age.

"American Boys' Book of Birds and Brownies of the Woods"—This book is from Lippincott Company, Philadelphia. It is by Dan Beard.

It is profusely illustrated and is filled with wood lore, such as boys delight in. Dan Beard is authority on animals and woodcraft.

"Alice's Adventures in Wonderland"—By Lewis Carroll. J. B. Lippincott Company, Philadelphia. \$2.50.

This is the age when books for children surpass those of any previous age.

Among the attractive books "Alice in Wonderland" is a classic. This new edition is the most beautiful of any we have ever seen. Including all the original drawings by John Tenniel, it has been illustrated in color with specially designed lining papers and title pages by Gertrude Kay. This is a book for which any child will be grateful.

RELIGIOUS BOOKS

"Paul the Traveler and Missionary"—By Walter Albion Squires, B.D. Westminster Press, Philadelphia.

This is one of the volumes of religious education for Church schools having week-day sessions. The life of the great Apostle is given in simple language that must make a deep impression upon the mind of children.

"How to Read the Bible"—By Richard G. Moulton. Macmillan Company.

No book is oftener read than the Bible, yet no book is more carelessly and thoughtlessly read by many than the Bible.

Here we are taught how to read it so as to get more benefit. This book can be carried in your pocket. Let it be carefully studied.

"The Minister and His Parish"—Macmillan Company.

This book is intended as much for laymen as for ministers. It concerns the relation of the minister to his field and also the field to its minister. It discusses every phase of the work—the call of the preacher, the care of the manse, the payment of the salary, and the ethics of his profession.

From the Macmillan Company, New York, we have the following books:

"Conservatism, Radicalism and Scientific Method"—By A. B. Wolfe, Professor of Economics and Sociology, University of Ohio.

"Talks to High School Boys"—By John M. Holmes.

"One Man's Religion"—By Robert Quillen.

"Finding God"—By Russell H. Stafford.

Professor Wolfe in his book describes the three attitudes which must characterize the individual in whatever position he is placed.

Mr. Holmes has been a successful worker among school boys, and this little book gives us the secret of his success.

Mr. Robert Quillen gives his experience in defining religion, so that it is decidedly one man's religion, or, as he expresses it, it is really an autobiography.

Dr. Stafford belongs to the Liberal School of Theology. He dresses up Modernism most attractively, yet when one is through following him, he will say, "They have taken away my Lord, and I know not where they have laid Him."

"Seeing the Best"—Sermons and Addresses—\$1.50 net. By Rev. George W. McDaniel, D.D. Doran Company, New York.

Those who have read Dr. McDaniel's "The Churches of the New Testament," will welcome this volume of his sermons and addresses. They are full of suggestions for ministers and are fine specimens of the modern sermon.

From the Presbyterian Committee of Publication, Richmond, Va., we have the following in paper binding:

"Needed Counsel for New Christians"—25c.—By Samuel McPheeters Glasgow, Cecil Herbert Lang, Julia Lake Skinner.

"Elders That Rule Well"—5c.—By John I. Armstrong.

"The Office of the Deacon"—By Edward Mack, D.D. 5c.

These modest little books should be valuable in every church. The young Christians need instruction, and here it is given in plain language.

The brother suddenly thrust into the eldership can here get a new conception of his office, a careful study of which will make him magnify his office.

The deacon, too, who is often at a loss what his duties are, will here find them set forth clearly.

"Critical Hours in the Preacher's Life"—\$1.25. By Ernest Clyde Wareing, D.D.

Only a minister knows what problems confront him and how often he reaches the crisis of his life, when he stands face to face with doubts and realizes that he has mistaken his calling. These questions are handled here with skill and delicacy.

"Christianity and Liberalism"—By Rev. J. Gresham Machen, D.D. Macmillan Company, New York.

Dr. Machen here discusses the great question now agitating the Christian work, the difference between modern "liberal" religion and historic Christianity. He writes from the conservative point of view. He is a tower of strength among the Conservatives.

From Westminster Press, Philadelphia, we have received the following:

"Pleasing God by Right Doing"—Primary Department, Second Year, Part I. 60c net.

"Stories of the Beginnings"—Junior Department, Part I. 60c net.

"New Testament Followers of Jesus"—\$1.25 net. Intermediate Department, Second Year, Part I.

These three books are for use in Church schools having a week-day session, a Sunday session, and an expressional session.

Gradually the churches are beginning to realize that unless some systematic work is done in the way of Bible teaching, the next generation will be ignorant of the Word of God.

Schools are being organized by churches, whereby sep-

arate classes in the Bible can be taught in connection with the public schools, but by outsiders.

These books are prepared to meet this need.

"The Religion of the Primitives"—By Monsignor A. LeRoy. Macmillan Company.

The author's career as a missionary began in 1877. He says that in his experience with primitive people, all of his preconceived ideas about their religious ideas, lack of family life, and destitute of morality, underwent a radical change, and when he touched the depths of these human souls he found many astonishing points of comparison with the highest religions.

"The Sunday School at Work in Town and Country"—\$1.50 net. William Mouzon Brabham. Doran Company, New York.

This is an indispensable guide book for Sunday School workers in small towns and country.

The author is the Superintendent of the Department of Sunday School Administration of the great Methodist Church, South. He tries to meet every problem connected with the work in country and small towns.

"God's Blessed Man"—By Paul Rader. \$1.50 net. Doran Company, New York.

Paul Rader, the author, is President of the Christian and Missionary Alliance. He has had a remarkable ministry, and has a passion of appeal which moves whole sections. These sermons are readable, and they are moreover gripping, just such as a "shut-in" would enjoy.

Parallel Edition—The New Testament—By Rev. Jas. Moffatt, D.D. Doran Company, New York. Cloth, \$2.50.

Here we have the King James Version and Dr. Moffatt's New Translation, placed side by side, so that you can compare passage with passage by a glance. Those who wish to keep up with modern scholarship as applied to the New Testament will find this valuable.

"The Return of Christendom"—Macmillan Company, New York.

This is a series of papers by a group of Churchmen, with an introduction by Bishop Gore. It is an attempt to show that the hope of the world, despite the weakness and inconsistency of Christianity, as practiced, lies in the Church of God.

"The Reality of Jesus"—By J. H. Chambers Macaulay. \$1.75 net. Geo. H. Doran Company, New York.

This is an age of doubt. It spares no age and the more a man studies the more liable he is to doubt, unless his faith be founded upon a rock.

The "Mind of Christ" is that Rock, and to it the author would direct our study.

"Scientific Christian Thinking for Young People"—\$1.25. By Howard Agnew Johnston, Ph.D., D.D.

This is an age of real doubt as well as the danger kind. The fundamentals are being questioned, and even the young have caught the fever. Of course men imagine that the old truths have been proven to be false, and that the Church is adrift on a sea of doubt. Dr. Johnston in a clear and charming manner deals with these doubts in a simple style, and by so doing he places the Church under great obligations.

"Bible Types of Modern Women"—First and Second Series—By Rev. W. Mackintosh Mackay, B.D. Each, \$1.50 net. Doran Company, New York.

Here we have a series of vivid and original biographical addresses on Bible characters and their modern prototypes. The old friends, when dressed in modern words, take on new life, and stand out clearly in our eyes. The illustrations of the truths drive it home.

"Anger—Its Moral and Religious Significance"—\$2.25. Macmillan Company, New York.

The author of this book is George M. Stratton, of the University of California. He is the professor of psychology, and deals with his subject from that standpoint. He analyzes the different religions, and seeks to find out what part in them anger and its treatment has played. It is a serious attempt to advance our scientific knowledge of conscience.

"Psychology's Challenge to Christianity"—By Rev. C. V. Crabb. Presbyterian Committee of Publication, Richmond, Va. \$1.25 postpaid.

Those who are concerned about the attacks upon historic faith will find in this little volume an excellent defence. We are glad to see our ministers giving us the results of their study.

Tarbell's Teachers' Guide—

This book deals with the Sunday School Lessons for 1924. It is a volume of over 400 pages, and covers every question connected with Sunday School teaching. If a teacher can have only one book, let him buy this one.

"The Gist of the Lesson"—By Torrey.

This is along the same line, and can be carried in the vest pocket. It is decidedly "multum in parvo."

"Jesus Christ and the Modern Challenge"—By Frederick C. Spurr.

Here we have a clear defence of the old truths against Modern Criticism. It is an examination of the criticisms against the Incarnation, the Virgin Birth, the Credibility of Miracles and the Resurrection.

"The Golden Rule in Business"—By Arthur Nash.

All of us have heard of Nash, who put the Golden Rule into his business, and in four years increased his profits from \$132,190 to \$3,751,181.

This is a readable story, and one that is calculated to do good.

"The Gospel of Fellowship"—By Charles D. Williams, D.D., late Bishop of Michigan.

The idea is that the Gospel teaches fellowship along every line of human life, such as Between Races, Between Nations, In Industry, In Churches, and The Fellowship of the Mystery.

These five books given above are all from the Publishing House of Fleming H. Revell Company, New York.

"What Are You Worth?"—By Rev. Chas. L. Goodell, D.D.

These are college talks by this great national evangelistic leader. They abound in clear statements and pungent aphorisms.

From the Macmillan Company, New York, we have a rare book called "The Bible Story," by the Rev. James Baikie, F. R. A. S., containing 50 full page illustrations in color by J. H. Hartley. The price is \$5.00.

It is a Bible story for grown people, written in clear style and full of suggestions. It is not only written in a clear and attractive style, but it is a model in mechanical work.

"More Jungle Tales"—By Howard Anderson Musser.

This is an account of an American athlete who after winning fame on track and gridiron, went as a missionary to India, where he labored. Here we have thrilling adventures with wild beasts, reptiles and wild men.

"The Making and Meaning of the New Testament"—By James H. Snowden.

This is a much-needed book, written by one who not only shows scholarship of a high order, but also the power of making deep subjects plain. He shows us how the New Testament was written.

"Snowden's Sunday School Lessons"—By Dr. James Snowden.

These are practical expositions of the International Sunday School Lessons for 1924.

We have used the same series for 1923 and have found them good.

Both books are from the Macmillan Company, New York.

"Our Rational Faith"—By Rev. Richard D. Dodge. Presbyterian Committee of Publication, Richmond, Va.

We have here six lectures by one of our own men, the pastor of the First Presbyterian Church, Logan, W. Va. Mr. Dodge discusses such subjects as the Deity of Christ, the Incarnation, Miracles, etc., in a clear way.

"The Minister and His Greek New Testament"—By Rev. A. T. Robertson. Doran Company, New York. \$1.75.

Shakespeare tells us that we can find sermons in stones. Dr. Robertson in this charming book tells the young preacher how he can find sermons in the Greek prepositions, in Greek tenses, in the Greek article, in the Greek syntax. No minister who wishes to grow should neglect his Greek Testament.

MISCELLANEOUS BOOKS

"Henry Ford, the Man and His Motives"—By W. L. Stidger. Doran Company.

Mr. Ford is not only the richest man in the world, but he is the most widely known. He is the least understood, according to this book. We have a new conception of this remarkable man, and we wish that every one would read this account of what he has done and what he proposes to do.

"The Problems of Armaments"—By Arthur Guy Enock. Macmillan Company.

This is a strongly written anti-war book, in which we see the enormous outlay of men and money by war. It will be a valuable help for the anti-war campaign which will eventually demand the attention of men.

"A Child's Story of American Literature"—Macmillan Company.

This is said to be a book for children from 12 to 15 years of age. We have read it with pleasure and real profit, and we have passed that age limit.

It gives a running history of American literature in a charming way.

"A Study of the Junior Child"—

"Parent Training in the Church School"—

Both of these books are from the Westminster Press, Philadelphia, and are designed to answer the needs of teachers dealing with young minds.

"Pioneer Women of the Presbyterian Church, U. S."—

Such is the title of a very attractive book, just issued by our Richmond Committee.

Mrs. Mary D. Irvine and Miss Alice Eastwood are the authors, and they have reason to be proud of their effort.

It gives the history of those women who led the way in the great woman's work in our Church which has borne such abundant fruit.

It is in two parts. Part first deals with the opening of the door to service, in which is traced woman's work in the home, which in time reached to church erection and church furnishing. Then came work by them among the Negroes and Indians, which in turn was followed by work for Foreign Missions and Bible Societies.

In course of time came the Auxiliary movement, with its branches.

The second part is the history of woman's work in each Synod.

Altogether it is a book that the women should have, and it will help the men also to read it, as it will by contrast spur them to greater activity along similar lines.

The price is \$1.50, and it can be secured by ordering from the Richmond Committee of Publication.

Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

AN OPEN LETTER

Dear Superintendents and Secretaries of Young People's Work:

Many months of earnest study and work have been put on the Vocational Exercise for use at the Christmas Season in 1923.

1. If you decide to use the pageant "The Day-spring From on High," it is not necessary that those who take part commit anything to memory. The one who, behind the bank of flowers or of trees, reads the parts should speak distinctly and so everyone can hear.

2. Those who are to take part should carefully rehearse their parts all of which is carefully explained in the exercise.

3. You will find in the back another exercise in which parts may be learned by the children. Doubtless some will combine the pageant and the recitations.

4. We have gone to considerable expense to secure the best spiritual Christmas carols that bring the message, not about bells and Santa Claus and Christmas trees, but about God's great gift of His Son. We are sending you one copy of this free of cost. If you desire other copies we can supply them at 25 cents each or \$2.50 a dozen. These, of course, should be preserved for permanent use of the Sunday School and Church and will not have to be bought from year to year.

5. If you are going to use the exercise please order at once a sufficient number for use of those taking part. We earnestly hope you will also order immediately the number of Christmas carols you will need, accompanying order with the remittance to cover cost of same.

Thanking you for the help you have given us in the past and with kindest regards, I am

Very cordially yours,

Henry H. Sweets.

(We thank Dr. Sweets for a copy of "Christmas Carols," and it gives us great pleasure to commend it as the very best collection we have ever seen for use in "Church, Sunday School or community gatherings" at the Christmas season. There are 31 selections, all of the highest order, and for those having copies of "Christmas Carols," the problem of "What Shall we Sing at Our Christmas Service," is solved.—Ed.)

SECRETARIES OF FOREIGN MISSIONS IN THE LOCAL AUXILIARIES

December—Prepare for Foreign Mission, Adult and Young People's Study Classes.

January—Organize Foreign Mission Study Classes. Auxiliary Calendar—"The White Fields of Japan" is the suggested study book. Watch the Auxiliary Column next week for helpful hints and list of leaflets and books for parallel reading.

NOW READY!

Pioneer Women of the Presbyterian Church in the United States, edited by Mrs. M. D. Irvine. Beautifully bound in art cloth and stamped in white leaf. Price, \$1.50 postpaid.

This new book, written by women, especially for women and others interested in women's work in the church, carries the intensely interesting story of the beginnings and later development of organized woman's work in the Southern Presbyterian Church.

It is arranged by Synodicals—a chapter for each one. These are written by recognized leaders in the Synods. The book is packed with interesting facts and thus becomes an authentic history of this very important branch of church work. It is a significant and valuable addition to the literature of our church.

Contains half-tone portraits of many of the pioneer women leaders.

Every Presbyterian woman should own a copy. Send in your order today.

THE CHURCH CALENDAR OF PRAYER FOR 1924

Handsomely printed on velvet-finished stock, with art covers, the Calendar makes an ideal Christmas gift or New Year's remembrance.

A beautiful three-colored presentation card will be sent with all copies ordered before Christmas, 1923. Copies mailed to separate addresses if desired. Secretaries of Literature should canvass the congregation for orders. Price, 15 cents per copy or \$1.50 per dozen. Order from Presbyterian Committee of Publication, Richmond, Va.—Texarkana, Ark.—Tex.

NORTH CAROLINA AUXILIARIES ATTENTION!

Those who were at Montreat last summer recall, with great pleasure, I am sure, the splendid pageant on Mexico, entitled "The Healing Light," which was given during the Summer School of Missions.

The beautiful native costumes for this pageant were prepared by the Mexican women of Zitacuaro, Mexico, under the direction of Mrs. Hervey Ross. They made these costumes as an act of service, and are deeply anxious that they should be used as widely as possible in presenting the cause of Mexico to our Church.

The costumes are now in North Carolina, and we can have them used there until the first of March.

Any Auxiliary that wishes to present this pageant please write promptly to the Auxiliary office, and we will arrange for you to have the use of the costumes for simply the cost of conveying them from one place to the other. First come will be first served! So if you wish to give this pageant any time in the next three months, please let us hear from you at once.

Mrs. W. C. Winsborough,
273-277 Field Building,
St. Louis, Mo.

THE WOMEN MEMBERS OF THE COMMITTEE OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

(Henry H. Sweets, Secretary)

In compliance with the direction of the General Assembly the Executive Committee of Christian Education and Ministerial Relief on June 15, 1923, unanimously elected three women as members of the Executive Committee: Miss Alice L. Eastwood, Mrs. J. Galt Fulton and Mrs. R. M. Pegram. Fortunately all accepted the membership tendered them.

Miss Eastwood is a member of the Crescent Hill Church in the Presbytery of Louisville. She has been one of the most active leaders in the Louisville Presbyterial and the Kentucky Synodical. She became secretary of the "Louisville Presbyterial Union" which was formed more than 20 years ago. She continued as secretary of the union until the day of the organization of the Presbyterial Auxiliary. For nine years she served as secretary of the Kentucky Synodical giving up that office to become President of the Louisville Presbyterial for two years. Mrs. Mary D. Irvine and Miss Eastwood together compiled the history of the Woman's Work in the General Assembly, "Pioneer Women." She is one of the most efficient women in the entire Church and her ability, training and experience will be of great help to the Executive Committee.

Mrs. J. Galt Fulton is a member of the Anchorage Church in the Presbytery of Louisville. She is one of the outstanding, efficient leaders in the work of the Presbyterial and the Synodical. At the organization of the Louisville Presbyterial Auxiliary she was made Secretary of the organization, continuing in this office for eleven years. For the past two years she has been secretary of the Auxiliary of the Synod of Kentucky. Mrs. R. M. Pegram was reared in the Highland Presbyterian Church of Louisville. Her husband is now pastor of the James Lees Memorial Church of this city. She has been thoroughly trained in all the work of the Church. She served as secretary of the Macon (Ga.) Presbyterial for two years and was elected president of the same in 1919. She is Secretary of Young People's Work of the Louisville Presbyterial at this time. For several years she labored efficiently and successfully with her husband in the mountains of Kentucky.

These devoted and efficient women have entered into the work of the committee with energy and enthusiasm. They have taken their places on the subcommittees and are giving large blocks of their time to the consideration of the many vital interests that are entrusted to the committee.

WHAT OTHER WOMEN ARE DOING

Newport News, Va. — Mrs. E. L. Russell, Bible teacher and field worker of Assembly's Training School, gave two courses in Bible study in Newport News, Va., during one week in November. These classes were held in the First Presbyterian Church there under the auspices of the Woman's Auxiliary of that organization, and were open to the public. There was a large and deeply interested membership at each session.

The study periods were divided into two series of talks: "Steps in Christian Life," presented in the afternoons from 3 to 4 o'clock, and "The Person and Work of Christ," studied in the evening from 7:30 to 8:30 o'clock. The subjects were followed by Bible students and teachers of varied age and degree of learning, for in them all was an appeal to old and young, the learned and the unlearned. The opening talk was given on Sunday afternoon especially for women and girls and dealt with the story of Ruth; the second, on Sunday evening before the Young People's Society, dealt with "Four Great Things."

Mrs. Russell is a thorough Bible student of great personal charm and deep sincerity. She has conducted similar classes in every large city of the Southern States. Her services are in such great demand this year that her engagements run continuously up into the late spring. The schedule of classes at Newport News follows:

Afternoon classes, 3 to 4 o'clock: "Steps in the Christian Life."

November 19—"The Birth of a Soul."
November 20—"The Walk of a Christian."
November 21—Christian Growth. Bible Study.
November 22—Christian Growth. Prayer.
November 23—Christian Growth. Personal Work.
Evening Classes, 7:30 to 8:30 o'clock: "The Person and Work of Christ."
November 19—The Character of Christ.
November 20—The Names of Christ.
November 21—The Cross of Christ.
November 22—The Crowns of Christ.
November 23—The Kingdom of Christ.

Central Church, Washington, D. C.—The Woman's Auxiliary feels that its members and friends enjoyed a rare spiritual privilege the past month in a course of Bible study conducted by Mrs. Margaret T. Russell of the Assembly's Training School. The meetings were well attended each evening, at 8 o'clock, October 15th to 19th, inclusive. The subject of the series was "Steps in the Christian Life." Truths, old

and precious gained luster and new beauty as the Word of God was searched with this consecrated leader.

The Church of the Pilgrims united with Central in this Bible Institute, Mrs. Russell conducting the study there each afternoon. M. M.

Charlotte, N. C.—The ladies of Caldwell Memorial Church are rejoicing in a new and attractively furnished place of meeting. The calendar for December 2d says:

"Monday afternoon at 3:30 o'clock the Woman's Auxiliary meets in the new ladies' room in the Sunday School annex. The new furniture has been installed and is most attractive. We congratulate the ladies and wish them every joy and added fruitfulness in service in their new quarters."

The Woman's Auxiliary of the Montreat Church, instead of holding a meeting each day during the Home Mission Week, decided to have an all-day meeting with an intensive study of the whole field. Through the courtesy of Mrs. Hamilton, this meeting was held at Hickory Lodge on November 15th.

Large numbers of visitors and members were present and the latest literature on the Home Mission activities of our Church had been furnished by the Atlanta office. This was a great help in developing the program. During the forenoon the work among the mountaineers, the Indians, the foreigners, the Mexicans and the negroes was ably handled, respectively by Mrs. Hadley, Mrs. Dorsey, Mrs. George Hudson, Mrs. Beckwith and Mrs. Abernathy. In a most entertaining manner Mrs. Belle Cook spoke on the orphanages of the Church. Singing of hymns interspersed the program.

At one o'clock a delicious lunch was served in the spacious dining room, each lady contributing some dainty dish to the menu. In the afternoon one of the visitors, Mrs. U. S. Bird, of Tampa, Fla., gave a short and inspiring talk on the work of our Church among the Cubans.

An address was then delivered by Mrs. R. B. Willis on the principles of real Home Missions as applied to the problems of every-day social life, a subject with many practical suggestions. This delightful and helpful talk completed a most interesting program. A generous amount for Home Missions was collected, being contributed by those present and some interested absentees.

Ethel M. Cook, President.

Group Conference Number Two, of Albemarle Presbyterial Auxiliary, met at Pinetops, N. C., November 7, 1923. Mrs. H. L. Hicks, of Rocky Mount, leader. The conference was opened at 10:30 a. m., with devotional exercises by Rev. Cook Campbell, pastor of Pinetops Church. He gave a most helpful and inspiring talk on Isaiah 62:10 (last clause): "Lift up the Standard for the People," telling in how many ways we could lift up the standard; purity in the home life, Church and State. Oh, that we all might profit by his excellent advice! Pinetops is fortunate in having such a pastor.

Next on the program was "The Purpose of the Conference," by Mrs. S. N. Harrell, of Tarboro, president of Albemarle Presbyterial. One advantage of the group conference being that the attendance is not limited, as is that of the Presbyterial, and all local Auxiliaries may present their problems for discussion.

We were privileged to have with us Mrs. M. Rena Butler, of Goldsboro, who was for years a missionary to Brazil. She told of the growth of the work and stressed the fact that we need younger missionaries on the field because most of the missionaries in Brazil have grown old in the work and their places must soon be filled or stations will have to be closed. We all enjoyed having this consecrated returned missionary give us this helpful address on Brazil.

Mrs. J. M. Baker, of Tarboro, conducted a 30-minute Bible Talk, on our relation to Christ as members of His Body.

Next a duet was sung by Mrs. H. L. Rose and Mrs. C. C. Ward, of Rocky Mount: "In Heavenly Love Abiding."

An offering was taken for the expense of the conference. This concluded the program for the morning and all were invited to the manse to partake of a most delightful luncheon served by the ladies of the church.

The afternoon devotional was led by Mrs. S. N. Harrell, president. "Our Standard of Excellence" was most ably and clearly explained by Mrs. Frank Lea, of Wilson. She said that few Auxiliaries would be able to reach this standard but it is a goal for which all may strive and one devoutly to be desired.

Reports from Presbyterial Secretaries of General Assembly's Causes were: An encouraging report from Mrs. W. E. Fenner, of Rocky Mount, secretary of Orphanage Work and a helpful report from Mrs. Davis Eagles, of Pinetops, secretary of Literature. Other Presbyterial secretaries being unable to attend were substituted for by secretaries of local Auxiliaries.

A question box was used to discuss problems for solution. This closed this well planned program by the Presbyterial president, Mrs. Harrell and the group leader, Mrs. Hicks, which was presented to about 78 delegates and several visitors, making about 82 in all; representing Wilson, Tarboro, Farmville, Fountain, Pinetops, Bethlehem, Morton and Rocky Mount First and Second Churches. This was the first meeting of the group and much interest and enthusiasm were manifested. The efficient manner in which the program was conducted by the leader and the delightful hospitality of the Pinetops women made the meeting one to sink deep in the hearts and linger in the memories of all present.

YOUNG PEOPLE'S DEPARTMENT

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR, COLUMBIA SEMINARY, COLUMBIA, S. C.

Sunday School

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

DECEMBER 9, 1923

THE OUTREACH OF THE EARLY CHURCH

Lesson: Acts 8:1-15:35. Printed Text: Acts 8:4-8, 14-17, 25

GOLDEN TEXT—"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

SCRIPTURE LESSON

4 Therefore they that were scattered abroad, went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

SHORTER CATECHISM

Q. 66. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment, is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

The Gospel of Christ, like the light and the air, was meant for mankind. The light and the air were designed to give life and blessings to the whole world, and their influence is not confined to any one land or region or branch of the race. They are adapted to every part of the world, and to the needs of every human being. They have an expensive, quickening and illuminating power throughout the earth. Thus it is with the Christian faith made active by the Holy Ghost. It had stirred Jerusalem and Judea, and our lesson shows how it won success and victory in Samaria. We will attend to Persecution Extending the Gospel; Philip Preaching in Samaria; Converts Baptized by the Holy Ghost; Peter and John Preaching to the Samaritans.

I. Persecution Extending the Gospel

Assaults on Christians were designed to check the Gospel and to extirpate its teachings and adherents. But so far from doing this it scattered its advocates, widened its sphere, and multiplied its disciples. They who were driven from Jerusalem "went everywhere preaching the Word." It was so at the time mentioned in our lesson and afterwards in "the persecution that arose about Stephen." Those who preached or told of Jesus' salvation were not apostles, nor many of them church officers, but private Christians. Among those who went down to Samaria was Philip the evangelist. Originally he was one of the seven deacons at Jerusalem, but afterwards became a preacher of the Gospel. He preached "Christ, the Word and Salvation by Him, to the Samaritans." His preaching was confirmed by miraculous power over physical defects and diseases and evil spirits. The people gave heed to his tidings. Many were converted and "there was great joy in that city." This joy was imparted by the healing given and the salvation secured.

II. Philip Preaching in Samaria

He did not preach on secular subjects or human wisdom. He preached religious truths. He published the Divine Word, Christ crucified for man's sin, and the vital truths of the Gospel salvation. He had the co-operation of the Holy Ghost, not only in outward visible miracles, but in the spiritual natures of his hearers, "turning them from darkness unto light and from the power of sin and Satan unto God." All effective preaching must deal with the essential truths of the Gospel and must be enforced by the power of the Holy Ghost if saving results are produced.

III. Converts Baptized With the Holy Ghost

We are not to think that the Holy Spirit had not visited their hearts or spiritual natures at all if they were true converts. The natural man is "dead in trespasses and sins" and the first desire and inclination to become a disciple of Christ must come from the Holy Spirit. "Except a man be born of the Spirit he can neither see nor enter the kingdom of God," and "No man can say that Jesus is the Lord but by the Holy Ghost." But they had not received the quickening power of the Spirit for

testimony and labor nor His miraculous gifts. That they might have these the Apostles Peter and John were sent to them from Jerusalem. They confirmed the new converts in the faith and by prayer obtained for them those gifts of the Holy Ghost that made them active disciples and miracle workers.

IV. Peter and John Preaching to the Samaritans

These apostles not only did Philip's labors in Samaria, but on their way to Jerusalem, when returning, preached the Gospel to villages of the Samaritans. They availed themselves of all opportunities for publishing Gospel tidings and testing their saving power. Imitating their example, heralds of the cross should do likewise.

Christian Endeavor

By Rev. J. G. Garth, Chairman Synod's Committee of Sabbath Schools and Young People's Work

BIBLE MEMORY WORK

M., Dec. 10—The Ten Commandments: Exod. 20:1-17.

T., Dec. 11—The Beatitudes: Matt. 5:3-12.

W., Dec. 12—The Shepherd Psalm: Ps. 23:1-6.

T., Dec. 13—The First Psalm: Ps. 1:1-6.

F., Dec. 14—Paul's Farewell: Acts 20:17-35.

S., Dec. 15—The Love Chapter: I Cor. 13:1-13.

Sun., Dec. 16—Topic: Bible Passages We Should Memorize, and Why. (Each Endeavorer to memorize one passage.)

David tells us that the Word of God is more to be desired than gold, yea, than much fine gold. Solomon says the wisdom of God is worth more than jewels, and is like chains of gold around our neck, a beautiful ornament which we should be proud to wear. It is our nature to admire jewels and to take good care of them. Many people keep jewels in a beautiful box because they think such highly prized articles should be well cared for. God has provided a box for His words, and He bids us lay up the treasures of His Word in that box. The lesson we have today is about that box, which is our memory, or the power of our mind to store away words and scenes that we may recall them at a later time.

Memory—A Power of the Mind

The mind is the faculty of the soul which thinks. It has several powers, or things it can do. The mind can receive the sights and sounds and other impressions from the outside world. It can reason about all these things, and our thoughts are always busy dwelling on what we have seen and heard. Our imagination is a power of the mind which paints pictures which we see in fancy. The memory is the power to recall what has happened. It stores away all the things it sees and hears, remembers them and recalls them as they need to be thought of again.

Memory Should Be Cultivated

Like all the powers of the mind, the memory can be educated and trained. As it is one of the first mental powers that is active in childhood, a boy and girl can develop the memory by cultivation and use. The important thing in a good memory is to learn to listen and look right when a thing is brought to our attention. Then we should repeat over and over the verse or story we wish to memorize. This repetition is like running a deep furrow with a plow, every time you say it, it goes deeper and deeper in the mind. Then we should often review what we have learned, lest we forget it.

Advantages of Memorizing the Bible

The Bible is the book of life. It knows our hearts. It knows the sins that get rooted in them. It tells of the sure punishment for sins of all kinds. The Bible gives us the remedy for sins, and how they can be driven from our souls. The Bible knows the paths of virtue and happiness. It promises victory over sin and temptation. It can prepare us for trials, and when trouble comes and temptation assails us, if the Word of God is stored in our memories, we shall conquer them. We recall how Jesus quoted the Scriptures to the devil when He was tempted on the mountain. Like Him, we should get our strength from God's Word.

Memorizing the Bible enriches the mind by putting the finest thoughts in them, the thoughts of God. This also enriches our number of words, so that we may express our thoughts intelligently. Nearly all the great writers of the world acknowledge their debt to the Bible for the power to write fine stories and essays. Ruskin says his mother made him memorize some Bible verse every day. Sir Walter Scott loved the Bible. And professors and

lawyers, and many other men who have to speak and write, say that no one's education is complete without much memorizing of the Bible.

Bible Passages to Memorize

There are many parts of the Bible every Christian ought to know from childhood; for the things we learn as children are never forgotten. One of the important parts of every Christian Endeavor program should be quotations of Scriptures. We should memorize many of the Psalms, such as Psalms 1, 8, 15, 19, 23, 24, 32, 34, 51, 84, 100 and 103. We should memorize the Ten Commandments, the Sermon on the Mount, Romans 12, John 14 and 15, and there are many separate verses in different parts of the Bible which we should store away in our minds. The daily Bible readings given above are passages we should learn. With these precious words carefully put deep down in the storehouse of memory, we should be well prepared for the trials and duties of the Christian life.

FROM THE KENTUCKY FIELD

The Presbyterian Society at Springdale was organized last December. Among the "extra" things they have done they report having organized a Junior Society of 15 members, installed a radio set for an old man who is a shut-in, and gave money for the relief of the Japanese after the earthquake.

The Seventh Street Presbyterian Society, Louisville, reporting their many lines of work, say: "We have only a storeroom for a church building, but we can get the people there just the same." They sent a truck of 16 members to the recent district convention at LaGrange, and for three times in succession have taken the City Union banner for attendance at union meetings—100 per cent of them were there.

The Fifteenth District cabinet held a business meeting at Greenville early in November. The Field Secretary was present and helped them plan work for the winter, and to make arrangements by which societies are to be organized in several counties where there are none now.

The Eighth District held its annual convention in LaGrange. The first session was in charge of the Missionary Committee which demonstrated a model meeting of that committee after which a missionary pageant was given. This was followed by an address by Dr. J. S. Nisbet, of Korea. The second session was in the hands of the Social Committee. Following an address on "Jesus and the Social Life," by Rev. George V. Moore, Superintendent of the Kentucky Christian Bible School Association, a model meeting of the social committee was given, after which the delegates went to the High School gymnasium where a social was held under the direction of Miss Emma Deitsch, chairman of the Social Committee of the Louisville City Union. The third session demonstrated the work of the Lookout Committee under the direction of Rev. Edwin Rock, former vice-president of the State Union. At this session the Field Secretary presented the Friends of Christ Campaign. An address was delivered by Rev. R. L. St. Clair, "Proving our Friendship." At the roll call of societies each society in the district reported the best work done during the year. The officers for the new year were installed by State President J. G. Wilkes assisted by the Field Secretary.

The Third Presbyterian society of Louisville raises annually \$70 for the support of two native missionaries on the Congo, sent a special offering to Beechwood Seminary, gave a Community musicale on the lawn of the church, gave a tacky party to the old folks of the church, make regular visits to the City Hospital, Home for Incurables, and the Cook Benevolent Home. Attends all rallies, supports City, District, State and National work.

The Fourteenth District held its fourth annual convention at Franklin, November 10-11, with a large number of delegates in attendance and a fine district representation. During the past year and a half the societies in this district have almost doubled. Every society has at least one subscription to the Christian Endeavor World, and one of its Junior societies has a Junior World in every home. Two delegates represented the district at the National Convention in Des Moines last July. Among the speakers who came for the convention were Dr. Charles Welch, Louisville, Dr. W. A. Eisenhart, Bowling Green, and Prof. Gordon Wilson, of the Western Kentucky State Normal School. On Saturday evening the annual banquet was held, the outgoing president, Mr. Alvis Temple, presiding. Impromptu speeches and convention songs were features of the program at the banquet. Each of the outgoing officers has distinguished himself or her-

Church News

PERSONAL

The address of Rev. Daniel A. McNeill is changed from Little Rock, Ark., to 1661 N. Claiborn Avenue, New Orleans, La., where he has accepted a call to the Claiborn Avenue Church.

The address of Rev. James T. Pharr has been changed from Renick, W. Va., to 110 S. Loray St., Gastonia, N. C., where he becomes pastor of the West Avenue Church.

IMPORTANT

In accordance with the recent action of Synod concerning our colleges for women, a conference is called to meet in the parlors of the First Presbyterian Church, Charlotte, at 2 p. m., Wednesday, December 12th, to continue in session until probably noon of Thursday.

The following representatives are invited: All members of Synod's School and College Committee; representatives of each educational institution; the president of each Presbytery; members of a special committee appointed by the Synodical. This meeting is of great importance.

Synod's Committee of Schools and Colleges,
W. M. Hunter, Chairman.

NORTH CAROLINA

Charlotte, Westminster Church—From the calendar of December 2d we take the following items:

"The Westminster Men's Club has been looking forward for some time to an opportunity to entertain the ladies of the congregation. The time is now set for Friday evening, December 14th, at 7 o'clock. Men and women, hold this date. Particulars next week.

"Despite the weather and other attractions we had the church auditorium nearly half-full, and an offering of more than \$250 on Thanksgiving Day."

Eagle Springs Church is but newly organized in Fayetteville Presbytery. We have as yet no building but hold our services in the large auditorium of the Public School. But plans are laid and funds being secured to erect an adequate church building. Some seemed to think we were new-comers, but on searching the records of Bensalem Church, it was found that Bensalem pastors had been preaching here as a regular appointment since 1794, beginning with Rev. John Cadie, and ending so far with the present pastor. This being the case it was deemed high time to build a church home.

Rev. Wm. Black, Synod's evangelist conducted a series of meetings, November 11th to 18th inclusive. There were 37 professions of faith with 10 preferring the Presbyterian Church. There were two accessions by letter. The meetings were very well attended and great good resulted. We feel that God added His blessing to the work of Mr. Black and Mr. Burr in setting in motion forces for good, and laying foundations for immediate building, the value of which cannot be estimated.

W. L. Wilson, Pastor.

Rutherfordton—Rev. Leonard Gill, general evangelist of the Presbyterian Synod of North Carolina, who began a series of revival services at the Presbyterian Church here on Sunday morning, November 18th, closed a very successful meeting Sunday night, the 25th, with gratifying results.

Prior to the revival here, Brother Gill conducted a week's revival service at Spindale, a mill town near Rutherfordton, but no Presbyterian Church. The visible results of these meetings were, 19 additions to the Presbyterian Church here, and others to unite with the other churches of the town.

Besides the pastor, Rev. J. C. Grier, Brother Gill had as his associate worker, Rev. H. W. Roth, of Salisbury, who lead the song-services during the meetings. Mr. Roth was presented with \$50 as a token of appreciation of the congregation for his services here.

The free-will offerings from Spindale and Rutherfordton, which amounted to \$209 were received by Brother Gill to aid and assist in the Synodical Home

self by splendid service, and each gives his work into the hands of another who has proven worthy of the task. On Sunday evening the Field Secretary presented the Friends of Christ campaign and conducted the installation services. The convention next year will be held at Smith's Grove.

The South Carolina State C. E. Union officers are doing their share in helping Uncle Sam sell his postage stamps. These busy officers wrote approximately 145 letters during the month of October. In addition, the District Union officers are busy scribes. The interests of the young people are being promoted by the written and spoken word with much zeal.

Mission work in North Carolina, in carrying the Gospel to the unchurched in this state.

The closing service was held at the First Baptist Church here, Sunday night, in order to accommodate the large crowds attending these services.

Robert G. Howard.

SOUTH CAROLINA

The Second Church of Greenville has contributed \$582.56 to the Thornwell Orphanage at Clinton during the month of November, being \$71.00 offering on Thanksgiving Day; \$146.56 from the Sunday School and \$365.00 from the Woman's Auxiliary for the Louise Mayes Memorial Baby Cottage. Mrs. Mayes was, for years, a member of the Second Church.

Bishopville—Our Church greatly enjoyed a very strong presentation of the work in Japan by Rev. J. E. Couser, of Okazaki. He is at home on sick furlough and is not doing general work yet, but consented to speak in his own church. He gave a wonderful account of the work, its encouragements and discouragements.

The members of the Bishopville Church recently presented their pastor with an auto, kindly giving him his choice of any standard touring car.

Harmony Presbytery met in stated session at Kingstree, S. C., October 31, 1923. Present: 17 ministers and 26 elders.

Elder W. C. Davis was elected moderator.

Rev. J. S. Croly was received from the Presbytery of Wilmington. C. D. Brearly was licensed as a probationer for the ministry.

Calls were presented from Bethel and Beulah churches for Rev. J. S. Croly and commission appointed to install him in these churches as pastor.

Calls were presented for the pastoral services of Rev. Jas. Waite, of the Presbytery of Congaree from Summerton, Jordan, and Linwood churches. Action had to be deferred awaiting a transfer of Mr. Waite to this Presbytery.

Rev. L. L. Legters was given permission to labor out of our bounds until otherwise ordered.

Presbytery adjourned, appointed an ad interim committee to report next spring on the proposed amendments to the Book of Church Order. Next meeting at Manning, S. C., April 15, 1924.

A call meeting held November 19th at Sumter, S. C., dissolved the pastoral relation of D. P. Marion, D.D., and Sumter Church, and dismissed him to Central Presbytery, Mississippi.

W. H. Workman, S. C.

APPALACHIA

Montreat celebrated Armistice Day by an appropriate service in the Anderson auditorium which had been beautifully decorated with autumn leaves and large American flags. The exercises were opened by the singing of "The Star Spangled Banner," and "America the Beautiful." The reading of two war poems, "What Did you See Out There, My Lad?" and "In Flanders' Fields," was followed by a solo, "There Is No Death." Mr. A. R. Bauman, Secretary of the Montreat Association, then introduced the speaker, Rev. N. H. Armistead, of Madison, Tenn., who was a chaplain in the World War. Mr. Armistead made an impressive address, emphasizing lessons learned from the war and lessons yet to be learned by individuals and by the nation. After the singing of Kipling's "Lest We Forget," by the choral society of the Montreat Church, under the direction of Mr. Crosby Adams, Mr. Armistead pronounced the benediction.

Montreat Normal School has been favored in having Miss Leah W. Watters, of Lockport, N. Y., who has given very instructive and entertaining lectures on noted historic cities. Miss Watters has traveled extensively in Europe. On November 17th and 24th she lectured on Edinburgh and Canterbury, illustrating the talks with excellent lantern slides. Her descriptions with history interwoven made her lectures most delightful and realistic pictures. On the evening of November 25th, Miss Watters gave a very helpful and inspirational talk to the Senior Christian Endeavor Society, based on I Cor. 3:16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

The student body of the Montreat Normal has voted to observe December 2d as International Golden Rule Sunday, the difference in the cost of their dinner on that day and the cost of their usual Sunday dinner to be contributed to the support of the more than 50,000 children who are being cared for in the Near East Relief Orphanage. On that date the Senior Christian Endeavor Society will make a free-will offering for the same cause.

Recently, 45 young people, students at the Normal School signed the Christian Endeavor active member's pledge.

ALABAMA

Mobile Presbytery met in the Camden Church, November 19, 1923. Present, ten ministers and nine ruling elders; officers, Rev. H. V. Lofquist, moderator; Hon. E. G. Rickerby, temporary clerk.

Received: Rev. W. C. Tenney, from Louisville Presbytery and Rev. W. G. Greenlees from Winchester Presbytery.

Overture: Asking the General Assembly to reconsider and rescind the action of last Assembly placing women on the Executive Committees.

Presbyterial Sermon: Rev. Dunbar H. Ogden, D.D., preached on "Justification, Adoption and sanctification." The next Presbyterial sermon is to be preached by Rev. G. Hunter Norwood on "Vicarious Atonement," with Rev. W. G. Greenlees as alternate.

Memorial: For Rev. David Andrew Planck, D.D.,

the moderator and for more than nine years the stated clerk of Mobile Presbytery.

Home Missions: Every field supplied by an ordained minister. We have only two vacant churches Loxley and Irvington. Loxley has public worship once a month conducted by the superintendent of Home Missions and the Irvington Church is near to leaving our denomination because of the formation of a community church.

Evangelism: Sixteen evangelistic meetings were held since the spring meeting of Presbytery. Visible results were 57 additions by letter and 68 by profession.

Commissioners to the General Assembly: Rev. I. H. Ogden, D.D., and ruling elder, W. S. Irby, Jr., of Peach Tree Church. Alternates, Rev. G. Hunter Norwood and ruling elder, Palmer Gaillard, of Central Church, Mobile.

The attendance at this meeting was larger than has been at any meeting in ten years.

Jas. W. Marshall, S. C.

FLORIDA

Daytona Beach—The congregational attendance of this young church has shown substantial increase since the opening of the tourist season. At a recent congregational meeting Mr. A. R. Haile was elected deacon. Mr. Haile was formerly a deacon of the Palatka church and enters upon his duties as an experienced officer. A Woman's Auxiliary has been organized with two circles. Rev. T. Peyton Walton, superintendent of Home Missions, announces that Rev. E. B. Patterson, D.D., of Louisville, Ky., has been secured as resident pastor to begin his work December 2d. During the fall while a search for a pastor was in progress Rev. Rollin T. Chafer, secretary of the Southfield Bible Conference Association, has served as pulpit supply.

Ybor City—The Synod of Florida at its meeting in Tallahassee, October 16th-18th, endorsed this mission work among the foreigners and recommended it to the liberality of the churches and of individuals. The Ybor City Committee has approved an enlarged budget for equipment and needed workers, besides the amount that can be raised in St. Johns Presbytery, there is needed more than \$1,500 that we hope to raise in the other two Presbyteries. Unless we receive a part of this soon, we will lose the chance of securing a very efficient and capable Cuban minister. To lose him and his family means at least a 50 per cent loss in the efficiency and success of the work as compared with what would be if they are kept.

If our people will give one-half as much to this work as they are giving to causes of our Church, this work can be put on a progressive and successful basis.

While we procrastinate, the souls of thousands for whom the Presbyterian Church assumed the responsibility, are passing to eternity without hope—without God and their blood is on those who fail to give them the Bread of Life!

Make checks payable to Mrs. C. R. Knight and address all communications to Rev. H. F. Beaty, 951 11th Ave., Ybor City, Fla.

Pensacola, First Church—Intense activity has marked the church work here for the past month. The new pastor, Rev. Charles Haddon Nabers, reached here from Camden, Ark., to begin his ministry on the first Sunday in November. The congregations are large at all services, and new members are being received every Sunday.

During the last week of October a great Sunday School and Young People's Conference was held in the First Church. Among the speakers were Dr. H. H. Sweets, of Louisville, Rev. G. H. Norwood, of Bay Minette, Ala., and Rev. A. E. Spencer, of Gainesville, Fla. The wonderful success of the conference was due in large measure to the careful planning of the work by Miss Katherine Monroe, superintendent of the Intermediate Christian Endeavor and Mr. J. T. Baillies, superintendent of the Sunday School.

Home Mission week was observed by the congregation at the appointed time. A pageant was presented by the ladies of the church on Wednesday evening to a good congregation.

On the evening of November 13th, the congregation held a reception at the home of Mr. and Mrs. C. A. Weiss to formally welcome the new pastor and his wife to the city. In the receiving line were Dr. and Mrs. Nabers, Rev. and Mrs. J. E. Guthrie, of the Knox Church, Mrs. William Fisher, Sr., and Mr. W. B. Ferris. As the reception was given on the birthday anniversary of Dr. Nabers, Mr. William Fisher was chosen to present him with a large birthday cake, accompanied with a bit of delightful oratory. About 400 guests were served during the evening.

As a feature of the Sunday evening services Dr. Nabers is preaching a series of sermons on The Great Questions in the Bible.

The Frances Tappay Memorial Sunday School building will be dedicated during December. Mrs. Francis Tappay will be the honor guest of the congregation on this occasion, and a very attractive program is being arranged. Since the completion of this building, the church has a modern equipment for Sunday School purposes sufficient to meet every need for many years.

GEORGIA

Monticello—Rev. J. R. McRae having supplied the Monticello Presbyterian Church for six months and receiving from the congregation, a unanimous call to the regular pastorate, has declined the call and for a little while will make his address, Soddy, Tenn.

Columbus—November 18th was a busy and eventful day with the Presbyterians of Columbus. At the morning service in the First Church, Dr. McConnell, the pastor baptized four infants and at the conclusion of the sermon, held a congregational meeting for the election of additional elders.

At 3 p. m. a colored Presbyterian Church was organized by a commission of the Macon Presbytery, two elders were elected, one a doctor and the other a lawyer, men of intelligence, who have the respect and confidence of the community. Rev. D. A. Wilkinson, who was educated at Stillman Institute, and a man of experience in the ministry, has been secured as pastor. The church was named "Beth-Salem," and is composed of some of the most substantial negroes in the city. The organization is the outgrowth of a Sabbath School started last May by some of the members of the First Church and has had an attendance of from 50 to 75 colored children each Sabbath.

At 7:30 p. m. Rev. J. R. Potts, a member of the First Church, recently licensed by the Macon Presbytery under the law for extraordinary cases, was ordained by the same commission and installed pastor of the East Highland Presbyterian Church.

He was a business man who has consecrated his life to what he believes to be a higher service for the Master.

Mr. Potts is also pastor's assistant and teacher of the women's Bible class at the First Church and is very popular with both his class and church.

One of the members of the First Church has donated a lot in a very neglected part of the city where Mormon and kindred sects are busy sowing seeds of error. Plans are being made to build a chapel there at an early date and start a Sabbath School, which will be the fifth mission of the First Church. Cor.

KENTUCKY

Harrison County Sunday School Convention—The four Presbyterian Sunday Schools of this county held their annual one-day convention in the Mt. Pleasant Church on the 8th inst. For some time it has been customary for these Sunday Schools to meet in convention every year. But for some reason they failed to hold their accustomed conventions in the years 1921-1922. However, it is not believed that they will again be guilty of such inexcusable neglect, if it was such. A splendid program had been prepared for the convention. Mr. Thomas B. Talbot, Superintendent of Home Missions and Sunday School Work, presided. He also took an important part in the discussions and added to the interest of the meeting by his usual wit. Every one of the four schools was well represented. Though the day was disagreeably cool, the attendance in all was more than 100. The two nearby day-schools suspended to give the teachers and the pupils opportunity to attend. At noon the ladies of the Mt. Pleasant Church maintained their reputation for feeding well. Without stint and without price they served a sumptuous meal to all.

The next convention will be held in the Boyers Church, at Boyd. Mr. Thomas J. Perrin was made President and Mr. J. Lester Ammerman, Jr., was chosen as secretary and treasurer. It is probable that hereafter the time occupied by each convention will be more than one day. One day is not enough time for the consideration of a subject so great and important as the Sunday School.

The program was concluded by singing "Blest Be the Tie That Binds" and prayer.

J. Z. Haney.

MISSOURI

Jefferson City—Rev. W. Hooper Adams, pastor of First Presbyterian Church is delivering a series of lectures on the "Four Heroes of Protestant Christianity."

His subjects are: "Oliver Cromwell and the Puritanism Needed Today," "John Calvin, Reformer and Statesman," "John Knox, a Preacher Who Remade a Nation," "William of Orange, Father of Holland and of Religious Toleration."

TENNESSEE

Wanted—An active minister to supply an important city mission church until next May. Address J. J. Hill, 1547 Court Ave., Memphis, Tenn. Include in your letter references, or recommendations.

Memphis, (Tenn.)—Buntyn church has extended a unanimous call to Rev. Albert Keller of Nashville Presbytery U. S. A. He has signified his willingness to accept and will begin his work the first of December.

J. J. Hill, Supt.

Bethel Springs Group, (Tenn.)—Rev. J. F. Forsyth was installed pastor of Bethel Springs, Purdy, Bethesda and Rose Hill churches on Oct. 27th and 28th, by a Commission of Memphis Presbytery. He has been doing faithful work in this field since the first of last May. Purdy School is located in the bounds of this pastorate. This institution was founded and built up by its present superintendent, Rev. C. N. Ralston. It is giving a Christian education to more than a hundred boys and girls who without such an institution would be deprived of proper training.

J. J. Hill.

Memphis, (Tenn.)—On Nov. 18th a very successful meeting was concluded at Norris Avenue Church. The pastor, Rev. J. W. Orr was assisted by the Superintendent of Home Missions. One feature of the meeting was the house was filled at every service and an overflow the last night. Another feature was

the large number of children and young people who attended and the interest they manifested. About thirty professed faith in Christ. Eleven were received into the church, ten of these on profession and baptism, among them two families. Others made application for membership and will be received at the regular service on Sunday. The entire membership was revived. Rev. and Mrs. Orr are doing a great work at this church Sunday afternoons.

J. J. Hill, Supt.

Nashville—In the **Glen Leven Church** the pastor, Dr. W. C. Alexander was assisted in special services by Dr. J. H. Lacy, of Clarksville. In the unexpected absence of Dr. Lacy, who was called away for a funeral in his own congregation, Dr. J. O. Reavis kindly took his place for two most helpful services. Dr. Lacy, by his genial personality made many friends and his able and faithful preaching made a deep impression upon the community. On November 25th three were received on profession of faith and to members have recently been received upon certificate.

TEXAS

Cleburne—The First Church (U. S.) and the Anglin Street Church (U. S. A.) held their second union communion service in the Anglin Street house of worship Sunday morning, October 7th. The two pastors conducted the services together, and both sessions came forward together to wait on the congregation.

A similar service was held more than a year ago at the First Church.

VIRGINIA

South Boston—Messrs Lawson Hardie and M. G. Bruce were ordained and installed elders of the South Boston Church, and Edward Evans, J. O. Watkins and Thomas A. Crowell deacons on October 28.

Rev. R. G. McLees, D.D., of Chatham, Va., has agreed to be with us in an evangelistic meeting next April.

The ladies' Auxiliary gave a social and supper to the Junior and Intermediate Endeavor Societies the evening of October 29th, with about 40 present.

Newport News—The annual meeting of the officers and teachers of the Sunday School of the First Church was held on Friday evening, November 16th. Reports from all the various departments were presented by the superintendents immediately in charge and a resume of the work for the year considered. Officers for the ensuing year were elected subject of course to the approval and appointment of session. The speakers for the evening were Dr. John I. Armstrong, secretary of literature, Committee of Publication, Richmond, Rev. C. E. Clyde, pastor of the Phoebus Church and assistant to the pastor of the First Church in the Wythe mission. There were over 60 present at the meeting.

Elon and Pedlar Mills—Evangelistic meetings have recently been conducted in the Elon and Pedlar Mills churches in Amherst county with fine results. Rev. T. W. DeVane, of Crozet, and Rev. L. McC. Williams, of Gordonsville, assisted the pastor, Rev. Clyde J. Walsh; the former at Pedlar Mills and the latter at Elon. At Pedlar Mills five new members were added to the church and the work there greatly strengthened. There were 15 additions at Elon and a great many reconsecrations. Mr. Williams was especially popular with the children and young people and one night during the meeting was devoted to them.

A new chapel has just been completed in the community near Morris school house where the pastor preaches twice a month. It is a very attractive and comfortable little building and a credit to the community in which it is located. The people furnished the greater part of the building material and labor. It will be dedicated in the near future.

Roanoke, Second Church—The Annual Church School of Missions, 1923—The meetings are held on six successive Wednesday evenings. The meetings begin with a supper at 6:30 and in the mission study program begins at 7:30 and ends at 8:30. Then there is a half-hour period of fellowship and recreation. The entire program is over at 9:00. The pastor is assisted by outside workers who lead the people in various games and songs in the last half hour. There are four mission study classes; the first for men and women. This class is led by the pastor. The second class is for young people, ages 15 to 21. The third class is for girls, ages 10 to 14. The fourth class is for boys, ages 10 to 14. Competent leaders are easily secured for these latter three classes. Splendid mission study books suitable to the ages in the various classes are annually available for all churches. The mission study period begins with a 10- or 12-minute praise service. After the singing of hymns, the reading of the Scripture, and prayer, the classes separate into four rooms for a study period of 45 minutes. At the end of the hour the classes all come together again for a report on attendance, a closing hymn and prayer.

On the Sunday before the first Wednesday of the school, the pastor preaches a missionary sermon. The opportunity of the people of the church to become broad-minded, world-visioned Christians is clearly outlined. Then the whole plan of organization of the school of missions is laid before the people, together with the session's approval of the plan. An enrollment card, giving the dates, the time and place of meeting, the number and description of the classes is passed through the congregation. The people are then asked to enroll. This they do by signing the card below the perforated line, indicating the number of the class in which they will

enroll. Likewise they check Yes or No to the question "Do you expect to be present for the suppers?" In our church we serve the suppers for 35 cents per plate, and the six circles of the Woman's Auxiliary take their turn in serving the suppers. They do not make money on the suppers, but plan to break even. Likewise, on the enrollment cards are found the names of the mission study books for the various classes. Those desiring to purchase a book place a check mark opposite the name of the book they wish. The books are ordered by wire and are on hand for the first Wednesday night meeting. A secretary is appointed for each class to distribute the books to those who have ordered them, and to collect for the same. The class leaders, of course, have had their books for several weeks and they are prepared to begin teaching the first night.

Our meetings were held from October 17 to November 21, 1923, on Wednesday nights. The signed enrollment for the four classes was 170. This is 30 per cent of our congregation, our church membership being 575; 130 enrolled were men and women, 40 were for the other three classes, young people, boys and girls. For the six meetings we had an average attendance in the four classes of 160. I can testify that nothing in my ministry has given me more pleasure or greater confidence than the response of the men and women of the church to this effort to teach them about the world-wide movements of the Church. Likewise the greatest possible stimulus has come to the life and work of the whole Church.

H. Spencer Edmunds.

DISTRICT OF COLUMBIA

Central Church of Washington—The men's Bible class in this church is taught by the pastor, Rev. Dr. James H. Taylor except on the first Sunday of each month. The A. W. Pitzer Bible class, for young men, is taught by Mr. C. R. Unger. These two classes support several boys in our Home Mission schools, and also help another one in his college course. Once a month a social meeting is held by these classes in the lecture room, to which the congregation is invited. Besides music and refreshments, an address is given by someone invited by the classes. Last night (Wednesday, November 21st) we had a notable address by Hon. W. F. Stevenson, member of congress from South Carolina. His subject was "The Sources of Presbyterianism in the United States." He set forth clearly and earnestly historical facts that many Presbyterians know nothing about and which had grown dim in the memories of those who had known them. It would do us good to hear the same address again, lest we forget what noble and justifiable pride we can take in Presbyterianism—a pride that should be accompanied by humble gratitude and by intelligent loyalty to our Bible-rooted principles and doctrines.

On Sunday night, November 25th, this church held its annual service for Home Missions, and the speaker was Rev. Dr. Homer McMillan, our Secretary of the Executive Committee of Home Missions. It was a great privilege to hear him tell, out of a heart on fire about the needs, the opportunities, and the rewards of the great work he superintends. "Unfinished Tasks" confront us in many directions. May the grace of giving be multiplied throughout the bounds of our Church. A. H.

ANOTHER EMERGENCY CALL FOR DOCTORS

By Egbert W. Smith

News has just reached us from Korea of a situation there which threatens the permanent closing of one of our mission hospitals unless we can promptly send to Korea another missionary physician.

We request our pastors, church officers, and auxiliary officers to present this matter to their constituencies for special prayer, accompanied with earnest efforts to lay this call upon the hearts and consciences of young Christian doctors.

BOOKS ARE KEYS

Here are the GOLDEN keys:
Books of the Seven Seas:
Keys to Kingdom wide
Where far adventures hide.

Here are the SILVER keys
That unlock mysteries
Old as the happy smiles
In the romance of Southern asiles.

Here are the IRON keys
Unlocking the destinies
Of ocean, earth and sky
Where eagles float and fly.

Here are the BRONZE keys
Of old mythologies
Which open wide the door
Where gods have gone before.

Here are the JEWEL keys
Which one may turn with ease:
Old books with marks and stains:
Old books with slumbering flames.



Davidson College—The Y. M. C. A. on last Sunday was addressed by Dr. Howard Rondthaler, president of Salem College, who spoke on the marvelous way in which Jesus Christ met the social situations of his day with their intricate and baffling problems.

Preparations are being made to present in Shearer Hall three one-act plays, "Out o' Goodness," by L. D. Elkins; "The Cretin," by W. F. Galloway, and "Why Pierrot," by Prof. E. J. Erwin. The last is a musical fantasy, the music for which was composed by Messrs. Ernest, Jones, Bryan, and Purdy, of the student body, together with Mrs. Frazier Hood, Mrs. W. L. Porter and Mrs. A. M. Ingold, of Morganton.

The Glee Club gave a highly creditable concert in Shearer Hall last week. The club will start next week on a southern trip, going as far as Atlanta, where they will be entertained by Davidson alumni.

Davidson College announces the receipt of a gift of \$50,000 from the estate of Robert K. Smith, former vice-president of the P. Lorillard Tobacco Company. This is the largest single bequest that has come to Davidson with the exception of the Maxwell Chambers legacy prior to the Civil War most of which was lost to the college as a result of that war. Mr. Smith was born shortly before the Civil War, near Milton, N. C. He started in the tobacco business as a young man, later moved to Durham and became identified with J. B. Duke and was afterwards instrumental in forming the American Tobacco Company. He moved to Kentucky, assuming charge of all American Tobacco Company operations in that section. He was made vice-president of the company continuing until its dissolution, and then became vice-president of the P. Lorillard Company remaining in that office until his retirement three years ago. Up to the time of his death Mr. Smith had been devoting his time to his country home near Orange, Va. So far as it is known Mr. Smith never went to college nor ever saw Davidson College but was impressed by its service and left in his will the sum of \$50,000 to be used as the authorities of the college saw fit. It has been decided to establish with the gift a revolving fund to enable the college to hasten the doing of several imperative things for which money is being pledged, among them the payment for the erection of Watts Hall. The fund will later be released and used again in a similar way. Finally it will be used to erect a permanent foundation under the name of the donor and so make its service perpetual.

"Peace Institute—Mr. W. N. Everett, Secretary of State of North Carolina, addressed the Peace students Monday, November 26th. He spoke in a very interesting and illuminating manner of the duties of the office of Secretary of State. His address is the second of a series on "Citizenship." Governor Cameron Morrison made the first address recently. Mr. Everett will be followed by other prominent North Carolina State officials.

Mr. J. P. Brawley, director of the music department of Peace, spoke, informally to the students Friday in chapel. His subject was the program of Paderewski, and the address was very interesting and appropriate as the noted pianist was to appear in concert that evening and the majority of the students were attending. Mr. Brawley analyzed the various parts of Paderewski's program, calling attention to the classification and history of the numbers. He also made a talk the morning after the concert, reviewing the performance.

Agnes Scott College—Dr. G. Campbell Morgan has been the central figure at the college for the past week, preaching wonderful sermons every morning in the chapel and speaking at the Decatur Presbyterian Church at night. His theme for the morning services was "The Call of Christ;" and he used such texts as: "Follow me," "I will give you rest," "Come unto me," "My burden is light," "Feed my sheep." At the evening meetings, his theme was "The Faith of Our Fathers," and it was a great exposition of Christian fundamentals.

Dr. Morgan remarked that Agnes Scott is the one college which he keeps on his annual itinerary and that it is a favorite with him because it furnishes such attentive listeners and affords so good an opportunity for reaching the Christian leadership in the South.

Another speaker who made a profound impression on the college community this week was Mrs. Motte Martin, an Agnes Scott graduate, who is giving her life for Christ in Africa. She made two addresses to the students, clinching in a way the teaching of Dr. Morgan and appealing for consecration of life. There are already many student volunteers in college and her talks have touched others very deeply.

Union Theological Seminary—The fame of the James Sprunt Lectures has literally gone around the world. The pastor of St. Andrew's Presbyterian Church, Dungog, New South Wales, Australia, writes the president of the seminary that he has been reading with much interest and pleasure the volume of lectures on the origin of Paul's religion, by Dr. J. Gresham Machen, and that he would be glad to know something more of our seminary. It is hoped that the fine course of lectures on Preaching, given in October by Rev. James Black, of Edinburgh, will appear in the spring.

The Presbyterian League Record says that four of the factories in the city, Fulton Gas Works, Roundtree Trunk & Bag Co., Virginia-Carolina Chemical Co., and Baughman Stationery Co., are supplied each Monday with speakers from the seminary. This is one of many forms of work carried on by the students in the city. The students handbook has just

come from the press. It shows that the institution has again broken all records of attendance, the whole number of students thus far for the session being 132, the largest number ever enrolled in any Seminary in our Church. One hundred and seventeen of these are regular undergraduates, two are Fellows and 13 are special students.

The League Record for November says that the young people of the First Church had a fine time entertaining the Presbyterian students from Richmond. They came 200 strong, from Westhampton College, the University of Richmond, Massey's Business College, student nurses from nearby hospitals, Medical College, General Assembly's Training School and Union Theological Seminary. College yells were given by each group and songs sung. The Glee Club from Westhampton furnished the music for the evening. Mr. Charles Gillette, chairman of Social Life in our Men's Service Club, directed the games. There was something doing every minute—from the moment they were tagged as they came in the door until the grand march when everyone marched around to bid everyone else good-night. It was an inspiring sight to see 200 Presbyterian young people having such wholesome, happy fun. The First Church welcomes them and desires to serve them in every way possible during their sojourn in Richmond.

Southwestern Presbyterian University—The problem of athletics in our colleges today is a difficult one to solve. Southwestern is trying to solve it by setting up a high standard, and then by co-operating efforts upon the part of president, faculty, and students to attain that standard.

The following are our athletics ideals here:

1. Clean Athletics. Both coach and players are careful to avoid unnecessary roughness and underhand slugging, and to show good sportsmanship in every game.

2. Controlled Athletics. No financial or scholastic inducements are offered to any crack athlete to come to this college simply to give strength to some team. This rule is strictly adhered to, even although our teams may and do suffer thereby. And the constant aim is to give athletics an important place in college life, not a preeminent one.

3. Christian Athletics. It can be said with truth that our best players are largely taken from the fine Christian type of students, such as the men who go to the Blue Ridge Conferences, and who belong to the "Morning Watch Band" in college. And the coach is a Christian man who takes his turn in conducting chapel exercises.

King College—Upholding the principles of a Christian institution the faculty of King College took a commendable stand on a question which arose here the first of the week.

Due to the remarkable record the Mountain Tornado, of Kaysee had made during the passing season, Johns Hopkins wired to King College to make arrangements for a post-season football game to be played in the Baltimore stadium, between King College and Johns Hopkins. It meant money for the school as well as valuable publicity.

But behind the screen of congratulations that the friends of the school showered upon it, the faculty of King had been doing some deep thinking on the matter. They found that if the team made the trip to Baltimore it would, in all probability, mean failures on the semester examinations in December. It narrowed down to a question of whether the college would gain the notoriety in the east, or retain their reputation for scholastic work at home. The issue was decided unhesitatingly in favor of the latter.

Dr. Tilden Scherer, president of the college, did not for one moment weaken under the tempting proposition. He called the entire student body together and explained the situation in detail.

The school was given a chance to gain national recognition and financial benefits were also to be derived, but scholastic work was placed first, and the faculty of King College stood firm in its convictions.

Religious Activities in Durant College—There is much interest in religious matters at Durant College this year. We have a Volunteer Foreign Mission Band of eight members. All of them young women ranging in age from 18 to 23 years, and very much in earnest. This band meets regularly for mission study. One of their number is treasurer of the Student Volunteers of Oklahoma and another has been selected as a delegate to the next National Volunteer Convention. We have eight or ten more life recruits who expect to devote themselves to some phase of Home Mission work.

There is a very active Society of Christian Endeavor in the college this year. The weekly prayer meetings held right after supper Sunday evenings are splendidly planned, and so full of interest that practically all of the students attend regularly every Sunday. The work now being done by our leaders among the young women in this college can not fail to bear fruit in the lives of hundreds of others in Oklahoma and elsewhere.

W. B. Morrison, President.

Mitchell College—Mitchell and Barium Springs basketball teams met Monday-afternoon. The game was played on the former's court and the yells of victory were heard from the opposing team during the first half, but in the second half the score changed in favor of the home team and the cheers of Mitchell students became louder and louder until the game closed with a final score of 16 to 13 in favor of Mitchell.

The basketball team was given a delightful party by the students and faculty of the college Saturday evening. The various classes furnished the entertainment for the evening. Refreshments were served.

The Young Woman's Christian Association is planning a bazaar to be held in December, near the Christmas holidays. The students are showing a great deal of interest in this and it is expected that many lovely and useful gifts will be on display.

Mrs. A. M. Jordan has returned from Greensboro where she attended the second annual meeting of deans, which was held at the North Carolina College for Women.

News of the Week

More complete returns from the home visitation conducted in Charlotte, N. C., Friday afternoon in little more than an hour by J. Shreve Durham, international superintendent of home visitation, indicate that 63,200 persons were visited in Charlotte and immediate suburbs by the more than 2,000 workers who volunteered their services.

Despite a downpour of rain in the morning, 18,000 persons, it is estimated, witnessed the annual gridiron classic at Chapel Hill between Carolina and Virginia, in which the two teams played to a scoreless tie for the first time in the 31 years of athletic relations between the two universities.

Senator Hiram W. Johnson, of California, in his first public address since he announced his candidacy for the Republican presidential nomination, sharply criticized the administration's foreign policy and advocated the national bonus and also a definite reduction in taxes.

An appeal by the women of North Carolina to Governor Cameron Morrison for the pardon of Dr. L. B. McBrayer, superintendent of the State Tuberculosis Sanatorium, who recently pleaded guilty to the offense of buying from himself for the sanatorium, has been prepared under the leadership of Mrs. Gordon Finger, of Charlotte, president of the North Carolina Tuberculosis Association, and mailed to the governor.

Governor Morrison lacks the power to pardon Dr. L. B. McBrayer because the judgment vacating his office as superintendent of Sanatorium was written into the law by the Legislature, so he declared.

The Veterans' Bureau "should act as an attorney" for ex-service men in presenting claims and capable counsel should be provided where legal assistance is sought in prosecuting cases before the district boards of appeal. Director Hines has advised district managers of the bureau throughout the country. Settlement in the disabled man's favor in "border-line" cases was urged.

The British auxiliary schooner Tomako, most adventurous of all the rum-carrying craft on the Atlantic, fell into the hands of coast guards, after being fired upon six miles off Seabright, N. J. In her hold was found William "Rummy Bill" McCoy, characterized by the government as the "rum-smuggler king."

"The colored people of this state will never be prosperous and independent until they know how to raise hogs and chickens, gardens and fruits," Governor Morrison declared in addressing the opening meeting of the North Carolina Teachers' Association.

A two and a half million dollar award for 121.50 miles of road building on 18 construction projects in every section of North Carolina was made by the State Highway Commission as the last of the 1923 lettings.

A handsome monument erected on the Crater battlefield, at Petersburg, Va., by the South Carolina division, United Daughters of the Confederacy, in honor of 250 South Carolina soldiers who were killed when the mine was exploded, was unveiled with elaborate ceremonies.

Mrs. Edith Bolling Wilson, wife of former President Wilson, is the sole legatee named in the will of Henry C. Bergheimer, manager of the jewelry store owned by her, who died in Atlantic City, October 15th. Bergheimer left an estate valued at \$6,000, according to the petition for letters testamentary filed in the probate court by Mrs. Wilson.

Old men, inmates of the California state prison, who apparently have been rejuvenated by means of gland transplanting, proved keen rivals for younger men in the prison's 16th annual Thanksgiving Day field events.

Plans have been completed for the celebration at Richmond, Va., December 2nd, 3rd and 4th, of the International Centennial of the Proclamation of the Monroe Doctrine, under the auspices of the Southern Commercial Congress. Governor Trinkle has issued a proclamation setting apart the days designated and has issued 1,000 commissions to delegates to represent Virginia.

CHILDREN

STILL RIDING

Dear Standard:

I am a little boy eight years old. I am in the third grade at school. Miss Ruth Holland is my teacher, I am very fond of her. I go to school at Olin and I haven't missed a day yet. My Sunday School teacher is Miss Zoe Lazenby. I haven't missed a Sunday yet only when I was sick. I have a pony named Prince and a dog named "Shep." I fell off Prince last month and got hurt, but I haven't quit riding him yet. We went to Virginia last summer in a Ford and it took us a whole day to get there.

Your unknown friend,
Jacob Troutman, Jr.

MORE THAN W. B. CAN CHEW

Dear Standard:

I am going to make my letter so long and big that the waste basket can't swallow it. I am 12 years old. I go to school in Rowland, N. C. I have three school teachers, Miss Lalia Pate, Miss Edith Brown and Miss Elizabeth Braddy. I like them all. I have one sister and brother, Ruby Edwards and L. P. We take the Standard and I enjoy reading the letters and stories in it. I reckon my letter is long enough now.

Your unknown reader,
Eugenia Richards.

Rowland, N. C.

LOTS OF TEACHERS

Dear Standard:

I am a little girl 11 years old. I go to school every day. I am in the fifth grade. My teacher's names are Miss Edith Brown, Miss Lalia Pate and Miss Elizabeth Braddy. I will close because I fear the waste basket.

Your unknown friend,
Catherine Pittman.

Rowland, N. C.

THE CIRCUS HORSE

Dear Standard:

As my last letter was printed I will write again. My school has started now, and I am sure glad for we have such fun at school. My everyday school is where I go to Sunday school. We have a large school house. We have four rooms and three teachers. I am in the second grade. My teacher's name is Miss Nannie Gilchrist, she is a good teacher. We have no school today as the Sand Hill Fair is going on and we stopped so we could all go. My Daddy is going to carry us to the circus Saturday at Sanford, you know I am glad for there are fifty horses and that is what I love to see. Well as my letter is getting lengthy I will stop. Hope to see my letter printed.

Your little friend,
Clayton Cole.

Carthage, N. C.

A LAUGH IN THE RIGHT PLACE

Two little figures looked over the garden gate—Ruth and Jean Mitchell in their neat brown play-suits.

"I wish," said Jean, wistfully, "I wish mother would let us have a barn party and invite the little girl who lives in the new house on the hill. I think she looks lonesome, playing all alone. She hasn't any brothers and sisters—mother said so."

"She's got a doll, thought, the biggest one I ever saw. It looks like a real baby. Perhaps mother will let us have a party. We haven't had one for a long time. Let's ask her." Ruth was half-way up the path before she finished speaking.

"Let's!" echoed Jean, running after her.

Mother, sweeping off the piazza, stopped her work to listen. "Of course you may have a party," she told them. "I think Betty Lane would like it in the barn, too. I doubt if she ever went to a barn party before. Do you want me to call her mother on the telephone and invite her, or will you ask her yourself when you go by the house on your way to the post office?"

"We thought—that is, I thought—it would be nice if we wrote a really, truly invitation on—on your lovely pink note-paper," replied Ruth.

"Why"—Mother hesitated a moment. "Do you think that would be just the thing? The party won't match the paper!" Then, as Ruth looked so disappointed, she added: "But I don't mind. I will write the invitation for you first and you may copy it. I don't believe you know just how to word it."

After writing and rewriting the note two or three times Ruth was satisfied that she could copy it neatly on the pretty pink paper. When it was finished Jean declared it looked like a grown-up person's writing and Ruth herself was not ashamed of it.

"It is really nice enough for a parlor party," she exclaimed, delightedly.

At two o'clock everything was ready. The big, cool barn had been swept. The table had been spread. The children knew the lunch would be a success, for they had sampled everything from the gingerbread horses mother had made to the apples, pears, and grapes they had picked themselves in the orchard. Dressed in pink gingham bloomer suits, they swung on the gate watching the road down which their little guest would come.

"I'm glad her name is Betty. I love that name," said Jean.

"Here she comes! Oh, goody! she's bringing her big doll," cried Ruth, dancing with delight as a little blue figure came in sight over the brow of the hill.

They watched her come nearer and nearer, Jean intent on the big doll and Ruth equally interested in the bigger doll-carriage.

All at once Jean saw something else. "Oh!" she gasped. "Oh! What are we going to do?"

"What do you mean?" asked Ruth, and then she, too, began to cry, "Oh! oh! oh!"

The children looked at each other in dismay. They felt like running and hiding, and yet they knew that they couldn't. Already Betty was near enough to wave to them—near enough for them to see more plainly this embarrassing thing that they must face.

Betty Lane was all in blue, ruffy, fluffy blue! She wore white socks and white slippers. A blue hair-ribbon, perkier and wider than any the children had ever seen before, was tied to a golden curl on top of her head. And in all this finery she was coming to slide down the haymow, jump in and out of the hap-rack, pat the horse, feed the cow, and hunt for eggs in the grain-bins!

"Oh," almost sobbed Ruth, "it was the pink note-paper that did it! She thought it was going to be a parlor party. Mother said the party didn't match the paper. What are we going to do?"

"We can't do a thing but stay right here and act as if we didn't notice anything wrong," returned Jean, miserably. "But it just seems as if I couldn't look at her at all."

Meanwhile the little guest had come very near. She waved her hand gaily. "Here I am," she announced, "and I've brought Isabella. She just loves

parties. 'Specially the ice cream. Don't you, Isabella?"

"Come right in," said Jean, clearing her throat. Ice cream! This was worse than the blue ruffy dress!

Betty looked at the sisters a bit anxiously as they all went up the path. She felt that something was wrong. As for Ruth and Jean, it seemed as if they just couldn't take her in that barn!

Of course, they had to. "We're going to have our party here," explained Ruth, huskily. "It's a barn party, you see."

For a moment after that all three children stared at one another in silence—a silence that seemed to hurt. Jean's eyes were full of tears and Ruth's lips were quivering. As for Betty Lane, there was the queerest expression on her face. Was she going to cry, or fly into a temper and go home? For just a moment the three stood there, and then—then Betty began to laugh!

"Oh, what fun!" she cried. "I never went to a barn party before. Won't it be fun? Don't you think so, Isabella?"

After that nobody thought of anything else but fun. When the gingerbread horses and the fresh milk and fruit appeared, Ruth remembered with a little pang of regret that Betty had expected ice cream. Mother had thought of ice cream, too, and had remembered that no party, whether in a parlor or a barn, is quite a truly party without it; so, without a word to the girls, she came in with a half-dozen cones piled high with it—pink, cool, and delicious. And, coming as a surprise, how much better it tasted!

"It is just the loveliest party I ever went to," declared Betty as she trundled Isabella down the path toward home. "I hope you'll ask me again sometime. Say good-by to the ladies, Isabella."

She made the big doll wave a china arm at her hostesses in farewell.

"We play in the barn every day," Jean told her, "although we don't have a party every day. We wish you would come and play tomorrow."

"If my mother says I may, I'll come early tomorrow," promised Betty, promptly.

When she was out of hearing Jean turned to Ruth. "I think she's just lovely," she said, "but for a minute, when we took her into the barn, I didn't know—I thought, perhaps—she looked so—"

"I know," Ruth nodded. "I thought she was going to cry. But she laughed! The minute she did that, I knew she wasn't cross or anything but just dear. The next time I don't know what to do, I'm going to do that too—laugh!"

Jean understood her.—Alice Norris-Lewis, in Zion's Herald.

THE LITTLE RED HOUSE

Once upon a time there was a little boy who was tired of all his toys and tired of all his picture books and tired of all his play. "What shall I do?" he asked his dear mother.

And his dear mother, who always knew beautiful things for little boys to do, said: "You shall go on a journey and find a little red house with no doors and with a star inside."

Then the little boy's eyes grew big with wonder. "Which way shall I go," he asked, "to find a little red house with no doors and a star inside?"

"Down the lane and past the farmer's house and over the hill," said his dear mother. "Come back as soon as you can and tell me all about your journey."

So the little boy started out. He had not walked very far down the lane when he came to a very little girl dancing along in the sunshine. "Do you know where I shall find a little red house with no doors and a star inside?" the little boy asked her.

The little girl laughed. "Ask my father, the farmer," she said.

So the little boy went on until he came to the great brown barn, where the farmer himself stood in the doorway looking out over the pastures and grain fields.

"Do you know where I shall find a little red house with no doors and a star inside?" asked the little boy of the farmer.

The farmer laughed, too. "I've lived a great many years, and I never saw one," he chuckled. "But ask the granny who lives at the foot of the hill. She knows how to make arrowroot taffy, popcorn balls and red mittens. Perhaps she can direct you to it."

So the little boy went on farther still until he came to the granny sitting in her pretty garden of herbs and marigolds. "Please, dear granny," asked the little boy, "where shall I find a little red house with no doors and a star inside?"

The granny was knitting a red mitten, but when she heard the little boy's question she laughed cheerily. "I should like to find that little house myself," she chuckled. "It would be warm when the frosty nights come, and the starlight would be prettier than a candle. But ask the wind, who blows about so much and listens at all the chimneys. Perhaps the wind can direct you to the little house."

So the little boy took off his cap politely to granny and went up the hill. The wind was coming down the hill as the little boy climbed up. As they met, the wind turned about and went singing along beside him. It whistled in his ear and pushed him and dropped a pretty leaf into his hands to show what a good comrade he was.

"O wind," asked the little boy, after they had gone along together quite a way, "can you help me to find a little red house with no doors and a star inside?"

The wind can not speak in our words, but it went singing on ahead of the little boy until it came to an orchard. There it climbed up in an apple tree and shook the branches. When the little boy caught up, there, at his feet, lay a rosy apple. The little boy picked up the apple. It was as much as his two hands could hold. It was as red as the sun had been able to paint it, and the thick brown stem stood up as straight as a chimney. It was a little red house in which the apple blossom fairly had gone to sleep. It had no windows.

"I wonder," thought the little boy. He took his jackknife from his pocket and cut the apple straight through the center. Oh, how wonderful! There, inside the apple, lay a star holding brown seeds.

So the little boy called "Thank you" to the wind, and the wind whistled back, "You're welcome." Then the little boy ran home to his mother and gave her the apple.

"It is too wonderful to eat without looking at the star, isn't it?" he asked.

"Yes, indeed," answered his dear mother.—Carolyn Sherwin Bailey, in Mother's Magazine.

A little girl was spending her first night from home. As the darkness gathered she began to cry. The hostess asked, "Are you homesick?" "No," was the reply, "I'm here sick."—Brooklyn Eagle.

Marriages and Deaths

MARRIED

Wilkinson-Joyner—In Greenville, S. C., November 3, 1923, by Rev. E. P. Davis, Mr. William Wilkinson and Miss Mary Virginia Joyner, both of Asheville, N. C.

Wynne-Thomas—In Greenville, S. C., November 3, 1923, by Rev. E. P. Davis, Mr. Oscar J. Wynne, of Boyce, Ga., and Miss Evelyn Thomas, of Pittsburgh, Pa.

Beatty-Corbett—At the home of Mr. John A. Buchanan, Broadway, N. C., November 12, 1923, Mr. Laurin Beatty and Miss Lois Corbett, both of Ivanhoe, N. C., by Rev. E. B. Carr, pastor of Broadway group of churches, Lee County, N. C.

Spence-McLean—At the Presbyterian manse, DeFuniak Springs, Fla., on November 18, 1923, by Rev. Daniel J. Currie, Miss Cleo McLean to Mr. Grady Spence, both of Walton County.

DIED

EDWARD FINCH REID

At his home in Lenoir, North Carolina, on November third, nineteen hundred and twenty-three, Edward Finch Reid was called to his reward.

A beloved Elder of the First Presbyterian Church and for many years Superintendent of the Sunday School.

He was truly a Christian gentleman of the highest type.

MRS. ALICE ASHBY McLEAN

Mrs. Alice Ashby McLean, nee Miss Alice Ashby Andrews, of Baltimore County, Md., departed this life from her residence in Hillsdale, Baltimore, Md., on May 21, 1923, after a protracted illness of some two- and one-half years. The funeral services were conducted by Rev. Harris E. Kirk, D.D., pastor of the Franklin Street Presbyterian Church.

Early in life Mrs. McLean professed her faith in Christ as her personal Saviour and united with the Church. Some 35 years ago she became the wife of Rev. L. A. McLean, who preceded her into that "rest that remaineth for the people of God" on May 8, 1910. The influence of that sainted servant of God still abides in the congregation of the Dickey Memorial Presbyterian Church, of which he was pastor for 11 years prior to his death, and where side by side the two of them wrought for the establishment of the kingdom of Christ in the hearts of men.

Since the death of her husband, Mrs. McLean had resided within the bounds of the congregation which he last served. And until laid aside by illness she evinced a keen interest in the welfare of the local congregation and of the Church at large.

During the last illness of Mrs. McLean it was the privilege of the writer of this sketch to frequently visit at her bedside, and never once did she permit the visit to be terminated without the reading of the Word and prayer.

Mrs. McLean is survived by three sisters, Misses Ada M., Anna Grace, and L. Elizabeth Andrews, and by one brother, Mr. F. G. Andrews, all of Baltimore. She is also survived by nephews and nieces, one niece, Miss Ada McGeachy, having been her constant companion for many years.

"Father, in thy gracious keeping
Leave we now thy servant sleeping."
A Friend.

JOHN M. McIVER

Whereas, God in His all-wise providence hath translated our beloved senior elder, John M. McIver, from the Church militant to the Church triumphant, we the Session and Board of Deacons of Gulf Presbyterian Church desire to express the high regard and esteem in which he was held by us, our deep sorrow at the loss we have sustained, and to his loved ones our sympathy in their sad bereavement. Therefore, be it resolved:

First, That the church has lost one of its most faithful and efficient elders, who by his unselfish devotion to the Master's cause and by his eminent piety exemplified in his life the highest type of Christian character.

Second, That our Sunday School mourns the loss of its beloved superintendent who for many years zealously wrought for the Master, both, in teaching the children of the congregation the way of eternal life and in training the older members for a more efficient service.

Third, That we extend to the bereaved family our deepest Christian sympathy with the assurance that we share their loss, but are comforted in the confidence that he has entered upon the reward of the faithful.

Fourth, That a copy of these resolutions be sent to the family, a copy spread upon the minutes of the Session, and a copy sent to the church papers.

W. S. Russell,
George Cole,
Dr. R. W. Palmer, Committee.

MISS ELLA SUMMEY

(Woman's Bible Class, First Presbyterian Church, November 11, 1913.)

In daily life, in the home, in the community, Miss Ella Summey exemplified the consistent Christian life. Bound by ties of kinship and of friendship to a large circle in Charlotte and elsewhere, she was beloved and esteemed by all. Her life was one of love and service for her Master; and loving and serving Him she gladly gave loving service from day to day to all who touched her life.

Optimistic, and with a sense of humor, her cheery presence brightened many a path-way. Keenly interested in her own home and the homes of her devoted relatives and friends, she gave loving ministry wherever need presented itself. By the bedside of the sick in hospital and home, she brought a message of cheer and comfort. Her life was one which upheld the highest standards of Christian living; and her influence will live on in the lives of the many young people who came under her teaching and influence. Her outstanding characteristics as an exemplary Christian, may be said to have been, loyalty to principle, firmness of conviction, joy in service.

As a church member she was always loyal, faithful, and true. Like the Psalmist of old she was "glad when they said unto her, 'Let us go into the house of the Lord.'" And not only was she present at every service of her church, when possible to be there, but she was present on time. Like the Wise Virgins, her lamp was always trimmed and burning. She never forgot the "faith of our fathers," but was still a strict believer in the observance of the Sabbath day.

In her death our class has lost a faithful and devoted member. We shall miss her kindly greeting, her wise counsel, and loyal service. We mourn her going only for the sense of separation which it brings; for we know that she has entered into that fullness of joy which is reserved for

the children of God. May we seek to emulate her saintliness of character, her joyousness of disposition, her beautiful Christian spirit, realizing that for each of us the time is short until we too will stand in the presence of the King.

Mrs. Alston Morrison,
Mrs. Ernest Moore,
Miss Julia Alexander,
Committee.

MRS. JENNINGS H. PEARSALL

Mrs. Jemima Haywood Pearsall, died at her home in Dunn, N. C., November 1, 1923.

Born in Duplin County Dec. 18, 1834, married Jere Pearsall of Duplin County February 13, 1857.

Her husband died in 1871 leaving one son and two daughters, and the son survives with whom the mother made her home. Mrs. Pearsall descended from the earliest settlers of this state, being the daughter of Robert Middleton and wife Jemima Haywood Whitfield of Duplin County.

In her girlhood she united with the Grove Presbyterian Church at Kenansville, N. C., with which church she remained until she moved to Dunn in 1887 when she was one of the small band that organized the Dunn Presbyterian church at that place, and until age came on her was an active member of that church.

Well educated and of a retentive memory, she was familiar with the history of her family for many generations back, and the history of the old Grove church was fresh in her mind. She was fond of relating events that she knew of and those that had become tradition relating to her ancestors and the old Grove church, to which communion her ancestors had all belonged.

In early life she chose the blessed Christ as her Redeemer, and through a long and eventful life her faith in Him never wavered.

E. MATTHEW JOHNSTON

On the evening of September the 13, 1923, at his home near Willard, N. C., E. Matthew Johnston quietly passed from the scenes and labors of this world to his eternal reward, in the 76 year of his age. Although he had been in failing health for some time, his neighbors and friends were surprised by the suddenness with which the call to a higher service came.

Mr. Johnston was born and reared on the same farm where he spent his last days upon earth, and he had lived his entire life in the same community. In June 1869, he was happily married to Miss Mary Ellen Bordeaux who was called to her eternal Home in February 1922, the two having walked together hand-in-hand through the varied experiences of life for more than fifty years. To this couple, were born eight children, six sons and two daughters, all of whom are still living except one son who died after reaching young manhood.

Until his latter years, when his health became impaired, the deceased gave his attention chiefly to farming, though at different times he was connected with other industries and for a time he, at the call of his fellow citizens, served as sheriff of Pender county. In the complex relations of life he held the confidence and esteem of those who knew him.

After reaching middle life, our friend upon profession of his faith in Jesus Christ, united with Rockfish Presbyterian church and continued this relations until the Willard Presbyterian church was organized in 1915, then he became one of the charter members of the new organization, and was at the same time elected an elder of the new church and continued to serve in this capacity until his death. He was seldom absent from the services of his church when his health and strength would permit him to be present. We shall miss his presence and fellowship in service.

Mr. Johnston was always interested in those things which, he believed were for the upbuilding of the community and for the advancement of the welfare of his fellowmen. Those in need were not afraid to go to him for help, for he had an open hand and a loving heart. In his home he ministered to the needs of his household and opened wide the door of hospitality to his neighbor, his friend, and the stranger within his gates. In short, Mr. Johnston was a good citizen, a generous neighbor, a loyal friend, a devoted husband, a loving father, and withal a Christian gentleman.

In the presence of a large gathering of friends, his body was laid to rest in Rockfish Cemetery, beside the grave where sleeps his beloved wife. Together they wait the summons from on high to rise, clothed with glory and immortality. "Until we meet again before His throne, clothed in the robe He gives His own, Until we know even as we are Known— Good night."



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Story and Incident

"READ, MOTHER, READ!"

Evening. The supper dishes all washed and put away. Mother, seated in the comfy Morris chair, with a very small book on each knee. A book in her hand, her voice rising and falling. Our attentive faces in imagination fixed upon the scene being made so real to us. Our little-boy eyes blazing with indignation, softened with pity, or sparkling with the sheer thrill of the story. And then a pause, as Mother stopped to rest her voice. A momentary silence, then two small voices in unison, "Read, Mother, read! Please read, Mother!" And Mother would take up the book again, the illusion would throw its spell over us once more, and the evening hours would slip all too quickly by.

Those are almost the earliest memories of my childhood, and, in the light of these days, the most significant and precious. The most significant because in them my mother laid foundations, and laid them deep, that her children should instinctively love the finer things in life. The most precious because now I can see, as I was too small to see then, the tender love and patience that held her to her task that glorified it, that took it out of the realm of "doing something to keep the children quiet," and made it a labor of love. For the winter nights were long, and incessant reading is not always easy after the work of the day. It would have been easy, and natural, to have left us boys to ourselves. We were wiggling and squirming with life; there would have been no fear of our not being able to pass the time.

But Mother would not have been satisfied with that. She wanted her children to grow in mind as well as in body. As bit by bit her two boys grew bigger, there was a change in the posture of the family group. First one of us, then the other, moved to the arm chair. Then my brother, older than I, drew up a chair for himself beside Mother's, and after a while I did the same. But though the posture changed, the plan never did. And on through the years we boys would still look at her whenever she paused, and plead, "Read, Mother, read."

Had the reading of those years been only of the sort that would have entertained, still it would have had a profound and good effect upon our young minds. For it would have taught us two things. One of these was the habit of reading something long, and actually reading it through, not merely skipping around here and there. It might be termed the habit of perseverance in reading. Mother did this; not by making long reading some-

thing that we ought or ought not to do, but by making it so attractive that we wanted to read things through. She made us like it, and want to do it. And then we did—by listening attentively.

The other thing we learned was to be able to listen to rapid reading, and to understand it easily. Rapid does not mean hurried. It is the sort of reading that keeps the listener on edge to be sure he misses nothing. This makes one "sit forward" mentally. When reading is too slow one "slumps backward" in his listening, and the mind and retentive faculty dozes.

But the heart of the meaning of those years of reading lay in the kind of books that Mother read to us. Her selections were not haphazard. She took as much or more care as to what entered our minds as she did for what entered our stomachs,—and she was by no means negligent of the latter! While we were at kindergarten or school she would be out making the selections of books for us. Sometimes she would spend whole afternoon at the public library, looking over book after book, and not satisfied until she had selected something really worth while.

She wanted books that would be interesting to her boys. But books that were merely interesting would never pass muster. They must be wholesome, but not "goody-goody." There must be no questionable ideals held up in any of the books, or bad men held up to admiration because, of one "redeeming trait," such as boldness in wrong-doing.

The books she read to us must be well written. She wanted us to love fine literature, because of its very fineness, and not because we were told that the author was a great man. She knew that there was only one way to do this. That was to read finely written things into our souls. And she did it. In doing so she taught us to despise and avoid trashy "boys' fiction," such as the type wherein the messenger boy saves the rich man's daughter in a runaway, and is made the head of the business and son-in-law of the benevolent old gentleman, always to the discomfiture of the villain. Occasionally, when we were older, people sent us such books for birthday or Christmas. Mother never forbade us to read them, but she told us what she thought, and let us choose. There was enough of bad boy in each of us to desire the near-forbidden fruit, so we read them, perhaps once. But that was enough. We had no taste for this trashy fiction, and it never was a real problem. If Mother had forbidden it, we might have read more of it, who can tell? But she ingrained taste into us for finer things, and then she let us take our choice.

In choosing books that were worth while, Mother naturally turned to the

works of the recognized and standard masters of writing, though not making her selections from this group alone. There is a presumption that a book which has lived and gained favor with the years has something to commend it. So, by the time we reached adolescence we had a fair knowledge of some of the best works

of the English language, especially of authors like Sir Walter Scott, Charles Dickens, and Charles Kingsley. In verse we were familiar with Burns, Shakespeare, Lowell, Longfellow, and others of the same general stamp.

Of course we had to begin with things that were simpler, and work up to those

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which were more difficult. As very small children, for example, we could not have gotten anything from Shakespeare's plays. But I remember the enjoyment we derived from "Lamb's Tales from Shakespeare." It gave us a desire for the original when the time came.

Mother evidently knew that small children absorb and hear a great deal more than they are given credit for. She knew that in order to entertain us she must not read something silly under the impression that it was "putting things on our plane." All through the years she forebore to "read down" to us. She would read things that took a little effort to understand, rather than those that were easy. At the same time, she did not read us things that would have been foreign to our boyish enthusiasm and interest. Small boys are naturally hero-worshippers. A hero is ten times more attractive to a boy than is a set of ideals, or the beauty of nature. Give him an idealized character who has ideals and love for nature, and the two become real to him, by imitation. Oh, how we boys used to run around the yard in the afternoons and on Saturdays, a sharpened slat for a sword, and the lid of the ash-can for a shield! Many a sword did the doughty Lancelot break upon the stainless shield of pure Sir Galahad before an admiring group of neighbor children!

Slowly but surely our reading was made up of books just a little deeper and harder to understand than before. If Mother had read us just the things that were easy

for us, there would have been no sequel to it all. She went on from simple to the more difficult, from the less to the greater, but never once did she let down the bars for books that were not worth while. Even when we were very young, as I recall, we nearly split our sides at "Sammy Veller," and Sancho Panza, the accomodating squire of the last of the knights errant. And our hearts bled with pity or beat with excitement at the stirring adventures of the "Scottish Chiefs."

Above all, I am grateful that Mother early began to read us stories from the Bible, the one best and most loved Book. And I am grateful that in the after years she, under a compelling constraint of the wonder of the Book, led me to know its central Figure, the Son of God, who loved me and gave himself for me.

One word here, lest any gather a wrong impression about my brother and me. We were normal boys. There were times when we were very bad boys, myself particularly (I always envied my brother his

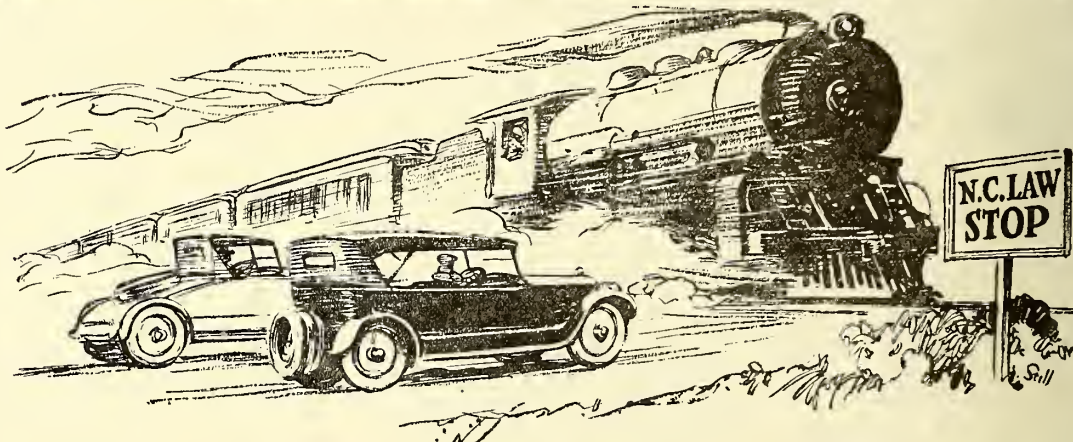
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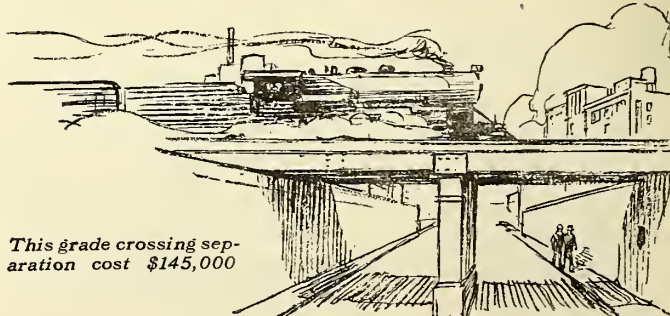
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Personal Responsibility

(Reprinted from the Saturday Evening Post)

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The SOUTHERN SERVES THE SOUTH

goodness), and then we had to be chastised. When it had to be done, Mother did it. We were not unlike other boys. We had plenty of playmates. Indeed, it seemed that the whole of our neighborhood was usually in our back yard. Our father had given us a car seating about six children, made in the railroad shops, which ran on "real rails." We put an incline at one end of our large back yard and laid the track to the other end. We used to push the car up the incline, fill it up with ourselves and guests, and let it go. We usually had monopoly on the pins in the district, due to our railroad! There were also the usual number of gold mines and furnaces in the back yard to proclaim us as real boys, no "book-worms." And we had a dog, and loved him. But after all, the golden hours were those spent with Mother as she led our spirits into far and great places, enlarging the mansions of our souls.

How many times in these passing years have we boys thanked God from our hearts that he had given us a mother who would read to us. How well she knew that the boy is father to the man, that she would make of us in our younger days just what we would always be. She knew that the problem of reading was no light matter, no incidental problem, but that that which went into our minds controlled the springs of action and character. I covet for every boy and girl, just beginning to grow and think and ask, a parent who is willing to read.

Today my brother is a missionary in a foreign land. I am in Christian work. I cannot help wondering what would have been the outcome if, when we said to her, "Read, Mother, read," she had stopped. Life would have been different and, I know, not so worth while with the things that count. And often the echo of those words of ours comes back to me, whispered as if they were a mandate and invitation to all mothers who have in their care the destiny of their children: "If you want your children to be all that they ought to be, 'Read, Mother, read!'"

—The Sunday School Times.

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"Yes, but fit for what?"

"Oh, more golf."—Boston Transcript.

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f 7:19 pm	s 8:15 am	f 9:00 am	5	--- Ashley Heights	40	f 6:35 pm	3:20 pm	f 8:12 am
f 7:28 pm	s 8:36 am	f 9:26 am	9	--- Sanitorium	36	f 6:26 pm	3:05 pm	f 8:02 am
f 7:34 pm	f 8:39 am	f 9:30 am	10	--- Montrose	35	f 6:22 pm	3:00 pm	f 7:58 am
f 7:46 pm	f 8:51 am	f 9:38 am	13	--- Timberland	32	f 6:13 pm	2:45 pm	f 7:48 am
f 8:00 pm	f 9:55 am	f 9:53 am	19	--- Raeford	26	f 6:00 pm	2:25 pm	f 7:30 am
s 10:13 am	f 10:08 am	24	--- Dundarrach	21	f 5:45 pm	1:25 pm		
f 10:21 am	f 10:15 am	26	--- Arabia	19	f 5:39 pm	1:15 pm		
f 10:40 am	f 10:29 am	30	--- Rockfish	15	f 5:25 pm	12:55 pm		
f 10:43 am	f 10:31 am	31	--- Hope Hills Jct.	14	f 5:22 pm	12:50 pm		
f 10:53 am	f 10:40 am	34	--- Penix	11	f 5:13 pm	12:38 pm		
f 11:00 am	f 10:46 am	36	--- Clifton	9	f 5:08 pm	12:33 pm		
f 11:12 am	f 10:56 am	40	--- Skibo	5	f 5:00 pm	12:18 pm		
f 11:19 am	f 11:02 am	42	--- Owens	3	f 4:55 pm	12:11 pm		
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"Ah don't know what Ah shook wid. Ah hain't sayin' for suttin, Ah shook at all. But when Ah got home Ah found all de milk gone an' two pounds o' butter in de bucket."—Exchange.

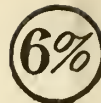
"Willie, can you tell me why Labor Day always comes the first week in September?"

"Because that's the week school begins."—Life.

Sunday School Teacher—"Why was he fiery furnace times heated?"
"I suppose he got heated because he was in the furnace."—S.

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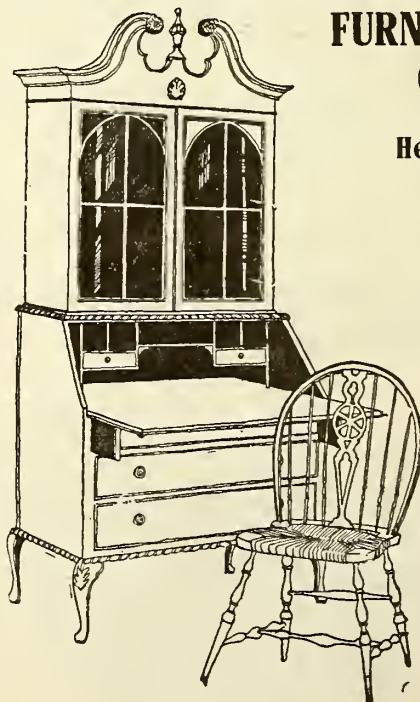
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matter

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EDITORIAL

"WAR—ITS CAUSES, CONSEQUENCES AND CURE"

SUCH is the title of a little book by Kirby Page. The book is published by George H. Doran Company, and may be had in paper cover for 15 cents. We know of no better way to invest 15 cents. The book is crowded with facts and arguments touching the causes of war. All classes of our people should be interested in such information and discussion; and all who are in position to exercise an influence on public opinion are under obligation to possess such information. Even those who have been at considerable pains to inform themselves touching the causes and the course of the recent World War will probably discover, if they will read Mr. Page's book, that they have really been very poorly informed, and have done a great deal of lop-sided thinking.

Mr. Page does not exculpate Germany. He leaves his readers to believe that Germany was the principal criminal in starting the war; but he furnishes them ample reason to believe that Germany was not the only criminal in bringing about a state of tense antagonism between the nations of Europe which made war inevitable. If he does not make us think better of Germany, he will likely make us think a little less well of Germany's adversaries.

In weighing the gains and losses of the war Mr. Page gives us much food for thought. Nearly all the consequences of the terrible conflict are on the side of loss. After classifying the losses under various heads, and giving some startling details, he summarizes in one brief sentence. The war "cost 26 million lives, 337 billion dollars, the moral deterioration of whole nations, spiritual tragedies beyond computation, and the sowing of the seeds of future wars."

In answering the question, "How can future wars be prevented, the author specifies five different agencies, all of which should be called into operation. In this chapter of his book he marshals many interesting and significant facts, and uses them as the basis of telling and compelling arguments. The last of the five preventive measures is "the creation of an International mind." Touching this he says: "The prevention of war depends, in the last analysis, upon new attitudes of mind." To this statement we give our unqualified assent. While men remain what they are, they will continue to do the same old way. The only way to get them to change their conduct is to get them to change their mind. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also learn to do good, who are accustomed to do evil."

This brings us to the chapter in which the author asks, "What shall the churches do about war?" We would answer that the churches should devote themselves wholeheartedly and exclusively to bringing about a changed attitude of mind, not only toward war, but toward all sin. This is the church's mission. It deals with the individual, and it begins with the cry, "Repent, and believe the Gospel." It puts first things first. Man's supreme obligation is to the God who made him and redeemed him. The church's primary business is to get men right with God. "Seek ye first the kingdom of God and His righteousness." Till man's relations to God are properly adjusted, his relations to his fellow-man will not be. "The first and greatest of all commandments is, Thou shalt love the Lord thy God with all thy heart, soul, mind and strength. The second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." The church cannot devote its energies

to the hopeless task of getting men to discharge their duties to each other while neglecting their superior duty to God. "Make the tree good and its fruit good" is the high task to which the church is called. The church is disloyal to its Divine Head if it gives itself to seeking good fruit on bad trees. We totally dissent from some of Mr. Page's views as to the duty of the churches; but we can endorse this strong statement: "Let the churches of America say: 'We will never again sanction or participate in any war. We will not allow our pulpits and class-rooms to be used as recruiting stations.'" We would have endorsed him, had he gone further and said: "We will never permit the national flag to float over our churches, or to be displayed within their sacred walls." In other words, the church should have nothing to do in the way of helping or directly hindering war. Mr. Page calls attention to the fact that Jesus spent His life in the midst of a people who were in a perpetual state of political unrest which found frequent expression in armed revolt; and yet Jesus never said a word for or against. Why did not Mr. Page find there the law for Christ's Church? Jesus recognized that wars were a matter of national or international concern, and His only way of dealing with such matters was by transforming individual lives. When His work is complete, war will be no more. The church is wise that sticks to His method. Let the church put the Spirit of Christ into politicians and then these will put the Spirit of Christ into international problems.

THE PROGRESSIVE PROGRAM PUBLICITY

It is said that the children of this world are wiser in their generation than the children of light. In this generation, however, the children of light are showing some worldly wisdom.

The Progressive Campaign Committee is using publicity methods with an astuteness that equals that of the children of this world, and are doing so in a most commendable way and with encouraging results.

The pastor who claims that his officers can carry out the plans of the Stewardship Committee may in exceptional cases do so successfully, but as a general thing he will find that after all he has to use some of their plans.

Last year this Committee used with great success a series of four folders, one for each week preceding the Every Member Canvass. By means of these folders that appealed to the eye through striking pictures and to the mind through figures equally striking, there was a wonderful increase in benevolences. Those churches that used the folders made such a notable increase in their contributions that there should be no longer any doubt as to the wisdom of their use.

This year another set of folders has been prepared, far more striking than those of last year. They will be ordered by the different churches, one for each week preceding the Every Member Canvass, and the series of four should be sent to the members of each church, under the direction of the session.

Here, for example, is a congregation composed of busy men and women who are only imperfectly acquainted with the needs of the work. The mail brings to every member each week for a month a different folder.

No. 1 shows the benefits of tithing as practiced by a converted heathen.

No. 2 gives the story of a carpenter who with wife, baby, hammer and saw and \$75.00 in money, rose to become a contractor, and he credits his success to his recognition of God as a partner in his business.

No. 3 gives the experience of a converted African who rose from ignorance and poverty to becoming a good doctor and one of the richest men in Mutoto.

No. 4 shows what Christ did for a rice merchant in China.

Each of these folders is printed in different colors, so that the pictures express just what the words tell.

These folders are the conception of Mr. J. B. Spillman.

The session of each church should buy from the Stewardship Committee, in Chattanooga, a sufficient number to supply each member of the church, and one should be sent each week, during the month preceding the "Every Member Canvass."

The first page of these folders is devoted to the work of the Stewardship Committee, the inside page is used for one of the Assembly Causes, while the Causes of the Synod, Presbytery and local church occupy the back page.

The price is \$5.60 per hundred sets of four each. The Church bought 76,000 sets of a similar folder last year.

Each Synod can get a separate edition when a sufficient number of orders are received.

A PROPHET WITH HONOR IN HIS OWN COUNTRY

The Scripture says that a prophet is not without honor, but in his country, and among his own kin, and in his own house. This seems to imply that a man has to leave home to be honored.

There are, however, exceptions to this rule. At the Montreat Assembly there was a faithful minister, little known outside of his own Synod, who was prophet enough to see the cloud foretelling a doctrinal storm. In order to strengthen the hearts of those who might be called upon to meet its first fury, he introduced a strong paper that in a brief way stated the belief of the Church with regard to the fundamental doctrines, and calling upon Presbyteries to see that their members were true to these beliefs. Before he had time to explain the reason for this paper, it was in the most unceremonious manner laid upon the table. In our account of the proceedings of the Assembly we said that if the mover of this excellent paper had been better known that he would have fared better.

On Thanksgiving Day his brethren of the Synod of Arkansas, in appreciation of his faithful services as Chairman of the Home Mission Committee of the Synod for 20 years, presented him with a check for nearly \$800.

Dr. J. C. Williams, of Prescott, Ark., is the prophet who has been honored in this substantial manner.

We congratulate these brethren of the Synod on their generous recognition of merit, and we give them credit, not only for thus honoring a faithful worker in the home field, but also one who stood on the walls of Zion and warned the Church of the approach of the enemy, even though the far-seeing and would-be leaders were deaf to his warning.

EXECUTIVE SECRETARY OF MEN'S WORK

This is a new office in the Church, authorized by the General Assembly. The Church has for some time had under consideration far-reaching plans relating to the more complete organization of the men of the Church. This plan or work contemplates the conservation of all the development among the men in the past 15 years under the leadership of the Laymen's Missionary Movement and the co-ordination of this in a larger measure with the life and work of the church as a whole.

The Permanent Committee on Men's Work has unanimously elected to the office of Executive Secretary, Rev. J. E. Purcell, pastor of St. Andrew's Church, Wilmington, N. C., and he has accepted the position.

Mr. Purcell is peculiarly adapted to this work, and we are sure that in his selection the Committee has acted wisely.

THE PRAYER CALENDAR FOR 1924

This is the combined work of the four Executive Committees of the Presbyterian Church, U. S. It is published by our Richmond Committee, at the price of 15 cents each, 1.50 per dozen.

A careful study of this Calendar will impress the reader with the real talent required to cover so much ground in so little space.

The four departments of our work are each given space, and all facts bearing upon them are laid before the reader, so that the daily prayers offered in their behalf are such that they are

uttered not only with the spirit, but with the understanding also.

A more extensive use of this Calendar on the part of our people will insure a greater knowledge of our work and a greater sympathy with our workers, viewed from the human side, and a greater outpouring of the Spirit on the divine side.

"BARIUM MESSENGER"

The Barium Orphanage has again decided to have its own paper, a very wise decision.

The Church always responds to appeals from the fatherless ones, and the best way to keep this cause before the Church is by a weekly messenger. This new paper is a very creditable representative of our young folks at Barium, in whose welfare we are always interested.

The variety adds to its attractiveness and shows that there are editors in embryo, who will some day step in our shoes, while we enjoy our well-earned rest.

We shall always be glad to have a message from The Messenger.

BULLETIN FOR SMALL CHURCHES

Dr. Melvin is always alive to every method of reaching people. His latest plan is to supply the smaller churches with a weekly bulletin at a nominal cost.

The inside pages will be devoted to church news and facts bearing upon the work, while on the outside pages the local news and order of the service will be printed by means of the mimeograph or typewriter.

This is an excellent idea for reaching the people. In the interval before service there is always time for reading and reflecting.

We are sure that the condensed news and facts will make a deeper impression under such circumstances than at any other time.

The people in the pew can the better concentrate their thoughts upon the presented facts, and in church work facts speak louder than words.

Our experience in different pastorates for many years taught us that the average Presbyterian congregation is peculiarly susceptible to the influence of facts.

Daniel Webster at the death of John C. Calhoun said of him that he was never able to argue against the truth, because truth to his mind was sacred.

The same may be said of our people. You give them facts, and at once they will rally to a cause.

Here is the pastor's opportunity to present facts at a time when the mind is most susceptible.

GETHSEMANE

In golden youth when seems the earth
A summer-land of singing mirth,
When souls are glad and hearts are light,
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere veiled under evening skies
A garden which we all must see—
The garden of Gethsemane.

With joyous steps we go our ways,
Love lends a halo to our days;
Light sorrows sail like clouds afar,
We laugh, and say how strong we are,
We hurry on; and hurrying, go
Close to the border-land of woe,
That waits for you, and waits for me—
Forever waits Gethsemane.

Down shadowy lanes, across strange streams,
Bridged over by our broken dreams;
Behind the misty caps of years,
Beyond the great salt fount of tears,
The garden lies. Strive as you may,
You cannot miss it in your way.
All paths that have been, or shall be,
Pass somewhere through Gethsemane.

All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair,
God pity those who cannot say,
"Not mine but Thine," who only pray,
"Let this cup pass," and cannot see
The purpose in Gethsemane.

—Ella Wheeler Wilcox.

Devotional

"IF THOU FAINT IN THE DAY OF ADVERSITY, THY STRENGTH IS SMALL"

Maltbie D. Babcock once said: "If God, then, puts or permits anything hard in our lives, be sure that the real peril, the real trouble is what we shall lose if we flinch or rebel." Our danger is not from the adversity but from the fainting. One in a swoon is a pitiful spectacle of weakness, yet that is a fitting picture of him who gives way before adversity. Who knows that it is not heaven-sent? "Whom the Lord loveth He chasteneth." It is a shame for a Christian to die of shock. "There is Someone who gives us our licks," and they should but toughen us. The book of Hebrews was evidently written to put nerve into weak Christians, and we read after the lesson of chastening: "Wherefore lift up the hands which hang down and the palsied knees."

My soul, when adversity is thy lot, faint not, nor tremble. Be strong, be strong! Be not as a whimpering child under the whip, but, as Latimer said to Ridley at the stake, "Be of good comfort and play the man."

"Rest in the Lord, my soul;

This fretting weakens thee.

Why not be still? Accept His will;

Thou shalt His glory see."—Babcock.

—J. E. Mead, in N. Y. Advocate.

FOR THE GREATER GAME

"Now I want to tell you men something," exclaimed the football coach to his squad, preliminary to the scrimmage. "I've been watching you pretty closely the last few weeks, and I notice that some of you are going in pretty strong for 'cats,' others for late hours, and still others for smoking. You'll have to cut them out. When you go up against the opposing team I'll expect you to buck the line at the weakest point, and that's a good principle to remember in training. Find out what your weakness is, if you don't already know, and then throw all your strength relentlessly against it."

There is something very practical about this advice, though it is to be feared that not all of us are so ready to follow it. Everyone who knows anything at all about football knows that it is wise for a team to mass its strength at the point where the opposing line is weakest, but it does seem that he frequently forgets to apply the same common-sense idea to himself. As a result, battles are often lost to the world that involve far graver issues than those that take place on the gridiron or on the baseball diamond.

Yet we need not be in ignorance of our weak points. In the words of the coach, every one of us is apt to go in "pretty strong" for some one thing that pleases the fancy or appeals to the desires. It may be laziness. It may be inordinate love of pleasure. But we need not be ignorant of what it is. Our parents and friends usually know. The Bible is a faithful mentor in this direction, too. Honest self-analysis, a conscientious moral scrutiny, will often reveal much.

The question is, "Am I willing to buck the line of least resistance when I find out what and where it is?" Am I willing to mass my energies and resolutions, to summon my powers of mind and body and hurl them against the enemy's point of attack, that I may be at my best in the great game of life I am called upon to play? Think how doing this one thing alone may multiply our life value! The idle stream follows the line of least resistance when it flows downhill. How it would multiply its value to the world over and over again if only it could be made to flow uphill when man needs its help and energy.

Of course, doing this thing presupposes a proper appraisal of the importance of the game in which you are engaged. The youth who cares nothing for the honor and traditions of his college has no place upon the team. He who thinks more of himself than he does of the issues at stake is sure to betray it at the first opportunity. And unless we can go into life knowing what it means, understanding something of the issues involved in it not only for ourselves but for others also, we are going to make a poor showing in the crucial hour. Until one really believes with all his heart that the goals at stake—honor, success, happiness, influence—are worth the price he must pay for them, he will make little effort and little progress in mastering himself.—Forward.

"I get so tired of trying to be good all the time," complained a little pilgrim on the pathway of right. And the wise mother answered: "But I am not talking about all the while—that is a long way ahead—I am only asking you to be good just now." If only those of us who are older could forget the long look ahead and remember that all duty asks of us is our best just now, how it would smooth the way!

THE FOREIGN CHAPEL AT KWANG-JU, KOREA

By Rev. L. T. Newland

There are many privations to be met on the mission field, but like most troubles in life, they are not what they are supposed to be. The physical welfare of the missionary is well cared for, thanks to the kindly interest of our committee. The Southern Presbyterian Church has not a single mission field where the worker is in any actual danger from the natives of the land. Due to the very wise plan of putting the workers in stations instead of scattering them as individuals about a country, there is but little suffering from that devastating loneliness which is the supreme cup of suffering to be drunk by any one who is cut off from his native land. None of these things move us, but I am going to tell a little about one form of hardship that we at Kwang-ju felt and the plans we are taking to overcome this difficulty.

Kwang-ju is a large station with 30 adults and 27 children. We have a beautiful, large compound, and all except two of our families have homes. Naturally with so many foreigners we have our own social life, in fact a little oasis of America in a wilderness of the Far East. But being missionaries and Presbyterians, we feel the need of regular Sunday services, and also having a good, big crowd of children, we feel that we must have a school. In my childhood I lived in a Methodist section of the country and we had cottage prayer meetings where from 10 to 20 of the faithful would come out for the meetings. I can remember how this number crowded the biggest room in the house and took considerable thought on the part of the housewife to get together enough chairs for the occasion.

In Kwang-ju, when we are all here there are over 50 of church-attending age in the station and very often we have visitors. To accommodate this number even our large homes, built to provide semi-hotel room for visitors, are far too small. It detracts from the service to have several peering around doors trying to see the minister, and if some good little missionary boy gets tucked away in the corner, there is liable to be trouble in that particular spot before the service is over. And besides it does not seem like a real church to have the ordinary furnishings of a living room surrounding you on every side during the service.

It was one of the station members, whose daughter is grown, that first began agitating the question of whether missionaries had a right to attend a real church on Sunday or not, and whether the children of missionaries, deprived of all contact with the home-land, must necessarily become seven years old before they see the inside of a church. Our numbers had outgrown any of our homes, so it seemed like the right moment to start a church building campaign to get a building that will be used wholly and solely for our foreign service. This may sound foolish and extravagant, but when your home memories are twined around the old home church it is a little hard to spend your years meeting either in the sitting room of a home or out in the mud walls of a native hut. And it is harder to have your children say wistfully, as you tell them about the Sunday Schools at home, "I wish I could see a sure-enough church."

So Kwang-ju Station got together on the church proposition and in good American style passed around the subscription list and here at least everyone did as he was able and more. True some had to mortgage their salary for months in advance, and others had to hold long and anxious conferences, for though the missionaries' salary is warranted not to shrink, the guarantee is equally emphatic as to its stretching. But out of a station of 11 homes \$1,000 was raised, and with this and a great deal of faith we went ahead. A friend in America sent out \$500 as soon as he heard of the plan, but the building is to cost about \$2,300 when it is finished, and so we are still \$800 short. The school proposition reduced this still more, as you will see later.

Much as we needed the church, we decided that we could not think of ourselves that much were it not for the fact that we must have a foreign school too. There are 15 children of school age now and we already have a teacher for them. Certainly with two families more than we have houses for, there is no room in the homes on the compound for a school room, and even if there were, the average dwelling, with its porches and window arrangement, is not meant for a school room. Here again we felt that the best we could do by the children was to give them as near a real school as possible and not to make them any more conspicuous when they come to enter the American schools than is necessary.

It was decided therefore to put our chapel on the side of a hill or rather a bank, and put the school under a part of the building and the chapel in the upper part, but with the approaches on two levels, so the school would really be separate from the church. This did not add a great deal more to the cost and provided a nice, large, airy room with the lighting all on the east side, plenty of blackboard

Contributed

space, and planned on a small scale just like a room in America. To help us out in this part of the building the Committee sent \$300 more.

The building is now going up. It has a Gothic roof, with real churchy windows, a real pulpit and good, strong brick walls. Like Nehemiah of old, all of us take turns walking around this, our temple, but unlike him, we greatly admire her bulwarks, for we feel that it is going to fill a real need in our station, will tone up our own spiritual life, and make the worship of God a more real and devotional matter to our children.

The Permanent Equipment drive is supposed to provide equipment for the school building, but nothing has come out of that yet, meanwhile our children continue to grow and the school must be run. Already we parents are paying one-half of a teacher's salary, all the school expense and now we are forced to advance money on permanent equipment and buy desks, maps, tables, blackboards and all the equipment of a school, and being short of money, naturally we have to get along with many makeshifts that would not be tolerated in the poorest colored school in America.

The building itself is almost paid for, but there are no furnishings for either the chapel or school. We feel that we were justified in erecting this house of worship and learning and we are going to keep at it until it is all complete, but meanwhile when we see so many appeals for new churches and schools in our Church papers, we feel like there may be some at home who would like to have a part in giving this large group of missionaries a real church home and to help them in the heavy task of providing an education for their children in a foreign land.

We can get good school desks out here for \$7.50 apiece, and other furnishings can be had as cheaply from the carpenters out in the Orient as from America, only the work is not as good nor the wood as durable. If you want to have a part in this work that must be called extra mission work, write either to Mr. M. L. Swinehart or any member of the Kwang-ju station, or if you want to make a contribution to the permanent equipment budget for the foreign school, just send that to Mr. Willis, with directions as to what it is to be used for.

In one month we will be in our chapel, and I am sure every one of us will find, as David did, that our hearts are glad because we can now say, come and let us go up to the house of the Lord.

Kwang-ju, Korea.

MISSIONARY COTTON

By Miss Maggie Whitesides

The Band of Earnest Workers had their ingathering at Steele Creek Church, November 30, 1923. The meeting was opened with a song and the reading of scripture and prayer by Rev. J. M. Walker, our pastor. The children had a very interesting program. Address of welcome, songs, recitation and two pieces, "Give Us a Chance" and "Bag of Wishes."

We are indebted to the teachers in the schools for this good program, for they practiced the children at school.

Miss Laura Grier recited a beautiful story, "How An Artist Forgot Four Colors." He was asked to paint a picture on a window of children in heaven. He put it on canvas, and had them all white, but was reminded that God loved the red, yellow, brown and black child, so the picture was changed.

We then had a very interesting address by Dr. G. F. Robertson, of Bristol, Tenn., on the Bible text Prov. 6:22, which means that God leads us by His Word when we go to our work or wherever we go. When we sleep, when it is all dark about us and we are dead to everything around us, it keeps us; God never slumbers nor sleeps. When we awake, God will talk to us by His Word if we will let Him.

Next we had a splendid address by Rev. S. A. Ewart, of Mulberry. This was a special talk to the children—Christ feeding the five thousand; told about Christ taking the lad's dinner that he had brought for himself, and multiplied it, and fed them all with his five loaves and two fishes—showing that Christ used children to help Him to perform a great miracle. God can and is using children to feed the multitude with spiritual food now.

We had a fine address by Rev. J. F. Ligon, of the Tenth Avenue Church, Charlotte, a missionary talk on Rom. 10:13, "Whosoever shall call on the name of the Lord shall be saved"—showing that the heathen cannot call on Him when they have not heard; they cannot hear without a preacher, and how shall they preach except they be sent. Now that is our work—we need men and money to send the Gospel to the heathen; we have the men, some ready to go, and not enough money to send them. That

is what you are doing; continue to do all you can; we are responsible for sending the Gospel to thirty-three million. Will we do it?

We reported the amount given by this band since they were organized 25 years ago—\$5,496.50. We have about two bales of cotton. One man gives a whole bale. Our collection at the meeting was \$162.30.

We closed this pleasant day with a picnic dinner served in our new Sunday School room, which is not quite finished.

PRESBYTERIAN PROGRESSIVE

PROGRAM

Depts. I and IV

Spiritual Life --- Fellowship



DECEMBER IN THE CHURCHES

During the month of December, according to the "Schedule of Activities" as adopted by the General Assembly, our whole Church is called upon to especially emphasize Department I, of the Progressive Program. The aim of this department is to "nourish the spiritual life of the church membership." It is well that this month should be given over to the study of this department. Within it we will be brought nearer to the foot of the cross as we remember in public programs and private devotions the birth of our Lord and Saviour. It has been the experience of the Church that when the spiritual life of the Church is properly nourished all other departments and plans progress most satisfactorily. The chairman of this department has a great responsibility and a great privilege in the local church. Every member should give him and his plans the right of way during the month and help him in every way he asks.

Some Objectives to Remember

Our Church must never forget the tremendous spiritual force of the family altar, nor allow any state to remain unturned in efforts to place a family altar in every home. The preparation of the literature and the promotion of this most excellent work is now being efficiently done by the Executive Committee of Publication and Sabbath Schools, Mr. R. E. Magill, executive secretary. The chairmen in the local churches should get in touch with Mr. Magill. The establishment of the altar in every home is a prelude to effective public and private prayer. And prayer moves things.

Neither can we afford to forget the teaching of the Bible and the Catechisms of our Church in the homes, Sunday Schools, and where possible in the week-day schools. Sabbath observance, one of the early fundamentals of our Church, needs renewed and enlarged emphasis, and this department of our program is charged with this responsibility.

December is a most excellent time to emphasize the need of church loyalty, as expressed in better church attendance, enlargement of the Sunday School attendance and enrollment, and a new emphasis on the young people's organizations, and a new appreciation of the fine opportunities these organizations offer the whole Church as a splendid training ground in church loyalty and complete enlistment of life in the service of Christ. All of the goals of Department I are of easy attainment if the church has a will to work and a fellowship that is vital and a prayer life that is effective. R. C. L.

"THE DAYSPRING FROM ON HIGH"

This is the attractive title that Dr. Henry H. Sweets, Executive Secretary of the C. E. and M. R. Committee, has given to the program to be used in Sunday Schools and churches on the Sunday preceding Christmas day. It is perhaps the best program of the sort ever put out for use in the church, and is one of the choicest pieces of literature issued by any church. Many churches will have their program during Christmas week, but whenever or wherever rendered, the program is sure to have a most splendid effect on any audience. Supplemental material is furnished with the program and sent to all Sunday School superintendents. It gives suitable material for a good program with little work required to put it on.

In Sunday Schools and churches not making the every member canvass, the General Assembly asks that a special offering be taken for Christian Education and Ministerial Relief. Too much cannot be said about the worthiness and urgency of this great work of the Church carried on under the direction of Dr. Sweets. Securing men for the ministry, aiding men preparing for the ministry, promoting schools and colleges, placing workers in fields of usefulness, increasing salaries paid to ministers, caring for aged and infirm ministers, their wives and children—these are some of the things this committee is charged with. It takes the spiritual and financial backing of the whole Church to put over a big program such as this. Surely the Church cannot afford to be found wanting.

A well selected book of "Christmas Carols" has been published by the Christian Education and Ministerial Relief Committee and is being sold at 25 cents a copy, \$2.50 a dozen. It contains none but real spiritual carols and is pronounced by many authorities in the musical world as the most helpful selection that can be secured. Churches will do well to use this book during the Christmas season in the worship and in the various organizations. R. C. L.

LAST ACTIVE CHAPLAIN OF CONFEDERACY SMILES STILL

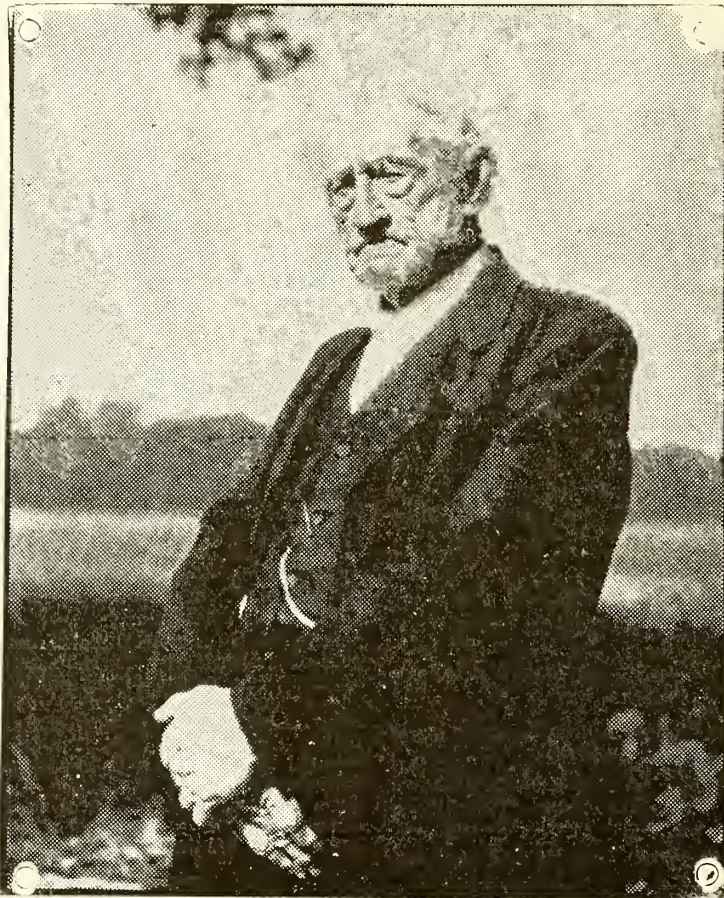
Militant Patriarch Keeps Young by Keeping Very Busy

By Ben Dixon MacNeill

Now and then some doctor or other gets his name into the papers by sagely announcing that after all a man is no older than his arteries. Or maybe it is no older than his teeth, or his hair, or his glandular equipment. Or perhaps he solemnly says to look at the skin on the back of your hand to tell whether you are doddering toward senility.

Whereupon all the other doctors in the country are bedeviled by all the hypochondriac laymen to see whether their arteries, glands, hair, teeth, skin, or whatever the prevailing craze suggests, are working properly, and if not what can be done to prod them into some realization of their functions.

All of them may be right. But the only real way to determine whether a man is old is to watch him when he smiles. If it comes like a suffusion of gentle light, he is not an old man. If it comes in a rattling cackle, he is old, and the number of years he has inhabited the planet has nothing to do with it. If he cackles, he is old, and if he doesn't, he isn't.



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

All the men in the world who invent these popular indices of age might marshal themselves before Dr. H. G. Hill, pluck at his arteries, teeth, hair, skin, and make learned analysis of the functionings of his glands, and then with the help of his birth certificate—only they didn't have them in his youth—solemnly declare that he is 92 years old, come the 20th day of this month.

And Dr. Hill would smile gently upon them. With such a provocation, he might even chuckle a little. Not that he would think of denying that he was born November 20, 1831. He isn't particularly proud of it and he isn't ashamed of it. Being 92 years old is of mighty little concern to him—except for the fact that his family thinks that he might not be safe driving his own automobile.

Dr. Hill is not going to argue the point. He never argues. That is one of the reasons that he is 92 years old and still preaches to his congregations twice every Sunday in the year, and since that is not enough to absorb his energies, runs a one-horse farm, travels around among his neighbors, takes long trips to perform marriage ceremonies or to put the stalwart hands of his faith under the bending shoulders of sorrow.

But some day the Doctor is going to drive his sedan sedately into the streets of Maxton and give his old mare a rest. His grandson will in all likelihood act as his mentor in such instructions as he may need in the technicalities of navigation. The lad is 10 years old, and the Doctor is very proud of the fact that one so young can drive a car. But not surprised. Is he not his own grandson. And do they not take trips together.

Nor will the congregation which he has served for 36

years as pastor be surprised to see its dominion come driving into town from his place three miles in the country. The ancient sexton of the church, who drives the Doctor's car when he is needed for a driver, solemnly charged though he is not to teach his master to drive, knows him too well to be surprised. He only hopes that he will not be caught for speeding.

Ninety-two years! And still he smiles serenely at life, calm in his acceptance of it, his head unbowed under the weight of sorrows nor his heart proud for the joys that have embroidered the four-score and ten years of his pilgrimage. Older than any man, by the calendar, who preaches the Word of his Master in the State, the last active chaplain of the Confederate Armies, energetic in body and mind and in spirit.

Six thousand times and more he has mounted into the pulpit on Sunday and preached to his people. Fifty years ago he was known throughout the state as one of its greatest preachers, a brilliant scholar, a powerful orator, and none in the Church was more profoundly versed in the doctrines of John Calvin and John Knox. Forty years ago he had seemingly reached the pinnacle of his career, and then at 60 and at 70 and at 80, active, energetic, and with the powers of his mind undimmed.

And now when he goes into his pulpit on Sunday morning to preach, either at the Maxton Church or out in the country at Center, or in the afternoons at one of the two mission churches, it is with a fresh message that he

as he has ever been in his 92 years. He resigned, and after supplying a church in Charleston for a summer, accepted a call to Maxton and Center Churches. He has been there ever since. Honors have come to him in great number, moderator of the General Assembly, moderator of the Synod, and the trusteeship of many boards. Nearest his heart has always been the Presbyterian Orphanage, at Barium Springs.

Old he is not. Some day his body may wear out, but the spirit, never. He will die with a smile on his face. Creeping age brings so many back in a tragic circle to childhood again, with the pitiful spectacle of a man bent of body and his spirit crippled. But not Dr. Hill. He will smile serenely at life's long unfolding, in simple faith and in undeviating devotion.

Nobody could resist asking the Doctor how he had lived 92 years, if there was any hidden art about it. There isn't. "I have always been busy, and I have never had any excesses." That is all the explanation he has for it. "I don't mind old age—it is the natural thing—but I don't let it worry me."

"You know I'll be having a birthday now shortly. I'll be 92, and my congregation has a custom to give me a dollar for every year. They have been doing it for a great many years now—I think I was about 80 when they started it." And he smiled when his visitor's jaw dropped at such casual mention of a great many years—since he was 80.

It had been 28 years since we had first seen Dr. Hill, at a little mission chapel away up in the upper edge of Scotland County. The impression is as vivid as if it had happened yesterday. Among the Doctor's mannerisms of the pulpit platform is the stamping of his foot by way of emphasis, almost as if he would lift his short stature to imposing heights to give weight to the weight to the sweep of his eloquence.

He still stamps his foot, and he lifts it just as high as he did away back in 1896, when he was not yet 70. And how far back his memory travels! "You give Mrs. Daniels my compliments and say that I was many a time a guest in the house of her grandfather, Governor Worth. He was a very fine man, and I know she must be a very fine woman. She wrote me about the Wilson Foundation. I was glad to contribute. Wilson is the greatest American." And how keen are his current perceptions.

Some day somebody must write an obituary of him. They come to everybody. And what things could be written of him! Of the throngs that have swayed under his eloquence, of the thousands who have been brought under the sternly compassionate appeal of his preaching, of the third and fourth generations descended from marriages that were performed by him, of the countless visits he has made, of the silent host of those whom he has buried.

But when they have said all that of him, let them add that he smiled serenely when his years were come into a great number.—News and Observer, Raleigh, N. C.

"WOMEN ON THE EXECUTIVE COMMITTEES"

Further References to History

By Rev. W. M. McPheeters, D.D.

The editorial that appeared in the issue of this paper of August 15th has had at least one good effect. It has served to remind us as a church that we have a history, and are committed to some principles of church government; that our Assembly is not a law unto itself, but, whether it recognizes the fact or not, is itself a creature of the constitution, and subject to the constitution. Without pretending to umpire between the high contending parties, I may perhaps be permitted to express the personal opinion that the editor of the STANDARD has made good his contention against Dr. Lingle, and shown a commission is simply and extraordinary committee.

That raises the question what is a committee? I hope that the following quotations from Thornwell's writings may throw some needed light upon this question, in regard to which we seem to be in danger of drifting into harmful confusion. The passages referred to deal with the distinction between Boards and executive committees. That distinction, as will be seen resolves itself into this: a Board is an organism distinct from the Assembly creating it, whereas the executive committee is an organ of the Assembly: the former, as a confidential agent, acts for the Assembly the latter is simply the Assembly itself acting through an appropriate organ. He says:

"The Boards are not the instruments by which the Assembly acts, but they stand in the place of the Assembly, and wield its powers in their given fields of operation. The difference, then, between Executive Committees and Boards is just the difference between an instrument and an agent, between acting in a particular way and having another act for you" (Collected Writings, iv, p. 162. Italics Thornwell's). Again he writes:

"What is a Board of this Assembly? In the first place it is an organism and not an organ. It is a complete body, to which the General Assembly has entrusted a part of the work committed to it." (Ibid., p. 220.)

comes among his people. There is no delving back into the archives of his sermons. It is an old-fashioned doctrinal sermon, but modernized and meet for examples to many of the young theologians who come down from the seminaries.

Every morning he reads his newspaper from the front page headlines to the comic strip in the back page—and we are not going to quarrel with him because it is this paper that he reads—then to his Greek Testament and the works of the Biblical scholars, or to some current literature. After that he goes abroad on his farm, or drives his mare off to some neighbor's house. He never thinks of age.

It seems almost trite and superfluous to say that Dr. Hill is the most impressive figure in the Presbyterian Church in the United States, or the entire world. He was born in Raleigh, in 1831, the son of William R. Hill, an official of the first State Bank, and a nephew of William Hill, for 60 years Secretary of State for North Carolina. He was educated at Hampden-Sidney College, graduating in 1857.

Four years of his life were devoted to teaching, at a girl's school in Virginia and at Oxford Female Seminary. And then his entry into the ministry, and the outbreak of the Civil War. He entered the service, and later became chaplain to the Scales Regiment. After the war he was again in the ministry, and while pastor of a church at Milton, in Caswell County, organized the Presbyterian Church at Henderson. In 1866 he became pastor of the First Presbyterian Church, in Fayetteville.

Eighteen years later he was as near to being worn out

It will be observed that here by necessary implication Thornwell represents the Executive Committee as an organ of the Assembly, that is an integral part of the governmental machinery of the Church, just as my hand is of my body. This is established by this further statement:

"A committee is the very hand of the Assembly and not the hand of its servant. A Commission is the Assembly perpetuated. It is the living body. The church acting through her General Assembly, or a Commission of the Assembly, which is the same thing—or, again, through a Committee of the Assembly is like a man that uses his own limbs—limbs with which he was born, and which are living legs, forming part of his living body." (Ibid., p. 225.)

This view of the relation of the Executive Committees to the General Assembly is of fundamental importance, because our Form of Government teaches. (1). That ecclesiastical power is but of two kinds—namely, "the power of orders," or teaching, using the word broadly, and "the power of jurisdiction," or of discipline and administration. (2). That all church power is to be administered by "church officers." (3). That these officers "according to the Scriptures (are) Ministers of the Word, Ruling Elders, and Deacons." Accordingly, the General Assembly, if it is to be in subjection to the constitution that created it, and invested it with whatever powers it possesses, has no choice but to confine itself to these officers in the exercise of its administrative power. It has just as much right to order our sessions to place women upon the bench of Elders, as it has to instruct its administrative organs, the Executive Committees to add moments those bodies. The effect in either case would be to make women a part of the governing bodies of the Church. But, if I understand correctly their position, the majority even of those who voted for the lamentable action of the Orlando Assembly believe such a step to be plainly prohibited in God's Word.

Upon one point in this discussion I am happy to be in at least partial accord with my honored friend Dr. Lingle. Referring to the advice given to our Executive Committees by the editor of the STANDARD—namely, that they appoint three women as advisory members of their respective bodies. Dr. Lingle says: "This is an amazing piece of advice." If I characterized it at all, I should have to call it an unwise, and dangerous piece of advice. Men cannot wisely palter with the spirit of lawlessness, especially lawlessness in high places, and particularly lawlessness directed against the constitution of the Church and the Word of God. "I wot brethren that in ignorance" our Assembly did this thing. But that does not alter the character of the thing done. If without offense I may apply his own words to his own advice, it is Dr. Lingle's advice of passive obedience that is really amazing. It is in the very teeth of the practice the Presbyterian Church in those periods of its history of which we are all most justly proud; in the teeth of the teachings of our Book; in the teeth of the teaching and practice of our greatest, wisest, and soberest leaders. Indeed, if my information be correct, certain of our Committees have not hesitated to claim for themselves a large liberty in giving effect to instructions of the Assembly the legality of which was not called in question. Such a course on its face seems to be at least questionable propriety. And yet even in matters of mere expediency, I should be slow to condemn those who took time to appeal from Philip drunk to Philip sober. But where, as in this case, the instructions issued by an Assembly are clearly in violation of the basal principles of our constitution, and of the plain teachings of God's Word then those to whom they come, be they Committees, Presbyteries, or individuals, have no option but respectfully and firmly to decline to give such instructions effect. They will, of course, hold themselves prepared to accept in a spirit of meekness whatever censure a subsequent Assembly may impose, but in the meanwhile they will not have made themselves partakers of other men's sins.

This is the teaching of our Book. "The exercise of ecclesiastical power," it says, "whether joint or several, has the Divine sanction when in conformity with the statutes enacted by Christ, the Lawgiver." By necessary implication this teaches that it is only when in conformity with the statutes enacted by Christ that the exercise of ecclesiastical power has "the Divine sanction." And further it is the doctrine of our Book that "the Supreme Judge by which all controversies of religion are to be decided, and in whose decision we are to rest" is not the General Assembly, albeit we speak of it as our highest court, "but the Holy Spirit speaking in the Scriptures." Further still it is the doctrine of our Book that "God alone is Lord of the conscience, and hath left it free from the commandments of men which in anything are, contrary to His Word, or beside it in matters of faith and worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray the true liberty of conscience; and the requiring an implicit faith, and absolute and blind obedience, is to destroy liberty of conscience and reason also."

We do well, therefore, in the present unhappy emergency to remind ourselves that, as there is a right of private judgment which no power on earth can wrest from the humblest of God's people, so there is also a *duty of private judgment* of which neither the individual, nor our sessions, presbyteries, and Synods can by any possibility divest themselves. They have no choice to obey God speaking in His Word rather than men.

The men who drew up the Letter of the Synod of Kentucky addressed to our Assembly in 1867 were no novices in Church government, nor would it be easy to find men more sober-minded, and less animated by a factious and lawless spirit. The doctrine laid down by men and endorsed by our Assembly reads in part as follows:

"While it is a duty to receive with reverence and submission, all such decrees as are consonant to the Word, yet (such) dangerous errors are not only to be silently disregarded as mere "commandments of men, to obey which would be to betray liberty of conscience," but are to be testified against; and all claim of authority resting upon them is to be resisted"—"nothing is more absurd and dangerous to Christian liberty than the conception, by an utterly false analogy, that office-bearers and lower courts are bound to obey as law until repealed, an act that is unconstitutional and therefore not constant to the Word of God, as citizens obey civil acts until repealed. Such a conception could occur only by reason of utter forgetfulness of all that our standards teach concerning liberty of conscience, and the non-obligatory character of decrees of councils that are not according to the Word of God.

A MESSAGE BY RADIO

A Thanksgiving message broadcasted November 28th by Radio Corporation of America, from Station W. R. C., Washington, D. C., given by Rev. Dr. James H. Taylor, pastor of the Central Presbyterian Church of Washington, D. C.

It has been customary in our country to observe each year a day of national thanksgiving for blessings which we have received as a nation. This custom, which is distinctively an American custom, dates back to the time of the early settlers in New England.

That first winter was a disastrous one for the Pilgrims, many of whom had died because of hunger and cold, and the little colony was greatly reduced by the spring of 1621. However, after the return of a small harvest and the prospect that the following winter would not be so disastrous, the colonists held a harvest festival. This was probably the beginning of our Thanksgiving custom, but it was not incorporated into the life of the people as a custom to be observed by all until George Washington issued a Thanksgiving proclamation in 1789, and gave to this custom its national standing and observance. In this proclamation Washington announced that, "It is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor."

Since that time it has been customary for the President to issue annually a proclamation calling upon the people to acknowledge the goodness and favor of God, and to return thanks for the blessings which have been received during the year past.

In pursuance of this well-observed custom, President Coolidge issued a proclamation calling upon all of the people of this land to observe Thursday, November 29th, as a day of Thanksgiving. This custom is entirely in accord with the spirit of our country. We are a most blessed people and a most favored nation. It is proper that we should continue to recognize the blessings of Providence in our national life, and that it is fitting the people of this country should have their attention called by an executive proclamation to the innumerable blessings that are ours. There is in this Thanksgiving Day custom a recognition of the fact of God in our national life; and this recognition must tend to promote our high appreciation of moral interests and spiritual purposes. No nation can hope to endure that leaves out of its national interest and concern spiritual principles and ideals. These are the great facts that make for national character and for national permanence. Aside from the mere duty of acknowledging our national blessings, this Thanksgiving Day custom must have a permanent effect in the maintenance of moral and spiritual realities. "Where there is no vision the people perish," but as long as the people of this country shall gather in their respective places of worship to acknowledge to Almighty God the blessings and favors that have been received—so long will these spiritual and moral forces be supported and maintained and made effective for permanency and power.

While some nations of the world during the past year have been in dire distress from poverty and hunger, and other nations have been rent asunder by internal strife or have been threatened by the bitterness and hate of rival nations, we of this favored land have been in comfort and security. It will be a false expression of our thanksgiving if we do not share with the suffering peoples of the world some of these blessings that have come to us. In

this way Thanksgiving Day may take on a new and more effective power, in that we shall be impelled not only to give of our material blessings to help other nations, but from our moral sense of right and justice, from our sincere interest in weaker nations, from our sympathy for the national aspirations of little peoples, and from our spiritual idealism, we shall be able to give to the world that help and that encouragement which will make for mutual understanding and peaceful relationships.

SOME SUNDAYS IN EUROPE

By Barbara E. Lambdin

London—Our last Sunday on the other side was spent in London. From a tourist leaflet, for the 11 o'clock service, St. Columba's Church of Scotland, Point St., S. W., was chosen. It is wise, we discovered, for the traveler who wishes to visit non-conformist churches or missions abroad to get directions well in advance, as they are not among the "show places," and not known generally to the people on the street, and it takes some time to find them; but it is well worth it.

The question of how we shall spend God's holy day abroad is not a matter that we can settle offhand, to suit our own convictions, or even the convenience of others. Our consciences are often all too pliant when away from home traveling, and every minute counts. We forget that Evangelical churches and mission lands are injured or encouraged and sustained by our decision. But, truly, it is not all sacrifice to forego, lest we sin, some very desirable sightseeing. It is really only a substitution, a change about as to values. Such a trip affords a transcendent opportunity to study at first hand the progress of our faith in other lands. It is a glorious experience to be one in worship for a little while with others out of "every nation, and kindred, and tongue, and people;" it is just a little foretaste of what it will be when we gather around the great white throne—a foretaste of heaven!

"I Love Thy Church, O God," came like a welcoming voice on entering St. Columba's. And it was good to see, facing the entrance, in illuminated text in English, "Glory to God on High, and on Earth, Peace, Good Will to Men." Here again the high pulpit, reached by encircling steps, stood at the side and center of the long crowded building.

The pastor, Dr. Archibald Fleming, an elderly man, wore a white gown with black stole, and what seemed the doctor's cap at his back. He took for his text what he stated were apparently contradictions, Eccles. 1:9 and Rev. 21:5. He spoke of the groupings of philosophy, ancient and modern, for a philosophy of life here and beyond; of the belief of some that the world goes through an endless succession of advance, then decay, destruction, chaos; the hopelessness of it; then of the Epicurean philosophy that happiness consists in the remembrance of past pleasures, "feeding on the husks from which grain has been taken away;" while the Christian looks for "a far more exceeding and eternal weight of glory." "Neither philosophy nor science," he continued, "can give happiness, that is the gift of God through His Son, Jesus Christ; eternal life, not a making-over of something old, but a new birth. We shall not die but live, for silently but surely in the heart that surrenders itself to Christ matures the life that cannot die, eternal life with Him." How appropriate the closing hymn, "Love Divine, All Loves Excelling."

The afternoon choral and prayer service in historic Westminster Abbey, in the presence of the tombs and monuments to so many of England's illustrious dead, with sermon by the Venerable R. H. Charles, D.D., archbishop and canon in residence, was a most impressive occasion. Notwithstanding the surplized choir, the partial intoning of the litany, and the number of clergy and attendants, it was a simple and refreshing service; but the sermon, on the Twenty-third Psalm, though beautiful and helpful, lacked the deep spirituality of the Scotch morning message.

Steamship—The very last Sunday service of our tour was on the "Olympic," as we sped through quiet seas homeward. It was conducted by the purser, and as usual on British vessels, the Anglican form was followed, but to the prayer for the king and royal family was added "the President of the United States and all others in authority." The Sailors' Psalm, the 107th, "They that go down to the sea in ships," was read with feeling; and led by the stringed orchestra, some of the most cherished hymns of the Church were sung: "Jesus Lover of My Soul," "How Sweet the Name of Jesus Sounds," and this by Keble, to the tune of Melcombe, "New Every Morning Is the Love," unknown to me except the frequently quoted fourth verse. It is a hymn well worth committing to memory, for it runs the gamut of the Christian's daily experience. And it is evidently a great favorite in the English Church, for it was sung also at the service on

(Continued on page 12)

Woman's Auxiliary

Conducted by Mrs. J. M. Melver, Gulf, N. C.

An Interesting Gift—The Girls' Industrial School at Tuscaloosa, Ala., is establishing a gift department where the work of their hands may be sold to bring them the means for securing their education.

Mrs. Motte Martin, our missionary to Africa, has supplied this department with a quantity of the beautiful African grass cloth woven from the native material. The girls are making this cloth into attractive scarfs decorating them with blue birds in stencil work. The material is about 18 inches wide and the scarfs will be made any length desired. The color is a beautiful tan, and the blue birds stencilled on it make a most attractive cover.

These covers sell for 50 cents per yard.

By ordering some of these for gifts, you are helping the work in Africa, the work of the girls at Tuscaloosa and securing a most attractive gift.

Order enclosing money from Mrs. I. A. Hart, Stillman Institute, Tuscaloosa, Ala.

Mrs. W. C. Winsborough.

Interdenominational Meetings—The annual meetings of the Council of Women for Home Missions and the Federation of Women's Boards for Foreign Missions, occurring in New York each January, are occasions of deep interest and inspiration to all who attend them.

January 5th-8th is the date set for the meetings of the Federation of Women's Boards in New York City. A strong program of wide scope will engage the attention of women interested in the great foreign mission work of the world.

The annual meeting of the Home Missions Council and the Council of Women for Home Missions will be held in Atlantic City, New Jersey, Monday, Tuesday and Wednesday, January 14, 15, and 16, 1924.

The theme of the entire session will be "Working Together." The reports and addresses will show what the Protestant denominations have been doing together in the past year. Chalfonte-Haddon Hall will be headquarters for delegates attending the annual meeting and the place of meeting, Vernon room in Haddon Hall. Each delegate is requested to make her own hotel reservations early. The first session opens Monday, January 14th at 2:30 p. m. It is hoped to make the entire session a real inspiration to home mission workers.

The office of the Woman's Auxiliary, 273-277 Field Building, St. Louis, will be glad to know the names of any of the members of the Auxiliary who expect to attend these meetings. Tickets of entrance to important missionary meetings can be arranged for through the office which may not be available otherwise.

Save America—The National Committee of One Hundred for Law Enforcement has issued an attractive and valuable book of 128 pages, in which is included an astonishing amount of verified material pertaining to the present breaking down of law, especially along the line of prohibition. Elizabeth Tilton, Legislative Chairman of the Congress of Mothers and Parent-Teacher Association, is the editor. Perhaps no woman in America is better qualified to prepare such a book. She is well-known through her articles in The Survey and her National Service in Charities and Corrections.

In addition to the department of Law Enforcement and Ammunition, Mrs. Tilton has secured articles by the following writers, Kathleen Norris, Ida Tarbell, Honorable Mabel Willebrandt, Mary Anderson, of the Woman's Bureau of Labor, Lady Astor, Pro. Henry Farnam, of Yale, Mrs. Pennybacker, Prof. Albert Bushnell Hart, and we must not omit the most valuable articles of all by Mrs. Tilton herself on The Battle for Race Survival, America's Natural Faults, Depths and Shallows, and Personal Liberty.

Part IV. of Save America presents methods for using the book and gives a series of programs including debates and a pageant which may be used in any church, club, educational or patriotic group.

We urge women this year to concentrate upon this effort and distribute copies of this book, securing its study everywhere in meetings and lecture courses throughout the country. Price 25 cents per copy, including postage. The book may be secured from your own Board headquarters, or from the temporary headquarters of the committee, 302 Ford Building, Boston, Mass.

Mrs. Henry W. Peabody.

Calendar of Engagements for Bible Classes—Mrs. E. L. Russell, field secretary and Bible teacher for the Assembly's Training School has the following engagements for January:

December 30-January 5—Nashville, Tenn., Moore Memorial Church.

January 7-12—Orlando, Fla.

January 13-19—Arcadia, Fla.

January 20-26—Tampa, Fla.

January 27-February 3—St. Petersburg, Fla., School of Missions.

Mrs. Russell has just closed an enthusiastic class at Leesburg, Va., where many were led to understand the riches of God's Word as never before.

Our training school is most fortunate in securing Mrs. Russell as its representative and Bible teacher. She is a graduate of the Moody Bible School, a woman of gifted ability and personal charm, and few cities that have had the pleasure of a series of lectures from her are willing to forego this privilege the following year. Already a number of our larger cities have contracted regularly for Mrs. Russell's class each year.

H. P. W.

Leaders of Mission Study Classes—Have you seen "The Christian Movement in Japan, Korea and Formosa?" published by the Federation of Christian Missions, 1923, printed in Japan.

Every Auxiliary will want to own a copy of this wonderful book, possibly a great many individuals will want it too. The number of copies available is limited. Write at once to Educational Department, Executive Committee of Foreign Missions, Nashville, Tenn.

Other side lights on Japan in preparation for our study book, "The White Fields of Japan," "My Japanese Journal," Laura Gordon Keith, 20 cents. A leaflet by Dr. Harry W. Myers, "The Reverend Toyohiko, Kajana." "Working Women of Japan," 5 cents. "One Hundred Questions and Answers," free. If you are contemplating a pageant at the close of your study class, "Japanese Costumes and Decorations," 10 cents may be obtained from the Literature Headquarters, Lutheran Church, 844 Drexel Building, Philadelphia. Let us pray that in arousing interest and zeal, "The White Fields of Japan," may do for that country what "Day In and Day Out," did for Korea.—Ed.

BLUE BONNET DAINTIES

A delicious package of candy recipes comprise the contents of this little book, Blue Bonnet Dainties, compiled by Elizabeth M. Dobbs, printed at Tex-Mex., and therefore sponsored by Rev. Brooks McLane. Mr. McLane even goes so far as to say he will eat any candy made by these recipes and sent to him for sampling. This may be of course mere evidence of good faith on his part, yet the question is open to discussion as to whether or not it is a neatly veiled hint to prospective candy makers.

All of which goes to prove that the recipes in Blue Bonnet Dainties would be much appreciated by lovers of good candy and the book, attractively bound in dark grey, would make an enjoyable Christmas remembrance for some friend who likes to make things sweet and dainty.

Single copies sell for 50 cents, but if some circle, young girls' or otherwise, wishes to make money selling them, copies may be had as follows: 25 to 99 copies, 30 cents per copy; 100 or more, 25 cents per copy. These are to be sold at the regular retail price. Order from Tex-Mex. Printery, Kingsville, Texas.

The Woman's Auxiliary.

"AS THY DAYS SO SHALL THY STRENGTH BE"

God hath not promised
Skies ever blue,
Flower-strewn pathways
Always for you.

God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

But He hath promised
Strength from above,
Unfailing sympathy,
Undying love. —Selected.

"HELP THE BLIND"

(This is an appeal that should touch the heart of every reader of our column. And touch us so deeply we will send a contribution to this fund. Let us do it as part of our Christmas gifts, to Him, who "Gave sight to the blind.")

There are not over 600 embossed books for the blind to read and over 200 of these are Roman Catholic. Others are on Theosophy, Mormonism, Russellism, Christian Science, Seventh-Day Adventism and Confucianism. There are practically NO evangelical books for the blind.

The Catholics, Seventh-Day Adventists and Theosophists maintain their own printing establishments for the blind and the first two send out embossed monthly magazines free of charge to all the blind whose names they can secure.

Blind Christians are appealing for wholesome Christian literature to read. They spend many lonely hours and they are eager to read but they are "sick of the kind of literature" they have forced upon them.

The Committee on Religious Privileges for the Blind of the Home Missions Council and the Council of Women for Home Missions is endeavoring to publish Braille books for blind Christians. It costs from \$500 to \$1,500 to get out one book in Braille. Southern Presbyterians are asked to contribute \$300 towards getting out the first Braille book to be published by a united Protestant body. Dear Reader, do you have more books to read than you know what to do with? Can you imagine what it would be like to have nothing to read, nothing to look at and nothing to do? If you feel grateful to your Heavenly Father for your two seeing eyes would you be willing to make a thank offering to this great cause of the blind? Of course the gift must be over and above what you are planning to give to our own Church causes. Send contributions at once to (Miss) Irene Haislip, Chairman, 354 Sherwood Ave., Staunton, Va.

List of Those Contributing to Fund for Braille Book for the Blind

Mrs. John Bratton, Madison Heights	-----\$ 1.00
Miss Carrie Lee Campbell, Richmond	----- 1.00
Mrs. E. W. McCrary, Harrisonburg	----- 1.00
Mrs. Florence Fleisher, Monterey	----- .50
Miss Anna Scott, Waynesboro	----- 1.00
Miss Mamie Bucher, Churchville	----- 1.00
Mrs. C. W. Brown, R. F. D., Staunton	----- 1.00

Mrs. J. F. Clemmer, Middlebrook	----- 1.00
Mrs. C. D. Beard, Harrisonburg	----- 1.00
Mrs. J. S. Craig, Warrenton	----- 1.00
Mrs. T. W. DeVane, Crozet	----- 1.00
Mrs. R. G. Vance, Waynesboro	----- 1.00
Mrs. H. J. Taylor, Staunton	----- 1.00
Mrs. Frank Coursey, Williamsville	----- 1.00
— S. Sycamore St., Petersburg	----- 1.00
First Church Auxiliary, Lynchburg	-----35.00
Mr. G. Bedford	----- 1.00
Mrs. G. Bedford	----- 1.00
Mrs. W. D. Lawson, Yazoo City, Miss.	----- 3.10
Miss M. D. Harper, Alexandria	----- 1.00
Miss S. H. Devereaux, Washington, D. C.	----- 1.00
Rev. F. M. Woods, D. D., Martinsburg, W. Va.	----- 5.00
Miss A. O. Endler, Romney, W. Va.	----- 1.00
Mrs. Jas. E. Frazier, Ironton, Ohio	----- 2.00
Miss J. D. Hutson, Aiken, S. C.	----- 1.00
Mrs. R. A. Kincaid, Summerville, W. Va.	----- 1.00
Mrs. E. L. Alderson, Summerville, W. Va.	----- 1.00
Mrs. J. F. Templeton, Staunton	----- 2.00
Rev. and Mrs. H. M. Wilson, Stuarts Draft	----- 1.00

Total -----\$70.60
December 1, 1923.

The following is an ad, copied from The Outlook for the Blind, September, 1923:

Anyone interested in Theosophy—Reincarnation and Karma may borrow books free of charge, embossed in American and Revised Braille, by writing The Free Theosophical Library for the Blind, . . .

SHALL THE BLIND SEE?

"If you have gazed into the flaming dawn,
And in that gazing felt your strength reborn;
Or laved your jaded soul at twilight hour
In magic half-light, full of healing power—
If you can count, in irksome solitude,
As solid joys, great pictures you have viewed,
Or know, in lonely watches of the night,
The soul-relief of 'turning-up' the light—
If you enjoy the daily commonplace
Of looking frankly in a comrade's face;
Or daily feast your eyes with hungry gaze
Upon your little son who runs and plays—
If, in mere seeing, half your life is made—Then
think on those who can't; and lend your aid."
—W. H. J., St. Michael School for the Blind.
Kemmendine, Burma.

Charlotte, Second Church—The Business Women's Circle will have a special Christmas program at its meeting Thursday evening at 6:15. After supper, Dr. McGeachy will read a Christmas story, and there will be special music, and other holiday features.

Synodical Auxiliary—The ninth annual meeting of the Synodical Auxiliary of Appalachia Synod, convened in the Presbyterian Church of Sweetwater, Tenn., on Tuesday, October 2d, closing Thursday, October 4, 1923. This annual event brings together a body of representative women from the five states, and four Presbyteries which comprise the Synod of Appalachia, and is a time of instruction and inspiration to all who attend.

Under the capable leadership of the Synodical president, Mrs. W. K. Armstrong, of Rogersville, Tenn., a fine program had been prepared and was carried out with promptness and dispatch. On Tuesday afternoon the delegates were taken from the train directly to the church where an executive committee meeting was held. The night session was open to the public and Rev. R. S. Sanders, pastor of the hostess church, conducted the opening exercises, after which Rev. J. Porter Smith, D.D., one of our own missionaries to Brazil, brought a heart-stirring message to his hearers. On Wednesday at 9:30 a. m., the real business sessions began. Mrs. J. L. Calloway, of the hostess Presbytery, and Mrs. W. A. McLain, of the hostess church, extended a most cordial welcome to their guests, to which Mrs. T. W. Simpson very heartily responded.

One feature of the meeting which is specially worthy of mention was the Bible hour at each session, conducted by Mrs. J. S. Poindexter, of Chattanooga, who in a plain practical way brought telling messages from God's word and showed the real charm and attractiveness of Bible study.

Rev. J. J. Fix, D.D., superintendent of young people's work, gave a helpful talk on this work, giving many suggestive thoughts to those specially interested in young people, and impressing each one with the importance of developing and strengthening our youth.

In the absence of Dr. Homer MacMillan, of the Executive Committee of Home Missions, Dr. Fix stepped into the breach and in a very able way presented the cause of Home Missions, on Wednesday night. Thursday morning at 9:30 business was again taken up, and reports from the cause secretaries were most gratifying, showing as they did an increased activity along all lines of the church work, for which we are profoundly thankful.

Rev. B. M. Lawson, a home mission worker in Knoxville Presbytery, came to us at this time with a very interesting account of his work in that field, and by his earnestness won the sympathetic interest of his hearers. The Bible hour, at which time Mrs. Poindexter presented the Book of Ruth, was a most appropriate closing number for our program.

The tone of the whole meeting was one of deep spirituality and all who were present must feel richer for having been there.

Music by local talent added much to the pleasure of the occasion, as did the beautiful floral decorations and the delicious lunches served at the church each day. Those who went to Sweetwater strangers,

(Continued on page 10)

YOUNG PEOPLE'S DEPARTMENT

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR, COLUMBIA SEMINARY, COLUMBIA, S. C.

Sunday School

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

DECEMBER 16, 1923

WORLD-WIDE MISSIONS

Lesson: Acts 16:1; 28:31; Romans 15:18-21; Ephesians 3:2-9
Printed Text: Acts 16:9-15; 28:30, 31; Roman's 15:18-21

GOLDEN TEXT—"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."—Romans 1:16.

SCRIPTURE LESSON

Acts 16:9 And a vision appeared to Paul in the night; There stood a man of Macedonia and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony; and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, if ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

Ch. 28:30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him.

31 Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Rom. 15:18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But, as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand.

SHORTER CATECHISM

Q. 67. Which is the sixth commandment?

A. The sixth commandment is, "Thou shalt not kill."

We will take a little broader view of the authority for worldwide missions than is done in our lesson. It cites only three passages from the New Testament as justifying the effort to preach the Gospel to mankind. But the Bible is the Divine Word, "the statute book of God's kingdom, and if God intends that the Gospel of Christ shall be preached to all men, we would expect the entire scriptures to sanction the effort. Such is truly the case. In contemplating worldwide missions we will consider The Old Testament Scriptures Sanctioned Worldwide Missions; Jesus Taught That the Gospel Was to Be Preached to All Nations; The Apostles and Apostolic Church Undertook This Work; The Gospel Is Adapted to Mankind.

I. The Old Testament Scriptures Authorized World-Wide Missions

Adam and Eve, after the fall, had promised to them and their posterity a "seed of the woman who shall bruise the serpent's head." Subsequent revelations by the Hebrew prophets informed men that this seed was Jehovah, the Son of God incarnate in human nature. Isaiah, the evangelistic prophet, with great clearness, force and eloquence declared concerning Zion, when Messiah came, "Arise, shine, for thy Light is come and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising." The same prophet affirms that Messiah should be not only "The glory of God's people Israel," but "A Light to lighten the Gentiles." Jonah, one of the earliest prophets, was sent to the Gentile city of Nineveh to preach repentance and to minister salvation. Jehovah Himself, in Isaiah 45:22, proclaims, "Look unto me, all ye ends of the earth, and be ye saved, for I am God." Many other Old Testament Scriptures teach world evangelism.

II. Jesus Taught That the Gospel Was to Be Preached to All Nations

In the Parable of the Sower He affirmed that "The field was the world." In stating the origin of salvation for man, He says, "God so loved the world that whosoever believeth in Him should not perish but have everlasting life." In speaking of gathering the spiritual harvest for the heavenly garner by the angels, He represents them as taking it from the whole world. Directing His disciples to preach the Gospel, He commands, "Go ye into all the world and preach the Gospel to every creature." Jesus is the Son of God, and Head of the Church, and certainly knows how far His kingdom is to extend.

III. The Apostles and the Apostolic Church Undertook the World's Evangelism

They engaged in it in just the order the Master prescribed. They became His witness in "Judea and Samaria and to the uttermost parts of the earth." Peter and Paul, the two prominent apostles, proclaimed the Gospel by divine authority to Jews and Gentiles and to all classes of mankind. Peter first preached to Jews, on the day of Pentecost, but afterwards by divine command went to the house of Cornelius, the Centurion, and proclaimed Gospel tidings to the Gentiles. The Lord sanctioned His efforts and gave the Holy Ghost to them as well as to Jews. Paul was made the apostle to the Gentiles and spent his life in publishing the salvation of Jesus to the known world.

IV. The Gospel Adapted to Mankind

Like God's light and air, it is suited to mankind and all classes of men everywhere. It meets their needs in its provisions. It provides for them atonement and pardon, righteousness and justification, a new nature and holiness. Its terms suit men, for all aided by the Holy Ghost can believe. Its blessings satisfy the human soul as nothing else will. Its very adaptation to human wants prove that it was designed for the race of man.

Christian Endeavor

By Rev. J. G. Garth, Chairman Synod's Committee of Sabbath Schools and Young People's Work

ADVENT LESSON

M., Dec. 17—God With Us: John 1:1, 14.

T., Dec. 18—The Wise Seek Christ: Mark 1:35-39.

W., Dec. 19—The King: Rev. 19:1-16.

T., Dec. 20—Worship: Heb. 1:6.

F., Dec. 21—The Battle Begun: Rev. 12:1-12.

S., Dec. 22—God's Providence: Ps. 121:1-8.

Sun., Dec. 23—Topic: Advent Lessons from Bethlehem. Matt. 2:1-12.

Next Tuesday is December 25th, Christmas Day, when throughout the Christian world the birth of Jesus Christ will be celebrated, and everybody will be glad, as they think of God's greatest gift to men, the gift of His Son to be our Redeemer and King. Jesus was born at Bethlehem in Judea, which was called the city of David, because Israel's greatest king had been born there. And prophets foretold the birth of Jesus at Bethlehem.

Of course, Jesus was the Son of God, and was with His Father in heaven before He came to earth. The word advent means to come, and so the lesson today is about the Advent, or coming of Christ, to Bethlehem. The birth of Christ and His death and resurrection are the three greatest events that have ever occurred in the world. We shall notice the chief things that happened at the time of His birth.

The Lowly Birth

Jesus was born of the Virgin Mary over 1,923 years ago. So important was His birth that all the nations now date their history and time from the day He was born. He was born in a stable, because the hotel was so crowded His mother could find no place to stay except the stable where the oxen and the asses were kept, and they were lowing and munching their hay while the blessed Saviour of mankind was born. Mary was very poor and humble. She had no good things to give her baby. Jesus became poor so that we might through His poverty become rich. He wishes us to be humble and poor in spirit as He was.

The Angels' Song

The first thing the Bible tells us that happened at Jesus' birth was the song of the angels. There were shepherds tending their flocks at night near Bethlehem, when suddenly a glorious light shone upon them, and an angel appeared, and said, Fear not, for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men. As soon as the angels were gone, the shepherds hastened to Bethlehem and found the babe in the manger, as they had been told.

The Wise Men's Visit

At the time Jesus was born, a big fiery star appeared in

the sky, and soon afterwards, a group of wise men from the east came looking for the infant Saviour, whom they called the King of the Jews. They arrived at Jerusalem and asked where they might find the king. The priests told them He was to be born at Jerusalem. They hastened to that city, and as they went, the bright star went before them, and they followed it to the stable, and found the babe in His mother's arms. They all bowed down to worship Him, and presented Him with many gifts, gold, and rich perfumes, such as frankincense and myrrh.

Christ Coming to Our Own Hearts and Lives

Though Christ came in the long ago to the world, He is still coming to every heart of mankind that will receive Him. He comes still as the lowly one, to live in our poor hearts; for we should think of our hearts as just as poor a place as the stable in Bethlehem. His coming brings us joy and glad tidings as the angels brought to the shepherds. His coming brings riches untold of life and peace, and the gold of God's Word, as the wise men brought of their riches from the East. Let us open the door and let Him in, that He may bring us salvation and every blessing we need.

ON THE VIRGINIA TRAIL

By C. F. Evans, Southern Secretary United Society of Christian Endeavor

Thirty-eight meetings in ten cities in fourteen days, in a series of Leadership Institutes in Virginia, is the record of Clarence Hamilton, National Field Secretary; Miss Mamie Gene Cole, All-South Junior Field Secretary; Frank Wilson, Field Secretary for Virginia and North Carolina; and Southern Secretary Evans.

These institutes were built primarily for officers and leaders of all phases of Christian Endeavor Work, and hundreds attended them with splendid interest and profit. Miss Cole handled the Junior, Mr. Hamilton the Intermediate, and Messrs. Wilson and Evans the Senior and Alumni Work. District Conventions were held in connection with some of them, thus making possible reaching the leadership of an entire section.

A splendid delegation from the Assembly Training School attended the sessions at Richmond, adding much to the interest, enthusiasm and consecration of the meetings. The banquet here was attended by more than 200 Endeavorers. Throughout the whole tour the unmistakable evidence of the solid work of Secretary Wilson was present, in the increased interest and activities of the societies. Two years ago Wise County did not have a single society, but due to a missionary trip made by Secretary Wilson, the work was started and this county now has 13 live societies, which recently chartered a special train to carry 350 Endeavorers for a day of meetings and a picnic. Wise County Endeavorers secure a weekly report from their Quiet Hour Comrades and none are counted which do not show a perfect record. This county graduated the first class of Intermediate Experts in the state.

DIXIE LEADERSHIP INSTITUTES

By C. F. Evans, Southern Secretary United Society of Christian Endeavor

Clarence Hamilton, National Field Secretary; Miss Mamie Gene Cole, All-South Junior Field Secretary; Gerald Harris, Field Secretary of Arkansas, Mississippi and Tennessee, and Southern Secretary Evans held a series of Leadership Institutes in Mississippi between the Tennessee and Louisiana State Conventions, in which the program was directed principally for State, district and Society officers, though all Endeavorers were cared for.

The Clarksdale Institute was cared for by the Endeavorers of the Christian Church in a great way, and in attendance were Endeavorers from 20 miles around. State Vice-President James G. Stillions, and the State M. S. P. Superintendent, Mrs. Stillions, came from Rome, bringing with them a fine group of Endeavorers.

A freight wreck made the team three hours late into Vicksburg, allowing only the night session, but the audience was waiting and after the meeting the team enjoyed a bountiful supper which had been prepared to be served at 6:00 o'clock. Vicksburg is giving the State Secretary, Miss Irene Short, and the State Treasurer, Mrs. W. L. Tucker, to Mississippi Endeavorers.

The Vicksburg Endeavorers, headed by Mr. W. L. Tucker as president of the entertaining society, put on an advertising campaign for the institute which included four advertisements in the local papers; half-column write-up

Church News

EDUCATION MEETING

On Wednesday, December 12th, at 2 p. m., in the First Church of Charlotte, there will be a meeting of the Committee on Schools and Colleges of the Synod of North Carolina, Rev. W. M. Hunter, chairman. This is an important committee and its chairman is doing fine work.

An invitation is extended to all interested in the work of church schools.

OUR FIELD SECRETARY OF EDUCATION

Henry H. Sweets, Secretary

The Executive Committee of Christian Education and Ministerial Relief greatly rejoice in its ability to announce that Rev. S. W. McGill has returned to the committee's staff. As field secretary of schools and colleges he will for the present devote his energies to the city campaigns in the Texas Presbyterian Educational Movement. For several years Dr. McGill has rendered invaluable service to the committee in its efforts to save our Presbyterian educational institutions to the Church. The modern educational situation is such that our institutions of learning must be equipped and endowed or they cannot render the service so greatly needed at this time. Dr. McGill will continue to be of great value to the Church in this work.

BARIUM NEWS

Thanksgiving is always a happy time for our children and this year was no exception. If the good people of the state who contributed so liberally to the Thanksgiving dinner could have had a look in on that day, we feel sure they would have felt more than repaid for any sacrifice they may have made. The turkey dinner was all that heart could wish, the turkeys being provided by the ladies of the first Church, Gastonia. There were chickens from a number of the nearer churches and to these our cooks added some good old-fashioned dumplings, all of which was thoroughly enjoyed. Every table had its share of oranges and apples and the other good things that belong to a Thanksgiving dinner were in evidence. Last but not least everybody had a big helping to "the Velvet kind" ice-cream, the Chapin-Sacks Co., of Greensboro, being the donors of this. The Barium Messenger will mention in detail all that was received, but we wished our loyal friends of the Synod to know how happy we all were over this splendid dinner. In spite of the downpour of rain all day, we had our usual Thanksgiving service in Little Joe's Church at 11 o'clock, and a liberal offering made, about \$100.

We were sorry not to have our manager with us on this day but he was speaking in Charlotte that morning. Possibly his absence may have caused us all to have more helpings to the turkey, however.

When we speak of Thanksgiving we can't help but think of football, but we were not going to say much about this, for our team while playing a good, plucky game all through the season didn't annex any games. They invariably won the admiration of their opponents and the commendation of the officials, they always did their best.

Just as this goes in our girls have finished playing a brilliant game of basketball and won from the strong Troutman team by the score of 21 to 4. We will just challenge the world when it comes to girl basketball teams.

At this time the returns from the Thanksgiving collection are encouraging, over \$25,000 coming in the first week. One of the most encouraging signs, is that every church that has sent visitors to see us during the year, has increased its offering considerably.

NORTH CAROLINA

Carmel—After ten years' service, the pastor, Rev. C. H. Little, resigned, the resignation taking effect the last Sabbath of November.

Mitchener Memorial—This church was most fortunate Sunday, November 25th, in having one of our Union Seminary Professors to occupy its pulpit. Rev. Dr. Edward Mack was visiting his son, George, and preached at both the morning and evening hours. His sermons were truly great—far-reaching in thought and most worthy of application in life. We enjoyed these sermons and greatly apprecia-

on front page besides three other articles; phoning every member of the society, every pastor in the city, all the Sunday School superintendents, and the presidents of the Epworth League and the B. Y. P. U.

Natchez, the home of Mississippi's next state convention, gave the institute team a royal time and splendid opportunities to present the great program of Christian Endeavor. Already the Natchez Endeavorers are making plans for the state convention next August, and expect to offer an unusual treat in the way of water sports and a water trip.

After the Louisiana State Convention the institute team served in the North Carolina Convention and went into Virginia for a series of leadership institutes.

ted them. And we care not how soon it may be our privilege to hear him again.

W. T. Wadley, Pastor.

Charlotte, First Church—This church up to Sunday, December 10th, has raised for the equipment fund and the Barium Orphanage over \$8,000, divided equally between them. This is a fine record.

Charlotte, Second Church—At the evening service last Sunday Dr. McGeachy stated that his officers had agreed to supplement whatever any candidate for the ministry from this church might need to enable them to be free from financial care during their preparation; and also that any member of this church going to the foreign field would be supported by this church.

Rockingham — Rev. W. R. Coppedge has been granted a vacation of two months, which he will spend in Morelia, Mexico, with his son, Dr. Llewellyn J. Coppedge, medical missionary. He is to preach the Christmas sermon for the English-speaking people of Morelia, also twice in Houston, Tex., December 16th.

His address till February 20th will be Calzo Miguel Silva 215, Morelia, Michoacan, Mexico. No man in the Synod has more right to a rest than this faithful worker in the home-field. Our best wishes go with him.

Kinston—Rev. Hector N. McDiarmid, pastor of the First Presbyterian Church here, in three years has doubled the membership of the congregation and enlarged its work to include two local mission fields. Mr. McDiarmid, who came here in 1920, on September 10th celebrated the third anniversary of his pastorate. He is a native of the lower part of North Carolina.

The church has established missions in east Kinston and Pink Hill under Mr. McDiarmid's leadership. The church has been enlarged. A plan has been drafted under which a fine edifice will replace the present building, probably to be located in another part of the city.

Amity—The Lord's Supper was observed at Amity Church the first Sabbath of November. Eight united with the church upon profession of faith. After serving Amity for ten years Rev. C. H. Little resigned to take effect the fourth Sunday in November. An hour after Mr. Little met with the session for the last time November 27th, at 2 p. m., the Amity congregation sent to the manse at Sharon a most generous pounding, including every eatable farm product, confectionaries, and a large purse of money in addition to the salary considerably overpaid, though separating, the ties of Christian fellowship and friendship are greatly strengthened by this last gracious act.

Sharon—The preparatory services were concluded by the pastor, Rev. C. H. Little, and on the Lord's day, September 16th, the communion was observed when the names, of six upon profession of faith and one by letter, were announced. The fourth Sabbath of November ended ten years service for the pastor at Sharon. Tuesday evening, November 27th, the congregation came in a body, spent several hours with their pastor and his family and so pounded them, that they are at ease for months as to the pantry supply. Wood for the wood-house already cut and split. Even a turkey for Christmas dinner. No more generous people can be found anywhere. The Lord truly has cast the lot of pastor and family in a pleasant place.

St. Pauls—We have recently enjoyed a real revival meeting, conducted by Rev. S. K. Phillips, of Fayetteville, whose spirited and spiritual sermons attracted large congregations and evoked deep interest. There were six accessions on profession of faith, two of these a father and a mother; ten on certificate from Presbyterian churches; and two by statement from other churches. The communion was administered at the concluding service to a congregation which filled the church.

The offering on Thanksgiving Day and the following Sunday amounted to about \$1,300, of which \$625 is for the Orphans' Home and \$500 for the Equipment Fund, the amount needed for the Tolosa, Mexico, social center, where a son of this church, Rev. E. C. Murray, Jr., is associated with Mr. Wray.

Wilmington, First Church—Equipment Fund.—It will be gratifying to the Church at large that a devoted member of this congregation has sent forward his check for \$7,000 with which to erect a double missionary residence for the Kiang-yin station. This station has for a long time been supported by the First Church of Wilmington. This is most cheering news to us all. May the richest blessing of our Heavenly Father rest continually upon this loyal follower of His. We thank God and take courage.

At a call meeting of Granville Presbytery, December 3d, at 3 p. m., in the pastor's study of the First Presbyterian Church, Durham, N. C., Rev. T. W. Simpson, upon his own request, was dismissed to the Presbytery of Savannah, that he might become pastor of the Presbyterian Church, Brunswick, Ga.

For about 18 months Mr. Simpson has served the First Presbyterian Church, Durham, as business manager and director of the young people's work.

Rev. W. McC. White, D.D., was made chairman of the Stewardship Committee, taking the place on the committee vacated by the removal of Rev. T. W. Simpson. Rev. J. S. Kennison, S. C.

Leggetts, Presbytery of Albemarle—Rev. McK. C. Long, a pastor at Statesville, N. C., assisted, recently Rev. Daniel Iverson, the pastor (of Leggetts), in a series of special services. His appeal for Christ is very unusual and strong. We are not surprised to know that the Lord has used him signally in reaching men for Christ in his pastorate at Statesville.

There were 18 additions to the Presbyterian Church, most of whom were added on profession of faith in Jesus.

Cornelius—Our new church is nearing completion. Delay in the arrival of the windows and some other special orders have held up the work for several days. Notice of the shipment of the windows have been received and we hope to hold our Christmas exercises in the new auditorium. Lack of pews will doubtless prevent the congregation from using the auditorium for worship before early spring. Our hearts go out in gratitude to those churches that took the special offering in behalf of the needy churches in our Presbytery and we trust that others will take the offering at an early date that ours and other churches may be completed.

Wilmington Presbytery — The constitutional requirements having been met I hereby call Wilmington Presbytery to meet at 11 a. m., Tuesday, December 18th, at First Church, Wilmington, to transact the following business:

1. To dissolve the pastoral relations between Rev. J. E. Purcell and the St. Andrew's Church.
2. To permit Rev. J. E. Purcell to labor without the bounds of the Presbytery.
3. To consider and act upon Synod's recommendation touching apportionment to schools and colleges.
4. To act upon any matters growing out of any of the above items.

R. E. McClure, Moderator.

Ashe Presbyterian Churches—Mr. J. B. Spillman was an inspiration to this group of churches from Thanksgiving Day through Sunday, December 2d. At Obids there was a union Thanksgiving service, at which, though not a preacher, he preached. The offering for Barium Springs was \$1,700. The ladies covered themselves with glory because of the great variety, abundance, and quality of the dinner served.

In the afternoon of that day he addressed the Association of Elders and Deacons. In each of the churches he spoke on tithing and the gratifying number of 45 cards were signed.

The Jefferson congregation observed equipment day and exceeded their quota.

Any pastor will do well to invite Mr. Spillman to speak to his people. He speaks from a rich experience and his message is refreshing, enlightening and gripping in that he gets hold of people.

Bethel—When Rev. and Mrs. R. C. Clontz returned to the manse on November 26th after a visit to Charlotte, they were surprised to find the parking places around their home occupied by a number of automobiles and the manse itself in the possession of a large delegation from Bethel Church. Further observation soon relieved the fears of the minister and his help-mate and convinced them that the forcible entrance was not with sinister or hostile purpose, but to fill their table and containers with various kinds of fruits, vegetables, and fowl and other like things that minister to the well-being of the physical man and make him feel that he has reasons aplenty for rejoicing in the return of Thanksgiving Day and for himself returning thanks therefor. In addition to things edible the popular minister and equally beloved wife were presented with a check for an even \$100 in token of his people's good will, esteem and affectionate appreciation of his work among them.

The new Presbytery set off from Orange and Concord by the Synod met at the call of Dr. J. S. Foster, in the First Presbyterian Church, Winston-Salem, N. C., December 4, 1923, at 7:30 p. m.

There were present, 13 ministers and 13 elders. The opening sermon was preached by Rev. C. W. Robinson, of North Wilkesboro.

Rev. C. W. Robinson was elected moderator; Rev. E. P. Bradley, stated clerk and Elder J. H. Gilly, temporary clerk.

The name of "Winston-Salem" was chosen for the name of the Presbytery.

Rev. J. R. McGregor was received from the Presbytery of Cherokee, and having accepted a call from the church at Lexington, a committee, consisting of D. C. Lilly, J. S. Foster, Z. V. Robertson and Chas. Norfleet were appointed to install him Sunday night, December 16, 1923.

Dr. W. H. Frazer and Dr. A. A. McGeachy asked that the Presbytery of Winston-Salem assume joint ownership and control of Queens College.

Dr. C. G. Vardell asked that the Presbytery of Winston-Salem appoint trustees of Flora Macdonald College. The matter was docketed to the spring meeting of Presbytery.

Mr. J. B. Spillman was heard on Stewardship and the Presbytery adopted recommendations sent down by the Synod.

Elder Thomas Maslin, on behalf of the officers of the First Presbyterian Church, presented a book to be used as the first minute book of the Presbytery of Winston-Salem. The book was received with thanks.

The ladies of the First Presbyterian Church gave a luncheon to the members and visitors at the Zinzendorf Hotel.

Rev. A. W. Crawford was heard on Synodical Home Missions.

Mr. A. B. Eldridge was heard on the interest of Glade Valley High School.

Rev. E. P. Bradley, Dr. J. S. Foster and Elder J.

S. Kuykendall were appointed a committee to prepare a manual for the use of the Presbytery.

The following committees were appointed:
Presbyterial Home Missions—W. F. Carter, C. N. Norfleet, C. W. Irvin, D. C. Lilly, chairman, J. S. Foster, G. W. Mountcastle, J. H. Gilly, E. L. Gaither, E. A. McNeill.

Assembly's Home Missions—J. E. Foster, chairman, W. N. Norfleet, A. R. Vail, Geo. Cheek.

Assembly's Foreign Missions—C. W. Robinson, J. R. Offield, C. A. Baird, R. H. Barker, H. D. Monroe.

Trustees of Presbytery—J. N. Rogers, R. W. Gorrill, E. L. Gaither, W. W. Burke.

Trustees of Davidson College—J. H. Carter, J. Edward Johnson.

Schools and Colleges—E. P. Bradley, R. L. Berry, E. B. Eldridge, J. R. Stovall, J. B. Johnstone, Z. I. Walsler.

Orphans Home—Geo. W. Lee, Geo. S. Norfleet, J. L. Scott, J. R. Forrest, John Sobett, R. B. Sanford.

Sabbath, Family Religion, and Bible Cause—T. F. Haney, J. R. McGregor, F. E. Evans, D. E. Hoffman.

Stewardship—Z. V. Robertson, E. C. Grier, L. Vyne, J. H. Thompson, R. C. Norfleet.

Women's Work and Young People's Societies—R. H. Stone, W. W. Burke, U. L. Fisher, J. H. Donnell, C. C. O'Bryan.

Men's Work—J. H. Carter, Fred Sheetz, J. R. Finley, J. C. Crawford, C. V. Walsler.

E. P. Bradley, S. C.

Steel Creek Church—The elders and their wives will have their annual dinner at the manse this year on Thursday of Christmas week, December 27th. This is always a most enjoyable day, and one that has proven most profitable to the church. On this day the session reviews the work of the past year and lays plans for the year ahead. However, the noon meal receives the greatest attention.

"The Board of Deacons will have their annual dinner on New Year's Day, Tuesday, January 1st. The place of meeting has not been selected as this goes to print.

"Thanksgiving service, notwithstanding the down-pour of rain, was well attended. The cash offering for our orphanage, Barium Springs, amounted to \$284. The treasurer of the church, on request of a few members, is holding this offering for one week with the hope that it will reach the \$300 mark. The pastor has just received a letter from the orphanage expressing their great appreciation for the truck-load of provisions (100 hens, 200 pounds of flour, and four quilts) sent them on Tuesday before Thanksgiving.

"The Ingathering Day of the Earnest Worker Band, on Friday after Thanksgiving, was another most successful day in this week, notwithstanding the rain again. A remarkable missionary pageant was presented by the band. Following this came short talks by Dr. Geo. F. Robertson, Bristol, Tenn., a former pastor; Rev. S. A. Ewart, of Mulberry, and Rev. J. F. Ligon, pastor of the Tenth Avenue Church, Charlotte. The cash offering amounted to \$164, in addition to the two bales of cotton. Miss Maggie Whiteside, the long and faithful leader of this band, has a plan which, if worked out, will yield a much larger ingathering of cotton next year. You will hear from her before the time for planting comes around."—Calendar.

SOUTH CAROLINA

Chester—The work in Purity Presbyterian Church (Dr. Flournoy Shepperson, pastor) has been moving with satisfactory pace. Just before the vacation set in 25 members were received into the church, largely the result of the community tabernacle meeting led by John E. Brown, evangelistic party. In September social visitation day was observed by 42 men, in pairs, visiting the homes of the congregation. This visitation day was a good preparation for the best rally day this church has ever had, the attendance being over 400 and the offering \$25. The Ladies' Auxiliary exceeded their quota for building the baby cottage at Thornwell Orphanage. The Thanksgiving offering for Thornwell by the Sunday School and Church was over \$300, and the equipment fund day, December 2d yielded an offering of over \$1,000 in cash. Interest and progress are manifest in all phases of church activity.

Sam W. Klutz, Cor.

Greenwood—We had the pleasure of receiving seven new members into our church on last Sunday.

On Wednesday evening of this week, the Young Men's Class of our Sunday School entertained, at an oyster supper, the football teams representing Thornwell Orphanage and Saluda High School. By winning the game here, the Thornwell Orphanage team becomes the champion of western South Carolina.

Our church building has recently been equipped with a new heating plant, at a cost of \$4,000, paid for in cash.

For the past several weeks, the pastor has been using various methods in an endeavor to stimulate interest in Bible study, generally, and particularly in the Wednesday evening Bible class. Recently, at the Sunday evening service, questionnaires were distributed, containing ten simple Bible questions, with sub-heads, and the congregation given ten minutes in which to answer the questions. The results have caused considerable discussion of the Bible, and our members have awakened to the realization that there is a good deal we do not know about the Word of God.

ALABAMA

Montgomery, Trinity Church—December 2d was the third anniversary of the pastorate of Dr. Chas.

H. Pratt. The official board asked the privilege of making a statement as to the phenomenal record of advancement, taking a part of the morning hour for this purpose.

It was revealed that in the last three years, the church has received 333 new members. The total amount of money given to all causes has been \$82,307.

Three great building enterprises have been completed. The notable religious work building, with its 37 rooms has drawn the attention and study of architects from several states. Trinity chapel has been copied five times and the manse has been enlarged and beautified.

The church property has been greatly enhanced, with a complete working plant valued at \$150,000.

Trinity is known as "The church of the young people," because "The church school," and the five "C. E. societies" are so largely attended by the young people of the community.

The largest number of people in the history of the church are enjoying the privilege of studying God's Word under an efficient corps of teachers.

The spiritual life of the church has been deepened by the fact that 75 families have erected family altars and 215 members are tithers. Over 15 of our young people have definitely offered themselves for whole-time service to Christ.

A vacation Bible school was held, ministering to 265 pupils of every denomination including a number of Jews.

Evangelistic services are being regularly held at Kilby prison, the jail, the industrial school, the detention camp and wherever the call comes.

FLORIDA

Mulberry—Rev. George Mason has been at work here since the first of October and has already made a fine impression upon the community. He also has charge of a mission work at Pierce, a phosphate town four miles from Mulberry. He lives at Pierce, where the management has supplied him with one of the very best houses in Pierce. The outlook at both of these places is very hopeful. Mulberry expects to begin work on their building in the near future on a beautiful lot which is the gift of Dr. H. K. Murphy, a most desirable location.

Seminole Heights—At a congregational meeting, held November 18th, Rev. J. R. C. Brown, pastor of the Dade City Church, was called to the pastorate of the Seminole Heights Church. He has accepted, Presbytery has dissolved the relation between him and the Dade City Church and he expects to begin his pastoral work at Seminole next Sunday. There is great rejoicing at the prospect of getting Mr. Brown back to Tampa, where he is so well known and where he did such fine work as the first pastor of Hyde Park Church. We congratulate Seminole Heights on securing Brother Brown.

Fort Meade—Efforts are being made to secure the pastoral services of Rev. W. T. Merrill, of Excelsior Springs, Mo. This church has been vacant for some time, as Dr. H. A. Tucker found he could not longer continue to drive the 60 miles between his home and Ft. Meade, so he gave up his work there. If Brother Merrill takes this church, there will remain but one church vacant in the Presbytery, as Inverness and Brooksville have asked Rev. T. I. Dean to supply them.

Sebring—Rev. William Schmitz has been at work here since the first of October. His congregations have steadily increased and a letter from one of the elders to the superintendent says, "He has made good and it is predicted the building will soon be crowded." A thriving Sunday School was recently organized. At a congregational meeting, held December 2d, it was registered as the sense of the meeting that services be continued throughout the entire year. This is good news and shows that the church has taken on new energy and determination.

Daytona Beach—Dr. E. B. Patterson has been engaged as supply and expects to begin his work on the second Sunday in December. The members are looking forward very hopefully to his coming and are preparing to give him a warm welcome. Mrs. Mary E. Dunn has offered her beautiful home on Ocean Front to the pastor and his wife and it is hoped that the ocean breezes and the song of the Atlantic will be the means of soon restoring Mrs. Patterson to perfect health. A corner lot in a most desirable locality has been purchased, the deed for which was delivered this week. As soon as possible, they expect to put up a temporary building for worship.

Key West—This church has taken on new life. Rev. T. Peyton Walton, Superintendent of Home Missions began a meeting the First Sunday in October and Rev. W. J. Garrison, D.D., came later in the week and did the preaching. On the following Sunday, 17 new members were received, and the membership was very much encouraged. Rev. Francisco Boan, who is in charge of the Cuban mission is doing a fine work. Many of the mission were present at the services during the meeting, a part of the services at each meeting having been given to the Cubans and was conducted in Spanish. The American Church has been supporting the mission for some time. This is a great work they are doing, but they need help, and they need a building in which to hold services. It is proposed to erect a building suitable for holding services for both the American Church and the Cuban Mission. If some liberal hearted Christian, to whom God has given the means, would aid in this work, it would be a great blessing.

GEORGIA

The First Church of Columbus has recently elected four additional elders, A. H. Bickerstaff, Paul K. McKinney, C. R. Medley and W. W. Moye, also six new deacons, Walter Drane, J. W. Coppock, LeRoy Lewis, John J. McKay, W. A. Richards and Dr. W. A. Scott.

The plans for the new Sabbath School building are now ready for the contractor. They call for a structure that will furnish every equipment needed for efficient work in Sabbath School and young people's organization, at an estimated cost of approximately \$75,000.

Some months ago the First Church gave a call to Dr. T. M. McConnell which he agreed to accept for a year, but with this building commenced he has about finished the work which he planned to do when he took charge and as he has received an urgent call to supply Westminster Church in Miami, Fla., which he feels that he ought to accept—he has asked this church to release him from his engagement. He expects to leave here and begin his work in Miami about the first of the new year.

LOUISIANA

New Orleans—The First Church celebrated its centennial December 25th-29th. All the other churches, most of them daughters or descendants of the First, took part in the services. Drs. Dunbar H. Ogden, of Mobile, and John W. Caldwell, of Atlanta, sons of the church, and Dr. J. Porter Smith, of Brazil, were the speakers from outside. The history of the church was given in a signally striking pageant, prepared by Mrs. W. P. Nelson, bringing out the more prominent incidents of the church's life, such as the trials of heresy, fire, scourge, storm, and war through which she passed with such great honor to herself and because God was with her. The celebration culminated in a great Thanksgiving service, in which the other churches united. With a century behind her, the splendid old church, under the active leadership of her present pastor, Dr. Geo. H. Cornelson, faces a new century with cheerfulness and hope, encouraged by all the past, and confident in the power which a faithful testimony to the Word of God and its fundamental principles assures.

TENNESSEE

Memphis, Westminster Church—On Sunday, December 2d, the new Westminster church was dedicated with appropriate services. Dr. A. B. Curry preached the dedication sermon. A goodly number of ministers, both Presbyterian and of other denominations were present. The new church is a beautiful building reflecting much credit upon this congregation.

VIRGINIA

East Hanover Presbytery—The constitutional requirements having been met East Hanover Presbytery is hereby called to meet in the Presbyterian Publishing House, in Richmond, on Monday, December 17th, at 11 a. m., to consider the following business:

1. The application of candidates for the ministry to be received under the care of the Presbytery.
2. The organization of a church at Sandston.
3. The request of Rev. H. B. Frazer to be dismissed to another Presbytery.
4. The application of Centralia Church for a loan for their church building.
5. Any other business growing out of these matters.

Wm. S. Campbell, S. C.

Richmond—Formal opening of the new home of Grace-Covenant Presbyterian Church, 1621 Monument Avenue, took place Sunday, December 9th, at 11 o'clock, with services at which Rev. Dr. Charles L. King, delivered the sermon. His subject was "The Church and a Burdened World." At the evening services, Mendelssohn's "Hymn of Praise" will be rendered.

Grace-Covenant Church is the largest Presbyterian congregation in Virginia, and its recently completed plant is valued at \$400,000. The membership of the church is 1,100, and the new auditorium will accommodate that number. The dining-hall of the church will comfortably care for 500 persons.

Constructed in the Gothic style, the new church is one of the most beautiful in the South, and comprises several unusual features. Among these are the automatic heating and ventilating system; the numerous acousticons in various parts of the auditorium to assist deaf persons in following the service, and the remarkably fine windows.

One of the handsomest windows is a memorial to Rev. Dr. J. Calvin Stewart, former pastor; the baptismal font is in memory of Dr. Jere Witherpoon, another former pastor, and was presented by Mrs. Witherpoon; while the organ, said to be one of the finest in this section, was presented by J. Scott Parrish as a memorial to his parents.

WEST VIRGINIA

Dana—A most gracious revival was experienced by the congregation of the Putney Memorial Presbyterian Church. While the meeting only lasted eight days the net results were 21 professions of faith of which 19 were received into the church. The congregation as a whole was greatly strengthened in their faith. The preaching was done by

(Continued on page 12)



Queens College—The Y. W. C. A. is planning to take an active part in the campaign preparatory to the Billy Sunday meetings. Prayer meeting in the college chapel and in the main building will be held on Tuesday night.

Miss Charlotte Jackson, an alumna of Agnes Scott, was the speaker at the Sunday vesper service held in the chapel. Miss Jackson is doing vocational secretary work and her address was very helpful to the students. Every student was urged to find out for what she was best fitted—how she could best use her talents and then to work toward that goal. The Student Friendship Fund was discussed by the Misses McCluer and Watts. This is an international project recently put on by the Student Volunteer organizations all over the world to aid needy students of foreign countries, especially those in famine stricken lands.

Flora Macdonald College—William Rainey Bennett, well-known Redpath lecturer appeared at the college on December 3d, speaking on "Pathways to Power." He greatly pleased a large audience.

On December 10th Dr. Frederick H. Koch, director of the Carolina Playmakers, gave his reading of Dickens' "Christmas Carol." Dr. Koch has given this popular reading at the University of North Carolina on 17 different occasions. An interesting feature of the reading was the singing of Christmas carols by students of the music department.

Miss Margaret Stewart, Y. W. C. A. student secretary spent several days recently at the college giving interesting talks about the place of student associations in the national organization. She had personal interviews with cabinet members giving them helpful suggestions for their work.

Flora Macdonald was represented at the Volunteer conference held at Goldsboro, November 30th-December 2d, by Grace Brown.

Mitchell College—It is indeed gratifying to note the steady growth of a true college spirit among the students. Several weeks ago the various organizations of the college made definite plans for the development of student life, and these plans are now being enthusiastically received by the entire student body.

The members of the Y. W. C. A. will give a special Christmas program on Sunday before the holidays. At 5 o'clock in the afternoon they will present a masque of the First Christmas, and this will portray most effectively the birth of the Christ Child.

The following Monday evening the senior class will serve their annual turkey dinner. The proceeds of this will be added to the students' fund. At the same time the Y. W. C. A. will hold their bazaar. This is the first time that this organization has undertaken having a bazaar, but judging from the manner in which the idea has been accepted by the students, we believe that there will be many attractive and useful articles on sale. The proceeds from the bazaar will go towards the general fund of the association and will be used in such a way as to make this organization a greater factor for good in the college.

King College—This pre-Christmas period marks the busiest time of the entire year for King College. At this time the two literary societies have special celebrations, the intercollegiate debating teams hold their try-outs, and tests are given.

Following is given the official calendar of King College for the balance of the present season:

Friday, December 14th—Athean Literary Society Celebration.

Friday, December 21st to Thursday, January 3d—Christmas Holidays.

Thursday, January 3d—Winter Term Opens.

Monday, March 17th—Spring Term Opens.

Friday, March 28th—Philonthesman Literary Society Celebration.

Saturday, May 24th to Tuesday, May 27th—Commencement exercises; Saturday night, literary society contest in declamation; Sunday morning, baccalaureate sermon; Monday night, literary society contest in oratory; Tuesday morning, annual meeting of Board of Trustees; Tuesday night, graduating exercises, with award of diplomas, honors, etc.

Davidson College—The Ministerial Band has planned a special series of deputations for its members during the holidays. A. M. Martin, chairman has sent out letters to pastors asking that at least one service during the holidays be given over to the candidates for the ministry. In the addresses made to home congregations special emphasis will be laid on the call to the ministry. The members of the band are sent out on request from nearby churches and speak during the church hour and to Christian Endeavor societies and Sunday Schools.

S. D. Gordon nationally known author and lecturer conducted a series of meetings at Davidson during the week of December 2d-8th, speaking both in the church and at the Y. M. C. A. afternoon and night. The addresses were well attended and created a very fine impression. Mr. Gordon left Saturday for Fayetteville to conduct a series of meetings in that city.

Eight initiates, four of whom were alumni and four members of the class of 1924 were received into Gamma chapter of Phi Beta Kappa at a public ceremony held in Shearer Hall on Friday evening. The alumni to receive the distinction were Dr. D. M. Douglass, '05, president Presbyterian College of South Carolina; Dr. A. A. McGeachy, '01, pastor Second Presbyterian Church, Charlotte; N. C. H. E.

Query, '09, editor Gastonia Gazette and Dr. J. W. McConnell, '02, college physician. The Senior class representatives were A. M. Hillhouse, '24, president student body; W. M. Cox, member intercollegiate debating team; J. I. Smith, manager basketball team, D. B. Walthall, president ministerial band. Dr. John Calvin Metcalf, Edgar Allen Poe Professor of English of the University of Virginia delivered the literary address. Dr. J. M. McConnell, professor of history is local president; Dr. E. F. Shewmake, vice-president; Prof. W. W. Wood, secretary.

Hampden-Sidney—On December 21st Hampden-Sidney completes a most successful year. The enrollments for 1922-23 and 1923-24 are the two largest in the history of the college. The total for the former was 217 while the present enrollment reached 202.

Hampden-Sidney has been greatly improved by the addition of the big science building opened in September. The arrangement of lecture rooms and laboratories is very unique, and the equipment of the building is up-to-date and thorough. Hampden-Sidney will soon rank as high scientifically as she does academically.

The Y. M. C. A. at Hampden-Sidney, under the presidency of John H. Reed, Jr., of Richmond, Va., has been most progressive this fall, despite the fact that there has been no one to take the place of Dr. E. G. Gammon, former pastor, who supervised the work. This organization has managed the Sunday and Wednesday evening services, assisted in the management of the Sunday morning services, in the absence of a pastor in the pulpit, organized and continued the functioning of the students' Sunday School classes, furnished two social entertainments to the student body, aided in bringing a lyceum course of chautauqua to the hill, and a number of other things.

Hampden-Sidney plans active work this year in dramatic work. At present a play is being planned which will be given during the second term.

This year a club, known as the Brotherhood Club, was formed at Hampden-Sidney. Membership requirements are only that two brothers of contemporaries in college. This year there are 14 pairs of brothers at Hampden-Sidney.

In the first debate of the season, Hampden-Sidney defeated Randolph-Macon by a 3 to 0 decision of the judges. The subject was: Resolved, that there should be a uniform divorce law in the United States.

Football letters were presented to 12 men and manager this season. The season was not successful from a standpoint of victories, but was successful from other standpoints in the eyes of Coach Bernier who has resumed coaching activities after six years' work in other institutions.

Union Theological Seminary—On Sunday, November 18th, Prof. Walter L. Lingle, D.D., preached at the LaFayette Presbyterian Church, Norfolk, and baptized the infant child of the pastor, Rev. Harold W. Shields.

The Presbyterians of Richmond have joined with the Methodist and Christian Churches of the city in holding a Standard Training School for Sunday School workers, beginning Sunday, November 18th. One of the most popular courses was "The Life and Letters of Paul," conducted by Prof. E. C. Caldwell, D.D. So many more persons enrolled for this course than could be accommodated in a single class that Dr. Caldwell called to his assistance Rev. E. A. Woods, Hoge Fellow for this session, whose overflow class is almost as large as the principal class. They are using as a text book the pamphlet, fresh from the press this week, "The Life and Letters of Paul," Twelve Studies in Outline, by Mr. Caldwell.

Prof. Edward Mack, D.D., has been making many of his friends happy this week by presenting them autographed copies of his new book, "The Preacher's Old Testament." This book will find many enthusiastic readers for the sheer beauty of its English, for this professor and master of Hebrew has shown that he is also a master of his mother tongue.

Rev. S. H. Chester, of the Foreign Mission office, is on the campus visiting the missionary families at Mission Court, and holding conferences with candidates for the Foreign Mission field in the student body.

Rev. H. W. Myers, one of our missionaries at Kobe, Japan, visited the Union Seminary last week. Since leaving he has written:

"My little visit to Union Seminary has given me more pleasure than I can tell you. It is surely a good omen for the future growth and prosperity of our Church that so many men of piety and ability are gathered together at Union Seminary teaching and studying God's word. I have never felt inclined to 'tremble for the ark of God,' but my visit to Richmond gives me a feeling of even greater confidence in the future of our Church."

WOMAN'S AUXILIARY

(Continued from page 6)

came away feeling that they were leaving friends behind which goes to prove how "Blest is the tie that binds." Mrs. W. K. Armstrong was again chosen as our president. Appalachia, the "baby," Synod, is growing and thriving and those of us who are privileged to be a part of it are proud to think of it as—

Appalachia the five in one,
Finest Synod under the sun.

J. D. R.

News of the Week

President Coolidge received and took under consideration an invitation extended by the city of Augusta, Ga., to spend his winter vacation there should he find that he is able to leave the capital. The invitation was presented to the President by a delegation of Augusta citizens.

The whole central portion of Japan, including Kobe, Osaka and other large cities, was shaken by an earthquake December 5th, according to a Tokio dispatch to the Nippa Jiji, Japanese language newspaper. On the island of Shikoku, one of the principal ones of the empire, clocks were stopped. In the coastal regions bordering Setonaika, on the island sea, the inhabitants were panic stricken, vacating their homes and abandoning their belonging in an effort to find safety.

At a meeting in Gastonia, N. C., which fairly sparkled with brilliance and pep, the local civilian club endorsed, adopted and signed, individually, resolutions of good citizenship, binding every member to vote in every election and to serve on the jury when called, so far as he was physically able.

Five Mexican states are in open rebellion against President Obregon and Gen. P. Elias Calles, Obregon's candidate for the presidency. The military in the state of Vera Cruz, San Luis Potosi, Chihuahua, Michikoan and Tamaulipas are said to have repudiated the federal government, ousted all the federal office holders, and substituted their own men.

A dash by air for the North Pole will be launched by the Navy department during the coming summer. Secretary Denby announced that President Coolidge had given his specific approval to the project as "of great practical value." The route, date, and method of procedure for the trip, however, are still to be decided.

That "Southward the Star of Empire Takes Its Way," and that the South's biggest problem is to increase its white population and exploit its natural resources and industrial resources and advantages to the world, was the message brought to the more than 200 Charlotte and out-of-town business men and manufacturers by Theodore Price, editor of Commerce and Finance and one of the country's most prominent business men.

An abstract of the annual report of David H. Blair, commissioner of internal revenue, was made public, and it shows that the total internal revenue receipts for North Carolina for the year ending June 30, 1923, were \$140,347,366.18. Other states exceeding her are New York, Pennsylvania, Illinois, Michigan and Ohio. She exceeds Massachusetts by about a million dollars.

Tobacco manufactures gives North Carolina her high position. She pays more than twice as much as any other state on that manufactured product, her total being \$118,370,326.84.

Without condoning the offense, President Coolidge remitted the 60-day jail sentence imposed on Charles L. Craig, comptroller of New York City, by Federal Judge Mayer, for contempt of court.

A complete reorganization of the central board of appeals of the veterans' bureau in order to expedite the hearing and adjudication of claims was announced by Director Hines as one of the first steps in a general readjustment of bureau activities. Another change announced in the organization was the creation of a finance service, with separate divisions of disbursing and accounting.

Deeds were delivered to representatives of the Joseph Bancroft & Sons Company, of Wilmington, Del., by property owners at Old Fort, December 1st, whereby the Bancroft Company comes into ownership of more than 500 acres of land adjacent to the town of Old Fort, N. C.

More than \$78,000 in cash was paid for the property, which is to be used as a site for a tremendous bleaching industry that will represent a total outlay of more than \$30,000,000, provide employment for 2,000 persons, and provide a plant that will take care of the output of 40 to 50 Southern cotton mills.

Bishop James Atkins, for more than a quarter of a century a leading figure in the Methodist Episcopal Church, South, died last week in Little Rock, Ark.

CHILDREN

BROTHER MOST READY FOR SCHOOL

Dear Standard:

I am a little girl eight years old. I go to school at Rex. I am in the third grade. My teacher is Miss Annie Bul-lard. I go to Sunday School every Sunday. I have one sister and one brother. My little brother will start to school next year. This is my first letter, so I will stop.

Your little friend,
Bertha Crenshaw.

Rex, N. C.

PASSING IT ON

Dear Standard:

I am a little girl 11 years old, and am in the sixth grade at school. I go to the First Presbyterian Church. Dr. Chas. F. Myers is our pastor. I am a third-year Junior now. We have not been taking your paper but about a month. I like to read the stories very much. I like the Children's page and the jokes the best. After we read the paper you send, we give it to another family here in Greensboro. Please publish my letter as I want to surprise my mother and father.

Your friend,
Ruth Barton.

Greensboro, N. C.

TAKING AFTER MOTHER

Dear Standard:

I am a little boy six years old. I go to Sunday School at Bethany. My teacher is Mrs. Dixon. My school teacher's name is Miss Ethel Russell. I am in the higher primer class. We like our teacher fine. I bring in coal and kindling for mother. You printed a letter of mother's when she was seven years old and I hope Mr. Waste Basket won't get my letter, as I want to surprise my Grandmother Murray.

Your little friend,
Billy Cooper.

Graham, N. C.

THREE KITTENS

Dear Standard:

I am a little girl nine years old. I go to school. I am in the fourth grade. My teacher is Miss Moore. I like her fine. I have a dog; her name is Precious. My cousin has three little kittens. Their names are Tot, Snowball, and Frisky. I have a little brother and a little sister; their names are Virginia and Franklin. I am closing now. I am hoping my letter will not reach the waste paper basket.

Your little friend,
Mary Jenkins.

Shelby, N. C.

A ROUND DOZEN

Dear Standard:

I am a little girl 11 years old. I enjoy reading the letters of your paper fine. I go to Sunday School every Sunday I can. My teacher is Mrs. R. L. Underwood. I like her fine. I live with my aunt and uncle. I go to school here. I am in the sixth grade at school. My teacher is Miss Ruth Dry. I like her fine also. I have 12 pet rabbits. I take music. I like it fine. My teacher is Miss Laura Gillion. I will close for this time as I want to surprise my uncle.

Your unknown friend,
Margaret Gip McKinley.

Concord, N. C.

THE CANARY OF THE ARGONNE

"Chirp, chirp, chirp," said the little brown bird. "Good morning."

"Tweet, tweet, tweet. Good morning," said the little yellow bird. "Aren't you a stranger in this forest?"

"Yes," answered the little brown bird. "I am on my way south. This is my first trip. I was hatched from an egg only last summer and do not know very much about the world. Do you live in this forest?"

"I have spent all my life in this forest, but it was not the home of my ancestors. They were canary birds and came from the Hartz Mountains. My father and mother were in the Great War and escaped to this forest, where they built a nest and my mother hatched me from an egg. This is the Argonne Forest, you know," answered the little yellow bird.

"You do talk about so many things of which I have never heard. Tell me, what is war?" asked the little brown bird.

"War? War is something which there are no words awful enough to describe. It is all the terrible things of which you have ever heard or seen all mixed up together. Men forget that they are men and fight more fiercely than animals. Men have guns and bayonets and gas. It was because of the gas that my father and mother were brought to the war," said the little yellow bird very sadly and pensively.

"What is gas? I know nothing about such a thing. Is it awful?" chirped the little brown bird excitedly.

"Oh yes, it is very awful. There are many kinds. Some kinds kill people quickly and other kinds make them so sick that they suffer for years before they die. My mother told me how awful it was," said the little bird. "Canary birds (you remember that my parents were canary birds) feel the effects of gas more quickly than men do and as soon as they feel the gas they make a noise. Then the men put on their gas masks, but the poor little canary birds did not have any gas masks.

"On Armistice Day many of the canaries were let out of their cages. That is how my father and mother escaped. People were so happy when the armistice was signed that they did everything they could to express their joy and good-will, good-will, joy and good-will," sang little canary.

"What is the armistice and what is good-will? You see I know nothing at all of any of the things you are talking about," said little brown bird.

And this is the way canary bird answered: "Some of the men who were managing the war thought that it was time to stop fighting and they wrote on a paper that there should be peace and good-will on earth. Since then men have not been firing guns, but I do not think that there is much peace or good-will on earth. There seems to be a great deal of trouble about boundaries."

"Dear me, what are they? Boundaries? Boundaries? What are boundaries?" chirped the little brown bird.

"Boundaries," said the little canary are imaginary lines laid on the earth. The people who live on one side of the line say to the people who live on the other side of the line, 'You understand of course that this is a line which no one can see. You can't come here and you can't have anything of mine on this side of the line unless you pay duty!'"

"What is duty?"

"Well, suppose that there was a nice

worm for your children on the other side of the line. If you wanted that worm you would have to pay duty to take it over the imaginary line. But, in war time you could not take the worm, even if you were willing to pay. Your children would have to starve."

"If I was a man could I go where I wanted to and get my food if I worked hard and was honest and paid for it?" exclaimed the little brown bird.

"Oh, no. Men do very strange things. Some have all the food and some have all the coal and iron and oil. Things are not divided up evenly."

"Oh, dear me, you do make me wonder if man's world is a good place to live in. You tell me so many things which I cannot understand at all," sighed the little brown bird.

"Yes," answered the little canary. "The world is a good place to live in. Can't you see how beautiful it is to look at? It would be all right if men were not so selfish. This is going to be a busy day for me; I cannot talk to you any more. This is Armistice Day and on that day, you know, I always spend all my time looking for my mother. Every year I hope that she will come back to the forest on Armistice Day, because she told me that she had such a happy time here on the day that the armistice was signed and there was peace and good-will in the air. I hope she will come again to look for the good-will. Oh, that reminds me that you asked me what good-will is. It is the feeling of kindness and love which one man has for another. It is what makes the world a nice place to live in. My mother said that the world was full of good-will on the first Armistice Day and that it ought to be full of it all the time and that it could be if men were not so selfish. But, as I said, I must look for my pretty canary bird mother. I expect, too, that you want to start on your journey south. I hope that I have not made you unhappy. Look for good-will in the world and I think that you will find it. My mother used to sing, 'Tweet, tweet, good-will, good-will.' I am going to fly away to look for her. Good bye." — Margaret Loring Thomas, in N. Y. Advocate.

MARY'S WILL AND MARJORY'S WAY

"I will have it! Give it to me, Bob you bad boy!" screamed Mary, snatching at the doll which Bob held teasingly out of reach. "I'll tell mother how you bother us!"

"Will you have it now or wait till you can get it?" inquired Bob, making a long arm and seating Miss Genevieve Eleanora safely on top of the wardrobe.

"I'll have it now! You've got to give it to me!" Mary made another snatch at his arm, but Bob was gone, and only the echo of his laugh reached them. Mary turned to Marjory, who was gazing at their darling, so utterly out of reach. Genevieve smiled down at them both as much as to say: "I am quite happy and comfortable here. Don't worry about me."

"Never mind," said Marjory soothingly, as Mary bust into tears of rage. "I guess Bob will take her down after a while. Let's not care."

"But I do care! You came to spend the day with me, and Bob spoils our fun this way! L'll just pay him back!"

"Oh, no, Mary. What good would that do? Let's make it come into the play: I know! We'll play Genevieve was the Fair Lady with the Golden Locks, and she is enchanted and has to stay up in that tower till a prince comes to rescue

her from the wicked fairy who put her there."

"That's Bob! He'll play with us without knowing it," laughed Mary. "Well, how shall we work it to get her down?"

"Why, we have to go about it very carefully or the fairy will enchant her more still. At any rate, the walls of her tower are made of glass, and we can see that she is safe and as beautiful as ever. He might have put her inside and locked the door, and then we couldn't even see her lovely face smiling at us as sweet as ever."

"We might put up a ladder and scale the wall of the tower," said Mary, warming to the spirit of the game. "I wonder if we could bring the stepladder up here."

"No. Let's make a rope ladder and fling it up to her," proposed Marjory. Mary liked this plan. She found some cord, and with a good deal of trouble they contrived to make a doll's rope ladder which they flung up to Genevieve. After several trials, it caught on her stiffly outstretched hand and hung there.

"Oh, I believe we really could get her that way!" cried Marjory joyfully. "You pull very carefully, Mary, and I'll hold my frock to catch her. See, she's holding on!"

The plan succeeded. Mary pulled the ladder. Genevieve moved, tipped, and finally tumbled heels over head down into Marjory's wide-spread skirt, landing safely, though somewhat rumped.

And when Bob remembered what he had done and ran up to rescue the Lady with the Golden Locks, he beheld a tea party, at which Genevieve sat in state none the worse for her imprisonment in the high tower. He contributed a handful of candy to the refreshment by way of making up and ran whistling away, leaving two happy little girls behind him.

"Your way was the best," owned Mary. "It was lots nicer than quarelling with Fob."

"Quarelling doesn't do any good, and it spoils the fun," said Marjory wisely.— J. L. Glover, in Exchange.

LITTLE THANKSGIVING

"Little Thanksgiving sir," she said, Tossing her bright, her golden head, A wondrous light in her eyes of blue, And cheeks just touched with the rose's hue.

"I never heard of a name like this, Explain yourself, my little miss." I said, half puzzled, in reply: "Little Thanksgiving! pray tell why."

And now, as skies with color flush, Thus suddenly, the sweetest blush, Across her face as answer came, "Oh, sir, that's not my truly name.

"But mamma, dear—the dearest friend The Lord to any child can send— Says often in a laughing way, That I am her Thanksgiving Day.

"My real name, good sir, is May, But other half of it is Day. But mamma's funny name for me Is 'cause I take things thankfully.

"I thank the Lord for morning light, For sleep and rest in darksome night, For playthings, dolls, and loving friends, And all that our dear Father sends.

"And if the sun in clouds should set, I do not sit me down to fret, And 'this leads mother dear to say, That I am her Thanksgiving Day."

—Ex.

Country Boy—"Naw, I ain't sellin' this big trout, mister. Yer ain't got money enough to buy it."

City Angler—"Well, at least, let me measure him, so I can truthfully say how big the trout was that got away from me."—Boston Transcript.

SOME SUNDAYS IN EUROPE

(Continued from page 5)

our outgoing trip on the "IHomeric," and that last Sunday afternoon in Westminster Abbey, and printed in full in the leaflet handed out after the service. It is in our own "Psalms and Hymns."

New every morning is the love
Our wakening and uprising prove;
Through sleep and darkness safely brought,
Restored to life and power and thought.

New mercies, each returning day,
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of Heaven.

If in our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

The trivial round, the common task,
Will furnish all we need to ask,
Room to deny ourselves, a road
To bring us daily nearer God.

Only, O Lord, in Thy dear love
Fit us for perfect rest above;
And help us, this and every day,
To live more nearly as we pray. Amen.

Washington, D. C.

NEW SECRETARY OF MEN'S WORK SOUTHERN PRESBYTERIAN CHURCH

Rev. J. E. Purcell, pastor of St. Andrew's Presbyterian Church, Wilmington, N. C., has been elected Secretary of Men's Work of the Southern Church by the General Assembly's Committee on Men's Work. Mr. Purcell has accepted the call and will take up his new duties about January 1st. He will move to Chattanooga and establish his office there both because the Presbyterian Progressive Program heads up in Chattanooga and because the Chairman of the Men's Work Committee lives there. Besides this, Chattanooga is very nearly the center of the Southern Presbyterian Church.

Mr. Purcell has done a splendid work among the men of the churches he has been associated with. He has the record of having taken more of the men of his congregations to the various Laymen's Conventions than any minister in the Assembly. He has in many ways been

ideally fitted to take up this pioneer work of establishing the men's organizations in churches, Presbyteries, and Synods, and the Permanent Committee on Men's Work feels most happy in securing him as their first secretary.

Mr. Purcell has no children, but his wife will accompany him to Chattanooga and will be most cordially welcomed by the Presbyterians there. Until January 1st all that desire information as to men's work will continue to write to the Chairman of this Committee, Dr. J. P. McCallie, McCallie School, Chattanooga, Tenn. There are only three or four leaflets available on men's work at present, but a literature to help men's organizations will rapidly be developed.

THE SEMINARY QUESTION BEFORE THE SYNOD OF MISSISSIPPI

The question of the relation of the Synod of Mississippi to a theological seminary was one of absorbing interest.

Since the suspension of the Divinity School in connection with Southwestern Presbyterian University, at Clarksville, Tenn., the Synod of Mississippi has had no official connection with any theological seminary.

Propositions for a number of years have been made from Kentucky Seminary, Louisville, Ky.; Columbia Seminary, Columbia, S. C., and Union Seminary, Richmond, Va., to the Synod to elect representatives on their respective boards of trustees.

At the meeting of the Synod held in Meridian a year ago the Synod appointed an ad interim committee to investigate and make report on this question.

This committee of five held a meeting in Leland in the early spring at which representatives from the three seminaries were present, and presented to the committee their propositions.

This committee made no public announcement of their findings before the convening of Synod.

There was intense interest in the Synod, and some surprise, when the ad interim committee made recommendation that Kentucky Seminary, at Louisville, be adopted as the seminary of the Synod of Mississippi.

At the session of the Synod held in the new Central Presbyterian Church, Wednesday evening, Rev. R. A. Bolling, representing those who favored Kentucky Seminary, urged that the Synod come to a vote, inasmuch as the question had been before the Synod for five years.

The Synod appointed the second order of the day for Thursday as the hour on which this question should be considered and determined.

On Thursday morning the Synod met in the First Presbyterian Church, and Rev. Chas. R. Hemphill, D.D., spoke in behalf of Kentucky Seminary, Rev. W. W.

Moore, D.D., spoke in behalf of Union Seminary, and Rev. John M. Wells, D.D., spoke in behalf of Columbia Seminary. The Synod then took recess for lunch.

Immediately on its convening after lunch all the members of Synod were present, eager to see what the issue would be.

To the surprise of many, the ad interim committee and the friends of Kentucky Seminary declined to make a motion to adopt their own report. By vote of 67 to 32 the matter was indefinitely postponed.

The sentiment of the Synod was manifestly in favor of having a Southern seminary under the complete control of the Southern Church.

It was brought to the attention of Synod that there was a possibility of the removal of Columbia Seminary to Atlanta, or of combining it with Union Seminary, of Richmond.

The speeches of Drs. Chas. R. Hemphill, W. W. Moore and John M. Wells were of high order and fine spirit.

The debates were free from bitterness, and the spirit of Synod was, throughout, one of Christian fellowship.

CHURCH NEWS

(Continued from page 9)

Rev. Fred W. Christie, of Gilbert, W. Va., and his strong spiritual messages will remain long in the hearts of the people.

Rev. C. Randall Garrison, Pastor.

Bluefield — On November 25th, the Westminster Church of Bluefield was organized, and elders, deacons and trustees were elected. Rev. Warner H. DuBose, who has been serving as co-pastor of the First Church was called to be pastor.

Plans for the church proper will be prepared this winter and the campaign for church funds will be started in early spring so that actual construction of the building can be started in early summer and completed before next winter, it is said. The congregation plans the church proper will cost in the neighborhood of sixty or seventy thousand dollars. Including the cost of the Sunday School building. Westminster church when completed will have cost about \$150,000.

DISTRICT OF COLUMBIA

Washington, Central—Sunday morning, December 2d, the communion service was held. Three persons were received on profession, two of them being young boys from the Sunday School. Others were received by letter. At night a large congregation heard an instructive address on Japan from Rev. Dr. H. W. Myers. A. H.

BOOKS FOR IMMEDIATE USE

"THE WHITE FIELDS OF JAPAN" By Lois Johnson Erickson

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"OUR RATIONAL FAITH" By Richard D. Dodge

The Prize Book for 1923

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"Our Rational Faith," by the Rev. Richard D. Dodge, is a book born in due time and is well named. The author writes with sympathetic regard for the modern man who is in intellectual fog and is honestly searching for the truth. He knows what he believes and expresses his convictions in a clear and forceful style. As a modern apologetic it should have a wide reading.—J. Layton Mauze.

From the Christian Observer

"This volume by the pastor of the First Presbyterian Church, of Logan, W. Va., was awarded the distinction of being the 'Honor Book' published by our Presbyterian Committee of Publication, at Richmond, Va., during the year 1923. The purpose of the volume is to present those doctrines of the Christian religion which have found general acceptance with the Christian Church of all ages in such a manner as to appeal to the reason of the many thousands of earnest, thinking men and women, young and old, who are in search of the truth. The author's purpose is constructive and conciliatory, rather than destructive and controversial."

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Marriages and Deaths

MARRIED

Blaine-Blake—At the Putney Memorial Presbyterian Church, Dana, W. Va., November 15, 1923, by Rev. C. Randall Garrison, Mr. Marye Ruffner Blaine and Miss Helen Louise Blake, of Charleston and Dana, W. Va.

Buckley-Douglass—At the Presbyterian Manse, Malden, W. Va., November 17, 1923, by Rev. C. Randall Garrison, Mr. Alvin F. Buckley and Miss Elizabeth M. Douglass, of Kanawha City and Quincy, W. Va.

Cothran-Riley—In Greenville, S. C., December 4, 1923, by Rev. E. P. Davis, Mr. Clarke P. Cothran and Miss Elizabeth G. Riley, both of Greenville.

DIED

W. G. JOHNSTON

Whereas, God in His providence has called home one of our beloved deacons, W. G. Johnston, we, the deacons of Pineville Presbyterian Church, do hereby resolve:

1st. That the church has lost the services of one of its most faithful deacons, whose loss from our Board of Deacons will be greatly felt.

2d. That we extend to the bereaved family our deepest sympathy, with the assurance that we share in their loss, but we are comforted by believing that he has passed to his reward and was prepared to meet his Saviour.

3d. That a copy of these resolutions be given to the family, that the pastor read them from the pulpit and a copy be sent to the Presbyterian Standard.

J. R. Cunningham.
W. M. Morrow.
J. A. Culp.
R. G. Starnes.

Deacons Pineville Presbyterian Church.

W. M. ADAMS

Death comes to man in myriad forms; it is a conqueror of time, the herald of eternity. Death is the one monarch whom revolutions cannot conquer, the one ruler whose kingdom ever widens.

Day by day we are brought to realize the certainty of death, yet when death visits our own immediate family we are never prepared to accept it, and it is but nature which influences us to cry aloud in our bereavement. Again when that mysterious foe takes away the loved one, our hearts go out in sympathy and all tenderness.

Whereas, the Board of Deacons of Westminster Presbyterian Church have been called upon to mourn the death of one of our members, Brother W. M. Adams.

Therefore be it Resolved: That this Board extend its sincere sympathy to the wife of our departed brother, and remind her that "God works in a mysterious way, His wonders to perform," and though the heart may ache for him whose earthly pilgrimage is o'er, there is that consoling truth that some day, some time, beyond the shadow of this vale, there will be a happy reunion—no more tears, no more heartaches—but a happiness that has no ending.

R. N. Carrier, Ch'm.
E. L. Clarke.

MRS. FLORA E. PATRICK

The members of the Woman's Auxiliary of the First Presbyterian Church, Kinston, N. C., take this means of expressing their sincere regret over the loss by death of one of their oldest and most respected members, Mrs. Flora E. Patrick, who died in Lumberton, N. C., November 16th.

Mrs. Patrick was 88 years of age. She had been in failing health for many months, but so long as her health would permit, was a faithful attendant upon the appointed services of her church.

We thank God for the influence of her life of faith, of devotion to duty, and of high Christian ideals. It is lives like hers that inspire us to strive to gain the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Mrs. O. T. Boney,
Mrs. Kleber Denmark,
Mrs. J. H. Parham,
Committee.

DR. TYLER A. CAMPBELL

Tyler Alexander Campbell was born at Aberdeen, N. C., September 17, 1893, and died at his home, in the same town, March 31, 1923. He was the son of Alexander C. Campbell, deceased, and Mrs. Flora McLean Capps. He is survived by one half-sister, Margaret Capps; two half-brothers, John Capps and McLean Capps, and his mother, Mrs. Capps, of Winston-Salem.

He joined the Presbyterian Church at 12 years of age, and grew up to young manhood in the town of Aberdeen, N. C. He prepared himself to practice dentistry, and was successfully engaged in his profession in the town of Aberdeen at the time of his death.

Dr. Campbell served in the army during the war as first lieutenant. His death brought sorrow to the entire community. He was a devoted and faithful Christian and a member of the Presbyterian Church. Most of Dr. Campbell's life was spent in Aberdeen, N. C., where his uniform courtesy and gentility of deportment, his kindness of heart, purity and nobility of character had won the high regard and love of the entire community.

MRS. W. C. CONNELL

Mrs. W. C. Connell died at her home, two miles out from Hendersonville, N. C., at 8:45 a. m. November 23, 1923, after an illness of nine days with pneumonia, which developed into an acute attack of brights disease. Mrs. Connell was 85 years, four months and two days of age. She was born near Balfore, Scotland, July 21, 1838, and came to America at the age of 31 to meet her intended husband who had preceded her a number of years. After their marriage, which took place at Greenville, S. C., they settled on a farm in Transylvania County, near Brevard, and had born to them five sons: George, John, Robert, Graham, and James, four of whom are living; George and Graham, of Hendersonville, N. C.; Robert, of Pittsboro, N. C., and James, of Spencer, N. C., who were all with their mother during her last illness and at the bedside at her death. Mr. Connell died March 22, 1918, at the age of 84 years.

Mrs. Connell was a devoted Christian woman, having always taken an active part in church and Sunday School work. She had been a devoted member of the Presbyterian Church since childhood. She was a devoted mother and her sons were very much devoted to her.

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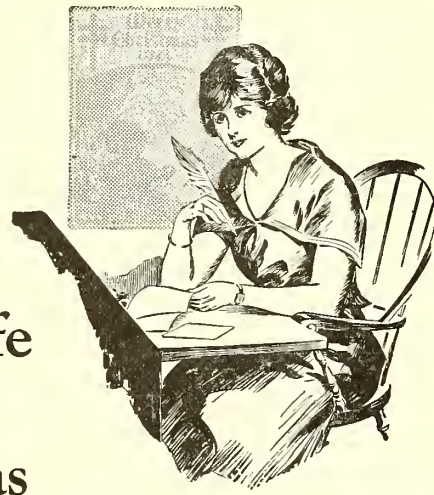
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Story and Incident

THE DRUMMER BOY'S STURDINESS

(The following story, said to be a true one, is taken from the Industrial School Journal, of Lancaster, Ohio. It shows how faithful Charlie Coulson, a drummer boy in the War Between the States, remained to his vows, and how bravely he stood a terrific wound and painful operation, but finally made the supreme sacrifice. It is an engaging human interest story.)

* * *

Two or three times in my life God in His mercy touched my heart, and twice before my conversion I was under deep conviction.

During the American war, I was a surgeon in the United States Army; and after the battle of Gettysburg, there were many hundred wounded soldiers in my hospital, amongst whom were 28 who had been wounded so severely that they required my services at once, some whose legs had to be amputated; some, their arms; and others, both their arm and leg. One of the latter was a boy who had been but three months in the service; and being too young for a soldier, had enlisted as a drummer. When my assistant surgeon and one of my stewards wished to administer chloroform previous to the amputation, he turned his head aside and positively refused to receive it. When the steward told him that it was the doctor's orders, he said, "Send the doctor to me." When I came to his bedside, I said, "Young man, why do you refuse chloroform? When I found you on the battlefield, you were so far gone that I thought it hardly worth while to pick you up; but when you opened those big blue eyes, I thought you had a mother somewhere who might at that moment be thinking of her boy. I did not want you to die on the field, so I ordered you to be brought here; but you have now lost so much blood that you are too weak to endure an operation without chloroform, therefore you had better let me give you some." He laid his hand on mine, looking me in the face, said, "Doctor, one Sunday afternoon, in the Sabbath School, when I was nine and a half years old, I gave my heart to Christ. I learned to trust Him then; I have been trusting Him ever since, and I can trust Him now; He is my strength and my stimulant; He will support me while you amputate my arm and leg."

I then asked him if he would allow me to give him a little brandy, but this he also refused. The look that he gave me I shall never forget. At that time I hated Jesus, but I respected that boy's loyalty to his Saviour and when I saw how he loved and trusted Him to the last, there was something that touched my heart, and I did for that boy what I had never done for any other soldier, I asked him if he wished to see his chaplain. "Oh, yes, Sir!" was the answer. When Chaplain R—came, he at once knew the boy from having often met him at the tent prayer meeting; and taking his hand said "Well Charlie, I am sorry to see you in this sad condition." "Oh I am all right, sir," he answered. "The doctor offered me chloroform, but I declined it; then he wished to give me brandy, which I also declined; and now, if my Saviour calls me I can go to him in my right mind." "You may not die Charlie," said the chaplain; "but if the Lord should call you away is

there anything I can do for you after you are gone?" "Chaplain, please put your hand under my pillow and take my little Bible. In it you will find my mother's address; please send it to her and write a letter, and tell her that since the day I left home I have never let a day pass without reading a portion of God's word, and daily praying that God would bless my dear, dear mother, no matter whether on the march, on the battlefield, or in the hospital." "Is there anything else that I can do for you, my lad?" asked the chaplain. "Yes, please write a letter to the superintendent of the Sands Street Sunday School, Brooklyn, N. Y., and tell him that the kind words, many prayers, and good advice he gave me I have never forgotten; they have followed me through all the dangers of battle, and now, in my dying hour, I ask my dear Saviour to bless my dear old superintendent; that is all."

Turning toward me, he said, "Now doctor, I am ready; and I promise you that I will not even groan while you take off my arm and leg, if you will not offer me chloroform." I promised, but I had not the courage to take the knife in my hand to perform the operation without first going into the next room and taking a little stimulant to nerve myself to perform my duty. While cutting through the flesh, Charlie Coulson, never groaned but when I took the saw to separate the bone, the lad took the corner of his pillow in his mouth, and all that I could hear him utter was, "Oh Jesus, blessed Jesus, stand by me now." He kept his promise, and never groaned.

That night I could not sleep, for whichever way I turned I saw those soft blue eyes, and when I closed mine, the words "Blessed Jesus, stand by me now!" kept ringing in my ears. Between 12 and one o'clock I left my bed and visited the hospital, a thing I had never done before unless specially called; but such was my desire to see that boy. Upon my arrival there, I was informed by the night steward that 16 of the hopeless cases had died and been carried to the dead-house. "How is Charlie Coulson? Is he among the dead? I asked." "No, sir," answered the steward; "he is sleeping as a babe."

When I came up to the bed where he lay one of the nurses informed me that about nine o'clock two members of the Y. M. C. A. came through the hospital to read and sing a hymn. They were accompanied by Chaplain R—who knelt by Charlie Coulson's bed and offered up a fervent and soul-stirring prayer, after which they sang, while still upon their knees, the sweetest of all hymns, "Jesus lover of my soul," in which Charlie joined. I did not understand how that boy, who had undergone such excruciating pain, could sing.

Five days after I had amputated that dear boy's arm and leg he sent for me, and it was from him on that day I heard the first Gospel sermon.

"Doctor," he said, "my time has come; I do not expect to see another sunrise; but thank God, I am ready to go, and before I die I desire to thank you with all my heart for your kindness to me. Doctor, you are a Jew, you do not believe in Jesus; will you please stand here and see me die trusting my Saviour to the last moment of my life? I tried to stay, but I could not, for I had not the courage to stand by and see a Christian boy die rejoicing in the love of that Jesus whom I had been taught to hate, so I hurriedly left the room."

About 20 minutes later, a steward, who found me sitting in my private office covering my face with my hand, said, "Doctor, Charlie Coulson

wishes to see you." "I have just seen him," I answered, "And can't see him again." "But Doctor, he says he must see you once more before he dies." I made up my mind to see him, say an endearing word and let him die but I was determined that no word of his should influence me in the least so far as his Jesus was concerned.

When I entered the hospital, I saw he was sinking fast, so I sat down by his bed. Asking me to take his hand, he said, "Doctor, I love you because you are a Jew, the best friend I have found in this world was a Jew." I asked him who that was. He answered, "Jesus Christ, to whom I want to introduce you before I die; and will you promise me doctor, that what I am about to say you will never forget?" I promised; and he said, "five days ago, while you amputated my arm and leg, I prayed to the Lord Jesus Christ to convert your soul." Those words went deep into my heart. I could not understand how, when I was causing him the most intense pain, he could forget all about himself, and think of nothing but his Saviour and my unconverted soul. All I could say to him was, "Well my dear boy, you will soon be all right." With these words I left him, and 12 minutes later he fell asleep, "safe in the arms of Jesus."

Hundreds of soldiers died in my hospital during the war, but I only

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Your doctor advises internal cleanliness

HE will tell you that the first results of constipation—headache, sleepless nights, biliousness, backache, etc.—warn that the body is flooded with intestinal poisons. In time, these poisons may cause the breakdown of health and lead to serious disease. In constipation, say intestinal specialists, lies the primary cause of more than three-quarters of all illness including the gravest diseases of life.

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Laxatives Aggravate Constipation

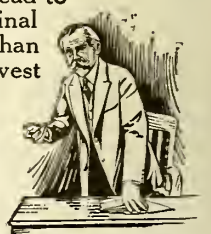
Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

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followed one to the grave, and that one was Charlie Coulson, the drummer boy and I rode three miles to see him buried. I had him dressed in a new uniform, and placed in an officers coffin, with a United States flag over it.

That dear boy's dying words made a deep impression upon me. I was rich at that time, so far as money is concerned, but I would have given every penny I possessed if I could have felt toward Christ as Charlie did; but that feeling cannot be bought with money.

Alas! I soon forgot all about my Christian soldier's little sermon, but I could not forget the boy himself. I now know that at that time I was under deep conviction of sin, but, but I fought against Christ with all the hatred of an orthodox Jew for nearly ten years, until, finally, the dear boy's prayer was answered, and God converted my soul.

About 18 months after my conversion I attended a prayer meeting one evening in the city of Brooklyn. It was one of these meetings when Christians testify to the loving kindness of their Saviour. After several of them had spoken, an elderly lady arose and said: "Dear friends, this may be the last time that it is my privilege to testify for Christ. My family physician told me yesterday that my right lung is very nearly gone, and my left lung is very much affected; so, at the best, I have but a short time to be with you; but I belong to Jesus, and I have a boy with Jesus in heaven. He was a soldier in the war. He was wounded at the battle of Gettysburg, and fell into the hands of a Jewish doctor, who amputated his arm and leg, but he died five days after the operation. The chaplain of the regiment wrote me a letter and sent me my boy's Bible. In that letter I was informed that my Charlie, in his dying hour, sent for that Jewish doctor, and said to him, "Doctor, before I die, I wish to tell you that five days ago, while you amputated my arm and leg, I prayed that the Lord Jesus Christ would convert your soul."

When I heard this lady's testimony, I could sit still no longer. I left my seat, crossed the room, and taking her hand, said, "God bless you, my dear sister! your boy's prayer has been heard and answered. I am the Jewish doctor for whom your Charlie prayed, and his Saviour is my Saviour."—The Uplift.

Fifty thousand tons of new steel rail, enough to lay 327 miles of track, have just been purchased by the Southern Railway System for delivery

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NO. 14	NO. 22	NO. 38				NO. 41	NO. 21	NO. 15
7:00 pm	7:30 am	9:00 am	0	Lv. Aberdeen	45	6:50 pm	3:50 pm	8:30 am
f 7:19 pm	8:15 am	f 9:16 am	5	Ashley Heights	40	f 6:35 pm	f 3:20 pm	f 8:12 am
s 7:28 pm	8:36 am	s 9:26 am	9	Sanitorium	36	f 6:26 pm	s 3:05 pm	f 8:02 am
f 7:34 pm	8:39 am	f 9:30 am	10	Montrose	35	f 6:22 pm	f 3:00 pm	f 7:58 am
f 7:46 pm	8:51 am	f 9:38 am	13	Timberland	32	f 6:13 pm	f 2:45 pm	f 7:48 am
8:00 pm	9:55 am	s 9:53 am	19	Raeferd	26	f 6:00 pm	s 2:25 pm	7:30 am
	10:13 am	f 10:08 am	24	Dundarrach	21	f 5:45 pm	s 1:25 pm	
	f 10:21 am	f 10:15 am	26	Arabia	19	f 5:39 pm	f 1:15 pm	
	s 10:40 am	s 10:29 am	30	Rockfish	15	f 5:25 pm	f 12:55 pm	
	f 10:43 am	f 10:31 am	31	Hope Hills Jct.	14	f 5:22 pm	f 12:50 pm	
	f 10:53 am	f 10:40 am	34	Fenix	11	f 5:13 pm	f 12:38 pm	
	s 11:00 am	s 10:46 am	36	Clifton	9	f 5:08 pm	f 12:33 pm	
	f 11:12 am	f 10:56 am	40	Skibo	5	f 5:00 pm	f 12:18 pm	
	f 11:19 am	f 11:02 am	42	Owens	3	f 4:55 pm	f 12:11 pm	
	11:30 am	s 11:15 am	45	Ar. Fayetteville Lv.	0	s 4:45 pm	12 noon	

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The m
just ov
I know it
Though it
For it is my home, and I think it
holds,
Just a little bit of me!
—Margaret E. Sangster, in The Christian Herald.

THE ALBUM

By Anne Goodwin Winslow

Is it because we had to have the sun
To take them that they look
So happy every one?
The book
Has only light and laughter; you would
say
There was no day
Of rain or tears
Through all those pictured years.

And were we out of doors as much as
these
Insistent glimpses show?
It seems as if we never had to go
Inside the house at all,
But, scorning roof and wall,
Just pitched our lives beneath the blessed
trees.

The chronicle that memory keeps
Of what befell
In those same days
Would sometimes lead us back by shadow
Would sometimes lead us back by shadow-
ed ways
Where sorrow sleeps;
This little book is wiser, and its pages
tell
How all was well.
—Harper's Magazine.

there
Sparkles
"Is Bill much of a tennis player?"
"No; he is singularly bad in doubles,
and doubly bad in singles."—Boston
Transcript.

The Cadger—"I ain't never 'ad a
chance. No matter where I go or wot
I works at, my unlucky number bobs
up and does me in, some'ow."

The Householder—"What do you
mean? What's your unlucky num-
ber?"

The Cadger — "Thirteen, lady.
Twelve jurymen an' a judge."—Ex.

Succor To the Needy

"Lady, could you gimme a quarter
to get where my family is?"

"Certainly, my poor man, here's a
quarter. Where is your family?"

"At de movies."—Boston Transcript.

On a beach one summer day a half-
dozen girls in red one-piece bathing
suits were playing ball. There were
some cows in a near-by meadow, and
after a bit the farm hand, who was in
charge of them, went up to his boss
and complained:

"Say, boss, them gals is a-scarin' my
cows."

"Ah, Jethro," said the old farmer
with a sigh, "times is changed since I
was young. In them days it was the
cows wot scared the gals."

"Rafferty," exclaimed Mr. Dolan,
"your boy threw a lump of coal at my
boy!"

"That's a Rafferty for you! When
he feels there's a principle at stake,
he doesn't think of expense."—Wash-
ington Star.

A Joyful Wedding

The ushers embraced a group of in-
timate friends of the bridegroom.—
The News (Birmingham, Ala.).

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says "tomorrow, and the next day, and the next, a man will die and leave his family penniless." It's because he didn't save when he could.

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is due minister or layman who "goes to sleep" leaving widow and small children in poverty. Wonder if St. Peter will let him by!

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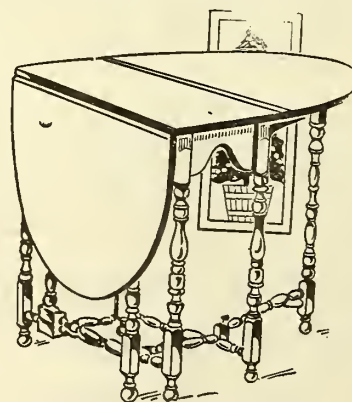
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ANNOUNCEMENT

The label on the paper gives the date to which subscription is paid.

When change of address is desired, give the old and new address. When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the last subscription paid.

In accordance with the wishes of our patrons, the paper is discontinued only upon the written request of the subscriber. Arrearages must be settled in full at the same time, at the rate of three dollars a year.

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

News items should be in our hands by Monday morning in order to insure their publication in the current issue.

CHANGE OF ADVERTISEMENTS

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

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EDITORIAL

CHRISTMAS 1923

*"At Christmas play and make good cheer,
For Christmas comes but once a year."*

To some the fact that Christmas only comes once a year is one of its best features, but they who get comfort out of that fact are men and women who are soured in disposition and who have no sympathy with the joys of their kind.

Whatever be our feelings, time always brings the season, and whether we are in full accord with its spirit, we find ourselves keeping step with its music.

There seems to be something in the atmosphere that defies torpid livers or even empty purses, so that the crabbed become genial and the empty purse, in some way, becomes full.

The strings of the tight-wad's purse become loosened and hard hearts become soft. Old scores are blotted out and ancient grievances are forgotten.

Dickens in his Christmas stories has immortalized the sweetening effects of the season; and one of the charms of the "Old South," now in the past, was the Christmas celebration on the old plantation, when the care-free slave shouted his Christmas greetings and Christmas wishes with the confident expectation that his bread thus cast upon the waters would return to him after many days.

All of such celebrations have become parcels of the past. It has become a season of revelry, when men and women exhibit the spirit of the devil rather than of Christ.

It should be the desire of every child of God to exhibit the spirit of Christ, and to emphasize that the Child who was born in a manger makes this world a better place to live in, and His children better people to live with. Let our hearts respond to every holy and gentle influence and our ears to every cry of distress.

The Standard wishes its readers a Merry Christmas, and prays that upon each of us the Spirit of the Christ Child may rest, and that through the coming months, men and women may ever see Christ in us the hope of glory.

THE THREE DOMAINS

Some months ago one of the readers of the Standard was advised by a man of a high order of scholarship to read a volume of essays from the pen of an eminent English churchman, with the additional statement that to his mind they were the most stimulating treatises along the lines of broad and original thought that had been produced by this century. The advice was followed, the result being a conviction that rationalism had so obsessed the mind of this original and pungent thinker that nothing was left him but the belief that Christ was a strong and gracious personality, the observance of whose precepts would greatly benefit the world. The eminent churchman, along with many another, seemed to take it for granted that the principles of the religion of Christ must be subjected to strict laws of human logic. Furthermore, if we assert that these principles are beyond the domain of mere rationalism, we are weakly afraid to submit them to the only real test.

A few years ago an exchange professor from Leland Stanford University was giving in Columbia University a course on the Romantic period of English literature and its development from 1780 to 1840. After setting forth with great power and charm the individual beauties of Wordsworth,

Keats, Shelley, etc., and after speaking of the admitted fact that poetic principles are in their very essence so elusive, so spiritually discerned that the perception of them depends on the quality of one's own mind and imagination, he added by way of illustration that they may be compared, in that respect, to the vital principles of the religion of Christ. They are beyond the realm of logic and are cognizable to those only who are prepared to perceive them.

In the summer of 1922 some of us heard Dr. Howerton's lectures, given at Montreat under the auspices of the Committee of Christian Education and Ministerial Relief. In the final lecture of this great series, he depicted with clearness and vividness the threefold divisions of human existence, the physical, the intellectual and the spiritual. As the stupendous achievements of science are unsuspected and uncomprehended by an ignorant savage, whose life consists in eating, drinking, sleeping and fighting, so the mind of mere intellectual development, however astute it may be, is in itself incapable of grasping the laws of the purely spiritual domain above it. The three zones were almost visible to his audience. This lofty region of the spiritual had, however, laws and principles which if apprehended by the church and applied with energy and faith, would give impetus and velocity to the progress of Christ's kingdom that had never been dreamed of. Did he prove it to the skeptic? Can the laws of wireless telegraphy be explained to the human brute? Could Shakespeare have proved the truth and art of Prospero's utterances in "The Tempest" to a man whose life was confined to the problems of getting bread and meat? Humanly speaking, no. A blind man cannot see the glory of the moonlight on a summer sea.

The great illustration of this principle is to be found in the unfathomable words of Christ when He said, "Flesh and blood have not revealed it unto thee but my Father in Heaven."

M. J. W.

A STUDY IN PASTORATES

Recently our attention was called to the work of two pastors, laboring in Birmingham, Ala.

One has been the storm center of doctrinal controversy for years past. He has split one church, carrying with him a large membership and organizing a rival church nearby. He has been a contributor to the secular press, in which he has aired his theological aberrations, and proved to the knowing one his ignorance of theology.

His latest move in the limelight is to discuss the "question of healing by faith, or from the standpoint of the Bible, as taught by Christ."

An invitation has been extended to all who are sick and can come, and to all who have loved ones about whose health they are anxious, to come to this service and derive whatever benefit they may from a close consideration of the subject.

In the same paper in which this announcement appears, we have a long account of the thirty-fifth anniversary of the pastorate of Rev. J. A. Bryan.

So great is the contrast between these two pastors that we are constrained to publish his good deeds, because otherwise the Church would never know them.

He is a man whose left hand knows nothing of what his right hand is doing.

Thanksgiving day was the thirty-fifth anniversary of his coming to Birmingham.

A writer thus sums up the wonderful record of this devoted servant of the Lord:

"At the blessed Thanksgiving-tide somehow, somewhere, every heart turns instinctively to those beloved and revered both in the immediate circle of the family and out of it, and today there comes



Merry Christmas

to mind the name of one whose gentle, Christ-like life and tender ministrations to all classes stands out in radiance to all of Birmingham as a personality for whom the entire community gives thanks.

"It is the Rev. J. A. Bryan, pastor of the Third Presbyterian Church, where for the past 35 years he has served as the faithful, unselfish, God-fearing, Christian pastor.

"Thirty-five years ago the Rev. James A. Bryan came to this community to live and love and work. At that time he was a young minister, just from Princeton, and when he took on his shoulders the pastorate of this church it was a mere infant in arms—just a little group of members holding services in an old ramshackle residence. Since that time Rev. Mr. Bryan, known now far and wide as 'Brother Bryan,' has been untiring in his services, not only to his own church but to the people of Birmingham to such an extent that he is called 'The Pastor of Birmingham,' and he is beloved by all classes and creeds, Greeks, Italians, Catholics, Jews, negroes, and all denominations. To all classes in distress, Brother Bryan is ever ready to minister. It is the belief of all who know him that he follows as nearly in the footsteps of the lowly Nazarene as any person in our midst.

"Recently a record of some of the services of 'Brother Bryan,' during his pastorate here has been completed and it is interesting to note that during a quarter of a century—25 years of his pastorate since July 1, 1899—he has alone performed 2,588 marriage ceremonies, besides a number in which he has assisted. Since the same date he has conducted on an average of four funerals a week, besides the many in which he has assisted. During the flu epidemic, he sometimes conducted as many as 52 funerals in one month. He has prepared 3,588 sermons and speeches, and at present he conducts on a weekly average 15 services, besides the sermons and other services at the church of which he is the pastor. He leads classes at every fire station in the district, and weekly conducts services at the Ingalls Iron Works, Alabama, Great Southern Railroad shops, Virginia Bridge Works, Hardie-Tynes, B. R., L. & P. Co., Southern Railroad shops, and on rainy days he goes to the Houston Biscuit Company, Martin Biscuit Company, Heber Candy Company, Phillips-Lester Overall Factory, and the Southern Bell Telephone Company.

"He has received into the membership of the Third Presbyterian Church of Birmingham, 1,590 persons. Into other churches in Jefferson County he has received a membership of 800. He has held evangelistic meetings in the states of Virginia, West Virginia, North Carolina, South Carolina, Georgia, Alabama, Florida, Mississippi, Louisiana, Texas, Kentucky, Tennessee and Maryland, and received into the churches in these states, 2,153 members.

"To those who are sick or in sorrow, 'Brother Bryan' is the universal visitor—always pouring out from his loving heart, sympathy and comfort, and taking to them the message of Jesus Christ, the Saviour, who died that the world might be saved."

"NANKING THEOLOGICAL SEMINARY"

An article, bearing the above title, and published in "The China Christian Advocate," has been sent to us by one of our missionaries. He wishes us to see what those whom we send out to preach the Gospel in China are "up against." The article was written by a missionary of the Methodist Church. After stating that the Seminary was founded by the Presbyterians and has been conservative from the beginning, he makes complaint that the Southern Presbyterians have recently emphasized their conservative attitude and have taken steps to guard the conservatism of the Seminary. He correctly states that the chief point at issue is the inspiration of the Bible, "which means its historical accuracy and infallibility." He then proceeds to give his own idea of the Bible.

"The literary criticism of the Bible, which has been going on for more than a hundred years, has shown clearly that the Bible grew up much as other libraries and came out of the life of the people who wrote. It is colored with their social customs and philosophical ideas. It is limited by their scientific knowledge and outlook on the world. Modern scholars of recognized standing no longer believe the historical and scientific infallibility of the Bible." He then tells us how marvellous the intellectual awakening of China, and what a "terrific task," in the sphere of apologetics, is thus imposed on the preachers. He proceeds to ask, "Can modern ministers be trained in a semi-

nary that insists on filling men's minds with ideas of the Scriptures that no intellectuals have entertained for the past fifty years? Many of the old ideas of religion must change; some of the old creeds must be rewritten or scrapped. If we do not have faith enough in Christianity to boldly tackle these intellectual problems we might as well give up all schools and colleges.

"A theological seminary is an educational institution. If such a school has no standing in the world of scholars of what use is it in the midst of such a crisis as that in which we now live? The universities are turning out men every year trained in the new methods. Evolution is the very backbone of their training in history, in science and in comparative religion. There are statements of history and science in the Bible which no evolutionist can possibly accept. How can we expect a conservative minister to hold the intellectual respect of a man trained in the university?"

"If Christianity cannot win the allegiance of the thinking people of China it might as well surrender. I do not see how men trained in an ultra-conservative seminary can meet the needs of the present hour. But I do believe that the Church never had a more fascinating opportunity than she has in China just at this time to call men to follow Jesus Christ. His is the only program of social and individual reform that is adequate to the terrific needs that are all about us. But he need not crucify his intellect to follow Him."

The writer concludes by asserting his belief that "for the sake of the whole future of the church in China the time has come for the Methodist Church to take its stand in this matter."

We find ourselves in hearty agreement with this concluding statement. If this writer represents the Methodist Church in China, the time has come for that church to withdraw from Nanking Seminary, and leave the stupid conservatives in peace. Why perpetuate a strife that is bound to grow more bitter as the divergence becomes more marked? Let the Modernists set up for themselves. Let them conform their teachings to the demands of the evolutionists. Let them seek, by the exhibition of their superior scholarship, to "win the allegiance of the thinking people of China." Let them then in the use of all up-to-date methods set before their cultured and critical audience Christ's "program of social and individual reform." The field is open to them. China is big enough to furnish ample room for their activities. Science demands demonstration. They wish to honor science, and to follow scientific methods. Let them demonstrate the effectiveness of their modernized

A CHRISTMAS CAROL

Azariah Foster Reimer, in Zion's Herald

Amazing Truth, and can it be
That Heaven poured its legions forth,
With strains of Seraph harmony,
The heralds of Messiah's birth?
That humble shepherds' watchful eyes
Beheld the glory streaming down
As noon-day bright, thro' midnight skies,
Among their flocks, near David's Town?

Those shepherds heard with glad surprise
The happiest news to Earth e'er given.
With haste they came; their wondering eyes
Beheld the richest gift of Heaven;
And there in Bethlehem's sacred fold
They worshipped at the sight sublime—
The new-born Saviour, long foretold,
The Prince of Peace of David's line.

O World, eclipsed in dreadful night
Of hate and greed and cruel wrong,
With faith obscured by reign of might,
Draw nigh and list the angels' song.
O, catch that message yet again,
"To God ascribe eternal praise,
On Earth be peace, good-will to men,
From this time forth to endless days."

Again to Bethlehem make haste,
And 'round that manger kneel in awe,
For there the Holy Babe is placed
Who rules the ages in His law.
Return ye then to home and mart,
In all the world make hatred cease:
When Love shall rule in every heart
Shall dawn Messiah's reign of Peace.

Christianity. They insist that the "old-time religion" with its old-time Bible is out of date, and cannot meet the requirements of our scholarly age. Let them stop warning us of this, and show us by actual experimentation a better type of Christianity that can meet the needs of this wonderfully learned age. Surely this is the sensible and practicable thing to do. They are wasting their breath in berating the conservatives, and extolling their higher grade of culture. The conservatives are "set in their ways." They think that Christ is a safer teacher than the evolutionist, and so they cling to the old book to which He gave such repeated and unqualified endorsement.

Our missionaries in China and Japan are entitled to our utmost sympathy. Their worst foes are those of their own household. These foes, in deference to the so-called "intellectuals," the modern wise-acres, would reduce Christianity to a mere system of philosophy, with nothing to offer but a "program of social and individual reform."

Devotional

THE SPIRIT OF CHRISTMAS

Christmas is coming! Do you remember how that announcement thrilled your heart when you were a child? Of course you do and some of the most pleasing and lasting impressions of childhood are associated with the anniversary of our Saviour's birth. It is pre-eminently the children's day, the one anniversary of the year that captures the child's heart and imagination. Why is this so? We have the explanation of this fact in the words of Jesus Himself: "Suffer the little children to come unto me and forbid them not; for such belongeth to the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." Christmas, as the day we celebrate Christ's birth, appeals to the child heart, which in its purity, its trustfulness, its spirit of humility and dependence, is open to all the holy influences of the kingdom of God. "In our infancy heaven lies all about us." It is not strange, therefore, that the heart of childhood, attuned to the spiritual world, should hear the echoes of that angelic choir, singing over the Judean plains; the Gloria in Excelsis. The story of that wonderful Babe, cradled in a manger, on that first Christmas night, in the long ago, takes a deep hold of the child's heart. They believe it, receive it, and rejoice in it. They seem to catch its meaning by that spiritual instinct that allies them to the kingdom. They catch the spirit of the day. We used to load them down with gifts at our Sunday School Christmas celebrations. Now we ask them to bring gifts for their little brothers and sisters who have no one to make gifts to them, and who need clothes and food and simple Christmas toys. And the children come, with laden arms, with shining eyes and with joyful hearts, and lay their gifts at the feet of Him whose birth they celebrate. They know the truth of Jesus' words: "It is more blessed to give than to receive." They have the Christmas spirit. "Of such is the kingdom of God."—Ch. Evangelist.

We grow rapturous when the choir begins to sing, "Jesus, the name high over all." Of his nativity a long line of illustrious painters have spread their richest canvas. He was the inspiring theme of Handel's greatest oratoria—"The Messiah." The roll of the vast outstretching centuries begins at the Cave of Bethlehem. A great Frenchman declared that every important event in the history of the world sprang from the cradle of some new birth. Over Bethlehem, in the blue Syrian firmament, A star is gleaming in the sky,
Where mists of ages reigned;
And those who by its light come nigh,
See hope has been regained.

This name must every tongue confess, and before it every knee shall bow, King of kings, Lord of lords! The Child not only takes his place in history, but all history takes its place in him.—J. Marvin Nichols.

There could be no Christmas without Christ. It is His coming that makes the happy day possible. The real purpose of Christmas is to celebrate His birth. He came to the world to provide salvation for man. It was said concerning Him, "Thou shalt call His name Jesus, for He shall save His people from their sin." His mission was for all men. He instructed His followers to carry His Gospel to every creature.

Christmas and missions are vitally connected. Christmas celebrates Christ's coming, and missions make it known. Christmas reminds us of the world's redemption through Christ, and missions is man's effort under the leading of his Spirit and the blessing of God, to give the world an opportunity to receive the blessings of the provided redemption.—Ex.

THE STRATEGY OF THE SITUATION

A Sermon

By Rev. G. F. Bell, D.D.

Matthew 18:2: "And He called to Him a little child and set him in the midst of them."

In more senses than one the child is the key to the situation in the kingdom of God: he is not only our example in faith and humility but our best hope of the establishment of a kingdom of truth and righteousness and consequently fullness of life in the earth. The rising generation is still pliable and its life is yet to be lived; for educators, preachers, and reformers to concentrate their efforts upon the young is their most hopeful strategy.

From time to time the women of the church study mission text-books that are most informing and therefore most stimulating in their revelation of humanity's needs and hunger and of how the Gospel of Christ is proving its power unto salvation and its divine backing in our day and generation. I've often wished that a way could be found to interest the men of the church in these decidedly worth-while studies. The book taken up by the good women this fall is a home mission book entitled "The Child and America's Future." It is so compelling in its interest and speaks with authority on matters that concern us so intimately that I'm making it the basis of what shall be said this morning on The Strategy of the Situation—by which is meant the moral and spiritual situation confronting the Church in America today.

As was said in the beginning, in the young folk of any generation lies the church's best hope of building among men, under God, a kingdom of righteousness and consequent fullness of life. Wilhelm II and his minister of education laid hold of the youth of Germany a generation ago and systematically trained them to the militaristic point of view. The consequence was a state of mind that those who left Germany before the system was inaugurated were unable to credit as representing their Germany, a state of mind that made possible the inception of the late war and the marvelous efficiency and cohesion shown by the German forces in it. When Japan determined to be a progressive rather than a hermit nation, one of her first steps was the inauguration of a public school system reaching her children with modern education; this made possible Japan's magic rise to imperial world rank. A generation ago the W. C. T. U. succeeded in getting systematic temperance instruction placed in the curricula of our day and Sunday Schools; national prohibition followed as soon as the boys and girls of that day attained a dominant place in the voting strength of the nation. Our government tried to teach the farmers of the country new tricks in agriculture with but poor success; "What does a bookish office man in Washington know about practical farming?" asked the old fellows. Then boys' corn clubs were organized and revolution began. In South Carolina a boy, Jerry Moore, raised 228 bushels of corn on an acre by the new, intensive methods; within three years the state trebled the size of its corn crop. Unfortunately we let the tobacco interests put one over on us and all united in teaching our soldier boys in the late war that the cigarette was their best friend; by 1921 the consumption of cigarettes in America showed an increase of 400 per cent over 1914. In these various ways it has been demonstrated on a large scale that the youthful mind is a fruitful soil for the propagation of ideas. Some one has said that an army moves forward on its stomach; it is equally true that the human race moves forward on the feet of children and youth.

Turning for a moment to the distinctly spiritual side, is it not true that in America revival methods of arresting the attention and changing the lives of adults have been brought to the nth degree of efficient organization? Yet the great army of recruits for the church during revivals and in normal times still consists of boys and girls in their teens; and those who come into the church early in life usually stay by it most closely and make the most dependable and useful members. And the best point of contact in dealing with old and hardened sinners is their memory of pious influences touching their youth—so much so that rescue workers have come to have almost no hope of reaching those who knew no such influences in their early and impressionable years. Foreign missionaries tell us that it is the second and third generations of Christians that show full spiritual development. The best hope of the church everywhere is to reach and mold youth for Christ.

Over against results which point the way to the true strategy for all advocates of the best and fullest life lies a widespread and varied neglect of childhood and youth. Being a baby is said to be a highly dangerous occupation. The death rate for children under one year of age in the U. S. A. is 100 per thousand, or one in 10 while in New Zealand, where systematic education of the mothers in their care has been long in force, it is 48, or less than half. The best rate in the U. S. A. is in the state of

Contributed

Washington, where it is 61; the worst is in our own North Carolina, where it is 141. Of the 250,000 children who die annually in the U. S. A. less than a year old, we are told that half could be saved. If we saved those 125,000 annually, in 10 years we should have rescued enough precious lives to populate a great city—a million and a quarter. But the infantile death rate is simply the most sensitive index we have to unwholesome conditions and improper care which show their baneful effects in various ways in later life. Those who escape death in infancy and childhood are frequently maimed for after life. Of the millions of young men who were registered for the draft in the late war, one-third were found unfit for military service. This is significant, but more impressive still is the statement of physicians that a large proportion of these physical defects could have been remedied in childhood. Of our twenty million school children between the ages of six and 15, 1-20 have defective hearing; 1-3 defective sight; 1-4 defective nourishment; 1-3 defective tonsils and adenoids; 1-2 defective teeth. In view of such statements coming to us on good authority, Christians should rejoice that the government now has a Children's Bureau, that a Child Welfare Association has been organized national in scope, and that the number of our public health nurses has increased from a beggarly 1330 in 1890 to 11,000 in 1922; and should co-operate sympathetically with the teaching of domestic science and true food values in our schools, with educational health clinics, and with every organized movement to make our nation, and especially our youth, healthier.

Along with neglect of the body has gone neglect of the mind. We are disposed to think that we are the best in the world in most every respect; perhaps it will shock us to know that seven countries in the world have a higher proportion of literacy than has the U. S. A., with its boasted school system. There are many bright spots on our educational horizon, but many very dark ones. We were appalled to learn that one-fourth of the vast army recruited in 1917 was illiterate. With many who are classified as literate, reading and writing is for all practical purposes a lost art. A democracy can not survive save by the intelligence of the masses. Yet the average American child leaves school after the sixth grade. In Alabama it was shown that 30 per cent of the working children completed no school grade. Such lack of progress is due to schools open but a few months in the year and attendance made irregular by children working in the crops and elsewhere. Great progress has been made, but great need still exists—the need for better buildings, larger seating capacity, better trained teachers. We think we are strong on education. Yet in 1920 the nation spent more for luxuries than it has for education in all its history. The amount spent for face powder, cosmetics, and perfume alone was double the salaries of all our grammar and high school teachers. The sum spent for jewelry in a single year is greater than the slowly accumulated endowments of all our colleges and universities. The sum spent for cigarettes is larger than the annual cost of all our elementary and secondary education, including the cost of new buildings. The educational needs of special classes like the children of aliens are especially urgent.

Are not those right who contend that the general intellectual level in a democracy should be that of graduation from a good high school. And the tide of interest in securing at least a high school education is rising rapidly. In California, to take an extreme instance, there were 10,000 in high school in 1909; in 1921 there were 196,000. Popular education costs, but is worth all its costs. Education is the hope of a democracy; it is also the hope of true Christianity, education ever being the handmaid of our religion. Christianity can't hope to leaven the whole American lump without the aid of education. Christian citizens should aid and abet it and do all they can to keep it pure and true; and our church schools are needed and have their distinct place of usefulness.

There has been a sad moral and spiritual neglect of youth. The Sunday School movement is a power and has made wonderful progress in reach and efficiency. Most of our converts come from and through the Sunday School. Let it be a leaky institution and has lost more young people to the church than it has won.

Of the young people of the U. S. A. under 25 years of age classed as Protestant by ancestry or affiliation, 27,000,000 are not enrolled in Sunday School, according to a careful survey. Of all the youth in the U. S. A. under 25 no less than 69 per cent are unconnected with any

Sunday School. Very pertinent then is the question: How long can our nation hope to endure when so few of its youth are being nourished with religious culture? And the statement that the nation which can not save its own youth, can not hope to save the world, is equally apt. No wonder that materialism is so rank, Sabbath breaking so common, selfishness and profanity and loose morals so widespread. No wonder that God has raised up a Billy Sunday to arouse us, scourge us, move us to action.

A striking illustration of the need of giving our youth a positive moral and religious training is seen in the crime wave that a few years ago alarmed a great city and called forth all its official resources and reserves to combat. Who were the criminals? They were youths 16 to 20 years of age. Their education had been neglected. The church had not touched their souls.

Another startling statement that is undoubtedly well grounded is that an overwhelming proportion of those enrolled in the Sunday School have no real knowledge of the Bible. Revelations of amazing ignorance of the Bible are as shaming as they are common. Of 216 freshmen taking entrance examinations in a denominational college 40 per cent didn't know whether or not Joshua was a book of the Bible. An investigator has shown that from 1872 to 1917 the uniform Sunday School lessons covered only a third of the Bible in lesson text, daily readings, and references. Most of our teachers are untrained, a condition which can be and is being corrected. More are careless in preparation, irregular in attendance, slack in their ideals and purposes—a condition that puts Jesus Christ to an open shame. As a result of ignorance of the Bible and its fundamental teachings all sorts of fanatical religious isms thrive apace and foolish and radical teachings get a hold. Too little time is given to religious education. What time there is is too carelessly and even flippantly used, too much of it wasted. There's too much pessimism of accomplishment in the ranks of Christian workers, too easy a surrender and admission of failure.

To reach and mold the rising generation for Jesus Christ—the statement will bear repeating—is the church's most hopeful strategy. Failure to seize this strategy and press it wholeheartedly is resulting in an America where decadence of faith, morals, and high ideals is rife and the soul of the nation is most seriously imperilled. Where lies the remedy? How shall we retrieve such ineffectiveness—an ineffectiveness that is appalling despite the many fine things the church has done and the saving power she has exerted—and secure the future?

As Christian citizens we may keep informed and lend our cordial sympathy and support to every public movement fostering better health, better education, better moral training, and better spiritual vision. The church as a whole may appropriate larger funds and secure more and better workers in a determined effort to reach and hold and train its youth for Christian life and service. In concentration of effort along this line the church is advancing; let's fall in line and speed the advance.

Here in our own local church we may do much.

1. We may thank God for the splendid physical equipment that is now at our disposal, and for the large and promising array of youth committed to our fostering care.

2. We may have a new appreciation of the dignity and strategic worth of our Sunday School work, take a place on the working staff more readily, and fill that place regularly and prayerfully, realizing that we are building for God and eternity.

3. We may back up the Sunday School in the home with at least as much thought and insistence as we give to clothes for the children and other less important interests. Teachers complain that lessons are not studied. Why not? As a small advance step in real religious education we have introduced the quarterly written review. The questions are so simple that any child, with home help and encouragement, can get the answers to all the questions in an hour's time given to it once in three months. Yet a third of our young folks refuse to take the review and many others make ridiculous grades. What a shame!

4. We may realize that no knowledge comes without a price, and believe that religious knowledge and spiritual fortification are worth the cost.

5. We may loyally back up the labor of love of those who gather our church young people into related organizations for training and expressional activities designed to afford them a well-rounded spiritual, intellectual, social and physical development. A paltry hour a week is not enough time for religious education.

6. Now that we have the equipment we may establish permanently in our church the tested and effective Daily Vacation Bible School and add 50 per cent during the summer to the amount of instruction and training given in a year.

7. We may look forward to the time, and pray for its early arrival, when we can employ a church secretary to give practically full time to the highest development of the young life of our church.



8. Situated near two of our largest public schools, we may sympathetically co-operate with them and join hands with the Christian forces in the city who are seeking to have religious instruction, under the supervision of the churches, introduced into our day schools. This has been done at Gary, Ind., and Chattanooga, Tenn., and elsewhere with fine success, and thousands of young people have used with manifest profit the optional course thus offered them.

Neither nation nor church can afford to neglect the souls of the young. God give us wisdom and grace for our task. Success will crown determined and prayerful effort.

Charlotte, N. C.

CHRISTMAS IN BETHLEHEM

By William C. Carl, Mus. Doc.
Organist of the First Presbyterian Church of
New York

Bethlehem, with its azure sky, its terraced groves of olive and fig trees, and its sloping hills where shepherds kept watch over their flocks on the Christmas eve centuries ago, is the Mecca of the Christian world at Christmas. The people of Bethlehem look forward to the day with keen delight, and elaborate preparations are made to welcome the Greek Patriarch of Jerusalem who comes each year to celebrate the feast with them. On the day before Christmas, the Patriarch, accompanied by a large number of Bishops, Archimandrites, Archdeacons and Priests, leave Jerusalem about 10 o'clock in the morning, headed by Kawascs, carrying silver maces. Starting from the Jaffa gate, the procession descends into the valley of Hinnon, on the western side of the lower pool of Gihon, and on to the Plain of Rephaim, known as the place where David overthrew the host of the Philistines at the shaking of the Mulberry trees. Midway between Jerusalem and Bethlehem stands the Monastery of Mar Elias, where tradition locates the resting place of the Prophet Elijah on his long journey to Mount Sinai. As soon as the Patriarch and his retinue come within sight of this Monastery, the natives of Bethlehem ride out to meet them.

On reaching Rachael's Tomb, a large number of Bethlehemites, men, women and children garbed in oriental dress of the gayest colors, join the procession singing their sweetest songs until they come into the city. At 10 o'clock in the evening the chiming of the bells announces the hour of prayer. The Patriarch, clothed in his gorgeous robes and mitre, sparkling with gems and diamonds and preceded by the clergy carrying his crook, a banner with a picture of the Nativity and two lights on either side and a golden cross, proceed to the church, with a choir of boys chanting as they lead the way. The Patriarch is seated on his throne, with his retinue on both sides. At intervals he rises to take part in the service, which is sung antiphonally and in unison without accompaniment. The service is chanted without intermission, in Greek and Arabic. The bells chime at intervals and especially at midnight, when the Patriarch celebrates the service in the Grotto of the Nativity. The church is illuminated by candles and lights of different colors and is crowded by the pilgrims, visitors and natives. At daybreak the service concludes with the Patriarch's benediction. Many return to their homes the same day, while others linger to visit the places made sacred by the Christ-Child Himself.

The people greet each other in front of the church with the words "Kull sanah wa anta salim" (Best wishes for Christmas) and spend the day in feasting and merriment.

Note: Dr. Carl has recently returned from Palestine.

THE FUTURE OF COLUMBIA THEOLOGICAL SEMINARY—WHAT SHALL IT BE?

By Rev. H. B. Dendy

The future of Columbia Theological Seminary should be a matter of concern to the whole Southern Presbyterian Church. For years she has taken her place in the life of our Church. Today she is situated nearer the heart of the territory of our great Church than any of our other seminaries. Louisville and Union are both near the Northern border. Austin is on the other extreme. Columbia alone stands near the center. A careful study shows that most of the men graduated from our seminaries accept fields in close proximity to the seminary from which they are graduated. The great argument used for the opening of Austin Seminary was, that without a seminary in this section, it was becoming more and more difficult to fill the vacant pulpits. Why move Columbia from the territory she is now serving? If moved to Richmond and merged with Union, the territory now served by Union might profit thereby. On the other hand, beyond the shadow of a doubt, the Synods now served by Columbia would suffer a great loss. While this

matter is of immediate concern to the controlling Synods: South Carolina, Georgia, Florida, and Alabama, it is one that affects our whole Church and should be carefully and prayerfully considered by all.

Weaverville, N. C.

"A MESSAGE TO GARCIA"

During the Spanish-American War, President William McKinley found it very necessary to communicate with the leader of the Insurgents, General Garcia, who was somewhere in the mountain fastnesses of Cuba—no one knew where. Rowan, a young lieutenant in the U. S. Army, was sent for and given a letter to be delivered to Garcia. Rowan "took the letter, sealed it up in an oilskin pouch, strapped it over his heart, in four days landed by night off the coast of Cuba from an open boat, disappeared in the jungle, and in three weeks came out on the other side of the island, having traversed a hostile country on foot, and delivered his letter to Garcia."

Forty million copies of Elbert Hubbard's account of Rowan's achievement have been printed. It has been translated into all written languages.

On August 5, 1923, under a small army tent, a Presbyterian Church was organized at Centralia, Va., by a commission of East Hanover Presbytery. And thereby hangs a tale—a tale of "a message to Garcia."

Centralia is a village about half-way (centralia, Latin, center) between Richmond and Petersburg, near the new paved highway, in a section that is destined to enjoy a rapid and substantial development. For some time Miss Lucy Wheelright, a consecrated Christian woman, had maintained a union Sunday School with occasional preaching; and also Rev. L. W. Curtis, the alert superintendent of home missions of East Hanover Presbytery, had had his eye on the situation and was prepared to take definite action when the time was ripe.

Such a time came in the summer of 1923, when Mr. Marshall B. Wyatt, of Durham, N. C., a student in Union Theological Seminary, was asked to survey the field and report what could be done. Instantly Mr. Wyatt, accompanied by his good wife (who, by the way, has other gifts and graces besides goodness), began a house-to-house visitation; and within three weeks presented to Presbytery a petition for the organization of a Presbyterian Church at Centralia signed by 46 persons, of whom 20 were Presbyterians, seven from other denominations, and 19 to join on profession of faith. How many miles Mr. Wyatt drove his car is not recorded; but some tires were worn out and much gas was consumed and a new automobile is now beginning to look old. The point is, the thing was done quickly, efficiently; "the message to Garcia" was delivered, and the foundation of a growing church was laid by a wise, tactful, aggressive young man "full of the Holy Ghost and of faith."

Previous to the petition to Presbytery, Mr. Curtis had held a meeting at Centralia, during which eight persons made profession of faith.

On October 14th, L. H. Beardsley and C. H. Crabill were elected elders, and M. O. Terrell and A. C. Krupar, deacons, of the new church; and at the same time 13 additional members were received on profession of faith. At present the church has 63 members, of whom 33 joined upon profession of faith. With the help of Mrs. Wyatt and Mrs. Curtis a live Woman's Auxiliary has been organized with a membership of 47. Under the leadership of Mr. Wyatt plans for a church building have been drawn and accepted; \$2,000 have been raised in Centralia; Mr. G. S. Wieden has donated a handsome lot upon which the new structure is to be erected; the congregation has been authorized to borrow \$1,500; and already the foundation is being dug and soon the walls will be rising. The

HIS HAIR WAS LIKE

*The Christ-child lay on Mary's lap,
His hair was like a light,
Oh, weary, weary were the world,
But here is all aright.*

*The Christ-child lay on Mary's breast;
His hair was like a star,
(Oh, stern and cunning are the kings,
But here the true hearts are.)*

*The Christ-child lay on Mary's heart,
His hair was like a fire,
(Oh, weary, weary is the world,
But here the world's desire.)*

*The Christ-child stood at Mary's knee,
His hair was like a crown,
And all the flowers looked up at Him,
And all the stars looked down.*

—Gilbert K. Chesterton.

Home Mission Committee has given \$2,000 to the building. The plans of the architect call for a two-story structure of brick and stucco, with recreation room below and assembly room above, with several individual class rooms.

This "message to Garcia" has been delivered!

A MODERN FEAST OF INGATHERING

The Thanksgiving service at Laurel Hill Church, Scotland County, N. C., was held Tuesday, November 27th. After appropriate services in the church, in connection with which a cash offering of \$185 was received for the Orphanage at Barium Springs, the people assembled in the grove to the rear of the church for an auction sale of the farm produce they had brought. At the time of the Every Member Canvass last March many of the people, in addition to their subscriptions to benevolences and current expenses, subscribed various products of the farm and dairy, the proceeds to be applied as the church officers think best unless the object was specified by the subscriber. There were eight bales of cotton, and chickens, eggs, butter, pigs, turkeys, and calves galore. One boy even had a goat tied to a tree, which sold for a neat sum. After spirited bidding, interspersed with much fun, the produce sold for \$1,869. This amount far exceeded our expectations, since this was the first attempt of this nature with us all. A check for \$1,000 was immediately made out to cancel the debt that has been hanging over our manse for several years. The balance of the money will be used for improvements in the church property, benevolences, and other worthy purposes.

It seems to us that this is an ideal plan on which a farmer may give to the Lord. The actual cash outlay in raising a bale of cotton this year was not over \$30, including fertilizer and the cost of picking; yet a bale, together with seed, brought over \$175. The boy who gave a pig was put to practically no expense in raising it, yet the pig brought from \$5.00 to \$10, and the boy feels that he has a vital share in the Lord's work. Everyone who brought something to this sale is enthusiastic over the plan, and no doubt every resident member of the church will take a share in it next year.

After the produce had been sold a bountiful dinner was spread on the cotton bales, and all enjoyed an hour of social fellowship. Following this, Miss Patty Watkins, dean of Flora Macdonald College, made an inspiring address to the ladies of the church, on "Christian Education," putting the emphasis on "Christian." Miss Watkins is on fire with her subject and presents it in a most effective way.

Smyrna Church held her Thanksgiving service on Wednesday, the 28th, and carried out the same program as at Laurel Hill. On this day the weather was very inclement, and not as many attended the service as would have done so otherwise. The cash offering for the Orphanage amounted to \$60. Last spring each member of the Woman's Auxiliary was given a quarter of a dollar with instructions to so invest it as to yield the greatest returns possible by Thanksgiving Day. The result was that they brought in \$75. The produce brought to the church and sold on this day netted the church \$150. This is the first year Smyrna has tried this plan, but it is predicted on all sides that next year it will be worked with greater vigor and effectiveness.

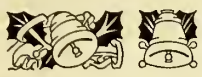
NOT A SOUTHERN PRESBYTERIAN ENTERPRISE

By Rev. Egbert W. Smith, D.D.

I am sorry to be compelled to remind the pastors, Sunday Schools, Auxiliaries, Christian Endeavor Societies, and private members of our Church that the leper work, at Kwangju, Korea, is not a part of our Southern Presbyterian Foreign Mission work, but is carried on by an independent society entitled "The Mission for Lepers," with headquarters in New York and London.

To the Kwangju leper hospital our Foreign Mission Committee and our Korean Mission furnish the services, as superintendent and doctor, of Dr. R. M. Wilson, one of our own missionaries; this in addition to his care of our own Ellen Lavine Graham Mission Hospital. This is the large and important contribution that our Southern Presbyterian Church is making to this worthy institution for lepers which belongs not to us but to "The Mission for Lepers."

Money given for this leper hospital's work does not go into our Southern Presbyterian Foreign Mission treasury nor does it help to pay the expenses of the great foreign mission work which our Southern Presbyterian Church is carrying on and for whose support it alone is responsible. While the Leper Mission can appeal to all denominations for the support of its work, the work of the Southern Presbyterian Church is dependent for its support solely upon the contributions of Southern Presbyterians. As Southern Presbyterians we are obligated to evangelize 33,000,000. This is our first and paramount duty.



THE FIRST CHURCH'S CHRISTMAS BARREL*

By CAROLINE ABBOT STANLEY

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Published by THOS. Y. CROWELL CO., New York



THOSE who like a "white Christmas" should see one out on the Western plains, where old Mother Earth lies down for her winter sleep under a coverlet so white that from horizon to horizon there is hardly enough gray to outline her form. The winds play tricks with her in scandalous style out there, making roundness where no roundness is and doing their best to lay bare her very bones. "These winds don't care a cuss fer clothes," said Job Tolavcr, the stage driver, once; and John Haloran on his hard missionary rides had thought of it a thousand times since. He was saying it to himself numbly now as with stiffening fingers and head lowered against the gale he drove along the faint track of a road.

His wife threw open the door as he drove up, and a stream of light fell athwart the wagon. There was a barrel in the back.

"Dead, John?—or only half?" Her eager eyes searched his face. She knew the whole pitiful story without a word. The draft had not come. Then, because she knew, she went on gayly, "Or have you gone to peddling? What's in your barrel?"

"I don't know yet," he said heavily, twisting it into the room. "We'll see when I've fed Daisy."

When he was gone she eyed the barrel curiously, tilting it and reading aloud:

REV. JOHN F. HALORAN,
BLUE LICK, WYOMING.

"It's not potatoes. It isn't heavy enough for that." Then she struck an attitude with clasped hands. "I never saw one before—never! But my prophetic soul tells me this is a missionary barrel. And just two days before Christmas! Well, in the language of my first-born, 'Hooray!'"

When the minister came in there was a comfortable old coat warmed and waiting for him, and a smoking supper set out on a little table drawn up before the stove.

"Sit down, John. I am going to let you eat here in peace away from the children." He glanced up questioningly as a roar came from the kitchen, with snarls and growls in various keys. "It's all right. They are wild animals in a cage and I am the keeper. They are having no end of fun. You had a cold drive."

"Bitter."

"You need an ulster with a storm collar." She glanced involuntarily at the barrel. "Aren't these potatoes good, John? So mealy one hardly needs butter. Lucky thing, too! You didn't know I skimmed the family out of a pound of butter, did you? Yes, sir, it went into the candy money." She meant it as a pleasantry, but somehow it failed, and she hurried on. "I wish there were more of the potatoes. Those boys do cat so! But never mind! After Christmas the hens will begin. Funny how hens can tell the time of the year, isn't it?" She chattered on about anything and everything except the draft.

"This certainly is comfort," he said at last, relaxing under the genial influence of food and warmth and companionship. "That's a cold stretch coming out from town."

"Didn't you stop anywhere?"

"Yes. At Joe Henderson's. Mary—his wife died!"

"John!"

"Yes. Died last night. I never felt so sorry for anybody in my life. They think the baby will live; and the poor fellow doesn't know what to do with it nor where to turn."

"Oh, John! If only our cow weren't going dry I would—"

"You shouldn't do it, anyway," he said savagely. "You have enough care now for three women!—Mary, the draft didn't come."

"I know," she said quietly. "But, John, we'll get along some way. It can't last forever. The draft may come next week. And I was joking about the potatoes. We've a lot left."

"It isn't just the money," he said, shaking his head despondently; "it's the feeling of aloneness in the work. If I felt that the church back of us was doing all it could, it would not be so hard—this 'hope deferred that maketh the heart sick.' But sometimes I think—they don't care."

"They do, John—they do! Don't allow yourself to think that. Why, look at this barrel! I know this is from some missionary society, and would any such send us this unless they knew about our work and were thinking of us? Why, of course not! Tell me about the barrel."

"Well, I went to the post-office the first thing to get the draft. I found instead a letter from this First Church, saying they had sent us a barrel. I went over to the freight office and there it was. I didn't have enough—"

"How providential that it came before Christmas!" she interrupted. "I'm crazy to see what's in it! Aren't you?"

He did not answer the question directly, being far from feeling her jubilation about it. "We'll open it after a while," he said evasively. In his heart he was protesting, "No! I don't want their barrel! I want my money!"

"But not until the children are off. There will be Christmas things in it that they mustn't see. . . . You got the candy, John? But of course you did."

Her question was unanswered, but she did not notice it.

"Now I really think the animals will have to come in," she said gayly. "You can be trainer for an hour while this keeper clears up the dishes."

And with a whoop they were upon him—lion, tiger, kangaroo, and baby bear.

* * *

When the children were asleep they brought out the barrel—"our charity box," the minister called it, half bitterly.

"I can't help it, John. It may show an impoverished state of the blood—or of the spirit, I don't know which—but when I think of all the things these children need I am glad of this box. I am—'charity' though you call it! I am almost sorry you spent the money for candy, for of course there will be a lot of it in here. Well, they will have enough for once in their lives! And they are so starved for candy."

Again he started to speak, but she swept on in full tide of happy talk:

"Before we open it I want to show you the things I already have for them. Of course they will be poor by comparison, so I'll exhibit them first. This overcoat is Paul's, made out of that old, old one of yours with the plaid flannel lining. I turned the fuzzy side out. He thinks it's fine. And with a new one for Paul every overcoat in the line drops a peg and lands on the younger—so everybody has a change! Then, from the pieces of plaid flannel left I made three good mufflers to tie over their little headies when they scud across the prairies to school. . . . And here are three pairs of mittens cut from the scraps of the coat. I am so proud of myself over those mittens! I had enough yarn to knit Davie's, but—"

"There isn't one woman in a hundred that could have managed so well."

She snuggled up to him. "That pays me—if I needed pay, which I don't. It was a work of love and—well, maybe a little necessity. You told me once that I had a genius for poverty."

"And God knows it has had no chance to lie dormant," he said bitterly.

"I don't want it to lie dormant. I want every power I possess brought out to the utmost. I truly have enjoyed concocting these things out of nothing. There's nothing that makes a woman feel so virtuous, unless it is getting off a lot of neglected letters. . . . Oh, yes, here are their handkerchiefs—lovely ones made from an old petticoat! But it will make one thing more for the stockings. Isn't it glorious that no matter how much or how little children have at Christmas, they enjoy it just the same? That is, if they have candy. That is, the one indispensable. . . . And here are the scrapbooks. I've been saving pictures all year; the blank pages are for 'our special artist'—that's you. I wish I had some colored crayons. Oh, they would love colored crayons! And just think!—only ten cents!"

She was sorry the moment she said it, for a shadow fell upon his face.

"But never mind, John," she said quickly. "Life isn't made up of pinks and greens, and neither is happiness. You can have a whole lot of happiness in this world in gray—if you only know how; and I'm going to teach these children the secret. Now look at my eatables. It is great fun to make a cookie menagerie with one cutter, and that a rabbit. You see, I stick on a trunk, pull down his ears, round him up a bit, and behold an elephant! Then when I want a camel I give Br'er Rabbit two humps, stretch out his jaws, give him a jab almost anywhere—and there's your camel! And look at my dachshund. I laughed till I cried over that. Poor Davie was so distressed when I stretched him out."

"And here's a nice red apple for each one. Poor Mary Henderson gave them to me the last time I was over there and I've been saving them ever since. They are a little specked, but I think they will hold out. I did want the oranges, but . . . no, of course you couldn't when the draft didn't come. Anyway, with the candy they won't miss other things. I have the bags all ready—red tarlatan from a peach basket—see?"

"There's just one thing I can't get around. I do want something to give the house a Christmas look. I miss that. And there's not a thing here but sagebrush. At home, in Maryland, we had such quantities of holly; and we always made wreaths for the windows and had mistletoe for the chandeliers, and a roaring fire in the open fireplace, and—I can see those parlors now. Those are the memories that cling to us always, I think. I am so sorry that our children can never have them. I hate to think of their lives being utterly devoid of beauty. The East has more than its share."

She was talking more to herself than to him, being momentarily carried off her feet, so to speak, by the flood of recollection sweeping over her of the old home with its mighty oaks, its giant elms, and the hills beyond where Christmas trees could be had for the cutting. The sight of his face brought her back to the present.

"But fortunately Christmas is not dependent upon holly and mistletoe," she said brightly. "They are only the 'outward, visible sign.' We will garnish our home with love and good cheer and contentment. After all, they are the 'inward, spiritual grace.'"

She threw up her head with a gesture habitual to her as if defying fate and its limitations, and his eyes followed her as she moved about the room putting things to rights. What a glorious creature she was!—accepting poverty and bareness as her portion and yet rising above them regally; throwing herself into his work, her own round of toil, her children's pleasures, the neighborhood sorrows—all with the same exuberance of interest and prodigality of self! What would he have been in his work without her, his "missionary coadjutor," as he called her? She was so overflowing with vitality, so undaunted, so alive! A thrill passed through him at the word **alive**. . . . Poor Joe Henderson! Suppose— He covered his eyes and his lips moved.

She was on her knees beside him in an instant.

"John, what is it? What are you saying?"

He took her face between his hands and looked into her eyes. "I was saying: 'Bless the Lord, O my soul; and forget not all His benefits.'"

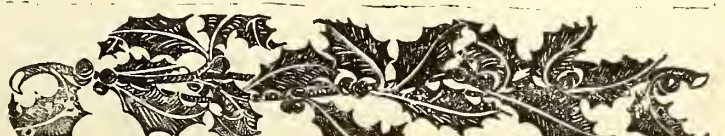
"I knew you would come to it, John. Now let's open the barrel."

* * *

The first thing to come out was a woman's hat-box—a generous one. For years Mary Haloran had worn a small brown felt, trimmed modestly (as became a missionary's wife) with two quills and a knot of velvet. The quills were placed at varying angles from year to year, and the velvet was steamed annually. When it got past that it was placed

(Continued on page 16)

*This story was published in 1912 in attractive book form by the Thos. Y. Crowell Co., New York.



Woman's Auxiliary

Conducted by Mrs. J. M. McIver, Gulf, N. C.

Mrs. Russell's Engagements—In copy sent last week—Calendar of Engagements for Bible Classes—we should like two changes:

Mrs. Russell's engagement January 7-12 should be for Quincy instead of Orlando, Fla., and the one for January 13-19 should be Orlando instead of Arcadia, Fla. These changes were just made and came to our knowledge only today.

North Carolina Synodical Auxiliary, 1923—The eleventh annual meeting of the North Carolina Synodical Auxiliary was held in the First Church, Wilmington, October 17th and 18th.

A short devotional was conducted by Rev. A. D. Gilmour, pastor of the church. Dr. Gilmour expressed words of appreciation and praise for the woman's work and welcome to his church. Miss Jane Hall extended a cordial welcome from the women of all the Presbyterian churches of the city, and Mrs. A. J. Howell from Wilmington Presbyterian. Response was made by Miss Annie Wilson, of Charlotte.

Good reports were made by all the officers of their year's work. At this meeting a new officer was added to the number, to be known as Secretary of Christian Community Service.

On Wednesday afternoon from 6:30 to 7:30 all the officers and delegates to the Synodical, with their hostesses, were entertained at an informal tea at the Church of the Covenant, after which all went in a body to the tabernacle to hear the Evangelist Gypsy Smith, Jr.

Rev. W. M. Hunter, chairman of Synod's Committee on Schools and Colleges, was with us on Thursday morning and told of the great need of making our church schools "A"-grade colleges. He urged that 10 per cent of all benevolences be sent to Mr. F. L. Jackson, to be divided according to Synod's plan.

Miss Charlotte Jackson, Field Representative of Christian Education and Ministerial Relief, told of the great number of churches without pastors, and the need for more missionaries, pastor's assistants and other full-time Christian workers. She urged that we pray intelligently, definitely and without ceasing for more workers.

Immediately after adjournment for lunch on Thursday our beloved president received a message calling her home on account of the illness of her husband—who died on November 3rd. Evangelist Gypsy Smith, Jr., was guest of honor at lunch on Thursday.

In the absence of the president, the afternoon session was presided over by Mrs. S. N. Harrell, president of Albemarle Presbyterian, whom Mrs. Reid appointed to fill her place.

The registration committee reported by Presbyterials as follows: Albemarle, 4; Concord, 5; Fayetteville, 15; Kings Mountain, 2; Mecklenburg, 6; Orange, 3; Wilmington, 12; out-of-town visitors, 12; total, 59.

The following officers were elected and duly installed in a very impressive service conducted by Mrs. Jackson Johnson:

Treasurer—Mrs. R. C. Carson, Whiteville.

Historian—Mrs. R. D. Blacknall, Durham.

Sec. A. H. Missions—Mrs. A. M. Fairley, Laurinburg.

Sec. Y. P. Work and S. S. Ext.—Mrs. D. H. Shaw, Laurinburg.

Sec. Y. P. Conf. and Student Work—Miss Mamie McElwee.

Sec. Orphanage—Mrs. W. T. Clark, Wilson.

Recording Sec.—Mrs. G. V. Wynne, Durham.

The Synodical will meet next year in the First Church, Tarboro.

Mrs. Harrell announced the end of the meeting and urged all to realize the strength we have in the Master, knowing our need of Him.

Ruth S. Wynne, Rec. Sec'y.

Columbia, S. C.—Probably the first meeting of its kind that has ever been held in connection with the woman's work of the Southern Presbyterian Church, convened Thursday, December 6th, in the Sunday School Annex of the First Presbyterian Church, in Columbia, S. C., at the call of Mrs. T. Hal Dick, of Columbia, Secretary of the Development of Spiritual Life in Congaree Presbyterian, in the form of a Conference of the Secretaries of Spiritual Life from all the Auxiliaries in this Presbyterian. Ten churches were represented. Several Synodical officers were present, among whom were Mrs. Andrew Bramlett, President, and Mrs. S. C. Hodges, of Greenwood, who is Synodical Secretary of Spiritual Life. Mrs. W. L. Dunovant, of Edgefield, President of Congaree Presbyterian, was also present and brought a helpful message. A strong program, which was opened with a devotional by Mrs. Dick, began at 11 o'clock. Those taking part were, Mrs. Guy Tarrant, who spoke on "The Power of Prayer;" Mrs. Donald McDonald, on "Stewardship;" Mrs. S. V. Hodges, on "The Importance of Bible Study;" Mrs. George Wauchope, on "Christian Education;" and Mrs. John Livingston, on "Work Among the Young People." Mrs. Bramlett made many helpful suggestions about the work and led the conference in several discussions. The whole program had a decidedly spiritual tone, and all present felt greatly benefited by coming.

Some of the ladies of the church served a delightful chicken dinner between the morning and afternoon sessions.

For Mothers—So striking is the ignorance of the Bible among college students that Harvard University has decreed that no student shall receive his A.B. without passing a Bible examination as one of the required credits. This is done on cultural rather than on religious grounds, but it is significant nevertheless. In our Baptist schools,

as the report made at Des Moines shows, the Bible is given increasing place in the curriculum. But the home is the place, after all, where the children must get the familiarity with the Bible that abides. No better place has been found than that where Timothy got his first Biblical instruction.

Group Conference of the Abingdon Presbyterian—The Auxiliary of the Walnut Grove, Va., Presbyterian Church was hostess to the first group conference held by the Abingdon Presbyterian September 29, 1923.

Mrs. White M. Ryburn, the efficient Presbyterian president, presided. Her word of welcome and appreciation of the excellent co-operation given her made each one of the more than a hundred women and girls feel that it was good to be present.

The morning was given to discussing different phases of the woman's work, these discussions being led by Mesdames Hassinger, Stephenson and Hagy, of Abingdon, Va.; H. E. Gleaves, Robert Gray and Donald McIver, Bristol, Va.; and Mrs. S. W. Edmondson, Glade Spring, Va. Mrs. Preston W. Campbell sang a beautiful solo.

"The White Fields of Japan" was delightfully presented by Mrs. V. G. Copenhagen and her girls' circle of the Central Presbyterian Church, Bristol, Virginia.

In the afternoon, the Abingdon, Va., Auxiliary presented a typical circle meeting, which was so well conducted that it was truly beneficial and helpful to other circles represented.

Mrs. John Blakemore, of Emory, Va., caused one to feel that a real visit had been made to the Assembly's Training School, Richmond, Va., so vividly and interestingly did she describe the school, its works, etc.

Miss Elizabeth McChesney, one of our very own Home Mission workers, described in a forceful manner the nature of her work and the people among whom she labored. The plea Miss McChesney made in behalf of better education for these people aroused much interest.

The noon hour was delightfully spent in partaking of a delicious lunch and the greeting of friends.

The church was beautifully decorated in varied hued fall flowers and the hostess Auxiliary extended sincere hospitality for which they were given a rising vote of thanks.

NO LULLABY NEED MARY SING

No lullaby need Mary sing
For Christ, the little new-born King;
The angels woke the fields of earth
With song the evening of His birth.

No lamp nor torch need Mary light
To chase afar the shades of night;
The light of heaven broke on earth
And glory shed upon that birth.

No tidings need she haste to send
Of this Child's birth to kin and friend;
The news had been proclaimed afar
That evening by a shining Star.

—Anna Temple.

Mt. Olive, N. C.—In spite of the general belief that men will not study missions, as the good ladies do in mission study classes, the Mt. Olive Presbyterian Church has just had a most successful church school of missions.

The ladies of the Woman's Auxiliary have been studying the home and foreign books in the fall and spring, as they should do. Last fall, the young ladies' circle, invited the Senior Christian Endeavor to join them in studying the Home Mission book, and quite a number of our young men were in the class and enjoyed it.

This year then, when we received the suggestion from the Foreign Mission office in the form of a little pamphlet on the Church School of Missions, our church was ready for it.

We got the consent and co-operation of the Session, the Board of Deacons, Woman's Auxiliary and the Christian Endeavor Societies. The time selected was Home Mission Week in November. Our plan: We used the rolls of the Church and Sunday School, and Young People's Societies, in fact tried to get the name of every person interested in our church, then divided the names into groups. The first group was all children under 12 years of age, then up to 15, next to 18 years, then young people, above that in two groups. The juniors met in the afternoon, just after school and used the little book, "Stay-at-Home-Journeys." The other group met in the evening for one hour. The intermediates used "Next-Door Neighbors," and the other groups studied "The Child and America's Future."

On account of some other activities we could have only four evenings. The first evening, there were 71 present; the second evening 88 in all groups; the third evening 107; and the last evening 130. Each group was divided into two teams, Reds and Blues with a leader over each, and there was intense, but friendly rivalry, to see which should win, for the losing side was to entertain the other on the closing evening. We used as teachers three men, and five ladies. The Blues won by 20 points, and were en-

tertained most delightfully after the class period on Thursday evening. We were handicapped in time, but every one thoroughly enjoyed the work, and pledged themselves to study the Foreign Mission books, in February the same way. There were enrolled 22 men, 44 women, 32 intermediates, about half girls, and half boys, and 38 juniors.

The Pastor.

We all know "The Lord loveth a cheerful giver." Yet in almost every church there comes the dismal moment when our budget is to be decided upon, and pledges taken. The presiding officer often goes about it in an apologetic manner "Sorry to have to bring up the subject of money," etc. Below will be found a few plans that have been used successfully by other groups of workers—perhaps they will help you.

The Watch That Made the Dollar Famous—Before the meeting a number of small watches had been cut from white card-board, little two-inch circles with a "stem" jutting out at one end, each watch telling a different time. Through the stem a string necklace was run and as each girl came to the meeting, which was to be a social and business one combined, a watch was hung around her neck, causing many amusing remarks: "What time are you, Marie?" "Oh, you're slow, no wonder you're always late!" etc.

Once during the luncheon we had everybody stop and hold her watch to her ear and say: "Tick! Tick! Tick!" for several seconds.

When the time for explanation came a chart was displayed which showed this statement:

"You can supply all the work of our Church on the Foreign Mission Field, i. e.:

Every school, every scholar, every teacher,	
Every hospital, every doctor, every nurse,	
Every evangelist, every Bible woman, for	
One hour for -----	\$134.20
One-half hour for -----	67.10
One-quarter hour for -----	33.55
One minute for -----	2.24"

The whole force of the appeal lies with the one who presents it. She must graphically picture the glorious responsibility of holding upon our shoulders the entire Foreign Mission work of the Southern Presbyterian Church for a definite period—one minute for \$2.24, one whole hour for \$134.20. Just think your very OWN Mission Work. How many minutes can we take, dear girls?

The girls are then asked to hold their watches to their ears again, this time repeating ""\$2.24 a minute, \$2.24 a minute." While they are doing this let someone sing softly, "One More Day's Work for Jesus." Now on the back of the watches let the pledge be written.

As pledges were collected "Take Time To Be Holy" was sung.

Another Plan—Following a program on Medical Missions, we had pledge cards with a nice round head squinting up from the pillow. On the back was written: "Most Honorable and Healthy Female, misery has attacked my unworthy and insignificant interior, I please you give me something so I can stay in this nice white bed."

The leader then in well-chosen words reminded us of how NOTHING was too much for us to do for our loved ones, or friends who are ill. How much money we spend for just flowers at such times. The untold love we shower on them, the suffering we feel ourselves because they feel it. Yet all the time we are within reach of doctor, nurse, drug store and hospital. Graphically she pictured the Orient, the horrible Quack Doctor, whose sole remedies are burnings, shakings and piercing—then the balm of that mission bed, its softness, its cleanness, the magic touch of trained hands.

Can you imagine 8,301 patients being cared for in these beds of ours? 2,778 major operations being performed by our Medical Missionaries? 99,486 persons being treated? Your chart might read "What Part Have I In This Work?"

I can assume the support of the entire Medical Work of the Presbyterian Church in Seven Foreign Countries:

One hour for -----	\$13.74
Thirty minutes for -----	6.87
Fifteen minutes for -----	3.43
Ten minutes for -----	2.28
Five minutes for -----	1.14
One minute for -----	.27

Pledges to be made on pledge cards.

Yet Another Plan—Garment Givers—Try picturing the day when our Lord Jesus rode into Jerusalem and His followers spread their garments before Him. In a sweeter, dearer way we, too, are seeing Him every year going forth along the King's highway entering heathen villages across the sea. In loving loyalty let us spread at His feet some of our garments, or the worth of them.

For pledge cards use attractive pictures of dresses, hats, shoes, furs, sweaters, collars, etc., cut from fashion magazines with heavy paper pasted across the back. On this paper write: "And they spread their garments before Him," leaving two lines for name and amount.

Before distributing the cards the leader should explain what wonders the money we spend on dress could do across the sea; for this use a big chart on which are pasted attractive fashionable pictures of wearing apparel, as:

Silk Dress—\$19.98, or 199 New Testaments for the heathens in Korea.

Easter Hat—\$8.50, or provide a building for six months in which 40 little Chinese can fill the inside of their head while I cover the outside of mine.

Wool Sweater—\$7.00, or keep a Bible woman in Korea one whole month, where she will tell the story of Christ and His love to hundreds of her people.

Hair Net—20 cents, or 40 copies of the Gospel for the children in heathen lands.

The list may be extended almost indefinitely by including shoes, gloves, perfumes and articles of personal adornment.

The study of missionary activities and of the unusual features of each mission field will suggest many other methods of enlisting cheerful givers.

(Continued on page 12)

YOUNG PEOPLE'S DEPARTMENT

W. ARNETT GAMBLE, JR., Editor

ADDRESS ALL COMMUNICATIONS TO THE DEPARTMENT EDITOR, COLUMBIA SEMINARY, COLUMBIA, S. C.

EDIOTR'S LOOKOUT

Hello, Everybody! We've missed our little chats with you a couple of times, but we didn't mean to. Some fine things were observed from the lookout, but the wires got crossed and our messages didn't get through. Complete repairs have now been made and we will chat again.

The past Saturday evening we enjoyed attending a fine banquet given by the Presbyterian College alumni living in Columbia to the football team of Thornwell Orphanage, High School Champions of South Carolina. And a fine looking set of boys the team members were, in their nice new white sweaters presented by Rev. Thomas McSween, of the Clemson College Presbyterian Church.

We feel sure that all our Presbyterians will rejoice

with the Thornwell team and the Thornwell family of 360 in the splendid record made by the team. Eight victories and no defeats brought them through to the place of highest honor among the State High School teams. In eight contests their goal was crossed three times, for 20 points, while they piled up 242 points. Dr. L. Ross Lynn spoke at the banquet on "Orphanage Spirit," and gave it as being "the spirit of a home," an ideal set by Dr. Jacobs years ago and still upheld. We know he is proud of his team and of his large family, and we congratulate him and them on the fine showing made by the team this year. The team will deserve its title and the cup presented by the Columbia Kiwanians, as well as the right to hold the State Cup for the coming year.

Mr. John C. Boyd, 32 West Trade Street, Charlotte,

Superintendent of Publications of the N. C. C. E. Union, has asked our help in getting the news around that he has a strong desire to get the young people interested in the C. E. World and the Dixie Endeavorer, and that he has some good plans for them to use. We hope his offers to be of service will be taken advantage of.

Rev. R. C. Long, of our Stewardship Committee, 410 Times Building, Chattanooga, is doing some fine work in interesting the young people in the Progressive Program. He has gotten out some standards called "C. E. Objectives in the P. P. P." Southern Presbyterian C. E. Societies increased in number 38 per cent last year. The Stewardship Committee offers them and all our young people a fine opportunity to increase in usefulness. Get in touch with him! Merry Christmas!

Sunday School

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

DECEMBER 23, 1923

THE UNIVERSAL REIGN OF CHRIST

Lesson: Isaiah 9:6, 7; 11:1-10; Psalm 2:1-12. Printed Text: Isaiah 11:1-10; Psalm 2:8.

GOLDEN TEXT—"Ask of men, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psalm 2:8.

SCRIPTURE LESSON

Isa. 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots;

2 And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Ps. 2:8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

SHORTER CATECHISM

Q. 68. What is required in the sixth commandment?
A. The sixth commandment requireth all lawful endeavors to preserve our own life and the life of others.

The Scriptures clearly reveal Christ's natures and functions as man's Redeemer. They describe with equal clearness the personality and offices of the Holy Ghost in effecting man's deliverance from sin's penalty and power. In His discourse on the night of His betrayal Christ teaches that the Holy Ghost "convincens men of sin of righteousness and of a judgment to come." In the passages from Is. 11:1-10 and Ps. 28, selected for our present lesson, we are told of Jesus' Personal Reign On Earth; His Anointing by the Holy Ghost; The Blessed Results of His Reign; and Some Reasons for Entering His Kingdom.

I. Jesus' Personal Reign on Earth

The prophet tells us "The knowledge of God shall cover the earth as the waters cover the face of the deep." The apostle informs us that Christ is a Divine Person. He asserts "Being in the form of God, He thought it not robbery to be equal with God, yet made Himself of no reputation, and being found in fashion as a man, became obedient unto death, even the death of the cross." "Wherefore God hath highly exalted Him and given Him a name that is above every name; that at the name of Jesus every knee should bow and every tongue should confess that Jesus is Lord to the glory of God the Father." In the second Psalm, "Jehovah the Father says to Jehovah the Son, ask of me and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession." There is then no doubt about His reigning. But what earth is He to reign over? Paul says that this earth, the lower creation, "Shall be delivered from the bondage of corruption." The Apostle Peter declares, "This earth and all that it contains shall be burned up." "Nevertheless we according to His promise look for a new heaven and a new earth wherein dwelleth righteousness." The Apostle John affirms "That he saw in vision a new heaven and a new earth in which Messiah reigned."

II. Jesus Anointed by the Holy Ghost

At His baptism by John, His forerunner, He had the Holy Spirit to descend upon Him. His perfect human nature was put under the Holy Ghost to qualify Him for His public ministry and all His functions as Redeemer. The passage from Isaiah represents His human nature as descended from David and compares it to a sprout from a fallen tree. Christ at the beginning of His public ministry in His inaugural sermon at Nazareth asserts "That the Spirit of the Lord was upon Him to fit Him to perform His functions."

III. The Blessed Results of His Reign

The prophet also pictures the beneficent consequences of Jesus' rule. He represents peace and safety as universally prevalent. He describes the most ferocious animals and those most timid and helpless as dwelling together in harmony. He pictures safety to be so complete that the little child can approach venomous reptiles unharmed. He declares that wars shall cease and "None shall hurt or destroy in all Christ's domain." Because the principles that Jesus taught do not regulate human conduct, the earth now is full of distress and woe. Men instead of using their faculties to supply their own wants, to honor their Maker and to minister to the needs of their fellows employ them for mutual destruction. In many parts of the earth truth, honesty, benevolence and industry are lacking and selfish greed and wasteful strife abound.

IV. Reasons for Entering Christ's Kingdom

These are found in the second Psalm mentioned in our lesson. His kingdom is assured, for it is given by His Divine Father. All opposition to it shall be destroyed. "He will rule them with a rod of iron. He will break them in pieces like a potter's vessel." You are warned, "Be wise therefore O ye kings," "Kiss the Son lest He be angry and ye perish from the way. The kiss a sign of reconciliation, trust, service. Blessedness is attained in His kingdom." "Blessed are all they that put their trust in Him."

Christian Endeavor

By Rev. J. G. Garth, Chairman Synod's Committee of Sabbath Schools and Young People's Work

NEW YEAR'S WISHES

- M., Dec. 24—Health Wishes: III John 1-14.
- T., Dec. 25—Prosperity: I Chron. 4:10.
- W., Dec. 26—To Know God: Col. 1:9, 10.
- T., Dec. 27—To Be Transformed: II Cor. 3:17, 18.
- F., Dec. 28—More Tolerance: Rom. 14:1-19.
- S., Dec. 29—Better Service: Mark 10:42-45.

Sun., December 30—Topic: Wishes for the New Year. Phil 3:7-16.

We are about to enter a new year. The old year is over, and the new year of 1924 invites us to its opportunities. As we look back at the past, and view the successes and failures, the mistakes and achievements of last year, we are impressed with the thought of doing better, conquering sin, working harder, helping others more. In this passage in Philippians, we have the example of Paul before us to follow. Paul takes an inventory of what he held most dear, and was willing to give up for Christ. As a Jew, there were many things which were very important, and great advantages, which he names in a long list. But he was ready to surrender them for the sake of Christ. As we come to the new year, let us consider our own case, and think of how we can advance in our own lives, as we compare Paul's attitude with ours.

Paul's Estimate of Earthly Belongings

Paul counts up his advantages as a Jew, and he finds a long list of valuable possessions which would help him forward in this world. But he realizes all these things conflict with Christ's wishes and plans, and he is ready to give them up. They were absolutely as nothing compared with what Christ could give him. He was willing to lose them all for His sake, who loved him and gave Himself for him. In fact, he would cast them aside like they were so much dirt and filth, fit only for the rubbish pile.

We all like to count our advantages and privileges, and we take great pride in them. We view our family, our property, our position in society, our personal qualities and gifts, our education and improvement of all these things. We may not have to abandon our cherished possessions like Paul did as a Jew; but for Christ, we should be willing to give up all, if he calls upon us to do so.

Paul's Supreme Desire

Paul says his supreme wish was to win Christ, to be like Him, and do His will. He had no yearning for rich robes, and golden crowns, bedecked with jewels that would perish. He did not want to take any pride in his own goodness and righteousness, but he greatly desired to have on the robe of Christ's righteousness, which he might put on by faith in Jesus.

Paul Wanted the Knowledge of Christ

The greatest of human joys is the pleasure of knowledge. The mind yearns to know facts. Beautiful scenery and art, travel and adventure, science and literature, all fill our minds with great joy. Paul was a learned man, and familiar with all the arts and sciences of his day; but he says, the knowledge of Christ was his deepest delight. He wanted to know Christ in the consciousness of His presence, and he longed to pass through the experience of the resurrection, so that he might die to sin, and live anew in the power of Christ, free from all sin, and empowered for joyous activity in Christ's cause. Paul believed he could reach the power of the resurrection by faith, even before he actually died.

Paul's Consciousness of Imperfections

While Paul so greatly desired the knowledge of Christ and the attainment of the resurrection, he felt his own imperfections. It is very wholesome to recognize our own weakness and sinfulness. We should feel our limitations. The mere saying so, and privately thinking we are not so bad after all is of little good. The truth is, we are bad, weak and sinful, and far below what Christ wants us to be. But Paul not only knew all these things, but knew Jesus would transform him, if he yielded to His will. Christ had taken his case in hand, or apprehended him, as he says.

Paul's Resolution

Paul had determined to forget the past. He would not take up his time with vain regret. It is well to reflect on our mistakes, errors and follies, but spend no time in idle worry over the past. Turn to the future with faith in God and a strong determination to be different and better. Paul would fix on one thing, and press toward that. He would struggle, strive intensely to reach the high calling of God in Christ, to be a son of God, strong in purpose, beautiful in character, unceasing in service for God and man. In other words, to be just what Jesus was when He was here on the earth.

Our Own Resolutions

Paul exhorts us who wish to be like Christ to follow his example. He bids us not to be discouraged when we fail, and when we are ignorant of what we should do, but to be prayerful, and trust in God. Let us also form the resolution to seek a pure and holy life, a life that is good and useful, and try with all our hearts to become like Jesus. Make this your New Year's resolution, and keep it always before your hearts and minds.

WORTHWHILE NEWS NOTES

Miss Mary E. Dickson, Corresponding Secretary of the Senior C. E. Society of Olney Church, near Gastonia, N. C., tells of an interesting social held by the 40 members of the society, with the new teachers of the community as guests. The "Old-Fashioned Party," as it was called, was held in a large, old-fashioned, uninhabited house, used by the young men of the church as a club house. Ivy, chrysanthemums, pine tops, cedar, and autumn leaves very effectively carried out the scheme of decorations. After several old-fashioned games were played, peanuts, apples, and "roasted" marshmallows were enjoyed. The pastor, Rev. T. G. Tate, and Mrs. Tate, were chaperones.

The officers of the society are: Miss Mary K. Howe, president; George Torrence, vice-president; Brady Dickson, recording secretary; Miss Mary Dickson, corresponding secretary, and Paul Howe, treasurer.

The Senior C. E. Society of the Sumter, S. C., Presbyterian Church, so Miss Margaret DeLorme, corresponding secretary, tells us, did some worthwhile work at Thanksgiving. The society met, as they do each Thanksgiving morning, at 7:00 o'clock, for a service of thanksgiving. After this, groceries and gifts which had been sent to the church the evening before, were taken by a committee to needy persons. At 1:00 o'clock the society gave a real Thanksgiving dinner to 20 little boys who otherwise would not have had such an opportunity. We believe her when she says that "the heart of each Endeavorer was filled with joy and gladness upon seeing how happy these boys were with so many good things to eat."

The South Carolina C. E. officers had another busy month of work in November. President J. Arthur Flanagan, of Bowling Green, wrote 35 personal letters and 30 form letters and helped organize two societies. This, he says, after saying that he had time during the month to attend only to the work of his office that had to be done!

Miss Emmie Osteen, secretary, Columbia, wrote 20 letters and sent each state officer a copy of the officers' reports for the preceding month.

Mrs. D. W. A. Neville, missionary superintendent, Clinton, wrote all the Presbyterian societies urging special Beechwood meetings and gifts for Beechwood Seminary in money and Christmas boxes.

Miss Evelyn Boozer, Tenth Legion superintendent, Gaffney, secured 16 new tithers.

Mr. Wyatt Taylor, Columbia, wrote every society of the state in regard to Near East Relief and "Golden Rule Sunday."

There are 265 C. E. societies in South Carolina, 234 of them being Presbyterian.

Recently a C. E. Institute was held in South Boston, Va. Professor Friend, of the public schools, co-operated in a fine way by releasing all Endeavorers at 10:30, that they might attend the educational classes of the institute. These classes were conducted by Southern States Secretary C. F. Evans, Christian Endeavor World Field Representative C. C. Hamilton, and Dixie Junior C. E. Superintendent Miss Mamie Gene Cole.

The Second Presbyterian Church, of Petersburg, Va., held a Daily Vacation Bible School during the past summer, so a delayed news story tells us, and correlated the Junior Sunday School and Junior C. E. work of the school. The Junior Endeavor Society took charge of the chapel exercises each morning. Many of the boys and girls completed the entire course of Junior C. E. memory work, which was the memory course used in the school.

The First Presbyterian Church, of Salisbury, N. C., believes in progressive work with its young people. The Christian Endeavor program there calls for an annual graduation time. The graduation exercises held a short time ago constituted the Sunday evening service of the church. The pastor, Dr. Byron Clark, preached a fine short sermon from James 1:22. Mr. Carey Lowrance, of the Prospect Presbyterian Church, near Mooresville, and president of the Southern District of North Carolina C. E., spoke on the value and fruits of Christian Endeavor. He then delivered diplomas to six fine Junior graduates: Edith Clark, Leila Groves, Louise McWhirter, Margaret Haworth, Dorothy Anderson, and Alfred Hughey. The Junior choir had charge of the music and rendered a specially prepared program. Miss Frances Tarpley is the efficient superintendent of the Juniors. Miss Mildred McCubbins, the pastor's assistant, is in general charge of the work of all three societies of this church, and is handling their activities in a fine way.

May every holy Christmas-tide
Bring more of peace and God-like will,
And brother-hearts of nations fill
With that great love which shall abide!

Church News

A VALUABLE BOOK

We have had the privilege of examining the manuscript of a much-needed book from the pen of Dr. J. R. Howerton, professor of philosophy in the Washington and Lee University, and at one time pastor of the First Church, Charlotte, N. C.

The object of this book is to set before the people and the pastors their mutual duties.

Dr. Howerton is always clear and logical; but in this book he impresses us as being exceedingly so. The style is so pleasant and the advice is so sound and needed that that one will read it with growing appreciation and benefit.

The cost will be \$1.50, and its publication depends upon the order received. Address Rev. J. R. Howerton, D.D., Lexington, Va.

WANTED

Mr. Editor:

We will appreciate it if any of your readers can supply us with, or inform us where we can get the following papers and books: The file of "The North Carolina Presbyterian"; "The Southern Presbyterian" (edited by Dr. Woodrow); and "The Missionary" (back of 1910); "The Family in its Civil and Churchly Aspects"; "The Broken Home"; "The Theology of Prayer," by B. M. Palmer; the two or three writings by Dr. C. C. Jones, the three or more by Dr. Thomas Goulding, and any and all of the thirty writing by Thomas Smythe. If you have any of the above please communicate with me, S. M. Tenney, President Presbyterian Historical Society of the Synod of Texas.

DEATH OF REV. R. L. McKINNON

The Associated Press states that on Saturday, December 15th, Rev. R. L. McKinnon, pastor of Bream Memorial Church, Charleston, W. Va., was killed in an automobile accident on a railroad crossing. No particulars thus far have been given.

THE DEATH OF REV. T. H. LAW, D.D.

Dr. Law, after 86 years of this life has gone to his reward, having passed to the other world in Spartanburg, December 15, 1923. He was born in Harts-ville, S. C., August 24, 1838, educated at South Carolina Military Academy, and Columbia Theological Seminary.

He was licensed in 1861, and ordained in 1862 by the Presbytery of Harmony. He was for many years District Superintendent of American Bible Society. He also served as a Chaplain in the Confederate Army in 1863.

Besides pastorate in different sections of South Carolina, he served as stated clerk of the Synod of South Carolina from 1875 to a few months before his death.

He was a director of Columbia Theological Seminary, and also the stated clerk of the General Assembly—a position he resigned in 1922, by reason of his health.

His life was a busy one, and also useful. He served his Church faithfully wherever placed, and though often burdened with manifold duties, he was always the courteous Christian gentleman to whom the editors of our Church papers were ever under obligations.

The sympathies of the entire Church go out to his faithful wife who in his later years was always his constant companion and helper.

NORTH CAROLINA

To North Carolina Ministers—If any minister in the Synod of North Carolina has not received one or more copies of the minutes of the last Synod he will please write to the stated clerk and his wants will be supplied.
D. S. Craig.

Charlotte, Westminster Church—Remember that always on Sunday afternoon before Christmas we have our Christmas Service. This service is for old and young—all of our people. Remember too, that this is a "White Gift" service, that is, we give rather than get. So come bringing your gifts—groceries, fruit, candies, money, or other things useful, and lay them at the feet of the King.—Calendar.

Acme, Rev. J. K. Fleming, pastor. The results for the canvass for church papers were greater than any of us had anticipated. We secured 12 new subscriptions, which now give us approximately 75 per cent of our homes subscribing to a church paper, and about 85 per cent of Auxiliary members subscribing. We are truly grateful to God for this manifestation of spirituality in the membership of our church.

Charlotte, Tenth Avenue—Our service next Sunday evening will depart somewhat from our regular program, in that it will be a service appropriate to the Christmas Season. It will be of interest to both the old and the young, and it is hoped that all of our people will make it a point to attend and bring with them an offering of some kind as a White Gift to the King. The money offering will go to the cause of Christian Education and Ministerial Relief, and the other gifts will be appropriately distributed here in the city.

Charlotte, Caldwell Memorial—Next Sunday evening a chorus choir will render a Christmas Song Service that will doubtless be inspiring to all and kindle in our hearts a new appreciation of the joy brought into the world by the advent of Christ the Saviour. The plate collection will be for the Alexander Home.

Providence and Matthews—Rev. and Mrs. Gurney, of Providence are enjoying a holiday vacation in the North. They will spend Christmas in Rochester, N. Y., where Mr. Gurney has two brothers. From there Mr. Gurney goes to his birthplace, Grimsby, Canada; afterward joining Mrs. Gurney at their former home, Cortland, N. Y.

This is the first vacation Mr. Gurney has taken in over four years, and to make it still more enjoyable, each of the two churches he serves, Matthews and Providence, has presented him with a substantial sum of money, as an advance Christmas gift.

Mr. and Mrs. Gurney will be at home at Providence manse about the middle of January.

The Church of Spray is having better attendance now than any time in its history and the people are seeing their responsibility and taking more interest in the Lord's work than ever before. This is very gratifying to all.

Last Sunday we received three into the church on profession of faith and baptism and just two Sundays ago we received two others on profession and baptism. The Lord is adding unto the church such as are saved day by day.

The Ladies' Auxiliary gave a very good pageant on Home Missions, thanksgiving and a good offering was to the Barium Springs Home. For all these blessings we give thanks to our Lord and Saviour Jesus Christ.
J. S. Cook.

Mount Carmel—This church was organized October 14, 1923 by the following commission of Fayetteville Presbytery: Rev. Messrs. A. T. Lassiter, F. M. Bain and R. A. McLeod and Elders D. M. Fairley and James Shaw. There were 29 charter members. The following officers were elected, ordained and installed: Elders A. S. Davis and John T. Shaw, and Deacons R. H. Davis and T. R. Truelove. The church is located in Harnett County at the J. Van Lindley Nursery, near Overhills.

Rev. A. T. Lassiter began preaching at this place on Saturday nights in the early fall of 1913. The interest grew and in a short time he arranged to give one Sunday afternoon service each month, which he continued to do until October, 1915, at which time he moved to Benson. Soon after this Rev. R. A. McLeod began to preach at this point one Saturday night each month, which arrangement continued until the spring of 1918, when he gave up his pastorate temporarily in order to enter the army as a chaplain. June 1, 1919 he returned to his pastorate and by a rearrangement of his work he was able to give this point one Sunday afternoon service each month. He is still serving the field. A Sunday School has been conducted by the citizens of the community. This organization is in good working condition at the present time and is fruitful of much good. In addition to these regular services there have been five evangelistic meetings held here since the work began. The Lord blessed all these agencies of His grace—more than half of the charter members were led to an open profession of their faith in Christ through the efforts of his servants at this point and a spirit of Christian fellowship was fostered, which finally grew into a united desire on the part of the whole community for an organized church in the community. The superintendent of the J. Van Lindley Nursery, Mr. A. S. Davis, has been a tower of strength in carrying on the work from the start. Although a Methodist by inheritance and profession he saw that the place was more accessible to the Presbyterian forces and therefore the logical church to supply the preaching. He has given freely of himself and of his substance to the furtherance of the work. Others have also given their measure of assistance and encouragement. It has been strictly a community affair. We behind this church will accomplish much good, not only for its own membership, but for the outlying district also. It is a center for a large area. Attendance at all services is good.

Pursuant to adjournment Fayetteville Presbytery met in the First Church, Fayetteville, N. C., November 20, 1923 at 1 o'clock, p. m., with an attendance of 17 ministers and nine ruling elders.

The following resolutions, presented by Rev. Dugald Munroe, were adopted by a rising vote:

"Inasmuch as Dr. H. G. Hill is today, November 20, 1923, passing his 92d milestone in his pilgrim journey,

1. We render thanks to Almighty God for thus prolonging to this unusual length the life of our venerable brother.

2. We congratulate Dr. Hill as the oldest member of this Presbytery and tender to him our sincere thanks for his fidelity in all his labor for these 55 years. He was pastor of this church, Fayetteville First for 18 years. He then went to his present field where he has been for 37 years. For most of this time he has been the efficient chairman of the Committee of Home Missions, and faithful member of the Board of Trustees of Union Theological Seminary. Seven times he was honored by Presbytery by being sent as commissioner to our highest Church court. Once he was elected Moderator of that court—at the Chattanooga Assembly, 1889.

3. We congratulate him that he is still bringing forth fruit in old age, able to preach twice every Sunday and write excellent weekly expositions of the Sabbath School Lessons for the Presbyterian Standard.

4. That a copy of these resolutions be furnished Dr. Hill, and each of our church papers for publication, and that they be adopted by a rising vote of Presbytery. Also that Presbytery be led in prayer by Rev. E. L. Siler and Rev. W. E. Hill.

Corresponding Members—Rev. W. S. Milne, Orange Presbytery; Rev. A. D. Carswell, West Hanover; Rev. W. A. Nicholson, Wilmington; Rev. G. W. Hanna, Keokuk (U. P.) and Rev. J. K. Roberts, Enoree.

Commissioners to Organize Church—Commission appointed to organize a church at the J. Van Lindley Nursery in Harnett County reported the organization effected on October 14th, with 29 charter members. Mount Carmel was chosen as the name, and the post office of the new church is Overhills, N. C. Elder A. S. Davis is clerk of session and Deacon R. H. Davis is treasurer.

Ministers Received—Rev. A. D. Carswell, Rev. G. W. Hanna and Rev. W. A. Nicholson.

Calls Accepted—Rev. A. D. Carswell accepted calls from the Bethel, Dundarrach, Shiloh and Phillipi churches, and a commission was appointed to install him on the second and third Sabbaths of December. Rev. W. C. Brown is chairman of the commission.

The following recommendations of the Home Mission Committee were adopted:

1. That \$250 additional be appropriated from the Elliott Legacy Fund for aiding the Elise Church to complete its church building.

2. That \$600 per annum be appropriated for Home Mission Fund to the Fairmont-Iona group.

3. That \$200 per annum, additional, be appropriated from Home Mission Fund to Bensalem-Elise group to supplement the salary of its pastor in compensation for what is deducted by taking from his group the Pinehurst Church.

4. That Spence Church, with Providence mission and Flowers Tabernacle be placed under the care of Rev. A. T. Lassiter, temporarily.

Dismissed—Rev. W. M. Currie, at his request, was dismissed to unite with Wilmington Presbytery.

Educational Institutions—The following recommendations of Synod's Committee on Schools and Colleges were adopted:

1. That for the next three years Presbytery requests each church in the Presbytery to appropriate 10 per cent of all Benevolent funds to Educational Institutions.

2. That all contributions to the causes of Education for this three-year-period be pro-rated as follows:

Flora Macdonald	20%	\$15,600
Queens	20%	15,600
Peace	07%	5,460
Mitchell	07%	5,460
Davidson	18%	14,040
Union Theological Seminary	08%	6,240
Glade Valley	05%	3,900
Elise	05%	3,900
Albemarle	05%	3,900
Westminster	05%	3,900
		\$78,000

3. That Mr. F. L. Jackson, the present Treasurer of Schools and Colleges serve as the Treasurer of this Fund.

4. That Presbytery urgently insists that every church Session instruct their Treasurer to forward all money for Education direct to Mr. Jackson, Davidson, N. C., to be pro-rated by him in accordance with the above schedule.

5. That the Woman's Auxiliary be requested to pro-rate the contributions for Benevolent Causes in accordance with the above schedule.

6. That the above plan go into effect at once."

Organization New Church—A petition for the organization of a church at Comfort Chapel (near Fayetteville) was received and granted, and the following commission was appointed to organize, if the way be clear, at a time to be arranged by the commission: Rev. Messrs. D. L. Jones, I. N. Clegg, W. E. Hill and Ruling Elder Chas. Rankin.

Broadway Church—Presbytery overtures Synod of North Carolina to transfer Broadway Church from Orange Presbytery back to Fayetteville Presbytery.

Midway Church was granted permission to employ Rev. L. A. McLaurin for afternoon services, until they may be able to secure morning services.

Adjourned with prayer by Rev. E. L. Siler and Rev. W. E. Hill to meet in regular Spring Session at Raeford in April, 1924. E. L. Siler, S. C.

SOUTH CAROLINA

Florence—Our pastor, Dr. H. Tucker Graham, was absent for two Sundays late in November, helping in special services at Clinton. The officers agreed to conduct the morning services and did in a most impressive and acceptable way—three at each service. On November 18 Elder R. B. Fulton presided, and the program was:

1. Psalm 23—Jas P. McNeill.
2. "How much owest thou unto my Lord" in material things?—F. L. Willcox.

3. "How much owest thou unto my Lord" in professional service?—R. Ben Fulton.

On November 25th Elder J. W. McCown presided and the program was:

1. Prayer—A. L. Harde.
2. The Greatest Book in the World—H. E. Davis.
3. How Can I Help My Pastor?—S. J. McCown.

Three of the speakers are elders and three are deacons. Incidentally five of the number are lawyers. A number of other laymen will conduct prayer meeting or otherwise help in the church services as need arises. The number of laymen who are both qualified and will to thus lend a helping hand is one of the gratifying and significant features of our work here.

On Sunday night, November 25th, Rev. Henry G. Bedinger, of Hartsville, preached. He is always heard with pleasure and profit by this congregation.

Enoree Presbytery—At the fall meeting of Enoree Presbytery intense interest was shown in the report on Home Mission work; an aggressive program was adopted. Presbytery heard with pleasure the three young men who are getting such good results in our Home Missions fields. Rev. W. G. Nevelle presented the work in Landrum, Campbello and Clifton group. Landrum is ready to build a church, and is waiting for the help promised by Presbytery to begin breaking dirt. Rev. D. C. Stogner, of Lickville, Simpsonville and Fulton group, spoke of the necessity of a church building at Simpsonville, that the few members there had responded nobly to the cause; but the beginning of the work had to wait on help from the Presbytery. Rev. W. B. Goebel presented a petition from Pacolet Mills for re-organization of a church. The Pacolet Mills Church was washed away in the flood of 1906. Presbytery was deeply gratified with the progress shown in the work; and enthusiastically adopted an enlarged program for the future. The Home Missions Committee was instructed to raise as quickly as possible \$5,000 to aid Landrum, Simpsonville and Pacolet Mills in building churches. \$1,100 was raised on the floor of the Presbytery for the Church Erection Fund. This is highly important for these churches can not make further progress without church buildings. It was said during the discussions that Enoree Presbytery has never in its history aided a church in erecting a house of worship. If this be true this reproach will soon be removed; for the committee is getting encouraging results as Spartanburg County, under the zealous leadership of Hon. I. A. Phifer, has raised about \$3,000. The whole Presbytery will do as well for this cause appeals to our people.

The Presbytery adopted the recommendation of the Stewardship Committee fixing the Benevolent quota the same as last year, requesting that \$10,000 be provided for Home Mission work, which is about 15 per cent of the \$63,000 designated to Enoree Presbytery by the General Assembly.

The Sunday School Committee is planning to put on a program of Teacher Training during the winter and spring months to the end that a Teacher Training class will be in every school in the Presbytery.

GEORGIA

Decatur—The last few weeks have been interesting and busy ones in our work. Dr. Campbell Morgan has just spent his annual week in Decatur, and spoke each evening in our church to crowded congregations. The contractors have just turned over our new Sunday School building to us, and we are finding ourselves already very much at home in it. For the first time in years we have sufficient space for our varied departments and their activities. The juniors, intermediates and seniors of our Sunday School are housed in the new building, while our other departments occupy quarters which have been remodeled in the old plant. The junior room in the new section is so planned that it gives an immense court for basketball, indoor baseball, and other games. Under the careful oversight of the session, and very much to the delight of our young people these activities are already under way. The basement is furnished with lockers and showers so that our equipment lack nothing in the way of supplying the needs of the four-square life. Plans are already in mind for the third annual session of our Daily Vacation Bible School, which, under the leadership of Mrs. S. H. Askew, has proven such a blessing to all Decatur.

MISSISSIPPI

Tupelo—Rev. J. A. Christian was installed as pastor of the First Presbyterian Church on Sunday night, December 9, 1923. Rev. U. S. Gordon, the popular young pastor of the Starkville Church, presided, preached the sermon and charged the congregation. Rev. H. M. Jenkins, of Aberdeen, a seminary class-mate of Mr. Christian, delivered the charge to the minister. Although the service was held at night the membership was largely represented and at the close of the service the entire congregation came forward and pledged their co-operation and support of the newly installed pastor. The field of service here in this progressive and beautiful little city is very promising, and there are many things to encourage our church in its efforts to develop the Presbyterian work, and build up an aggressive working force for Christ.

TENNESSEE

Memphis—At a recent meeting of the congregation the following were elected officers in this church: Elders—A. R. Erskine, A. G. Jett, M. H. Hunt, W. W. Newsom; Deacons—Geo. Awsumb, C. M. Gooch, E. W. Watson, Marshall White, L. R. Donelson, J. T. Orr, J. H. Townsend, Harry Webb, T. J. White. We now have 22 elders and 27 deacons. Ninety-seven new members have been added to our church during the year 1923. The church year-book has just been published showing a membership of 914 members, 872 resident and 42 non-resident. Before the year-book was made up, the session placed on the retired roll about 100 names of members who have long since moved away from this city. The churches of this city are preparing for the evangelistic services under the leadership of "Billy" Sunday who will be in Memphis for six weeks, beginning in April.

VIRGINIA

East Hanover Presbytery—The constitutional requirements having been met East Hanover Presbytery is hereby called to meet in the Presbyterian Publishing House in Richmond, Va., on Monday, December 24th, at 12 noon to consider the following business:

1. The resignation of Rev. John D. Keith as pastor of Mizpah Presbyterian Church.

2. The request of Rev. John D. Keith to be dismissed to the Presbytery of Wheeling, U. S. A.

3. Any other business growing out of these matters.
Wm. S. Campbell, S. C.

Staunton—The Third Church closed a two-weeks' evangelistic meeting on November 30th. Rev. J. P. Proffitt, of Nelson County did the preaching, it being his third engagement with the Third Church, and the people are very much devoted to him. The attendance was fine all during the meeting. The invitation to accept Christ was given at every service, and there were responses at every service except five during the entire two weeks. There were 16 professions of faith, and quite a large number of reconsecrations. Two new family altars have been set up in the homes of certain of the converts. The Third Church has almost 100 members now.

On Sunday, December 9th, one new elder and two new deacons were elected, and will be ordained and installed Sunday morning, December 16th. This gives the church four elders and five deacons.

The Lewiscott Presbyterian League, Headquarters, Big Stone Gap, Va.—The third annual meeting of the league was held in the community house on Monday night, October 15th, with a large number of members and invited guests present. The board of directors met at four o'clock in the afternoon to hear the reports of the mission workers and to transact the routine business of the organization. The members of the board were filled with enthusiasm as they listened to the personal reports of the nine ladies who are now working in the bounds of the league. A great many forward steps have been made during 1923. The work at Hoot Owl Hollow has been enlarged, and some improvements have been made to the school property. One hundred and twenty pupils have been enrolled in the day school, and the standard of the school has been raised to that of a Junior High School. A special night school has been arranged for some working men who desire to improve their minds during spare time. A well arranged religious program is carried out every week at the mission including preaching, prayer meeting, Sunday School, Christian Endeavor and Bible study. The attendance at all of these meetings is splendid. A new school has been established at Oreton in the Wildcat Valley in Lee County, near the Lewiscott Farm. Forty-one pupils have been enrolled in this new school and the religious program is now being organized. Space does not permit us to mention all the news which was received from the workers through their reports, but each one thrilled the board with the account of how God has richly blessed every effort that has been made to enlarge and carry on the work. The general meeting began at six o'clock when the assembled company sat down to a delicious dinner which was prepared and served by the ladies of the Big Stone Gap Auxiliary. The tables were attractively decorated with flowers and candles. Several short addresses were made, the workers were introduced, some of the accomplishments were mentioned and the annual election of officers was held. Capt. H. E. Hyatt, of Norton, Va., was elected president for 1924, Mr. J. D. Rogers, of Big Stone Gap, Va., was elected vice-president; Mr. H. A. Alexander, of Stonega, Va., was elected secretary, and Mr. W. S. Miller, of Big Stone Gap, Va., was elected treasurer. The following were elected as Directors for a term of three years beginning January 1, 1924: Mr. I. P. Kane, Gate City, Va., Jas. M. Smith, J. D. Rogers, R. T. Irvine and A. E. Griffith, of Big Stone Gap, Va. This was the best, most successful and enthusiastic meeting that the league has ever had, and every one present received a new vision of the importance and bigness of the task which is before us in this mountain work.
H. A. Alexander, Secretary.

WEST VIRGINIA

Bluefield—With the organization of the new Westminster Presbyterian Church, in south Bluefield, by a commission of Montgomery Presbytery on Sunday, December 2d, the Bluefield Presbyterian Church lost four out of nine of its elders; ten out of 13 deacons; the president of the men's Bible class; the president of the men's club; the superintendent and assistant superintendent of the Sunday School; seven out of eight circle leaders in Woman's Auxiliary; and over 200 of its members, the large majority of them from among its most active workers, all these going with the new church in south Bluefield. On Sunday, December 9th, the Bluefield Presbyterian Church elected the following additional officers: Dr. Edwin C. Wade, a former elder here and in Florence, S. C., Mr. Lacy S. Shirley, for 25 years a deacon in this church, and Mr. James R. Leizure, as ruling elders; and Messrs. Robert L. Burgess, Harold P. Dodd, French H. Easley, S. Buford McClung, Benjamin D. Painter, Dal. M. Ramage, C. L. Seyler and Paul C. Thomas as deacons.

As the name "Bluefield Presbyterian Church" seemed a bit too indefinite, with the organization of the new Westminster Church, the congregation (Continued on page 12)



Davidson College—The new athletic field, the gift of the Richardson family, of Greensboro, is practically completed, and is one of the finest in the South. It is located on the site of the old Sprunt field and affords complete accommodation for football, baseball and track. The new quarter-mile track has a foundation of brick with a top layer of unsifted cinders, and this in turn surfaced with a layer of sifted cinders and sand. A large concrete and steel grandstand will be built on the western side of the inclosure. The whole field is underlaid with drains which will dry the enclosure within 20 minutes after an ordinary rain. To the south of Richardson Field is the new Sprunt field, which will be used by the Freshman teams. The cost of Richardson Field will run over \$30,000.

Sixteen games have been scheduled for the basketball season, as follows: January 14, Charlotte "Y," at Charlotte; January 16, Statesville, at Statesville; January 19, Carolina, at Charlotte; February 3, Guilford, at Davidson; February 5, Trinity, at Charlotte; February 6, University of Florida, at Davidson; February 8, Hampden-Sidney, at Davidson; February 9, Charlotte "Y," at Davidson; February 11, N. C. State, at Davidson; February 13, University of S. C., at Davidson; February 14, Wake Forest, at Davidson; February 16, Statesville, at Davidson; February 19, Wake Forest, at Wake Forest; February 20, N. C. State, at Raleigh; February 21, Guilford, at Guilford; February 27, Washington and Lee, at Charlotte.

Twenty candidates are trying for places on the wrestling team, with Captain G. E. Weems, of the R. O. T. C., and himself a former captain of the Army grapplers, in charge. The schedule includes Carolina, at Davidson, February 9; Trinity, at Davidson, February 23; V. P. I., at Blacksburg, February 16; Virginia, at University, February 18; V. M. I., at Lexington, March 1; Washington and Lee, at Lexington, March 3.

Davidson College debaters, represented by A. H. Hollingsworth, Jr., and H. C. Stith, won over Washington and Lee's representatives, Ralph Masinter and C. W. Lowry, in the annual contest held in Shearer Hall, on Friday, December 15th. Dr. W. J. Martin presided and D. B. Walthall acted as manager. Washington and Lee upheld the affirmative side of the question, "Resolved, That the present immigration law should be re-enacted," with Davidson arguing for the negative. All four speeches were well prepared and finely presented. A unique feature in connection with the announcement of the decision took place when Dr. Martin was handed the sealed vote. The first two votes drawn were in favor of the negative; the next two in favor of the affirmative; while the fifth indicated the negative. The judges were Dr. Luther Little, Dr. A. J. Crowell, Hamilton C. Jones, D. P. Tillett, and Eddie Jones, of Charlotte.

Queens College—On Tuesday of last week Queens College tendered a reception to the wives and friends of visiting Shriners in the college parlors. Dr. W. H. Frazer, Miss Sallie McLean, dean, and other members of the faculty were in the receiving line. Miss Beulah Holmes, Miss Meme Hampton, Miss Irene Kennedy and Miss Mary Emma Frazer were heard in readings and piano numbers and the college orchestra played during the reception. Refreshments were served by the home economics students and by the Misses Margaret Chason, Florence Gahr and Carolil Graham.

Sunday afternoon at 3:30 the Choral Club was heard at the annual Christmas Carol Service held in the chapel. The program was under the direction of Miss Elizabeth Starr, of the voice department, with Miss Annie May Hayes at the organ, and A. D. Lajoie, violinist, assisting. At 8:45 on Sunday night the service was repeated and broadcasted from the First Baptist Church.

Sections B and C of the Billy Sunday campaign held their first prayer meeting in the college auditorium on Tuesday night. The service was led by Miss Rosa Moye Mercer, president of the "Y," and Miss Charlotte Jackson, of Louisville, Ky., sent out from the office of Dr. H. H. Sweet, was the speaker. The second service was held at the home of Mrs. H. S. Brown, for section C, and in the college chapel for section B on Friday night. It is proposed to have these bi-weekly meetings on each Tuesday and Friday up until the beginning of the Sunday meetings on December 30th.

The children's class of the Department of Expression, taught by Miss Ethel King, presented three one-act plays in the college auditorium Wednesday evening at 8:30 o'clock. The class was assisted by some of the college girls who are studying in Miss King's department. The three plays were, "The Pot Boiler," "Babes in the Wood," "Elsie's Dream," and "The Poet Who Lost His Pen." Many visitors were present from out in town.

Queens closed for the holidays on Tuesday at 12 o'clock, no classes being held after that time. In order to do this, study hour was held Saturday night instead of having meetings of the societies, and classes were held on Monday instead of having the usual holiday. All students and faculty members are required to be back on January 4, 1924.

A very enjoyable affair was the Christmas dinner for Queens students and faculty, served by the college dietician Monday evening at 5:30 in the college dining hall. Christmas decorations of holly and other greenery, tinsel, bright ornaments, etc., made the dining hall a gay scene. Each table had its own Christmas tree, with a present for each girl and each teacher. Between the five courses, songs and yells were given, and at the end, the gifts were distributed.

Sunday night the Student Volunteers of North Carolina sent delegates to Charlotte for the Student Volunteer service, held at the Second Presbyterian Church. Special music for the occasion was rendered by the choir, and the three speakers of the evening were all volunteers—Messrs. Price and Wharton, of Davidson, and Miss Gibbon, of Queens, who were introduced by Dr. A. A. McGeachy,

pastor of the Second Presbyterian Church. Mr. Wharton presented the needs for student volunteers and their services throughout the world. Mr. Price, who was born and reared in China, related many interesting things about the country, especially concerning the treatment that missionaries receive from the foreigners, and how the missionaries were serving the world in these foreign countries. The work and organization of the Student Volunteer Association were discussed in many phases by Miss Gibbon.

The Queens College Choral Club presented a delightful program in the annual carol service Sunday, December 16th, in the college chapel.

The chief number on the program was "The First Christmas," by Coern, a cantata participated in by the entire club, with solo parts by Misses Beulah Holmes, Winnie Frazer, Margaret McCluer and Mildred Gillis. The singing was excellent, and Miss Holmes' lyric soprano voice charmed her hearers. The contralto part sung by Miss Frazer was delightfully rendered, while the higher soprano parts sung by Misses McCluer and Gillis were splendidly sustained.

"O Little Town of Bethlehem" was the processional number, and "Jerusalem the Golden" the recessional song. The singing of "Silent Night" behind the scenes after the girls filed out was beautiful.

The club as a whole sang "Three Kings Have Journeyed," by Damrosch; "While by My Sheep," by Spicker; "Holy Christmas Night," by Lassen. The singing by Miss Hays of Du Bois' "March of the Magi," by Miss Gillis of Gounod's "Adore and Be Still," by Miss Isabelle Knight of Speaks' "It Came Upon a Midnight Clear," and by Miss Holmes of Mozart's "Alleluia," was greatly enjoyed.

Miss Annie May Hayes, a Senior in organ this year, played the organ accompaniments, while A. D. Lajoie played the violin obligatos. Miss Elizabeth Starr, of the Music department, conducted.

King College—The Athenean Literary Society of King College, one of the oldest organizations of its kind in this section, celebrated the fifty-fourth anniversary of its establishment last Friday night with an elaborate program on which both faculty members and Athenean students took part.

Several hundred Bristolians and a number of out-of-town educators were present at the meeting, and expressed themselves as being well pleased with the growth of the society during the past few years.

Although all sides of student life are represented in the membership of the society, the Athenean organization has the distinction of having probably the greatest number of well-known athletes enrolled than any similar institution within a radius of several hundred miles.

The Philothesian Literary Society of King College, which is several-years older than the Athenean, will celebrate its anniversary some time next May. These two events have always been a prominent part of the Kaysee calendar, and are always looked forward to with great interest.

Westminster College is enjoying the largest enrollment of its history this year. There are enrolled in the college this semester 225 men. They come from 12 different states and Cuba. Westminster offers only collegiate work, the academy having been done away with in 1919.

Just recently the college successfully closed a \$500,000 campaign. With the added facilities she will be able to obtain with this amount, Westminster will boast next year one of the largest enrollments in the state, including all the co-educational institutions. Westminster, it may be added, is a college for men only.

Fulton, Mo.

Commencement at Lees-McRae—On December 3rd instead of the usual June of commencement times, 10 lovely girls, clad in white, with flowers and diplomas, stepped off the stage of the Lees-McRae Institute. This commencement tide reached a high-water mark in many ways. Held in a beautiful stone building with white plastered walls, steam heat and opera chairs, which some of you helped to pay for, this commencement exercise formed quite a contrast to previous ones held in the old frame building; with its unpainted walls, open stairway, and insufficient heat. All honor to the old building, however, for some mighty fine girls were graduated from it.

The closing exercises proper began with a musical program on Friday night, given by the music pupils. On Saturday night the Seniors had their class night exercises. On account of a sudden death in the community, and a serious accident to one of the school's most valued teachers, the usual banquet was omitted. Rev. S. H. Hay, of the First Presbyterian Church, of Morristown, Tenn., was the speaker for the occasion.

On Sunday morning he preached on the "Bible-fed Life," holding his audience at attention till the close. Sunday night at the laymen's meeting, at which the school was present, he spoke on "Character Building," and in his final address on "Education," before the graduating class and the large audience assembled in the auditorium, he even surpassed his previous eloquent and logical discourses.

On the platform with the graduates sat Edgar H. Tufts, son of Rev. Edgar Tufts, who so faithfully for 25 years labored in this place for church and school; Mr. F. H. Stinson, of Banner Elk, secretary of the board of trustees; Rev. S. H. Hay, and the entire faculty.

The exercises were presided over by Mr. Tufts, who succeeded his father. Great excitement prevailed during the awarding of the diplomas and medals and prizes.

Those who were graduated were as follows: Eugenia Stinson, Banner Elk, N. C.; Beulah Farthing, Hackett, N. C.; Eunice Caldwell, Charleston, S. C.; Annie Fox, Morganton, N. C.; Margaret Parker, Banner Elk, N. C.; Frances Stinson, Banner Elk, N. C.; Maude Johnson, Minneapolis, N. C.; Victoria Reece, Beech Creek, N. C.; May Triplett, Matney, N. C.; Mary Scott, Banner Elk, N. C. A Friend.

(Continued on page 12)

News of the Week

On December 12th a petition and motion for the voluntary dissolution of the Inter-Church World Movement of North American was filed in the Supreme Court of New York.

Among some of the new measures proposed in the new Congress are the following: The "equal rights amendments," sponsored by the woman's party, was introduced by Senator Curtis, republican, Kansas; an amendment terminating the terms of President and Vice-President on the third Monday in January; and of senators and representatives on "the first Monday in January" of the year in which they normally end, was offered by Senator Norris, republican, Nebraska, and the amendment authorizing the President "a majority of the senators voting concurring," to conclude treaties, was introduced by Senator Owen, democrat, Oklahoma.

Davis Warfield, president of the Seaboard Air Line Railway Company, said that the road had received \$750,000 cash in final settlement with the government for the period of public operation during the war.

Two sections of the Twentieth Century Limited, the pride of the New York Central Railroad, crashed in the fog and rain at Forsythe, N. Y., December 9th, with the loss of nine lives.

Petition that a receiver be appointed for the Alamance Railway Company, which has a line between Burlington and Graham and a branch to Haw River, was brought into western North Carolina federal district court by the American Trust Company, trustee, of Richmond, Va.

Women politicians have cleared the decks for a fight over the proposed legislation for their sex. The national woman's party, financed by Mrs. O. H. P. Belmont and other well-to-do partisans, and directed by Miss Alice Paul, would amend the constitution to give "equal rights" at one fell swoop, and has launched a campaign to that end.

Announcement of the candidacy of President Coolidge for the republican nomination for President in 1924 was made by Frank W. Stearns, of Boston, who is known as his closest personal and political friend.

A sub-committee of the "cotton bloc" in Congress will meet to consider legislation designed to improve the estimation of cotton crops by the census bureau. Headed by Senator Harris, democrat, Georgia, the committee includes Representative Wingo, democrat, Arkansas, and Representative Bulwinkle, democrat, North Carolina.

John Motley Morehead, at one time representative in Congress, later republican national committeeman, widely known leader in politics and a prominent textile manufacturer, died at his home in Ransom Place, Charlotte, following an illness of one week with pneumonia. He was 57 years old.

Announcement was made at the State department that a commercial treaty had been signed with Germany to replace the similar convention abrogated at the time of the war, and that instructions had been sent to the minister at The Hague, Richard M. Tobin, to begin negotiations of a similar treaty with the Dutch government.

Before an audience that packed the hall of the House of Representatives in Columbia, S. C., prominent speakers from the ranks of the law enforcement officers issued a challenge to the people of the state for a strong-hearted and upstanding public sentiment and co-operation that would encourage the officers to their best efforts in bringing to justice the violators. Appeal was made for a state-wide demand for law enforcement and for that measure of encouragement that would tend to strengthen the arm of the law.

Mrs. Edith Vanderbilt was re-elected president of the state fair for a fourth terms at the annual meeting of the North Carolina Agricultural Society.

A brief dealing with completion of development of the Capc Fear river by installation of a third lock and dam below Fayetteville was presented to the board of engineers for rivers and harbors of the War department by R. M. Horsburgh, secretary of the Fayetteville Chamber of Commerce, who had prepared an exhaustive document showing how the development of the river would react favorably not only to Fayetteville, but to the whole state, and certain sections of the south.

CHILDREN

WE'LL GIVE W. B. ONE XMAS SO HE WON'T EAT LETTERS

Dear Standard:

I am a little girl ten years old. I like to read your stories. I go to Sunday School and Church every Sunday I can. I am in the fifth grade at school. I am president of Junior Christian Endeavor. My best friends are Mary Gary, Margaret, and Elizabeth. Please send Mr. Waste Basket to buy an all-day sucker so he won't get my letter; I want to surprisc my family and Uncle James and Aunt Helen.

Your little friend,
Janie Campbell Lapsley.

Columbia, S. C.

HIS FIRST LETTER

Dear Standard:

I am a little boy ten years old. I am going to school and in the fourth grade. My teacher is Miss Lillian Bain, I like her fine. I also go to Sunday School. I have one little brother six years old, his name is Hursey McLaurin. I guess I will have to make my letter short as this is my First letter; hoping to see my letter in print.

Your friend,
Winford McLaurin.

Wade, N. C.

MOST READY FOR SCHOOL

Dear Standard:

Mamma reads the letters from the little girls and boys to me. I am a little boy five years old. My birthday is April 17th and I want to start to school then. I can count to ten. I go to Sunday School at Galatia. My teacher's name is Miss Mettie Brown. I love her and she loves me too. My Uncle Dan Ray is our superintendent. I hope all the little cousins I have will see my letter.

Your little friend,
David Fairley Lindsay.

Hope Mills, N. C., R. F. D. 1.

IN THE FIFTH GRADE

Dear Standard:

I am a little girl ten years old. I am in the fifth grade at school. My teacher is Miss Mary John, I like her fine. I go to Sunday School every Sunday I can. My Sunday School teacher is Mrs. Malloy. I like her fine. I go to the Presbyterian Church. My pastor is Mr. Carl B. Craig.

Your unknown friend,
Margaret Regan.

Laurinburg, N. C.

HASN'T ANY SISTERS

Dear Standard:

I am a little girl ten years old. I am in the fourth grade; my teacher's name is Miss Bulard, and I like her fine. I go to Sunday School every Sunday. Our Sunday School teacher is Miss Belle McDonald. We like her fine. I have two brothers, not any sisters. I must close for fear of the wastebasket.

Your unknown friend,
Nina Crenshaw.

Rex, N. C.

THE CHRISTMAS SPIDER

Once upon a time a young spider lived in a woodshed. The woodshed was part of a long, rambling old farmhouse that was alive with children. They were a merry, romping lot of children. One day a little girl with

bobbed yellow hair and blue eyes happened to see the spider when she was climbing on top of the grindstone to reach a basket hanging from a low rafter.

"Good morning, Christmas spider," said she. "I suppose you don't know that we are getting ready for a beautiful Christmas. Now if I were you, I would come and spin a web in the house, where I could watch the fun. O little Christmas spider, do walk in and see the fun!"

The little girl ran away, carrying the basket and laughing; and the young spider, if you please, straightway walked in to see the fun. Of course, no one may say that the spider understood what the little girl said, but it is a fact that she soon after walked into the kitchen on her own eight feet. First she traveled to the door and peeped through a crack at the top. When the door was opened down she tumbled, and then she walked into the kitchen. Straightway to the ceiling went the spider, and there in a corner she spun a pretty little web in which she intended to catch flies.

Meanwhile she had a fine chance to watch everything that happened in that lively kitchen. She heard merry talk about Christmas pies, cakes and puddings and saw children dodging in and out; she saw girls and boys washing dishes together and helping and hindering with all kinds of joyful work. The spider happened to be looking down with her bright eyes shining, when the little girl with the bobbed hair looked up and saw her.

"I spy, little Christmas spider!" she said ever so softly. "Merry Christmas to you!"

A few minutes later, along came a woman with a broom. "I see a spider's web," said she. With broom uplifted she swept down the web. But she didn't get the little spider.

"Run, Christmas spider, run for your life!" warned the little girl. "Don't give up. You just stay in the house and see the Christmas fun."

Then the woman came after her with the broom and threatened to sweep her away, too, if she encouraged spiders to spin webs in the house.

The Christmas spider must have been discouraged, but even so she watched her chance to go into the dining-room. And there, in a corner below the ceiling, she worked and worked, and worked and worked until she had spun another pretty web in which to catch flies. There she sat and watched the fun. She saw the family gather around the dining-table three times a day and heard their cheerful talk. Then along came that woman with the broom!

"There seem to be so many spiders in the house this winter!" she said, as she swept down the fine new web of the Christmas spider.

The Christmas spider was probably discouraged, but even so she was alive and could spin another web. This time she worked and worked, and worked to make a new web in the chimney corner.

"I spy!" said the little girl with the bobbed yellow hair. "Stay where you are, Christmas spider, and you shall

see us hang up our Christmas stockings."

But how could the little spider stay where she was, when along came the woman with the broom and down came the beautiful web?

"I never saw the beat!" said the woman. "The house seems to be full of spiders."

The little spider was doubtless discouraged, but even so she worked and worked, and worked and worked until she made another web on the opposite side of the chimney. And there she was, watching the fun and having a gay time, when—along came the woman with the broom.

"More spiders!" said she. "I think they must come in from the woods on the Christmas greens." Down came that web.

It is safe to say that the little spider this time really was discouraged. But she didn't think of going back to the woodshed. On her eight good legs she made her way into a big, cheerful room, and there she worked and worked, and worked and worked until she had a new web stretched between a Christmas wreath and a window shade. From that new web the little spider could see what was happening out of doors and in the cheerful room at the same time, thanks to her wonderful eyes and fine location. The piano was in that room, and the little spider listened to sweet voices singing Christmas carols whenever the merry children gathered around the piano. The little girl with the bobbed yellow hair was turning away from the piano, one morning after the singing, when she saw the little spider. Straightway she made a song of the words:

"I spy, I spy, I spy!"

"What do you spy?" asked the children, crowding around.

"Oh, I know a little Christmas joke, that's all," said she.

Ten minutes later came the woman with the broom. And—down came the web!

"There must be a whole army of spiders in this house!" said she.

The little spider bumped her head that time when she fell to the floor to get out of danger. But she didn't think of going back to the woodshed, because, whether it be true that she had fared forth to see the Christmas fun or not, she wasn't the giving up kind. Twice more the little spider worked and worked to make a new web, only to have it destroyed by the woman with the broom.

In the meantime a tall, green fir tree had been brought into the room, and all day long men and women and children had been working merrily together trimming the tree with strings of tinsel and ropes of cranberry and popcorn, and with bright ornaments and Christmas candles. The spider was hiding under the piano where she could see all that happened.

Early, early the next morning when the world was still the little spider had a finished web just below the Christmas tree. Early, early the next morning came shouts of "Merry Christmas, Merry Christmas!" from upstairs, and before ever the stars ceased shining down came the family to make merry around the tree. When the candles were lighted on the tree a woman exclaimed:

"Oh, wait a minute until I get the broom! One of those spiders has spun a web in the very Christmas tree, and I must get it down before any more candles are lighted!"

"Oh, please do not get the broom," begged the little girl with the bobbed yellow hair. "I invited a little woodshed spider to come in and see the Christmas fun, and I believe she came,

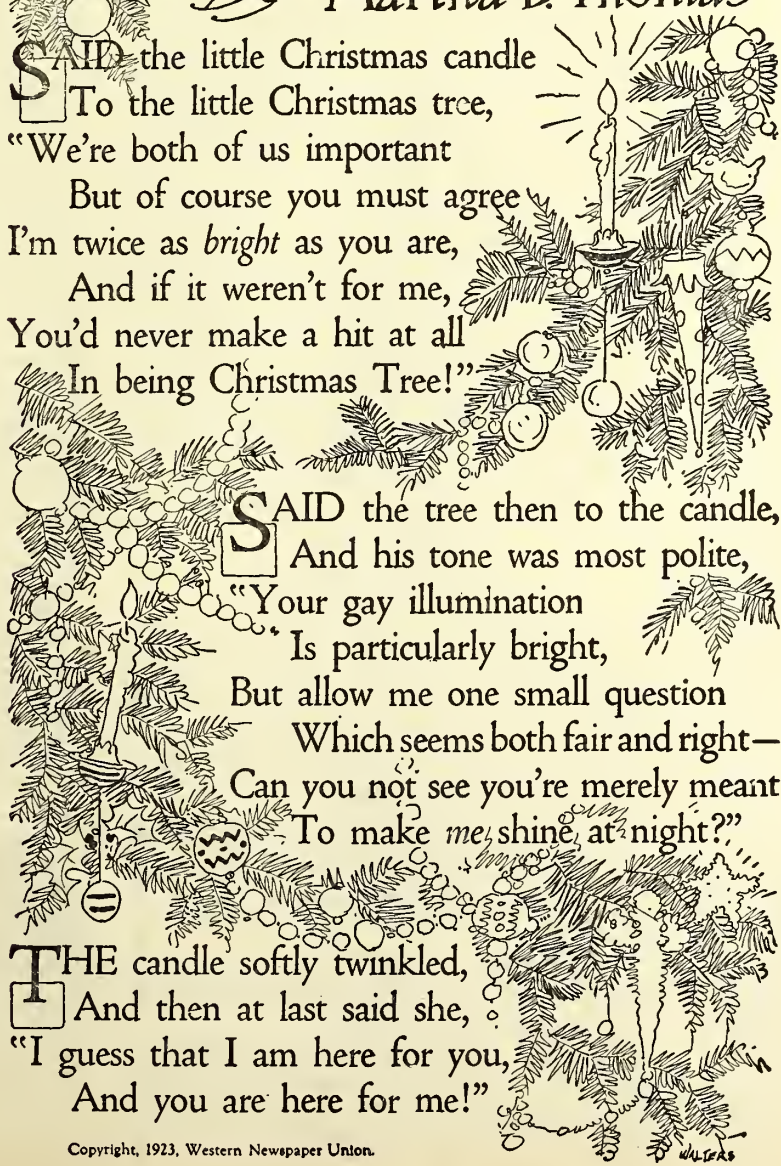
*The TREE and
the CANDLE*
By Martha B. Thomas

SAID the little Christmas candle
To the little Christmas tree,
"We're both of us important

But of course you must agree
I'm twice as *bright* as you are,
And if it weren't for me,
You'd never make a hit at all
In being Christmas Tree!"

SAID the tree then to the candle,
And his tone was most polite,
"Your gay illumination
Is particularly bright,
But allow me one small question
Which seems both fair and right—
Can you not see you're merely meant
To make *me* shine at night?"

THE candle softly twinkled,
And then at last said she,
"I guess that I am here for you,
And you are here for me!"



and that she is the only spider that is in the house. Anyway, you know there is an old, old story about a spider that spun a web all over a Christmas tree in the olden times, and the folk let it stay there, because when they saw it Christmas morning it had been turned to gold. Maybe our little Christmas spider's web will turn into gold. Anyway, it is a good little spider, because it tried again and again and again to have a web in the house—the way all children should do when they set out to do something. Grandma said so."

After that long speech the spider was allowed to enjoy her web at last, and the laughing little girl with the bobbed yellow hair made every one in the family say: "Merry Christmas, little spider!" and oh, such a merry time they made of it, and such a merry Christmas day it was!

As for the spider, when her Christmas adventures were ended and the tree was carried into the woodshed, she went with it, and was glad to find herself safely at home again, you may

be sure. And that is all. Except what Grandma said to the little girl with the bobbed yellow hair she said on discouraging occasions ever after. She said: "Remember how many times the Christmas spider tried again!"—Frances Margaret Fox, in *The Continent*.

Marriages and Deaths

MARRIED

Cathey-Spratt—At the Sharon manse, on September 11, 1923, Charlotte, N. C., by Rev. C. H. Little, Mr. Henry W. Cathey and Miss Rosa M. Spratt.

Nisbet-Jackson — On October 31, 1923, by Rev. C. H. Little, at Sharon manse, Mr. Walter Y. Nisbet and Miss Mildred Jackson, both of Charlotte, N. C.

McManus-Wallace—On November 24, 1923, at Sharon manse, by Rev. C. H. Little, Mr. George W. McManus

and Miss Pearl Janet Wallace, both of Mecklenburg County, Charlotte, N. C.

Judy-Pyles—At the manse, Romney, W. Va., on December 15, 1923, by Rev. Charles R. Bailey, pastor, Presbyterian Church, Mr. Adam Seymour Judy and Miss Mildred Wave Pyles, both of Glebe, W. Va.

Southern Railway System Passenger Trains No.'s 36 and 135 will be operated in two sections between Atlanta and Washington, December 16th to 23d inclusive, and No.'s 37 and 38 in two sections December 17th and 24th inclusive.

The first sections of each of these trains will handle the regular passenger equipment, and extra sleeping cars, while the second sections will be made up exclusively of mail and express cars.

Arrangements have also been made to handle extra coaches and sleeping cars on all other through

trains and to operate extra sections of these trains when needed.

These arrangements have been made to provide adequate equipment for handling the heavy passenger business that is expected during the holiday season, and to concentrate the movement of mail and express as far as possible on the sections provided for this business so as to eliminate delay to passenger trains due to time required at stations for loading and unloading mail and express.

R. H. GRAHAM
Division Passenger Agent
Charlotte, N. C.

Norfolk Southern Railroad

Extends to Christmas travelers an invitation to use its service for holiday travel. Extra sleeping cars provided, and reservations and tickets can be secured upon application to ticket agents.

J. F. DALTON
General Passenger Agent
Norfolk, Va.

WOMAN'S AUXILIARY

(Continued from page 6)

TO ANY MOTHER ON CHRISTMAS EVE

Dear mothers, busy with your Christmas cheer,
Your hands so full, your hearts a little tired,
I pray you, when you think the rafters ring
Too loudly for the nerves that are so jarred
By all your planning and your weight of cares;
When o'er your household ways sweeps avalanche,
And everywhere a rush of boyish things
Mars for a space the symmetry you love!
I pray you smile, smile on! and never shut your heart to
these glad sounds, nor let your eyes
Be dimmed by anything but joy.
Oh, never mind the footprints on the stairs!
The finger-marks upon the cherished wall.
All these should be your riches, and they are.
And when at holy hush of eventide,
When all the homing birds come back to nest,
And you perchance steal through the quiet rooms
To look with tender eyes on their sweet rest—
I pray you, then, down on your knees, and ask
That God may let you know how rich you are;
That in His mercy you may never taste
The hunger of the home where silence reigns.

—British Weekly.

Some of the Best Books—(By Helen Barrett Montgomery, in *Missions*—Really there are some books that everybody is going to want to study in connection with this year's splendid study book. By hook or crook one must have these for the missionary library. A book appropriation in the yearly budget; a book shower given by interested people; a pure food sale; a flower bulb sale; a rummage sale; an old paper and rubber sale; a co-operative shower in which many people given 25 cents each for books; a missionary play, the proceeds to be invested in books—these are but a few of the "hooks and crooks." But get the books.

There is Sam Higginbottom's "Gospel and the Plow," a fascinating study of the place and power of agricultural missions in India. (MacMillan, \$1.25).

There is Brown's "Mastery of the Far East," a calm and fair discussion of the rise to power of Japan and the downfall of Korea. (Scribner's).

There is Dennett's "Democratic Movement in Asia," a treasure house of facts about the new life springing up in Japan, India, and China. (Association Press).

There is Fahs' "America's Stake in the Far East." If any thing will make Americans think about international relationships it is this book with its close analysis and searching list of questions following each study. (Association Press).

There is Cynn's "The Rebirth of Korea," a story that stirs your blood and quickens your faith. (Abingdon Press).

There is Fisher's "India's Silent Revolution," great facts greatly stated about a situation packed with possibilities of tragedy for the mission enterprise. (MacMillan).

There is Mathews' "The Riddle of the Far East," a book written by a layman that is thrilling with the conviction that the answer to the riddle lies in the Gospel. (Doran).

Then Hall has written a book, "The Near East, the Crossroads of the World," that you must not miss. Much of what has gone on in the Near East has been blind to Americans because they have not been informed. This book casts light on the whole situation. (Missionary Education Movement).

There is Harris' great book regarding the portentous things that are taking place in Africa. "Africa, Slave or Free," will make your blood boil with its revelation regarding the white man's cynical and brutal treatment of Africa. (Student Christian Movement, London).

There is Cooper's "Understanding South America" that you will surely want to light up for you the dark and empty continent of the future. (Doran).

There is Dennett's "A Better World," full of faith in the undeveloped power of Christianity to prove adequate

to build out of present wreckage a better world indeed. (Doran).

There is Speer's "The Gospel and the New World," a discussion by a Christian statesman of the part which the Gospel must and will play in the reconstruction of the world. (Revell).

There is Gleason's "What Shall I Think of Japan?" Altogether the most authoritative, fair-minded, and illuminating discussion of the hydra-headed Japanese question that we have seen; a fearless holding up to publicity of the blunders of Japanese diplomacy; and an inspiring study of 12 great Christian leaders in whom is the hope for Japan. (MacMillan, \$2.25).

CHURCH NEWS

(Continued from page 9)

voted to change the name to the "First Presbyterian Church of Bluefield." And this will be done at the proper time by Presbytery.

The new Westminster Church starts out under the most favorable circumstances. With an experienced, capable pastor in Rev. Warner H. DuBose, who has already won the love and confidence of his people; with six elders and eight deacons, all of whom, with one exception, had been officers in the First Church and are capable, well-trained and efficient men in church work; with a splendid Sunday School organization; with 235 members to begin with and prospects for rapid growth in that rapidly growing, beautiful residential section of the city; and with a splendid new Sunday School building deeded to them free from debt, the First Church assuming the present indebtedness of \$29,000 on the building, the success of the new church is assured from the beginning of its work.

While the pastor of the First Church, Rev. S. W. Moore, was out of the city a short time ago his automobile, which had been given to him by the congregation four years ago, disappeared from the garage. Last week he was asked to take a walk one evening with two friends, and they led him to the garage and presented him with a beautiful new closed car to take the place of the old one which they had sold in his absence. Such an expression of the affection and thoughtfulness of the congregation, added to so many former expressions, is greatly appreciated by the pastor. And he and the congregation of the First Church will carry on the work with accustomed energy and zeal.

S. W. Moore.

EDUCATIONAL

(Continued from page 10)

Flora Macdonald — The Y. W. C. A. has sent a check for \$150 to Rev. A. R. McQueen, chairman of the campaign in Fayetteville Presbytery for Flora Macdonald College. This was the first contribution made to the campaign.

Misses Grace Brown, '25, and Snowe Bradley, '26, will represent the "Y" at the Ninth International Convention of the Student Volunteer Movement, to be held in Indianapolis, Ind., on December 28th.

Special collections were taken up on Golden Rule Sunday for the Near East Relief, and on December 16th the annual White Gift service was held. This year the "Y" has contributed to the Near East Relief, the Lepers, the Jewish Missions, the Anna McQueen Fund, the latter a fund for the purpose of building a dormitory for Korean girls at Kwanju.

As a closing feature for the mission study classes 75 posters on Japan are on display in the college parlors. These posters depict scenes from Japanese life and are of value in the study of mission work.

The Woman's Club of Flora Macdonald affiliated with the North Carolina Federation was represented at the twelfth district in Fayetteville by Misses Johnston and Webb, of the faculty. A series of monthly programs have been prepared in which the club will take up the subject, "What is being done for the uplift of the country."

VACANT FIELDS SHOULD BE WATCHED

I take pleasure in being a correspondent to the Standard at this time; however, I wish to state that it is not my desire to become a correspondent or editor of any paper or magazine. Should I be accused, I shall consider the accusation an honorable one. I would like to put before the eyes of the people of the Presbyterian Church, especially those who are in authority, some of the facts that are existing in our own particular church.

Our church (when I mention this church I refer to others on the field) is well on its second year without a shepherd or one whom we believe is ordained and sent from God to direct His people. This is the first occurrence of such a happening, I believe, in the history of the church, yet this little organization is young, still here is where we see so great possibilities and need of a pastor who is thoroughly consecrated to God and willing to carry on the Lord's work in a most Godly manner. We hope we are not a people who are not thankful to God for every good gift, neither do we want to forget His tender mercies. We have been blessed during the absence of our pastor. We have been permitted to hear God's Word almost regularly from our pulpit or our neighboring pulpits. Let us not confine our thoughts to this church alone, but consider the younger churches with us who are in their infancy. We love them, because we visited them before they were in existence, yet there are some of them feel they have been forgotten by those who were once their dearest friends. The Kenly Church has a deep feeling in her heart for her sister churches. The eyes of the Kenly Church are looking with interest at the move of her sister churches and praying that they go forward instead of backward, which is a reasonable prayer in their trying times.

I trust the second year will not have passed without God having directed a shepherd to this great work. I believe God in His own good time will send us a shepherd, so let us receive him with thanksgiving and without a murmur. The call and decision that God will make for us will be greater by far than any we can attempt to make. I hope that all the disappointments that have come to us have come from the heart of the giver, for a disappointment to the young is long to be remembered. I would like to know why we have been left in this condition, whether it be spiritual or financial condition of the church. I am sure we have fallen short both spiritually and financially, which seems to be the case in many instances; however, let us take on new courage and wait on the Lord. We have a very promising work on this field, but to speak frankly, I believe the Presbyterian Church is losing ground fast within her own bounds. I speak this from the heart with regret and I hope the responsibility will become so great that more will wake up to the need of a pastor on this field.

I wish to state we regret very much having to be cast off from Fayetteville Presbytery. We regret having imposed on the good people of Fayetteville Presbytery to the extent of having to be cast aside. We shall always remember them because of their goodness to us, and sincerely hope that they do not entirely forget us. May the Lord bless and prosper His work on this field even the world over.

(Signed) Member of Kenly Presbyterian Church.

With plenty of wishes
And lots of good cheer
A bright Merry Christmas
And a happy New Year.

MRS. EUGENE R. KELLERSBERGER

By **R. F. Cleveland**

Edna Bosche was born in Ohio, August 6th, 1888. Her parents moved to Austin, Texas, when she was still a small girl. When she reached school age, because she was not very strong physically, she attended the Whitis Academy, a private school for girls at Austin, Texas. After graduation she attended, for one year, the Washington College, a fashionable school for girls at Washington, D. C.

But it was the godly influence of the home that contributed most to the moulding and shaping of her remarkable character. There was never a home in which the name of God was more highly revered and honored, nor in which the spirit of the living Christ was more manifestly exalted. Those who knew the family and who frequented the home always felt just a little nearer God within the family threshold than in any other one place. The home was a place of prayer. They faced no problems alone. God was always consulted, no matter whether it was some problem about business, about school, or some phase of Christian work, it was all the same in that home. God was called upon to help them to decide.

It was under the influence of such a home that Edna grew up and learned to love Christ. At a very tender age she accepted Christ, entered into active Christian service, and became especially interested in foreign missions. Many times the mother, upon her knees with her two daughters, Edna and Winifred, prayed that God would lead one or both of them to go to the foreign field. When the definite call came to Edna to be a foreign missionary she began to make preparation for her life's work. She attended the Moody Bible Institute for two years. She became a most proficient student of God's Word, an ardent and zealous personal worker. Those who knew her marvelled at her absolute faith in prayer and her remarkable knowledge of the Scriptures. During her missionary preparation she joined the Student Volunteer Movement and became quite active at Austin, Texas, as a member of the Student Volunteer Band of the University of Texas. She often visited the Mexican quarters of the town, assisting in the mission work among the Mexicans. She also helped to start a Sunday School Mission among the negroes of Austin.

On June 18th, 1912, she was married to Doctor Eugene R. Kellersberger, a medical student of Washington University, St. Louis, who had definitely decided to go to Africa as a medical missionary as soon as he could complete his course of preparation. For several years after their marriage they lived in St. Louis while Doctor Kellersberger continued his studies in medicine and interne work. During this time they were quite active in city mission work. In the meantime Mrs. Kellersberger's mother died.

In 1916 they sailed for Africa as missionaries of the Presbyterian Church, U. S. Mrs. Kellersberger's life as a missionary was brief but lovely. She lived to serve only three years upon the field. But during that time she scattered joy and sunshine in many dark places. The natives noticed at once her most outstanding characteristic, and soon after her arrival upon the field, according to the usual native custom, they gave her a native name, "Dinanga," which means "love," to signalize her outstanding trait. During her brief sojourn among the natives of Africa she was to them the incarnation of love. Since the time she left Africa two years ago until now there has been a special prayer in many native villages that she might return to them again to live her life of Love among them. As in the homeland so in Africa, her chief delight seemed to be in doing personal work. She took advantage of every opportunity to speak to individuals about Christ and her wonderful knowledge of the Bible made her most efficient. But her principal work in Africa was making and showing to the natives a "model home." It was patterned after the one established by her godly mother in America. God had first place. Two little girls were born into this home. And what an inspiration her home became to missionaries and natives alike! She was recognized by her fellow missionaries and by the natives as an ideal example of what a Christian wife, mother, and home-maker should be.

In June, 1921, shortly after their return to the field from their first furlough, Mrs. Kellersberger became infected with the dreaded African sleeping sickness. As soon as the infection was discovered Dr. Kellersberger took her and the two children to Europe where he placed her in a London hospital for treatment. In the meantime he brought the two little girls to America. Leaving them in the care of loved ones he immediately returned to Mrs. Kellersberger, in London. After eight months of patient suffering, during which time she displayed heroic faith in God, she was declared cured by the attending physicians. But the long days of suffering and the effects of the treatment left her body weak and frail. At the advice of the physicians she was not to return to Africa until she

had entirely regained her normal strength. Consequently they returned to America and were joined by their two children. Here they continued their faithful work for God, but they were always conscious of the fact that they were urgently needed in Africa, where only two doctors were striving to serve five main stations widely separated my forests and plains. Finally, at the beginning of 1923, in view of the approaching furlough of one of the doctors on the field, the need became more urgent. There would remain only one doctor to serve the entire field. After much time spent upon their knees in prayer, Dr. and Mrs. Kellersberger came to a decision. Their decision called for sacrifice and separation, separation which proved to be forever in this life. Dr. Kellersberger returned to Africa alone, Mrs. Kellersberger, with her two little girls, remained in America. They were willing to make the sacrifice because of their burning zeal for the suffering people in Africa.

During the summer months of 1923 Mrs. Kellersberger remained with her sister, Mrs. Earl Brown, at Concord, N. C. But the winter months in North Carolina are somewhat severe upon one accustomed to a tropical climate, so Mrs. Kellersberger decided to accept an invitation from her father to spend the winter with him on a large ranch in Bosque County, Texas. It was while her father was away in Dallas on business and she was alone with her two children on the ranch, that her step-mother, from whom her father was separated pending a complete divorce, and who cherished for her step-daughter a causeless hatred, came secretly and unnoticed at early morn and shot her, in the presence of her two little girls, death following in 30 minutes.

The passing out of this young Christian life—for she was only 35 years of age—is like the plucking of a beautiful flower before it has reached full bloom. But the perfume of her noble life of love and sacrifice shall not cease to send forth its fragrant influence into the hearts and lives of those who knew her both at home and in far-off Africa. Perhaps no words could more vividly characterize her consecration, her willingness to suffer for the sake of the Gospel, and her unselfish devotion to, and sympathy for, the natives of Africa among whom she worked, than her own words, written to her friends with her own hand from her sick room in London during those days of dreadful pain and suffering:

"Oh, how much I have to be thankful for! But out there in a grassy plain there are hundreds of sleeping sickness cases lying huddled on the ground in wee, smoky, haystack houses. I can see them as we have seen them often, squatting in the ashes of a few sticks, naked and dirty and emaciated, blinking their poor heavy eyes at us as if trying so hard to grasp one intelligent thought. Or I can see them lying on the ground unconscious and dying alone, forsaken and unloved—going out to what? Should it be that I do not recover, what then? Oh, then there is Christ and a tearless Heaven and glad meetings with those who have gone before. But those others who must die—who always die—what is cheering them if any faint realization that they are slipping into eternity comes? A black, unknown, Christless eternity! Couldn't you cry with horror of it if you stop to think? We have left them to this. Can't you help some way? If it stirs any of you to go to their help with healing for body or soul, it would glorify the very little I have suffered until I would be content if there were no more of this life for me.

"I hesitate to write what is in my heart, fearing to tarnish things too sacredly my own and God's, but I am so in earnest to help you face your responsibility to Africa that I must tell you. When we first got to Bibanga and I realized how poorly I had worked here before, I wrote this prayer in my prayer list: 'May Africa be my burden in some way as the world was for Christ. May I gladly suffer anything for the salvation of this people.'"

BETHLEHEM AND GALILEE

*A little child in a manger,
And the angels watching by;
A little ship in danger,
And the wild waves running high.*

*Yet the child in the manger sleeping
Is Lord of sky and sea;
And the man asleep, on the stormy deep,
Is master of Galilee.*

*Oh! true and wondrous story,
The man and child are the same;
From His Father's house in the glory
To atone for our sins He came;
And He is the way to the brighter day,
For all who believe in His name.*

—Joseph Wilson Farron, in *The Banner*.

The very heart of the Gospel of Jesus Christ is embodied in the announcement made at His birth. "There is born unto you this day a Saviour." He who would either minimize or deny the significance of that Saviourship neither understands the deepest meaning of Christianity nor the universal need of mankind.

PRESBYTERIAN PROGRESSIVE

PROGRAM

Depts. I and IV

Spiritual Life --- Fellowship



YOUNG PEOPLE TAKING HOLD

The response made by young people's leaders and the young people themselves to the plan of the General Assembly's Stewardship Committee to enlist their co-operation in all parts of the Presbyterian Program is most gratifying. There can be little doubt of the fact that the intelligence of our church of tomorrow as to its church-wide program will depend on how well we inform the young people of the church today. "Christian Endeavor Objectives in the Presbyterian Progressive Program" recently issued by this committee is an attempt to give the young people something definite to do in each department of the program of the church with the promise of a recognition from the church for meritorious work. During the month of December, while the whole church is emphasizing, according to the schedule of activities, Department I of the Progressive Program, under the new arrangement the young people will also be studying the spiritual work of the church with definite goals. Among these goals are "Church Attendance," "Daily Bible Reading and Prayer," and "Sunday School Attendance." The young people are beginning to feel that the program is as much theirs to promote as it is the maturer church member's obligation.

A number of new pieces of literature having the young people especially in mind have recently been placed in the hands of all the pastors of the church. "Making Stewardship Attractive," a 16-page leaflet, gives some suggestions to pastors and leaders on how to make this subject attractive to the young people. "Ready for the Game," an eight-page leaflet explaining a stewardship reading contest will especially appeal to the classes and societies of the teen age. "How to Organize and Conduct a Stewardship Study Class" gives some suggestions that have to deal with Christian Endeavor Societies.

It is the desire and manifest plan of the Assembly's Stewardship Committee that the young people of the whole church shall be fully informed if possible on the "Whole program of the whole church" and that the information shall be accomplished by definite plans with which to put the information at work in the plans and program of this branch of Christ's Church. R. C. L.

THE COUNTRY CHURCH

The last General Assembly meeting at Montreat, N. C., appointed an "Ad-Interim Committee to study the problems of the country church."

The Committee composed of Rev. W. H. Mills, D. D., Chairman, Clemson College, S. C.; Rev. H. W. McLaughlin, D. D., Secretary, Pastor of New Providence Church, Raphine, Va.; and Mr. F. S. Neel, Elder in Sugar Creek Church, Rt. 8, Charlotte, N. C.; held its first meeting at the First Presbyterian Church, Charlotte, N. C., Sept. 29, 1923. The Committee spent about four hours in business, after which it visited the following country churches: Sugar Creek, Williams Memorial, Hopewell, Cook Memorial, Paw Creek Church, Steele Creek and some of its outposts.

The Committee decided to send a blank to ascertain information to each of the Stated Clerks of the assembly.

It was also decided to send to the Pastors and State Supplies, as soon as the names of the country churches could be ascertained, a letter.

The Committee asks for a cordial co-operation on the part of all who are interested in the problem of the country church and their solution. It is our hope to conduct for a brief period a Country Church Department in our Church papers, and we request articles dealing with country problems and their solution.

Our investigations so far have lead us to the knowledge that there are many grave problems in the country communities, and in the life of our rural churches. They have also lead us to the conclusion that an amount of money, spent in the conduct of a country church will produce larger results in bringing people to confess Christ and join the church, larger results in leading young people to give themselves in life service as ministers and missionaries, larger results even in producing leaders in the work of the city churches themselves, such as elders, deacons, Sunday school workers, etc., an equal amount spent in the city church. The problem of the country church, therefore, is also a problem of the city church, in fact a problem of the Church as a whole.

The Christmas season brings to our hearts with renewed emphasis the duty to reproduce in our lives the unselfishness that shone so brightly in the life of Jesus.

A DAY OF PRAYER

By A. B. Curry, D.D.

At a recent adjourned meeting of the Presbytery of Memphis, the following action was taken:

"Presbytery hereby appoints January 9, 1924, as a day for prayer for Southwestern College, and earnestly requests its ministers and people to observe this day. Presbytery further respectfully invites all our brethren of the four controlling Synods also to join us on the above date in earnest prayer for our college."

It would have been well if a matter of this kind and importance had been brought before each of the four Synods at their fall meetings, that concert of action might have been secured. But when the matter was proposed it was already too late to get it before the Synods or other Presbyteries, most of them having already held their fall meetings. The only thing Memphis Presbytery could do under the circumstances was to appoint a day of prayer for its own members, and ask all those interested in the college to join with us.

The action of Presbytery was based on this passage of God's Word, among others: "Except the Lord build the house, they labor in vain that build it." It is of the greatest importance that the college should open in its new location in September of 1924, according to announcement. In order to do this it will take more than human wisdom, power and resources. But we have all these in the infinite fullness of God, and He places them at the disposal of men of action, of prayer and of faith.

The work of building is going a slowly but surely. It will have to be greatly speeded up to be able to open next fall. The president and the board of directors are earnestly wrestling with the problems and difficulties of the task, and are doing their work splendidly. Now, let us all lay hold of the resources of Almighty God by believing prayer. The work is His; the cause is His; let us take the college and all its interests to Him. One of our poets has said, "More things are wrought by prayer than this world dreams of." And One greater than any poet, has said, "All things whatsoever ye shall ask in prayer believing ye shall receive."

There is a special promise to united prayer. When the church as such prayed for Peter's release, prison walls and doors, chains and manacles, and prison guards interposed no insuperable obstacle. But the church's prayer for him was united, "instant and earnest." Now the God of the Apostolic Church is our God: "The same yesterday, today and forever." While we labor, brethren, let us not forget also to pray.

GRANVILLE PRESBYTERY

From a Layman's Outlook

For all, there are experiences which partake to some extent of the nature of oases in life.

Such was, we feel, the privilege of attending the initial or christening session of Granville Presbytery.

In His awards, both now and in future blessings, may the Lord remember the veterans who, regardless of constantly increasing demands for activity and regardless of constantly lessening physical power, are always in the vanguard of duty. And may He especially bless Dr. White, who brought from the Synod the message of work under the new regime, and who so completely presided over the session.

In the very able sermon on Tuesday night Rev. Mr. Comerford gave us from Second Peter 1:2-7, several things to add to our solid faith, that we may fulfill our mission as Presbyterians, especially as to our duties in evangelism.

The discussion as to choice of name between "Carolina," "Watt Memorial" and "Granville" was spirited and enjoyable.

The name "GRANVILLE" from the original county, which included most of this district, was chosen. In this connection, Elder J. S. Rankin can furnish on two seconds notice any date in history.

A great leader of men once said that when you want something done promptly and well, don't get the first idle man you meet, but get the busiest man you know. By this token the work of Home Mission Committee and that of Stated Clerk will be done.

In view of the liberal donation of funds for evangelistic work, let us not think that all is provided for, but take what others are ready to do as a spur to the rest of us. And let us see the wisdom and need of personal evangelism by lay members, and especially, to use to the fullest extent the Sunday School, Christian Endeavor and all our organizations, definitely for leading others to The Savior.

As to the outlook for the new Presbytery: In view of the fact that in almost our first week as an organized Presbytery, we have commissions to complete three church organizations—in view of the fact that in our pastor membership, we have a body of men pre-eminently fitted to lead us—and in view of the fact that our territory is compact, and easy of intercourse, let us measure up to the duties and opportunities which the Great Head of the Church gives us.

As to place for next meeting—some from metropolitan districts seemed to think that rural Oxford would be a more suitable place for fall meeting, but upon intimation by Rev. Comerford that invitation for fall might not be forthcoming, Oxford was chosen.

Heartly appreciation of Henderson's open hospitality, and singing, from the heart, "Blest be the Tie that Binds" closed the first session of Granville Presbytery.

WEEK OF PRAYER FOR THE CHURCHES

Sunday, January 6, to Saturday, January 12, 1924

To the Churches of Christ in America:

Before the new year takes for nations and churches a character of its own, it is our privilege to invite all Christian people to fellowship in prayer.

It is not demanded of us that we should devise a formal unity before we can come together at the Throne of Grace. There is a unity which is already ours. We are one body in Christ. We have not to create, but to enter into the unity which comes from our common relationship in grateful and adoring faith, to the one Lord. We come by many ways to Him, but it is to Him that we all come: and in Him we meet with one another. We need not wait for other sanction.

There is another unity in the needs which we must bring with us into His presence. We live in the same age of the world's history. We share the same anxieties and perils, the same fears and the same wonderful hopes. It is the same world and the same nations, which we seek to behold in the light of Christ. It is the same world which we long to offer to Him for His inheritance.

But we shall remember that in our prayers we do not begin with our needs, but with the Divine Grace. Our prayers will be our answer to His call, and to His redeeming love, and we shall turn away from ourselves, even from our desperate needs first of all, and open up all our life to the Holy God that He may enter and possess us by His Spirit. This is the way to unity in prayer. Other concerns in which we differ there will be in our life and service, and they are important, but when we dwell upon the Redeemer, and all that we owe to Him, these concerns take their true proportions.

We shall hope to see the needs which we share, more clearly when we together bring them into the light of the One Divine Purpose. We know something of our shame and failure. "We are men of unclean lips and we dwell in the midst of a people of unclean lips." We shall know more, when we have lifted this our world into the pure and holy light. We know something of our need of God, but we shall learn more in fellowship: we shall see with cleansed vision what it is that can fill human life with the joy of a great purpose and the certainty of an eternal destiny. Everywhere we see men seeking to fill their days with excitement in order to escape from thinking. In the failure of their merely formal religion they hope to fill the void with new superstitions. They dream that they are eating, and they will awake to find their souls empty. This we know in part; but when we strengthen each other in the fellowship of prayer and come with boldness to God, we know still more surely that nothing but faith in the living God can satisfy the soul of man.

But we shall not only see with purified eyes; we shall open new ways through our offering of ourselves, whereby the Spirit of God may enter into the human scene. There is a way open whenever a solitary soul turns in faith to its Lord; but we have the assurance of the Saviour Himself that through fellowship the souls of men open another road. "Where two or three are gathered together in my Name, there am I in the midst of them . . . If two of you shall agree . . . it shall be done." It will make a difference whether we unite in prayer or not. Such a fellowship in prayer means ways thrown open, powers released, reinforcements of courage and hope for the faithful servants of God.

We cannot limit the range of believing prayer; the world has still to learn what may follow upon the fellowship in prayer of all the people of God. To the discovery of that secret in experience we call the churches for their own sake, for the sake of the world, and for the sake of Him who waits and has waited long for us to offer Him this road.

We are,

Yours in the fellowship of Christ Jesus,
The Federal Council of the Churches
of Christ in America.

TOPICS FOR UNIVERSAL AND UNITED PRAYER

Sunday, January 6, 1924—Texts Suggested for Sermons and Addresses

"Again a new commandment I write unto you" (I John 2:7-8).

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (St. Luke 12:32).

"Meet to be partakers of the inheritance of the saints in light" (Col. 1:12-13).

"Let all the nations . . . bring forth their witness . . . ye are my witnesses" (Isaiah 43:9-10-11).

"With all that in every place call upon the name of Jesus Christ our Lord" (I Cor. 1:2).

Monday, January 7, 1924—Thanksgiving and Repentance

Let Us Give Thanks—For the revelation during another year that there is One within and above all the years, the same Lord who is rich in mercy to all who call upon Him.

For all doors that have been opened to Him in all lands,

and for His eagerness to enter through His Spirit into His Church, and into individual life.

For all who in 1923 out of every race and tongue were born again into the new life in Christ.

For spiritual awakenings in many places which indicate the movement of God the Holy Spirit.

Let Us Remember In Penitence—Our lack of that faith, which is bold to claim the resources of Christ Jesus.

Our absorption in the machinery of service, and our neglect of the power of the Holy Spirit.

Our willingness merely to hold our ground when we are called to move forward.

Our endeavors by compromise with the world to buy off its contempt and enmity.

Our weariness in service, our loss of the first wonder of redemption, and our failure to be as those who wait for their Lord's appearing.

Scripture Readings—Isaiah 58:7-19; Psalm 145; Acts 16:16-34; Col. 1:9-23.

Tuesday, January 8, 1924—The Church Universal

"Christ also loved the Church and gave Himself for it."

Let Us Give Thanks—For the eternal purpose, which Christ has for His Church.

For the unity which is already enjoyed before His Throne by all who call upon His Name.

For all deliberations and conferences during the past year which have led the followers of Christ to understand each other better, and to enter upon new service in fellowship.

For those who by their words spoken or written, and by their faithful lives have made it easier for others to believe in Him.

Let Us Confess—Our unworthiness of the great love bestowed upon us; our lack of vision, and timidity in bearing witness; our failure to make the world understand the mind of Christ; our unwillingness to be in the world as those that serve.

Let Us Pray—That the whole Church may wait upon God, and humbly listen for His voice.

That it may put the first things first, and open its heart more fully to Christ, its Divine Lord.

That through a living experience of God in Christ Jesus it may reach truer unity.

That in its thought the Church may be true to the whole counsel of God, and in its word and action may show to all mankind the Eternal Life which was with the Father, and was manifested unto us by His Son.

Scripture Readings—Psalm 72; Haggai 2:1-9; Isaiah 11; St. John 16; Eph. 4:1-16.

Wednesday, January 9, 1924—Nations and Their Leaders

Let Us Give Thanks—For the grasp of the Divine Purpose guiding the destinies of nations.

For the certainty of His majestic Rule, because the Lord is King, though the earth be never so unquiet.

For all who, having believed in Him, have sought to lead their peoples to do justly, to love mercy, and to walk humbly with God.

Let Us Confess—That nations that know the Christian faith have been indifferent to each other's sufferings, suspicious of each other, and lacking in charity and understanding.

That they have not trusted the way of Christ, in which alone there is life and peace.

That they have yielded to fatalism and despair, and have not accepted His values.

Let Us Pray—For all in authority, that they may accept their powers as a trust from God.

That they and their peoples may be delivered from fear, suspicion, and distrust.

That there may come such a peace that in the joy of it nations may dwell together in service one of another, none making them afraid.

That, as a means to attain this end, those seeking the fellowship and peace of the nations may be strengthened and prospered in their counsels and actions.

That each nation may seek to cleanse its own life from the sins which defile and bring death to the soul of a people.

That in each land the Church of Christ may become the moral guide of the peoples.

Scripture Readings—Isaiah 1; Hosea 14; St. Matthew 8:5-13; Rev. 21:1-8, 22-27.

Thursday, January 10, 1924—Foreign Missions

Let Us Give Thanks—That the races of mankind are coming to know their unity in spiritual need, and that in the hour of awakening only Christ can satisfy their hunger.

That there is a growing desire among non-Christian peoples to hear of Christ.

That in China, India, and other lands where the political outlook is confused, spiritual hopes never shone more brightly.

That to the races of Africa also the knowledge is coming of their hope in Christ Jesus.

That both at home and abroad there has been true fel-

lowship among those engaged in this holy service; and that the missionaries and their fellow-workers have not ceased to preach Christ.

Let Us Pray—that, in every field and in every variety of service, all things may be seen in the searching light of Christ Jesus.

That the Missionary Societies may receive the spirit of wisdom, patience, and power, so that they may know how to redeem the time.

That they may never lose the vision of their Lord and of His Cross, and never fail to see all men to be objects of the Divine redemption in Christ Jesus.

That every Missionary may be filled with the joy and power of the Lord.

That to the Church there may be revealed new ways into the heart of Islam.

Scripture Readings—Isaiah 42:1-16; Isaiah 55; St. Luke 10:1-20; St. John 17.

Friday, January 11, 1924—Families, Schools, Colleges, And the Young

Let Us Give Thanks—For all who in the home, and in places of learning, have kept the fires of faith burning continually.

For all students who have entered during the past year by faith into the field of Christian service.

For all, who as parents, teachers, and pastors, have so lived that their lives have commended Christ to childhood and youth.

For Sunday Schools and for their teachers who give without reserve to this holy service.

For all who in every place have sought to win for the Saviour the unclaimed and unexhausted powers of youth.

Let Us Pray—That in the worship at the family altar, in the reading of the Bible, and in reverence for the Lord's Day, childhood and youth may be trained to meet the perils of the world.

That all Sunday School teachers may have wisdom and a never-failing patience.

That they may seek, for the children, service and not wealth as the prize of life.

That the students of every land may hear the call of Christ into His manifold service.

Scripture Readings—Proverbs 8; I Samuel 3; Luke 2:40-52; II Timothy 1.

Saturday, January 12, 1924—Home Missions

Let Us Give Thanks—For all who have sought during the past year by personal evangelism, or by the public ministry to bring men to Christ.

For all who in the public life of the nation are not ashamed to confess their faith in Christ, and are seeking to apply it in industrial and social life.

For the brave and patient service of those who commend in brotherly love the grace of the Lord Jesus Christ to all those who reject Him; and for all encouragement which they have received.

Let Us Pray—That all within the Church may hear the call to share the good news of the Saviour with those at their door who are strangers to Him.

That the Church may give the supremacy in all things to Jesus Christ, and have no other purpose than to unfold His Truth, and to express in service His Will.

That there may be an increase of personal faith, hope, and love, among workers in all departments of Christian service.

For all seeking the spiritual welfare of young men and women.

That to all Christians there may be given a deeper yearning of soul, and a stronger compassion for all their fellow-men.

Scripture Readings—Psalm 37; Luke 10:17-24; Romans 8; Col 4.

WORLD CONFERENCE on FAITH AND ORDER

By Rev. S. H. Chester, D.D.

A meeting of the American Section of the Continuation Committee of this movement and of the commissions of the churches represented in it was held at Buffalo, N. Y., on November 7th and 8th. For reasons that appear below I am glad our Assembly continues its connection with the movement, and sorry that our representatives appointed by the last Assembly were unable to attend this most interesting meeting. Since the meeting of the commissions of both continents at Geneva, in August, 1920, I have been a member of the Continuation Committee, and was honored with a place on the program of the meeting at Buffalo. My topic was the place of Creeds, or of a Creed, in the united Church, if that ideal should ever come to be realized.

The movement originated at the General Convention of the American Episcopal Church, in 1910, and that Church has ever since taken a leading part in its promotion. It has far outgrown the proportions of a denominational enterprise, however, 83 different ecclesiastic bodies having appointed representatives on its commissions.

Its ideal is to bring about the unity of the Church of Christ, composed of all true believers throughout the world, in some visible form, such as the world can see, and thereby be convinced that Christ's claim to have been sent of God is true.

Just what the nature and mode of this unity shall be, no one has yet attempted to define. The following statement of Bishop Charles Brent, president of the Continuation Committee, should, it seems to me, quiet anxiety on that subject. "The thought in our minds is to bring qualified men of every communion together to face their differences on all matters pertaining to Christian Faith and Order, with the hope and expectation that many difficulties will fade away in friendly discussion, and that a common acceptance of fundamentals will create a unity rich in diversity. Uniformity is not sought after. We feel that every sincere Christian body exists by virtue of the life that is in it; that it is protecting and exalting some aspect of the truth; that such treasures, often garnered after deep and prolonged suffering, should be placed at the disposal of the entire Christian Church."

The discussions at Buffalo were characterized by a degree of frankness and friendliness combined that in themselves strikingly illustrated the distance already traveled by all the denominational branches of the Church as compared with, say, 50 years ago, in the direction of real spiritual unity.

There was a strong representation of bishops in the conference, both Methodist and Protestant Episcopal, and they were not backward in presenting their viewpoint on questions of Faith and Order, though always in the most courteous and kindly way.

On the other hand a Congregationalist delegate read an elaborate refutation (from his viewpoint) of the claims of "the historic Episcopate" and of Apostolic succession and a setting forth of the scripturalness of Congregational church government. So far as one could see, this performance did not disturb the good humor of those whose views were assailed, in the slightest degree.

This emboldened me to tell a story of an occurrence in one of our leading churches about 50 years ago, illustrating the difference between interdenominational relations then and now. One of the elders of this church became convinced of Episcopacy as the scriptural form of church government and transferred his membership to that church. In doing so he incurred the extreme disrespect of his pastor, who was a man of such intense convictions as to affect his personal relations with those who disagreed with him. The former elder finally took orders and became rector of an Episcopal Church in the same city. During the winter he preached a series of sermons on "The Historical Church" and published his outlines in the daily paper. His former pastor took no notice of these sermons, while the series was in progress, but when it was completed he announced that he would preach the next Sunday on Presbyterianism versus Episcopacy. The city turned out, knowing there would be fireworks. Taking up "The Historical Church," he traced it back to the time of Henry the Eighth, and could find no trace of it beyond that date. Then taking up the Presbyterian Church, he traced it back to Abraham! "And now," he said, "it ill becomes this mushroom of a night to vaunt itself in the presence of the Cedars of Lebanon." This was followed by a lurid denunciation of the record of the Episcopal Church in history.

My point was that such a thing occurring in any respectable Presbyterian Church of the present day being unthinkable, and the fact that we could listen in perfect good humor to the argument of our Congregational brother for his own position, showed that a revolutionary change had occurred in denominational relations in 50 years, and gave ground for hope that in another 50 years the people of God everywhere and of every name will have come to realize the fact of their oneness in Christ, and will have found a way to manifest this oneness in some visible form that all the world will recognize.

I now discover that it will take another article to tell about our discussion on the Creeds.

WINNERS OF THE RALLY DAY BANNERS FOR 1923

By R. E. Magill, Secretary

Below is found the list of successful contestants for the Rally Day Banner for the year 1923.

The spirit of sacrificial giving characterized the offerings this year, and the wide use of the programs furnished by our office indicate that an intelligent study is being made by our young people, of the problem of investing self, service, and substance in the work of the Kingdom.

We extend congratulations to the winners and give hearty thanks to all who had a part in this splendid offering.

Banner Sunday Schools for 1923

Alabama Synod—East Alabama Presbytery, Clio; Mobile Presbytery, Jackson; North Alabama Presbytery, Tusculumbia; Tuscaloosa Presbytery, Marion.

Appalachia Synod—Abingdon, Galax; Asheville, Hazlewood; Holston, Hughes; Knoxville, Moore Memorial. Arkansas Synod—Arkansas, Blytheville; Ouachita, Stamps; Pine Bluff, Eudora; Washburn, Fayetteville. Florida Synod—Florida, Madison; St. Johns, Palmetto; Suwanee, McIntosh.

Georgia Synod—Athens, Commerce; Atlanta, West Point; Augusta, Monticello; Cherokee, Chickamauga; Macon, Perry; Savannah, McRae; South West, Bainbridge.

Kentucky Synod—Ebenezer, Washington; Louisville, Elizabethtown; Muhlenburg, Greenville; Transylvania, Paint Lick; West Lexington, Lair.

Louisiana Synod—Louisiana, Plains, New Orleans, Slidell; *Red River, Dixie.

Mississippi Synod—Central Mississippi, Durant; East Mississippi, Tupelo; Meridian, Ellisville; Mississippi, Hoyte Memorial; North Mississippi, Boyhalia.

Missouri Synod—Lafayette, Saline; Missouri, Bethel; Palmyra, Palmyra; Potosi, Kennett; St. Louis, Troy; Upper Missouri, Liberty.

North Carolina Synod—Albemarle, Greenville; Concord, Shepherds; Fayetteville, McPherson; Kings Mountain, Stanley Creek; Mecklenburg, Central Steele Creek; Orange, Mebane; Wilmington, Chadbourne.

Oklahoma Synod—Durant, Mahota Memorial; Indian, Bokchito; Mangum, Central (Shawnee).

Snedecor Memorial Synod—Central Alabama, Fulton Chapel; Central Louisiana, Good Hope; Ethel, Alexander Memorial; North and South Carolina, Golden Hill.

South Carolina Synod—Bethel, Purity; Charleston, Orangeburg; Congaree, Trenton; Enoree, Nazareth; Harmony, Lake City; Pee Dee, McColl; Piedmont, Mt. Pleasant; South Carolina, Greenwood.

Tennessee Synod—Columbia, Spring Hill; Memphis, White Haven; Nashville, Waverly.

Texas Synod—Brazos, Calvert; Brownwood, Coleman First; Central Texas, Robinson; Dallas, McKinney; Eastern Texas, Palestine First; El Paso, Toyah; Fort Worth, Ellisville; Paris, Henderson First; Western Texas, Yorktown.

Virginia Synod—East Hanover, Union (Charlie Hope); Lexington, Buena Vista; Montgomery, Bramwell; Norfolk, Norfolk Second; Potomac, Mitchell's; Roanoke, Danville First; West Hanover, Rockfish; Winchester, Woodstock.

West Virginia Synod—Greenbrier, Fire Creek; Kanawha, Logan; Tygarts Valley, Richwood.

*The Minden Sunday School, which has held the banner for Red River Presbytery for several years, asked that their offering be not counted in the contest this year as they are building a new Sunday School plant and in consequence their total was not as large as in former years. They would have won the banner again this year, even with their reduced offering, had they not generously withdrawn from the contest.

PRESBYTERIAN SCHOOLS FOR MEXICAN GIRLS

By Rev. Brooks I. Dickey, D.D.

The Board of Trustees for this newest institution for the Mexicans of Texas, met in Taft, Tex., Tuesday, November 6th. Ten of the 13 trustees were present; in addition, Dr. Brooks I. Dickey, Superintendent of Home Missions for the Synod, and Mr. Joseph F. Green, of Taft, whose generous donation has helped to make the school possible, and Dr. J. W. Skinner, were present by special invitation.

The board organized by electing Rev. John Black Hudson, D.D., of Victoria, as president; Mrs. J. L. Brock, of Bryan, as vice-president; Rev. L. E. Selfridge, D.D., of San Antonio, as secretary, and Mrs. L. C. Ivey, of Taft, as treasurer.

Rev. Homer McMillan, D.D., of the Assembly's Executive Committee of Home Missions, reported that the \$25,000 to be raised by the women of the Auxiliaries outside of Texas was in hand, with the exception of a few hundred dollars. Mrs. J. L. Brock, president of the Woman's Synodical of Texas, reported that the women of Texas had pledged the \$25,000 expected of them, and that something over \$6,000 was in bank. Mr. L. C. Ivey, of Taft, reported that of the \$10,000 to be given by the citizens of Taft and Mr. and Mrs. Joseph F. Green, half to be payable November 1st, \$5,200 was in the bank.

Steps were taken to have this money drawing interest until the board was ready to begin building operations. A committee was appointed to secure a charter, and steps were taken to secure title to the 200 acres of land offered by the Taft Ranch. This land lies one mile east of Taft, and is a beautiful tract fronting on the state highway and the railroad. An ample water supply is assured by a 10-inch water main which lies on the line of the property, and which will give an abundance for the needs of the school.

A committee was appointed to carefully study the character and type of buildings to be erected, which committee will report at another meeting of the board to be held at an early date.

The board resolved to lay out buildings and grounds with a view to taking care of 200 girls as a maximum for the school. It also resolved to undertake to erect one unit with a capacity of at least 25 girls, to be ready, if possible, in time for an opening in the fall of 1924.

Members of the board were the guests of Mr. and Mrs. Joseph F. Green during their stay in Taft, and enjoyed the delightful hospitality of their ranch home, "La Quinta."

FIRST CHURCH'S CHRISTMAS BARREL

(Continued from page 5)

under the family iron and "mirrored." It always looked respectable, but when Mrs. Haloran saw that spacious box, a swift vision of a black velvet hat with black plumes and a jet buckle—all new at the same time—rose before her.

"I am glad the first thing is for you," John Haloran said. "You deserve it."

They laughed at her efforts to untie it; her fingers were clumsy in her excitement. But it was open at last. She held up to view an old white Leghorn covered with faded flowers. For one moment neither of them spoke. Then her sense of humor came to the rescue and she burst into hysterical laughter.

Putting on the hat she bowed low. "The Reverend Mrs. Haloran, missionary coadjutor! Well, let's see if we can't find something to go with it!"

She found it. And again her ringing laughter pealed out while the minister stood by, the embodiment of outraged dignity. To him there was nothing amusing in this sight. Somebody has said that "for taking us over a trying place a sense of humor is better than the grace of God." Humor was but rudimentary in John Haloran at best, and today it was absolutely lacking.

"It is an outrage!" he said.

"It is an outrage, John. I grant it. But it's funny!"

It is not our purpose to give here the contents of that barrel. It is sufficient to say that after the first few garments hope died.

"That is all," said Mrs. Haloran at last. "No, here is a dear little suit, just right for Davie. And, John, read this note: 'It was my little boy's that is gone.'" Her overworked nerves gave way then. "Oh, John," she cried, her head on his breast, his arms around her, "we have Davie, anyway, if we haven't the clothes for him. Poor, poor mother!"

"It is a disappointment," she said, "but we certainly will not let it spoil our Christmas. We are no worse off, at any rate, than we were before. The things I have will insure the children's good time. The candy alone would do that. . . . John, get me the candy! I'm going to fill the bags now—to take away the bad taste of this barrel."

The moment which John Haloran had been dreading was upon him.

"Mary, I didn't get the candy."

"Didn't get it?" she echoed blankly.

"No. I used the money to finish paying freight on this barrel."

"John Haloran! You **didn't!**"

"There was no other way. I hadn't enough without."

"The children's candy money!" she said slowly. "Money that I have been hoarding up, five cents at a time, for months; . . . Why, John, Davie has been praying for candy!"

"What could I do, Mary? They wouldn't let me have it at the freight office without the money. I barely had enough as it was. And I supposed, of course, there would be things in it for the children—never dreamed of anything else."

"For fifty cents," she said as if to herself, not heeding him, "they could have got enough candy to satisfy these children—and they didn't do it! And for one dollar they could have given them a Christmas that they would never have forgotten. They **could!** One dollar at the ten-cent store would have got them a book and a toy apiece, and two pounds of ten-cent candy. And our children

would have thought that was a glorious Christmas—poor little tads!"

She had been speaking slowly and in a low voice. Now she said with sudden anger: "I know the kind of women that sent these things. They are the kind that go up and down fashionable city streets saying to every acquaintance they meet: 'Do tell me what to get for my boy! He has everything in the world you can think of now! . . . And I would be satisfied with one dollar for my four! Then after Christmas they groan: 'What shall I do with all these things? . . . And I would be glad to pick up after mine all Christmas week if they only had something to throw around! There's nothing right nor fair about it! Now!'"

This mood was so new to her that her husband was speechless before it.

"Well! this barrel is going back to them—tomorrow. To think of their expecting us to pay freight on the wretched thing!"

"Mary! You wouldn't do that!"

"I would—and shall! I'm going to give these people one lesson in giving that they won't forget! A Christmas box for a lot of children out on the plains and no candy in it! And Davie praying for candy! . . . Well! he's going to have it. I'll take this barrel back to town tomorrow myself; and when I come back I shall have the candy."

"Wife, you know I would be only too glad to give you the money if I had it. But I have only two cents left in my pocket until the draft comes! . . . Are you going to ask credit?" Asking credit was the one humiliation they had spared themselves.

"No. I am going to pay money for it—good money—but I am going to have it!"

In all their life together he had never seen her like this. He watched her with fascinated eyes. Going to the mantel she took down a box with a slit in the top. It was their missionary bank and was held as sacred from profaning touch as the ark of the Lord. She was tearing it open.

"Mary!" he cried, aghast. "Not the missionary money! You wouldn't take that! 'Will a man rob God?'"

"I'd rob anybody!" she said, turning upon him like a lioness defending her young. "I'm going to have a Christmas for my children with candy in it if the heathen go—to perdition!"

He saw then that she was past talking to.

* * *

It was about two weeks after this that the pastor of the First Church called a meeting of the ladies of the congregation to take action about a missionary box.

"Another!" groaned several ladies who never contributed.

He went on to explain that a barrel sent from the church a few weeks before had been returned, and then—not scorning to make appeal to any God-given attribute of the female mind—added: "Perhaps I should say that this barrel has been not only returned but refused. Since it was sent from the church it is a matter in which you are all interested. The president of the Missionary Society requests a full attendance."

Naturally she got it. Seldom in the annals of the First Church had there been such a meeting.

"Ladies,"—the president's tap broke upon a lively hum,— "we are called upon to face a most unprecedented state of affairs. As the meeting today is so much larger than the usual attendance at our Missionary Society—so very much in excess of the one that launched this enterprise" there was marked irony in the impli-

cation—"I feel called upon to explain. At our October meeting it was decided to send a box to a poor minister's family in the West, and you were all urged to contribute as liberally as possible. You will remember that the call was one given from the pulpit to the entire church. How you responded to that call we shall soon see."

There was a startled movement, quickly controlled, in several quarters.

"I was called from the city in November and placed the packing of the box in the hands of another."

There was a slight stir in the second row, but Mrs. McArthur raised a protesting hand.

"One moment, please. The barrel was sent out as a Christmas offering from the First Church—not the Missionary Society, mind you, but our wealthy First Church. It was returned immediately. With it came this letter, which I will now read, since it concerns you all."

The president of the Missionary Society was generously sharing honors with the church.

"This is from the wife of the missionary to whom the box was sent—Mrs. Mary C. Haloran. I do not know Mrs. Haloran personally, but I am told by a lady of this congregation at whose suggestion the box was sent that she is a cultivated Christian lady. They have a family of four boys, ranging in age from five to eleven. This I ascertained definitely, in order that they might be no haphazard, misfit giving. I left that paper with one of our members."

She looked the assemblage over interrogatively and a lady rose with evident reluctance.

"Madam President—I am ashamed to acknowledge it, but that paper was never sent to the society. I simply forgot it."

The president shook her head sadly. "It has placed us in a mortifying position. I am sure Mrs. Woodley will pardon me for saying that it exemplifies the truth of the old saying:

"Evil is wrought by want of thought
As well by want of heart."

Mrs. Woodley sat down with a very red face.

"The evil in this case you will see from Mrs. Haloran's letter, which I will now read:

"Dear Madam:

"The barrel so generously sent by the First Church is received and its contents are carefully noted. I find after prayerful consideration of our wardrobes that we really are not in need of the articles contained in it, and I return it thus promptly that it may be used in discharging the obligations of the First Church to some of its other missionaries. If sent to the right place—say to a self-respecting minister with a wife whose spirit has not been entirely crushed out by the burdens of frontier life—I should think it might be used several times for this purpose.

"I add a small contribution in the shape of Scripture texts, which will enhance the value of your gifts. The home missionary is so accustomed to subsisting on the Word of God that he may be able to feed on these and be filled. Likewise, they may have the effect to clothe him the garment of praise. It is perhaps not too much to hope that they may also do good (incidentally) to them that are of the household of faith in the First Church. To this end I will ask that they be read to the ladies of your society while an inventory of the barrel is taken.

"Very sincerely yours,
"Mary C. Haloran."

"That's a spicy letter," whispered one woman to another with a sparkle of appreciation. "The woman's no fool—if she **did** go into Home Mission work."

"Madam President," said one a little more obtuse, "that is a very singular communication. It doesn't tell us at all why the barrel was returned."

"The barrel will explain itself," returned the president, grimly, "and will also interpret the letter. We will do exactly as Mrs. Haloran requests—take an inventory and listen to the Scripture messages. The secretary will read."

Then a most unprecedented thing (for a missionary meeting) occurred. The ladies in the back part of the room came forward.

The president drew from the barrel the same promising hat-box that we have seen, and the women craned their necks. Black velvet and plumes flitted through their brains too, as for one blissful moment they had through the mind of the woman on the plains. Mrs. McArthur handed a slip of paper to her assistant and held up to the astonished gaze of her audience—the old Leghorn.

"God loveth a cheerful giver," read Mrs. Wellan.

There was a burst of laughter in which the donor joined—but with dry lips.

A second box was drawn forth. It elicited another laugh, somewhat less spontaneous than the first, for it was a child's summer hat trimmed with forget-me-nots.

"He that hath pity upon the poor lendeth unto the Lord," read Mrs. Wellman, adding sarcastically: "How many loans the Lord needs, ladies, of this particular variety, I don't know. Not many, I should think."

"There are others," said the president, unconsciously lapsing into slang, and holding up in each hand a man's dust-grimed straw hat. The secretary read tellingly:

"And the Levite that is within thy gates; thou shalt not forsake him."

There were those who could not resist the grim satire of this, but more faces were indignant than smiling now, and whispers of, "Who on earth sent those things?" passed from one to another.

"Sh!" said one. "Look at that, will you?"

It was a relic of the past, a faded pink cloth opera cloak with a border of moth-eaten swan's-down which sent out over them a feathery cloud at the president's deft manipulation.

"Lay up for yourselves treasures in heaven," read Mrs. Wellman, when the coughing incident to floating down had subsided, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

They laughed. It was not in un-sanctified human nature not to laugh at that. But a seal-clad woman in the fourth row, with a face aflame, looked neither to right nor left, but straight at the garment. She had thought when she sent it in: "It is a nice piece of cloth, anyway, and people like that always know how to dye things. Or she can use it for a baby cloak." It seemed monstrous to her now.

"Madam President," said an indignant voice, "is there nothing in that barrel fit to wear?"

The president held up two beautiful little winter dresses. "Yes. There are these. And some really nice baby clothes—for Mrs. Haloran's boys! The need of a missionary census, ladies, before sending out a box is self-evident."

She looked in the direction of the recreant Mrs. Woodley, who mur-

lured, "Whereas I was blind, now I see!"

"The next is a contribution to the minister himself." She handed a paper to Mrs. Wellman, who read:

"If there be a poor man of one of thy brethren . . . thou shalt open thine hand wide unto him and shalt surely lend him sufficient for his need."

"It ought to be a whole suit for that," came a stage whisper. The president held up the offering which was to be sufficient for the poor man's needs. It was a vest!

"Old vests!" came an outraged protest.

There was a disposition to lapse into mirth when another vest was elevated, but it died away as Malachi's burning words fell upon their unstoppered ears:

"Ye offer polluted bread upon mine altar; and ye say, wherein have we polluted thee? In that ye say, The table of the Lord is contemptible."

Before they had fairly caught their breath after this there came another broadside from the same plain-speaking prophet. It was brought forth by a cloak skirt of good material and not much worn, but so spotted and soiled that Mary Haloran, with one longing look at its texture, had hurled it back into the barrel.

"Ye said also, Behold what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this at your hand? saith the Lord."

All amusement was now submerged in a rising tide of indignation. The First Church was beginning to realize that it had placed itself in the position of giving a gratuitous insult; which was a shock, for the First Church was well bred, if lacking in missionary zeal. And it was an insult that could not be laid on the narrow shoulders of the Missionary Society. The barrel had been sent from the whole church. That it so poorly represented them they began to see was their own fault.

The enormity of the insult grew with each new disclosure. The packing had been done at a time when closets were being cleaned out for the winter, and their surplus contents had been neatly bundled and dumped into the church barrel. From its depths were now brought forth indeed the lame, the halt, and the blind; and with them came texts of Scripture that elucidated the law of sacrifice with startling clearness. It is safe to say that never in the whole reputable life of the First Church had it listened to so pregnant a sermon delivered in so few words. And never, never had its understanding been so open to receive with meekness the engrafted word.

"And if ye offer the blind for sacrifice, is it not evil?" sounded the accusing voice; "and if ye offer the lame and the sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts."

"Why, did you know that all those things were in the Bible?" whispered one astonished woman to another.

"No. But there are a lot of things in the Bible that we never know about till the time comes that we need them. I have found that out. . . . Listen!" For the president was speaking again.

"Ladies, I am glad to say that the text I hold in my hand is the last. I will read it myself. Mrs. Haloran says: 'I send this final word from the Mosaic Law, and I beg that the First Church may take it as a mes-

sage from all its representatives in the mission field, and from Him we serve:

"Thou shalt not oppress an hired servant that is poor and needy. . . . At his day thou shalt give him his hire, neither shall the sun go down upon it." Deuteronomy xxiv. 14, 15.

Before Mrs. McArthur had ended the reading the treasurer was on her feet.

"At last, ladies, in my judgment, we have got at the root of the matter. You will find that this minister's salary has not been paid him; now mark my words! And his wife is smarting under a sense of injustice that we should try to supply that deficiency with a barrel of rags."

"Well, I should like to know why it hasn't been paid," said a well-groomed woman, with some severity. "What do we have a Board for if it isn't to attend to such things?"

"The Board," explained the treasurer with alarming succinctness, "is our agent for disbursing the funds of this church—and others. It cannot honestly pay out what we have not paid in. If you really want to know why this man's salary has not been paid, I will read the delinquent list of this church. Is there a call?"

There was none.

The president tapped. "Ladies, I have not finished the note. Mrs. Haloran continues:

"I return the barrel as it was sent, with one exception. In it I found a little half-worn suit with these words pinned to it:—'a sad-eyed woman in black, who had been listening with strained attention, dropped her face in her hands—'It was my little boy's suit.' I knew what it cost her to send it. And I accept it as from a sister of the blood. May God bless her and comfort her sad heart."

A tearful silence fell upon them then, for, however callous women's hearts may be, there is always one string that vibrates at the thought of the little suit no longer needed.

"Ladies, I have here another letter from Mrs. Haloran, written the next day. She says:

"My dear Madam:

"After a night of self-abasement I write to tell you how deeply I regret my action of yesterday and how gladly I would recall it if I could. I cannot yet bring myself to feel that I should have kept the things, but this was an ignoble use to make of the blessed Word of God, and I am filled with sorrow that I should have done it. I will only say in palliation that my husband's salary has been so long overdue—"

"That's it!" exclaimed the treasurer. "I thought so!"

"—that we have not been able to spend anything this fall for clothing, for we will not go in debt. We needed everything that is warm, for it is bitter cold out here. You can imagine how like a mockery the barrel seemed to me. We had even used the children's candy money to finish paying the freight."

From all over the house came shocked exclamations of "O-h! O-h!" "The children's candy money!" "Shame!"

"What I did was against my husband's earnest wishes and entreaties. I know now that he was right and I was wrong; but oh, if the church at home could only be brought to see that what we need is not charity but honest pay!

"Yours for the cause,
"Mary C. Haloran."

The president laid the letter down. "Ladies, I never was so humiliated in all my life! That our First Church

"Madam President," interrupted an incisive voice, "I should like to know who packed that barrel."

A woman in the second row turned upon her.

"I packed that barrel." It was as categorical as question and answer anent Cock Robin. "I am willing to take my share of the blame—and no more. I put into that barrel exactly what was sent in, and—as our treasurer has most justly remarked—a disbursing agent can do no more."

"I haven't said they might not do less," interpolated the treasurer. "If I had been attending to that job I should have packed most of those things into the furnace—or back to the owners."

All parliamentary procedure was now cast to the winds. They talked when and to whom they pleased.

"I had no right to do anything of the kind," defended the packer. "And I had no reason to assume that you would send me trash to pack."

"That's right, too!" came a voice from the back.

"I will give a word of explanation,

Madam President, and then I am through—with this barrel and all others."

"Oh, no!" soothed the president; you'll pack another one for us sometime and we will do better."

"Indeed I won't! I am through! . . . Well, as I say, I left my Christmas work while the rest of you were doing yours, and came down here to pack this barrel—simply because I had promised the president, in a weak moment, that I would do it. I was in a great hurry, and when I saw all these boxes and neat-looking packages I put them in without undoing anything. It was not my business to pass judgment on the things you had sent in." Then in answer to numerous disclaimers: "You didn't send them in? Well, somebody did! Who it was I don't know and nobody else does. The sexton doesn't, for I asked him." There was a settling down from strained positions in various parts of the room. "When I sent off the barrel I considered that my part was done."

"As it certainly was," said the pres-

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ident. "Our thanks are due Mrs. Hall for her work, at any rate. I feel this particularly, since I induced her, much against her will, to undertake it. But the thing that I most deeply deplore, and cannot at all understand, is that this barrel should have been sent out with freight unpaid. We never do that. It is a cardinal point with missionary societies that all boxes must be prepaid. I gave my personal check—a blank one to be filled out as was necessary—for this very purpose. That was my contribution."

"And I have just returned it to you," said Mrs. Hall. "It is in that envelope on the table. The truth of the matter is that I forgot I had the check

until after the barrel was gone. Anyway, it seemed to me (being new to the work as I am) that they ought to be willing to pay freight on a valuable box such as I supposed this was."

"Do you send off your own Christmas gifts that way?" asked the plain-sold treasurer.

Mrs. Hall sat down indignantly.

"We'll have to get another treasurer," whispered one missionary worker to another. "Mrs. Outcault is too blunt for any use."

"She always hits the nail on the head, though."

"Yes, but she splits the wood in doing it! I am going to Mrs. Hall's relief. . . . Madam President, I think the lady who did our packing has entirely vindicated herself. We may as well own up to the truth. We were so full of our own selfish concerns that we gave no heed to the call for this missionary barrel in any intelligent way. I, for one, never thought of it once."

The lady who had forgotten to send in the description of the minister's family rose with elaboration.

"I should like to call the lady's attention to the fact that

"Evil is wrought by want of thought As well as by want of heart."

This sally brought forth a general laugh, which is as good as a barrel of oil for troubled waters.

"Well, ladies, what will you do with the situation—and the barrel?"

"Madam President,"—a lady was recognized who seldom spoke, but always to the point,—"out of the mouth of this barrel we stand convicted of selfish indifference to a cause we are in duty bound to uphold, and of base desertion of those we have sent to the front and have promised, as Christians, to stand by. I move that we

send to this family a box, a real one, that shall be worthy of this church and commensurate with their needs."

There were a dozen seconders.

"I am not sure that they would accept it," suggested the chair.

"Tell them this was intended for a rummage sale," came from the right.

"Or the Salvation Army," from the left.

"Madam President,"—it was the dignified lady whose cheeks had flamed at sight of the opera cloak,— "I feel that I, for one, have been taught a lesson in giving that will last me the rest of my life. I should

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like to say as much to this brave woman in a note tucked in the pocket of a warm new cloak for herself. I think I can make that acknowledgment so humbly that she will accept the gift."

There was a soft clapping of hands as she sat down.

"That's the right spirit, Madam President," said the lady who had made the motion. "Let us frankly own up to this spirited woman that we see this thing as we never saw it before, and that we are debtors to her for the awakening."

"Madam President,"—this was the donor of one of the vests, who was under an abiding sense of gratitude that nobody knew it,—"I will add to the cloak which Mrs. Caffrey has so generously donated a new overcoat for the minister. I give it as a thank-offering." This lady's husband had recently recovered from a severe illness and this was erroneously taken as a touching allusion to that fact.

The bidding was lively now. The spirit of giving had taken possession of the First Church, and a burning desire to set themselves right. The secretary was kept busy taking down the items, for it was to be no haphazard work this time.

"Madam President,"—it was the treasurer's voice,—"as you know, I don't believe in missionary boxes—they are too often substitutes for the salaries we owe and haven't paid—and I have said that I would never contribute to one; but I've got to put in five pounds of candy for those children if my principles go to smash."

There was loud and prolonged applause from all present.

"Now, ladies," said the chair, when the shower of books, toys, sleds, skates, etc., precipitated by this offer had subsided, "who will volunteer to pack this box? I foresee that it will be quite a task."

Then uprose the lady who had packed the barrel.

"I'll pack the box. I said I wouldn't, but I will. If Mrs. Outcault's principles have gone to smash, it isn't worth while for me to try to hold on to mine! And—I will pay the freight myself—as a trespassing-offering. . . . No, Madam President, I don't want your check."

When the merriment had subsided the treasurer took the floor.

"Madam President and Ladies,—I want to give a word of warning. We will all feel very self-righteous when we go home; and there's danger in it. This box is going to be sent out in a spasm of generosity as the barrel was sent in a spasm of indifference. But let me tell you that **nothing**

worth having can be supported on spasms! If any of us see now that the time has come to pay dollars instead of duds, and are willing to live up to your knowledge, hold up your pocket-books!"

From all over the house went up purses and bags of silver, leather, and filigree.

"Thank the Lord! your conversion is genuine!" cried the treasurer. "But give me your checks before you go!"

The beaming president rose.

"You have disposed of the situation beautifully, ladies. But the barrel remains. What shall we do with the barrel?"

"Madam President——"

"Mrs. Hall."

"We have had our thank-offering, our trespass-offering, and any number of free-will-offerings. I move that we make of the barrel a burnt-offering!"

It was carried by a rising vote amid wild applause.

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f 7:34 pm	f 8:39 am	f 9:30 am	10	Montrose	35	f 6:22 pm	f 3:00 pm	7:58 am
f 7:46 pm	f 8:51 am	f 9:38 am	13	Timberland	32	f 6:13 pm	f 2:45 pm	7:48 am
8:00 pm	s 9:55 am	s 9:53 am	19	Rae ford	26	s 6:00 pm	s 2:25 pm	7:30 am
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What matter if we're very poor and destitute of pelf,
Why, don't you know the nicest gifts are those you make yourself?

We'll take a broken sewer pipe for an umbrella jar—
Just put a coat of gilt paint on; and there's a gift for pa!
A sofa pillow for mamma—O, how her eyes will dance!
She'll never guess 'twas once a pair of father's cast-off pants.

A quinine pill box painted blue will make a bonbonniere,
A picture pasted on the top to give a stylish air,
From uncle's old suspenders we can fix a belt for Kate,
And mark it "Price \$2;" it will please her, sure as fate.

An empty pickle bottle will make such a lovely vase;
Tie a scarlet ribbon 'round it, label "With much love, for Grace."
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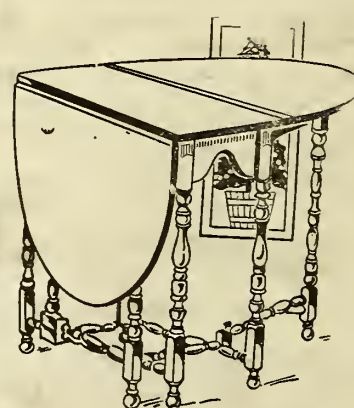
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